LEARNING PĀḷI

“Common Chanting”

Pāḷi-sikkhā

Version 1.3

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Common Chanting

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Verb Case 1: Vattamāna suffix 'ti'
1. viññānam sambhavati - consciousness arises.
2. nāmarūpaṃ sambhavati - mind-matter arises.
3. salāvatanaṃ sambhavati - the six sense bases arises.
4. phasso sambhavati - contact arises.
5. vedanā sambhavati - feeling arises.
6. tanhā sambhavati - craving arises.
7. upādānam sambhavati - clinging arises.
8. bhavo sambhavati - existence (of life and volitions) arises.
9. jāti sambhavati - rebirth arises.
10. jarāmaranam 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.
15. salāvatana-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. tanha-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. jarāmaranam nirujjhati - decay-death ceases.
23. (yo) passati (so) nibbindati - (whoever) sees (he) is disenchanted.
24. bhikkhu kāyānupassi viharati ātāpi sampājāno satimā - a monk dwells contemplating the body ardent, clearly comprehending and mindful.
25. bhikkhu vedanānupassi viharati ātāpi sampājāno satimā - a monk dwells contemplating the feeling, ardent, clearly comprehending and mindful.
26. bhikkhu cittānupassi viharati ātāpi sampājāno satimā - a monk dwells contemplating the consciousness, ardent, clearly comprehending and mindful.
27. bhikkhu dhammānupassi viharati ātāpi sampājāno satimā - a monk dwells contemplating the dhamma, ardent, clearly comprehending and mindful.

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

**Subject - Singular - Feminine**

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

1. viññāṇaṃ - consciousness
2. nāmarūpaṃ - mind-matter
3. saḷāyatanaṃ - the six sense bases
4. upādānaṃ - clinging
5. jarāmarāṇaṃ - 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.

Subject - Plural - Masculine

1. saṅkhārā - kammic volitions
2. Soka-parideva-dukkha-domanass’upāyāsā - Sorrow-lamentation-pain-grief-despairs
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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. Buddhaṁ saranaṁ gacchāmi - (I) go to the Buddha as my refuge.
2. Dhammaṁ saranaṁ gacchāmi - (I) go to the Dhamma as my refuge.
3. Saṅghaṁ saranaṁ gacchāmi - (I) go to the Sangha as my refuge.
4. Dutiyampi Buddhaṁ saranaṁ gacchāmi - Also the second time, (I) go to the Buddha as my refuge.
5. Dutiyampi Dhammaṁ saranaṁ gacchāmi - Also the second time, (I) go to the Dhamma as my refuge.
6. Dutiyampi Saṅghaṁ saranaṁ gacchāmi - Also the second time, (I) go to the Sangha as my refuge.
7. Tatiyampi Buddhaṁ saranaṁ gacchāmi - Also the third time, (I) go to the Buddha as my refuge.
8. Tatiyampi Dhammaṁ saranaṁ gacchāmi - Also the third time, (I) go to the Dhamma as my refuge.
9. Tatiyampi Saṅghaṁ saranaṁ gacchāmi - Also the third time, (I) go to the Sangha as my refuge.
11. Ahaṁ dhammaṁ yācāmi - I request morality-dhamma.
12. Veramaṇi-sikkhāpadaṁ samādiyāmi - (I) undertake the refrain training-rule.
   (sikkhā=training. Pada=step; sikkhāpadaṁ=training steps or training rule)
13. Buddhaṁ pūjemi - I honor the Buddha.
15. Saṅghaṁ pūjemi - I honor the Sangha.
16. **mātāpitaro pūjemi** - I honor my parents.
17. **ācariye pūjemi** - I honor my teachers.

**Verb Case 1: Vattamāna suffix 'ma'

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

**Verb Case 2 - Pañcamī suffix 'tu'

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

**Verb Case 2 - Pañcamī suffix 'antu'

1. **Sabbe sattā sukhitā hontu** - May all beings be well and happy.
2. **Sabbe sattā imaṁ puññabhāgaṁ labhitvā sukhitā bhavantu** - Having gained our sharing of merit, may all beings be well and happy. (labhitvā=having gained;)
3. **Mama mātāpitu-ācariyā ca ŋātimitā ca sabrahma-carino ca averā hontu abyāpajjā hontu anīghā hontu sukhiḥ attānaṁ pariharantu** - May my parents, teachers, relatives (ŋāti) 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=mine)
4. **Imasmiṁ ārāme sabbe bhikkhu-sāmanerā ca upāsaka-upāsikāyo ca averā hontu abyāpajjā hontu anīghā hontu sukhiḥ attānaṁ 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=mine, imasmiṁ=in this)
5. Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā averā hontu abyāpajjā hontu anīghā hontu sukhī attānaṁ 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, attānaṁ=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 attānaṁ 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 sampādetha – You accomplish (the training) with mindfulness (non-forgetfulness).
2. Taṁ vadetha - You repeat that.
3. Anuggahaṁ katvā sīlaṁ detha, me bhante - Please kindly grant me the request.

Verb Case 2: Pañcami suffix 'mi'

1. Ahaṁ 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 attānaṁ pariharāmi, - May I take care of myself happily. (attānaṁ=of self)
Noun 3rd form - (with/by)

1. **Appamādena sampādetha** - Accomplish (the training) with mindfulness (non-forgetfulness).
2. **Ahaṁ bhante tisaranena saha paṅca-sīlaṁ dhammaṁ yācāmi** - Venerable sir, I request the five precept-dhamma together with the three refuges. (tisaranena=with the three refuges; saha=together)
3. **Imāva Dhammā’nu dhammapatipattiyā Buddhāṁ pūjemi** - With this practice that conforms to the Dhamma, I honor the Buddha. (imāya=this, paṭipatti=practice, paṭipattiyā=with practice)
4. **Imāva Dhammā’nu dhammapatipattiyā Dhammaṁ pūjemi** - With this practice that conforms to the Dhamma, I honor the Dhamma.
5. **Imāva Dhammā’nu dhammapatipattiyā Saṅghaṁ pūjemi** - With this practice that conforms to the Dhamma, I honor the Sangha.
6. **Imāva Dhammā’nu dhammapatipattiyā mātāpitaro pūjemi** - With this practice that conforms to the Dhamma, I honor my parents.
7. **Imāva Dhammā’nu dhammapatipattiyā 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. **Imaṁ no puñṇa-bhāgaṁ sabbasattānaṁ dema** - We share our merit with all beings. (imaṁ=this, no=our, puñṇa-bhāgaṁ=merit-portion, sabbasattānaṁ=to all beings, dema=we give)
3. **esa maggo visuddhiyā** - This is the way to purification.
4. **sattānaṁ visuddhiyā** - For the purification of beings.
5. **Soka-paridevānaṁ samatikkamāya,** - For the overcoming of sorrow and lamentation.
6. **Dukkha-domanassānaṁ atthaṅgamāya,** - For the disappearance of pain and grief.
7. **Ndāyasa adhigamāya** - For reaching the Noble Path.
8. **Nibbānassa sacchikiriyāya** - For the realization of Nibbāna.
9. **Anuggahaṁ katvā sīlaṁ detha, me bhante** - Please kindly grant me the request.
Noun 5th form - (from / because of)

1. **Pāṇātipātā** from killing any beings. (Pāṇa=beings, atipāta=killing, pāta=put down, ati=before its time)
2. **Adinnādānā** from taking what is not given. (Adinnā=dinna=giving, adinnā=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-pamādatṭhānā** - 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 vibhūsanatṭhānā** - 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, manḍana=adornment/decoration, vilepana-vibhūsanatṭhānā= ??
8. **Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from using high and luxurious seats or beds.
9. **Kāmesu micchācārā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from sexual misconduct.
10. **Pāṇātipātā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from killing any beings.
11. **Adinnādānā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from taking what is not given.
12. **Abrahmacariya veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from sexual conducts.
13. **Musāvādā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from false speech.
14. **Surā-meraya-majja-pamādatṭhānā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training to refrain from drinks and drugs that fuddle the mind and reduce mindfulness.
15. **Vikāla-bhojanā veramaṇi-sikkhāpadaṁ 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 manḍana vibhūsanatṭhānā veramaṇi-sikkhāpadaṁ samādiyāmi** - I undertake the rule of training
to refrain from dancing, singing, music, shows, using garlands, perfumes, cosmetics, adornments and ornaments.

17. **Uccāsayana-mahāsayanā veramaṇi-sikkhāpadam samādiyāmi** - I undertake the rule of training to refrain from using high and luxurious seats or beds.

18. **Kāmesu micchācārā veramaṇi-sikkhāpadam 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; sampattī=gain)

22. **Uddhaṁ yāva bhavaggā ca** - As far as the highest plane of existence. (uddhaṁ=above; yāva=until; bhava=existence; agga=highest)

23. **Adho yāva avīcito** - To as far down as the lowest plane. (adho=below; avīci=lowest hell existence)

**Noun 5th form - (because of)**

1. **Avijjā-paccayā saṅkhārā** - Because of condition of ignorance, kammic volitions (arise). (paccayā=condition, NG-1; Avijja=NG-3; saṅkhārā=NG-1, 1st form plural)

2. **Saṅkhāra-paccayā viññāṇaṁ** - Because of condition of kammic volitions, (arises) consciousness.

3. **Viññāṇa-paccayā nāmarūpaṁ** - Because of condition of consciousness, (arises) mind-matter.

4. **Nāmarūpa-paccayā saḷāyatanaṁ** - Because of condition of mind-matter, (arises) the six sense bases.

5. **Saḷāyatana-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 upādānaṁ** - Because of condition of craving, (arises) clinging.


10. **Bhava-paccayā jāti** - Because of condition of existence (of volitions), (arises) rebirth.

12. **Soka-parideva-dukkha-domanass’upāyāsā saṃbhavanti** - Sorrow, lamentation, pain, grief, and despair arise.

13. **Avijjāya tveva asesa-virāga-nirodha, saṅkhāra-nirodho** - Because of the non-remaining, fading away and cessation of ignorance, cessation of kammic volitions (arises). (eva=only, just; tu+eva, asesa=non remaining or complete, virāga=fading away)


15. **Viññāṇa-nirodha nāmarūpa-nirodho** - Because of cessation of consciousness, mind-matter (cease).

16. **Nāmarūpa-nirodha salāyatana-nirodho** - Because of cessation of mind-matter, the six sense bases (cease).

17. **Salāyatana-nirodha phassa-nirodho** - Because of cessation of the six sense bases, contact (ceases).

18. **Phassa-nirodha vedanā-nirodho** - Because of cessation of contact, sensation (ceases).


20. **Taṇhā-nirodha upādāna-nirodho** - Because of cessation of craving, clinging (ceases).


22. **Bhava-nirodha jāti-nirodho** - Because of cessation of existence (of volitions), rebirth (ceases).

23. **Jāti-nirodha jarāmaraṇaṃ nirojhati** - Because of cessation of rebirth, decay and death (cease).

### Noun 6th form - (of)

1. **Idaṁ me sīlaṁ magga-phala-ñānassa paccayo hotu** - May this (keeping) precepts of mine be a suitable condition for my attaining path and fruitions. (idaṁ=this, me=mine)

2. **Imaṁ no puñña-bhāgaṁ sabbasattānaṁ dema** - We share this our merit with all beings.

3. **Mama mātāpitu-ācariyā ca ñātimittā ca sabrahma-carino ca** - May my parents, teachers, relatives and friends.

4. **Amhākaṁ catupaccaya-dāyakā** - May our donors of the four necessities (robes, food, medicine and lodging). Amhākaṁ=our

5. **Evam’etassa kevalassa dukkha-kkhandhassa samudayo hoti** - Thus arises this whole mass of suffering.

6. **Avijjāya tveva asesa-virāga-nirodha, saṅkhāra-nirodho** - As ignorance completely ceases, kammic volitions cease. (tveva=only; asesa=non remaining or complete;
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7. **Evam’etassa kevalassa dukkha-kkhandhassā nirodho hoti** - Thus, the whole mass of suffering comes to an end.
8. **Tanhānām khayam-ajjhagā** - Achieved is the end of craving.

**Noun 7th form - (in)**

1. **Imasmiṁ ārāme sabbe yogino** - May all yogis in this compound.
2. **Imasmiṁ 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. **Hettimāya disāya** - In the downward direction.
12. **Uparimāya disāya** - In the upward direction.
13. **Uddhaṁ yāva bhavaggā ca** - As far as the highest plane of existence.
14. **Adho yāva avićito** - To as far down as the lowest plane.
15. **Samantā cakkavālesu** - Across 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)
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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. Taṭhānaṃ khayam-ājīhagā - Achieved is the end of craving.

Tulyatha and Lingatha (no verb – noun only sentences)

1. Saraṇagamanāṃ paripuṣṇaṃ - 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. Dukkhā 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.
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 imāṁ puñabhāgaṁ labhītvā sukhitā bhavantu** - Having gained our sharing of merit, may all beings be well and happy.
2. **Vineya loke abhijjha-domanassāṁ** - Removing desire and discontent in the world.
3. **Anuggahaṁ katvā sīlaṁ detha, me bhante** - Please kindly grant me the request.

suffix 'anta'

1. **Aneka-jāti-saṁsāraṁ** - Through many births in saṁsāra.
2. **Gaha-kāraṁ 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 itthiya, 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 idaṁ 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.