

* 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 forgoing of women and men, and there is (present) only this non-voidness, 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

176. evaṃ me sutam — ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati pubbārāme migāramātupāsāde. atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca — "ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ nigamo. tattha me, bhante, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ — 'suññatāvihārenāhaṃ, ānanda, etarahi bahulaṃ viharāmi'ti. kacci metaṃ, bhante, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ"ti?

"taggha te etaṃ, ānanda, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ. pubbepāhaṃ, ānanda, etarahipi suññatāvihārena bahulaṃ viharāmi. seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavena, suñño jātārūparajātana, suñño itthipurisasannipātena atthi cevidaṃ asuññataṃ yadidaṃ — bhikkhusaṅghaṃ paṭicca ekattaṃ; evameva kho, ānanda, bhikkhu amanasikarivā gāmasaṅgāhaṃ, amanasikarivā manussasaṅgāhaṃ, araṇṇasaṅgāhaṃ paṭicca manasi karoti ekattaṃ. tassa araṇṇasaṅgāhaṃ cittaṃ pakkhandati paṭidati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ye assu darathā gāmasaṅgāhaṃ paṭicca tedha na santi, ye assu darathā manussasaṅgāhaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — araṇṇasaṅgāhaṃ paṭicca ekattaṃ'ti. so 'suññamidaṃ saṅgāgataṃ gāmasaṅgāyā'ti pajānāti, 'suññamidaṃ saṅgāgataṃ manussasaṅgāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — araṇṇasaṅgāhaṃ paṭicca ekattaṃ'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'"ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

177. "puna caparaṃ, ānanda, bhikkhu amanasikarivā manussasaṅgāhaṃ, amanasikarivā araṇṇasaṅgāhaṃ, pathavisaṅgāhaṃ paṭicca manasi karoti ekattaṃ. tassa pathavisaṅgāhaṃ cittaṃ pakkhandati paṭidati santiṭṭhati adhimuccati.

seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ; evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ taṃ sabbamaṃ 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 arañṇasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — pathavīsaññaṃ paṭicca ekattan’ti. so ‘suññaṃidaṃ saññāgataṃ manussasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ arañṇasaññāyā’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 atthi’ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

178. “puna caparaṃ, ānanda, bhikkhu amanasikaritvā arañṇasaññaṃ, amanasikaritvā pathavīsaññaṃ, ākāśānañcāyatanaśaṇṇaṃ paṭicca manasi karoti ekattaṃ. tassa ākāśānañcāyatanaśaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ye assu darathā arañṇasaññaṃ paṭicca tedha na santi, ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — ākāśānañcāyatanaśaṇṇaṃ paṭicca ekattan’ti. so ‘suññaṃidaṃ saññāgataṃ arañṇasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ pathavīsaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ — ākāśānañcāyatanaśaṇṇaṃ paṭicca ekattan’ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

179. “puna caparaṃ, ānanda, bhikkhu amanasikaritvā pathavīsaññaṃ, amanasikaritvā ākāśānañcāyatanaśaṇṇaṃ, viññāṇañcāyatanaśaṇṇaṃ paṭicca manasi karoti ekattaṃ. tassa viññāṇañcāyatanaśaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so

bull’s hide were freed from folds by stretching it with a hundred pegs, so too, without giving attention to all the ridges 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 is void of perception of earth.”, (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 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, 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 confi-

evam pajānāti — 'ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, ye assu darathā ākāśānañcāyatanaśāññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — viññāṇaṃcāyatanaśāññaṃ paṭicca ekattan'ti. so 'suññaṃidaṃ saññāgataṃ pathavīsaññāyā'ti pajānāti, 'suññaṃidaṃ saññāgataṃ ākāśānañcāyatanaśāññāyā'ti pajānāti, 'atthi cevadaṃ asuññataṃ yadidaṃ — viññāṇaṃcāyatanaśāññaṃ paṭicca ekattan'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

180. "puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākāśānañcāyatanaśāññaṃ, amanasikaritvā viññāṇaṃcāyatanaśāññaṃ, ākiñcaññāyatanaśāññaṃ paṭicca manasi karoti ekattaṃ. tassa ākiñcaññāyatanaśāññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evam pajānāti — 'ye assu darathā ākāśānañcāyatanaśāññaṃ paṭicca tedha na santi, ye assu darathā viññāṇaṃcāyatanaśāññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — ākiñcaññāyatanaśāññaṃ paṭicca ekattan'ti. so 'suññaṃidaṃ saññāgataṃ ākāśānañcāyatanaśāññāyā'ti pajānāti, 'suññaṃidaṃ saññāgataṃ viññāṇaṃcāyatanaśāññāyā'ti pajānāti, 'atthi cevadaṃ asuññataṃ yadidaṃ — ākiñcaññāyatanaśāññaṃ paṭicca ekattan'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

181. "puna caparaṃ, ānanda bhikkhu amanasikaritvā viññāṇaṃcāyatanaśāññaṃ, amanasikaritvā ākiñcaññāyatanaśāññaṃ, nevasaññānāśāññāyatanaśāññaṃ paṭicca manasi karoti ekattaṃ. tassa nevasaññānāśāññāyatanaśāññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so

evaṃ pajānāti — ‘ye assu darathā
viññāṇañcāyatanasaññāṃ paṭicca tedha na santi,
ye assu darathā ākiñcaññāyatanasaññāṃ paṭicca
tedha na santi, atthi cevāyaṃ darathamattā
yadidaṃ — nevasaññānāsaññāyatanasaññāṃ
paṭicca ekattan’ti. so ‘suññamidaṃ saññāgataṃ
viññāṇañcāyatanasaññāyā’ti pajānāti,
‘suññamidaṃ saññāgataṃ
ākiñcaññāyatanasaññāyā’ti pajānāti, ‘atthi
cevidaṃ asuññataṃ yadidaṃ —
nevasaññānāsaññāyatanasaññāṃ paṭicca
ekattan’ti. iti yañhi kho tattha na hoti tena taṃ
suññaṃ samanupassati, yaṃ pana tattha
avasitṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.
evampissa esā, ānanda, yathābhuccā avipallatthā
parisuddhā suññatāvakkanti bhavati.

182. “puna caparaṃ, ānanda, bhikkhu
amanasikaritvā ākiñcaññāyatanasaññāṃ,
amanasikaritvā nevasaññānāsaññāyatanasaññāṃ,
animittaṃ cetosamādhim paṭicca manasi karoti
ekattaṃ. tassa animitte cetosamādhimhi cittaṃ
pakkhandati pasīdati santiṭṭhati adhimuccati. so
evaṃ pajānāti — ‘ye assu darathā
ākiñcaññāyatanasaññāṃ paṭicca tedha na santi, ye
assu darathā nevasaññānāsaññāyatanasaññāṃ
paṭicca tedha na santi, atthi cevāyaṃ
darathamattā yadidaṃ — imeva kāyaṃ paṭicca
saḷāyatanikaṃ jīvitapaccayā’ti. so ‘suññamidaṃ
saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti,
‘suññamidaṃ saññāgataṃ
nevasaññānāsaññāyatanasaññāyā’ti pajānāti,
‘atthi cevidaṃ asuññataṃ yadidaṃ — imeva
kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. iti
yañhi kho tattha na hoti tena taṃ suññaṃ
samanupassati, yaṃ pana tattha avasitṭhaṃ hoti
taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā,
ānanda, yathābhuccā avipallatthā parisuddhā
suññatāvakkanti bhavati.

183. “puna caparaṃ, ānanda, bhikkhu
amanasikaritvā ākiñcaññāyatanasaññāṃ,
amanasikaritvā nevasaññānāsaññāyatanasaññāṃ,
animittaṃ cetosamādhim paṭicca manasi karoti
ekattaṃ. tassa animitte cetosamādhimhi cittaṃ

dence, steadiness and decision. He understands thus: “Disturbances that would be present dependent on the perception of the base consisting of infinite consciousness are not present here, disturbances that would be 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-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: “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 neither-perception-nor-non-perception.”, (and he understands): “There is (present) only this non-voidness, 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: "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.

pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ayampi kho animitto cetosamādhī abhisāṅkhato abhisāñcetaṃyito'. 'yaṃ kho pana kiñci abhisāṅkhataṃ abhisāñcetaṃyitaṃ tadaniccaṃ nirodhadhammaṃ'ti pajānāti. tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. so evaṃ pajānāti — 'ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā'ti. so 'suññamidaṃ saññāgataṃ kāmāsavenā'ti pajānāti, 'suññamidaṃ saññāgataṃ bhavāsavenā'ti pajānāti, 'suññamidaṃ saññāgataṃ avijjāsavenā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā'ti. iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

184. "yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimṣu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimṣu. yepi hi keci, ānanda, anāgataṃ addhānaṃ 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.

cūḷasuññatasuttaṃ niṭṭhitaṃ paṭhamam