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The Greater Discourse on Voidness

The “Mahā-Suññatā Sutta” (Majjhima Nikāya No. 122)
And the Commentary from the Papañcasūdanī

*Translated from the Pali by Nāṇamoli Thera
From the Translator’s Posthumous Papers*

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Gotama the Buddha: His Life and His Teaching

The Life of the Buddha

Sixth century B.C. was an important era in history. This was the period when a great benefactor of mankind was born and became renowned as Gotama the Buddha. The Buddha rediscovered the path of Dhamma leading to the eradication of universal suffering. With great compassion he spent forty-five years showing the path and this helped millions of people to come out of their misery. Even today this path is helping humanity, and will continue to do so provided the teachings and practice are maintained in their pristine purity.

History tells us that in 624 B.C. King Suddhodana ruled the kingdom of Sākya. He had two queens: the chief queen was Mahāmāyā and the younger queen was Mahāpajāpatī Gotamī, the sister of Mahāmāyā. When Mahāmāyā was travelling from Kapilavatthu, the capital, to Devadaha, her parents’ home, to have her first child, she gave birth along the way to a son under a large sāla tree in the Lumbinī grove on the full moon day of Vesākha (month of April-May). An old sage, Asita, visited the palace, and on seeing the marks of greatness (mahāpurisa lakkaṇa) in the child, first expressed joy and then shed tears. He was joyful at seeing that a great being had come to earth to teach suffering humanity how to eradicate its misery, yet he shed tears because he would not live long enough to be able to benefit from this.

Five days after the birth the name-giving ceremony was held to which a number of brāhmins were invited. All, except Koṇḍañña, foretold: either the child would be a great Emperor (Cakkavatti Rājā) or an Enlightened One, a Buddha. Koṇḍañña, however, said quite decisively that the boy would be a Buddha. The boy was given the name of Siddhattha, meaning one whose aim is accomplished.

Just seven days after the birth, Queen Mahāmāyā passed away and the young Siddhattha Gotama (Gotama being his family name) was then raised by his stepmother Mahāpajāpatī Gotamī. As he grew, the young prince preferred solitude and a meditative life to the games and pranks natural for his age. This was observed by his father who, fearing the prophecy, tried his best to divert the attention of the young Siddhattha towards worldly things, while at the same time shielding him from the sight of any worldly suffering.

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Anguttara Nikaya (The Numeric Discourses)

Scott Feglesong Commentaries from Sutta Study

NOTE: I have studied the Theravada suttas (sutras) as part of a study group for some years now. During one year, we devoted ourselves to the Numeric Discourses (Anguttara Nikaya). These documents come from my notes from that study period. There isn't commentary on every single sutta in the Anguttara Nikaya, so say the least, but here's what I have.

The only complete translation of the Anguttara Nikaya in English at the moment is that of the Pali Text Society. It's available through Pariyatti Press--here's the [link](#), here. (I understand that Bhikkhu Bodhi is in the process of writing a new translation that will complement his magisterial renderings of the Samyutta Nikaya and the Majjhima Nikaya (in partnership with Bhikkhu Nanamoli.)

There's also a fine set of online translations (not complete) by Thanissaro Bhikkhu, to be found at the [Access to Insight](#) website. This is the [link](#) to the section on the *Samyutta Nikaya*.

http://web.archive.org/web/20130427040503/http://www.scottfeglesong.com/buddhism/an_commentary/as_top.htm

Anguttara Nikaya suttas summary

I. Asava (III, 2, 5)12 and numerous times thereafter)

A. Flow, flux--in Chinese it is 'lou', which is 'to leak', what happens when there is an ill-fitting door that admits rain. In Tibetan, it is 'zag pa', which means 'contamination'.

B. Flap's notion

To a child, objects and subjects are all one big blur. Gradually the child learns the skills of accommodation to objects, and increasingly differentiates between the operations of accommodation and assimilation--especially itself as subject.

Reality is then constructed as one containing autonomously existing subjects and objects, with an interface between them across which something seems to flow. It is this flow, perhaps, that is the *asava* of Buddhism.

C. Four types (Shambhala Dictionary lists only three; no Dithasava)

1. Kamasava "sensual flux"

Neither objects nor subjects are now regarded as inherently existing.

Another way of seeing this is as *kamasrisha*, which is craving (trishna) for sensual desire--I suppose desire therefore as a flux or flow between subject and object.

12]. At first glance this may seem a rather pedantic classification scheme, but in fact it often proves quite useful. The original translation was by Nyanaponika Thera, and these 208 selected discourses have been revised and given an introduction by Bhikkhu Bodhi. The files indicated by the "Browse" link, below, are available for you to browse individually online right now. xvi), while Webb counts 2,308 (Russell Webb, An Analysis of the Pali Canon, (Kandy: Buddhist Publication Society, 1975), p. The Anguttara Nikaya is one of the main collection of suttas from the Pali Canon, the authorized recension of the Buddha's word for followers of Theravada Buddhism. You can download checklists here. Most of these suttas are mere repetitions with a new word added here and there. Related Digha Nikaya translated by Bhikkhu Sujato—Free Epub, Kindle, PDFMajjhima Nikaya translated by Bhikkhu Sujato—Free Epub, Kindle, PDFSamyutta Nikaya translated by Bhikkhu Sujato—Free Epub, Kindle, PDFSelections from the Numerical Discourses: Free Kindle, Epub, Mobi, PDF, docx, htmlSimple Chart of the Sutta PitakaMake a Sutta Reading Practice Plan Want more? For all suttas, these alternate references include the volume and starting page number in the PTS romanized Pali edition of the Anguttara Nikaya (example: A 1 60 = PTS Anguttara Nikaya volume one, page 60). You may prefer to download the entire Access to Insight website -- including all the files listed below -- in just a few simple steps. For example, the first nipata — the Book of the Ones — contains suttas concerning a single topic; the second nipata — the Book of the Twos — contains suttas concerning pairs of things (e.g., a sutta about tranquillity and insight; another about the two people one can never adequately repay (one's parents); another about two kinds of happiness; etc.); the third nipata contains suttas concerning three things (e.g., a sutta on the three kinds of praiseworthy acts; another about three kinds of offense), and so on. Bhikkhu Bodhi counts 2,344 suttas (Nyanaponika & Bodhi, Numerical Discourses of the Buddha, p. If you already know exactly what you're looking for, see the Index by Title and Index by Author. You may be familiar with an earlier translation by Bhikkhu Bodhi under the title Numerical Discourses. Jayawardhana says: "Although the text tells us that it consists of 9,557 suttas, the present edition [the modern Sri Lankan Tipitaka] has only 8,777 suttas. These editions are from 13 November 2019 You can download the most up to date epub of this translation from the SuttaCentral.net downloads page. If you are unfamiliar with compressed files, please read "Downloading Files from Access to Insight". For example, if you dimly recall having heard something about the five subjects worthy of daily contemplation and you'd like to track down the original passage in the Canon, a good place to begin your search is the Book of the Fives in the Anguttara. You can download the paper by clicking the button above, 26]. The translators also provide notes, a glossary, and another introduction placing the Anguttara in the context of the larger Theravada Buddhist Canon. For suttas in the Ones and Twos, whose numberings are particularly problematic, I have also included the nipata, vagga (chapter), and number of the sutta, with suttas counted from the start of each vagga (example: II,iii,5 = Book of the Twos, third vagga, fifth sutta). The exact count of suttas in the Anguttara depends on the particular edition (Sri Lankan, Thai, or Burmese) and on the way the suttas are enumerated. A selected anthology of 333 suttas from the Anguttara Nikaya, Handful of Leaves, Volume Four, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. A5 size is suitable for viewing on a tablet. Those indicated by the "Download" link contain many individual files that have been compressed in "ZIP" format to conserve disk space and download time. The Anguttara Nikaya, the fourth division of the Sutta Pitaka, consists of several thousand[1] suttas arranged in eleven books (nipatas) according to numerical content. Therefore, the number of suttas distinctive in character could be brought down to a little over one thousand" [Somapala Jayawardhana, Handbook of Pali Literature (Colombo: Karunaratne, 1993), p. Advanced embedding details, examples, and help! Help | Home Search for a book by Title | Search for a book by Author Search by Subject The texts archived here at Access to Insight include translations and commentaries of suttas from the Pali Canon, short essays, books on meditation practice, and much more. Loading PreviewSorry, preview is currently unavailable. This organizational scheme, common in ancient Indian literature, can give the reader a haphazard view of the Buddha's teachings. To balance this tendency Bhikkhu Bodhi provides a systematic Introduction to the Buddha's teaching in the Anguttara Nikaya. The translator appears in the square brackets []. 1. Now you can download a variety of formats of the complete Anguttara Nikaya, the Numbered Discourses, translated into English by Bhikkhu Sujato for Sutta Central. Sayings are organized not by topic, but by numbers mentioned in the texts. This readable but precise translation will be welcomed by both students of Theravada Buddhism as well as anyone wishing to learn from the Buddha's teachings. The Thai forest traditions: Chah, Ajaan BrowseDownload Fuang, AjaanBrowseDownload Kee Nanayon, UpasikaBrowseDownload Lee, AjaanBrowseDownload Maha Boowa, AjaanBrowseDownload Mun, AjaanBrowseDownload Mun, AjaanBrowseDownload Thate, AjaanBrowseDownload Khamdee, AjaanBrowseDownload Nararatana, Chao Khun Browse Sao, Ajaan Browse Sim, Ajaan Browse Suwat, Ajaan Browse From the Buddhist Publication Society; Other contemporary western writers and teachers: Study guides: Browse | Download Note: The Study Guides are also available in Microsoft Word 6.0/95 (Macintosh/Windows) format (180k) Miscellaneous books Revised: Wed 3 November 1999 An abridged translation of the five volume Buddhist sutra from the Pali canon. Another way to read many of these suttas is by using Bhikkhu Bodhi's Thematic Guide to the Anguttara Nikāya linked to Bhikkhu Sujato's translations. And of course you can read it on-line at SuttaCentral.net. These particular discourses are called numerical because they retain the structure of the original Anguttara Nikaya. It is also available to read online and in various ebook formats at dhammatalks.org The suttas are numbered here by nipata (book) and sutta, with the suttas numbered sequentially from the start of each nipata, using as a guide the Woodward & Hare PTS English translations of the Anguttara Nikaya (The Book of the Gradual Sayings). Because suttas in the Anguttara have often been numbered inconsistently in different Tipitaka editions and translations, I have also provided alternate reference numbers in the braces {} that follow the sutta descriptions. There are two pure text versions, one Unicode (contains all diacritics) and one ASCII (only basic letters, without diacritics) If you are going to use the ebook edition for a daily sutta reading practice, you may want to use a checklist to keep track and have a physical reminder of what you have read. (The Index by Number may also be helpful in such cases.) For a complete translation, see Bhikkhu Bodhi's The Numerical Discourses of the Buddha: A New Translation of the Anguttara Nikaya (Boston: Wisdom Publications, 2012). However the editions here have improved formatting and much more functional table of contents, useful in a text that contains over 1,800 items.

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