

# Two on Emptiness



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## **Buddha Dust**

**Bits and scraps, crumbs, fine  
Particles that drift down to  
Walkers of The Walk.  
Then: Thanks for that, Far-Seer!  
Great 'Getter-of-the-Get'n!**

# **Two on Emptiness**

**American English Translations  
and The Pali**

**Translated from the Pali by  
Michael Mawson Olds**

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*Namo tassa bhagavato arahato sammā sambuddhassa*

In the name of The Lucky Man,  
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,  
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān and Ānanda,  
and all those unnamed Bhikkhus  
that carried the Dhamma in mind before it was written down.

To my book-learn'n teachers  
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Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji  
And to all those others,  
too numerous to mention  
that added to my understanding in small and large ways,  
but among them especially must be mentioned  
that of Carlos Castaneda.



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With no signs of Lust, Becoming or Blindness. He recognizes, knows and sees, that this Signless Serenity of heart has been made by him, has been identified with himself, has been thought-out, and is subject to ending, and is by that knowing and seeing freed therefrom and, empty of Lust, Becoming and Blindness, there remains only the raw (impersonal, un-identified-with) senses connected to the body; their responses to on-going life

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**Pāḷi**

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**I. Cūḷa Suññata Suttaṃ I**

**II. Mahā Suññata Suttaṃ II**



# Preface

---

**This is one of the earliest "methods" I used exploring Buddhism. It is also the method through which I have attained greatest satisfaction.**

**Note that the first of these two suttas on emptiness deals with defining that concept. There is method there but it is brief; the second sutta gives detail. In the second sutta it is possible to forget that this is dealing with emptiness (the whole of Buddhism could be said to deal with emptiness); so it is a good thing to have the brief description and the detailed one together.**

**Note that in neither case is emptiness referring to some mysterious void. That is the empty habitat. What is being spoken of is inattention to disturbances created by signs of Lust, Becoming and Blindness.**

**Note that there is an equivalence implied between emptiness and signlessness and that the emptiness serenity found elsewhere is not even mentioned. I take this to mean that in reality the aimless, signless and emptiness serenities are all equals, really the same thing.**

**What is very interesting, and not found in any other sutta is an actual description of the state reached by the arahant in this seen thing: the experience (re-knowing knowledge) of sense-experience without any disturbance from outside influences: points of view based on lust, becoming and blindness.**

**Note the difference in the statement of Arahantship: "...there is *no further it'n-n-at'n!*" [*nāparam itthattāyā*] Not the usual, "There is *no hither and further, there is no more it'n-n-at'n.*"**

**Note that in #II the Buddha 'wonders' to himself. There will be those that point to this as evidence that he was not omniscient. It needs to be explained that, in Buddhism, the power of the omniscient is like a tool, it can be used, but it is not something that is always present. This gives the individual freedom to not know. A question about something that could be known by the omniscient mind is often a way that a topic that needs to be discussed is begun. Omniscience, here, is the ability to know whatever one wishes to know *whenever one wishes* to know it.**

**The time-bound and happy, or the freedom that is time-bound, is freedom directed at (freed in relation to) things that themselves are bound to time,**

things that have become. This sort of freedom is good and is the step necessary for the non-time-bound unshakable heart's release, but is temporary. It is temporary because it depends on the changeable nature of things that have become.

The non-time-bound and unshakable heart's release, or the freedom that is non-time-bound, is the freedom attained when one realizes that the same freedom with just this one change (the focus now that is on the freedom itself, rather than on 'things'), is the thing that one has been seeking. It is this one step beyond that makes the difference, a matter of where the attention is directed. This freedom is permanent, unshakable.

There has been some discussion as to the meaning of the instruction as to how to deal with people who are crowding in on one. This only requires the experience: people who are attached to things do not want to hear about disengagement from things. They will either be converted or go away.

Internal/external refers to the personal and the impersonal, the subjective and objective without reference to individuality.

Often overlooked by practice and by teachers is the extreme value of examining and making conscious one's failures. Keep in mind that the goal is very difficult to attain and that failure will be for a long time one's predominant condition. Learning to live with failure and learn from failure is one of the most important skills one will develop.

Note that here (in #II, section 11) Self-awareness or self-consciousness [*sampajāna*] is specifically defined where elsewhere this awareness is given as an aspect of Sati.

Note that here (in #II, section 12) High Talk [*Sammā Vaca*] is given in detail.

Note that here (in #II, section 13) Thinking [*vitakka*] is defined and is related to High Principles [*Sammā Sankappo*].

Note that there are five strands of sense-pleasure, not six. When letting go of desire and lust for sense-pleasures is referred to, mind [*mano*] (the mind is defined in the *Satipaṭṭhana Sutta* as that which is aware of the presence and absence of dimensions of the Dhamma) is not included.

Note that knowing that, being aware of the components of individuality (forms [*rūpaṃ*], sense-experience [*vedanā*], perception [*saññā*], own-making [*saṅkhārā*], and re-knowing-knowledge [*viññāṇaṃ*]), what they are, what starts them up, what brings them to an end, is the key to letting go of the pride, illusion, blindness that is individuality.

Note that the recommendation (requirement!) is that one not follow a

person because they have proficiency of knowledge of the suttas (that is subject to error, is relatively easy to gain, and today is available in books), but follow a teacher that demonstrates proficiency in the behavior that results from experience — actually having dealt with situations according to Dhamma.

Note that a 'hard' teacher is what many of those who explore Buddhism are seeking. They start out looking for the most difficult and austere practices. They mostly meet up with soft teachers and end up backsliding. Some other terms used that one should note:

"Re-knowing-knowlege" is the literal translation of "*viññāṇa*" which could also be translated "re-knowing-knowing-knowlege" which I believe means the same thing. The usual translation is "consciousness". This I believe has caused us a lot of problems in that it means a specific thing in English, where I now think that what is intended is more general ... So that it has multiple applications, and is also suitable for describing the freed state. We could possibly use "consciousness" for the current state, and re-knowing-knowledge for the freed state.

"Mind" is "*Sati*", and is used in all the different ways "mind" is used in English: to think, remember, intend ... (With help from the Oxford English Dictionary) ... and one that is not mentioned: Having had enough. The observing of body, the senses, the heart and the Dhamma, ardent, self-knowing, satisfied, having risen above grief and lamentation.

The faculty of memory;  
the state of being remembered;  
to have, bear, keep, hold in mind;  
to call to mind  
to put out of the mind (forget)  
beyond the mind  
that which is remembered (a memory)  
commemoration,  
to make aware (mention)  
thought, purpose, intention:

"The Mind,"

"Mind the children," the store, etc, "Mind your manners," (keep watch over),

"Mind what you are doing" "Mind your own business," (pay attention to) or "pay no mind to the man behind the curtain",

"I changed my mind" (purpose),

"Mind you keep your appointment" (remember to),

**"Keep that, bear that in Mind" (memory)**

**to speak one's mind,**

**"To my mind" (judgment, agreement)**

**intent: to make up one's mind**

**"The mind's eye" (seen or to see in mind). Etc.**

**"Mano" (etymologically "Mind") (used for the sixth sense) is usually restricted to "the Mind" and is focused on perception. It could be said that mind, as *mano* was the static perceptive state where mind as *sati* was the active state.**

**"Heart" is "Citta" and is used to indicate states of mind.**

**All three (*sati*, *mano* and *citta*) are mushed together in English. It would probably be better to translate them 'recollection' 'mind' and 'heart', but that would amount to losing all the connotations of "mind" that we have today and which is so necessary for the understanding of "*sati*". Please forgive me for translating "*mano*" and "*sati*" both as "mind." "Heart" is hardly heard these days.**

**"Detachment" (*upekkha*) is usually translated "equanimity" which is not correct. This is a term which needs to encompass equanimity with regard to the world, but also needs to point to the state of having abandoned the world. Equanimity requires a relationship, a balance between two things, *upekkha* must also accommodate the state where there is no relationship to things.**

**Serenity is *Samādhi*. The state of being above it all.**

**"Enthusiasm," ["*pīti*"] is the active state of liking; "Interest" "Happiness", "Pleasure" are all "*sukkhā*" the feeling that results from contact with the pleasant.**

**"Own-making" is "*saṅkhārā*". The identification with the intent to create personal experience for the self by acts of thought, word and deed and the resulting thing that is made by that. The injection of self into the making of the things of this world.**

*"I, Ānanda, Live in the Fullness of Emptiness  
Empty of Empty Habits  
Not an Empty Habitat"*

**Majjhima Nikāya  
3. Upari Paṇṇāsa  
3. Suññata Vagga**

**Sutta 121**

**Cūḷa Suññata Suttaṃ**

## **A Little Spell of Emptiness**

---

**I Hear Tell:**

**[1] Once Upon A Time, The Lucky Man, Sāvatti-Town,  
East-Park,  
The Palace of Migara's Mother  
came-a revisiting.**

**[2] At that time, old-man Ānanda,  
emerging from the evening's solitary abiding,  
went to the Teacher,  
greeted him,  
and sat down to one side.**

**Then, seated to one side there, he said this to the Lucky Man:**

**[3] "Bhante, at one time,  
The Lucky Man was residing among the Sakyans  
in the market town of Nagaraka,  
and I, also, was there.**

**In that place,  
I recall having heard, learnt, studied, grasped,  
face-to-face with the Lucky Man,  
this statement made by him:**

**'At this time, Ānanda, I reside in the fullness of emptiness.'  
Did I hear this correctly?'"**

**"Yes, Ānanda, you heard, learnt, studied, grasped this correctly.**

**Previously, as well as now,  
I reside in the fullness of emptiness.**

**[4] In the same way, Ānanda,  
as this Palace of Migara's Mother  
is *empty* of elephants,  
cows,  
horses asses;  
*empty* of dealings with gold and silver;  
*empty* of groups of men and women,  
and there is only this that remains  
to disturb the emptiness:  
that is, the vibration  
emanating from the Beggars here;  
in the same way, a Beggar,  
paying no attention  
to the disturbances of the city,  
paying no attention  
to human beings,  
pays attention only to  
the vibration emanating from the forest.**

**He takes to paying attention  
only to perception of the forest,  
and cleans out,  
tidies up  
and liberates his mind.**

**He understands:**

**'This way there is no disturbance  
emanating from perception of the city.'**

**He understands:**

**'This way there is no disturbance  
emanating from perception of human beings.'**

**He understands:**

**'This way there is only that disturbance  
emanating from perception of the forest.'**

**Thus he understands:**

**'This way is *empty* of disturbance**

**emanating from perception of the city.'**

**He understands:**

**'This way is *empty* of disturbance  
emanating from perception of human beings.'**

**He understands:**

**'This way there is only this  
that disturbs the emptiness:  
that is,  
the vibration which emanates  
from perception of the forest.'**

**In this way he regards that which is present  
as *empty* of that which is not present;  
and, with regard to what remains,  
he understands that:**

**'That being, this is.'**

**Thus, Ānanda, there is in the case of this case,  
*a sitting-down-to-empty-out*  
that results in surpassing purity.**

**[5] And again, Ānanda, deeper than that,  
paying no attention  
to human beings,  
paying no attention  
to the forest,  
he takes to paying attention  
only to perception of earth,  
and cleans out,  
tidies up  
and liberates his mind.**

**In the same way as he would regard a bull's hide,  
stretched out to cure,  
held down by a hundred pegs,  
it's life done gone;  
when he pays attention to earth,  
he does not think about anything on earth  
such as dry land  
or rivers  
or swamps  
or marshes with plants with branches and thorns**

or mountains  
or plains,  
but he only just pays attention  
to the vibration emanating from  
perception of earth.

He takes to paying attention  
only to perception of earth,  
and cleans out,  
tidies up  
and liberates his mind.

He understands:

'This way there is no disturbance  
emanating from perception of human beings.'

He understands:

'This way there is no disturbance  
emanating from perception of the forest.'

Thus he understands:

'This way is *empty* of disturbance  
emanating from perception of human beings.'

He understands:

'This way is *empty* of disturbance  
emanating from perception of the forest.'

He understands:

'This way there is only this  
that disturbs the emptiness:  
that is,  
the vibration emanating from  
perception of earth.'

In this way he regards that which is present  
as *empty* of that which is not present;  
and, with regard to what remains,  
he understands that:

'That being, this is.'

Thus, Ānanda, there is in the case of this case,  
*a sitting-down-to-empty-out*  
that results in surpassing purity.



**[6] And again, Ānanda, deeper than that,  
paying no attention  
to the forest,  
paying no attention  
to earth,  
he takes to paying attention only  
to perception of The Sphere of Space,  
and cleans out,  
tidies up  
and liberates his mind.**

**He understands:**

**'This way there is no disturbance  
emanating from perception of the forest.'**

**He understands:**

**'This way there is no disturbance  
emanating from perception of earth.'**

**Thus he understands:**

**'This way is empty of disturbance  
emanating from perception of the forest.'**

**He understands:**

**'This way is empty of disturbance  
emanating from perception of earth.'**

**He understands:**

**'This way there is only this  
that disturbs the emptiness:  
that is,  
the vibration emanating from  
perception of the Sphere of Space.'**

**In this way he regards that which is present  
as empty of that which is not present,  
and, with regard to what remains,  
he understands that**

**'That being, this is.'**

**Thus, Ānanda, there is in the case of this case,  
a sitting-down-to-empty-out  
that results in surpassing purity.**

**[7] And again, Ānanda, deeper than that,**

**paying no attention  
to earth,  
paying no attention  
to The Sphere of Space,  
he takes to paying attention  
only to perception of the Sphere of Re-knowing-knowledge,  
and cleans out,  
tidies up  
and liberates his mind.**

**He understands:**

**'This way there is no disturbance  
emanating from perception of earth.'**

**He understands:**

**'This way there is no disturbance  
emanating from perception of The Sphere of Space.'**

**Thus he understands:**

**'This way is empty of disturbance  
emanating from perception of earth.'**

**He understands:**

**'This way is empty of disturbance  
emanating from perception of The Sphere of Space.'**

**He understands:**

**'This way there is only this  
that disturbs the emptiness:  
that is,  
the vibration emanating from  
perception of the Sphere of Re-knowing-knowledge.'**

**In this way he regards that which is present  
as empty of that which is not present,  
and, with regard to what remains,  
he understands that:**

**'That being, this is.'**

**Thus, Ānanda, there is in the case of this case,  
a sitting-down-to-empty-out  
that results in surpassing purity.**

**[8] And again, Ānanda, deeper than that,  
paying no attention**

to The Sphere of Space,  
paying no attention  
to The Sphere of Re-knowing-knowledge,  
he takes to paying attention  
only to perception of The Sphere Where Nothing's-to-be-Had-There,  
and cleans out,  
tidies up  
and liberates his mind.

He understands:

'This way there is no disturbance  
emanating from perception of The Sphere of Space.'

He understands:

'This way there is no disturbance  
emanating from the perception of The Sphere of Re-knowing-knowledge.'

Thus he understands:

'This way is empty of disturbance  
emanating from perception of the Sphere of Space.'

He understands:

'This way is empty of disturbance  
emanating from perception of The Sphere of Re-knowing-knowledge.'

He understands:

'This way there is only this  
that disturbs the emptiness:  
that is,  
the vibration emanating from  
perception of the Sphere Where Nothing's-to-be-Had-There.'

In this way he regards that which is present  
as empty of that which is not present,  
and, with regard to what remains,  
he understands that:

'That being, this is.'

Thus, Ānanda, there is in the case of this case,  
a sitting-down-to-empty-out  
that results in surpassing purity.

[9] And again, Ānanda, deeper than that,  
paying no attention  
to The Sphere of Re-knowing-knowledge,

**paying no attention  
to The Sphere Where Nothing's-to-be-Had-There,  
he takes to paying attention  
only to perception of The Sphere of Neither-Perception-Nor-Non-  
Perception,  
and cleans out,  
tidies up  
and liberates his mind.**

**He understands:**

**'This way there is no disturbance  
emanating from perception of The Sphere of Re-knowing-knowledge.'**

**He understands:**

**'This way there is no disturbance  
emanating from perception of The Sphere Where Nothing's-to-be-Had-  
There.'**

**Thus he understands:**

**'This way is empty of disturbance  
emanating from perception of the Sphere of Re-knowing-knowledge.'**

**He understands:**

**'This way is empty of disturbance  
emanating from the perception of The Sphere Where Nothing's-to-be-Had-  
There.'**

**He understands:**

**'This way there is only this  
that disturbs the emptiness:  
that is,  
the vibration emanating from perception of the Sphere of Neither-  
Perception-Nor-Non-Perception.'**

**In this way he regards that which is present  
as empty of that which is not present,  
and, with regard to what remains,  
he understands that:**

**'That being, this is.'**

**Thus, Ānanda, there is in the case of this case,  
a sitting-down-to-empty-out  
that results in surpassing purity.**

**[10] And again, Ānanda, deeper than that,**

**paying no attention  
to The Sphere Where Nothing's-to-be-Had-There,  
paying no attention  
to The Sphere of Neither-Perception-Nor-Non-Perception,  
he takes to paying attention  
only to the serenity of mind that is Signless,  
and cleans out,  
tidies up  
and liberates his mind.**

**He understands:**

**'This way there is no disturbance  
emanating from perception of The Sphere Where Nothing's-to-be-Had-  
There.'**

**He understands:**

**'This way there is no disturbance  
emanating from perception of the Sphere of Neither-Perception-Nor-Non-  
Perception.'**

**Thus he understands:**

**'This way is empty of disturbance  
emanating from perception of The Sphere Where Nothing's-to-be-Had-  
There.'**

**He understands:**

**'This way is empty of disturbance  
emanating from perception of The Sphere of Neither-Perception-Nor-Non-  
Perception.'**

**He understands:**

**'This way there is only this that disturbs the emptiness:  
that is,  
the six sense-realms bound to this body  
responding to life.'**

**In this way he regards that which is present  
as empty of that which is not present,  
and, with regard to what remains,  
he understands that:**

**'That being, this is.'**

**Thus, Ānanda, there is in the case of this case,  
a sitting-down-to-empty-out**

that results in surpassing purity.

[11] And again, Ānanda, deeper than that,  
paying no attention  
to The Sphere Where Nothing's-to-be-Had-There,  
paying no attention  
to The Sphere of Neither-Perception-Nor-Non-Perception,  
he takes to paying attention only to the serenity of heart that is Signless,  
and cleans out,  
tidies up  
and liberates his mind.

He understands:

'This serenity of heart that is Signless  
is something that has been own-made, thought out.

Whatever has been own-made  
or thought out  
is subject to change and coming to an end.'

Knowing and seeing this,  
his heart is free  
from the grip of sense pleasures,  
his heart is freed  
from the grip of becoming,  
his mind is free  
from the grip of blindness.

In Freedom  
comes the knowledge of Freedom,  
and he knows:

'Left behind is rebirth,  
lived is the best of lives,  
done is duty's doing,  
there is no further it'n-n-at'n!'

[12] He understands:

'This way there is no disturbance  
emanating from the grip of sense pleasures.'

He understands:

'This way there is no disturbance  
emanating from the grip of becoming.'

He understands:

**'This way there is no disturbance  
emanating from the grip of blindness.'**

**Thus he understands:**

**'This way is empty of the disturbance  
emanating from the grip of sense pleasures.'**

**He understands:**

**'This way is empty of the disturbance  
emanating from the grip of becoming.'**

**He understands:**

**'This way is empty of the disturbance  
emanating from the grip of blindness.'**

**He understands:**

**'This way there is only this that disturbs the emptiness,  
that is the six sense-realms bound to this body  
responding to life.'**

**In this way he regards that which is present  
as empty of that which is not present,  
and, with regard to what remains,  
he understands that:**

**'That being, this is.'**

**Thus, Ānanda, there is in the case of this case,  
a sitting-down-to-empty-out  
that results in surpassing purity.**

**[13] And, Ānanda, all those shaman or Brahmen  
of the long distant past  
who attained the highest surpassing purity of emptiness  
and made it a habitat,  
all of them did so  
by attaining this same highest surpassing purity of emptiness  
and making it a habitat.**

**And, Ānanda, all those shaman or Brahmen  
who in the far distant future  
will attain the highest surpassing purity of emptiness  
and make it a habitat,  
all of them will do so  
by attaining this same highest surpassing purity of emptiness  
and making it a habitat.**

**And, Ānanda, all those shaman or Brahmen  
who at present  
are able to attain the highest surpassing purity of emptiness  
and make it a habitat,  
all of them do so by attaining  
this same highest surpassing purity of emptiness  
and making it a habitat.**

**Wherefore, Ānanda, train yourself this way:**

**'I will attain  
the highest surpassing purity of emptiness  
and make a habitat of that.'**

**Thus spoke the Lucky Man.**

**And uplifted in mind, Ananda was delighted by the Lucky Man's talk.**



*"I do not, Ānanda, behold one material thing  
the devotion to which,  
the obsession with which  
because of the vicissitudes  
befalling material things,  
does not produce  
grief and lamentation,  
pain and misery,  
and despair."*

**Majjhima Nikāya  
3. Upari Paṇṇāsa  
3. Suññata Vagga**

**Sutta 122**

**Mahā Suññata Suttaṃ**

## **A Great Spell of Emptiness**

---

### **I Hear Tell**

**[1] Once upon a time Bhagava,  
Sakkaland revisiting,  
Kapilavatthu town,  
Nigrodha's Woods.**

**[2] There Bhagava, having arisen earlier,  
having attended to bowl and robes,  
went into Kapilavathu on his begging rounds.**

**Having gone on his begging rounds in Kapilavatthu,  
having returned,  
having eaten,  
he then went to the Sakkyan Kalakhemaka's residence  
to spend the afternoon.**

**Now at this time in the Sakkyan Kalakhemaka's residence  
there was a large group of bedrolls and sitting mats in evidence  
and so seeing, The Lucky Man thought to himself:**

**"There is a large group of bedrolls and sitting mats in evidence in the Sakkyan Kalakhemaka's residence, I wonder if a large group of bhikkhus resides here?"**

**Now at this time Old Man, Ānanda, together with a large group of bhikkhus was making robe-cloth at the Sakkyan Ghataya's residence.**

**Then, emerging from his reflections at even-tide, The Lucky Man went to the Sakkyan Ghataya's residence and there sat down on a prepared seat.**

**So seated The Lucky man said this to Old Man Ānanda:**

**"There is a large group of bedrolls and sitting mats in evidence in the Sakkyan Kalakhemaka's residence, is a large group of bhikkhus residing there?"**

**"There is a large group of bedrolls and sitting mats in evidence in the Sakkyan Kalakhemaka's residence.**

**There is a large group of bhikkhus residing there.**

**Robe-cloth making time, bhante, has rolled around again."**

**[3] "It is not brilliant, Ānanda, for a beggar to resort to association, to resort to taking pleasure from association, to be intent on the pleasure of resorting with associates, to resort to gatherings, to resort to taking pleasure from gatherings, to enjoy gatherings.**

**For a beggar, Ānanda, who resorts to association, who resorts to taking pleasure from association, who is intent on the pleasure of resorting with associates, who resorts to gatherings, who resorts to taking pleasure from gatherings, who enjoys gatherings**

of such a one  
that it would be said  
'He gets pleasure from renunciation,  
gets pleasure from solitude,  
gets pleasure from calm,  
gets pleasure from self-awakening,  
such a one  
enjoys the pleasure of progress,  
without trouble,  
without aggravation' —  
such a thing is not to be seen.

But, Ānanda, for a beggar,  
who lives alone,  
secluded from associations  
of such a one  
that it would be said  
'He gets pleasure from renunciation,  
gets pleasure from solitude,  
gets pleasure from calm,  
gets pleasure from self-awakening,  
such a one  
enjoys the pleasure of progress,  
without trouble,  
without aggravation' —  
such a thing is to be seen.

[4] For a beggar, Ānanda,  
who resorts to association,  
who resorts to taking pleasure  
from association,  
who is intent on the pleasure  
of resorting with associates,  
who resorts to gatherings,  
who resorts to taking pleasure  
from gatherings,  
who enjoys gatherings  
of such a one  
that it would be said  
'He enters into and resides in  
either the time-bound and happy,  
or the non-time-bound and unshakable

heart's release' —  
such a thing is not to be seen.

But, Ānanda, for a beggar,  
who lives alone,  
secluded from associations  
of such a one  
that it would be said  
'He enters into and resides in  
either the time-bound and happy,  
or the non-time-bound and unshakable  
hearts release' —  
such a thing is to be seen.

[5] I do not, Ānanda, behold one material thing  
the devotion to which,  
the obsession with which  
because of the vicissitudes  
befalling material things,  
does not produce grief and lamentation,  
pain and misery,  
and despair.

[6] This, however, Ānanda,  
is a habit awakened to  
by the Getter of the Getting:  
through not studying any identifying marks whatsoever,  
the entering into  
and making a habitat of  
inward emptiness.

And if, Ānanda,  
while the Getter of the Getting  
is inhabiting this habitat  
there come beggars,  
female beggars,  
laymen and laywomen,  
kings and the ministers of kings,  
scholars and the students of other schools,  
— then, Ānanda, The Getter of the Getting,  
with heart inclined to separation,  
tending towards separation,  
bent on separation,

**firm in seclusion,  
devoted to renunciation,  
bringing to an end all things standing for corruption,  
speaks exclusively about such  
as has to do with disengagement.**

**[7] Therefore, Ānanda, if a beggar should resolve:**

**'Let me enter into  
and make a habitat of  
inward emptiness.'**

**Then Ānanda, a beggar needs to set up,  
settle down  
compose  
and focus the heart  
on the internal.**

**And how, Ānanda, does a beggar set up,  
settle down,  
compose  
and focus the heart on the internal?**

**[8] Here, Ānanda, a beggar:**

**Separated from pleasures of the senses,  
separated from unskillful involvements,  
with re-thinking,  
with reevaluation,  
with the pleasurable-excitement  
born of solitude,  
enters into the first knowing  
and makes a habitat of that.**

**Separated from rethinking-reevaluation  
internally impassive  
having become whole-heartedly single-minded,  
without re-thinking,  
without reevaluation,  
with the pleasurable-excitement  
born of serenity,  
enters the second knowing  
and makes a habitat of that.**

**Separated from excitement,  
living detached,**

**minding and self-aware,  
experiencing for himself that bodily pleasure  
the Aristocrats describe as:**

**'Detached,  
minding,  
he's got the sweet life!'**

**he enters the third knowing  
and makes a habitat of that.**

**Letting go of pleasure,  
letting go of pain,  
letting their antecedent  
mental pleasures and miseries  
find their own way home,  
without pain or pleasure,  
clearly conscious,  
with the bright  
shiny  
clean-clear-through  
radiance**

**of detached-minding,  
he enters the fourth knowing  
and makes a habitat-a-that.**

**This is how, Ānanda,  
a beggar sets up,  
settles down,  
composes  
and focuses the heart  
on the internal.**

**[9] Then he studiously examines  
the internal emptiness.**

**While he studiously examines internal emptiness  
internal emptiness of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined internal emptiness  
internal emptiness of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**Then he studiously examines  
the external emptiness.**

**While he studiously examines external emptiness  
external emptiness of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined external emptiness  
external emptiness of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**Then he studiously examines  
the internal-external emptiness.**

**While he studiously examines internal-external emptiness  
internal-external emptiness of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined internal-external emptiness  
internal-external emptiness of heart**

**did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**Then he studiously examines  
unshakability.**

**While he studiously examines unshakability  
unshakability of heart  
does not leap up,  
is not made peaceful,  
is not made steady,  
is not released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examined unshakability  
unshakability of heart  
did not leap up,  
was not made peaceful,  
was not made steady,  
was not released.'**

**Thus with regard to this  
he has self-awareness.**

**In this way  
he makes himself conscious of the matter.**

**[10] Then, Ānanda, that beggar needs to set up,  
settle down,  
compose,  
and focus the heart  
on that first sign of serenity  
concerning the internal.**

**Then he studiously examines  
the internal emptiness.**

**While he studiously examines the internal emptiness  
his heart leaps up,  
is made peaceful,  
is made steady,**



is released.

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examine the internal emptiness  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'**

**In this way  
he makes himself conscious of the matter.**

**Then he studiously examines  
the external emptiness.**

**While he studiously examines the external emptiness  
his heart leaps up,  
is made peaceful,  
is made steady,  
is released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**While I studiously examine the external emptiness  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'**

**In this way  
he makes himself conscious of the matter.**

**Then he studiously examines the internal-external emptiness.**

**While he studiously examines the internal-external emptiness  
his heart leaps up,  
is made peaceful,  
is made steady,  
is released.**

**This being so, Ānanda,  
a beggar is cognizant thus:**

**'While I studiously examine the internal-external emptiness  
my heart leaps up,  
is made peaceful,**

is made steady,  
is released.'

In this way  
he makes himself conscious of the matter.  
Then he studiously examines unshakability.  
While he studiously examines unshakability  
his heart leaps up,  
is made peaceful,  
is made steady,  
is released.

This being so, Ānanda,  
a beggar is cognizant thus:

'While I studiously examine unshakability  
my heart leaps up,  
is made peaceful,  
is made steady,  
is released.'

In this way  
he makes himself conscious of the matter.

[11] When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on walking,  
he walking, thinks:

'While walking  
let me not be corrupted  
by bad,  
unskillful states  
of wishing and discontent.'

In this way  
he makes himself conscious of the matter.

When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on standing,  
he standing, thinks:

'While standing  
let me not be corrupted  
by bad,

unskillful states  
of wishing and discontent.'

In this way  
he makes himself conscious of the matter.

When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on sitting,  
he sitting, thinks:

'While sitting  
let me not be corrupted  
by bad,  
unskillful states  
of wishing and discontent.'

In this way  
he makes himself conscious of the matter.

When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on reclining,  
he reclining, thinks:

'While reclining  
let me not be corrupted  
by bad,  
unskillful states  
of wishing and discontent.'

In this way  
he makes himself conscious of the matter.

[12] When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on discourse,  
he discoursing, thinks:

'While discoursing,  
let me not talk such talk  
as is low,  
rustic,  
plebeian,  
unaristocratic,  
not conducive  
to complete turning away from,

to detachment,  
stopping,  
calm,  
super-knowledge,  
self-awakening,  
Nibbāna;  
that is to say:  
talk of  
kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes;  
talk of cities, towns, villages,  
relationships, men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence,  
or at the well  
talk of those alive  
or of those who are departed;  
talk comparing differences between this and that;  
speculative talk about creation,  
existence or non-existence —

Let me not talk talk like this.'

In this way  
he makes himself conscious of the matter.

But, that talk  
which is lofty,  
a help to opening up the mind  
and which conduces  
to complete turning away from,  
to detachment,  
stopping,  
calm,  
super-knowledge,  
self awakening  
Nibbāna;  
that is to say:  
talk about wanting little,

talk about contentment,  
talk about impassivity,  
talk about living in solitude,  
talk about putting forth energy,  
talk about ethical conduct,  
talk about serenity,  
talk about wisdom,  
talk about freedom,  
talk about the knowledge and vision of freedom,  
he thinks:

'Let me talk talk like this.'

In this way  
he makes himself conscious of the matter.

[13] When, Ānanda, a beggar  
inhabiting this habitat  
sets his heart on thinking,  
he thinks:

'While thinking,  
let me not think such thoughts  
as are low,  
rustic,  
plebeian,  
unaristocratic,  
not conducive to  
complete turning away from,  
detachment,  
stopping,  
calm,  
super-knowledge,  
self-awakening,  
Nibbāna;  
that is to say:  
thoughts of lust,  
thoughts of anger,  
thoughts of harming —  
let me not think such thoughts as these.'

In this way  
he makes himself conscious of the matter.

But, Ānanda, such thoughts

as are aristocratic,  
setting down the way out,  
setting down for the doer thereof  
the consummate destruction of pain,  
such as:

thinking about renunciation,  
thinking about non-deviance,  
thinking about non-violence,  
he thinks:

'Let me think such thoughts as these.'

In this way  
he makes himself conscious of the matter.

[14] Five, Ānanda,  
are the strands of sense-pleasure.

What five?

[1] Forms perceptible by the eye,  
wished for,  
enjoyed,  
charming,  
forms that are loved,  
connected with sense-pleasures,  
making for lust;

[2] Forms perceptible by the ear,  
wished for,  
enjoyed,  
charming,  
forms that are loved,  
connected with sense-pleasures,  
making for lust;

[3] Forms perceptible by the nose,  
wished for,  
enjoyed,  
charming,  
forms that are loved,  
connected with sense-pleasures,  
making for lust;

[4] Forms perceptible by the tongue,  
wished for,

**enjoyed, charming,  
forms that are loved,  
connected with sense-pleasures,  
making for lust;**

**[5] Forms perceptible by the body,  
wished for,  
enjoyed,  
charming,  
forms that are loved,  
connected with sense-pleasures,  
making for lust.**

**These, Ānanda, are  
the five strands of sense-pleasure**

**[15] In this case  
a beggar should review his state of mind  
in this way:**

**'Does there currently arise to mind  
in one way or another  
such as has to do with  
the five strands of sense-pleasure?'**

**If, Ānanda, when a beggar reviews thus  
he knows:**

**'There does currently arise to mind  
in one way or another  
such as has to do with  
the five strands of sense-pleasure.'**

**Such being the case, Ānanda,  
a beggar knows:**

**'Desire and lust for  
the five strands of sense pleasures  
have not been let go by me.'**

**In this way  
he makes himself conscious of the matter.**

**If, Ānanda, when a beggar reviews thus  
he knows:**

**'There does not currently arise to mind  
in one way or another**

**such as has to do with  
the five strands of sense-pleasure.'**

**Such being the case, Ānanda,  
a beggar knows:**

**'Desire and lust for  
the five strands of sense pleasures  
has been let go by me.'**

**In this way  
he makes himself conscious of the matter.**

**[16] Five, Ānanda, are  
the bound-up stockpiles  
concerning which a beggar  
should live attentive  
to their comings and goings:**

**[1] 'This is material form,  
this is the arising of material form,  
this is the going of material form.**

**[2] This is sense-experience,  
this is the arising of sense-experience,  
this is the going of sense-experience.**

**[3] This is perception,  
this is the arising of perception,  
this is the going of perception.**

**[4] This is own-making,  
this is the arising of own-making,  
this is the going of own-making.**

**[5] This is re-knowing-knowledge,  
this is the arising of re-knowing-knowledge,  
this is the going of re-knowing-knowledge.'**

**[17] When he so lives  
attentive to the comings and goings  
of these five bound-up stockpiles,  
any pride of ownership  
coming from the five bound-up stockpiles  
is let go.**

**This being so, Ānanda,  
a beggar knows it thus:**



'In me  
the pride of ownership  
for the five bound-up stockpiles  
has been let go.'

In this way  
he makes himself conscious of the matter.

[18] These things, Ānanda  
have only to do with what is skilled,  
Aristocratic,  
other-worldly,  
beyond the scope of The Bad Guy.

[19] What do you think, Ānanda?

What advantage  
does the student of the Aristocrats see  
that he should follow a Teacher  
even though being repeatedly nudged?"

"For us, bhante,  
the Dhamma is rooted in the Lucky Man,  
channeled by the Bhagava,  
depends on the Lightning-bearer.

It would be good, bhante,  
if the point of this  
were to occur to Bhagava  
to explain.

The Bhagava saying it,  
the beggars will bear it in mind."

[20] "It is not, Ānanda,  
for the sake of hearing suttas,  
verses,  
expositions,  
that the student of the Aristocrats  
should follow a Teacher.

How come?

There is many a long day, Ānanda,  
for such things to be heard,  
retained,  
talked over,  
collected,

**analyzed in mind;  
for their theses to be well-penetrated.**

**But, Ānanda,  
talk about minding your own business,  
leading to the unobstructed heart,  
utter indifference,  
and dispassion,  
a help to ending,  
settling down,  
self-awakening,  
Nibbāna,**

**suchas:**

**talk about having few wishes,  
talk about contentment,  
talk about seclusion,  
talk about withdrawal,  
talk about rousing up energy,  
talk about ethics,  
talk about serenity,  
talk about wisdom,  
talk about freedom,  
talk about knowing and seeing freedom —  
it is for the sake of such talk as this, Ānanda,  
that the student of the Aristocrats  
sees that he should follow a Teacher  
even though being repeatedly nudged.**

**[21] There is that, Ānanda,  
which is annoyance suffered by teachers;  
there is that,  
which is annoyance suffered by students;  
there is that,  
which is annoyance suffered  
by those living the best of lives.**

**[22] And how, Ānanda,  
is there annoyance suffered by teachers?**

**Here Ānanda, a teacher resorts  
to sleeping and sitting alone,  
secluded,  
in some park,**

at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.

Living secluded in this way,  
brahmins and householders,  
inhabitants of town and countryside  
come round to visit.

Then, brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he gets rigid,  
filled with hankering,  
exhibits greed,  
and returns to luxury.

This, Ānanda,  
is what is called  
'annoyance suffered by teachers.'

A teacher thus annoyed  
is harassed by bad unskillful things,  
connected with slime,  
leading to rebirth  
fearful,  
with painful result in future  
birth, aging, and death.

This is how, Ānanda,  
there is annoyance to be had by teachers.

[23] And how, Ānanda,  
is there annoyance to be had by students?

In this case, Ānanda,  
the teacher's student,  
imagining he is cultivating aloofness,  
resorts to sleeping and sitting alone,  
secluded,

**in some park,  
at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.**

**Living secluded in this way,  
brahmins and householders,  
inhabitants of town and countryside  
come round to visit.**

**Then, brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he gets rigid,  
filled with hankering,  
exhibits greed,  
and returns to luxury.**

**This, Ānanda,  
is what is called  
'annoyance to be had by students.'**

**A student thus annoyed  
is harassed by bad unskillful things,  
connected with slime,  
leading to rebirth,  
fearful,  
with painful result in future  
birth, aging, and death.**

**This is how, Ānanda,  
there is annoyance to be had by students.**

**[24] And how, Ānanda,  
is there annoyance to be had  
by those living the best of lives?**

**Here Ānanda,  
a Getter-of-the-Getting appears in the world,  
Aristocrat,**

**Number One Self-Awakened One,  
with fully developed vision,  
the welcome one,  
seer of the world,  
incomparable dhamma-trainer of men,  
teacher of gods and men,  
a Buddha,  
the Lucky Man.**

**He resorts to sleeping and sitting alone,  
secluded,  
in some park,  
at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,  
in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.**

**Living secluded in this way,  
brahmins and householders,  
inhabitants of town and countryside  
come round to visit.**

**Then, brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he does not get rigid,  
is not filled with hankering,  
does not exhibit greed  
or return to luxury,  
but, Ānanda, this teacher's student,  
imagining he is cultivating aloofness,  
resorts to sleeping and sitting alone,  
secluded,  
in some park,  
at the root of some tree,  
in the mountains,  
in a cave,  
on the edge of a cliff,**

**in the charnel grounds,  
in the forest wilderness,  
in the open air,  
on a pile of straw.**

**Living secluded in this way,  
brahmins and householders  
inhabitants of town and countryside  
come round to visit.**

**Then, brahmins and householders,  
inhabitants of town and countryside,  
coming round to visit,  
he gets rigid,  
filled with hankering,  
exhibits greed,  
and returns to luxury.**

**This, Ānanda,  
is what is called  
'annoyance suffered  
by those leading the best of lives.'**

**One living the best of lives  
thus annoyed  
is harassed by bad unskillful things,  
connected with slime,  
leading to rebirth,  
fearful,  
with painful result in future  
birth, aging, and death.**

**This is how, Ānanda,  
there is annoyance suffered  
by those living the best of lives.**

**But in this case, Ānanda,  
that annoyance  
of the liver of the best of lives  
results in even more pain,  
results in even more bitterness  
than that annoyance of the teacher,  
that annoyance of the student,  
and further it leads to ruin.**

**[25] Therefore, Ānanda,  
act towards me with friendliness,  
not hostility,  
and that will be  
for your well being and happiness  
on many a long night.**

**[26] How then does a student  
act towards his teacher  
with hostility,  
not friendliness?**

**Here, Ānanda,  
the teacher teaches dhamma  
pointing out the beneficial  
out of kindness of heart,  
saying:**

**'This is for your benefit,  
this is for your well-being.'**

**But these students  
do not want to learn,  
do not listen,  
do not apply themselves,  
do not prepare their hearts for omniscience.**

**They veer off,  
turning away  
from the teachers instruction.**

**This is the way, Ānanda,  
students behave towards their teacher  
with hostility  
not friendliness.**

**And how then does a student  
act towards his teacher  
with friendliness  
not hostility?**

**Here, Ānanda,  
the teacher teaches dhamma  
pointing out the beneficial  
out of kindness of heart,  
saying:**

**'This is for your benefit,  
this is for your well-being.'**

**These students want to learn,  
do listen,  
do apply themselves,  
do prepare their hearts for omniscience.**

**They do not veer off,  
do not turn away  
from the teachers instruction.**

**This is the way, Ānanda,  
students behave towards their teacher  
with friendliness  
not hostility.**

**Therefore, Ānanda,  
behave towards me  
with friendliness  
not hostility.**

**This will be for your benefit  
and well-being  
on many a long night.**

**[27] Not for me, Ānanda,  
is the over-protection of the potter  
for the unfired vessel.**

**I will speak to you, Ānanda,  
constantly correcting,  
constantly correcting.**

**I will speak to you, Ānanda,  
constantly nudging,  
constantly nudging.**

**The essence will stand.**

**This is what Bhagava said.**

**"Delightful!" said the Ancient Ānanda,  
uplifted in mind  
by what the Lucky Man said.**



Majjhima Nikāya  
III. Upari Paṇṇāsa  
3. Suññata Vagga

Sutta 121

## Cūḷa Suññata Suttaṃ

Adapted from the 1995 edition of the digital version of the *Sri Lanka Buddha Jayanti Tripitaka Series*. Read against the *Pali Text Society 2003 edition*.

Evam me sutam:|| ||

[1]Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati||  
Pubbārāme Migāra-mātu pāsāde.|| ||

[2] Atha kho āyasmā Ānando sāyaṇha-samayaṃ paṭisallāṇā vuṭṭhito||  
yena Bhagavā ten'upasaṅkami.|| ||

Upasaṅkamitvā Bhagavantam abhivādetvā eka-m-antaṃ nisīdi.|| ||

Eka-m-antaṃ nisinno kho||  
āyasmā Ānando Bhagavantam etad avoca:|| ||

[3] "Ekam idaṃ, bhante,||  
samayaṃ Bhagavā Sakkesu viharati.|| ||  
Nāgarakaṃ nāma Sakkānaṃ nigamo.|| ||

Tattha me, bhante,||  
Bhagavato,||  
sa-m-mukhā sutam,||  
sa-m-mukhā paṭi-g-gahītam:|| ||  
'Suññatā-vihāren-āham, Ānanda,||  
etarahi bahulam viharāmī' ti.|| ||

Kacci me tam, bhante,||  
su-s-sutam,||  
su-g-gahītam,||  
sumana-sikataṃ||  
sūpadhāritan" ti?|| ||

"Taggha te etaṃ, Ānanda,||  
su-s-sutam||  
su-g-gahītam||  
sumana-sikataṃ||

sūpadhāritam.|| ||

Pubbe c'āhaṃ, Ānanda,||

etarahi ca||

suññatā-vihārena||

bahulaṃ viharāmi.|| ||

[4] Seyyathā pi, Ānanda,||

ayaṃ Migara-mātu pāsādo||

suñño hatthi-gavāssavaḷavena,||

suñño jāta-rūpa-rajatena,||

suññaṃ itthi-purisa-sanni-pātena;||

atthi c'ev'idaṃ asuññataṃ,||

yad idaṃ bhikkhu-saṅghaṃ paṭicca ekattaṃ;||

evam eva kho, Ānanda,||

bhikkhu amana-sikarivā gāma-saññaṃ,||

amana-sikarivā manussa-saññaṃ,||

arañña-saññaṃ paṭicca mana-sikaroti ekattaṃ.|| ||

Tassa arañña-saññāya||

cittaṃ pakkhandati||

pasīdati||

santiṭṭhati||

vimuccati.|| ||

So evaṃ pajānāti:

'Ye assu darathā gāma-saññaṃ paṭicca,||

te'dha na santi.|| ||

Ye assu darathā manussa-saññaṃ paṭicca||

te'dha na santi.|| ||

Atthi c'evāyaṃ daratha-mattā||

yad idaṃ arañña-saññaṃ paṭicca ekattan' ti.|| ||

So:|| ||

'Suññaṃ idaṃ saññā-gataṃ gāma-saññāyā' ||

ti pajānāti.|| ||

'Suññaṃ idaṃ saññā-gataṃ manussa-saññāyā' ||

ti pajānāti.|| ||

'Atthi c'ev'idaṃ asuññataṃ||

yad idaṃ arañña-saññaṃ paṭicca ekattan' ti.|| ||

Iti yaṃ hi kho tattha na hoti,||

tena taṃ suññaṃ samanupassati.|| ||

Yaṃ pi tattha avasiṭṭhaṃ hoti,||  
'Taṃ santam, idaṃ atthī' ||  
ti pajānāti. || ||

Evam pi'ssa esā, Ānanda,||  
yathābuccā avipallatthā||  
parisuddhā||  
suññatā-vakkanti bhavati. || ||

[5] Puna ca param, Ānanda,||  
bhikkhu amana-sikarivā manussa-saññaṃ||  
amana-sikarivā arañña-saññaṃ||  
paṭhavi-saññaṃ paṭicca mana-sikaroti ekattaṃ. || ||

Tassa paṭhavi-saññāya||  
cittaṃ pakkhandati||  
pasīdati||  
santiṭṭhati vimuccati. || ||

Seyyathā pi, Ānanda,||  
usabhacammaṃ saṃkusatena suvihataṃ vigatavasikaṃ;||  
evam eva kho, Ānanda, bhikkhu||  
yaṃ imissā paṭhaviyā||  
ukkūlavikūlaṃ||  
nadī-viduggaṃ||  
khāṇukaṇṭakādhāraṃ||  
pabbata-visamaṃ,||  
taṃ sabbam amana-sikarivā||  
paṭhavi-saññaṃ paṭicca mana-sikaroti ekattaṃ. || ||

Tassa paṭhavi-saññāya||  
cittaṃ pakkhandati||  
pasīdati||  
santiṭṭhati vimuccati. || ||

So evaṃ pajānāti: || ||

'Ye assu darathā manussa-saññaṃ paṭicca,||  
te'dha na santi. || ||

Ye assu darathā arañña-saññaṃ paṭicca,||  
te'dha na santi. || ||

Atthi c'evāyaṃ daratha-mattā||  
yad idaṃ paṭhavi-saññaṃ paṭicca ekattan' ti. || ||

So: || ||

'Suññam idaṃ saññā-gataṃ manussa-saññāyā' ti pajānāti.|| ||

'Suññam idaṃ saññā-gataṃ arañña-saññāyā' ti pajānāti.|| ||

'Atthi c'ev'idaṃ asuññataṃ,||

yad idaṃ paṭhavi-saññam paṭicca ekattan' ti.|| ||

Iti yaṃ hi kho tattha na hoti,||

tena taṃ suññam samanupassati.|| ||

Yaṃ pi tattha avasiṭṭhaṃ hoti,||

'Taṃ santaṃ idaṃ atthī' ti pajānāti.|| ||

Evam pi'ssa esā, Ānanda,||

yathābuccā avipallatthā||

parisuddhā||

suññatā-vakkanti bhavati.|| ||

[6] Puna ca paraṃ, Ānanda, bhikkhu||

amana-sikarivā arañña-saññam||

amana-sikarivā paṭhavi-saññam||

Ākāsanañ-c'āyatana-saññam paṭicca mana-sikaroti ekattaṃ.|| ||

Tassa Ākāsanañ-c'āyatana-saññāya||

cittaṃ pakkhandati||

pasīdati||

santiṭṭhati||

vimuccati.|| ||

So evaṃ pajānāti:|| ||

'Ye assu darathā arañña-saññam paṭicca,||

te'dha na santi.|| ||

Ye assu darathā paṭhavi-saññam paṭacca,||

te'dha na santi.|| ||

Atthi c'evāyaṃ daratha-mattā,||

yad idaṃ Ākāsanañ-c'āyatana-saññam paṭicca ekattan' ti.|| ||

So:|| ||

'Suññam idaṃ saññā-gataṃ arañña saññāyā' ti pajānāti.|| ||

'Suññam idaṃ saññā-gataṃ paṭhavi-saññāyā' ti pajānāti.|| ||

'Atthi c'ev'idaṃ asuññataṃ,||

yad idaṃ Ākāsanañ-c'āyatana-saññam paṭicca ekattan' ti.|| ||

Iti yaṃ hi kho tattha na hoti,||

tena taṃ suññam samanupassati.|| ||

Yaṃ pi tattha avasiṭṭhaṃ hoti||

'Taṃ santam, idaṃ atthī' ti pajānāti.|| ||

Evam pi'ssa esā, Ānanda,||

yathābuccā avipallatthā||

parisuddhā||

suññatā-vakkanti bhavati.|| ||

[7] Puna ca param, Ānanda, bhikkhu||

amana-sikarivā paṭhavi-saññaṃ,||

amana-sikarivā Ākāsaṇaṅ-c'āyatana-saññaṃ,||

Viññāṇaṅ-c'āyatana-saññaṃ paṭicca mana-sikaroti ekattaṃ.|| ||

Tassa Viññāṇaṅ-c'āyatana-saññāya||

cittaṃ pakkhandati||

pasīdati||

santiṭṭhati||

vimuccati.|| ||

So evaṃ pajānāti:|| ||

'Ye assu darathā paṭhavi-saññaṃ paṭicca,||

te'dha na santi.|| ||

Ye assu darathā Ākāsaṇaṅ-c'āyatana-saññaṃ paṭicca,||

te'dha na santi.|| ||

Atthi c'evāyaṃ daratha-mattā,||

yad idaṃ Viññāṇaṅ-c'āyatana-saññaṃ paṭicca ekattan' ti.|| ||

So:|| ||

'Suññaṃ idaṃ saññā-gataṃ paṭhavi-saññāyā' ti pajānāti.|| ||

'Suññaṃ idaṃ saññā-gataṃ Ākāsaṇaṅ-c'āyatana-saññāyā' ti pajānāti.|| ||

'Atthi c'ev'idaṃ asuññaṃ,||

yad idaṃ Viññāṇaṅ-c'āyatana-saññaṃ paṭicca ekattan' ti.|| ||

Iti yaṃ hi kho tattha na hoti,||

tena taṃ suññaṃ samanupassati.|| ||

Yaṃ pi tattha avasiṭṭhaṃ hoti,||

'Taṃ santam idaṃ atthī' ti pajānāti.|| ||

Evam pi'ssa esā, Ānanda,||

yathābuccā avipallatthā||

parisuddhā||

suññatā-vakkanti bhavati.|| ||

[8] Puna ca param, Ānanda,||

bhikkhu amana-sikarivā Ākāsaṇaṅ-c'āyatana-saññaṃ,||

amana-sikarivā Viññāṇaṅ-c'āyatana-saññaṃ,  
Ākiṅ-c'aññāyatana-saññaṃ paṭicca mana-sikaroti ekattaṃ. || ||

Tassa Ākiṅ-c'aññāyatana-saññāya  
cittaṃ pakkhandati  
pasīdati  
santiṭṭhati  
vimuccati. || ||

So evaṃ pajānāti: || ||

'Ye assu darathā Ākāsaṅ-c'āyatana-saññaṃ paṭicca,  
te'dha na santi. || ||

Ye assu darathā Viññāṇaṅ-c'āyatana-saññaṃ paṭicca,  
te'dha na santi. || ||

Atthi c'evāyaṃ daratha-mattā,  
yad idaṃ Ākiṅ-c'aññāyatana-saññaṃ paṭicca ekattaṃ ti. || ||

So: || ||

'Suññaṃ idaṃ saññā-gataṃ Ākāsaṅ-c'āyatana-saññāyā' ti pajānāti. || ||

'Suññaṃ idaṃ saññā-gataṃ Viññāṇaṅ-c'āyatana-saññāyā' ti pajānāti. || ||

'Atthi c'ev'idaṃ asuññataṃ  
yad idaṃ Ākiṅ-c'aññāyatana-saññaṃ paṭicca ekattaṃ ti. || ||

Iti yaṃ hi kho tattha na hoti,  
tena taṃ suññaṃ samanupassati. || ||

Yaṃ pi tattha avasiṭṭhaṃ hoti,  
'Taṃ santaṃ, idaṃ atthī' ti pajānāti. || ||

Evam pi'ssa esā, Ānanda,  
yathābuccā avipallatthā  
parisuddhā  
suññatā-vakkanti bhavati. || ||

[9] Puna ca paraṃ, Ānanda,  
bhikkhu amana-sikarivā Viññāṇaṅ-c'āyatana-saññaṃ,  
amana-sikarivā Ākiṅ-c'aññāyatana-saññaṃ,  
N'eva-saññā-nā-saññāyatana-saññaṃ paṭicca mana-sikaroti ekattaṃ. || ||

Tassa N'eva-saññā-nā-saññāyatana-saññāya  
cittaṃ pakkhandati  
pasīdati  
santiṭṭhati  
vimuccati. || ||

So evaṃ pajānāti:|| ||

'Ye assu darathā Viññāṇaṅ-c'āyatana-saññaṃ paṭicca,||  
te'dha na santi.|| ||

Ye assu darathā Ākiṅ-c'aññāyatana-saññaṃ paṭicca,||  
te'dha na santi.|| ||

Atthi c'evāyaṃ daratha-mattā,||  
yad idaṃ N'eva-saññā-nā-saññāyatana-saññaṃ paṭicca ekattan' ti.|| ||

So:|| ||

'Suññaṃ idaṃ saññā-gataṃ Viññāṇaṅ-c'āyatana-saññāyā' ti pajānāti.|| ||

'Suññaṃ idaṃ saññā-gataṃ Ākiṅ-c'aññāyatana-saññāyā' ti pajānāti.|| ||

'Atthi c'ev'idaṃ asuññataṃ||  
yad idaṃ N'eva-saññā-nā-saññāyatana-saññaṃ paṭicca ekattan' ti.|| ||

Iti yaṃ hi kho tattha na hoti,||  
tena taṃ suññaṃ samanupassati.|| ||

Yaṃ pi tattha avasiṭṭhaṃ hoti,||  
'Taṃ santaṃ, idaṃ atthī' ti pajānāti.|| ||

Evam pi'ssa esā, Ānanda,||  
yathābuccā avipallatthā||  
parisuddhā||  
suññatā-vakkanti bhavati.|| ||

[10] Puna ca paraṃ, Ānanda,||  
bhikkhu amana-sikarivā Ākiṅ-c'aññāyatana-saññaṃ||  
amana-sikarivā N'eva-saññā-nā-saññāyatana-saññaṃ||  
animittaṃ ceto-samādhim paṭicca mana-sikaroti ekattaṃ.|| ||

Tassa animitte ceto-samādhimhi||  
cittaṃ pakkhandati||  
pasīdati||  
santiṭṭhati||  
vimuccati.|| ||

So evaṃ pajānāti:|| ||

'Ye assu darathā Ākiṅ-c'akaññāyatana-saññaṃ paṭicca,||  
te'dha na santi.|| ||

Ye assu darathā N'eva-saññā-nā-saññāyatana-saññaṃ paṭicca,||  
te'dha na santi.|| ||

Atthi c'evāyaṃ daratha-mattā,||  
yad idaṃ imam eva kāyaṃ paṭicca saḷāyatanikaṃ jīvita-paccayā' ti.|| ||

So: || ||

'Suññam idaṃ saññā-gataṃ Ākiñ-c'aññāyatana-saññāyā' ti pajānāti. || ||

'Suññam idaṃ saññā-gataṃ N'eva-saññā-nā-saññāyatana-saññāyā' ti  
pajānāti. || ||

'Atthi c'ev'idaṃ asuññataṃ, ||

yad idaṃ imam eva kāyaṃ paṭicca saḷāyatanikaṃ jīvita-paccayā' ti. || ||

Iti yaṃ hi kho tattha na hoti, ||

tena taṃ suññam samanupassati. || ||

Yaṃ pana tattha avasiṭṭhaṃ hoti ||

'Taṃ santaṃ, idaṃ atthī' ti pajānāti. || ||

Evam pi'ssa esā, Ānanda, ||

yathābuccā avipallatthā ||

parisuddhā ||

suññatā-vakkanti bhavati. || ||

[11] Puna ca paraṃ, Ānanda, ||

bhikkhu amana-sikarivā Ākiñ-c'aññāyatana-saññam, ||

amana-sikarivā N'eva-saññā-nā-saññāyatana-saññam, ||

a-nimittaṃ ceto-samādhim paṭicca mana-sikaroti ekattaṃ. || ||

Tassa animitte ceto-samādhimhi ||

cittaṃ pakkhandati ||

pasīdati ||

santiṭṭhati ||

vimuccati. || ||

So evaṃ pajānāti: || ||

'Ayaṃ pi kho animitto ceto-samādhī abhisaṅkhato ābhisaṅcetayito. || ||

Yaṃ kho pana kiñci abhisaṅkhataṃ ābhisaṅcetayitaṃ, ||

tad aniccaṃ nirodha-dhamman' ti pajānāti. || ||

Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati. || ||

Bhavāsavā pi cittaṃ vimuccati. || ||

Avijjāsavā pi cittaṃ vimuccati. || ||

Vimuttasmim vimuttam iti ñāṇaṃ hoti: || ||

'Khīṇā jāti, ||

vusitaṃ Brahma-cariyaṃ, ||

kataṃ karaṇīyaṃ, ||

nāparaṃ itthattāyā' ||

ti pajānāti. || ||



[12] So evaṃ pajānāti:|| ||

'Ye assu darathā kāmāsavaṃ paṭicca,||  
te'dha na santi.|| ||

Ye assu darathā bhavāsavaṃ paṭicca,||  
te'dha na santi.|| ||

Ye assu darathā avijjāsavaṃ paṭicca,||  
te'dha na santi.|| ||

Atthi c'ev'āyaṃ daratha-matthā,||  
yad idaṃ imam eva kāyaṃ paṭicca saḷāyatanikaṃ jīvita-paccayā' ti.|| ||

So:|| ||

'Suññaṃ idaṃ saññā-gataṃ kāmāsavenā' ti pajānāti.|| ||

'Suññaṃ idaṃ saññā-gataṃ bhavāsavenā' ti pajānāti.|| ||

'Suññaṃ idaṃ saññā-gataṃ avijjāsavenā' ti pajānāti.|| ||

'Atthi c'ev'idaṃ asuññataṃ,||  
yad idaṃ imam eva kāyaṃ paṭicca saḷāyatanikaṃ jīvita-paccayā' ti.|| ||

Iti yaṃ hi kho tattha na hoti,||  
tena taṃ suññaṃ samanupassati.|| ||

Yaṃ pi tattha avasiṭṭhaṃ hoti,||  
'Taṃ santaṃ idaṃ atthī' ti pajānāti.|| ||

Evam pi'ssa esā, Ānanda,||  
yathābuccā avipallatthā||  
parisuddhā||  
paramānuttarā||  
suññatā-vakkanti bhavati.|| ||

[13] Ye hi keci, Ānanda,||  
atītam-addhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ||  
paramānuttaraṃ||  
suññataṃ||  
upasampajja vihariṃsu.|| ||

Sabbe te imaṃ yeva parisuddhaṃ||  
paramānuttaraṃ||  
suññataṃ||  
upasampajja vihariṃsu.|| ||

Ye hi keci, Ānanda,||  
anāgatam-addhānaṃ samaṇā vā brāhmaṇā vā||  
parisuddhaṃ||

paramānuttaram||  
suññataṃ||  
upasampajja viharisasanti,||  
sabbe te imaṃ yeva||  
parisuddham||  
paramānuttaram||  
suññataṃ||  
upasampajja viharissanti. || ||

Ye hi keci, Ānanda,||  
etarahi samaṇā vā brāhmaṇā vā||  
parisuddham||  
paramānuttaram||  
suññataṃ||  
upasampajjajja viharanti,||  
sabbe te imaṃ yeva||  
parisuddham||  
paramānuttaram||  
suññataṃ||  
upasampajja viharanti. || ||

Tasmātiha, Ānanda,||  
parisuddham||  
paramānuttaram||  
suññataṃ||  
upasampajja viharissāmāti. || ||

Evam hi vo, Ānanda, sikkhitabban" ti. || ||

Idam avoca Bhagavā. || ||

Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

Cūḷa Suññata Suttaṃ

Majjhima Nikāya  
III. Upari Paṇṇāsa  
3. Suññata Vagga

Sutta 122

## Mahā Suññata Suttaṃ

Adapted from the 1995 edition of the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series.

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Evam me sutam:|| ||

[1] Ekaṃ samayaṃ Bhagavā Sakkesu viharati,||  
Kapilavatthusmiṃ,||  
Nigrodhārāme.|| ||

[2] Atha kho Bhagavā||  
pubbaṅha-samayaṃ nivāsetvā||  
patta-cīvaraṃ ādāya||  
Kapilavatthuṃ piṇḍāya pāvisi.|| ||

Kapilavatthusmiṃ piṇḍāya caritvā||  
pacchā-bhattaṃ piṇḍa-pāta-paṭikkanto||  
yena Kāḷākhemakassa Sakkassa vihāro||  
ten'upasaṅkami divā-vihārāya.|| ||

Tena kho pana samayena Kāḷākhemakassa Sakkassa vihāre sambahulāni  
sen'āsanāni paññattāni honti.|| ||

Addasā kho Bhagavā Kāḷākhemakassa Sakkassa vihāre||  
sambahulāni senāsanāni paññattāni;||  
divāna Bhagavato etad ahoṣi:|| ||

"Sambahulāni kho Kāḷākhemakassa Sakkassa vihāre sen'āsanāni  
paññattāni.|| ||

Sambahulā nu kho idha bhikkhu viharantī" ti?|| ||

Tena kho pana samayena āyasmā Ānando,||  
sambahulehi bhikkhūhi||  
saddhiṃ Ghaṭṭāya-Sakkassa vihāre||  
cīvara-kammaṃ karoti.|| ||

Atha kho Bhagavā||  
sāyaṅha-samayaṃ patisallānā vuṭṭhito,||

yena Ghaṭṭāya-Sakkassa vihāro ten'upasaṅkami.|| ||

Upasaṅkamitvā paññatte āsane nisīdi.|| ||

Nisajja kho Bhagavā||

āyasmantaṃ Ānandaṃ āmantesi:|| ||

"Sambahulāni kho, Ānanda,||

Kāḷakhemakassa Sakkassa vihāre||

senāsanāni paññattāni.|| ||

Samabahulā nu kho ettha bhikkhū viharantī" ti?|| ||

"Sambahulāni bhante||

Kāḷakhemakassa Sakkassa vihāre||

senāsanāni paññattāni,||

sambahulā ettha bhikkhū viharanti.|| ||

Cīvara-kārasamayo no, bhante, vattatī" ti.|| ||

[3] "Na kho, Ānanda, bhikkhu sobhati||

saṅgaṇ'ikārāmo,||

saṅgaṇ'ikārato,||

saṅgaṇ'ikārāmatā,||

anuyutto gaṇārāmo,||

gaṇa-rato,||

gaṇa-sammudito.|| ||

So vat', Ānanda, bhikkhu||

saṅgaṇ'ikārāmo,||

saṅgaṇ'ikārato,||

saṅgaṇ'ikārāmatā,||

anuyutto gaṇārāmo,||

gaṇa-rato,||

gaṇa-sammudito,||

'Yan taṃ nekkhamma-sukhaṃ||

paviveka-sukhaṃ,||

upasama-sukhaṃ,||

sambodha-sukhaṃ,||

tassa sukhasa nikāma-lābhī bhavissati,||

akiccha-lābhī,||

akasira-lābhī' ti,||

— n'etaṃ ṭhānaṃ vijjati.|| ||

Yo ca kho so Ānanda, bhikkhu||

eko gaṇasmā vūpakaṭṭho viharati,||

tass'etaṃ bhikkhuno pāṭikaṅkhaṃ,||

"Yan taṃ nekkhamma-sukhaṃ||  
paviveka-sukhaṃ||  
upasama-sukhaṃ||  
sambodha-sukhaṃ,||  
tassa sukhasa nikāma-lābhī bhavissati||  
akiccha-lābhī||  
akasira-lābhī' ti,||  
— ṭhānam etaṃ vijjati. || ||

[4] So vat', Ānanda bhikkhu||  
saṅgaṇi-kārāmo||  
saṅgaṇi-kārāto||  
saṅgaṇi-kārāmatam||  
anuyutto||  
gaṇā-rāmo||  
gaṇa-rato||  
gaṇa-sammudito,||  
'Sāmayikaṃ vā kantaṃ||  
ceto-vimuttiṃ upasampajja viharissati,||  
asāmayikaṃ vā akuppan' ti,||  
— n'etaṃ ṭhānam vijjati. || ||

Yo ca kho so, Ānanda,||  
bhikkhu eko gaṇasmā vūpakaṭṭho viharati,||  
tass'etaṃ bhikkhuno pāṭikaṅkhaṃ||  
'Sāmayikaṃ vā kantaṃ||  
ceto-vimuttiṃ upasampajja viharissati,||  
asāmayikaṃ vā akuppan' ti,||  
— ṭhānam etaṃ vijjati. || ||

[5] Nāhaṃ, Ānanda, ekaṃ rūpam pi samanupassāmi,||  
yattha rattassa||  
yatthābhi-rattassa||  
rūpassa vipariṇāmaññathā-bhāvā||  
na uppajjeyyūṃ||  
soka-parideva-dukkha-domanass'upāyāsā. || ||

[6] Ayaṃ kho pan', Ānanda,||  
vihāro Tathāgatena abhisambuddho:||  
yad idaṃ sabba-nimittānaṃ amanasikārā||  
ajjhattaṃ suññataṃ upasampajja viharituṃ. || ||

Tatra ce, Ānanda, Tathāgataṃ iminā vihārena viharantaṃ bhavanti||  
upasaṅkamtāro bhikkhū||

bhikkhuniyo||  
upāsakā||  
upāsikāyo||  
rājāno||  
rāja-mahā-mattā||  
titthiyā||  
titthiya-sāvaka,||  
— Tatr', Ānanda, Tathāgato vivekaninnen'eva cittena||  
viveka-poṇena||  
viveka-pabbhārena||  
vūpakatṭhena nekkhammābhiratena||  
byantībhutena sabbaso āsava-ṭ-ṭhāniyehi dhammehi||  
aññad-atthu uyyojaniya-paṭisaṃyuttaṃ||  
yeva kathaṃ kattā hoti.|| ||

[7] Tasmāti, Ānanda, bhikkhu ce pi ākaṅkheyya: || ||  
'Ajjhataṃ suññataṃ upasampajja vihareyyan' ti. || ||

Ten'Ānanda, bhikkhunā||  
ajjhattam eva||  
cittaṃ saṅghapetabbam||  
sannisādetabbam,||  
ekodi-kātabbam||  
samādahātabbam. || ||

[8] Kathañ ca Ānanda, bhikkhu||  
ajjhattam eva||  
cittaṃ saṅghapeti||  
sannisādeti||  
ekodikaroti||  
samādahati? || ||

Idh'Ānanda, bhikkhu||  
vivicc'eva kāmehi,||  
vivicca akusalehi dhammehi,||  
sa-vitakkam,||  
sa-vicāram,||  
viveka-jam pīti-sukham||  
paṭhamaṃ-j-jhānam upasampajja viharati. || ||

Vitakka-vicāraṇam vūpasamā||  
ajjhattam sampasādanam||  
cetaso ekodi-bhāvam||  
avitakkam||

avicāraṃ||  
samādhī-jaṃ pīti-sukhaṃ||  
dutiyaṃ-jhānaṃ upasampajja viharati.|| ||

[Here the Pāḷi abridges with: "tatiya-j-jhānaṃ - catuttha-j-jhānaṃ upasampajja viharati." I have picked up the following from MN 107, Gaṇakamoggallāna Suttaṃ, page 4 of the same volume (#3) and inserted it here.]

Pītiyā ca virāgā,||  
upekhako ca viharati,||  
sato ca sampajāno,||  
sukhañ ca kāyena paṭisaññvedeti||  
yaṃ taṃ ariyā ācikkhanti:|| ||  
'Upekkhako satimā sukha-vihārī' ti,|| ||  
tatiya-j-jhānaṃ upasampajja viharati.|| ||

Sukhassa ca pahānā||  
dukkhassa ca pahānā||  
pubbe va somanassa-domanassaṃ atthañ-gamā||  
adukkha-ṃ-asukhaṃ||  
upekkhā-sati-pārisuddhiṃ||  
catutthaṃ-jhānaṃ upasampajja viharati.|| ||

Evam kho Ānanda bhikkhu||  
ajjhattam eva||  
cittaṃ saññhapeti,||  
sannisādeti,||  
ekodi-karoti,||  
samādahati.|| ||

[9] So ajjhattam suññatam mana-sikaroti.|| ||

Tassa ajjhattam suññatam mana-sikaroto,||  
ajjhattam suññatāya cittaṃ||  
na pakkhandati,||  
na-p-pasīdati,||  
na santi-ṭ-ṭhati,||  
na vimuccati.|| ||

Evam santam etam, Ānanda,||  
bhikkhu evam pajānāti:|| ||

'Ajjhattam suññatam kho me mana-sikaroto||  
ajjhattam suññatāya cittaṃ||  
na pakkhandati,||

na-p-pasidati,||  
na santi-ṭ-ṭhati,||  
na vimuccatī' ti. || ||

Iti ha tattha sampajāno hoti. || ||

So bahiddhā suññataṃ mana-sikaroti. || ||

Tassa bahiddhā suññataṃ mana-sikaroto||  
bahiddhā suññatāya cittaṃ||  
na pakkhandati,||  
na-p-pasidati,||  
na santi-ṭ-ṭhati,||  
na vimuccati. || ||

Evam santam etaṃ Ānanda||  
bhikkhu evaṃ pajānāti: || ||

'Bahiddhā suññataṃ kho me mana-sikaroto||  
bahiddhā suññatāya cittaṃ||  
na pakkhandati,||  
na-p-pasidati,||  
na santiṭṭhati,||  
na vimuccatī' ti. || ||

Iti ha tattha sampajāno hoti. || ||

So ajjhata-bahiddhā suññataṃ mana-sikaroti. || ||

Tassa ajjhata-bahiddhā suññataṃ mana-sikaroto||  
suññatāya cittaṃ||  
na pakkhandati,||  
na-p-pasidati,||  
na santi-ṭ-ṭhati,||  
na vimuccati. || ||

Evam santam etaṃ Ānanda||  
bhikkhu evaṃ pajānāti: || ||

'Ajjhata-bahiddhā suññataṃ kho me mana-sikaroto||  
ajjhata-bahiddhā suññatāya cittaṃ||  
na pakkhandati,||  
na-p-pasidati,||  
na santi-ṭ-ṭhati,||  
na vimuccatī' ti. || ||

Iti ha tattha sampajāno hoti. || ||

So āneñjaṃ mana-sikaroti. || ||



Tassa āneñjaṃ mana-sikaroto||  
āneñjāya cittaṃ||  
na pakkhandati,||  
na-p-pasīdati,||  
na santi-ṭ-ṭhati,||  
na vimuccati.|| ||

Evam santam etaṃ Ānanda||  
bhikkhu evam pajānāti:|| ||

'Ānejjam kho me mana-sikaroto||  
āneñjāya cittaṃ||  
na pakkhandati||  
na-p-pasīdati||  
na santi-ṭ-ṭhati||  
na vimuccati' ti.|| ||

Iti ha tattha sampajāno hoti.|| ||

[10] Ten'Ānanda bhikkhunā tasmim̐ yeva purimasim̐ samādhī-nimittena||  
ajjhataṃ eva||  
cittaṃ saṅghapetabbaṃ,||  
sannisādetabbaṃ,||  
ekodī-kātabbaṃ,||  
samādahātabbaṃ.|| ||

So ajjhataṃ suññataṃ mana-sikaroti.|| ||

Tassa ajjhataṃ suññataṃ mana-sikaroto||  
ajjhataṃ suññatāya cittaṃ||  
pakkhandati,||  
pasīdati,||  
santi-ṭ-ṭhati,||  
vimuccati.|| ||

Evam santam etaṃ Ānanda,||  
bhikkhu evam pajānāti:|| ||

'Ajjhataṃ suññataṃ kho me mana-sikaroto||  
ajjhataṃ suññatāya cittaṃ||  
pakkhandati||  
pasīdati||  
santi-ṭ-ṭhati||  
vimuccatī' ti.|| ||

Iti ha tattha sampajāno hoti.|| ||

So bahiddhā suññataṃ masikaroti.|| ||

**Tassa bahiddhā suññataṃ mana-sikaroto||  
suññatāya cittaṃ||  
pakkhandati,||  
pasīdati||  
santiṭṭhati||  
vimuccati.|| ||**

**Evam santam etaṃ Ānanda,|| bhikkhu evaṃ pajānāti:|| ||| ||**

**'Bahiddhā suññataṃ kho me mana-sikaroto||  
bahiddhā suññatāya cittaṃ||  
pakkhanidati,||  
pasīdati,||  
santi-ṭ-ṭhati,||  
vimuccatī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**So ajjhata-bahiddhā suññataṃ mana-sikaroti.|| ||**

**Tassa ajjhata-bahiddhā suññataṃ mana-sikaroto||  
ajjhata-bahiddhā suññatāya cittaṃ||  
pakkhandati||  
pasīdati||  
santi-ṭ-ṭhati||  
vimuccati.|| ||**

**Evam santam etaṃ Ānanda,|| bhikkhu evaṃ pajānāti:|| ||**

**"Ajjhata-bahiddhā suññataṃ kho me mana-sikaroto||  
ajjhata-bahiddhā suññatāya cittaṃ||  
pakkhanidati||  
pasīdati||  
santiṭṭhati||  
vimuccatī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**So āneñjaṃ mana-sikaroti.|| ||**

**Tassa āneñjaṃ mana-sikaroto||  
āneñjāya cittaṃ||  
pakkhandati||  
pasīdati||  
santi-ṭ-ṭhati||  
vimuccati.|| ||**

**Evam santam etaṃ Ānanda||**

**bhikkhu evaṃ pajānāti:|| ||**

**'Āneñjaṃ kho me mana-sikaroto||**

**āneñjāya cittaṃ||**

**pakkhandati||**

**pasīdati||**

**santi-ṭṭhati||**

**vimuccatī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**[11] Tassa ce Ānanda, bhikkhuno||**

**iminā vihārena viharato||**

**caṅkamāya cittaṃ namati,||**

**so caṅkamati:|| ||**

**'Evaṃ maṃ caṅkamantaṃ||**

**nābhijjhā-domanassā||**

**pāpakā||**

**akusalā dhammā||**

**anvāsavissantī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**Tassa ce Ānanda, bhikkhuno||**

**iminā vihārena viharato||**

**ṭhānāya cittaṃ namati,||**

**so tiṭṭhati:|| ||**

**'Evaṃ maṃ tiṭṭhantaṃ||**

**nābhijjhā-domanassā||**

**pāpakā||**

**akusalā dhammā||**

**anvāsavissantī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**Tassa ce Ānanda, bhikkhuno||**

**iminā vihārena viharato||**

**nissajjāya cittaṃ namati,||**

**so nisīdati:|| ||**

**'Evaṃ maṃ nisinnaṃ||**

**nābhijjhā-domanassā||**

**pāpakā||**

**akusalā dhammā||**

**anvāsavissantī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**Tassa ce Ānanda, bhikkhuno||  
iminā vihārena viharato||  
sayanāya cittaṃ namati,||  
so sayati:|| ||**

**'Evaṃ maṃ sayantaṃ||  
nābhijjhā domanassā||  
pāpakā||  
akusalā dhammā||  
anvāsavissantī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**[12] Tassa ce Ānanda, bhikkhuno||  
iminā vihārena viharato||  
bhāsāya cittaṃ namati||  
so:|| ||**

**'Yā'yaṃ kathā||  
hīnā,||  
gammā,||  
pothujjanikā,||  
anariyā,||  
anattha-saṃhitā,||  
na nibbidāya,||  
na virāgāya,||  
na nirodhāya,||  
na upasamāya,||  
na abhiññāya,||  
na sambodhāya,||  
na Nibbānāya saṃvaṭṭati,||  
seyyath'īdaṃ:||  
rāja-kathā,||  
cora-kathā,||  
mahāmatta-kathā,||  
senā-kathā,||  
bhaya-kathā,||  
yuddha-kathā,||  
anna-kathā,||  
pāna-kathā,||  
vattha-kathā,||  
sayana-kathā,||**

mālā-kathā,||  
gandha-kathā,||  
ñāti-kathā,||  
yāna-kathā,||  
gāma-kathā,||  
nigama-kathā,||  
nagara-kathā,||  
jana-pada-kathā,||  
itthi-kathā,||  
purisa-kathā,||  
surā-kathā,||  
visikhā-kathā,||  
kumbha-ṭ-ṭhāna-kathā,||  
pubbapeta-kathā,||  
nānattha-kathā,||  
lok'akkhāyikā samuddakkhāyikā||  
iti-bhavābhava-kathā —||  
iti vā iti eva-rūpiṃ katham||  
na kathessāmi' ti. || ||

Iti ha tattha sampajāno hoti. || ||

Yā ca kho ayaṃ, Ānanda,||  
kathā abhisallekhikā ceto-vinīvaraṇa-sappāyā ekanta-nibbidāya||  
virāgāya||  
nirodhāya||  
upasamāya||  
abhiññāya||  
sambodhāya||  
Nibbānāya samvaṭṭati||  
seyyath'īdam:||  
appiccha-kathā||  
santuṭṭhi-kathā||  
paviveka-kathā||  
asaṃsagga-kathā||  
viriy'ārambha-kathā||  
sīla-kathā||  
samādhi-kathā||  
paññā-kathā||  
vimutti-kathā||  
vimutti-ñāṇa-dassana-kathā —||  
iti eva-rūpiṃ katham||

**'Kathessāmī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**[13] Tassa ce Ānanda, bhikkhuno||**

**iminā vihārena viharato||**

**vitakkāya cittaṃ namatī||**

**so:|| ||**

**'Ye'me vitakkā||**

**hīnā,||**

**gammā,||**

**pothujjanikā,||**

**anariyā,||**

**anattha-saṃhitā,||**

**na nibbidāya,||**

**na virāgāya,||**

**na nirodhāya,||**

**na upasamāya,||**

**na abhiññāya,||**

**na sambodhāya,||**

**na Nibbānāya saṃvaṭṭanti,||**

**seyyath'idaṃ:||**

**kāma-vitakko||**

**vyāpāda-vitakko||**

**vihimsā-vitakko||**

**iti eva-rūpe vitakke||**

**na vitakkessāmī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**Ye ca kho ime Ānanda||**

**vitakkā ariyā||**

**niyyānikā||**

**niyyanti||**

**takkarassa||**

**sammā dukkha-k-khayāya||**

**seyyath'idaṃ:||**

**nekkhamma-vitakko||**

**avyāpāda-vitakko||**

**avihimsā-vitakko||**

**iti eva-rūpe vitakke||**

**'Vitakkessāmī' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

[14] Pañca kho ime Ānanda kāma-guṇā.|| ||

**Katame pañca?**|| ||

[1] Cakkhu viññeyyā rūpā,||

iṭṭhā,||

kantā,||

manāpā,||

piya-rūpā,||

kām'ūpasam-hitā,||

rajanīyā.|| ||

[2] Sota-viññeyyā saddhā,||

iṭṭhā,||

kantā,||

manāpā,||

piya-rūpā,||

kām'ūpasam-hitā,||

rajanīyā.|| ||

[3] Ghāna-viññeyyā gandhā,||

iṭṭhā,||

kantā,||

manāpā,||

piya-rūpā,||

kām'ūpasam-hitā,||

rajanīyā.|| ||

[4] Jivhā-viññeyyā rasā,||

iṭṭhā,||

kantā,||

manāpā,||

piya-rūpā,||

kām'ūpasam-hitā,||

rajanīyā.|| ||

[5] Kāya-viññeyyā phoṭṭhabbā,||

iṭṭhā,||

kantā,||

manāpā,||

piya-rūpā,||

kām'ūpasam-hitā,||

rajanīyā.|| ||

**Ime kho Ānanda pañca-kāma-guṇā.**|| ||

[15] Yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ pacc'avekkhitabbaṃ: ||

||

'Atthi nu kho me imesu pañcasu kāma-guṇesu ||

aññatarasmiṃ vā ||

aññatarasmiṃ vā ||

āyatane uppajjati cetaso samudācāro' ti? || ||

Sace Ānanda, bhikkhu pacc'avekkhamāno evaṃ pajānāti: || ||

'Atthi kho me imesu pañcasu kāma-guṇesu ||

aññatarasmiṃ vā ||

aññatarasmiṃ vā ||

āyatane uppajjati cetaso samudācāro' ti? || ||

Evaṃ santaṃ etaṃ Ānanda ||

bhikkhu evaṃ pajānāti:

'Yo kho imesu pañcasu kāma-guṇesu chanda-rāgo, ||

so me a-p-pahīno' ti. || ||

Iti ha tattha sampajāno hoti. || ||

Sace pan'Ānanda, bhikkhu pacc'avekkhamāno evaṃ pajānāti: || ||

'N'atthi kho me imesu pañcasu kāma-guṇesu ||

aññatarasmiṃ vā ||

aññatarasmiṃ vā ||

āyatane uppajjati cetaso samudācāro' ti. || ||

Evaṃ santaṃ etaṃ Ānanda, ||

bhikkhū evaṃ pajānāti: || ||

'Yo kho imesu pañcasu kāma-guṇesu chanda-rāgo, ||

so me pahīno' ti. || ||

Iti ha tattha sampajāno hoti. || ||

[16] Pañca kho ime Ānanda upādāna-k-khandhā. || ||

Yattha bhikkhunā udayabbayānupassinā vihātabbaṃ. || ||

[1] 'Iti rūpaṃ, ||

iti rūpassa samudayo, ||

iti rūpassa atthaṅ-gamo. || ||

[2] Iti vedanā, ||

iti vedanāya samudayo, ||

iti vedanāya atthaṅ-gamo. || ||

[3] Iti saññā, ||

iti saññāya samudayo, ||



**iti saññāya atthañ-gamo.|| ||**

**[4] Iti sañkhārā,||**

**iti sañkhārassa samudayo,||**

**Iti sañkhārassa atthañ-gamo.|| ||**

**[5] Iti viññāṇaṃ,||**

**iti viññāṇassa samudayo,||**

**iti viññāṇassa atthañ-gamo' ti.|| ||**

**[17] Tassa imesu pañca-s-upādāna-k-khandhesu udayabbayānupassino viharato||**

**yo pañca-s-upādāna-k-khandhesu asmimāno||**

**so pahīyati.|| ||**

**Evam̐ santam̐ etam̐ Ānanda||**

**bhikkhu evam̐ pajānāti:|| ||**

**'Yo kho imesu pañca-s-upādāna-k-khandhesu asmimāno||**

**so me pahīno' ti.|| ||**

**Iti ha tattha sampajāno hoti.|| ||**

**[18] Ime kho te Ānanda,||**

**dhammā ekanta-kusalāyatikā||**

**ariyā,||**

**lokuttarā,||**

**anavakkantā pāpimatā.|| ||**

**[19] Tam̐ kiṃ maññasi Ānanda?|| ||**

**Kaṃ attha-vasaṃ sampassamāno||**

**arahati sāvako||**

**Satthāraṃ anubandhituṃ||**

**api panujjamāno" ti?|| ||**

**"Bhagava mūlakā no bhante||**

**dhammā Bhagavaṃ-nettikā||**

**Bhagavaṃ-papaṭisaraṇā.|| ||**

**Sādhu vata, bhante,||**

**Bhagavantam̐ yeva paṭibhātu||**

**etassa bhāsitassa attho;||**

**Bhagavato sutvā, bhikkhū dhāressantī" tī.|| ||**

**[20] Na kho Ānanda,||**

**arahati sāvako||**

**Satthāraṃ anubandhituṃ||**

**yad idaṃ:||**

suttaṃ||  
geyyaṃ||  
veyyākaraṇaṃ||  
tassa hetu. || ||

Taṃ kissa hetu? || ||

Dīgha-rattassa hi vo Ānanda||  
dhammā sutā||  
dhatā||  
vacasā||  
paricitā||  
manas-ā-nupekkhitā||  
diṭṭhiyā suppaṭi-viddhā. || ||

Yā ca kho Ānanda||  
kathā abhisallekhikā||  
ceto-vinīvaraṇasappāyā,||  
ekanta-nibbidāya,||  
virāgāya,||  
nirodhāya,||  
upasamāya,||  
abhiññāya,||  
sambhodhāya,||  
Nibbānāya saṃvaṭṭati,||  
seyyath'idaṃ: ||  
appiccha-kathā,||  
santuṭṭhi-kathā,||  
paviveka-kathā,||  
asaṃsagga-kathā,||  
viriyārambha-kathā,||  
sīla-kathā,||  
samādhi-kathā,||  
paññā-kathā,||  
vimutti-kathā,||  
vimutti-ñāṇa-dassana-kathā. || ||

Eva-rūpiyā kho Ānanda kathāya hetu||  
arahati sāvako||  
Sathāraṃ anubandhituṃ||  
api panujjamāno. || ||

[21] Evaṃ sante kho Ānanda,||  
ācariy'ūpaddavo hoti;||

evaṃ sante||  
antevās'ūpaddavo hoti;||  
evaṃ sante||  
brahma-cār'ūpaddavo hoti.|| ||

[22] Kathaṃ c'Ānanda||  
ācariy'ūpaddavo hoti?|| ||

Idh'Ānanda ekacco Satthā||  
vivittaṃ sen'āsaṇaṃ bhajati||  
araññaṃ||  
rukkha-mūlaṃ||  
pabbataṃ||  
kandaraṃ||  
giri-guhaṃ||  
susānaṃ vana-patthaṃ||  
abbhokāsaṃ||  
palālapuñjaṃ.|| ||

Tassa tathā vūpaka-ṭ-ṭhassa viharato||  
anvāvaṭṭanti brāhmaṇa-gahapatikā negamā||  
c'eva jāna-padā ca.|| ||

So anvāva-ṭ-ṭantesu brāhmaṇa-gahapatikesu||  
negamesu c'eva jāna-padesu ca||  
mucchati||  
nikāyamati||  
gedhaṃ āpajjati||  
āvaṭṭati bāhullāya.|| ||

Ayaṃ vuccat'Ānanda,||  
upaddavo ācariyo.|| ||

Ācariy'ūpaddavena avadhimsu||  
naṃ pāpakā akusalā dhammā||  
saṅkilesikā||  
pono-bhavikā||  
sadarā||  
dukkha-vipākā āyatim jāti-jarāmarañiyā.|| ||

Evaṃ kho Ānanda||  
ācariy'ūpaddavo hoti.|| ||

[23] Kathaṃ c'Ānanda,||  
antevās'ūpaddavo hoti?|| ||

Tass'eva kho pan'Ānanda||

Satthu sāvako tassa Satthu vivekam anubrūhayamāno||  
vivittaṃ sen'āsaṇaṃ bhajati||  
araññaṃ||  
rukkha-mūlaṃ||  
pabbataṃ||  
kandaraṃ||  
giri-guhaṃ||  
susānaṃ||  
vana-patthaṃ||  
abbhokāsaṃ palālapuñjaṃ.|| ||

Tassa tathā vūpaka-ṭṭhassa viharato||  
anvāvaṭṭanti brāhmaṇa-gahapatikā negamā||  
c'eva jāna-padā ca.|| ||

So anvāva-ṭṭantesu brāhmaṇa-gahapatikesu||  
negamesu c'eva jāna-padesu ca||  
mucchati||  
nikāyamati||  
gedhaṃ āpajjati||  
āvaṭṭati bāhullāya.|| ||

Ayaṃ vuccat'Ānanda,||  
upaddavo antevāsī.|| ||

Antevās'upaddavena avadhimsu||  
naṃ pāpakā akusalā dhammā||  
saṅkilesikā||  
pono-bhavikā||  
sadarā||  
dukkha-vipākā āyatiṃ jāti-jarāmaṇiyā.|| ||

Evaṃ kho Ānanda,||  
antevās'ūpaddavo hoti.|| ||

[24] Kathaṃ c'Ānanda,||  
brahma-cār'ūpaddavo hoti?|| ||

Idh'Ānanda Tathāgato loke uppajjati||  
arahaṃ||  
Sammā Sambuddho||  
vijjā-caraṇa-sampanno||  
Sugato||  
loka-vidu anuttaro purisa-damma-sārathī||  
Satthā deva-manussānaṃ||

**Buddho||**

**Bhagavā.|| ||**

**So vivittaṃ sen'āsaṇaṃ bhajati||**

**araññaṃ,||**

**rukkha-mūlaṃ,||**

**pabbataṃ,||**

**kandaraṃ,||**

**giri-guhaṃ,||**

**susānaṃ,||**

**vana-patthaṃ,||**

**abbhokāsaṃ,||**

**palālapuñjaṃ.|| ||**

**Tassa tathā vūpakaṭṭhassa viharato||**

**anvāva-ṭ-ṭanti brāhmaṇa-gahapatikā negamā||**

**c'eva jāna-padā ca.|| ||**

**So anvāva-ṭ-ṭantesu brāhmaṇa-gahapatikesu negamesu||**

**c'eva jāna-padesu ca||**

**na mucchati||**

**kāmayati||**

**na gedhaṃ āpajjati||**

**na āvaṭṭati bāhullāya.|| ||**

**Tasse kho pan'Ānanda,||**

**Satthu sāvako tassa Satthu vivekam anubrūhayamāno||**

**vivittaṃ sen'āsaṇaṃ bhajati||**

**āraññaṃ||**

**rukkha-mūlaṃ||**

**pabbataṃ||**

**kandaraṃ||**

**giri-guhaṃ||**

**susānaṃ||**

**vana-patthaṃ||**

**abbhokāsaṃ||**

**palālapuñjaṃ.|| ||**

**Tassa tathā vūpaka-ṭ-ṭhassa viharato||**

**anvāva-ṭ-ṭanti brāhmaṇa-gahapatikā negamā||**

**c'eva jāna-padā ca.|| ||**

**So anvāva-ṭ-ṭantesu brāhmaṇa-gahapatikesu negamesu c'eva jāna-padesu**

**ca mucchati||**

**nikāmayati||**

gedhaṃ āpajjati||

āvaṭṭati bāhullāya.|| ||

Ayaṃ vuccat'Ānanda,||

upaddavo brahma-cārī.|| ||

Brahmacār'ūpaddavena avadhiṃsu||

naṃ pāpakā akusalā dhammā||

saṅkilesikā||

pono-bhavikā||

sadarā||

dukkha-vipākā āyatīṃ jāti-jarāmarañiyā.|| ||

Evam kho Ānanda||

brahma-cār'ūpaddavo hoti|| ||

Tatr'Ānanda, yo c'evāyaṃ ācariy'ūpaddavo||

yo ca antevās'ūpaddavo||

ayaṃ tehi brahma-cār'ūpaddavo||

dukkha-vipākataro||

c'eva kaṭuka-vipākataro ca||

api ca vinipātāya saṃvaṭṭati.|| ||

[25] Tasmātiha maṃ Ānanda,||

mitta-vatāya samudā-caratha,||

mā sapatta-vatāya,||

taṃ vo bhavissati||

dīgha-rattaṃ hitāya sukhāya.|| ||

[26] Kathañ c'Ānanda, Satthāraṃ sāvakā||

sapatta-vatāya||

samud'ācaranti||

no mitta-vatāya?|| ||

Idh'Ānanda, Satthā||

sāvakānaṃ Dhammaṃ deseti||

anukampako hitesī||

anukampaṃ upādāya:|| ||

'Idaṃ vo hitāya,||

idaṃ vo sukhāyā' ti.|| ||

Tassa sāvakā||

na sussūsanti||

na sotaṃ odahanti||

na aññā-cittaṃ upaṭṭhāpentī.|| ||

Vokkamma ca Satthu-sāsanā vattanti.|| ||

Evam kho Ānanda,||  
Sathāraṃ sāvakaṃ sapatta-vatāya||  
samud'ācaranti||  
no mitta-vatāya.|| ||

[27] Kathaṃ c'Ānanda,||  
Sathāraṃ sāvakaṃ mitta-vatāya||  
samud'ācaranti||  
no sapatta-vatāya?|| ||

Idh'Ānanda, Satthā||  
sāvakaṇaṃ Dhammaṃ deseti||  
anukampako hitesī||  
anukampaṃ upādāya:|| ||

'Idaṃ vo hitāya||  
idaṃ vo sukhāyā' ti.|| ||

Tassa sāvakaṃ||  
sussūsanti||  
sotaṃ odahanti||  
aññā-cittaṃ upaṭṭhapenti.|| ||

Na ca vokkamma Satthusāsanā vattanti.|| ||

Evam kho Ānanda,||  
Sathāraṃ sāvakaṃ||  
mitta-vatāya samud'ācaranti||  
no sapatta-vatāya.|| ||

Tasmātiha maṃ Ānanda||  
mitta-vatāya samudā-caratha||  
mā sapatta-vatāya|| ||

Taṃ vo bhavissati||  
dīgha-rattaṃ hitāya sukhāya.|| ||

[28] Na vo ahaṃ Ānanda,||  
tathā para-k-kamissāmi.|| ||

Yathā kumbhakāro āmake āmakamatte.|| ||

Niggayha niggayhāhaṃ Ānanda vakkhāmi.|| ||

Pavayha Ānanda pavayha vakkhāmi.|| ||

Yo sāro so ṭhassatī' ti.|| ||

Idam avoca Bhagavā.|| ||

Atta-mano āyasmā Ānando||

**Bhagavato bhāṣitaṃ||  
'Abhinandī' ti.|| ||**

**Mahā Suññata Suttaṃ**





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