

* 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 bull's hide were freed from folds by stretching it with a hundred pegs, so too, without giving attention to all the ridges

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

ekamantaṃ nisinno kho āyasmā ānando bhagavantam 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, sussutam suggahitaṃ sumanasikataṃ sūpadhāritam"ti?

"taggha te etaṃ, ānanda, sussutam suggahitaṃ sumanasikataṃ sūpadhāritaṃ. pubbepāhaṃ, ānanda, etarahipi suññatāvihārena bahulaṃ viharāmi. seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavena, suñño jātārūparajatenā, suñño itthipurisasannipātena atthi cevidaṃ asuññataṃ yadidaṃ — bhikkhusaṅgaṃ paṭicca ekattaṃ; evameva kho, ānanda, bhikkhu amanasikarivā gāmasaṅgaṃ, amanasikarivā manussasaṅgaṃ, araṇṇasaṅgaṃ paṭicca manasi karoti ekattaṃ. tassa araṇṇasaṅgāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ye assu darathā gāmasaṅgaṃ paṭicca tedha na santi, ye assu darathā manussasaṅgaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — araṇṇasaṅgaṃ paṭicca ekattan'ti. so 'suññamidaṃ saññāgataṃ gāmasaṅgāya'ti pajānāti, 'suññamidaṃ saññāgataṃ manussasaṅgāya'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — araṇṇasaṅgaṃ 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.

177. "puna caparaṃ, ānanda, bhikkhu amanasikarivā manussasaṅgaṃ, amanasikarivā araṇṇasaṅgaṃ, pathavīsaṅgaṃ paṭicca manasi karoti ekattaṃ. tassa pathavīsaṅgāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. seyyathāpi, ānanda, āsabhaṃmaṃ saṅkusatena suvihataṃ vigatavalikaṃ; 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 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,

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 ekattaṃ'ti. so 'suññaṃ yadidaṃ saññāgataṃ manussasaññāyā'ti pajānāti, 'suññaṃ yadidaṃ saññāgataṃ arañṇasaññāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — pathavīsaññaṃ 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.

178. "puna caparaṃ, ānanda, bhikkhu amanasikaritvā arañṇasaññaṃ, amanasikaritvā pathavīsaññaṃ, ākāśānañcāyatanaññaṃ paṭicca manasi karoti ekattaṃ. tassa ākāśānañcāyatanaññāya 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 — ākāśānañcāyatanaññaṃ paṭicca ekattaṃ'ti. so 'suññaṃ yadidaṃ saññāgataṃ arañṇasaññāyā'ti pajānāti, 'suññaṃ yadidaṃ saññāgataṃ pathavīsaññāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ — ākāśānañcāyatanaññaṃ 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.

179. "puna caparaṃ, ānanda, bhikkhu amanasikaritvā pathavīsaññaṃ, amanasikaritvā ākāśānañcāyatanaññaṃ, viññāṇañcāyatanaññaṃ paṭicca manasi karoti ekattaṃ. tassa viññāṇañcāyatanaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — 'ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, ye assu darathā ākāśānañcāyatanaññaṃ

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

pañicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — viññāṇañcāyatanaśāññaṃ pañicca ekattan’ti. so ‘suññamidaṃ saññāgataṃ pathaviśāññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ ākāśāṇañcāyatanaśāññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ — viññāṇañcāyatanaśāññaṃ pañicca 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 amanasikarivā ākāśāṇañcāyatanaśāññaṃ, amanasikarivā viññāṇañcāyatanaśāññaṃ, ākiñcaññāyatanaśāññaṃ pañicca manasi karoti ekattaṃ. tassa ākiñcaññāyatanaśāññāya cittaṃ pakkhandati paśidati santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ye assu darathā ākāśāṇañcāyatanaśāññaṃ pañicca tedha na santi, ye assu darathā viññāṇañcāyatanaśāññaṃ pañicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — ākiñcaññāyatanaśāññaṃ pañicca ekattan’ti. so ‘suññamidaṃ saññāgataṃ ākāśāṇañcāyatanaśāññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ viññāṇañcāyatanaśāññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ — ākiñcaññāyatanaśāññaṃ pañicca 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 amanasikarivā viññāṇañcāyatanaśāññaṃ, amanasikarivā ākiñcaññāyatanaśāññaṃ, nevaśāññānāśāññāyatanaśāññāya manasi karoti ekattaṃ. tassa nevaśāññānāśāññāyatanaśāññāya cittaṃ pakkhandati paśidati santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ye assu darathā viññāṇañcāyatanaśāññaṃ pañicca tedha na santi, ye assu darathā ākiñcaññāyatanaśāññaṃ pañicca 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-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:

santi, atthi cevāyaṃ darathamattā yadidaṃ —
nevasaññānāsaññāyatanasaññāṃ paṭicca ekattan’ti. so
‘suññamidaṃ saññāgataṃ viññāṇaṇcāyatanasaññāyā’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
avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. evampissa esā,
ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti
bhavati.

182. “puna caparaṃ, ānanda, bhikkhu amanasikarivā
ākiñcaññāyatanasaññāṃ, amanasikarivā
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 avasiṭṭhaṃ hoti taṃ ‘santamidaṃ
atthī’ti pajānāti. evampissa esā, ānanda, yathābhuccā avipallatthā
parisuddhā suññatāvakkanti bhavati.

183. “puna caparaṃ, ānanda, bhikkhu amanasikarivā
ākiñcaññāyatanasaññāṃ, amanasikarivā
nevasaññānāsaññāyatanasaññāṃ, animittaṃ cetosamādhim paṭicca
manasi karoti ekattaṃ. tassa animitte cetosamādhimhi cittaṃ
pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti —
‘ayampi kho animitto cetosamādhī abhisankhato abhisāṇcetayito’.

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

idamavoca bhagavā. attamano āyasmā ānando bhagavato bhāsitam
abhinandīti.

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