

LEARNING PĀḶI

For First Three Buddha's Suttas

Pāḷi Sīkkha

Version 1.1

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1. Dhammacakkapavattana Sutta

i. Suffix “Ti” (Subject, Verb Present Tense, Singular)

1. *(Ekaṃ samayaṃ) bhagavā (bārāṇasiyaṃ) viharati (isipatane migadāye.)*
(On one occasion) the Blessed One was dwelling (at Bārāṇasī in the Deer Park at Isipatana.)
2. *yampicchaṃ na labhati.*
not to get what one wants.
3. *Majjhimā paṭipadā saṃvattati*
This is that middle way.
4. *Natthi dāni punabbhavo.*
Now There is no more renewed existence.
5. *Yo asesavirāganirodho cāgo paṭinissaggo mutti anālayo (atthi).*
It is the remainderless fading away and cessation, the giving up and relinquishing of it, freedom from it, nonreliance on it.

Verb

1. *Viharati* => dwells.
2. *Na labhati* => not to get.
3. *Saṃvattati* => is.
4. *Natthi* => there is no.
5. *Atthi* => is.

Subject

1. *Bhagavā* => the Blessed One.

2. *Icchaṃ* => one wants.
3. *Majjhimā paṭipadā* => middle way.
4. *Punabbhavo* => more renewed existence.
5. *Yo* => what.
6. *Asesavirāganirodho* => The remainderless **fading away** and cessation.
7. *Cāgo* => The giving up.
8. *Paṭinissaggo* => Relinquishing of it.
9. *Mutti* => Freedom from it.
10. *Anālayo* => Nonreliance *on it*.

Other nouns

1. *Ekaṃ samayaṃ* => On one occasion.
2. *Bārāṇasiyaṃ* => At Bārāṇasī.
3. *Migadāye* => In the Deer Park.
4. *Isipatane* => At Isipatana.
5. *Dāni* => Now.

ii. Sentences without Verbs - Tulyattha and Liṅgattha

1. *Katame dve?*
What two?
2. *Majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī.*
The middle way, which gives rise to vision, which gives rise to knowledge
3. *Katamā ca sā, bhikkhave, majjhimā paṭipadā?*
What, bhikkhus, is that middle way?
4. *Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā*
Bhikkhus, it is that middle way.
5. *Idaṃ dukkhaṃ ariyasaccaṃ.*
This is the noble truth of suffering.
6. *Idaṃ dukkhasamudayaṃ ariyasaccaṃ.*

This is the noble truth of the origin of suffering.

7. *Idaṃ dukkhanirodhaṃ ariyasaccaṃ.*

This is the noble truth of the cessation of suffering.

8. *Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.*

This is the noble truth of the way leading to the cessation of suffering’

9. *Idaṃ kho pana bhikkhave, dukkhaṃ ariyasaccaṃ*

Now this, bhikkhus, is the noble truth of suffering.

10. *Idaṃ kho pana bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.*

Now this, bhikkhus, is the noble truth of the origin of suffering.

11. *Idaṃ kho pana bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.*

Now this, bhikkhus, is the noble truth of the cessation of suffering.

12. *Idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.*

Now this, bhikkhus is the noble truth of the way leading to the cessation of suffering.

13. *Jātipi dukkhā*

Birth also is suffering.

14. *jarāpi dukkhā*

Aging also is suffering.

15. *byādhipi dukkha*

Illness also is suffering.

16. *maraṇampi dukkhaṃ.*

Death also is suffering.

17. *appiyehi sampayogo dukkha.*

Union with what is displeasing is suffering.

18. *piyehi vippayogo dukkha.*

Separation from what is pleasing is suffering.

19. *tampi dukkhaṃ*

That also is suffering.

20. *pañcupādānakkhandhā dukkhā.*

The five aggregates subject to clinging (are) suffering.

21. *yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī.*

It is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there.

22. *yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ.*

Whatever is subject to origination is all subject to cessation.

23. *akuppā me vimutti.*

Unshakable is the liberation of my (mind).

24. *Ayamāntimā jāti.*

This is my last birth.

Nouns

1. *Katame* => What.
2. *Dve* => Two.
3. *Majjhimā paṭipadā* => the middle way.
4. *cakkhukaraṇī* => which gives rise to vision.
5. *ñāṇakaraṇī* => which gives rise to knowledge
6. *Katamā* => what
7. *Sā* => that
8. *Bhikkhave* => bhikkhus
9. *majjhimā paṭipadā* => middle way.
10. *Ayaṃ* => This.
11. *dukkhaṃ ariyasaccaṃ* => the noble truth of suffering.
12. *Idaṃ* => This
13. *dukkhasamudayaṃ ariyasaccaṃ* => the noble truth of the origin of suffering.
14. *dukkhanirodhaṃ ariyasaccaṃ* => the noble truth of the cessation of suffering.
15. *dukkhanirodhagāminī paṭipadā ariyasaccaṃ* => the noble truth of the way leading to the cessation of suffering
16. *kho pana.* => Now this.
17. *Jāti* => Birth.
18. *Pi* => also.
19. *Dukkhā* => suffering.

20. *Jarā* => Aging.
21. *Byādhi* => Illness.
22. *maraṇam* => Death.
23. *Sampayogo* => Union.
24. *Appiyehi* => with what is displeasing.
25. *Vippayogo* => Separation.
26. *Piyehi* => with what is pleasing.
27. *Tampi* => that also.
28. *pañcupādānakkhandhā* => The five aggregates subject to clinging.
29. *yāyaṃ taṇhā* => It is this craving.
30. *Ponobbhavikā* => **which leads to renewed** existence.
31. *Nandirāgasahagatā* => **accompanied by delight** and lust.
32. *Tatratatrābhinandinī* => seeking delight here and there. (*tatra* - *ta*=that + *tra*=in)
33. *yaṃ kiñci* => Whatever
34. *samudayadhammaṃ* => subject to origination.
35. *sabbaṃ taṃ* => all that.
36. *nirodhadhamma* => subject to cessation.
37. *Akuppā* => Unshakable.
38. *Vimutti* => the liberation
39. *Me* => my (mind)
40. *Antimā* => last.

iii. Suffix “I” (Past Tense)

1. *Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi.*
There the Blessed One addressed the bhikkhus of the group of five.
2. *Cakkhuṃ udapādi.*
there arose vision.
3. *Ñāṇaṃ udapādi. Paññā udapādi. Vijjā udapādi. Āloko udapādi.*
There arose (in me) knowledge, wisdom, true knowledge, and light.
4. *Ñāṇadassanaṃ na suvisuddhaṃ ahoṣi.*

Knowledge and vision was not thoroughly purified.

5. *Ñānadassanaṃ suvisuddhaṃ ahosi.*

Knowledge and vision was thoroughly purified

6. *Ñāṇaṅca pana me dassanaṃ udapādi.*

The knowledge and vision arose in me.

7. *Dhammacakkhuṃ udapādi.*

There arose vision of the Dhamma

8. *Saddo abbhuggacchi.*

The cry spread.

9. *Ayaṅca dasahassilokadhātu saṅkampi sampakampi sampavedhi.*

This ten thousandfold world system shook, quaked, and trembled.

10. *Obhāso pāturaḥosi.*

Radiance appeared.

11. *Atha kho bhagavā imaṃ udānaṃ udānesi.*

Then the Blessed One uttered this inspired utterance.

12. ***Aññāsiyata**, bho, koṇḍañño.*

Friend, Koṇḍañña **has indeed understood**.

13. *Idaṃ nāmaṃ ahoṣīti.*

This name was.

Nouns

1. *Tatra* => There.

2. *Bhagavā* => the Blessed One.

3. *pañcavaggiye bhikkhū* => The bhikkhus of the group of five.

4. *Cakkhuṃ* => vision.

5. *Ñāṇaṃ* => Knowledge.

6. *Paññā* => Wisdom.

7. *Vijjā* => True knowledge.

8. *Āloko* => Light.

9. *Na* => Not.

10. *Ñāṇadassanaṃ* => Knowledge and vision.
11. *suvisuddhaṃ* => Thoroughly purified.
12. *dhammacakkhuṃ* => Vision of the Dhamma.
13. *Saddo* => The cry.
14. *Ayañca* => This.
15. *Dasahassilokadhātu* => Ten thousandfold world system.
16. *Obhāso* => Radiance.
17. *Atha kho* => Then.
18. *imaṃ udānaṃ* => This utterance.
19. *koṇḍañña* => Koṇḍañña.
20. *vata* => indeed.
21. *Idaṃ nāmaṃ* => This name.

Verbs Past Tense

1. *Āmantesi* => Addressed.
2. *Udapādi* => There arose.
3. *Ahosi* => Was.
4. *Udapādi* => There arose.
5. *Abbhuggacchi* => Spread.
6. *sankampi* => Shook.
7. *Sampakampi* => Quaked.
8. *Sampavedhi* => Trembled.
9. *Udānesi* => Uttered.
10. *Pāturahosi* => Appeared.
11. *Aññāsi* => Has understood.

iv. Suffix “Um” (PastTense)

1. *Bhummā deva saddamanussāvesuṃ*
The earth-dwelling devas raised a cry.

2. *Cātumahārājikādevāsaddamanussāvesuṃ*
The devas of the realm of the Four Great Kings raised a cry.
3. *Tāvatiṃsā devāsaddamanussāvesuṃ.*
The Tāvatiṃsa devas raised a cry.
4. *Yāmā devāsaddamanussāvesuṃ.*
The Yāma devas raised a cry.
5. *Tusitā devā saddamanussāvesuṃ.*
The Tusita devas raised a cry.
6. *Nimmānaratī devāsaddamanussāvesuṃ*
The Nimmānaratī devas raised a cry.
7. *Paranimmitavasavattī devā saddamanussāvesuṃ*
The Paranimmitavasavattī devas raised a cry.
8. *Brahmakāyikā devā saddamanussāvesuṃ.*
The Devas of Brahmā's company raised a cry.
9. *Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.*
Elated, the bhikkhus of the group of five delighted in the Blessed One's statement.

Nouns

1. *Bhummā* => The earth-dwelling.
2. *Deva* => Devas.
3. *Cātumahārājikādevā* => The devas of the realm of the Four Great Kings.
4. *Tāvatiṃsā deva* => The Tāvatiṃsa devas.
5. *Yāmā deva* => The Yāma devas.
6. *Tusitā deva* => The Tusita devas.
7. *Nimmānaratī deva* => The Nimmānaratī devas.
8. *Paranimmitavasavattī deva* => The Paranimmitavasavattī devas.
9. *Brahmakāyikā deva* => The devas of Brahmā's company.
10. *Attamanā* - Elated.
11. *pañcavaggiyā bhikkhū* => The bhikkhus of the group of five.
12. *Bhagavato* => the Blessed One's.

13. *bhāsitaṃ* => in statement.

Verbs

1. *saddamanussāvesuṃ* => Raised a cry.
2. *Abhinanduntī* => Delighted.

v. Suffix “Im” (Past Tense)

1. Athāham *paccaññāsīṃ* => Then I claimed.
2. nevatāvāhaṃ *paccaññāsīṃ* => **In this way**, I did not claim.

Nouns

1. *Aham* => I.
2. *Atha* => Then.
3. *tāva* => in this way.

Verbs

1. *paccaññāsīṃ* => Claimed.
2. *nevapaccaññāsīṃ* => did not claim. (neva=na+eva) na=not; eva=only.

vi. Noun 3rd form (With)

1. *appiyehi sampayogo dukkho.*
Union with what is displeasing is suffering.
2. *piyehi vippayogo dukkho*
Separation from what is pleasing is suffering.

Nouns 3rd form

1. *appiyehi* => with what is displeasing.
2. *Piyehi* => from what is pleasing.

Other Nouns

1. *Sampayogo* => Union.
2. *Dukkho* => suffering.
3. *Vippayogo* => Separation.

vii. Noun 3rd form (at)

1. *Itiha tena khaṇena tena layena tena muhuttena*
Thus at that moment, at that instant, at that second.

Nouns

1. *tena khaṇena* => at that moment.
2. *tena layena.* => at that instant.
3. *tena muhuttena* => at that second.
4. *Itiha* => Thus

viii. Noun 3rd form (by)

1. *Pabbajitena na sevitaḅbā*
Should not be followed by one who has gone forth into homelessness.
2. *etaṃ bhagavatā anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā.*

3. This unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which Cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone.
4. *Pavattite ca pana bhagavatā dhammacakke.*
And when the Wheel of the Dhamma had been set in motion by the Blessed One.
5. *Majjhimā paṭipadā tathāgatena abhisambuddhā.*
Middle way awakened to by the Tathāgata.

Nouns

1. *Pabbajitena* => by one who has gone forth into homelessness.
2. *na sevitaḅbā* => should not be followed.
3. *etaṃ* => This.
4. *anuttaraṃ* => unsurpassed.
5. *dhammacakkaṃ* => Wheel of the Dhamma
6. *pavattitaṃ* => has been set in motion.
7. *appaṭivattiyaṃ* => which cannot be stopped.
8. *bhagavatā* => by the Blessed One,
9. *samaṇena* => by any ascetic.
10. *brāhmaṇena* => by brahmin.
11. *devena* => by deva.
12. *mārena* => by Māra.
13. *brahmunā.* => by Brahmā.
14. *kenaci* => by anyone.

ix. Noun 3rd form (Adjective)

1. *saṃkhittena pañcupādānakkhandhā dhukkā*
in brief, the five aggregates subject to clinging are suffering.

Nouns

1. *saṃkhittena* => in brief.
2. *pañcupādānakkhandhā dhukkhā* => the five aggregates subject to clinging is suffering.
3. *Dhukkhā* => suffering.

x. Noun 4th form (for, to)

1. *Majjhimā paṭipadā upasamāya abhiññāya sambodhāya nibbānāya saṃvattati*
the middle way which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

Noun 4th form

1. *Upasamāya* => to peace.
2. *Abhiññāya* => to direct knowledge.
3. *Sambodhāya* => to enlightenment.
4. *Nibbānāya* => to Nibbāna

Verb

1. *saṃvattati* => Leads.

xi. Noun 6th form (of)

1. *Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.*
it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.
2. *Iti me cakkhuṃ udapādi*
thus, there arose in me vision.
3. *Ñāṇaṅca pana me dassanaṃ udapādi*
The knowledge and vision arose in me.

4. *Me, ñāṇadassanaṃ*
my knowledge and vision.
5. *Āyasmato koṇḍañña*.
In the venerable Koṇḍañña
6. *dhammacakkhuṃ udapādi*
there arose the vision of the Dhamma.
7. *Bhummānaṃ devānaṃ saddaṃ sutvā*
Having heard the cry of the earth-dwelling devas.
8. *Cātumahārājikānaṃ devānaṃ saddaṃ sutvā*.
Having heard the cry of the realm of the Four Great Kings devas.
9. *Atikkamma devānaṃ devānubhavāvaṃ*
surpassing the divine majesty of the devas.

Noun 6th form

1. *tassāyeva taṇhāya* => of that same craving.
2. *Me* => in me.
3. *Me* => my.
4. *Āyasmato koṇḍañña* => in the Venerable Kondañña.
5. *Bhummānaṃ devānaṃ* => of the earth-dwelling devas.
6. *Cātumahārājikānaṃ devānaṃ* => of the realm of the Four Great Kings devas.
7. *devānaṃ* => of the devas.

Other nouns

1. *Ñāṇaṅca dassanaṃ* => The knowledge and vision.
2. *ñāṇadassanaṃ*. => my knowledge and vision.
3. *dhammacakkhuṃ* => vision of the Dhamma.

4. *saddaṃ* => the cry.
5. *Sutvā* => Having heard
6. *Atikkamma* => Surpassing.
7. *devānubhavāvaṃ* => the divine majesty of the devas.

xii. Noun 7th form (at, in, on)

1. *Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.*
On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana.
2. *Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi*
There the Blessed One addressed the bhikkhus of the group of five thus.
3. *Kāmesu kāmasukhallikānuyogo.*
The pursuit of sensual happiness in sensual pleasures.
4. *Pubbe ananussutesu dhammesu*
in regard to things unheard before.
5. *Imesu catūsu ariyasaccesu*
of these Four Noble Truths.
6. *Sadevake loke samārake sabrahmake*
in this world with its devas, Māra, and Brahmā.
7. *sassamaṇabrāhmaṇiyā pajāya sadevamanussāya*
in this generation with its ascetics and brahmins, its devas and humans.
8. *Natthi dāni punabbhavo.*
Now there is no more renewed existence.
9. *Kenaci vā lokasmi*
or by anyone in the world.
10. *Obhāso loke pāturahosi*
radiance appeared in the world.

Noun 7th form

1. *bārāṇasiyaṃ* => at Bārāṇasī.

2. *isipatane* => in the Deer Park.
3. *migadāye* => at Isipatana.
4. *Tatra* => There.
5. *Kāmesu* => in sensual pleasures
6. *Pubbe* => before.
7. *Ananussutesu* => unheard.
8. *dhammesu* => in regard to things.
9. *Imesu catūsu ariyasaccesu* => of these Four Noble Truths.
10. *loke* => in world.
11. *Sadevake* => with its deva.
12. *Samārake* => with its Māra.
13. *sabrahmake* => with its Brahmā.
14. *pajāya* => in generation.
15. *sassamaṇabrāhmaṇiyā* => with its ascetics and brahmins.
16. *sadevamanussāya* => its devas and humans.
17. *dāni* => Now.
18. *lokasmi* => in the world.
19. *loke* => in the world.

Other nouns

1. *kāmasukhallikānuyogo* => The pursuit of sensual happiness.
2. *punabbhavo* => no more renewed existence.
3. *Kenaci* => by anyone.
4. *vā* => or.
5. *Obhāso* => radiance.

Verbs

1. *pāturahosi* => appeared.
2. *Natthi* => there is no

xiii. Noun 7th form (when)

1. *Imasmiñ ca pana veyyākaraṇasmiṃ bhaññamāne*
And while this discourse was being spoken.
2. *Pavattite ca pana bhagavatā dhammacakke*
And when the Wheel of the Dhamma had been set in motion by the Blessed One.

xiv. Noun 7th form (when)

1. *Imasmiñ* => This.
2. *veyyākaraṇasmiṃ* => discourse.
3. *bhaññamāne* => while was being spoken.
4. *Pavattite* => when had been set in motion.
5. *dhammacakke* => when the wheel of the Dhamma

Other Nouns

1. *bhagavatā* => by the Blessed One.
2. *ca* => And

xv. Noun 1st form (Adjective Singular)

1. *Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito.*
The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial.
2. *Yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito*
and the pursuit of self-mortification, which is painful, ignoble, unbeneficial.
3. *Majjhimā paṭipadā*
the middle way.
4. *Ayameva ariyo aṭṭhaṅgiko maggo*

It is this Noble Eightfold Path.

5. *Idaṃ dukkhaṃ ariyasaccaṃ.*

This is the noble truth of suffering.

6. *Idaṃ dukkhasamudayaṃ ariyasaccaṃ.*

This is the noble truth of the origin of suffering.

7. *Idaṃ dukkhanirodhaṃ ariyasaccaṃ*

This is the noble truth of the cessation of suffering.

8. *Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ.*

This is the noble truth of the way leading to the cessation of suffering.

9. *evaṃ tiparivattam dvādasākāraṃ yathābhūtaṃ ñānadassanaṃ.*

as my knowledge and vision **as they really are** in their three phases and twelve aspects.

10. *Ayamantimā jāti.*

This is my last birth.

11. *virajaṃ vītamalaṃ dhammacakkhuṃ udapādi.*

there arose the dust-free, stainless vision of the Dhamma.

12. *appamāṇo ca uḷāro obhāso loke pāturaḥosi.*

an immeasurable glorious radiance appeared in the world.

13. *etaṃ anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ.*

this unsurpassed Wheel of the Dhamma has been set in motion which cannot be stopped.

14. *Ñāṇaṅca pana me dassanaṃ udapādi.*

The knowledge and vision arose in me.

xvi. Noun 1st form (Adjective Singular)

1. *hīno* => which is low.
2. *gammo* => which is vulgar.
3. *Pothujjaniko* => which is the way of worldlings.
4. *anariyo* => ignoble.
5. *anattasaṃhito* => unbeneficial.
6. *Yo* => who.
7. *cāyaṃ* => also this. (ca+ayaṃ)

8. *dukkho* => which is painful.
9. *Anariyo* => Ignoble.
10. *anattasamhito* => unbeneficial
11. *ariyo* => Noble
12. *aṭṭhaṅgiko* => Eightfold
13. *dukkhaṃ ariyasaccaṃ* => the noble truth of suffering.
14. *dukkhasamudayaṃ ariyasaccaṃ* => the noble truth of the origin of suffering.
15. *dukkhanirodhaṃ ariyasaccaṃ* => the noble truth of the cessation of suffering.
16. *ariyasaccaṃ* => the noble truth of.
17. *dukkhanirodhagāminī paṭipadā* => the way leading to the cessation of suffering.
18. *tīparivaṭṭaṃ* => in their three phases.
19. *dvādasākāraṃ* => in twelve aspects.
20. *Antimā* => Last.
21. *virajaṃ* => the dust-free.
22. *vītamalaṃ* => stainless.
23. *appamāṇo* => an immeasurable.
24. *uḷāro* => glorious.
25. *pavattitaṃ* => has been set in motion.
26. *appaṭivattiyaṃ* => which cannot be stopped.
27. *anuttaraṃ* => unsurpassed.

Nouns

1. *attakilamathānuyogo* => the pursuit of self-mortification.
2. *maggo* => path.
3. *ñāṇadassanaṃ* => my knowledge and vision.
4. *Ayam* => This.
5. *Jāti* => birth.
6. *yathābhūtaṃ* => as they really are.
7. *evaṃ* => as.
8. *Ayameva* => It is this.

9. *Idaṃ* => This.

xvii. Noun 2nd form (Adjective Singular)

1. *Ekam samayaṃ*.

On one occasion.

2. *anuttaraṃ sammāsambodhiṃ abhisambuddho*

I have awakened to the unsurpassed **perfect enlightenment**.

Adjective

1. *Ekam* => one.

2. *anuttaraṃ* => Unsurpassed.

Nouns

1. *samayaṃ* => On occasion.

2. *sammāsambodhiṃ* => perfect enlightenment.

3. *abhisambuddho* => I have awakened to.

xviii. Noun 2nd form (Adjective plural)

1. *Ete kho ubho ante* => either of these extremes.

Adjective

1. *Ete kho ubho* => either of these.

Noun

1. *ante* => extremes.

xix. Noun 6th form (Adjective plural)

1. *Bhummānaṃ devānaṃ saddaṃ sutvā*
Having heard the cry of the earth-dwelling devas.
2. *Cātumahārājikānaṃ devānaṃ saddaṃ sutvā*
Having heard the cry of the realm of the Four Great Kings.

Adjective

1. *Bhummānaṃ* => the earth-dwelling.
2. *Cātumahārājikānaṃ*. => of the realm of the Four Great Kings.

Noun

1. *devānaṃ* => of devas.

xx. Noun 7th form (Adjective)

1. *ananussutesu dhammesu*
in regard to things unheard.
2. *Imesu catūsu ariyasaccesu*
In these Four Noble Truths.
3. *Sadevake loke samārake sabrahmake*
in the world with its devas, Māra, and Brahmā.
4. *sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya*
in the generation with its ascetics and brahmins, with its devas and humans.

Adjective

1. *ananussutesu*

unheard.

2. *Imesu catūsu ariyasaccesu*
of these Four Noble Truths.
3. *Sadevake samārake sabrahmake*
with its devas, Māra, and Brahmā
4. *sassamaṇabrāhmaṇiyā*
with its ascetics and Brahmins.
5. *Sadevamanussāya.*
with its devas and humans.

Noun

1. *dhammesu => in regard to things*
2. *Loke => in this world.*
3. *Pajāya => in this generation.*

xxi. Suffix “Ta” (Passive)

1. *Majjhimā paṭipadā tathāgatena abhisambuddhā*
The middle way has been awaked by the Tathāgata.
2. *Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ*
This noble truth of suffering has been fully understood
3. *Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnaṃ*
This noble truth of the origin of suffering has been abandoned.
4. *Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikataṃ*
This noble truth of the cessation of suffering has been realized.
5. *Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvita’n*
This noble truth of the way leading to the cessation of suffering has been developed.
6. *etaṃ bhagavatā anuttaraṃ dhammacakkaṃ pavattitaṃ.this unsurpassed*
Wheel of the Dhamma has been set in motion by the Blessed One.

xxii. Suffix “Ta” (Passive)

1. *abhisambuddhā* => Has been awakened.
2. *pariññātaṃ* => has been fully understood.
3. *pahīnaṃ* => has been abandoned.
4. *sacchikataṃ* => has been realized.
5. *bhāvitaṃ* => has been developed.
6. *pavattitaṃ* => has been set in motion.

Nouns

1. *Tathāgatena* => by The Tathāgata
2. *bhagavatā* => by the Blessed One.
3. *Majjhimā paṭipadā* => the middle way.

xxiii. Suffix “Tabba” (Passive)

1. *Dveme, bhikkhave, antā pabbajitena na sevitaṃ*
Bhikkhus, these two extremes **should not be followed** by one who has gone forth into homelessness.
2. *Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātabbaṃ*
This noble truth of suffering is to be fully understood
3. *Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabbaṃ*
This noble truth of the origin of suffering is to be abandoned.
4. *Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatabbaṃ*
This noble truth of the cessation of suffering is to be realized
5. *Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbaṃ*
This noble truth of the way leading to the cessation of suffering is to be developed.

xxiv. Suffix “Tabba” (Passive)

1. *sevitabbā* => should be followed.
2. *pariññātabbaṃ* => is to be fully understood.
3. *pahātabbaṃ* => is to be abandoned.
4. *sacchikatabbaṃ* => is to be realized.
5. *bhāvetabbaṃ* => is to be developed.

Nouns

1. *dveme* (*dve+ime*) => these two.
2. *Taṃ* => that.

xxv. Seyyathidaṃ

1. *Seyyathidaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhī*.
That is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.
2. *Seyyathidaṃ kāmataṅhā, bhavataṅhā, vibhavataṅhā*
That is, craving for sensual pleasures, craving for existence, craving for extermination.

Nouns

1. *Seyyathidaṃ* => That is.
2. *sammādiṭṭhi* => right view.
3. *sammāsaṅkappo* => right intention,
4. *sammāvācā* => right speech.
5. *Sammākammanto* => right action.
6. *Sammājīvo* => right livelihood
7. *sammāvāyāmo* => right effort.
8. *sammāsati* => right mindfulness

9. *Sammāsamādhi* => right concentration.
10. *kāmatanḥā* => craving for sensual pleasures.
11. *bhavatanḥā* => craving for existence.
12. *vibhavatanḥā* => craving for extermination.

xxvi. Yāva, Yāvakīvañ, tāva, atha

1. *Yāvakīvañca ñāṇadassanaṃ na suvisuddhaṃ ahosi, nevatāvāhaṃ paccaññāsiṃ*
So long, bhikkhus, as my knowledge and vision was not thoroughly purified in this way did not claim.
2. *Yato ca kho ñāṇadassanaṃ suvisuddhaṃ ahosi, athahaṃ paccaññāsiṃ.*
But when knowledge and vision was thoroughly purified in this way, then I claimed.
3. *Yāva brahmalokā saddo abbhuggacchi*
the cry spread as far as the brahmā world.

Nouns

1. *Yāvakīvañca tāva* => So long as.
2. *Yato ca* => But when
3. *atha+ahaṃ* => then + I.
4. *Yāva brahmalokā* => as far as the brahmā world.

Dhammacakkappavattanasutta

1. *Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:*
2. “Dveme, bhikkhave, antā pabbajitena na sevitaḥḥā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.
3. *Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—sammādiṭṭhi sammāsaṅkappo sammāvācā*

sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

4. Idam kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ—jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṃkhittena pañcupādānakkhandhā dukkhā. Idam kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ—yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, seyyathidaṃ—kāmatanḥā, bhavatanḥā, vibhavatanḥā. Idam kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ—yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idam kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ— ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhi.
5. ‘Idam dukkhaṃ ariyasaccan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ ti me, bhikkhave, pubbe ... pe ... udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
6. ‘Idam dukkhasamudayaṃ ariyasaccan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ ti me, bhikkhave, pubbe ... pe ... udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
7. ‘Idam dukkhanirodhaṃ ariyasaccan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ ti me, bhikkhave, pubbe ... pe ... udapādi. ‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
8. ‘Idam dukkhanirodhagāminī paṭipadā ariyasaccan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ ti me, bhikkhave, pubbe ... pe ... udapādi. ‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
9. Yāvakīvaṇca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ, bhikkhave, sadevake loke samāraṇe sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ ti paccaññāsim.
10. Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samāraṇe sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ ti paccaññāsim. Ñāṇaṇca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti. Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

11. Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi: “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.
12. Pavattite ca pana bhagavatā dhammacakke bhummā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti. Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti. Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ... pe ... yāmā devā ... pe ... tusitā devā ... pe ... nimmānaratī devā ... pe ... paranimmita-vasavattī devā ... pe ... brahmakāyikā devā saddamanussāvesuṃ: “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
13. Itiha tena khaṇena tena layena tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahasilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.
14. Atha kho bhagavā imaṃ udānaṃ udānesi: “aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti. Iti hidaṃ āyasmato koṇḍaññaassa “aññāsikoṇḍañño” tveva nāmaṃ ahosīti.

Paṭhamam̐.

Setting in Motion the Wheel of the Dhamma

1. Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:
2. “Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

3. “And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.
4. “Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.
5. “Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.
6. “Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.
7. “Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view ... right concentration.
8. “‘This is the noble truth of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
9. “‘This noble truth of suffering is to be fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
10. “‘This noble truth of suffering has been fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
11. “‘This is the noble truth of the origin of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

12. “‘This noble truth of the origin of suffering is to be abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
13. “‘This noble truth of the origin of suffering has been abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
14. “‘This is the noble truth of the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
15. “‘This noble truth of the cessation of suffering is to be realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
16. “‘This noble truth of the cessation of suffering has been realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
17. “‘This is the noble truth of the way leading to the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
18. “‘This noble truth of the way leading to the cessation of suffering is to be developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
19. “‘This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
20. “So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins,

its devas and humans. The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

21. This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One’s statement. And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”
22. And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.” Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: “At Bārāṇasī ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world.” Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvatiṃsa devas ... the Yāma devas ... the Tusita devas ... the Nimmānaratī devas ... the Paranimmitavasavattī devas ... the devas of Brahmā’s company raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”
23. Thus at that moment, at that instant, at that second, the cry spread as far as the brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.
24. Then the Blessed One uttered this inspired utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”

2. Anattalakkhana Sutta

i. Subject and verb (suffix ti, anti, mi)

1. *(Ekaṃ samayaṃ) bhagavā (bārāṇasiyaṃ)viharati(isipatane migadāye).*
(On one occasion) the Blessed One was dwelling (at Bārāṇasī in the Deer Park at Isipatana.)
2. *rūpaṃ saṃvattati*
form leads
3. *vedanā_ saṃvattati*
Feeling leads
4. *Saññā saṃvattati*
Perception leads
5. *nibbi Viññāṇaṃ saṃvattati*
Consciousness leads
6. *Ariyasāvako nibbindati, virajjati; vimuccati. Pajānātī*
noble disciple experiences revulsion, becomes dispassionate, [his mind] is liberated, understands:
7. *ñāṇaṃ hoti*
there comes the knowledge.
8. *saṅkhārā saṃvattanti*
Volitional formations lead
9. *Esoham-asmi*
this I am.
10. *Nesoham-asmi*
this I am not.

Subjects

1. *bhagavā* => the Blessed One
2. *rūpaṃ* => Form
3. *vedanā* => Feeling
4. *Saññā* => Perception
5. *Viññāṇaṃ* => Consciousness
6. *Ariyasāvako* => noble disciple
7. *ñāṇaṃ* => the knowledge.
8. *saṅkhārā* => Volitional formations
9. *Esoham* => this I

Verbs

1. *viharati* => was dwelling.
2. *saṃvattati* => Leads.
3. *Nibbindati* => experiences revulsion.
4. *Virajjati* => becomes dispassion at.
5. *vimuccati* => is liberated.
6. *Pajānāti* => understands.
7. *hoti* => there comes.
8. *saṃvattanti* => Lead.
9. *asmi* => am.
10. *Na asmi* => am not.

Other nouns

1. *Ekam samayaṃ* => On one occasion.
2. *bārāṇasiyaṃ* => at Bārāṇasī.
3. *isipatane* => at Isipatana.
4. *migadāye* => in the Deer Park.

ii. Subject and verb (suffix tu, antu)

1. rūpaṃ **hotu** -> **Let my form be.**
2. vedanā **hotu** => **Let my Feeling be.**
3. Saññā **hotu** => **Let my Perception be.**
4. Viññāṇaṃ **hotu**-=> **Let my Consciousness be.**
5. saṅkhārā **hontu** => **Let my Volitional formations be.**

Subjects

1. rūpaṃ => Form.
2. vedanā => Feeling.
3. Saññā => Perception.
4. Viññāṇaṃ => Consciousness.
5. saṅkhārā => Volitional formations.

Verbs

1. *hotu, hontu* => Let be.

iii. Subject and verb (suffix tu, antu)

Noun 6th form

1. evaṃ **me** rūpaṃ hotu => Let **my** form be thus
2. evaṃ **me** vedanā hotu => Let **my** Feeling be thus
3. evaṃ **me** Saññā hotu => Let **my** Perception be thus
4. evaṃ **me** Viññāṇaṃ hotu => Let **my** Consciousness be thus
5. evaṃ **me** saṅkhārā hontu => Let **my** Volitional formations be thus

Noun 6th form

1. *me* => *my*.

Other noun

1. *evaṃ* => thus;

iv. Subject and verb (suffix- i)

Noun 6th form

1. *evaṃ me rūpaṃ mā ahoṣi* => Let **my** form not be thus;
2. *evaṃ me vedanā mā ahoṣi* => Let **my** Feeling not be thus;
3. *evaṃ me Saññā mā ahoṣi* => Let **my** Perception not be thus;.
4. *evaṃ me Viññāṇaṃ mā ahoṣi* => Let **my** Consciousness not be thus;.
5. *evaṃ me saṅkhārā mā ahesun* => Let **my** Volitional formations not be thus;.

Verb

1. *mā ahoṣi + mā ahesun* => Let not be.
2. *mā* => not.

v. Noun 4th form (verb suffix -ti)

1. *rūpaṃ ābādhāya saṃvattati* => form leads to affliction.
2. *vedanā ābādhāya saṃvattati* => Feeling leads to affliction.
3. *Saññā ābādhāya saṃvattati* => Perception leads to affliction.
4. *Viññāṇaṃ ābādhāya saṃvattati* => Consciousness leads to affliction.

5. *saṅkhārā ābādhāya saṃvattanti* => Volitional formations lead to affliction.
6. *Nāparaṃ itthattāyā* => there is no more for this state of being.

Noun 4th form

1. *ābādhāya* => to affliction.
2. *itthattāyā* => for this state of being.

Other Nouns

1. *aparaṃ* => more.
2. *Na* => no.

vi. Verb suffix (eyya, eyyum)

1. *Nayidam rūpaṃ ābādhāya saṃvatteyya*
this form **would** not **lead** to affliction.
2. *Nayidam vedanā ābādhāya saṃvatteyya*
this feeling would not lead to affliction.
3. *Nayidam saññā ābādhāya saṃvatteyya*
this perception would not lead to affliction
4. *Nayidam viññāṇaṃ ābādhāya saṃvatteyya*
this consciousness would not lead to affliction.
5. *Nayidam saṅkhārā ābādhāya saṃvatteyyum*
these volitional formations would not lead to affliction.

vii. Verb suffix (eyya, eyyum)

1. *Na saṃvatteyya. saṃvatteyyum* => would not lead.
2. *Na* => not.
3. *idam* => this.

4. *Nayidam (Na+idam)* => not this.

viii. Sentences without Verbs - Tulyattha and Liṅgattha

1. *rūpaṃ anattā* => form is nonself.
2. *vedanā anattā* => feeling is nonself.
3. *Saññā anattā* => perception is nonself.
4. *saṅkhārā anattā* => volitional formations are nonself.
5. *Viññāṇaṃ anattā* => consciousness is nonself.
6. *rūpaṃ bhikkhave anattā* => Bhikkhus, form is nonself.
7. *vedanā bhikkhave anattā* => Bhikkhus, feeling is nonself.
8. *Saññā bhikkhave anattā* => Bhikkhus, perception is nonself.
9. *saṅkhārā bhikkhave anattā* => Bhikkhus, volitional formations are nonself.
10. *Viññāṇaṃ bhikkhave anattā* => Bhikkhus, consciousness is nonself.
11. *etaṃ mama.* => This is mine.
12. *eso me attā* => this is my self.

Nouns

1. *anattā* => Nonself.
2. *mama* => Mine.
3. *etaṃ, eso* => this.
4. *me* => my

ix. Noun 5th form (because of)

Ya and Ta

1. *Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā, rūpaṃ ābādhāya saṃvattati*
because form is nonself, form leads to affliction.
2. *Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati*

Because feeling is nonself, feeling leads to affliction.

3. *Yasmā ca kho, bhikkhave, Saññā anattā, tasmā Saññā ābādhāya saṃvattati*

Because perception is nonself, perception leads to affliction.

4. *Yasmā ca kho, bhikkhave, saṅkhārānattā, tasmāsaṅkhārābādhāyasaṃvattanti*

Because volitional formations are nonself, volitional formations lead to affliction.

5. *Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati*

Because consciousness is nonself, consciousness lead to affliction.

x. Noun 5th form (because of)

1. *Yasmā, tasmā => because*

Ya and Ta

1. *Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā*

Is what is impermanent suffering or happiness?

2. *Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ*

Is what is impermanent, suffering, and subject to change fit to be regarded?

3. *yaṃ kiñci rūpaṃ(viññāṇaṃ) atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbāṃ rūpaṃ(viññāṇaṃ) – ‘evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.*

any kind of form whatsoever, (Any kind of consciousness whatsoever,) whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom.

4. *Yā kāci vedanā (Saññā) (ye keci saṅkhārā) atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā _ vā sukhumā vā hīnā vā paṇītā vā yā (ye) dūre santike vā, sabbā vedanā(Saññā) (sabbe saṅkhārā) evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.*

Any kind of feeling whatsoever ... (Any kind of perception whatsoever) ... (Any kind of volitional formations whatsoever) ... whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom.

Nouns

1. *Yaṃ* => what.
2. *aniccaṃ* => impermanent.
3. *dukkhaṃ* => suffering.
4. *vā* => or.
5. *sukhaṃ* => happiness.
6. *taṃ* => that.
7. *vipariṇāmadhammaṃ* => subject to change.
8. *kallaṃ* => fit.
9. *samanupassitum* => to be regarded.
10. *atītānāgatapaccuppannaṃ* => whether past, future, or present.
11. *ajjhataṃ vā bahiddhā* => internal or external.
12. *oḷārikaṃ vā sukhumāṃ* => gross or subtle,
13. *hīnaṃ vā paṇītaṃ vā* => inferior or superior.
14. *yaṃ dūre santike vā* => far or near.
15. *sabbaṃ* => all.
16. *daṭṭhabbaṃ* => should be seen.
17. *yathābhūtaṃ* => as it really is.
18. *sammappaññāya* => with correct wisdom.
19. *evametaṃ yaṃ kiñci* => any kind of whatsoever.
20. *Yā kāci, ye keci* => any kind of whatsoever.

xi. Kalatipatti (past perfect)

1. *Rūpañcahidaṃ, bhikkhave, attā abhavissa*

For if, bhikkhus, this form were self

2. *Vedanā ca hidaṃ, bhikkhave, attā abhavissa*

For if, bhikkhus, this feeling were self

3. *Saññā ca hidaṃ, bhikkhave, attā abhavissa*

For if, bhikkhus, this perception were self

4. *Saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu*

For if, bhikkhus, these volitional formations were self

5. *Viññāṇaṃ ca hidaṃ, bhikkhave, attā abhavissa.*

For if, bhikkhus, this consciousness were self

Kalatipatti

1. abhavissa => if, were.

Nouns

1. *hi* => for.
2. *idaṃ* => this.
3. *hidaṃ* => for this (hi+idaṃ)

xii.Passive Voice

1. *labbheṭṭha ca rūpe* => It would be possible to have it of form.
2. *labbheṭṭha ca vedanāya* => It would be possible to have it of feeling.
3. *labbheṭṭha ca Saññāya* => It would be possible to have it of perception.
4. *labbheṭṭha ca. Saṅkhāresu* => It would be possible to have it of volitional formations.
5. *labbheṭṭha ca viññāṇe* => It would be possible to have it of consciousness.
6. *Na ca labbhati rūpe* => It is not possible to have it of form.
7. *Na ca labbhati vedanāya* => It is not possible to have it of feeling.
8. *Na ca labbhati Saññāya* => It is not possible to have it of perception.
9. *Na ca labbhati Saṅkhāresu* => It is not possible to have it of volitional formations.

10. *Na ca labbhati viññāṇe* => Is not possible to have it of consciousness.

Nouns

1. *rūpe* => of form.
2. *vedanāya* => of feeling.
3. *Saññāya* => of perception.
4. *Saṅkhāresu* => of volitional formations.
5. *viññāṇe* => of consciousness.

Verbs

1. *Labbhettha* => It would be possible to have.
2. *Na ca labbhati* => It is not possible to have.

Na

1. *Na ca labbhati rūpe* => is not possible to have it of form.
2. *Na ca labbhati vedanāya* => it is not possible to have it of feeling.
3. *Na ca labbhati Saññāya* => it is not possible to have it of perception.
4. *Na ca labbhati Saṅkhāresu* => it is not possible to have it of volitional formations..
5. *Na ca labbhati viññāṇe* => it is not possible to have it of consciousness.
6. *Nayidam rūpaṃ ābādhāya saṃvatteyya* => this form **would not lead** to affliction.
7. *Nayidam vedanā ābādhāya saṃvatteyya* => this Feeling would not lead to affliction.
8. *Nayidam Saññā ābādhāya saṃvatteyya* => this Perception would not lead to affliction.
9. *Nayidam Viññāṇaṃ ābādhāya saṃvatteyya* => this Consciousness would not lead to affliction.
10. *Nayidam saṅkhārā ābādhāya saṃvatteyyum.* => these Volitional formations would not lead to affliction.
11. *No hetam, bhante.* => No, venerable sir.
12. *Netam mama.* => This is not mine.

13. *Nesohamasmi* => this I am not.
14. *Nameso attā* => this is not my self.

Nouns

1. *No hetam, No, (hi+etam)*

2. *Bhante* => venerable sir.
3. *Netam* (*Na=not + etam=this*) => This is not.
4. *Nesoham* (*Na=not + eso=this + aham=I*) => I am not this
5. *Na Nameso = Na+eso* => this is not

xiii. Questions

1. *Tam kiṃ maññatha, bhikkhave?* => What do you think, bhikkhus?
2. *rūpaṃ (Viññānaṃ) niccaṃ vā aniccaṃ vā?* => is form (consciousness) permanent or impermanent?
3. *Vedanā... (saññā... saṅkhārā)... niccā vā aniccā vā?* => is Feeling (Perception, volitional formations) permanent or impermanent?"
4. *dukkhaṃ vā taṃ sukhaṃ vā?* => is that suffering or happiness?
5. *kallaṃ nu taṃ samanupassituṃ?* Is fit to be regarded?

Nouns

1. *kiṃ maññatha* => What do you think
2. *Tam* => that
3. *niccā vā, niccaṃ vā* => is permanent or
4. *aniccā vā, aniccaṃ vā?* => impermanent or?
5. *dukkhaṃ vā* => Is that suffering or?
6. *sukhaṃ vā?* => happiness?
7. *kallaṃ nu* => Is fit?

xiv. Noun 7th form (In Phrase)

1. *Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati.*

Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated.

2. *labbhettha ca rūpe*

It would be possible to have it of form.

3. *labbhettha ca vedanāya*

It would be possible to have it of feeling.

4. *labbhettha ca Saññāya*

It would be possible to have it of perception.

5. *labbhettha ca. Saṅkhāresu*

It would be possible to have it of volitional formations.

6. *labbhettha ca viññāṇe*

It would be possible to have it of consciousness.

7. *Na ca labbhati rupe*

It is not possible to have it of form.

8. *Na ca labbhati vedanāya*

It is not possible to have it of feeling.

9. *Na ca labbhati Saññāya*

It is not possible to have it of perception.

10. *Na ca labbhati Saṅkhāresu*

It is not possible to have it of volitional formations.

11. *Na ca labbhati viññāṇe*

It is not possible to have it of consciousness.

Nouns

1. *passaṃ* => Seeing.
2. *Evaṃ* => thus.
3. *bhikkhave* => Bhikkhus.
4. *sutavā* => the instructed.
5. *ariyasāvako* => noble disciple.
6. *rūpasmimpi* => towards form, nibbindati.
7. *vedanāyapi* => towards feeling nibbindati.
8. *saññāyapi* => towards perception.
9. *saṅkhāresupi* => towards volitional formations.
10. *viññāṇasmimpi* => towards consciousness.
11. *Nibbindaṃ* => Experiencing revulsion.
12. *virāgā* => Through dispassion.

Verbs

1. *nibbindati* => experiences revulsion.
2. *virajjati* => becomes dispassionate.
3. *vimuccati* => [his mind] is liberated.

xv. Noun 7th form (When. Active Voice)

1. *Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.*

When it is liberated there comes the knowledge: 'It's liberated.'

Nouns

1. *Vimuttasmiṃ* => When it is liberated.
2. *Vimuttam* => It's liberated.
3. *iti* => thus.

4. *ñāṇaṃ* => the knowledge:

Verb

1. *hoti* => there comes.

xvi. Noun 7th form (When. Passive Voice)

1. *Imasmiñ ca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣu.*

And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging.

Nouns

1. *Imasmiñ veyyākaraṇasmiṃ* => this discourse.
2. *Bhaññamāne* => while was being spoken.
3. *pañcavaggiyānaṃ bhikkhūnaṃ* => of the bhikkhus of the group of five.
4. *anupādāya* => by nonclinging.
5. *Cittāni* => the minds.
6. *āsavehi* => from the taints.

Verb

1. *vimuccimṣu* => were liberated.

xvii. Past Tense (Active Voice)

1. *Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi – ‘bhikkhavo’ ti.*

There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!”

2. *Bhadante ti te bhikkhū bhagavato paccassosum*

Venerable sir! those bhikkhus replied.

3. *Idamavoca bhagavā*

That is what the Blessed One said.

4. *Bhagavā etadavoca*

The Blessed One said this.

5. *Asavehi cittāni vimuccim̐su.*

The minds were liberated from the taints.

6. *Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum̐.*

Elated those bhikkhus delighted in the Blessed One's statement.

Nouns

1. *Tatra* => There.
2. *pañcavaggiye bhikkhū* => the bhikkhus of the group of five.
3. *bhikkhavo ti* => thus, Bhikkhus.
4. *Bhadante ti* => Venerable sir! bhagavato.
5. *te bhikkhū* => those bhikkhus.
6. *Etam* => that.
7. *Idam* => this.
8. *Attamanā* => Elated.
9. *pañcavaggiyā bhikkhū* => the bhikkhus of the group of five.
10. *Bhagavato* => the Blessed One's.
11. *bhāsitaṃ* => statement.

Verbs

1. *āmantesi* => addressed
2. *paccassosum̐* => replied
3. *Avoca* => Said
4. *abhinandum̐* => delighted in

xviii. Ta Suffix (Passive Voice)

1. *vusitaṃ brahmacariyaṃ.*
the holy life has been lived.
2. *kataṃ karaṇīyaṃ*
what had to be done has been done.

Nouns

3. *vusitaṃ* => has been lived.
4. *brahmacariyaṃ* => the holy life.
5. *kataṃ* => has been done.
6. *karaṇīyaṃ* => what had to be done.

xix. Ta Suffix (Active Voice)

1. *Khīṇā jāti* => Destroyed is birth,

Nouns

1. *Khīṇā* => Destroyed is.
2. *jāti* => Birth.

Anattalakkhaṇasutta

5. *Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:*
6. *“Rūpaṃ, bhikkhave, anattā. Rūpaṅca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.*
7. *Vedanā anattā. Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā*

- ahosī'ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti.
8. Saññā anattā ... pe ... saṅkhārā anattā. Saṅkhārā ca idaṃ, bhikkhave, attā abhavissamsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu: 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.
 9. Viññāṇaṃ anattā. Viññāṇaṃca idaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe: 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.
 10. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti? "Aniccaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? "Dukkhaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'etaṃ mama, esohamasmi, eso me attā'ti? "No hetuṃ, bhante". "Vedanā ... saññā ... saṅkhārā ... viññāṇaṃ niccaṃ vā aniccaṃ vā'ti? "Aniccaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? "Dukkhaṃ, bhante". "Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: 'etaṃ mama, esohamasmi, eso me attā'ti? "No hetuṃ, bhante".
 11. "Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ: 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
 12. Yā kāci vedanā atītānāgatapaccuppannā ajjhata vā bahiddhā vā ... pe ... yā dūre santike vā, sabbā vedanā: 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
 13. Yā kāci saññā ... pe ... ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ... pe ... ye dūre santike vā, sabbe saṅkhārā: 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
 14. Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam viññāṇaṃ: 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
 15. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī'ti.
 16. Idamavoca bhagavā. Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ. Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

Sattamaṃ.

The Characteristic of Nonself

1. Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!”
2. “Venerable sir!” those bhikkhus replied. The Blessed One said this:
3. “Bhikkhus, form is nonself. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’ But because form is nonself, form leads to affliction, and it is not possible to have it of form: ‘Let my form be thus; let my form not be thus.’
4. “Feeling is nonself.... Perception is nonself.... Volitional formations are nonself.... Consciousness is nonself. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’ But because consciousness is nonself, consciousness leads to affliction, and it is not possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’
5. “What do you think, bhikkhus, is form permanent or impermanent?” - “Impermanent, venerable sir.” - “Is what is impermanent suffering or happiness?” - “Suffering, venerable sir.” - “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?” - “No, venerable sir.”
6. “Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?” - “Impermanent, venerable sir.” - “Is what is impermanent suffering or happiness?” - [68] “Suffering, venerable sir.” - “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?” - “No, venerable sir.”
7. “Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be

seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

8. “Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’
9. “Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”
10. That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging.

3. Ādittapariyāya Sutta

i. Suffix “Ti” (Present tense)

1. *Ekam samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena.*

On one occasion the Blessed One was dwelling at Gayā, at Gayā’s Head, together with a thousand bhikkhus.

2. *Evaṃpassaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.*

Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye-contact, towards whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant

3. *Nibbindaṃ virajjati*

Experiencing revulsion, he becomes dispassionate.

4. *Virāgā vimuccati.*

Through dispassion [his mind] is liberated.

5. *vimuttasmiṃ vimuttamiti ñāṇaṃ hoti*

When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands.

6. *nāparaṃ itthattāyā*

there is no more for this state of being.

Nouns

1. *Ekam samayaṃ* => On one occasion.
2. *bhagavā* => the Blessed One.
3. *gayāyaṃ* => at Gayā.
4. *Gayāsīse* => at Gayā’s Head.

5. *saddhiṃ bhikkhusahassena* => together with a thousand bhikkhus.
6. *Cakkhusmimpi* => towards the eye.
7. *Rūpesupi* => towards forms.
8. *cakkhuvīññāṇepi* => towards eye-consciousness.
9. *Cakkhusamphassepi* => towards eye-contact.
10. *Cakkhusamphassapaccayā* => with eye-contact.
11. *uppajjati* => arises.
12. *vedayitaṃ* => feeling.
13. *sukhaṃ vā* => pleasant or
14. *dukkhaṃ vā* => painful or
15. *adukkhamasukhaṃ vā* => neither-painful-nor-pleasant
16. *tasmimpi* => towards that
17. *yampidaṃ* => whatever.

ii. Past Tense

1. *Idamavoca bhagavā*

This is what the Blessed One said.

2. *Tatra kho bhagavā bhikkhū āmantesi*

There the Blessed One addressed the bhikkhus

3. *Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduṃ.*

Elated those bhikkhus delighted in the Blessed One's statement.

4. *Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu*

And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by nonclinging.

Nouns

1. *Tassa bhikkhusahassassa* => the minds of the thousand bhikkhus.

2. *Anupādāya* => by non-clinging

iii. Suffix “Ta” (Passive Voice)

1. *Sabbaṃ, bhikkhave, ādittaṃ*
Bhikkhus, all is burning.
2. *Kiñca, bhikkhave, sabbaṃādittaṃ?*
And what, bhikkhus, is the all that is burning?
3. *Cakkhu bhikkhave, ādittaṃ*
The eye is burning.
4. *rūpā ādittā*
forms are burning.
5. *cakkhuvīññāṇaṃ ādittaṃ*
eye-consciousness is burning.
6. *cakkhusamphasso āditto*
eye-contact is burning.
7. *Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ*
and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant that too is burning.
8. *Kena ādittaṃ?*
Burning with what?
9. *Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā, jarāya, maraṇena, sokehi, paridevehi, dukkhehi, domanassehi, upāyāsehi ādittan.*
Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair.
10. *Jivhā ādittā.*
Tongue is burning.
11. *Rasā ādittā*
Tastes are burning.
12. *jivhāvīññāṇaṃ ādittaṃ*

Tongue- consciousness is burning

13. *jivhāsamphasso āditto*

Tongue- contact is burning

14. *Yampidaṃ Jivhāsamphassapaccayā Uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ*

and whatever feeling arises with Tongue -contact as condition—whether pleasant or painful or neither-painful-nor-pleasant that too is burning.

15. *Kenaā dittaṃ? ‘Rāgagginā, dosagginā, mohagginā ādittaṃ,*

jāṭiyā, jarāya, maraṇena, sokehi, paridevehi, dukkhehi, domanassehi, upāyāsehi ādittan

Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair.

16. *Mano āditto*

The mind is burning ... and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning.

17. *Dhammā ādittā*

Mental objects are burning.

18. *manoviññāṇaṃ ādittaṃ*

Mind- consciousness is burning.

19. *manosamphasso āditto*

Mind- contact is burning

20. *Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.*

The mind is burning ... and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning.

21. *vusitaṃ brahmacariyaṃ*

the holy life has been lived

22. *kataṃ karaṇīyaṃ*

what had to be done has been done

Nouns

1. *Sabbam* => all
2. *Bhikkhave* => Bhikkhus.
3. *ādittam* => is burning.
4. *Kiñca* => And what.
5. *Cakkhu* => The eye.
6. *rūpā* => forms.
7. *ādittā* => are burning.
8. *cakkhuviññāṇam* => eye-consciousness.
9. *cakkhusamphasso* => eye-contact.
10. *sukham vā dukkham vā adukkhamasukham vā* => as condition—whether pleasant or painful or neither-painful-nor-pleasant.
11. *tampi ādittam* => that too is burning
12. *Kena* => with what?
13. *Rāgagginā* => with the fire of lust
14. *dosagginā* => with the fire of hatred
15. *mohagginā* => with the fire of delusion
16. *jātiyā* => with birth
17. *jarāya* => with aging
18. *maraṇena* => with death
19. *sokehi* => with sorrow
20. *paridevehi* => with lamentation
21. *dukkhehi* => pain
22. *domanassehi* => with displeasure
23. *upāyāsehi* => with despair.
24. *Jivhā* => Tongue.
25. *Rasā* => Tastes.
26. *jivhāviññāṇam* => Tongue- consciousness
27. *jivhāsamphasso* => Tongue- contact

28. *Jivhāsamphassapaccayā* => with Tongue contact
29. *Mano* => The mind.
30. *Manosamphassapaccayā* => with mind-contact
31. *Dhammā* => Mental objects.
32. *manoviññāṇaṃ* => Mind consciousness
33. *manosamphasso* => Mind- contact
34. *vusitaṃ* => the holy life.
35. *brahmacariyaṃ* => has been lived.
36. *kataṃ* => has been done.
37. *karaṇīyaṃ* => what had to be done
38. *Sotaṃ* => The ear
39. *Saddā* => sounds
40. *Sotaviññāṇaṃ* => ear-consciousness.
41. *Sotasamphasso* => ear-contact.
42. *Sotasamphassapaccayā* => with ear-contact
43. *Ghānaṃ* => The nose
44. *Gandhā* => Smells
45. *Ghānaviññāṇaṃ* => Nose-consciousness.
46. *Ghāna samphasso* => nose-contact.
47. *Ghānasamphassapaccayā* => with nose-contact.
48. *Kāyo* => The body.
49. *Photthbbā* => Tangibles.
50. *Kāyaviññāṇaṃ* => body-consciousness.
51. *Kāya samphasso* => body-contact.
52. *Kāyasamphassapaccayā* => with body-contact.

iv. Suffix “Ta” (Active Voice)

1. *Khīṇā jāti* => Destroyed is birth.

Ādittapariyāyasutta

1. Ekam samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena. Tatra kho bhagavā bhikkhū āmantesi: “ sabbam, bhikkhave, ādittam. Kiñca, bhikkhave, sabbam ādittam? Cakkhu, bhikkhave, ādittam, rūpā ādittā, cakkhuvīññāṇam ādittam, cakkhusamphasso āditto. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam. Kena ādittam? ‘Rāgagginā, dosagginā, mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ... pe ... jivhā ādittā, rasā ādittā, jivhāvīññāṇam ādittam, jivhāsamphasso āditto. Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam. Kena ādittam? ‘Rāgagginā, dosagginā, mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ... pe ... mano āditto, dhammā ādittā, manovīññāṇam ādittam, manosamphasso āditto. Yampidaṃ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam. Kena ādittam? ‘Rāgagginā, dosagginā, mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi. Evaṃ passam, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuvīññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi nibbindati ... pe ... yampidaṃ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi nibbindati. Nibbindam virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti pajānātī”ti.
2. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum. Imasmiñca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccisūti.

Chaṭṭham.

Burning

1. On one occasion the Blessed One was dwelling at Gayā, at Gayā’s Head, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:
2. “Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the

fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

3. “The ear is burning The mind is burning ... and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.
4. “Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye-contact, towards whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant; experiences revulsion towards the ear ... towards the mind ... towards whatever feeling arises with mind-contact as condition.... Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”
5. This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by nonclinging.

SOURCE LISTING

1. Dhammacakkapavattana Sutta SN 56.11
2. Anattalakkhana Sutta SN 22.59
3. Ādittapariyāya Sutta SN 35.28

English translations are from Bhikkhu Bodhi