

### 0.0.1 pabbajjā discourse on

#### 0.0.1 pabbajjā suttaṃ

##### 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.

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

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)

aniccasaññā paricitañca no cittaṃ bhavissati

anattasaññā paricitañca no cittaṃ bhavissati

asubhasaññā paricitañca no cittaṃ bhavissati

ādīnavasaññā paricitañca no cittaṃ bhavis-  
sati

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)

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 bhavissati

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) (“|”)

pahānasaññā paricitañca no cittaṃ bhavis-  
sati  
virāgasaññā paricitañca no cittaṃ bhavissati

nirodhasaññā paricitañca no cittaṃ bhavis-  
satīti

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 vuppanā evil unwholesome dhammas of mind for (or having) pariyāda they (or present part.: being or ing) stand(s).

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

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)

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

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)

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

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)

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

3. of/for that (or him) two of/for fruit/fruitition (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 (“|”).

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