

### 0.0.1 pabbajjā discourse on

#### 0. sāvatti

1. therefore (or from that) aa O bhikkhu s thus (or yes) should be trained: as (or how, in which way) pabbajjā and paricitaṃ no of mind will be (come to be) not vuppannā evil unwholesome dhammas of mind for (or having) pariyāda they (or present part.: being or ing) remains.

perception of anicca and paricitaṃ no of mind  
will be (come to be)

perception of not self and paricitaṃ no of mind  
will be (come to be)

perception of asubha and paricitaṃ no of mind  
will be (come to be)

perception of liability and paricitaṃ no of  
mind will be (come to be)

of/for world and equal (or even) and visamaṃ  
having knows

that perception of and paricitaṃ no of mind  
will be (come to be)

of/for world and sambhavaṃ and non-being  
having knows

that perception of and paricitaṃ no of mind  
will be (come to be)

of/for world and arising of (origin [from which]  
[comes to be]) and atthaṅgamaṃ hav-

### 0.0.1 pabbajjā suttaṃ

#### 0. sāvatti

1. tasmātiha bhikkhave evaṃ sikkhitabbam: yathā pabbajjā paricitañca no cittaṃ bhavissati na vuppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti.

aniccasaññā paricitañca no cittaṃ bhavis-  
sati  
anattasaññā paricitañca no cittaṃ bhavis-  
sati  
asubhasaññā paricitañca no cittaṃ bhavis-  
sati  
ādīnavasaññā paricitañca no cittaṃ bhavis-  
sati

lokassa samañca visamañca ñatvā  
taṃ saññā paricitañca no cittaṃ bhavissati  
lokassa sambhavañca vibhavañca ñatvā  
taṃ saññā paricitañca no cittaṃ bhavissati  
lokassa samudayañca atthaṅgamañca ñatvā

taṃ saññā paricitañca no cittaṃ bhavissati

pahānasaññā paricitañca no cittaṃ bhavis-  
sati  
virāgasaññā paricitañca no cittaṃ bhavissati

nirodhasaññā paricitañca no cittaṃ bhavis-  
satīti

ing knows  
that perception of and paricitaṃ no of mind  
will be (come to be)

perception of abandoning and paricitaṃ no of  
mind will be (come to be)

perception of fading away and paricitaṃ no  
of mind will be (come to be)

perception of nirodha and paricitaṃ no of  
mind will be (come to be) (“|”)

2. thus (or yes) indeed (or because) for you (or you all) should be trained. since (or from the time) kho O bhikkhu s of/for bhikkhu as (or how, in which way) pabbajjā and paricitaṃ of mind comes to be (or becomes or is), not vuppannā evil unwholesome dhammas of mind for (or having) pariyāda they (or present part.: being or ing) stand(s).

perception of anicca and paricitaṃ of mind  
comes to be (or becomes or is)

perception of not self and paricitaṃ of mind  
comes to be (or becomes or is)

perception of asubha and paricitaṃ of mind  
comes to be (or becomes or is)

perception of liability and paricitaṃ of mind  
comes to be (or becomes or is)

of/for world and equal (or even) and visamaṃ

2. evaṃ hi vo sikkhitabbaṃ. yato kho bhikkhave bhikkhuno yathā pabbajjā paricitañca cittaṃ hoti, na vuppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti.

aniccasaññā paricitañca cittaṃ hoti  
 anattasaññā paricitañca cittaṃ hoti  
 asubhasaññā paricitañca cittaṃ hoti  
 ādinavasaññā paricitañca cittaṃ hoti

lokassa samañca visamañca ñatvā  
 taṃ saññā paricitañca cittaṃ hoti  
 lokassa sambhavañca vibhavañca ñatvā  
 taṃ saññā paricitañca cittaṃ hoti  
 lokassa samudayañca atthaṅgamañca ñatvā

taṃ saññā paricitañca cittaṃ hoti

pahānasaññā paricitañca cittaṃ hoti  
 virāgasaññā paricitañca cittaṃ hoti  
 nirodhasaññā paricitañca cittaṃ hoti

3. tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.

having knows  
 that perception of and paricitaṃ of mind comes  
 to be (or becomes or is)  
 of/for world and sambhavaṃ and non-being  
 having knows  
 that perception of and paricitaṃ of mind comes  
 to be (or becomes or is)  
 of/for world and arising of (origin [from which]  
 [comes to be]) and atthaṅgamaṃ hav-  
 ing knows  
 that perception of and paricitaṃ of mind comes  
 to be (or becomes or is)

perception of abandoning and paricitaṃ of  
 mind comes to be (or becomes or is)  
 perception of fading away and paricitaṃ of  
 mind comes to be (or becomes or is)  
 perception of nirodha and paricitaṃ of mind  
 comes to be (or becomes or is)

3. of/for that (or him) two of/for fruit/fruit(s) a  
 certain fruit of to be expected: only (or also or even or  
 simply or just) in this very life a other (or final knowl-  
 edge), mindfulness (or there is) or residue remaining  
 non-returning (“|”).

