

0.0.1 The Going Forth

0. At Savatthi

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,

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;

and having known the evenness and the unevenness of the world, our minds will be accustomed to that perception;

and having known the becoming and the unbecoming of the world, our minds will be accustomed to that perception;

and having known the arising and the disappearance of the world, our minds will be accustomed to that perception;

and our minds will be accustomed to the perception of abandoning;

0.0.1 pabbajjā suttaṃ

0. sāvatthi

1. tasmātiha bhikkhave evaṃ sikkhitabbaṃ: 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 bha-
vissati

pahānasaññā paricitañca no cittaṃ bhavis-
sati

virāgasaññā paricitañca no cittaṃ bhavissati

nirodhasaññā paricitañca no cittaṃ bhavis-

and our minds will be accustomed to the perception of fading away;
 and our minds will be accustomed to the perception of cessation.”

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;

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;

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;

satīti

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
 ādīnavasaññā 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 dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.

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;

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.”

