

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 un-

0.0.1 pabbajjā suttaṃ

sāvatti

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

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

lokassa samañca vi-
samañca ñatvā taṃ
saññā paricitañca no

evenness of the world,
 our minds will be ac-
 customed to that per-
 ception;
 and having known the
 becoming and the un-
 becoming of the world,
 our minds will be ac-
 customed to that per-
 ception;
 and having known the
 arising and the disap-
 pearance of the world,
 our minds will be ac-
 customed to that per-
 ception;
 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.”

cittam bhavissati
 lokassa sambhavañca
 vibhavañca ñatvā taṃ
 saññā paricitañca no
 cittam bhavissati
 lokassa samudayañca
 atthaṅgamañca ñatvā
 taṃ saññā paricitañca
 no cittam bhavissati

pahānasaññā parici-
 tañca no cittam bha-
 vissati
 virāgasaññā paricitañca
 no cittam bhavissati
 nirodhasaññā parici-
 tañca no cittam bha-
 vissatīti

evaṃ hi vo sikkhitab-

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

baṃ. 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 vi-samañca ñatvā taṃ saññā paricitañca cittaṃ hoti
lokassa sambhavañca vibhavañca ñatvā taṃ

becoming and the un-
becoming of the world,
the mind is accustomed
to that perception;
and having known the
arising and the disap-
pearance of the world,
the mind is accustomed
to that perception;

and the mind is accus-
tomed to the percep-
tion of abandoning;

and the mind is accus-
tomed to the percep-
tion of fading away;

and the mind is accus-
tomed to the percep-
tion 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 remain-
ing.”

saññā paricitañca cit-
taṃ hoti
lokassa samudayañca
atthaṅgamañca ñatvā
taṃ saññā paricitañca
cittaṃ hoti

pahānasaññā parici-
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.