

LEARNING PĀḲI

“Common Chanting”

PāḲi-sikkhā

Version 1.3

By Thāmanay Kyaw Sayadaw

Common Chanting

Contents

Verb Case 1: Vattamāna suffix 'ti'	4
Subject - Singular - Masculin.....	4
Subject - Singular - Feminin	5
Subject - Singular - Neutral	6
Verb - suffix 'ti'	6
Verb Case 1: Vattamāna suffix 'anti'.....	6
Subject - Plural - Masculin	6
Verb - suffix 'anti'	7
Verb Case 1: Vattamāna suffix 'si'	7
Verb Case 1: Vattamana suffix 'mi'	7
Verb Case 1: Vattamāna suffix 'ma'.....	8
Verb Case 2 - Pancami suffix 'tu'.....	8
Verb Case 2 - Pancami suffix 'antu'.....	8
Verb Case 2: Pancami suffix 'tha'	9
Verb Case 2: Pancami suffix 'mi'	9
Noun 3rd form - (with)	10
Noun 4th form - (to/for).....	10
Noun 5th form - (from / because of).....	11
Noun 5th form - (because of).....	12
Noun 6th form - (of)	13
Noun 7th form - (in).....	14
Verb - suffix 'ta' - Active.....	15
Verb - suffix 'ta' - Passive	15
Verb - suffix 'ā' - Past Tense	15
Tulyatha and Lingatha	15
Future Tense suffix 'ssasi'	15
Future Tense suffix 'ssāmi'.....	16
suffix 'tvā'.....	16
suffix 'anta'.....	16

Common Chanting

Adjective for subject - Plural	16
Adjective for 6th form Noun - Singular	17

Common Chanting

Verb Case 1: Vattamāna suffix 'ti'

1. viññānam sambhavati - consciousness arises.
2. nāmarūpam sambhavati - mind-matter arises.
3. salāyatanaṃ sambhavati - the six sense bases arises.
4. phasso sambhavati - contact arises.
5. vedanā sambhavati - feeling arises.
6. taṇhā sambhavati - craving arises.
7. upādānaṃ sambhavati - clinging arises.
8. bhavo sambhavati - existence (of life and volitions) arises.
9. jāti sambhavati - rebirth arises.
10. jarāmaranaṃ sambhavati - decay-death arises.
11. samudayo hoti - appearance arises.
12. saṅkhāra-nirodho hoti - Cessation of kammic volitions arises.
13. viññāna-nirodho hoti - Cessation of consciousness arises.
14. nāmarūpa-nirodho hoti - Cessation of mind-matter arises.
15. salāyatana-nirodho hoti - Cessation of six sense bases arises.
16. phassa-nirodho hoti - Cessation of contact arises.
17. vedana-nirodho hoti - Cessation of feeling arises.
18. taṇha-nirodho hoti - Cessation of craving arises.
19. upādāna-nirodho hoti - Cessation of clinging arises.
20. bhava-nirodho hoti - Cessation of existence (of life and volitions) arises.
21. jāti-nirodho hoti - Cessation of rebirth arises.
22. jarāmaranaṃ nirujjhati - decay-death ceases.
23. (yo) passati (so) nibbindati - (whoever) sees (he) is disenchanted.
24. bhikkhu kāyānupassī viharati ātāpi sampajāno satimā - a monk dwells contemplating the body ardent, clearly comprehending and mindful.
25. bhikkhu vedanānupassī viharati ātāpi sampajāno satimā - a monk dwells contemplating the feeling, ardent, clearly comprehending and mindful.
26. bhikkhu cittānupassī viharati ātāpi sampajāno satimā - a monk dwells contemplating the consciousness, ardent, clearly comprehending and mindful.
27. bhikkhu dhammānupassī viharati ātāpi sampajāno satimā - a monk dwells contemplating the dhamma, ardent, clearly comprehending and mindful.

Subject - Singular - Masculine

Common Chanting

1. **phasso** - contact
2. **bhavo** - existence (of life and volitions)
3. **samudayo** - appearance, arising
4. **nirodho** - cessation
5. **paccayo** - condition, cause
6. **saṅkhāra-nirodho** - Cessation of kammic volitions
7. **viññāṇa-nirodho** - Cessation of consciousness
8. **nāmarūpa-nirodho** - Cessation of mind-matter
9. **saḷāyatana-nirodho** - Cessation of six sense bases
10. **phassa-nirodho** - Cessation of contact
11. **vedana-nirodho** - Cessation of feeling
12. **taṇha-nirodho** - Cessation of craving
13. **upādāna-nirodho** - Cessation of clinging
14. **bhava-nirodho** - Cessation of existence (of life and volitions)
15. **jāti-nirodho** - Cessation of rebirth
16. **yo** - whoever
17. **so** - he
18. **bhikkhu** - a monk
19. **kāyānupassi** - contemplating the body
20. **vedānupassi** - contemplating the feelings
21. **cittānupassi** - contemplating the consciousness
22. **dhammānupassi** - contemplating the dhamma
23. **ātāpī** - ardent
24. **sampajāno** - clear comprehending
25. **satimā** - mindful

Subject - Singular - Feminine

1. **vedanā** - feeling
2. **taṇhā** - craving
3. **jāti** - rebirth

Common Chanting

Subject - Singular - Neutral

1. **viññāṇaṃ** - consciousness
2. **nāmarūpaṃ** - mind-matter
3. **saḷāyatanāṃ** - the six sense bases
4. **upādānaṃ** - clinging
5. **jarāmaṇaṃ** - decay-death

Verb - suffix 'ti'

1. **sambhavati** - arises
2. **hoti** - is or arises
3. **nirujjhati** - ceases
4. **passati** - sees
5. **nibbindati** - is disenchanted
6. **viharati** - dwells

Verb Case 1: Vattamāna suffix 'anti'

1. **saṅkhārā sambhavanti** - kammic volitions arise.
2. **Soka-parideva-dukkha-domanass'upāyāsā sambhavanti** - Sorrow-lamentation-pain-grief-despairs arise.
3. **Soka-parideva-dukkha-domanass'upāyāsā nirujjhanti** - Sorrow-lamentation-pain-grief-despairs cease.

Subject - Plural - Masculine

1. **saṅkhārā** - kammic volitions
2. **Soka-parideva-dukkha-domanass'upāyāsā** - Sorrow-lamentation-pain-grief-despairs

Verb - suffix 'anti'

1. **sambhavanti** - arise
7. **nirujjhanti** - cease

Verb Case 1: Vattamāna suffix 'si'

1. **Gahakāraka diṭṭhosi** - Oh, House-builder, you are seen!

Verb Case 1: Vattamāna suffix 'mi'

1. **Buddhaṃ saraṇaṃ gacchāmi** - (I) go to the Buddha as my refuge.
2. **Dhammaṃ saraṇaṃ gacchāmi** - (I) go to the Dhamma as my refuge.
3. **Saṅghaṃ saraṇaṃ gacchāmi** - (I) go to the Sangha as my refuge.
4. **Dutiyampi Buddhaṃ saraṇaṃ gacchāmi** - Also the second time, (I) go to the Buddha as my refuge.
5. **Dutiyampi Dhammaṃ saraṇaṃ gacchāmi** - Also the second time, (I) go to the Dhamma as my refuge.
6. **Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi** - Also the second time, (I) go to the Sangha as my refuge.
7. **Tatiyampi Buddhaṃ saraṇaṃ gacchāmi** - Also the third time, (I) go to the Buddha as my refuge.
8. **Tatiyampi Dhammaṃ saraṇaṃ gacchāmi** - Also the third time, (I) go to the Dhamma as my refuge.
9. **Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi** - Also the third time, (I) go to the Sangha as my refuge.
10. **Yam ahaṃ yadāmi** - What I say.
11. **Ahaṃ dhammaṃ yācāmi** - I request morality-dhamma.
12. **Veramaṇi-sikkhāpadaṃ samādiyāmi** - (I) undertake the refrain training-rule.
(sikkhā=training. Pada=step; sikkhāpadaṃ=training steps or training rule)
13. **Buddhaṃ pūjemi** - I honor the Buddha.
14. **Dhammaṃ pūjemi** - I honor the Dhamma.
15. **Saṅghaṃ pūjemi** - I honor the Sangha.

Common Chanting

16. **mātāpitaro pūjemi** - I honor my parents.
17. **ācariye pūjemi** - I honor my teachers.

Verb Case 1: Vattamāna suffix 'ma'

1. **Idaṃ puññabhāgaṃ dema** - (We) give this merit-share.
2. **Idaṃ puññabhāgaṃ vibhājema** - (We) distribute this merit-portion.

Verb Case 2 - Pañcami suffix 'tu'

1. **Idaṃ me sīlaṃ magga-phala-nāṇassa paccayo hotu** - May my keeping of precepts be a suitable condition for my attaining path and fruitions.
2. **anuggahaṃ katvā sīlaṃ detha, me bhante** - (Please kindly) grant me the precept sir. (anuggaha=supporting; katvā=having done)

Verb Case 2 - Pañcami suffix 'antu'

1. **Sabbe sattā sukhitā hontu** - May all beings be well and happy.
2. **Sabbe sattā imaṃ puññabhāgaṃ labhitvā sukhitā bhavantu** - Having gained our sharing of merit, may all beings be well and happy. (labhitvā=having gained;)
3. **Mama mātāpitu-ācariyā ca nātimitā ca sabrahma-carino ca averā hontu abyāpajjā hontu anīghā hontu sukhī attānaṃ pariharantu** - May my parents, teachers, relatives (nāti) and friends (mittā), dhamma-peers (sabrahma-carino) have no enmity and danger, no mental suffering, no physical suffering and take care of themselves happily. (mama=my, mine)
4. **Imasmiṃ ārame sabbe bhikkhu-sāmanerā ca upāsaka-upāsikāyo ca averā hontu abyāpajjā hontu anīghā hontu sukhī attānaṃ pariharantu** - May all monks and novice monks, laymen and laywomen disciples in this compound have no enmity and danger, no mental suffering, no physical suffering and take care of themselves happily. (ima=this, imasmiṃ=in this)

Common Chanting

5. **Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā averā hontu abyāpajjā hontu anīghā hontu sukhī attānaṃ pariharantu** - May all beings, all breathing beings, all creatures, all individuals (all beings), all personalities (all beings with mind and body) have no enmity and danger, no mental suffering, no physical suffering and take care of themselves happily. (attabhāvapariyāpannā= those who manifest by bodies, attānaṃ=of themselves, pariharantu=take care).
6. **Sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā hontu abyāpajjā hontu anīghā hontu sukhī attānaṃ pariharantu** - May all females, all males, all Noble ones (saints), all wordlings (who have not attained sainthood), all celestial beings, all human beings, all those who have fallen from happiness have no enmity and danger, no mental suffering, no physical suffering and take care (pariharantu) of themselves happily.
7. **Dukkhā muccantu (karunā)** - may be released from suffering.
8. **Yathāladdha-sampattito mā vigacchantu (muditā)** - May not be deprived of happiness they have obtained. (yathā=whatever, laddha=have obtained, mā=not, sampatti=happiness)
9. **Abyāpajjhā niverā ca** - (hontu=may they have) no mental suffering and no danger and enmity.
10. **Niddukkhā ca nupaddavā (hontu)** - And from physical suffering and danger (upaddava=danger, na+upaddava=anupaddava, ca + anupaddavā= ca nupaddavā).

Verb Case 2: Pañcami suffix 'tha'

1. **Appamādena sampādeṭṭha** – You accomplish (the training) with mindfulness (non-forgetfulness).
2. **Taṃ vadetha** - You repeat that.
3. **Anuggahaṃ katvā sīlaṃ deṭṭha, me bhante** - Please kindly grant me the request.

Verb Case 2: Pañcami suffix 'mi'

1. **Ahaṃ avero homi** - May I have no enmity and danger.
2. **Abyāpajjho homi** - May I have no mental suffering.
3. **Anīgho homi** - May I have no physical suffering.
4. **Sukhī attānaṃ pariharāmi.** - May I take care of myself happily. (attānaṃ=of self)

Common Chanting

Noun 3rd form - (with/by)

1. **Appamādena sampādeṭṭha** - Accomplish (the training) with mindfulness (non-forgetfulness).
2. **Ahaṃ bhante tisaranena saha pañca-sīlaṃ dhammaṃ yācāmi** - Venerable sir, I request the five precept-dhamma together with the three refuges. (tisaranena=with the three refuges; saha=together)
3. **Imāya Dhammā'nudhammapatipattiyā Buddhaṃ pūjemi** - With this practice that conforms to the Dhamma, I honor the Buddha. (imāya=this, paṭipatti=practice, paṭipattiyā=with practice)
4. **Imāya Dhammā'nudhammapatipattiyā Dhammaṃ pūjemi** - With this practice that conforms to the Dhamma, I honor the Dhamma.
5. **Imāya Dhammā'nudhammapatipattiyā Saṅghaṃ pūjemi** - With this practice that conforms to the Dhamma, I honor the Sangha.
6. **Imāya Dhammā'nudhammapatipattiyā mātāpitaro pūjemi** - With this practice that conforms to the Dhamma, I honor my parents.
7. **Imāya Dhammā'nudhammapatipattiyā ācariye pūjemi** - With this practice that conforms to the Dhamma, I honor my teachers.
8. **Yadā paññāya passati** - When one sees with wisdom. (yadā=when, paññāya=with wisdom)

Noun 4th form - (to/for)

1. **Namo tassa bhagavato arahato sammāsambuddhassa** - Homage to Him, the Blessed One, the Worthy One, the Fully Self-Enlightened One.
2. **Imaṃ no puñña-bhāgaṃ sabbasattānaṃ dema** - We share our merit with all beings. (imaṃ=this, no=our, puñña-bhāgaṃ=merit-portion, sabbasattānaṃ=to all beings, dema=we give)
3. **esa maggo visuddhiyā** - This is the way to purification.
4. **sattānaṃ visuddhiyā** - For the purification of beings.
5. **Soka-paridevānaṃ samatikkamāya,** - For the overcoming of sorrow and lamentation.
6. **Dukkha-domanassānaṃ atthaṅgamāya,** - For the disappearance of pain and grief.
7. **Ñāyasa adhigamāya** - For reaching the Noble Path.
8. **Nibbānassa sacchikiriyāya** - For the realization of Nibbāna.
9. **Anuggahaṃ katvā sīlaṃ detha, me bhante** - Please kindly grant me the request.

Common Chanting

Noun 5th form - (from / because of)

1. **Pānātipātā** from killing any beings. (Pāṇa=beings, atipāta=killing, pāta=put down, ati=before its time)
2. **Adinnādānā** from taking what is not given. (dinna=what is given, adinna=what is not given, dāna=giving, ādānā=not giving or taking)
3. **Abrahmacariya** - from sexual conducts (cariya=conduct, abrahma=not noble).
4. **Musāvādā** - from false speech (musā=false, vāda=speech).
5. **Surā-meraya-majja-pamādatthānā** - from drinks and drugs that fuddle the mind and reduce mindfulness (surā=drink, meraya=drugs, majja=fuddle, pamāda=heedlessness, thāna=cause).
6. **Vikāla-bhojanā** from taking food at improper time (kāla=proper time [for food for keeper of 8 precepts], vikāla=improper time, bhojanā=eating).
7. **Nacca gīta vādita visūkadassana mālāgandha vilepana dhārana maṇḍana vibhūsanatthānā** - from dancing, singing, music, watching shows, using garlands, perfumes, cosmetics, adornments and ornaments (nacca=dancing, gīta=singing, vādita=making noise, visūka=show, dassana=seeing [incl. hearing], mālā=flowers, gandha=[good] smell, vilepana=cosmetic, mālā-dhārana=using garlands, maṇḍana=adornment/decoration, vilepana-vibhūsanatthānā= ??)
8. **Uccāsavana-mahāsavanā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from using high and luxurious seats or beds.
9. **Kāmesu micchācārā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from sexual misconduct.
10. **Pānātipātā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from killing any beings.
11. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from taking what is not given.
12. **Abrahmacariya veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from sexual conducts.
13. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from false speech.
14. **Surā-meraya-majja-pamādatthānā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from drinks and drugs that fuddle the mind and reduce mindfulness.
15. **Vikāla-bhojanā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from taking food at improper time (after midday).
16. **Nacca gīta vādita visūkadassana, mālāgandha vilepana dhārana maṇḍana vibhūsanatthānā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training

Common Chanting

to refrain from dancing, singing, music, shows, using garlands, perfumes, cosmetics, adornments and ornaments.

17. **Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from using high and luxurious seats or beds.
18. **Kāmesu micchācārā veramaṇi-sikkhāpadaṃ samādiyāmi** - I undertake the rule of training to refrain from sexual misconduct. (kāmesu=in pleasure, here means sexual pleasure; micchācārā=inferior practice=misconduct)
19. **Addhā imāya paṭipadāyā jarā-maranamhā parimuccissāmi** - With the meditation practice, may I be liberated from (the universal suffering of) aging and death. (addhā=indeed)
20. **Dukkhā muccantu (karunā)** - Be released from suffering.
21. **Yathāladdha-sampattito mā vigacchantu** - Be not deprived of happiness they have obtained. (yathā=whatever; laddha=have obtained; sampatti=gain)
22. **Uddham yāva bhavaggā ca** - As far as the highest plane of existence. (uddham=above; yāva=until; bhava=existence; agga=highest)
23. **Adho yāva avīcīto** - To as far down as the lowest plane. (adho=below; avīcī=lowest hell existence)

Noun 5th form - (because of)

1. **Avijjā-paccayā saṅkhārā** - Because of condition of ignorance, kammic volitions (arise). (paccaya=condition,NG-1; Avijja=NG-3; saṅkhārā=NG-1, 1st form plural)
2. **Saṅkhāra-paccayā viññāṇaṃ** - Because of condition of kammic volitions, (arises) consciousness.
3. **Viññāna-paccayā nāmarūpaṃ** - Because of condition of consciousness, (arises) mind-matter.
4. **Nāmarūpa-paccayā saḷāyatanaṃ** - Because of condition of mind-matter, (arises) the six sense bases.
5. **Salāyatana-paccayā phasso** - Because of condition of the six sense bases, (arises) contact.
6. **Phassa-paccayā vedanā** - Because of condition of contact, (arises) sensation.
7. **Vedanā-paccayā taṇhā** - Because of condition of sensation, (arises) craving.
8. **Taṇhā-paccayā upādānaṃ** - Because of condition of craving, (arises) clinging.
9. **Upādāna-paccayā bhavo** - Because of condition of clinging, (arises) existence (of life and volitions).
10. **Bhava-paccayā jāti** - Because of condition of existence (of volitions), (arises) rebirth.
11. **Jāti-paccayā jarāmaraṇaṃ** - Because of condition of birth, (arise) decay, death.

Common Chanting

12. **Soka-parideva-dukkha-domanass'upāyāsā saṃbhavanti** - Sorrow, lamentation, pain, grief, and despair arise.
13. **Avijjāya tveva asesavirāganirodhā, saṅkhāranirodho** - Because of the non-remaining, fading away and cessation of ignorance, cessation of kammic volitions (arises). (eva=only, just; tu+eva, asesavirāga=non remaining or complete, virāga=fading away)
14. **Saṅkhāranirodhā viññānanirodho** - Because of cessation of kammic volitions, cessation of consciousness (arises). Proper English: as kammic volitions cease, consciousness ceases.
15. **Viññānanirodhā nāmarūpanirodho** - Because of cessation of consciousness, mind-matter (cease).
16. **Nāmarūpanirodhā salāyatana-nirodho** - Because of cessation of mind-matter, the six sense bases (cease).
17. **Salāyatana-nirodhā phassanirodho** - Because of cessation of the six sense bases, contact (ceases).
18. **Phassanirodhā vedanā-nirodho** - Because of cessation of contact, sensation (ceases).
19. **Vedanā-nirodhā taṇhā-nirodho** - Because of cessation of sensation, craving (ceases).
20. **Taṇhā-nirodhā upādānanirodho** - Because of cessation of craving, clinging (ceases).
21. **Upādānanirodhā bhavanirodho** - Because of cessation of clinging, existence [of life and volitions] (ceases).
22. **Bhavanirodhā jātinirodho** - Because of cessation of existence (of volitions), rebirth (ceases).
23. **Jātinirodhā jarāmaṇaṇaṃ nirojhati** - Because of cessation of rebirth, decay and death (cease).

Noun 6th form - (of)

1. **Idaṃ me silaṃ magga-phala-ñāṇassa paccayo hotu** - May this (keeping) precepts of mine be a suitable condition for my attaining path and fruitions. (idaṃ=this, me=mine)
2. **Imaṃ no puñña-bhāgaṃ sabbasattānaṃ dema** - We share this our merit with all beings.
3. **Mama mātāpitu-ācariyā ca nātimitā ca sabrahma-carino ca** - May my parents, teachers, relatives and friends.
4. **Amhākaṃ catupaccaya-dāyakā** - May our donors of the four necessities (robes, food, medicine and lodging). Amhākaṃ=our
5. **Evam'etassa kevalassa dukkha-kkhandhassa samudayo hoti** - Thus arises this whole mass of suffering.
6. **Avijjāya tveva asesavirāganirodhā, saṅkhāranirodho** - As ignorance completely ceases, kammic volitions cease. (tveva=only; asesavirāga=non remaining or complete;

Common Chanting

virāga=fading away; nirodhā=because of the cessation) (eva=only, just; tveva=tu+eva, asesa=non remaining or complete, virāga=fading away)

7. **Evam'etassa kevalassa dukkha-kkhandhassa nirodho hoti** - Thus, the whole mass of suffering comes to an end.
8. **Tanhānam khayam-ajjhagā** - Achieved is the end of craving.

Noun 7th form - (in)

1. **Imasmiṃ ārāme sabbe yogino** - May all yogis in this compound.
2. **Imasmiṃ ārāme sabbe bhikkhu-sāmanerā ca upāsaka-upāsikāyo ca** - May all monks in this compound, novice monks, laymen and laywomen disciples.
3. **Puratthimāya disāya** - In the east direction.
4. **Pacchimāya disāya** - In the west direction.
5. **Uttarāya disāya** - In the north direction.
6. **Dakkhināya disāya** - In the south direction.
7. **Puratthimāya anudisāya** - In the south-east direction.
8. **Pacchimāya anudisāya** - In the north-west direction.
9. **Uttarāya anudisāya** - In the north-east direction.
10. **Dakkhināya anudisāya** - In the south-west direction.
11. **Hetthimāya disāya** - In the downward direction.
12. **Uparimāya disāya** - In the upward direction.
13. **Uddham yāva bhavaggā ca** - As far as the highest plane of existence.
14. **Adho yāva avīcīto** - To as far down as the lowest plane.
15. **Samantā cakkavālesu** - Accross the entire universe. (samantā=surrounding; cakkha=?)
16. **Idha bhikkave bhikkhu, kāye kāyānupassī viharati** - Here (in this teaching), bhikkhus, a bhikkhu dwells contemplating the body in the body.
17. **vedanāsu vedanānupassī viharati**, - (A bhikkhu) dwells contemplating the feeling in the feelings.
18. **citte cittānupassī viharati**, - (A bhikkhu) dwells contemplating the consciousness in the consciousness.
19. **Dhammesu dhammānupassī viharati** - (A bhikkhu) dwells contemplating the dhamma in the dhammas.
20. **Atha nibbindati dukkhe** - He is then disenchanted with dukkha (the painful circle of psycho-physical phenomena). (atha=in that time; nibbindati=he is disenchanted)
21. **Yadā paññāya passati** – When one sees with wisdom. (Yadā=at that time, paññāya=with wisdom)

Common Chanting

Verb - suffix 'ta' - Active

1. **Visaṅkhāra-gatam cittaṃ** - The mind reached the unconditioned.

Verb - suffix 'ta' - Passive

1. **Sabbā te phāsukā bhaggā** - All your rafters are broken.
2. **Gahakūṭaṃ visaṅkhatam** - The ridge pole is destroyed.

Verb - suffix 'ā' - Past Tense

1. **Taṇhānaṃ khayam-ajjhagā** - Achieved is the end of craving.

Tulyatha and Lingatha (no verb – noun only sentences)

1. **Saraṇagamanam paripuṇṇam** - Taking refuge (is) complete.
2. **(Sabbe sattā) kammassakā** - all beings (have) kamma as their own. (kamma+sakā; sakā=own)
3. **Ekāyano ayaṃ bhikkhave maggo** - This (is) the only way, bhikkhus.
4. **Katame cattāro?** - What (are) the four?
5. **Dukkha jāti punappunam**, - Sorrowful (is) repeated birth. (puna=again; puna=again)
6. **Sabbe saṅkhārā aniccā** - all conditioned phenomena (are) impermanent.
7. **Sabbe saṅkhārā dukkhā** - all conditioned phenomena (are) suffering.
8. **Sabbe dhammā anattā** - all dhammas (are) not self.

Future Tense suffix 'ssasi'

1. **Puna-gehaṃ na kāhasi.** - You shall build no house again.

Common Chanting

Future Tense suffix 'ssāmi'

2. **Addhā imāya paṭipadāyā jarā-maranamhā parimuccissāmi** - With the meditation practice, may I be liberated from (the universal suffering of) aging and death.

suffix 'tvā'

1. **Sabbe sattā imaṃ puññabhāgaṃ labhitvā sukhitā bhavantu** - Having gained our sharing of merit, may all beings be well and happy.
2. **Vineya loke abhijjhā-domanassaṃ** - Removing desire and discontent in the world.
3. **Anuggahaṃ katvā sīlaṃ detha, me bhante** - Please kindly grant me the request.

suffix 'anta'

1. **Aneka-jāti-saṃsāraṃ** - Through many births in saṃsāra.
2. **Gaha-kāraṃ gavesanto** - Although having looked for the house-builder.

Adjective for subject - Plural

1. **Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā** - May all beings, all breathing beings, all creatures, all individuals (all beings), all personalities (all beings with mind and body).
2. **sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā** - May all females, all males, all Noble ones (saints), all wordlings (who have not attained sainthood), all celestial beings, all human beings, all those who have fallen from happiness.
3. **Ye sattā pathavī-carā** - Whatever beings that move on earth.
4. **Ye sattā udake-carā** - Whatever beings that move in water.
5. **Ye sattā ākāse-carā** - Whatever beings that move in air.
6. **Yad idaṃ cattāro Satipaṭṭhānā.** - Namely, the Four Foundations of Mindfulness.

Adjective for 6th form Noun - Singular

1. **Evam'etassa kevalassa dukkha-kkhandhassa samudayo hoti** - Thus arises this whole mass of suffering.
2. **Evam'etassa kevalassa dukkhakkhandhassa nirodho hoti** - Thus, the whole mass of suffering comes to an end.