

### 0.0.1 pabbajjā discourse on

#### 0. sāvatti

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 vuppannā 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 (or even) and visamaṃ  
having knows

that perception of and paricitaṃ no of mind  
will be (come to be)

of/for world and sambhavaṃ 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 hav-

ing 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  
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)

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

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

having knows  
 that perception of and paricitaṃ of mind comes  
 to be (or becomes or is)  
 of/for world and sambhavaṃ and non-being  
 having knows  
 that perception of and paricitaṃ of mind comes  
 to be (or becomes or is)  
 of/for world and arising of (origin [from which]  
 [comes to be]) and atthaṅgamaṃ hav-  
 ing knows  
 that perception of and paricitaṃ of mind comes  
 to be (or becomes or is)

perception of abandoning 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 becomes or is)

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