

## 0.0.1 The Going Forth

### 0.0.1 pabbajjā suttaṃ

#### 0. At Savatthi

sāvatthi

1. Therefore, O bhikkhus, it should be trained thus:  
“Our minds will be accustomed to the way of the going forth. Arisen evil unwholesome dhammas having taking hold of the mind, will not persist,

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

and our minds will be accustomed to the perception of impermanence;  
and our minds will be accustomed to the perception of non-self;  
and our minds will be accustomed to the perception of non-beauty;  
and our minds will be accustomed to the perception of danger;

aniccasaññā paricitañca no cittaṃ bhavissati  
anattasaññā paricitañca no cittaṃ bhavissati  
asubhasaññā paricitañca no cittaṃ bhavissati

sati  
 ādīnavasaññā paricitañca no cittaṃ bhavis-  
 sati

and having known the evenness and the un-  
 evenness of the world, our minds will  
 be accustomed to that perception;  
 and having known the becoming and the un-  
 becoming of the world, our minds will  
 be accustomed to that perception;  
 and having known the arising and the disap-  
 pearance of the world, our minds will  
 be accustomed to that perception;

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 bha-  
 vissati

and our minds will be accustomed to the per-  
 ception of abandoning;  
 and our minds will be accustomed to the per-  
 ception of fading away;  
 and our minds will be accustomed to the per-  
 ception of cessation.”

pahānasaññā paricitañca no cittaṃ bhavis-

sati  
virāgasaññā paricitañca no cittaṃ bhavissati

nirodhasaññā paricitañca no cittaṃ bhavis-  
satīti

2. Indeed for you it should be trained thus. From the time, O bhikkhus, a bhikkhu's mind becomes accustomed to the way of the going forth, [whereby] arisen evil unwholesome dhammas having taking hold of the mind, do not remain;

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

and the mind is accustomed to the perception  
of impermanence;  
and the mind is accustomed to the perception  
of non-self;  
and the mind is accustomed to the perception  
of non-beauty;  
and the mind is accustomed to the perception  
of danger;

aniccasaññā paricitañca cittaṃ hoti  
anattasaññā paricitañca cittaṃ hoti  
asubhasaññā paricitañca cittaṃ hoti  
ādīnavasaññā paricitañca cittaṃ hoti

and having known the evenness and the unevenness of the world, the mind is accustomed to that perception;  
 and having known the becoming and the unbecoming of the world, the mind is accustomed to that perception;  
 and having known the arising and the disappearance of the world, the mind is accustomed to that perception;

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

and the mind is accustomed to the perception  
 of abandoning;  
 and the mind is accustomed to the perception  
 of fading away;  
 and the mind is accustomed to the perception  
 of cessation;

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

3. for him of two fruits a certain fruit is to be expected:  
 “in just this very life final knowledge, or non-returning

[if] there is residue remaining.”

tassa dvinnam phalānam aññataram phalam pāṭikaṅ-  
kham: diṭṭheva dhamme aññā, sati vā upādisese anā-  
gāmitāti.