

THREE EMPTINESS SŪTRAS

TRANSLATED INTO PĀLI & ENGLISH

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These three Suttas were presented in Choong Mun Keat's *'The Notion of Emptiness in Early Buddhism'* with an English translation based on the Chinese and a Sanskrit reconstruction by Lamotte for the first and last. The second one had an edition made by Trīpāṭhī from a Sanskrit manuscript as well as the Chinese version. In a more recent publication *'Annotated Translation of Sūtras from the Chinese Saṃyuktāgama relevant to the Early Buddhist Teachings on Emptiness and the Middle Way'* the foreword says that eight discourses on emptiness and paṭiccasamuppāda, including three not found in Pāli and probably including the third one here, were found in a Sanskrit manuscript excavated in Turfan. Later Prof. Rod Bucknell also sent me Lamotte's article from which Choong Moon Keat took these Suttas, "Three Sūtras from the Saṃyuktāgama Concerning Emptiness", Etienne Lamotte, *Buddhist Studies Review* Vol.10, 1, 1993, trs. by Sara Boin-Webb. This article also contains translations of the Mahāyāna commentaries on these Suttas, which are quite interesting because they acknowledge that these Suttas, from the 'hīnayāna' canon, talk about the emptiness of dhammas (dharmanairātmāya).

What's interesting about these Suttas is that they describe Emptiness in terms of Dependent Origination, which is also an important principle in Nāgarjuna's main work, the *Mūlamadhyāmakakārikā*. They also clearly and concisely explain all the fundamental principles emphasised by early Madhyāmaka, as represented by the Svatantrika school of Bhāvaviveka. The best interpretation of Nāgarjuna in English in my opinion is to be found in David Kalupahana's trs. with comments. He was the first to begin to explain it in detail in its own historical context as a refutation of contemporary Abhidhammika misdirected speculations rather than imposing later Mahāyāna concepts onto it. A new book by Joseph Walser, "Nagarjuna in Context : Mahayana Buddhism and Early Indian Culture" apparently tries to continue the same good work, I have yet to get a copy of the book.

This was my first attempt at translating Buddhist Hybrid Sanskrit into Pāli and English. I have checked it with Prof. Rod Bucknell but I expect some errors will remain, these of course are my responsibility. The point of including both Pāli and English was so that I can use these Suttas in a new, super-comprehensive chanting book I am making. Please be kind enough to contact me if you find them (bh.santi@gmail.com).

SAMIDDHI-SUÑÑATA-VEYYĀKARAṆA

THE ANSWER TO SAMIDDHI ON EMPTINESS

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evaraṃ me sutaraṃ.ⁱ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā samiddhi yena bhagavā ten'upasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi, ekam-antaṃ nisinno kho āyasmā samiddhi bhagavantaṃ etad-avoca.

suñño loko'ti bhante vuccati. kittāvatā nu kho bhante suñño loko'ti.

bhagavā etad-avoca.

cakkhuṃ, samiddhi, suññaṃ attenaⁱⁱ vā attāniyena vā sassatāvipariṇāma-dhammena vā.

rūpā suññā attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

cakkhu-viññāṇaṃ suññaṃ attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

yam-p'idaṃ cakkhu-sampassa-paccayā uppajjati vedayitaṃ dukkhaṃ vā sukhaṃ vā adukkham-asukhaṃ vā tam-pi suññaṃ, suññaṃ attena vā attāniyena vā sassatāvipariṇāma-dhammena vāⁱⁱⁱ.

sotaṃ suññaṃ attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

saddā suññā attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

sota-viññāṇaṃ suññaṃ attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

yam-p'idaṃ sota-sampassa-paccayā uppajjati vedayitaṃ dukkhaṃ vā sukhaṃ vā adukkham-asukhaṃ vā tam-pi suññaṃ, suññaṃ attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

ghānaṃ suññaṃ attena vā attāniyena vā sassatāvipariṇāma-dhammena vā.

Thus have I heard. Once the Blessed One was dwelling at Sāvatti in Jeta's Grove Anāthapiṇḍika's Park. Then the venerable Samiddhi approached the Blessed One, having approached and bowed down he sat to one side. Sitting on one side the venerable Samiddhi said this to the Blessed One:

'Empty is the world' it is said, bhante. In what way, bhante, is the world said to be empty?

The Blessed One said this:

The eye is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

Form is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

Eye-consciousness is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

Also what is felt as pleasure, pain and neither-pleasure nor pain that arises dependent on eye-contact that too is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

The ear is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

Sounds are empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

Ear-consciousness is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

Also what is felt as pleasure, pain and neither-pleasure nor pain that arises dependent on ear-contact that too is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

The nose is empty, empty of self, empty of what belongs to a self, and empty of eternal and unchanging nature.

gandhā suññā attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

ghāna-viññāṇaṃ suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

yam-p'idaṃ ghāna-sampassa-paccayā uppajjati
vedayitaṃ dukkhaṃ vā sukhaṃ vā adukkham-asukhaṃ
vā tam-pi suññaṃ, suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

jivhā suññā attena vā attāniyena vā sassatāvipariṇāma-
dhammena vā.

rasā suññā attena vā attāniyena vā sassatāvipariṇāma-
dhammena vā.

jivhā-viññāṇaṃ suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

yam-p'idaṃ jivhā-sampassa-paccayā uppajjati vedayitaṃ
dukkhaṃ vā sukhaṃ vā adukkham-asukhaṃ vā tam-pi
suññaṃ, suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

kāyo suñño attena vā attāniyena vā sassatāvipariṇāma-
dhammena vā.

photthabbā suññā attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

kāya-viññāṇaṃ suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

yam-p'idaṃ kāya-sampassa-paccayā uppajjati vedayitaṃ
dukkhaṃ vā sukhaṃ vā adukkham-asukhaṃ vā tam-pi
suññaṃ, suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

mano suñño attena vā attāniyena vā sassatāvipariṇāma-
dhammena vā.

dhammā suññā attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

mano-viññāṇaṃ suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā.

Smells are empty, empty of self, empty of what belongs to
a self, and empty of eternal and unchanging nature.

Nose-consciousness is empty, empty of self, empty of
what belongs to a self, and empty of eternal and
unchanging nature.

Also what is felt as pleasure, pain and neither-pleasure
nor pain that arises dependent on nose-contact that too
is empty, empty of self, empty of what belongs to a self,
and empty of eternal and unchanging nature.

The tongue is empty, empty of self, empty of what
belongs to a self, and empty of eternal and unchanging
nature.

Tastes are empty, empty of self, empty of what belongs to
a self, and empty of eternal and unchanging nature.

Tongue-consciousness is empty, empty of self, empty of
what belongs to a self, and empty of eternal and
unchanging nature.

Also what is felt as pleasure, pain and neither-pleasure
nor pain that arises dependent on tongue-contact that
too is empty, empty of self, empty of what belongs to a
self, and empty of eternal and unchanging nature.

The body is empty, empty of self, empty of what belongs
to a self, and empty of eternal and unchanging nature.

Touches are empty, empty of self, empty of what belongs
to a self, and empty of eternal and unchanging nature.

Body-consciousness is empty, empty of self, empty of
what belongs to a self, and empty of eternal and
unchanging nature.

Also what is felt as pleasure, pain and neither-pleasure
nor pain that arises dependent on nose-contact that too
is empty, empty of self, empty of what belongs to a self,
and empty of eternal and unchanging nature.

The mind is empty, empty of self, empty of what belongs to
a self, and empty of eternal and unchanging nature.

Mental objects are empty, empty of self, empty of what
belongs to a self, and empty of eternal and unchanging
nature.

Mind-consciousness is empty, empty of self, empty of
what belongs to a self, and empty of eternal and

yam-p'idaṃ mano-sampassa-paccayā uppajjati
vedayitaṃ dukkhaṃ vā sukhaṃ vā adukkham-asukhaṃ
vā tam-pi suññaṃ, suññaṃ attena vā attāniyena vā
sassatāvipariṇāma-dhammena vā. taṃ kissa hetu.
dhammatā esā bhikkhave
tasmātiha suñño loko'ti vuccati.

idam-avoca bhagavā. āyasmato samiddhi bhagavato
bhāsitaṃ abhinandaṃ.

unchanging nature.

Also what is felt as pleasure, pain and neither-pleasure
nor pain that arises dependent on mind-contact that too
is empty, empty of self, empty of what belongs to a self,
and empty of eternal and unchanging nature.

Therefore 'empty is the world' is said.

This was said by the Blessed One. The venerable Samiddhi
delighted in the Blessed One's words.

MAHĀ-SUÑÑATA-DHAMMA-PARIYĀYA
THE GREAT EXPOSITION ON EMPTINESS

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evaṃ me sutāṃ. kurūsu nidānaṃ. tatra bhagavā bhikkhū āmantesi. dhammaṃ vo bhikkhave desissāmi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyoṣāna-kalyāṇaṃ sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ^{iv} pakasissāmi, yad-idaṃ mahā-suññatā nāma dhamma-pariyāyaṃ. taṃ suṇatha sādhukaṃ manasikarotha bhāsissāmi.

mahā-suññata-dhamma-pariyāyaṃ katamaṃ. yad-idaṃ iti imasmiṃ sati idaṃ hoti imass'uppādā idaṃ uppajjati, yad-idaṃ avijjā-paccayā saṅkhārā, saṅkhārā-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phassa, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass' upāyāsā sambhavanti. evam-etassa kevalassa dukkha-kkhandhassa samudayo hoti. evam-etassa kevalassa dukkha-kkhandhassa samudayo hoti.

jāti-paccayā jarā-maraṇaṃ-ti. tatra ko jarā-maraṇaṃ kassa vā jarā-maraṇaṃ. iti hi puṭṭho^{vi} evaṃ vadeyya ayaṃ jarā-maraṇaṃ assa vā jarā-maraṇaṃ.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ brahmacariyavāso na bhavati, aññaṃ jīvaṃ aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ brahmacariyavāso na bhavati.

Thus have I heard.^v This discourse originated among the Kurus. Then the Blessed One addressed the bhikkhus: I will teach you Dhamma beautiful in the beginning, beautiful in the middle, beautiful in the end, with the right meaning and the right phrasing, the holy-life totally complete and pure, I will reveal it to you, that is, the exposition called the great exposition on emptiness. Listen to that, pay attention well, I will speak.

What is the great exposition on emptiness? That is: 'when this is this comes to be, with the arising of this that arises', that is 'because of ignorance constructions come to be, because of constructions consciousness comes to be, because of consciousness name-&-form comes to be, because of name-&-form the six-fold sense base comes to be, because of the six-fold sense base contact comes to be, because of contact feeling comes to be, because of feeling craving comes to be, because of craving grasping comes to be, because of grasping being comes to be, because of being birth comes to be, because of birth ageing and death, sorrow, lamentation, pain, grief and despair come to be. Thus this whole heap of suffering comes to be'.

'With birth as condition ageing and death come to be'. Therein, 'what^{vii} is ageing and death, and whose is ageing and death?', it may be asked and it might be said: 'this is ageing and death, 'his is ageing and death'.

And he may say, 'the soul and the body are the same' or 'the soul and the body are different', both of these are one [in meaning] and only different in phrasing.

'The soul and the body are the same' when there is this view truly there comes to be no living of the holy-life. 'The soul and the body are different', when there is this view truly

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ jāti-paccayā jarā-
maraṇaṃ.

bhava-paccayā jāti-ti. tatra ko jāti kassa vā jāti.
iti hi puṭṭho evaṃ vadeyya ayaṃ jāti assa vā
jāti.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ
aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ bhava-paccayā jāti.

upādāna-paccayā bhavo-ti. tatra ko bhavo
kassa vā bhavo. iti hi puṭṭho evaṃ vadeyya
ayaṃ bhavo assa vā bhavo.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ
aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ upādāna-paccayā
bhavo.

there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view^{viii}, that is, 'with birth as
condition ageing and death come to be'.

'With being as condition birth comes to be'.
Therein, 'what is birth, and whose is birth?', it
may be asked and it might be said: 'this is
birth', 'his is birth'.

And he may say, 'the soul and the body are the
same' or 'the soul and the body are different',
both of these are one [in meaning] and only
different in phrasing.

'The soul and the body are the same' when
there is this view truly there comes to be no
living of the holy- life. 'The soul and the body
are different', when there is this view truly
there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view, that is, 'with being as
condition birth comes to be'.

'With grasping as condition being comes to
be'. Therein, 'what is being, and whose is
being?' it may be asked and it might be said:
'this is being, his is being.

And he may say, 'the soul and the body are the
same' or 'the soul and the body are different',
both of these are one [in meaning] and only
different in phrasing.

'The soul and the body are the same' when
there is this view truly there comes to be no
living of the holy- life. 'The soul and the body
are different', when there is this view truly
there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view, that is, 'with grasping
as condition being comes to be'.

taṇhā-paccayā upādānan-ti. tatra ko upādānaṃ kassa vā upādānaṃ. iti hi puṭṭho evaṃ vadeyya ayaṃ upādānaṃ assa vā upādānaṃ.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ brahmacariyavāso na bhavati, aññaṃ jīvaṃ aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā, sammā-diṭṭhiṃ yad-idaṃ taṇhā-paccayā upādānaṃ.

vedanā-paccayā taṇhā-ti. tatra ko taṇhā kassa vā taṇhā. iti hi puṭṭho evaṃ vadeyya ayaṃ taṇhā assa vā taṇhā.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ brahmacariyavāso na bhavati, aññaṃ jīvaṃ aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā, sammā-diṭṭhiṃ yad-idaṃ vedanā-paccayā taṇhā.

phassa-paccayā vedanā-ti. tatra ko vedanā kassa vā vedanā. iti hi puṭṭho evaṃ vadeyya ayaṃ vedanā assa vā vedanā.

‘With craving as condition grasping comes to be’. Therein, ‘what is grasping, and whose is grasping?’ it may be asked and it might be said: ‘this is grasping, his is grasping’.

And he may say, ‘the soul and the body are the same’ or ‘the soul and the body are different’, both of these are one [in meaning] and only different in phrasing.

‘The soul and the body are the same’ when there is this view truly there comes to be no living of the holy- life. ‘The soul and the body are different’, when there is this view truly there comes to be no living of the holy- life.

Without having approached these two extremes there is the middle-way, which is noble, world-surpassing, as it has become, undistorted, right-view, that is, ‘with grasping as condition being comes to be’.

‘With feeling as condition craving comes to be’. Therein, ‘what is craving, and whose is craving?’ it may be asked and it might be said: ‘this is craving, his is craving’.

And he may say, ‘the soul and the body are the same’ or ‘the soul and the body are different’, both of these are one [in meaning] and only different in phrasing.

‘The soul and the body are the same’ when there is this view truly there comes to be no living of the holy- life. ‘The soul and the body are different’, when there is this view truly there comes to be no living of the holy- life.

Without having approached these two extremes there is the middle-way, which is noble, world-surpassing, as it has become, undistorted, right-view, that is, ‘with feeling as condition craving comes to be’.

‘With contact as condition feeling comes to be’. Therein, ‘what is feeling, and whose is feeling?’ it may be asked and it might be said: ‘this is feeling, his is feeling’.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ
aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ phassa-paccayā
vedanā.

saḷāyatana-paccayā phasso-ti. tatra ko phasso
kassa vā phasso. iti hi puṭṭho evaṃ vadeyya
ayaṃ phasso assa vā phasso.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ
aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ saḷāyatana-paccayā
phasso.

nāma-rūpa-paccayā saḷāyatana-ti. tatra kiṃ
saḷāyatanaṃ kassa vā saḷāyatanaṃ. iti hi
puṭṭho evaṃ vadeyya ayaṃ saḷāyatanaṃ
assa vā saḷāyatanaṃ.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ

And he may say, ‘the soul and the body are the same’ or ‘the soul and the body are different’, both of these are one [in meaning] and only different in phrasing.

‘The soul and the body are the same’ when there is this view truly there comes to be no living of the holy- life. ‘The soul and the body are different’, when there is this view truly there comes to be no living of the holy- life.

Without having approached these two extremes there is the middle-way, which is noble, world-surpassing, as it has become, undistorted, right-view, that is, ‘with contact as condition feeling comes to be’.

‘With the six-fold sense base as condition contact comes to be’. Therein, ‘what is contact, and whose is contact?’ it may be asked and it might be said: ‘this is contact, his is contact’.

And he may say, ‘the soul and the body are the same’ or ‘the soul and the body are different’, both of these are one [in meaning] and only different in phrasing.

‘The soul and the body are the same’ when there is this view truly there comes to be no living of the holy- life. ‘The soul and the body are different’, when there is this view truly there comes to be no living of the holy- life.

Without having approached these two extremes there is the middle-way, which is noble, world-surpassing, as it has become, undistorted, right-view, that is, ‘with the six-fold sense base as condition contact comes to be’.

‘With materiality-mentality as condition the six-fold sense base comes to be’. Therein, ‘what is the six-fold sense base, and whose is the six-fold sense base?’ it may be asked and it might be said: ‘this is the six-fold sense base, his is the six-fold sense base’.

And he may say, ‘the soul and the body are the

aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ nāma-rūpa-paccayā
saḷāyatanāṃ.

viññāṇa-paccayā nāma-rūpan-ti. tatra kiṃ
nāma-rūpaṃ kassa vā nāma-rūpaṃ. iti hi
puṭṭho evaṃ vadeyya ayaṃ nāma-rūpaṃ assa
vā nāma-rūpaṃ.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ
aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ nāma-rūpa-paccayā
saḷāyatanāṃ.

saṅkhārā-paccayā viññāṇan-ti. tatra kiṃ
viññāṇaṃ kassa vā viññāṇaṃ. iti hi puṭṭho
evaṃ vadeyya ayaṃ viññāṇaṃ assa vā
viññāṇaṃ.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ

same' or 'the soul and the body are different',
both of these are one [in meaning] and only
different in phrasing.

'The soul and the body are the same' when
there is this view truly there comes to be no
living of the holy- life. 'The soul and the body
are different', when there is this view truly
there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view, that is, 'with name-&-
form as condition the six-fold sense base
comes to be'.

'With consciousness as condition materiality-
mentality comes to be'. Therein, 'what is
materiality-mentality, and whose is
materiality-mentality?' it may be asked and it
might be said: 'this is materiality-mentality,
his is materiality-mentality'.

And he may say, 'the soul and the body are the
same' or 'the soul and the body are different',
both of these are one [in meaning] and only
different in phrasing.

'The soul and the body are the same' when
there is this view truly there comes to be no
living of the holy- life. 'The soul and the body
are different', when there is this view truly
there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view, that is, 'with name-&-
form as condition the six-fold sense base
comes to be'.

'With constructions as condition
consciousness comes to be'. Therein, 'what is
consciousness, and whose is consciousness?' it
may be asked and it might be said: 'this is
consciousness, his is consciousness'.

And he may say, 'the soul and the body are the

aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ saṅkhārā-paccayā
viññāṇaṃ.

avijjā paccayā saṅkhārā'ti. tatra ke saṅkhārā
kassa vā saṅkhārā'ti hi puṭṭho evaṃ vadeyya
ayaṃ saṅkhārā assa vā saṅkhārā.

yo ca evaṃ vadeyya taṃ jīvaṃ taṃ sarīraṃ
aññaṃ jīvaṃ aññaṃ sarīraṃ ubhayaṃ etad
ekaṃ byañjana-matte nānā.

taṃ jīvaṃ taṃ sarīraṃ iti diṭṭhe saccaṃ
brahmacariyavāso na bhavati, aññaṃ jīvaṃ
aññaṃ sarīraṃ iti bhikkhave diṭṭhe saccaṃ
brahmacariyavāso na bhavati.

ete te ubho ante anupagamma majjhimā
paṭipadā ariyā lokuttarā yathā-bhūtā avipirītā,
sammā-diṭṭhiṃ yad-idaṃ avijjā paccayā
saṅkhārā.

yassa ca bhikkhave avijjā-virattā hoti
vijj'uppannā tassa ko jarā-maraṇaṃ kassa vā
jarā-maraṇaṃ avijjā-virattā vijj'uppannā
evaṃ-assa taṃ jarā-maraṇaṃ pahīnaṃ bhavati
pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va
anābhavagatikaṃ āyatiraṃ anuppāda-
dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa

same' or 'the soul and the body are different',
both of these are one [in meaning] and only
different in phrasing.

'The soul and the body are the same' when
there is this view truly there comes to be no
living of the holy- life. 'The soul and the body
are different', when there is this view truly
there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view, that is, 'With
constructions as condition consciousness
comes to be'.

'With ignorance as condition constructions
come to be'. Therein, 'what is the
constructions, whose are the constructions?' it
might be said, 'this is the constructions, his
are the constructions'.

And he may say, 'the soul and the body are the
same' or 'the soul and the body are different',
both of these are one [in meaning] and only
different in phrasing.

'The soul and the body are the same' when
there is this view truly there comes to be no
living of the holy- life. 'The soul and the body
are different', when there is this view truly
there comes to be no living of the holy- life.

Without having approached these two
extremes there is the middle-way, which is
noble, world-surpassing, as it has become,
undistorted, right-view, that is, 'with
ignorance as condition constructions come to
be.'

Bhikkhus, for one in whom ignorance has
faded away and knowledge has arisen the idea
'what is ageing and dying, and whose are
ageing and death?', just as for him ageing and
death are abandoned, that idea too being fully
understood is cut off at the root like a palm
tree stump does not come to be in the future
not being of the nature to re-arise.

For one in whom ignorance has faded away

kā jāti kassā vā jāti avijjā-virattā vijj'uppannā evaṃ assa taṃ jāti pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa ko bhavo kassa vā bhavo avijjā-virattā vijj'uppannā evaṃ assa taṃ bhavo pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa kiṃ upādānaṃ kassa vā upādānaṃ avijjā-virattā vijj'uppannā evaṃ assa taṃ upādānaṃ pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa kā taṇhā kassā vā taṇhā avijjā-virattā vijj'uppannā evaṃ assa taṃ taṇhaṃ pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa kā vedanā kassā vā vedanā avijjā-virattā vijj'uppannā evaṃ assa taṃ jarāmaṇaṃ pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa ko phasso kassa vā phasso avijjā-virattā vijj'uppannā evaṃ assa taṃ phasso pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti vijj'uppannā tassa kiṃ saḷāyatanaṃ kassa vā saḷāyatanaṃ avijjā-virattā vijj'uppannā evaṃ assa taṃ saḷāyatanaṃ pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-

and knowledge has arisen the idea 'what is born, whose is birth?', just as for him birth is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is being, whose is being?', just as for him birth is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is grasping, whose is grasping?', just as for him grasping is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and do not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is craving, whose is craving?', just as for him craving is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is feeling, whose is feeling?', just as for him feeling is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is contact, whose is contact?', just as for him contact is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is the six fold sense base, whose is the six fold sense base?', just as for him the six fold sense base is abandoned, that idea too being fully understood is cut off at the root like a palm

dhammaṃ.

yassa ca avijjā-virattā hoti viji'uppannā tassa kiṃ nāma-rūpaṃ kassa vā nāma-rūpaṃ avijjā-virattā viji'uppannā evaṃ assa taṃ nāma-rūpaṃ pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

yassa ca avijjā-virattā hoti viji'uppannā tassa kiṃ viññānaṃ kassa vā viññānaṃ avijjā-virattā viji'uppannā evaṃ assa taṃ viññānaṃ pahīnaṃ bhavati pariññātaṃ ucchina-mūlaṃ tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ.

tassa ke saṅkhārā kassa vā saṅkhārā avijjā-virattā viji'uppannā evaṃ assa te saṅkhārā pahīnā honti pariññāta ucchinna-mūlā tālamatthakaṃ va anābhavagatikaṃ āyatim anuppāda-dhammaṃ

yo tañ'ca bhikkhave avijjā virattā hoti viji'uppannā tassāvijjā-nirodhā saṅkhārā nirodho, saṅkhāra-nirodhā viññāna-nirodho, viññāna-nirodhā nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho taṇhā-nirodhā upādāna-nirodho upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanass' upāyāsā nirujjhanti. evam-etassa kevalassa dukkha-kkhandhassa nirodho hoti.

ayaṃ vuccati mahā-suññatā nāma dhamma-pariyāyaṃ. idam-avoca bhagavā bhikkhū bhagavato bhāsitaṃ abhinandun-ti.

tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is mentality-materiality, whose is mentality-materiality?', just as for him name-&-form is abandoned, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what is consciousness, whose is consciousness?', just as for him consciousness is abandoned^x, that idea too being fully understood is cut off at the root like a palm tree stump and does not come to be in the future not being of the nature to re-arise.

For one in whom ignorance has faded away and knowledge has arisen the idea 'what are the constructions, and whose are the constructions', just as for him constructions are abandoned, that idea too being fully understood is cut off at the root like a palm tree stump does not come to be in the future not being of the nature to re-arise.

And, bhikkhus, when ignorance has faded away and knowledge has arisen, for him because of the cessation of ignorance constructions cease, because of the cessation of constructions consciousness ceases, because of the cessation of consciousness name-&-form ceases, because of the cessation of mentality-materiality the six-fold sense base ceases, because of the cessation of the the six-fold sense base contact ceases, because of the cessation of contact feeling ceases, because of the cessation of feeling craving ceases, because of the cessation of craving grasping ceases, because of the cessation of grasping being ceases, because of the cessation of being birth ceases, because of the cessation of birth ageing and death, sorrow, pain, lamentation, grief and despair cease. Such is the cessation of the whole heap of suffering.

This is called the great exposition of emptiness. This is what the Blessed One said. Delighted, the bhikkhus rejoiced in the words of the Blessed One.^x

PARAM'ATTHA-SUÑÑATA-SUTTA

DISCOURSE ON THE ULTIMATE MEANING OF EMPTINESS

SA 335

evaṃ me sutāṃ. ekaṃ samayaṃ
bhagavā kurūsu viharati
kalāmasadame nigame. tatra bhagavā
bhikkhū āmantesi. dhammaṃ vo
bhikkhave desissāmi ādi-kalyāṇaṃ
majjhe-kalyāṇaṃ pariyosāna-
kalyāṇaṃ sātthaṃ sabyañjanaṃ
kevala-paripuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakasissāmi, ya-
daṃ param'attha-suññata-dhamma-
pariyāyaṃ. taṃ suṇatha sādhukaṃ
manasikarotha bhāsissāmi.

param'attha-suññata-dhamma-
pariyāyaṃ katamaṃ.

cakkhuṃ bhikkhave uppajjamānaṃ
na kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi cakkhuṃ ahutvā
sambhoti, hutvā paṭiveti.

rupā uppajjamānā na kutoci
sannicayato āgacchanti, nirujjhamānā
ca na kuhiñ'ci gacchanti. iti hi rupā
ahutvā sambhonti, hutvā paṭiventi.

cakkhu-viññāṇaṃ uppajjamānaṃ na
kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi cakkhu-viññāṇaṃ
ahutvā sambhoti, hutvā paṭiveti.
yam-p'idaṃ cakkhu-sampassa-
paccayā uppajjati vedayitaṃ dukkhaṃ
vā sukhaṃ vā adukkham-asukhaṃ vā
tam-pi uppajjamānaṃ na kutoci

Thus have I heard. On one occasion
the Blessed One was dwelling among
the Kurus at a town called
Kalāmasadama. Then the Blessed One
addressed the bhikkhus. I will teach
you Dhamma, bhikkhus, beautiful in
the beginning, beautiful in the middle,
beautiful in the end, with the right
meaning and the right phrasing,
totally complete and pure, I will reveal
the holy-life, that is the exposition on
the ultimate meaning of emptiness.
Listen to that and pay attention well, I
will speak.

And what is the exposition of the
ultimate meaning of emptiness?

The eye, bhikkhus, arising does not
come from any store, and ceasing it
does not go anywhere.^{xi} Thus indeed
the eye not having been comes to be
and having been returns^{xii xiii}.

Forms arising do not come from any
store, and ceasing do not go
anywhere. Thus indeed forms not
having been come to be and having
been return.

Eye-consciousness arising does not
come from any store, and ceasing it
does not go anywhere. Thus eye-
consciousness not having been comes
to be and having been returns.
Also what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on eye-contact, that too
arising does not come from any store

sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi cakkhu-sampassa-
paccayā uppajjati vedayitaṃ dukkhaṃ
vā sukhaṃ vā adukkham-asukhaṃ vā
ahutvā sambhoti, hutvā paṭiveti.

atthi kammaṃ atthi vipākaṃ kārako
tu n'upalabbhati yo imāni ca
khandhāni nikkhipati aññaṃ ca
khandhaṃ paṭisandahati, aññatara
dhammasanketaṃ.

sotaṃ uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi sotaṃ ahutvā
sambhoti, hutvā paṭiveti.

saddā uppajjamānā na kutoci
sannicayato āgacchanti, nirujjhamānā
ca na kuhiñ'ci gacchanti. iti hi saddā
ahutvā sambhonti, hutvā paṭiventi.

sota-viññāṇaṃ uppajjamānaṃ na
kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi sota-viññāṇaṃ ahutvā
sambhoti, hutvā paṭiveti.

yam-p'idaṃ sota-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
tam-pi uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi sota-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
ahutvā sambhoti, hutvā paṭiveti.

atthi kammaṃ atthi vipākaṃ kārako
tu n'upalabbhati yo imāni ca
khandhāni nikkhipati aññaṃ ca

and ceasing it does not go anywhere.
Thus what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on eye-contact not having
been comes to be and having been it
returns.

There is kamma, and there is result,
but a doer who lays down these
khandas and reconnects other
khandas is not obtainable, except for
in a metaphor for Dhamma.^{xiv}

The ear arising does not come from
any store, and ceasing it does not go
anywhere. Thus indeed the eye not
having been comes to be and having
been returns.

Sounds arising do not come from any
store, and ceasing do not go
anywhere. Thus indeed sounds not
having been come to be and having
been return.

Ear-consciousness arising does not
come from any store, and ceasing does
not go anywhere. Thus indeed ear-
consciousness not having been come
to be and having been returns.

Also what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on ear-contact that too
arising does not come from any store
and ceasing it does not go anywhere.
Thus indeed what is felt as pleasure,
pain and neither-pleasure nor pain
that arises dependent on ear-contact
not having been comes to be and
having been it returns.

There is kamma, and there is result,
but a doer who lays down these
khandas and reconnects other

khandam paṭisandahati, aññatara
dhammasanketaṃ.

ghānaṃ uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi ghānaṃ ahutvā
sambhoti, hutvā paṭiveti.

ghandā uppajjamānā na kutoci
sannicayato āgacchanti, nirujjhamānā
ca na kuhiñ'ci gacchanti. iti hi ghanā
ahutvā sambhonti, hutvā paṭiventi.

ghāna-viññāṇaṃ uppajjamānaṃ na
kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi ghāna-viññāṇaṃ
ahutvā sambhoti, hutvā paṭiveti.

yam-p'idaṃ ghāna-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
tam-pi uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi ghāna-sampassa-
paccayā uppajjati vedayitaṃ dukkhaṃ
vā sukhaṃ vā adukkham-asukhaṃ vā
ahutvā sambhoti, hutvā paṭiveti.

atthi kammaṃ atthi vipākaṃ kārako
tu n'upalabbhati yo imāni ca
khandhāni nikkhipati aññaṃ ca
khandam paṭisandahati, aññatara
dhammasanketaṃ.

jivhā uppajjamānā na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi jivhā ahutvā sambhoti,
hutvā paṭiveti.

rasā uppajjamānā na kutoci
sannicayato āgacchanti, nirujjhamānā

khandas is not obtainable, except for
in a metaphor for Dhamma.

The nose arising does not come from
any store, and ceasing it does not go
anywhere. Thus indeed the nose not
having been comes to be and having
been returns.

Smells arising do not come from any
store, and ceasing do not go
anywhere. Thus indeed smells not
having been come to be and having
been return.

Nose-consciousness arising does not
come from any store, and ceasing does
not go anywhere. Thus indeed nose-
consciousness not having been come
to be and having been returns.

Also what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on nose-contact that too
arising does not come from any store
and ceasing it does not go anywhere.
Thus indeed what is felt as pleasure,
pain and neither-pleasure nor pain
that arises dependent on nose-contact
not having been comes to be and
having been it returns.

There is kamma, and there is result,
but a doer who lays down these
khandas and reconnects other
khandas is not obtainable, except for
in a metaphor for Dhamma.

The tongue arising does not come
from any store, and ceasing it does
not go anywhere. Thus indeed the
tongue not having been comes to be
and having been returns.

Tastes arising do not come from any
store, and ceasing do not go

ca na kuhiñ'ci gacchanti. iti hi rasā
ahutvā sambhonti, hutvā paṭiventi.

jivhā-viññāṇaṃ uppajjamānaṃ na
kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi jivhā-viññāṇaṃ ahutvā
sambhoti, hutvā paṭiveti.

yam-p'idaṃ jivhā-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
tam-pi uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi jivhā-sampassa-
paccayā uppajjati vedayitaṃ dukkhaṃ
vā sukhaṃ vā adukkham-asukhaṃ vā
ahutvā sambhoti, hutvā paṭiveti.

atthi kammaṃ atthi vipākaṃ kārako
tu n'upalabbhati yo imāni ca
khandhāni nikkhipati aññaṃ ca
khandam paṭisandahati, aññatara
dhammasanketaṃ.

kāyo uppajjamāno na kutoci
sannicayato āgacchati, nirujjhamāno
ca na kuhiñ'ci gacchati. iti hi kāyo
ahutvā sambhoti, hutvā paṭiveti.

phoṭṭhabbā, uppajjamānā na kutoci
sannicayato āgacchanti, nirujjhamānā
ca na kuhiñ'ci gacchanti. iti hi
phoṭṭhabbā ahutvā sambhonti, hutvā
paṭiventi.

kāya-viññāṇaṃ uppajjamānaṃ na
kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi kāya-viññāṇaṃ ahutvā
sambhoti, hutvā paṭiveti.

anywhere. Thus indeed tastes not
having been come to be and having
been return.

Tongue-consciousness arising does
not come from any store, and ceasing
does not go anywhere. Thus indeed
tongue-consciousness not having
been come to be and having been
returns.

Also what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on tongue-contact that too
arising does not come from any store
and ceasing it does not go anywhere.
Thus indeed what is felt as pleasure,
pain and neither-pleasure nor pain
that arises dependent on tongue-
contact not having been comes to be
and having been returns.

There is kamma, and there is result,
but a doer who lays down these
khandas and reconnects other
khandas is not obtainable, except for
in a metaphor for Dhamma.

The body arising does not come from
any store, and ceasing it does not go
anywhere. Thus indeed the body not
having been comes to be and having
been returns.

Touches arising do not come from any
store, and ceasing do not go
anywhere. Thus indeed touches not
having been come to be and having
been return.

Body-consciousness arising does not
come from any store, and ceasing does
not go anywhere. Thus indeed body-
consciousness not having been come
to be and having been returns.

yam-p'idaṃ kāya-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
tam-pi uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi kāya-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
ahutvā sambhoti, hutvā paṭiveti.

atthi kammaṃ atthi vipākaṃ kārako
tu n'upalabbhati yo imāni ca
khandhāni nikkhipati aññaṃ ca
khandam paṭisandahati, aññatara
dhammasanketaṃ.

mano uppajjamāno na kutoci
sannicayato āgacchati, nirujjhamāno
ca na kuhiñ'ci gacchati. iti hi mano
ahutvā sambhoti, hutvā paṭiveti.

dhammā uppajjamānā na kutoci
sannicayato āgacchanti, nirujjhamānā
ca na kuhiñ'ci gacchanti. iti hi
dhammā ahutvā sambhonti, hutvā
paṭiventi.

mano-viññāṇaṃ uppajjamānaṃ na
kutoci sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi mano-viññāṇaṃ
ahutvā sambhoti, hutvā paṭiveti.

yam-p'idaṃ mano-sampassa-paccayā
uppajjati vedayitaṃ dukkhaṃ vā
sukhaṃ vā adukkham-asukhaṃ vā
tam-pi uppajjamānaṃ na kutoci
sannicayato āgacchati,
nirujjhamānañ'ca na kuhiñ'ci
gacchati. iti hi mano-sampassa-
paccayā uppajjati vedayitaṃ dukkhaṃ
vā sukhaṃ vā adukkham-asukhaṃ vā

Also what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on body-contact that too
arising does not come from any store
and ceasing it does not go anywhere.
Thus indeed what is felt as pleasure,
pain and neither-pleasure nor pain
that arises dependent on body-
contact not having been comes to be
and having been it returns.

There is kamma, and there is result,
but a doer who lays down these
khandas and reconnects other
khandas is not obtainable, except for
in a metaphor for Dhamma.

The mind arising does not come from
any store, and ceasing it does not go
anywhere. Thus indeed the body not
having been comes to be and having
been returns.

Mental objects arising do not come
from any store, and ceasing do not go
anywhere. Thus indeed mental objects
not having been come to be and
having been return.

Mind-consciousness arising does not
come from any store, and ceasing does
not go anywhere. Thus indeed mind-
consciousness not having been come
to be and having been returns.

Also what is felt as pleasure, pain and
neither-pleasure nor pain that arises
dependent on mind-contact that too
arising does not come from any store
and ceasing it does not go anywhere.
Thus indeed what is felt as pleasure,
pain and neither-pleasure nor pain
that arises dependent on mind-
contact not having been comes to be

ahutvā sambhoti, hutvā paṭiveti.

atthi kammaṃ atthi vipākaṃ kārako
tu n'upalabbhati yo imāni ca
khandhāni nikkhipati aññaṃ ca
khandam paṭisandahati aññatara
dhammasanketaṃ.

aññatara dhammasanketan-ti atrāyaṃ
dhammasanketo yad-idaṃ iti
imasmim sati idaṃ hoti, imassuppādā
idaṃ uppajjati. yadidaṃ avijjāpaccayā
saṅkhārā; saṅkhārapaccayā
viññāṇam; nāmarūpapaccayā
saḷāyatanam; saḷāyatanapaccayā
phasso; phassapaccayā vedanā;
vedanāpaccayā taṇhā; taṇhāpaccayā
upādānam; upādānapaccayā bhavo;
bhava-paccayā jāti ; jāti-paccayā jarā-
maraṇam soka-parideva-dukkha-
domanass'upāyāsā sambhavanti.
evam-etassa kevalassa dukkha-
kkhandhassa samudayo hoti.

tatr'imasmim asati idaṃ na hoti,
imassa nirodhā idaṃ nirujjhati. yad-
idaṃ avijjāya tveva asesa-virāga-
nirodhā saṅkhāra-nirodho; saṅkhāra-
nirodhā viññāṇa-nirodho; viññāṇa-
nirodhā nāmarūpanirodho;
nāmarūpanirodhā saḷāyatananirodho;
saḷāyatananirodhā phassanirodho;
phassanirodhā vedanānirodho;
vedanānirodhā taṇhānirodho;
taṇhānirodhā upādānanirodho;
upādānanirodhā bhavanirodho;

and having been it returns.

There is kamma, and there is result,
but a doer who lays down these
khandas and reconnects other
khandas is not obtainable, except for
in a metaphor for Dhamma.

'Except for a metaphor for Dhamma':
Herein this is a metaphor for
Dhamma, that is: when this is this
comes to be, from the arising of this
this arises. That is, with ignorance as
condition formations come to be, with
formations as condition consciousness
comes to be, with consciousness as
condition name and form comes to be,
with name and form as condition the
six-fold sense media comes to be, with
the six-fold sense media as condition
contact comes to be, with contact as
condition feeling comes to be, with
feeling as condition craving comes to
be, with craving as condition grasping
comes to be, with grasping as
condition existence comes to be, with
existence as condition birth comes to
be, with birth as condition ageing and
death, sorrow, lamentation, pain, grief
and despair come to be. Such is the
arising of this whole heap of
suffering.^{xv}

Herein, when this is not, this does not
come to be, from the cessation of this
this ceases. That is, from the
remainderless fading away and
cessation of ignorance is the cessation
of formations, from the cessation of
formations is the cessation of
consciousness, from the cessation of
consciousness there is cessation of
name and form, from the cessation of
name and form there is cessation of
the six-fold sense media, from the

bhavanirodhā jātinirodho; jātinirodhā jarāmarañam soka-parideva-dukkha-domanass' upāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotīti.

cessation of the six-fold sense media there is cessation of contact, from the cessation of contact there is cessation of feeling, from the cessation of feeling there is cessation of craving, from the cessation of craving there is cessation of grasping, from the cessation of grasping there is cessation of existence, from the cessation of existence there is cessation of birth, from the cessation of birth there is cessation of ageing and death, sorrow, lamentation, pain, grief and despair. Such is the cessation of this whole heap of suffering.

ayaṃ vuccati bhikkhave param'attha-suññata-dhamma-pariyāyam.

This, bhikkhus, is called the exposition of the ultimate meaning of emptiness.

idam-avoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun-ti.

This was said by the Blessed One. Delighted, the bhikkhus delighted in the Blessed One's words.^{xvi}

ⁱ Similar to the lokasuññatā sutta SN 35.85 (CDB)/ PTS Pāli vol. iv p.52 except that there Ānanda is the questioner and the phrase 'sassatāvipariṇāma-dhammena' is absent. There is also a series of four discourses with Samiddhi in the Pāli saḷāyatana-saṃyutta all taking the form “ ‘ _____, _____ is said, in what way bhante is ‘ _____ ’ ? ”, which makes it not unlikely that this might have originally been one discourse, and either the Pāli or the Sanskrit tradition has changed the name by mistake. Ven. Ānanda is a more common character in the Suttas and, using the principle of *lectio difficilis*, the Pāli is more likely to be the corrupt reading.

ⁱⁱ In other suttas on emptiness translated in Choong Moon Keat's book the phrase is: 'suññam sassatāvipariṇāma-dhammena suññam attena suññam attāniyena suññam', like the Pāli. Therefore I have put it back in.

ⁱⁱⁱ The Skt. in Lamotte's reconstruction is *prakṛtir asyaīṣā*: I'm not quite sure about the second word, but even leaving it aside the word prakṛti (Pāli: pakati), is very rare in the Pāli Suttas, and never used in the context of paṭiccasamuppāda. A much more likely word with the same meaning would be dhammatā, the phrase then might be: 'esa dhammatā'. However, in Lamotte's article he concludes that this was an interpolation by the Prajñāpāramitaka translator. So I have omitted it from the translation.

^{iv} From 'sāttham' to 'brahmacariyam' is missing in the Sanskrit but found in the Chinese.

^v This Sutta is partially similar to SN 12:35 and 36.

^{vi} The Skt. (from a manuscript edited by Tripāṭhī) has 'syuh', is it actually 'if one is asked' (siyā puṭṭho/pucchitā ?) – 'it may be asked', or is syuh a form of (a)sya = su – a more common emphatic particle in BHS? “*praṣṭāra*”: I can't find this in either the BHS d. or the Skt. d., but I'm guessing it's puṭṭho, 'asked'.

^{vii} Overall the English < Chinese trs. by Choong Mun Keat doesn't seem to agree with the Sanskrit here, it seems to ignore the *ko* and *kassa*. Is that a fault in the Chinese or simply an error by Choong Mun Keat? I wonder if 'who ages and dies, whose is aging and death' is meant? But this would be expressed 'kā jāyati vā kassā vā jāti?'.

^{viii} I suspect this list of superlative adjectives might be a bit overcooked, and they seem quite unlikely describing a 'paṭipadā'. I wonder whether 'paṭipadā' here is authentic? I would like to check the Chinese here. I remember reading somewhere else 'sammādiṭṭhi aviparīta-dassanā'. Normally 'ariya, lokuttara' refers to the noble-path, perhaps 'maggaṇi' is missing? 'yathā-bhūtaṃ' would go better with diṭṭhi or dassanā.

^{ix} Obviously for a living Arahant consciousness in all senses is not yet 'abandoned', or ceased. This is to be interpreted as meaning specifically 'rebirth-linking consciousness' (paṭisandhi-viññāṇa). Remember that consciousness is singular in the formula.

^x The English trs. of the Chinese goes off on a different track at this point and ends with something probably equivalent to: idam-avoca bhāgavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunā anumodiyā evaṃ pakāsi. The Sanskrit contains an intriguing phrase, which I think is equivalent to this in Pāli: “...pubb'eva iti me yaṃ vuttam idam tam pativuttam - what I said before I have answered about that”.

^{xi} Almost the same phrase is found in the Visuddhimagga where it is presented as a quote but is not found in such a similar form in the Pāli. Also, the phrase is the other way around: 'arising it does not come from any store and ceasing it does not go to anywhere', which seems to make more sense: *yathā pana viñāya vādiyamānāya uppannasaddassa neva uppattito pubbe sannicayo atthi, na uppajjamāno sannicayato āgato, na nirujhamānassa disāvidisāgamana atthi, na niruddho katthaci sannicito tiṭṭhati, atha kho viñāna upaviñāna purisassa ca tajja vāyāma paṭicca ahutvā sambhoti, hutvā paṭiveti. evaṃ sabbepi rūpārūpinodhammā ahutvā sambhonti, hutvā paṭiventī-ti*. Vism.20.96/723, from udayabbayaññakathā . It's amazing that the Vism. here seems to have preserved a memory of an ancient sutta which is no longer found in the Pāli. (Ñānamoli's reference in his trs. is to the vīnopama sutta (SN iv.197), there is very little similarity except that both mention a lute and it gets destroyed.) In Lamotte's article on these three Suttas he notes that this phrase is quoted several times in the Abhidharmakośavyākhyā, as well as in the commentary on this Sutta found in the Mahāprajñāparamitopadeśa, in the latter at least the term 'store' is not used but merely 'when arising it does not come from anywhere and when ceasing it does not go anywhere'. I don't know exactly how well attested the reading Lamotte uses is, it seems that perhaps the precise order might have been reversed. I prefer the sense of the phrase in the order 'does not come from any store does not go anywhere', it seems to relate nicely to the debate over the passage in the Aggivačchagotta Sutta (MN 72): “If someone were to ask you, Vacca: 'When that fire before you was extinguished, to which direction did it go: to the east, to the west, to the south or to the north?' being asked thus, what would you answer?” “That does not apply, master Gotama, The fire burned in dependence on its fuel of grass and sticks. When that is used up, if it does not get any more fuel, being without fuel, it is reckoned as extinguished.” Some modern commentators like to interpret this as implying that the state of the Arahant after death is inexpressible, whereas if it means the same as the Sutta here then it would imply that “not having been he comes to be, having been he returns”.

^{xii} There is a very similar but slightly different phrase in the Pāli Suttas, e.g. in the Anupāda Sutta: *puna caparam, bhikkhave, sāriputto sabbaso nevasaññānāsaiññāyatanaṃ samatikkamma saññāvedayitanirodham upasampajja viharati. paññāya cassa disvā āsavā parikkhīṇā honti. so tāya samāpattiya sato vuṭṭhahati. so tāya samāpattiya sato vuṭṭhahitvā ye dhammā atitā niruddhā vipariṇatā te dhamme samanupassati- 'evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī-ti. so tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamīyutto vimariyādika tena cetasā viharati. so 'natthi uttari nissaraṇaṃ ti pajānāti. tabbahulikārā natthitvevassa hoti*. MN iii.28. Lamotte found the reading “*praṭigacchati*” in the Abhidharmakośavyākhyā and the Bodhicaryāvatārapañjika, but those texts were commenting or explaining this Sutta, so perhaps they used a synonymous word in place of the one in the Sutta to explain it? The Chinese translation obviously can't help. I substitute the phrasing normally found in the Suttas here.

^{xiii} “**Paṭiveti**”: lit. 'turns back', i.e. it returns to a state of 'non-being' or 'not having become'.

^{xiv} The BHS reconstruction contains quite an obscure phrase here “*aññātara dharmasaṅketad*”, which Choong Moon Keat translates as: “*They are exceptions to this transient dharma*”, which doesn't make any sense to me. According to Lamotte “Three Sutras on Emptiness”, Buddhist Studies Review 10, 1 (1993), *sanketa* means a metaphor here, and he quotes the

commentary on this Sutta in the Abhidharmakośavyākhyā. In Pāli *sanketa* is normally for a rendezvous or an agreement but this is quite compatible with 'metaphor'. It seems hard to imagine anyone imagining an agent implied by dependent origination but in the next Sutta presented here, the Mahāsuññatadhammapariyāya, that is exactly what someone asks “who is born, who ages and dies?”.

^{xv} Instead of the typical Pāli ‘*kevalassa*’ in the last phrase of paṭiccasamuppāda the BHS has ‘*mahato*’ (*great*).

^{xvi} The English trs. < Chinese contains something like this which in the first sūtra Lamotte back-translated as ‘*anumodyā prakrāntaḥ*’, which is also in the two Suttas above, and means ‘and having rejoiced they left/ acted accordingly’.