LEARNING PĀḷI

For First Three Buddha’s Suttas

Pāḷi Sīkkha
Version 1.1

By Thāmanay Kyaw Sayadaw
### 1. Dhammacakkappavattana Sutta

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1. Dhammacakkapavattana Sutta

i. Suffix “Tī” (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.
   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. *Icchāṃ* => one wants.
4. *Punabhavo* => more renewed existence.
5. *Yo* => what.
6. *Aseaṃvīrganirodho* => The *remainderless* fading away and cessation.
7. *Cāgo* => The giving up.
10. *Anālayo* => Nonreliance on it.

**Other nouns**

1. *Ekaṃ samayam* => On one occasion.
2. *Bārāṇasiyam* => At Bārāṇasī.
4. *Isipatane* => At Isipatana.
5. *Dāni* => Now.

**ii. Sentences without Verbs - Tulyattha and Liṅgattha**

1. *Katame dve?*
   What two?
2. *Majjhimā paṭipadā cakkhukaraṇī ṇāṇakaraṇī.*
   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 dukkham ariyasaccam.*
   This is the noble truth of suffering.
6. *Idaṃ dukkhasamudayaṃ ariyasaccam.*
This is the noble truth of the origin of suffering.

7. *Idam dukkhirodham ariyasaccam.*
   
   This is the noble truth of the cessation of suffering.

8. *Idam dukkhirodhagaminī paṭipadā ariyasaccam.*
   
   This is the noble truth of the way leading to the cessation of suffering.

9. *Idam kho pana bhikkhave, dukkhaṃ ariyasaccam*
   
   Now this, bhikkhus, is the noble truth of suffering.

10. *Idam kho pana bhikkhave, dukkhasamudayam ariyasaccam.*
    
    Now this, bhikkhus, is the noble truth of the origin of suffering.

11. *Idam kho pana bhikkhave, dukkhirodham ariyasaccam.*
    
    Now this, bhikkhus, is the noble truth of the cessation of suffering.

12. *Idam kho pana bhikkhave, dukkhirodhagaminī paṭipadā ariyasaccam.*
    
    Now this, bhikkhus is the noble truth of the way leading to the cessation of suffering.

13. *Jāti dukkha*
    
    Birth also is suffering.

14. *Jarāpi dukkha*
    
    Aging also is suffering.

15. *Byādhipi dukkho*
    
    Illness also is suffering.

    
    Death also is suffering.

17. *Appiyehi sampayogo dukkho.*
    
    Union with what is displeasing is suffering.

18. *Piyehi vippayogo dukkho.*
    
    Separation from what is pleasing is suffering.

    
    That also is suffering.

    
    The five aggregates subject to clinging (are) suffering.

21. *Yāyaṃ tanhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī.*
It is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there.

22. \textit{yaṁ kiñci samudayadhammaṁ, sabbāṁ taṁ nirodhadhammaṁ.}

Whatever is subject to origination is all subject to cessation.

23. \textit{akuppā me vimutti.}

Unshakable is the liberation of my (mind).

24. \textit{Ayamantimā jāti.}

This is my last birth.

\textbf{Nouns}

1. \textit{Katame} => What.
2. \textit{Dve} => Two.
3. \textit{Majjhimā paṭipadā} => the middle way.
4. \textit{cakkhu} \textit{karaṇī} => which gives rise to vision.
5. \textit{ñānakaraṇī} => which gives rise to knowledge
6. \textit{Katamā} => what
7. \textit{Sā} => that
8. \textit{Bhikkhave} => bhikkhus
9. \textit{majjhimā paṭipadā} => middle way.
10. \textit{Ayaṁ} => This.
11. \textit{dukkhān} \textit{ariyasaccaṁ} => the noble truth of suffering.
12. \textit{Idaṁ} => This
13. \textit{dukkhasamudayaṁ} \textit{ariyasaccam} => the noble truth of the origin of suffering.
14. \textit{dukkhanirodham} \textit{ariyasaccam} => the noble truth of the cessation of suffering.
15. \textit{dukkhanirodhagāminī} \textit{paṭipadā} \textit{ariyasaccam} => the noble truth of the way leading to the cessation of suffering
16. \textit{kho pana.} => Now this.
17. \textit{Jāti} => Birth.
18. \textit{Pi} => also.
19. \textit{Dukkhā} => suffering.
22. maraṇam => Death.
23. Sampayogo => Union.
26. Piyehi => with what is pleasing.
27. Tampi => that also.
28. pañcupādānakkhandhā. => The five aggregates subject to clinging.
29. yāyaṃ taṅhā => It is this craving.
30. Ponobbhavikā => which leads to renewed existence.
31. Nandirāgasahagataḥ => accompanied by delight and lust.
32. Tatrataṭhvābhinninī => seeking delight here and there. (tatra - ta=that + tra=in)
33. yaṃ kiñci => Whatever
34. samudayadhhammaṃ => subject to origination.
35. sabbam taṃ => all that.
36. nirodhadhamaṃ => 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.
   There arose (in me) knowledge, wisdom, true knowledge, and light.
4. Nāṇadassanaṃ na suvisuddham ahosi.
Knowledge and vision was not thoroughly purified.

5. \( \text{ñāṇadassanāṃ suvisuddham āhosi.} \)
   Knowledge and vision was thoroughly purified

6. \( \text{ñāṇāñca pana me dassanāṃ udapādi.} \)
   The knowledge and vision arose in me.

7. \( \text{Dhammacakkhuṃ udapādi.} \)
   There arose vision of the Dhamma

8. \( \text{Saddo abbhuggacchi.} \)
   The cry spread.

9. \( \text{Ayañca dasahassilokadhātu saṅkampi sampakampi sampavedhi.} \)
   This ten thousandfold world system shook, quaked, and trembled.

10. \( \text{Obhāso pātārahoṣi.} \)
    Radiance appeared.

11. \( \text{Atha kho bhagavā imaṃ udānaṃ udānesi.} \)
    Then the Blessed One uttered this inspired utterance.

12. \( \text{Aññāśivata, bho, koṇḍāṇo.} \)
    Friend, Koṇḍāṇa has indeed understood.

13. \( \text{Idaṃ nāmaṃ ahoṣīti.} \)
    This name was.

**Nouns**

1. \( \text{Tatra =⇒ There.} \)
2. \( \text{Bhagavā =⇒ the Blessed One.} \)
3. \( \text{pañcavaggiye bhikkhū =⇒ The bhikkhus of the group of five.} \)
4. \( \text{Cakkhuṃ =⇒ vision.} \)
5. \( \text{ñāṇam =⇒ Knowledge.} \)
6. \( \text{Paññā =⇒ Wisdom.} \)
7. \( \text{Vijjā =⇒ True knowledge.} \)
8. \( \text{Āloko =⇒ Light.} \)
9. \( \text{Na =⇒ Not.} \)
10. Ṛṣṇadassanāṃ => Knowledge and vision.
11. suvisuddham => Thoroughly purified.
12. dhammacakkhum => Vision of the Dhamma.
13. Saddo => The cry.
14. Ayānca => This.
15. Dasahassilokadhātu => Ten thousandfold world system.
17. Atha kho => Then.
18. imaṃ udānam => This utterance.
19. koṇḍaṅño => Koṇḍaṅña.
20. vata => indeed.
21. Idaṃ nāmam => This name.

Verbs Past Tense

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

iv. Suffix “Um” (PastTense)

1. Bhummā deva saddamanussāvesuṇ
   The earth-dwelling devas raised a cry.
2. *Cātumahārājikādevāsaddamanussāvesuṃ*
   The devas of the realm of the Four Great Kings raised a cry.

   The Tāvatiṃsā devas raised a cry.

4. *Yāmā devāsaddamanussāvesuṃ.*
   The Yāma devas raised a cry.

5. *Tusitā devāsaddamanussāvesuṃ.*
   The Tusita devas raised a cry.

   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 abhinandunti.*
   Elated, the bhikkhus of the group of five delighted in the Blessed One’s statement.

**Nouns**

2. *Deva =>* Devas.
5. *Yāmā deva =>* The Yāma devas.
10. *Attamanā - Elated.*
11. *pañcavaggiyā bhikkhū =>* The bhikkhus of the group of five.
12. *Bhagavato =>* the Blessed One’s.

**Verbs**

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

**v. Suffix “Im” (Past Tense)**

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

**Nouns**

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

**Verbs**

1. *paccaññāsiṃ* => Claimed.
2. *nevapaccaññāsiṃ* => did not claim. (nev=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.

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 sevitabbā*
   Should not be followed by one who has gone forth into homelessness.
2. *etaṃ bhagavatā anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭīvattiyaṃ sāmaṇena vā brāhmanaṇena 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 sevitabbā* => should not be followed.
3. *etam* => This.
4. *anuttaram* => unsurpassed.
5. *dhammacakkam* => Wheel of the Dhamma
6. *pavattitam* => has been set in motion.
7. *appatīvātiyam* => which cannot be stopped.
8. *bhagavatā* => by the Blessed One,
9. *samaṇena* => by any ascetic.
10. *brāhmaṇena* => by brahmin.
11. *devena* => by deva.
12. *mārenā* => by Māra.
13. *brahmunā* => by Brahmā.

**ix. Noun 3rd form (Adjective)**

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

1. saṃkhīttena => in brief.
2. pañcupādānakkhandhā dhukkha => the five aggregates subject to clinging is suffering.
3. Dhukkha => suffering.

x. Noun 4th form (for, to)

1. Majjhimā paṭipada 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. Ānañca pana me dassanam udapādi
   The knowledge and vision arose in me.
4. Me, ना नःदासा नम्  
my knowledge and vision.

5. Āyasmato koṇḍaññassa.  
In the venerable Koṇḍañña

6. dhammacakkhuṃ udapādi  
there arose the vision of the Dhamma.

7. Bhummānam 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 devānubhāvāṃ  
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 koṇḍaññassa => in the Venerable Koṇḍañña.
5. Bhummānam 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. ṇaññaṇca dassanaṃ => The knowledge and vision.
2. ṇañnadassanaṃ. => my knowledge and vision.
3. dhammacakkhum => vision of the Dhamma.
4. *saddaṃ* => the cry.
5. *Sutvā* => Having heard
7. *devānubhavāvan* => 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 sademātanussāya*
   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. *bārāṇasiyam* => at Bārāṇasī.
2. *isipatane* => in the Deer Park.
3. *migadāye* => at Isipatana.
5. *Kāmesu* => in sensual pleasures
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.
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.
4. *vā* => or.
5. *Obhāso* => radiance.

**Verbs**
1. *pāturahosi* => appeared.
2. *Natthi* => there is no
xiii. Noun 7th form (when)

1. *Imasmiṅ ca pana veyyākaṇaṃsaṃti bhaṅnamāne*
   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. *Imasmiṅ* => This.
2. *veyyākaṇaṃsaṃti* => discourse.
3. *bhaṅnamāne* => 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 kāmasukhallikānuṇyo gīno gammo pothujjaniko anariyo anatthasaṃhitō.*
   The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial.
2. *Yo cāyaṃ attakilamathānuṇyo dukkho anariyo anatthasaṃhitō*
   and the pursuit of self-mortification, which is painful, ignoble, unbeneficial.
3. *Majjhīma paṭipadā*
   the middle way.
4. *Ayameva ariyo aṭṭhaṅgiko maggo*
It is this Noble Eightfold Path.

5. *Idāṁ dukkhaṁ ariyasaccaṁ.*
   This is the noble truth of suffering.

6. *Idāṁ dukkhasamudayaṁ ariyasaccaṁ.*
   This is the noble truth of the origin of suffering.

7. *Idāṁ dukkhanirodhaṁ ariyasaccaṁ*
   This is the noble truth of the cessation of suffering.

8. *Idāṁ dukkhanirodhagāminī paṭippadā ariyasaccaṁ.*
   This is the noble truth of the way leading to the cessation of suffering.

9. *evaṁ riparivattam dvādasākāraṁ yathābhūtaṁ ṇāṇadassanam."
   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. *virajaṁ vītamalaṁ dhammacakkhuṁ udapādi.*
    there arose the dust-free, stainless vision of the Dhamma.

12. *appamāṇo ca uḷāro obhāso loke pāturahosi.*
    an immeasurable glorious radiance appeared in the world.

13. *etaṁ anuttaram dhammacakkaṁ pavattitam appaṭivattiyam."
    this unsurpassed Wheel of the Dhamma has been set in motion which cannot be stopped.

14. *ṇāṇaṁca pana me dassanaṁ udapādi.*
    The knowledge and vision arose in me.

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**xvi. Noun 1st form (Adjective Singular)**

1. *hīno* => which is low.
2. *gammo* => which is vulgar.
3. *Pothuṭjaniko* => which isthe way of worldlings.
4. *anariyo* => ignoble.
5. *anatthasamḥito* => unbeneficial.
7. *cāyam* => also this. (ca+ayaṁ)
8. dukkho => which is painful.
10. anatthasamhihito => unbenefticial
11. ariyo => Noble
12. atthaingo => Eightfold
13. dukkham ariyasaccam => the noble truth of suffering.
14. dukkhasamudayam ariyasaccam => the noble truth of the origin of suffering.
15. dukkhanirodham ariyasaccam => the noble truth of the cessation of suffering.
16. ariyasaccam => the noble truth of.
17. dukkhanirodhagaminipatipada => the way leading to the cessation of suffering.
18. tiparivattham => in their three phases.
19. dvadasakaram => in twelve aspects.
20. Antim => Last.
21. virajam => the dust-free.
22. vitamalam => stainless.
23. appamano => an immeasurable.
24. ularo => glorious.
25. pavattitam => has been set in motion.
26. appatvattiyam => which cannot be stopped.
27. anuttaram => unsurpassed.

Nouns
1. attakilamathamuyogo => the pursuit of self-mortification.
2. maggo => path.
3. nnadassanam => my knowledge and vision.
4. Ayam => Ttis.
6. yathabhutam => as they really are.
7. evam => as.
8. Ayameva => It is this.
9. *Idaṃ* => This.

**xvii. Noun 2nd form (Adjective Singular)**

1. *Ekāṃ samayaṃ.*  
   On one occasion.

2. *anuttaram saṃmāsambodhiṃ abhisambuddho*  
   I have awakened to the unsurpassed *perfect enlightenment*.

**Adjective**

1. *Ekāṃ* => one.

2. *anuttaram* => Unsurpassed.

**Nouns**

1. *samayaṃ* => On occasion.

2. *saṃmāsambodhiṃ* => 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. sassamaṇabrāhmaniyyā 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. *dharmesu => 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 panidāṃ dukkhaṃ ariyasaccam pariṇātaṃ*

   This noble truth of suffering has been fully understood

3. *Taṃ kho panidāṃ dukkhasamudayaṃ ariyasaccam pahīnaṃ*

   This noble truth of the origin of suffering has been abandoned.

4. *Taṃ kho panidāṃ dukkhanirodhaṃ ariyasaccam sacchikatamī*

   This noble truth of the cessation of suffering has been realized.

5. *Taṃ kho panidāṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvita’n*

   This noble truth of the way leading to the cessation of suffering has been developed.

6. *etāṃ bhagavatā anuttaram dharmacakkamī pavattitaṃ this unsurpassed*

   Wheel of the Dhamma has been set in motion by the Blessed One.
xxii. Suffix “Ta” (Passive)

1. \textit{abhisambuddhā} => Has been awakened.
2. \textit{pariṇātā} => has been fully understood.
3. \textit{pahīnā} => has been abandoned.
4. \textit{sacchikatā} => has been realized.
5. \textit{bhāvita} => has been developed.
6. \textit{pavattita} => has been set in motion.

Nouns

1. \textit{Tathāgatena} => by The Tathāgata
2. \textit{bhagavatā} => by the Blessed One.
3. \textit{Majjhima paṭipadā} => the middle way.

xxiii. Suffix “Tabba” (Passive)

1. \textit{Dvem, bhikkhave, antā pabbajitena na sevabbā}
   Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness.
2. \textit{Taṃ kho panidām dukkham ariyasaccam pariṇātabbaṃ}
   This noble truth of suffering is to be fully understood.
3. \textit{Taṃ kho panidām dukkhasamudayaṃ ariyasaccam pahātabbaṃ}
   This noble truth of the origin of suffering is to be abandoned.
4. \textit{Taṃ kho panidām dukkhanirodham ariyasaccam sacchikatabbaṃ}
   This noble truth of the cessation of suffering is to be realized.
5. \textit{Taṃ kho panidām dukkhanirodagāminī paṭipadā ariyasaccam 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. pariññātabbam => is to be fully understood.
3. pahātabbam => is to be abandoned.
4. sacchikatabbam => is to be realized.
5. bhāvetabbam => is to be developed.

Nouns

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

xxv. Seyyathidam

1. Seyyathidam sammādīṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi.
   That is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.
2. Seyyathidam kāmatanāhā, bhavatanāhā, vibhavatanāhā
   That is, craving for sensual pleasures, craving for existence, craving for extermination.

Nouns

1. Seyyathidam => That is.
2. sammādīṭṭhi => 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. kāmatanāhā => craving for sensual pleasures.
11. bhavatanāhā => craving for existence.
12. vibhavatanāhā => craving for extermination.

xxvi. Yāva, Yāvakīvaṅ, tāva, atha

1. Yāvakīvaṅca untaryassanaṁ na suvisuddham ahosi, nevatvāham paccaññasīm
   So long, bhikkhus, as my knowledge and vision was not thoroughly purified in this way did not claim.
2. Yato ca kho dneyassanaṁ suvisuddham ahosi, athaham paccaññasīm.
   But when knowledge and vision was thoroughly purified in this way, then I claimed.
3. Yāva brahmalokā sado abhuggacchi
   the cry spread as far as the brahmā world.

Nouns

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

Dhammacakkappavattanasutta

1. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:
3. Katamā ca sā, bhikkhave, majjhima paṭipadā tathāgatena abhisambuddhā cakkhumakaraṇī niṇākaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—sammādiṭṭhi sammāsaṅkappo sammāvācā
sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsāmādhi. Ayaṃ kho sā, bhikkhave, majjhimaṃ paṭipadā tathāgatena abhisambuddhā cakkhumaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.


11. Imasmiñca pana veyyākaranaśmiñ bhaññamāne āyasmato koṇḍaññassa virajaṃ vitamalaṃ dhammacakkhuṃ udapādi: “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamaṃ”ti.


13. Itiha tena khaṇena tena layena tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.


Paṭhamaṃ.

**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. (Ekāṃ 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. Ariyasāvakō nibbindati, virajjati; vimuccati. Pajānātī
   noble disciple experiences revulsion, becomes dispassionate, [his mind] is liberated, understands:
7. ūnāṃ hoti
   there comes the knowledge.
8. saṅkhārā saṃvattasti
   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. Viññānaṃ ⇒ Consciousness
6. Ariyasāvako ⇒ noble disciple
7. ānāṃ ⇒ the knowledge.
8. saṅkhāra ⇒ Volitional formations
9. Esoham ⇒ this I

Verbs

1. viharati ⇒ was dwelling.
2. saṃvattati ⇒ Leads.
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. Ekaṃ samayam ⇒ On one occasion.
2. bārāṇasiyam ⇒ at Bārāṇasī.
3. isipatane ⇒ at Isipatana.
4. migadhaye ⇒ 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.
4. Viññāṇaṃ => Consciousness.
5. saṅkhārā => Volitional formations.

Verbs

1. hotu, hontu => Let be.

iii. Subject and verb (suffix tu, antu)

Noun 6th form

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

Verb
1.  mā ahosi + mā ahesun => Let not be.
2.  mā => not.

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

1.  *rūpaṃ ābādhāya samvattati* => form leads to affliction.
2.  *vedanā ābādhāya samvattati* => Feeling leads to affliction.
3.  *Saññā ābādhāy samvattati* => Perception leads to affliction.
4.  *Viññāṇaṃ ābādhāya samvattati* => Consciousness leads to affliction.
5. *saṅkhārā abādhāya 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 abādhāya saṃvatteyya* 
   this form **would** not **lead** to affliction.
2. *Nayidam vedanā abādhāya saṃvatteyya* 
   this feeling would not lead to affliction.
3. *Nayidam saññā abādhāya saṃvatteyya* 
   this perception would not lead to affliction.
4. *Nayidam viññānaṃ abādhāya saṃvatteyya* 
   this consciousness would not lead to affliction.
5. *Nayidam saṅkhārā abādhāya 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. *Viññāṃ* 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. *Viññāṃ* 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. etam, 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 nonsel, 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, sañkhāra-anattā, tasmāsañkhārāābādhāyasamvattantī*  
Because volitional formations are nonsel, volitional formations lead to affliction.
5. *Yasmā ca kho, bhikkhave, viññāṇa anattā, tasmā viññāṇa ābādhāya saṃvattati*  
Because consciousness is nonself, consciousness lead to affliction.

**x. Noun 5th form (because of)**

1. Yasmā, tasmā => because

**Ya and Ta**

1. *Yaṁ panāniccaṁ dukkhaṁ vā tasmā sukhaṁ vā*  
   Is what is impermanent suffering or happiness?

2. *Yaṁ panāniccaṁ dukkhaṁ vipariñāmadhammaṁ, kallaṁ nu tasmā samanupassituṁ*  
   Is what is impermanent, suffering, and subject to change fit to be regarded?

3. *yaṁ kiñci rūpaṁ(viññānaṁ) atītānāgatapaccuppannaṁ ajjhattamā vā bahiddhā vā  
   oḷārikaṁ vā sukhumā vā hinā vā pañītaṁ vā yaṁ dūre santike vā, sabbāṁ  
   rūpaṁ(viññānaṁ)–‘evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.*
   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 sañkhārā) atītānāgatapaccuppannā ajjhattā vā  
   bahiddhā vā oḷārika _vā sukhumā vā hinā vā pañīta vā yā (ye) dūre santike vā,  
   sabbā vedanā(Saññā) (sabbe sañkhārā) evametaṁ yathābhūtaṁ sammappaññāya  
   daṭṭhabbaṁ.*
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. *tam* => that.
7. *vapariṇāmadhammaṃ* => subject to change.
8. *kallam* => fit.
9. *samanupassitum* => to be regarded.
10. *atītānāgatapaccuppannam* => whether past, future, or present.
11. *ajjhattaṃ* vā *bahiddhā* => internal or external.
12. *olārikaṃ* vā *sukhumatā* => gross or subtle,
13. *hīnaṃ* vā *pañītavā* => inferior or superior.
14. *yaṃ dyre santike* vā => far or near.
15. *sabbam* => all.
16. *datthabbamaṃ* => should be seen.
17. *yathābhūtamaṃ* => as it really is.
18. *sammappanñaya* => 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 hidam, bhikkhave, attā abhavissa*
   For if, bhikkhus, this feeling were self

3. *Saññā ca hidam, bhikkhave, attā abhavissa*
   For if, bhikkhus, this perception were self

4. *Sañkhārā ca hidam, bhikkhave, attā abhavissamsu*
   For if, bhikkhus, these volitional formations were self

5. *Viññāṇam ca hidam, bhikkhave, attāabhavissa.*
   For if, bhikkhus, this consciousness were self

**Kalatipatti**

1. abhavissa => if, were.

**Nouns**

1. *hi => for.*
2. *idam => this.*
3. *hidam => for this (hi+idam)*

**xii. Passive Voice**

1. *labbhetha ca rūpe => It would be possible to have it of form.*
2. *labbhetha ca vedanāya => It would be possible to have it of feeling.*
3. *labbhetha ca Saññāya => It would be possible to have it of perception.*
4. *labbhetha ca Sañkhāresu => It would be possible to have it of volitional formations.*
5. *labbhetha ca viññāṇe => It would be possible to have it of consciousness.*
6. *Na ca labbhati rupe => 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 Sañkhāresu => 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.
4. *Saṅkhāresu* => of volitional formations.
5. *viññāṇe* => of consciousness.

**Verbs**

1. *Labbetha* => 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  Viññāṇam 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 hetaṃ, No, (hi+etaṃ)**
2. **Bhante** => venerable sir.
3. **Netaṃ (Na=not + etaṃ=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. **Taṃ kim maññatha, bhikkhave?** => What do you think, bhikkhus?
2. **rūpaṃ (Viññāṇaṃ) niccaṃ vā aniccaṃ vā?** => is form (consciousness) permanent or impermanent?
3. **Vedanā... (saññā... sañkhārā)... 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 samanupassitum?** Is fit to be regarded?

**Nouns**

1. **kim maññatha** => What do you think
2. **Taṃ** => that
3. **niccaṃ vā, niccaṃ vā** => is permanent or
4. **aniccaṃ 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 rūpasimpi 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. labbhetha ca rūpe
   It would be possible to have it of form.

3. labbhetha ca vedanāya
   It would be possible to have it of feeling.

4. labbhetha ca Saññāya
   It would be possible to have it of perception.

5. labbhetha ca. Saṅkhāresu
   It would be possible to have it of volitional formations.

6. labbhetha ca viññāne
   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 viññāne
    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. sañkhāresupi => towards volitional formations.
10. viññānasimpi => towards consciousness.
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 ṃaññaṃ 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. ṇāṇaṃ => the knowledge:

Verb
1. hoti => there comes.

xvi. Noun 7th form (When. Passive Voice)
1. Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsu.
   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. Imasmiṃ 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. vimuccimsu => were liberated.

xvii. Past Tense (Active Voice)
   There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!”
2. Bhadante ti te bhikkhū bhagavato paccassosuṃ
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 vimuccimsu.*
   The minds were liberated from the taints.

6. *Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum.*
   Elated those bhikkhus delighted in the Blessed One’s statement.

**Nouns**

2. *pañcavaggiye bhikkhū* => the bhikkhus of the group of five.
3. *bhikkhavo ti* => thus, Bhikkhus.
5. *te bhikkhū* => those bhikkhus.
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. *paccassosum* => replied
3. *Avoca* => Said
4. *abhinandum* => delighted in
xviii. Ta Suffix (Passive Voice)

1. vusitam brahmacariyam.
   the holy life has been lived.

2. kama karaṇīyam
   what had to be done has been done.

Nouns

3. vusitam => has been lived.
4. brahmacariyam => the holy life.
5. kama => has been done.
6. karaṇīyam => what had to be done.

xix. Ta Suffix (Active Voice)

1. Khīṇā jāti => Destroyed is birth,

Nouns

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

Anattalakkhānasutta

7. Vedanā anattā. Vedanā ca hidam, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha 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 ahośi’ti.


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. _Ekaṃ 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. _Evampassaṃ, bhikkhave, sutavā ariyasāvako cakkhusimpi nibbindati, rūpesupi nibbindati, cakkhuviṇṇānepi nibbindati, cakkhusamphassepi nibbindati, yampidam cakkhusamphassapaccayā uppajjati vedayitaṃ sukham vā dukkham 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. _Nibbindam virajjati_

   Experiencing revulsion, he becomes dispassionate.

4. _Virāgā vimuccati._

   Through dispassion [his mind] is liberated.

5. _vimuttaṃ vimuttamiti नः नमः 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. _Ekaṃ samayaṃ_ => On one occasion.

2. _bhagavā_ => the Blessed One.

3. _gayāyaṃ_ => at Gayā.

4. _Gayāsīse_ => at Gayā’s Head.
5. *saddhīṃ bhikkhusahassena* => together with a thousand bhikkhus.
6. *Cakkhusimpi* => towards the eye.
8. *cakkhuvinīṇāṇepi* => towards eye-consciousness.
9. *Cakkhusamphassepi* => towards eye-contact.
10. *Cakkhusamphassapaccayā* => with eye-contact.
11. *uppañjati* => arises.
12. *vedayitaṃ* => feeling.
13. *sukham vā* => pleasant or
14. *dukkham vā* => painful or
15. *adukkhamasukham 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 bhikkū āmantesi*
   There the Blessed One addressed the bhikkhus
3. *Attamānā te bhikkū bhagavato bhāsitaṃ abhinanduṃ.*
   Elated those bhikkhus delighted in the Blessed One’s statement.
4. *Imasmiṅca pana veyyākarāṇasmiṃ bhaṇāmāne tassa bhikkhusahassassa anupādāya āsavehi cittiṃi vimuccimṣu*
   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. *Sabbam, bhikkhave, ādittam*
   Bhikkhus, all is burning.

2. *Kiñca, bhikkhave, sabbamādittam?*
   And what, bhikkhus, is the all that is burning?

3. *Cakkhu bhikkhave, ādittām*
   The eye is burning.

4. *rūpā ādittā*
   forms are burning.

5. *cakkhuviññānam ādittam*
   eye-consciousness is burning.

6. *cakkhusamphasso āditto*
   eye-contact is burning.

7. *Yampidaṃ cakkhusamphassapaccayā uppañjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittan*
   and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant that too is burning.

8. *Kena ādittam?*
   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.

10. *Jivhā ādittā*
    Tongue is burning.

11. *Rasā ādittā*
    Tastes are burning.

12. *jivhāviññānam ādittam*
Tongue-consciousness is burning

13. jivhāsamphasso ādītto
Tongue-contact is burning

14. Yampidā Jivhāsamphassapaccayā Uppajjati vedayitam sukham vā dukkham vā adukkhmasukham vā tampī ādīttaṃ
and whatever feeling arises with Tongue-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant that too is burning.

15. Kena ādittam? 'Rāgagginā, dosagginā, mohagginā ādittam,
jātiyā, 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 ādītto
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. manoviññānāṃ ādittāṃ
Mind-consciousness is burning.

19. manosamphasso ādītto
Mind-contact is burning

20. Yampidā manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhmasukham vā tampī ādīttaṃ.
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. vusitam brahmacariyam
the holy life has been lived

22. katam karaṇīyam
what had to be done has been done
Nouns

1. Sabbaṃ => all
2. Bhikkhave => Bhikkhus.
3. ādittam => is burning.
5. Cakkhu => The eye.
6. rūpā => forms.
7. ādittā => are burning.
8. cakkhuviññānāṃ => eye-consciousness.
9. cakkhusamphasso => eye-contact.
10. sukham vā dukkhām vā adukkhamasukhape vā => as condition—whether pleasant or painful or neither-painful-nor-pleasant.
11. tampi ādittām => 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.
25. Rasā => Tastes.
26. jivhāviññānam => 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. manoviññāṇam => Mind consciousness
33. manosamphasso => Mind-contact
34. vusitam => the holy life.
35. brahmaçariyam => has been lived.
36. katam => has been done.
37. karaṇiyam => what had to be done
38. Sotam => The ear
39. Saddā => sounds
40. Sotaviññāṇam => ear-consciousness.
41. Sotasamphasso => ear-contact.
42. Sotasamphassapaccayā => with ear-contact
43. Ghānam => The nose
44. Gandhā => Smells
45. Ghānaviññāṇam => Nose-consciousness.
46. Ghāna samphasso => nose-contact.
47. Ghānasamphassapaccayā => with nose-contact.
48. Kāyo => The body.
49. Photthbbā => Tangibles.
50. Kāyaviññāṇam => body-consciousness.
51. Kāya samphasso => body-contact.
52. Kāyasamphassapaccayā => with body-contact.

iv. Suffix “Ta” (Active Voice)

1. Khīṇa jāti => Destroyed is birth.
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