0.0.1 bhikkhu caturāpasseno

1. and talk (or how?) O bhikkhu s, a bhikkhu caturā-passeno comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu saṅkhāyekaṃ indulges in. saṅkhāyekaṃ causes to adhivāsati, saṅkhāyekaṃ causes to parivajjati. saṅkhāyekaṃ wards off. thus (or yes) kho O bhikkhu s, a bhikkhu caturāpasseno comes to be (or becomes or is).

2. which one? and O bhikkhu s asavas paṭisevanā should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause cīvaraṃ indulges in: only for (the sake of) of/for sīta for (or having) paṭighāta of/for uṇha for (or having) paṭighāta of/for of/for ḍaṃsamakasavātātapasiriṃsapasampha (s)[1] for (or having) paṭighāta only for (the sake of) hirikopīna-paṭicchādanatthaṃ.

3. paṭisaṅkhā root cause piṇḍapātaṃ indulges in: only (or also or even or simply or just) not for (or having) dava not for (or having) mada not for (or having) maṇḍana not for (or having) vibhūsana only for (the sake of) of/for this bodily ssa persists which (or (he) who) for (or having) yā-pana vihiṃsūparatiyā[2] for (or having) brahmacariyānug-gaha. thus and what came before feeling I (must) paṭi-haṅkhati and new feeling not will I uppāde yātrā and me will be (come to be) anavajjatā and phāsuvihāro cā

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[1] sarīsapa (machasaṃ)
[2] vihiṃsuparatiyā (syā)

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("|")[3] .

4. paṭisaṅkhā root cause dwelling place indulges in: only for (the sake of) of/for sīta for (or having) paṭighāta of/for uṇha for (or having) paṭighāta of/for of/for ḍaṃsamakasavāt̄a tapasiriṃsapasampha (s) for (or having) paṭighāta only for (the sake of) utuparissayavinodanaṃ[4] paṭisallānārā-mattham.

5. paṭisaṅkhā root cause gilānapaccayabhesajjaparikkhāraṃ indulges in: only for (the sake of) of/for arisen (or re-born) (s) of/for veyyābādhika (s) of/for feeling (s) for (or having) paṭighāta for (or having) abyāpajjhaparamata[5] . which (in that) of/for indeed (or because) O bhikkhu s of/for apaṭisevā[6] might (or may/would) arises asavas vighātapariḷāhā. of/for paṭisevā thus he (she, it, that) those (by/with/for you) asavas vighātapariḷāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas paṭise-vanā should be abandon(s).

6. which one? and O bhikkhu s asavas adhivāsanā should be abandon(s)? here (this world) O bhikkhu

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[3]phāsuvihāro and (machasaṃ)

[4]vinodana (machasaṃ); vinodanaṃ paṭisallānārāmatthaṃ (bjt, pts); vin-odanapaṭisallānārāmatthaṃ (nld)

[5]abyāpajja (any (or some) you (aorist of) does (or how many))a; abyāpajjha (bjt); abyābajjha (pts), abyābajjha (nld)

[6]of/for appaṭisevā machasaṃ (syā)

s, a bhikkhu paṭisaṅkhā root cause khamo comes to be (or becomes or is) of/for sīta of/for uṇha for (or having) jighaccha for (or having) pipāsa of/for of/for ḍaṃsamakasavātātapasiriṃsapasampha (s) of/for durutta (s) of/for durāgata (s) of/for you (all) (must) vacanapati (s) of/for arisen (or reborn) (s) of/for sārīrika (s) of/for feeling (s) of/for suffering (s) of/for tippa (s)[7] of/for khara (s) of/for kaṭuka (s) of/for asāta (s) of/for amanāpa (s) of/for pāṇahara (s) that [from which] adhivāsaka is born[8] comes to be (or becomes or is). which (in that) of/for indeed (or because) O bhikkhu s anadhivāsayato might (or may/would) arises asavas vighātapariḷāhā adhivāsayato thus he (she, it, that) those (by/with/for you) asavas vighātapariḷāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas adhivāsanā should be abandon(s).

7. which one? and O bhikkhu s asavas parivajjanā should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause caṇḍaṃ hatthiṃ causes to parivajjati. caṇḍaṃ assaṃ causes to parivajjati. caṇḍaṃ goṇaṃ causes to parivajjati. caṇḍaṃ kukkuraṃ causes to parivajjati ahiṃ khāṇuṃ of/for kaṇṭakādha (s)[9] sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ. as ārūpe anāsane seating (sat down) as ārūpe agocare wandering as ārūpe evil who mitte bhajantaṃ wise companions in the life of

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[7] that [from which] adhivāsika is born (syā)

[8] of/for tibba (s) (machasaṃ)

[9] of/for kaṇṭakaṭṭha (s) (machasaṃ, syā)

purity evil in (or on/at/within/herein/among) what? (or who or whom?) (s) in (or on/at/within/herein/among) grounds (or means) (s) might (or may/would) okappati. so and that anāsanaṃ and that agocaraṃ those (by/with/for you) and evil who mitte paṭisaṅkhā root cause causes to parivajjati. which (in that) of/for indeed (or because) O bhikkhu s aparivajjayato might (or may/would) arises asavas vighātapariḷāhā. parivajjayato thus he (she, it, that) those (by/with/for you) asavas vighātapariḷāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas parivajjanā should be abandon(s).

8. which one? and O bhikkhu s asavas vinodanā should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause arisen thoughts of we (must) does (or how many) does not tolerate abandons wards off byantīkaroti[10] . puts it out of existence. arisen thoughts of ill-will[11] does not tolerate abandons wards off byantīkaroti puts it out of existence. arisen thoughts of harming does not tolerate abandons wards off byantīkaroti puts it out of existence. whatever arisen evil unwholesome dhammas does not tolerate abandons wards off byantīkaroti puts it out of existence. which (in that) of/for indeed (or because) O bhikkhu s avinodayato might (or may/would) arises asavas vighātapariḷāhā. vinodayato thus he (she,

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[10]byantiṃ do (or make) (any (or some) you (aorist of) does (or how many)); byantikaroti (pts); byantīkaroti (bjt); byantīkaroti (nld)
[11]thoughts of ill-will (machasaṃ, pts, syā)

it, that) those (by/with/for you) asavas vighātapariḷāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas vinodanā should be abandon(s).