

SN.4.1.9.2. (35.68) – Suññalokasuttam

Discourse on ‘Empty is the World’

Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: suñño loko suñño lokoti bhante vuccati, kittāvatā nukho bhante suñño lokoti vuccatīti?

Sitting to one side, the Venerable Ānanda said to the Sublime One: “Venerable sir, it is said ‘empty is the world, empty is the world’, in what way, venerable sir, is it said ‘empty is the world’?”

Yasmā ca kho ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccati.

Ānanda, with regard to whatever is self or what belongs to self, this is what is said ‘empty is the world’.

Kiñca ānanda, suññaṃ attena vā attaniyena vā:

Cakkhuṃ kho ānanda, suññaṃ attena vā attaniyena vā, rūpā suññā attena vā attaniyena vā, cakkhuviññāṇaṃ suññaṃ attena vā attaniyena vā, cakkhusamphasso suñño attena vā attaniyena vā yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

“And what, Ānanda, is empty of self or what belongs to self?”

“The eye, Ānanda, is empty of self or what belongs to self; forms are empty of self or what belongs to self; eye-consciousness is empty of self or what belongs to self; eye-contact is empty of self or what belongs to self; whatever feelings arisen interdependent on eye-contact, be they pleasant, unpleasant, neither pleasant or unpleasant are empty of self or what belongs to self.

Sotaṃ suññaṃ attena vā attaniyena vā, saddā suññā attena vā attaniyena vā, sotaviññāṇaṃ suññaṃ attena vā attaniyena vā, sotasamphasso suñño attena vā attaniyena vā yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

“The ear is empty of self or what belongs to self; sounds are empty of self or what belongs to self; ear-consciousness is empty of self or what belongs to self; ear-contact is empty of self or what belongs to self; whatever feelings arisen interdependent on ear-contact, be they pleasant, unpleasant, neither pleasant or unpleasant are empty of self or what belongs to self.

Ghānaṃ suññaṃ attenavā attaniyena vā, gandhā suññā attena vā attaniyena vā, ghānaviññāṇaṃ suññaṃ attena vā attaniyena vā, ghānasamphasso suñño attena vā attaniyena vā yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

“The nose is empty of self or what belongs to self; smells are empty of self or what belongs to self; nose-consciousness is empty of self or what belongs to self; nose-contact is empty of self or what belongs to self; whatever feelings arisen interdependent on nose-contact, be they pleasant, unpleasant, neither pleasant or unpleasant are empty of self or what belongs to self.

Jivhā suññā attena vā attaniyena vā, rasā suññā attena vā attaniyena vā, jivhāviññāṇaṃ suññaṃ attena vā attaniyena vā, jivhāsamphasso suñño attena vā attaniyena vā yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

“The tongue is empty of self or what belongs to self; tastes are empty of self or what belongs to self; tongue-consciousness is empty of self or what belongs to self; tongue-contact is empty of self or what belongs to self; whatever feelings arisen interdependent on tongue-contact, be they pleasant, unpleasant, neither pleasant or unpleasant are empty of self or what belongs to self.

Kāyo suñño attena vā attaniyena vā, phoṭṭhabbā suññā attena vā attaniyena vā, kāyaviññāṇaṃ suññaṃ attena vā attaniyena vā, kāyasamphasso suñño attena vā attaniyena vā yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

“The body is empty of self or what belongs to self; physical contact is empty of self or what belongs to self; body-consciousness is empty of self or what belongs to self; body-contact is empty of self or what belongs to self; whatever feelings arisen interdependent on body-contact, be they pleasant, unpleasant, neither pleasant or unpleasant are empty of self or what belongs to self.

Mano suñño attena vā attaniyena vā, dhammā suññā attena vā attaniyena vā, manoviññāṇaṃ suññaṃ attena vā attaniyena vā, manosamphasso suñño attena vā attaniyena vā yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena va attaniyena vā.

“The mind is empty of self or what belongs to self; thoughts and intentions are empty of self or what belongs to self; mind-consciousness is empty of self or what belongs to self; mind-contact is empty of self or what belongs to self; whatever feelings arisen interdependent on mind-contact, be they pleasant, unpleasant, neither pleasant or unpleasant are empty of self or what belongs to self.

Yasmā ca kho ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vuccatīti.

“Ānanda, it is because of whatever is empty of self or what belongs to self that it is said ‘empty is the world’.”



[Khantijayo]