

CAPÍTULO 2

Bhikkhupāṭimokkha

2:1 176 *evaṃ me sutam — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati*
of such a nature, such one shoulder?
pubbārāme migāramātupāsāde. atha kho āyasmā ānando sāyanhasamayaṃ
then; now indeed venerable ānanda
paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
approach
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando
respectfully greet on one side on one side indeed venerable ānanda
bhagavantam etadavoca
chief place, pre-eminence, the chief, the best

2:2 “*ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ*

nigamo. tattha me, bhante, bhagavato
there; thither; in that case, now, here; in that, therein
sammukhā sutam, sammukhā paṭiggahitaṃ — ‘suññatāvihārenāhaṃ, ānanda, etarahi
ānanda now
bahulaṃ viharāmi’ti. kacci metaṃ, bhante, sussutaṃ suggahitaṃ sumanasikataṃ
perhaps, surely
sūpadhāritan’ti? “taggha te etaṃ, ānanda, sussutaṃ suggahitaṃ sumanasikataṃ
see eso ānanda
sūpadhāritaṃ. pubbepāhaṃ, ānanda, etarahipi suññatāvihārena bahulaṃ viharāmi.
ānanda
seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavena, suñño
ānanda this
jātarūparajātēna, suñño itthipurisasannipātena atthi cevidaṃ asuññataṃ yadidaṃ —
gold woman to be even; if not void
bhikkhusaṅghaṃ paṭicca ekattaṃ; evameva kho, ānanda, bhikkhu
in this very way, even thus indeed ānanda
amanasikarivā gāmasaṅghaṃ, amanasikarivā manussasaṅghaṃ, araṇṇasaṅghaṃ
not attend wisely village perception not attend wisely forest perception
paṭicca manasi karoti ekattaṃ. tassa araṇṇasaṅghāya cittaṃ pakkhandati pasīdati
to do, make unity forest perception mind
santiṭṭhati adhimuccati. so evaṃ pajānāti
intent upon of such a nature, such

2:3 'ye assu darathā gāmasaññaṃ paṭicca tedha na santi, ye assu darathā
 may be village perception may be
manussasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ
 to be even; if

2:4 *araññaśāññaṃ paṭicca ekattan'ti. so 'suññaṃidaṃ saññaṃgataṃ gāmasaññāyā'ti*
 forest perception unity
pajānāti, 'suññaṃidaṃ saññaṃgataṃ manussasaññāyā'ti pajānāti, 'atthi cevidaṃ
 even; if
asuññaṃidaṃ yadidaṃ — araññaśāññaṃ paṭicca ekattan'ti. iti yañhi kho
 not void forest perception unity thus indeed
tattha na hoti tena taṃ suññaṃ
 there; thither; in that case, now, here; in that, therein see tvam
samanupassati, yaṃ pana tattha avasiṭṭhaṃ
 there; thither; in that case, now, here; in that, therein Remaining, left
hoti taṃ 'santamidaṃ atthi'ti pajānāti. evampissa esā, ānanda, yathābhuccā
 see tvam thus see ayaṃ ānanda
avipallatthā parisuddhā suññaṃtāvakkanti bhavati. 177 "puna caparaṃ, ānanda, bhikkhu
 sheep and further ānanda
amanasikarivā manussasaññaṃ, amanasikarivā araññaśāññaṃ, pathavisaññaṃ
 not attend wisely not attend wisely forest perception
paṭicca manasi karoti ekattaṃ. tassa pathavisaññāya cittaṃ pakkhandati pasīdati
 to do, make unity mind
santiṭṭhati adhimuccati. seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ
 intent upon ānanda bull's hide
vigatavalikaṃ; evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā
 in this very way, even thus indeed ānanda see ayaṃ
ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ taṃ sabbam
 To exalt, praise, extol stump of a tree see tvam
amanasikarivā pathavisaññaṃ paṭicca manasi karoti ekattaṃ. tassa pathavisaññāya
 not attend wisely to do, make unity
cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti
 mind intent upon of such a nature, such

2:5 ‘ye assu darathā manussasaññaṃ paṭicca tedha na santi, ye assu darathā
 may be
 araññasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ —
 forest perception to be even; if
 pathavisaññaṃ paṭicca ekattan’ti. so ‘suññaṃ idaṃ saññāgataṃ manussasaññāyā’ti
 unity
 pajānāti, ‘suññaṃ idaṃ saññāgataṃ araññasaññāyā’ti pajānāti, ‘atthi cevidaṃ
 even; if
 asuññataṃ yadidaṃ — pathavisaññaṃ paṭicca ekattan’ti. iti yañhi kho
 not void unity thus indeed
 tattha na hoti tena taṃ suññaṃ
 there; thither; in that case, now, here; in that, therein see tvam
 samanupassati, yaṃ pana tattha avasiṭṭhaṃ
 there; thither; in that case, now, here; in that, therein Remaining, left
 hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda, yathābhuccā
 see tvam thus see ayaṃ ānanda
 avipallatthā parisuddhā suññatāvakkanti bhavati. 178 “puna caparaṃ, ānanda, bhikkhu
 sheep and further ānanda
 amanasikarivā araññasaññaṃ, amanasikarivā pathavisaññaṃ, ākāśānañcāyatanaśāññaṃ
 not attend wisely forest perception not attend wisely Realm of infinity of space
 paṭicca manasi karoti ekattaṃ. tassa ākāśānañcāyatanaśāññāya cittaṃ pakkhandati
 to do, make unity Realm of infinity of space mind
 pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ye assu darathā
 intent upon of such a nature, such may be
 araññasaññaṃ paṭicca tedha na santi, ye assu darathā pathavisaññaṃ paṭicca tedha
 forest perception may be
 na santi, atthi cevāyaṃ darathamattā yadidaṃ
 to be even; if

2:6 ākāśānañcāyatanaśāññaṃ paṭicca ekattan’ti. so ‘suññaṃ idaṃ saññāgataṃ araññasaññāyā’ti
 Realm of infinity of space unity
 pajānāti, ‘suññaṃ idaṃ saññāgataṃ pathavisaññāyā’ti pajānāti, ‘atthi cevidaṃ
 even; if
 asuññataṃ yadidaṃ — ākāśānañcāyatanaśāññaṃ paṭicca ekattan’ti. iti yañhi
 not void Realm of infinity of space unity thus
 kho tattha na hoti tena taṃ suññaṃ
 indeed there; thither; in that case, now, here; in that, therein see tvam
 samanupassati, yaṃ pana tattha avasiṭṭhaṃ
 there; thither; in that case, now, here; in that, therein Remaining, left
 hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda, yathābhuccā
 see tvam thus see ayaṃ ānanda
 avipallatthā parisuddhā suññatāvakkanti bhavati.
 sheep

2:7 “*puna caparaṃ, ānanda, bhikkhu amanasikarivā pathavīsaññaṃ, amanasikarivā*
 and further ānanda not attend wisely not attend wisely
ākāsānañcāyatanasaññaṃ, viññāṇañcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.
 Realm of infinity of space to do, make unity
tassa viññāṇañcāyatanasaññāya cittaṃ pakkhandaṭi pasīdati santiṭṭhati adhimuccati.
 mind intent upon
so evaṃ pajānāti — ‘ye assu darathā pathavīsaññaṃ paṭicca
 of such a nature, such may be
tedha na santi, ye assu darathā ākāsānañcāyatanasaññaṃ paṭicca tedha na
 may be Realm of infinity of space
santi, atthi cevāyaṃ darathamattā yadidaṃ — viññāṇañcāyatanasaññaṃ paṭicca
 to be even; if
ekattaṃ’ti. so ‘suññaṃidaṃ saññāgataṃ pathavīsaññāyā’ti pajānāti, ‘suññaṃidaṃ
 unity
saññāgataṃ ākāsānañcāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññaṭaṃ
 even; if not void
yadidaṃ — viññāṇañcāyatanasaññaṃ paṭicca ekattaṃ’ti. iti yañhi kho
 unity thus indeed
tattha na hoti tena taṃ suññaṃ
 there; thither; in that case, now, here; in that, therein see tvam
samanupassati, yaṃ pana tattha avasiṭṭhaṃ
 there; thither; in that case, now, here; in that, therein Remaining, left
hoti taṃ ‘santamidaṃ atthī’ti pajānāti. evampissa esā, ānanda, yathābhuccā
 see tvam thus see ayaṃ ānanda
avipallatthā parisuddhā suññatāvakkanti bhavati.
 sheep

2:8 *“puna caparaṃ, ānanda, bhikkhu amanasikarivā ākāsaṇācāyatanaśāññaṃ,*
 and further ānanda not attend wisely Realm of infinity of space
amanasikarivā viññāṇaṇcāyatanaśāññaṃ, ākiñcaññāyatanaśāññaṃ paṭicca manasi
 not attend wisely The Realm of Nothingness
karoti ekattaṃ. tassa ākiñcaññāyatanaśāññāya cittaṃ pakkhandati pasīdati
 to do, make unity The Realm of Nothingness mind
santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ye assu darathā
 intent upon of such a nature, such may be
ākāsaṇācāyatanaśāññaṃ paṭicca tedha na santi, ye assu darathā viññāṇaṇcāyatanaśāññaṃ
 Realm of infinity of space may be
paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ — ākiñcaññāyatanaśāññaṃ
 to be even; if The Realm of Nothingness
paṭicca ekattaṃ’ti. so ‘suññaṃidaṃ saññāgataṃ ākāsaṇācāyatanaśāññāyā’ti pajānāti,
 unity
‘suññaṃidaṃ saññāgataṃ viññāṇaṇcāyatanaśāññāyā’ti pajānāti, ‘atthi cevidaṃ
 even; if
asuññataṃ yadidaṃ — ākiñcaññāyatanaśāññaṃ paṭicca ekattaṃ’ti. iti yañhi
 not void The Realm of Nothingness unity thus
kho tattha na hoti tena taṃ suññaṃ
 indeed there; thither; in that case, now, here; in that, therein see tvam
samanupassati, yaṃ pana tattha avasiṭṭhaṃ
 there; thither; in that case, now, here; in that, therein Remaining, left
hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda, yathābhuccā
 see tvam thus see ayaṃ ānanda
avipallatthā parisuddhā suññatāvakkanti bhavati.
 sheep

2:9 “*puna caparaṃ, ānanda bhikkhu amanasikarivā viññāṇaṇcāyatanaśāññaṃ,*
 and further ānanda not attend wisely
amanasikarivā ākiñcaññāyatanaśāññaṃ, nevaśāññānāśāññāyatanaśāññaṃ paṭicca
 not attend wisely The Realm of Nothingness
manasi karoti ekattaṃ. tassa nevaśāññānāśāññāyatanaśāññāya cittaṃ
 to do, make unity mind
pakkhandati pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti
 intent upon of such a nature, such
 — ‘*ye assu darathā viññāṇaṇcāyatanaśāññaṃ paṭicca tedha na santi,*
 may be
ye assu darathā ākiñcaññāyatanaśāññaṃ paṭicca tedha na santi, atthi
 may be The Realm of Nothingness to be
cevēyaṃ darathamattā yadidaṃ — nevaśāññānāśāññāyatanaśāññaṃ paṭicca
 even; if
ekattaṃ’ti. so ‘suññaṃidaṃ saññāgataṃ viññāṇaṇcāyatanaśāññāyā’ti pajānāti,
 unity
‘suññaṃidaṃ saññāgataṃ ākiñcaññāyatanaśāññāyā’ti pajānāti, ‘atthi cevedaṃ asuññataṃ
 even; if not void
yadidaṃ — nevaśāññānāśāññāyatanaśāññaṃ paṭicca ekattaṃ’ti. iti yañhi kho
 unity thus indeed
tattha na hoti tena taṃ suññaṃ
 there; thither; in that case, now, here; in that, therein see tvam
samanupassati, yaṃ pana tattha avasiṭṭhaṃ
 there; thither; in that case, now, here; in that, therein Remaining, left
hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda, yathābhuccā
 see tvam thus see ayaṃ ānanda
avipallatthā parisuddhā suññatāvakkanti bhavati.
 sheep

2:10

“puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanasaññāṃ,
and further ānanda not attend wisely The Realm of Nothingness

amanasikarivā nevasaññānāsaññāyatanasaññāṃ, animittaṃ cetosamādhim paṭicca
not attend wisely signless accusative

manasi karoti ekattaṃ. tassa animitte cetosamādhimhi cittaṃ pakkhandati
to do, make unity locative mind

pasīdati santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ye assu
intent upon of such a nature, such may be

darathā ākiñcaññāyatanasaññāṃ paṭicca tedha na santi, ye assu darathā
The Realm of Nothingness may be

nevasaññānāsaññāyatanasaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā
to be even; if

yadidaṃ — imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti. so ‘suññamidaṃ
body

saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ nevasaññānāsaññāyatanasaññāy

pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ — imameva kāyaṃ paṭicca saḷāyatanikaṃ
even; if not void body

jīvitapaccayā’ti. iti yañhi kho tattha na hoti
thus indeed there; thither; in that case, now, here; in that, therein

tena taṃ suññāṃ samanupassati, yaṃ pana tattha
see tvam there; thither; in that case, now, here; in that, therein

avasitṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda,
Remaining, left see tvam thus see ayam ānanda

yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.
sheep

2:11 “*puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanasaññaṃ,*
 and further ānanda not attend wisely The Realm of Nothingness
amanasikarivā nevasaññānāsaññāyatanasaññaṃ, animittaṃ cetosamādhim paṭicca
 not attend wisely signless accusative
manasi karoti ekattaṃ. tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati
 to do, make unity locative mind
santiṭṭhati adhimuccati. so evaṃ pajānāti — ‘ayampi kho animitto
 intent upon of such a nature, such indeed signless
cetosamādhi abhisankhato abhisañcetayito’. ‘*yaṃ kho pana kiñci abhisankhataṃ*
 nominative prepared, formed indeed something prepared, formed
abhisañcetayitaṃ tadaniccaṃ nirodhadhamman’ti pajānāti. tassa evaṃ
 thought out Suitable thereto of such a nature, such
jānato evaṃ passato
 Knowing, understanding; wise; consciously, intentionally of such a nature, such
kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ
 sensual asava mind mind ignorance mind
vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘khīṇā jāti, vusitaṃ brahmacariyaṃ,
 knowledge birth
katam karanīyaṃ, nāparaṃ itthattāyā’ti pajānāti. so evaṃ
 artificial, feigned ought to be done of such a nature, such
pajānāti — ‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā
 may be sensual asava may be
bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na
 may be ignorance
santi, atthi cevāyaṃ darathamattā yadidaṃ — imeva kāyaṃ paṭicca saḷāyatanikaṃ
 to be even; if body
jīvitapaccayā’ti. so ‘suññaṃidaṃ saññāgataṃ kāmāsavenā’ti pajānāti, ‘suññaṃidaṃ
saññāgataṃ bhavāsavenā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ avijjāsavenā’ti pajānāti, ‘atthi
cevidaṃ asuññaṃidaṃ yadidaṃ — imeva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.
 even; if not void body
iti yañhi kho tattha na hoti tena taṃ
 thus indeed there; thither; in that case, now, here; in that, therein see tvam
suññaṃ samanupassati, yaṃ pana tattha
 there; thither; in that case, now, here; in that, therein
avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti. evampissa esā, ānanda,
 Remaining, left see tvam thus see ayam ānanda
yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.
 sheep

2:12 “yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ
 see ko, koci ānanda past
paramānuttaraṃ suññataṃ upasampajja vihariṃsu, sabbe te imaṃyeva parisuddhaṃ
 to take upon
paramānuttaraṃ suññataṃ upasampajja vihariṃsu. yepi hi keci, ānanda,
 to take upon see ko, koci ānanda
anāgataṃ maddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ
 future
upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ
 to take upon
upasampajja viharissanti. yepi hi keci, ānanda, etarahi samaṇā vā brāhmaṇā
 to take upon see ko, koci ānanda now
vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva
 to take upon
parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. tasmātiha, ānanda,
 to take upon ānanda
‘parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā’ti
 to take upon

2:13 *evañhi* vo, ānanda, sikkhitabban”ti. idamavoca bhagavā.
 yeva(1) and heva(2) Just, quit, even, only ānanda said this
attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti. cūlasuññatasuttaṃ
 delighted, joyful venerable ānanda to delight in lesser void discourse
niṭṭhitaṃ paṭhamaṃ.