* Thus I heard: On one occasion the Blessed One was living at Savatthi in the Eastern Park, the Palace of Migara's Mother. Then when it was evening, the venerable Ananda rose from retreat, and he went to the Blessed One, and after paying homage to him, he sat down at one side.

When he had done so, he said to the Blessed One 'Venerable sir, once the Blessed One was living in the Sakyan country. There is a town of the Sakyans called Nagaraka; there I heard and learnt this from the Blessed One's own lips: "Now I abide much in the voiding, Ananda." Venerable sir, was this well heard by me, well apprehended, well attended to and well remembered?'

'Certainly, Ananda, that was well heard by you, well apprehended, well attended to and well remembered. As formerly, so now too, I abide much in the void abiding. 'Ananda, just as the Palace of Migara's Mother is void of elephants, cattle, horses and mares, void of gold and silver, void of the forgathering of women and men, and there is (present) only this nonvoidness, that is to say, the single state (of non-voidness) dependent on (the presence of) the community of bhikkhus; so too, without giving attention to perception of village, without giving attention to perception of man, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) perception of forest. His mind enters into that perception of forest and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of village are not present here, disturbances that would be present on perception of man are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of forest." He understands: "This field of perception is void of perception of village." He understands: "This field of perception is void of perception of man.", (and he understands): "There is (present) only this non-voidness, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of forest." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this has been for him an alighting upon voidness that accords with what actually is, without perversion of meaning and is pure.

'Again, Ananda, without giving attention to perception of man, without giving attention to perception of forest, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) perception of earth. His mind enters into that perception of earth and acquires confidence, steadiness and decision. Just as though a bull's hide were freed from folds by stretching it with a hundred pegs, so too, without giving attention to all the ridges

176. evam me sutam — ekam samayam bhagavā sāvatthiyam viharati pubbārāme migāramātupāsāde. atha kho āyasmā ānando sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi.

ekamantam nisinno kho āyasmā ānando bhagavantam etadavoca— "ekamidam, bhante, samayam bhagavā sakkesu viharati nagarakam nāma sakyānam nigamo. tattha me, bhante, bhagavato sammukhā sutam, sammukhā paṭiggahitam—'suññatāvihārenāham, ānanda, etarahi bahulam viharāmī'ti. kacci metam, bhante, sussutam suggahitam sumanasikatam sūpadhāritan"ti?

"taggha te etam, ānanda, sussutam suggahitam sumanasikatam sūpadhāritam. pubbepāham, ānanda, etarahipi suñnatāvihārena bahulam viharāmi. seyyathāpi, ānanda, ayam migāramātupāsādo suñño hatthigavassavalavena, suñño jātarūparajatena, suñño itthipurisasannipātena atthi cevidam asuññatam yadidam bhikkhusangham paticca ekattam; evameva kho, ānanda, bhikkhu amanasikaritvā gāmasaññam, amanasikaritvā manussasaññam, araññasaññam paticca manasi karoti ekattam. tassa araññasaññāya cittam pakkhandati pasīdati santitthati adhimuccati. so evam pajānāti — 'ye assu darathā gāmasañnam paticca tedha na santi, ye assu darathā manussasaññam paticca tedha na santi, atthi cevāyam darathamattā yadidam — araññasaññam paticca ekattan'ti. so 'suñnamidam sañnagatam gamasañnaya'ti pajanati, 'suñnamidam saññāgatam manussasaññāyā'ti pajānāti, 'atthi cevidam asuññatam yadidam — araññasaññam paticca ekattan'ti. iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasiţţham hoti tam 'santamidam atthī" ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

177. "puna caparam, ānanda, bhikkhu amanasikaritvā manussasaññam, amanasikaritvā araññasaññam, pathavīsaññam paṭicca manasi karoti ekattam. tassa pathavīsaññāya cittam pakkhandati pasīdati santiṭṭhati adhimuccati. seyyathāpi, ānanda, āsabhacammam saṅkusatena suvihatam vigatavalikam; evameva

and hollows, the river ravines, the tracts of stumps and thorns, the rocky inequalities, on this earth, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) perception of earth. His mind enters into the perception of earth and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would have been present dependent on perception of man are not present here, disturbances that would be present dependent on perception of forest are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of earth." He understands: "This field of perception is void of perception of man." He understands: "This field of perception is void of perception of forest.", (and he understands): "There is (present) only this non-voidness, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of earth." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon voidness, that accords with what actually is, without perversion of meaning, and is pure.

'Again, Ananda, without giving attention to perception of forest, without giving attention to perception of earth, a bhikkhu gives attention to the single state (on non-voidness) dependent on (the presence of) perception of the base consisting of infinite space. His mind enters into that perception of the base consisting of infinite space and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of forest are not present here, disturbances that would be present on perception of earth are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of infinite space." He understands: "This field of perception is void of perception of forest." He understands: "This field of perception of the base consisting of infinite space." There is (present) only this non-voidness, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of infinite space." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon voidness that accords with what actually is, without perversion of meaning and is pure.

'Again, Ananda, without giving attention to perception of earth, without giving attention to perception of the base consisting of infinite space, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of infinite consciousness. His mind enters into the perception of the base consisting of infinite consciousness and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of earth are not present here,

kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ taṃ sabbaṃ amanasikaritvā pathavīsaññaṃ paṭicca manasi karoti ekattaṃ. tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ye assu darathā manussasaññaṃ paṭicca tedha na santi, ye assu darathā araññasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — pathavīsaññaṃ paṭicca ekattan'ti. so 'suññamidaṃ saññāgataṃ manussasaññāyā'ti pajānāti, 'suññamidaṃ saññāgataṃ araññasaññāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — pathavīsaññaṃ paṭicca ekattan'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthī'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

178. "puna caparaṃ, ānanda, bhikkhu amanasikaritvā araññasaññaṃ, amanasikaritvā pathavīsaññaṃ, ākāsānañcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ. tassa ākāsānañcāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ye assu darathā araññasaññaṃ paṭicca tedha na santi, ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — ākāsānañcāyatanasaññaṃ paṭicca ekattan'ti. so 'suññamidaṃ saññāgataṃ pathavīsaññāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — ākāsānañcāyatanasaññaṃ paṭicca ekattan'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthī'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

179. "puna caparam, ānanda, bhikkhu amanasikaritvā pathavīsaññam, amanasikaritvā ākāsānañcāyatanasaññam, viññāṇañcāyatanasaññam paṭicca manasi karoti ekattam. tassa viññāṇañcāyatanasaññāya cittam pakkhandati pasīdati santiṭṭhati adhimuccati. so evam pajānāti — 'ye assu darathā pathavīsaññam paṭicca tedha na santi, ye assu darathā ākāsānañcāyatanasaññam

disturbances that would be present dependent on perception of the base consisting of infinite space are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of infinite consciousness." He understands: "This field of perception is void of perception of earth." He understands: "This field of perception is void of perception of the base consisting of infinite space", (and he understands): "There is (present) only this non-voidness, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of infinite consciousness." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon voidness that accords with what actually is, without perversion of meaning, and is pure.

'Again, Ananda, without giving attention to perception of the base consisting of infinite space, without giving attention to perception of the base consisting of infinite consciousness, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of nothingness. His mind enters into the perception of the base consisting of nothingness and he acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of the base of infinite space are not present here, disturbances that would be present dependent on perception of the base of infinite consciousness are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of nothingness." He understands: "This field of perception is void of perception of the base consisting of infinite space.", and he understands: "This field of perception is void of perception of the base consisting of infinite consciousness.", (and he understands): "There is (present) only this non-voidness, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of nothingness." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon voidness that accords with what is, without perversion of meaning and is pure.

'Again, Ananda, without giving attention to perception of the base consisting of infinite consciousness, without giving attention to perception of the base consisting of nothingness, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception. His mind enters into the perception of the base consisting of neither-perception-nor-non-perception and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on the perception of the base consisting of infinite consciousness are not

paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — viññāṇañcāyatanasaññaṃ paṭicca ekattan'ti. so 'suññamidaṃ saññāgataṃ pathavīsaññāyā'ti pajānāti, 'suññamidaṃ saññāgataṃ ākāsānañcāyatanasaññāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — viññāṇañcāyatanasaññaṃ paṭicca ekattan'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthī'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

180. "puna caparam, ānanda, bhikkhu amanasikaritvā ākāsānañcāyatanasaññam, amanasikaritvā viññānañcāyatanasaññam, ākiñcaññāyatanasaññam paticca manasi karoti ekattam. tassa ākiñcaññāyatanasaññāya cittam pakkhandati pasīdati santithati adhimuccati. so evam pajānāti — 'ye assu darathā ākāsānañcāyatanasaññam paţicca tedha na santi, ye assu darathā viññānañcāyatanasaññam paticca tedha na santi, atthi cevāyam darathamattā yadidam — ākiñcaññāyatanasaññam paţicca ekattan'ti. so 'suññamidam saññāgatam ākāsānancāyatanasannāyā'ti pajānāti, 'sunnamidam sannāgatam viññāṇañcāyatanasaññāyā'ti pajānāti, 'atthi cevidam asuññatam yadidam — ākiñcaññāyatanasaññam paticca ekattan'ti. iti yañhi kho tattha na hoti tena tam suñnam samanupassati, yam pana tattha avasittham hoti tam 'santamidam atthī'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

181. "puna caparaṃ, ānanda bhikkhu amanasikaritvā viññāṇañcāyatanasaññaṃ, amanasikaritvā ākiñcaññāyatanasaññaṃ, nevasaññānāsaññāyatanasaññaṃ paṭicca manasi karoti ekattaṃ. tassa nevasaññānāsaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ye assu darathā viññāṇañcāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanasaññaṃ paṭicca tedha na

present here, disturbances that would present dependent on the perception of the base consisting of nothingness are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception." He understands: "This field of perception is void of perception of the base consisting of infinite consciousness." He understands: "This field of perception is void of perception of the base consisting of nothingness.", (and he understands): "There is (present) only this non-voidness, that is to say, the single state (of non-voidness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon voidness, that accords with what actually is, without perversion of meaning and is pure.

'Again, Ananda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither-perception-nor-nonperception, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) the signless concentration of mind. His mind enters into the signless concentration of mind and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on the perception of the base consisting of nothingness are not present here, disturbances that would be present dependent on the perception of the base consisting of neither-perception-nor-non-perception are not present here, and only this measure of disturbance is present, that is to say, that (disturbance) which has life as its condition dependent on the presence of this body with its six bases." He understands: "This field of perception is void of perception of the base consisting of nothingness." He understands: "This field of perception is void of perception of the base consisting of neitherperception-nor-non-perception.", (and he understands): "There is (present) only this nonvoidness, that is to say, that (non-voidness) with life as its condition dependent on this body with its six bases." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon voidness, that accords with what actually is, without perversion of meaning and is pure.

'Again, Ananda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither-perception-nor-non-perception, a bhikkhu gives attention to the single state (of non-voidness) dependent on (the presence of) the signless concentration of mind. His mind enters into the signless concentration of mind and acquires confidence, steadiness and decision. He understands thus: "This signless concentration of mind is conditioned and mentally produced." He understands:

santi, atthi cevāyam darathamattā yadidam—
nevasaññānāsaññāyatanasaññam paṭicca ekattan'ti. so
'suññamidam saññāgatam viññāṇañcāyatanasaññāyā'ti pajānāti,
'suññamidam saññāgatam ākiñcaññāyatanasaññāyā'ti pajānāti,
'atthi cevidam asuññatam yadidam—
nevasaññānāsaññāyatanasaññam paṭicca ekattan'ti. iti yañhi kho
tattha na hoti tena tam suññam samanupassati, yam pana tattha
avasiṭṭham hoti tam 'santamidam atthī'ti pajānāti. evampissa esā,
ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti
bhavati.

182. "puna caparam, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññam, amanasikaritvā nevasaññānāsaññāyatanasaññam, animittam cetosamādhim paticca manasi karoti ekattam. tassa animitte cetosamādhimhi cittam pakkhandati pasīdati santitthati adhimuccati. so evam pajānāti — 'ye assu darathā ākiñcaññāyatanasaññam paticca tedha na santi, ye assu darathā nevasaññānāsaññāyatanasaññam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam — imameva kāyam paţicca saļāyatanikam jīvitapaccayā'ti. so 'suñnamidam sañnāgatam ākiñcaññāyatanasaññāyā'ti pajānāti, 'suññamidam saññāgatam nevasaññānāsaññāyatanasaññāyā'ti pajānāti, 'atthi cevidam asuññatam yadidam — imameva kāyam paţicca saļāyatanikam jīvitapaccayā'ti. iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasittham hoti tam 'santamidam atthī'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suñnatāvakkanti bhavati.

183. "puna caparam, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññam, amanasikaritvā nevasaññānāsaññāyatanasaññam, animittam cetosamādhim paṭicca manasi karoti ekattam. tassa animitte cetosamādhimhi cittam pakkhandati pasīdati santiṭṭhati adhimuccati. so evam pajānāti — 'ayampi kho animitto cetosamādhi abhisaṅkhato abhisañcetayito'.

"Whatever is conditioned and mentally produced is impermanent and liable to cessation." When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, from the taint of ignorance. When liberated there comes the knowledge "It is liberated". He understands: "Birth is exhausted, the life divine has been lived out, what was to be done is done, there is no more of this to come." He understands thus: "Disturbances that would be present dependent on the taint of sensual desire are not present here, disturbances that would be present dependent on the taint of being are not present here, disturbances that would be present dependent on the taint of ignorance are not present here, and only this measure of disturbance is present, that is to say, that (non-voidness) with life as its condition dependent on (the presence of) this body with its six bases." He understands: "This field of perception is void of the taint of sensual desire." He understands: "This field of perception is void of the taint of being." He understands: "This field of perception is void of the taint of ignorance.", (and he understands): "There is (present) only this non-voidness, that is to say, that (non-voidness) with life as its condition dependent on (the presence of) this body with its six bases." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this has been for him an alighting upon voidness that accords with what actually is, without perversion of meaning, is pure and is unsurpassed by any other.

'Whatever monks or divines in the past have entered upon and abode in a voidness that was purified and unsurpassed by any other, they have all of them entered upon and abode in this voidness that is pure and unsurpassed by any other. 'Whatever monks and divines in the future will enter upon and abide in a voidness that will be purified and unsurpassed by any other, they will all of them enter upon and abide in this voidness that is pure and unsurpassed by any other. 'Whatever monks and divines in the present enter upon and abide in a voidness that is purified and unsurpassed by any other, they all of them will enter upon and abide in this voidness that is pure and unsurpassed by any other. 'Therefore, Ananda, you should train thus: 'We will enter upon and abide in the voidness that is pure and unsurpassed by any other.''

That is what the Blessed One said. The venerable Ananda was satisfied, and he delighted in the Blessed One's words.

'yam kho pana kiñci abhisankhatam abhisancetayitam tadaniccam nirodhadhamman'ti pajānāti. tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. vimuttasmim vimuttamiti ñānam hoti. 'khīnā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itthattāyā'ti pajānāti. so evam pajānāti — 'ye assu darathā kāmāsavam paticca tedha na santi, ye assu darathā bhavāsavam paticca tedha na santi, ye assu darathā avijjāsavam paticca tedha na santi, atthi cevāyam darathamattā yadidam — imameva kāyam paticca salāyatanikam jīvitapaccayā'ti. so 'suñnamidam sañnāgatam kāmāsavenā'ti pajānāti, 'suññamidam saññāgatam bhavāsavenā'ti pajānāti, 'suñnamidam sañnāgatam avijjāsavenā'ti pajānāti, 'atthi cevidam asuññatam yadidam — imameva kāyam paţicca salāyatanikam jīvitapaccayā'ti. iti yañhi kho tattha na hoti tena tam suñnam samanupassati, yam pana tattha avasittham hoti tam 'santamidam atthī'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suñnatāvakkanti bhavati.

184. "yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu. yepi hi keci, ānanda, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. yepi hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. tasmātiha, ānanda, 'parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā'ti — evañhi vo, ānanda, sikkhitabban"ti.

idamavoca bhagavā. attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

cūļasuññatasuttam niţţhitam paţhamam