

0.0.1 pabbajjā discourse on

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 vup-
pannā 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

0.0.1 pabbajjā suttaṃ

0. sāvatti

tasmātiha bhikkhave
evaṃ sikkhitabbaṃ:
yathā pabbajjā parici-
tañca no cittaṃ bhavis-
sati na vuppannā pā-
pakā akusalā dhammā
cittaṃ pariyādāya ṭhas-
santi.

aniccasaññā paricitañca
no cittaṃ bhavissati
anattasaññā paricitañca
no cittaṃ bhavissati

asubhasaññā parici-
tañca no cittaṃ bha-
vissati

ādīnavasaññā parici-
tañca no cittaṃ bha-
vissati

lokassa samañca visa-

(or even) and visamaṃ
 having knows
 that perception of and
 paricitaṃ no of mind
 will be (come to be)
 of/for world and samb-
 havaṃ 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 having
 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

mañca 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 parici-
 tañca no cittaṃ bha-
 vissati
 virāgasaññā paricitañca
 no cittaṃ bhavissati
 nirodhasaññā parici-
 tañca no cittaṃ bha-
 vissatīti

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)

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

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

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

that perception of and
paricitaṃ of mind
comes to be (or be-
comes or is)

of/for world and samb-
havaṃ and non-being
having knows

that perception of and
paricitaṃ of mind
comes to be (or be-
comes or is)

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

that perception of and
paricitaṃ of mind
comes to be (or be-
comes or is)

perception of abandon-

lokassa samañña visa-
mañña ñatvā
taṃ saññā paricitañña
cittaṃ hoti
lokassa sambhavañña
vibhavañña ñatvā
taṃ saññā paricitañña
cittaṃ hoti
lokassa samudayañña
atthaṅgamañña ñatvā
taṃ saññā paricitañña
cittaṃ hoti

pahānasaññā parici-

ing 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 be-
comes or is)

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

tañca cittaṃ hoti
virāgasaññā paricitañca
cittaṃ hoti
nirodhasaññā parici-
tañca cittaṃ hoti

tassa dvinnam phalā-
nam aññataram pha-
lam pāṭikaṅkham: diṭ-
ṭheva dhamme aññā,
sati vā upādisese anā-
gāmitāti.