

# **Ti-saraṇa**

## *Homage and Refuge*

Namo tassa bhagavato arahato sammā-sambuddhassa ( x 3 )

Homage to the Blessed One, the Arahant, the Rightly Self-awakened One.

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

I go to the Buddha for refuge.

I go to the Dhamma for refuge.

I go to the Saṅgha for refuge.

Dutiyam-pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam-pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam-pi saṅghaṃ saraṇaṃ gacchāmi

A second time, I go to the Buddha for refuge.

A second time, I go to the Dhamma for refuge.

A second time, I go to the Saṅgha for refuge.

Tatiyam-pi buddhaṃ saraṇaṃ gacchāmi

Tatiyam-pi dhammaṃ saraṇaṃ gacchāmi

Tatiyam-pi saṅghaṃ saraṇaṃ gacchāmi

A third time, I go to the Buddha for refuge.

A third time, I go to the Dhamma for refuge.

A third time, I go to the Saṅgha for refuge.

# **Dhamma-cakkappavattana Sutta**

*Setting in Motion the Wheel of the Dhamma*

[Evaṃ me sutāṃ] Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati  
isipatane migadāye tatra kho bhagavā pañca-vaggiye bhikkhū  
āmantesi

[Thus have I heard] At one time the Blessed One was staying near Benares,  
in the deer park at Isipatana. There the Blessed One addressed the group  
of five.

Dve’me bhikkhave antā pabbajitena na sevitabbā

These two extremes should not be cultivated by one who has gone forth.

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo  
pothujjaniko anariyo anattha-sañhito yo cāyaṃ atta-  
kilamathānuyogo dukkho anariyo anattha-sañhito

Indulgence in sensual pleasures, which is low, crude, vulgar, ignoble, and  
pointless. And indulgence in self-mortification, which is painful, ignoble,  
and pointless.

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā  
tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī  
upasaṃyāya abhiññāya sambodhāya nibbānāya saṃvattati

Avoiding these two extremes, the Tathāgata woke up by understanding the  
middle way of practice, which gives vision and knowledge, and leads to  
peace, to direct knowledge, to awakening, to Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena  
abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasaṃyāya  
abhiññāya sambodhāya nibbānāya saṃvattati

And what is that middle way of practice?

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammā-diṭṭhi  
sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo  
sammā-vāyāmo sammā-sati sammā-samādhi

It is this noble eightfold path, that is; right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena  
abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya  
abhiññāya sambodhāya nibbānāya saṃvattati

This is that middle way of practice, which gives vision and knowledge, and leads to peace, to direct knowledge, to awakening, to Nibbāna.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

Now this is the noble truth of suffering.

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ

Birth is suffering, ageing is suffering, death is suffering.

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā

Sorrow, lamentation, pain, distress, and despair is suffering.

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yam-  
p'icchaṃ na labhati tampi dukkhaṃ

Association with the disliked is suffering, separation from the liked is suffering, not getting what you want is suffering.

Saṅkhittena pañcupādānakkhandhā dukkhā

In short, the five aggregates connected with clinging are suffering.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ

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

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra  
tatrābhinandinī seyyathīdaṃ kāma-taṇhā bhava-taṇhā vibhava-  
taṇhā

It is this craving that leads to renewed existence, mixed up with passion and delight, seeking pleasures here and there. That is, craving for sensual pleasures, craving for existence, craving for non-existence.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

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

Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo  
mutti anālayo

It is the fading away and complete cessation of that very same craving, abandoning it, giving it up, freedom from it, not adhering to it.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā  
ariya-saccaṃ

Now this is the noble truth of the way that leads to the cessation of suffering.

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammā-diṭṭhi  
sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo  
sammā-vāyāmo sammā-sati sammā-samādhi

It is this noble eightfold path, that is; right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave pubbe  
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi  
paññā udapādi vijjā udapādi āloko udapādi

“This is the noble truth of suffering.” Such was the vision, knowledge, wisdom, realisation, and light that arose in me regarding teachings not

learned before from another.

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti me  
bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi  
ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi  
“This noble truth of suffering is to be completely understood.” Such was  
the vision... that arose in me...

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññātanti me  
bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi  
ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi  
“This noble truth of suffering has been completely understood.” Such was  
the vision... that arose in me...

Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave pubbe  
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi  
paññā udapādi vijjā udapādi āloko udapādi  
“This is the noble truth of the origin of suffering.” Such was the vision...  
that arose in me...

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ  
pahātabbanti me bhikkhave pubbe ananussutesu dhammesu  
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi  
āloko udapādi  
“This noble truth of the origin of suffering is to be abandoned.” Such was  
the vision... that arose in me...

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ pahīnanti  
me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ  
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko  
udapādi  
“This noble truth of the origin of suffering has been abandoned.” Such was

the vision... that arose in me...

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave pubbe  
ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi  
paññā udapādi vijjā udapādi āloko udapādi

“This is the noble truth of the cessation of suffering.” Such was the vision...  
that arose in me...

Taṃ kho pan’idaṃ dukkha-nirodho ariya-saccaṃ  
sacchikātabbanti me bhikkhave pubbe ananussutesu dhammesu  
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi  
āloko udapādi

“This noble truth of the cessation of suffering is to be realised.” Such was  
the vision... that arose in me...

Taṃ kho pan’idaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti  
me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ  
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko  
udapādi

“This noble truth of the cessation of suffering has been realised.” Such was  
the vision... that arose in me...

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me  
bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi  
ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

“This is the noble truth of the way that leads to the cessation of suffering.”  
Such was the vision... that arose in me...

Taṃ kho pan’idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-  
saccaṃ bhāvetabbanti me bhikkhave pubbe ananussutesu  
dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi

“This noble truth of the way that leads to the cessation of suffering is to be developed.” Such was the vision... that arose in me...

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-  
saccaṃ bhāvitanti me bhikkhave pubbe ananussutesu  
dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi  
vijjā udapādi āloko udapādi

“This noble truth of the way that leads to the cessation of suffering has been developed.” Such was the vision, knowledge, wisdom, realisation, and light that arose in me regarding teachings not learned before from another.

Yāvakīvañ-ca me bhikkhave imesu catūsu ariya-saccesu evan-ti-  
parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na  
suvisuddhaṃ ahosi n'eva tāvāhaṃ bhikkhave sadevake loke  
samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-  
manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho  
paccaññāsim

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, I didn't announce my supreme perfect awakening in this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu evan-ti-  
parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ  
suvisuddhaṃ ahosi athāhaṃ bhikkhave sadevake loke samārake  
sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya  
anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its devas, Māra, and

Brahmā, this population with its ascetics and brahmins, its devas and humans.

**Ñāṇaṇ-ca pana me dassanaṃ udapādi akuppā me vimutti ayam-  
antimā jāti n’atthidāni punabbhavoti**

Knowledge and vision arose in me: “My freedom is unshakable, this is my last birth, now there will be no more renewed existence.”

**Idam-avoca bhagavā attamanā pañca-vaggiyā bhikkhū  
bhagavato bhāsitaṃ abhinandum**

That is what the Blessed One said. Satisfied, the group of five delighted at his words.

**Imasmiṇ-ca pana veyyā-karaṇasmiṃ bhaññaṃ āyasmato  
koṇḍaññaṃ virajaṃ vītamalaṃ dhamma-cakkuṃ udapādi**

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in the Venerable Koṇḍañña.

**Yaṇ-kiñci samudaya-dhammaṃ sabbaṇ-taṃ nirodha-dhammanti**  
“Whatever is subject to origination is all subject to cessation.”

**Pavattite ca bhagavatā dhamma-cakke bhumā devā  
saddamanussāvesuṃ**

And when the Blessed One had set in motion the wheel of the Dhamma, the earth-dwelling devas raised a cry.

**Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ  
dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā  
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā  
lokasminti**

“Near Benares, in the deer park at Isipatana, the Blessed One has set in motion the supreme wheel of the Dhamma. And that wheel cannot be



stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

**Bhummānaṃ devānaṃ saddaṃ sutvā cātummahārājikā devā  
saddamanussāvesuṃ**

Hearing the cry of the earth-dwelling devas,  
the Cātummahārājika devas took up the cry.

**Cātummahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā  
saddamanussāvesuṃ**

Hearing the cry of the Cātummahārājika devas,  
the Tavatimsa devas took up the cry.

**Tāvatimsānaṃ devānaṃ saddaṃ sutvā yāmā devā  
saddamanussāvesuṃ**

Hearing the cry of the Tavatimsa devas,  
the Yama devas took up the cry.

**Yāmānaṃ devānaṃ saddaṃ sutvā tusitā devā  
saddamanussāvesuṃ**

Hearing the cry of the Yama devas,  
the Tusita devas took up the cry.

**Tusitānaṃ devānaṃ saddaṃ sutvā nimmānaratī devā  
saddamanussāvesuṃ**

Hearing the cry of the Tusita devas,  
the Nimmanarati devas took up the cry.

**Nimmānaratīnaṃ devānaṃ saddaṃ sutvā paranimmita-  
vasavattī devā saddamanussāvesuṃ**

Hearing the cry of the Nimmanarati devas,  
the Paranimmitavasavatti devas took up the cry.

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā brahma-  
kāyikā devā saddamanussāvesuṃ

Hearing the cry of the Paranimmitavasavatti devas,  
the devas of Brahmā's retinue took up the cry.

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ  
dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā  
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā  
lokasminti

“Near Benares, in the deer park at Isipatana, the Blessed One has set in  
motion the supreme wheel of the Dhamma. And that wheel cannot be  
stopped by any ascetic or brahmin or deva or Māra or Brahmā or by  
anyone in the world.”

Itiha tena khaṇena tena muhuttana yāva brahma-lokā saddo  
abbhuggacchi

And so at that moment, in that instant, the cry reached all the way up to  
the Brahmā realm.

Ayañ-ca dasa-sahassī loka-dhātu saṅkampi sampakampi  
sampavedhi

And the manyfold world system shook and rocked and trembled.

Appamāṇo ca oḷāro obhāso loke pāturahosi atikkammeva  
devānaṃ devānubhāvaṃ

And an immeasurable, magnificent light appeared in the world, surpassing  
the glory of the devas.

Atha kho bhagavā udānaṃ udānesi aññāsi vata bho koṇḍañño  
aññāsi vata bho koṇḍaññoti

Then the Blessed One exclaimed: “Koṇḍañña has really understood!  
Koṇḍañña has really understood!”

**Itihidaṃ āyasmato koṇḍaññaassa añña-koṇḍañño'tveva nāmaṃ  
ahosīti**

And that's how the Venerable Koṇḍañña came to be known as "Koṇḍañña  
who understood".

**- Dhamma-cakkappavattana suttaṃ niṭṭhitaṃ -**

Thus ends the Discourse on Setting in Motion the Wheel of the Dhamma.

# **Anatta-lakkhaṇa Sutta**

## *The Characteristic of Nonself*

[Evaṃ me sutāṃ] Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati  
isipatane migadāye tatra kho bhagavā pañca-vaggiye bhikkhū  
āmantesi

[Thus have I heard] At one time the Blessed One was staying near Benares,  
in the deer park at Isipatana. There the Blessed One addressed the group  
of five.

Rūpaṃ bhikkhave anattā rūpañ-ca hidaṃ bhikkhave attā  
abhavissa nayidaṃ rūpaṃ ābādhāya saṃvatteyya labbhettha ca  
rūpe evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣīti

Form is nonself. For if form were self, it wouldn't lead to affliction. And  
you could compel form: "Let my form be thus. Let my form not be thus."

Yasmā ca kho bhikkhave rūpaṃ anattā tasmā rūpaṃ ābādhāya  
saṃvattati na ca labbhati rūpe evaṃ me rūpaṃ hotu evaṃ me  
rūpaṃ mā ahoṣīti

But because form is nonself, it leads to affliction. And you can't compel  
form: "Let my form be thus. Let my form not be thus."

Vedanā anattā vedanā ca hidaṃ bhikkhave attā abhavissa  
nayidaṃ vedanā ābādhāya saṃvatteyya labbhettha ca vedanāya  
evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣīti

Feeling is nonself. For if feeling were self, it wouldn't lead to affliction. And  
you could compel feeling: "Let my feeling be thus. Let my feeling not be  
thus."

Yasmā ca kho bhikkhave vedanā anattā tasmā vedanā ābādhāya  
saṁvattati na ca labbhati vedanāya evaṁ me vedanā hotu evaṁ  
me vedanā mā ahoṣīti

But because feeling is nonself, it leads to affliction. And you can't compel  
feeling: "Let my feeling be thus. Let my feeling not be thus."

Saññā anattā saññā ca hidaṁ bhikkhave attā abhavissa nayidaṁ  
saññā ābādhāya saṁvatteyya labbhettha ca saññāya evaṁ me  
saññā hotu evaṁ me saññā mā ahoṣīti

Perception is nonself. For if perception were self, it wouldn't lead to  
affliction. And you could compel perception: "Let my perception be thus.  
Let my perception not be thus."

Yasmā ca kho bhikkhave saññā anattā tasmā saññā ābādhāya  
saṁvattati na ca labbhati saññāya evaṁ me saññā hotu evaṁ me  
saññā mā ahoṣīti

But because perception is nonself, it leads to affliction. And you can't  
compel perception: "Let my perception be thus. Let my perception not be  
thus."

Saṅkhārā anattā saṅkhārā ca hidaṁ bhikkhave attā  
abhavissaṁsu nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ  
labbhettha ca saṅkhāresu evaṁ me saṅkhārā hontu evaṁ me  
saṅkhārā mā ahesunti

Mind-formations are nonself. For if mind-formations were self, they  
wouldn't lead to affliction. And you could compel mind-formations: "Let  
my mind-formations be thus. Let my mind-formations not be thus."

Yasmā ca kho bhikkhave saṅkhārā anattā tasmā saṅkhārā  
ābādhāya saṁvattanti na ca labbhati saṅkhāresu evaṁ me  
saṅkhārā hontu evaṁ me saṅkhārā mā ahesunti

But because mind-formations are nonself, they lead to affliction. And you

can't compel mind-formations: "Let my mind-formations be thus. Let my mind-formations not be thus."

**Viññāṇaṃ anattā viññāṇaṃ-ca hidaṃ bhikkhave attā abhavissa  
nayaṃ viññāṇaṃ ābādhāya saṃvatteyya labbhettha ca  
viññāṇe evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā  
ahosīti**

Consciousness is nonself. For if consciousness were self, it wouldn't lead to affliction. And you could compel consciousness: "Let my consciousness be thus. Let my consciousness not be thus."

**Yasmā ca kho bhikkhave viññāṇaṃ anattā tasmā viññāṇaṃ  
ābādhāya saṃvattati na ca labbhati viññāṇe evaṃ me viññāṇaṃ  
hotu evaṃ me viññāṇaṃ mā ahosīti**

But because consciousness is nonself, it leads to affliction. And you can't compel consciousness: "Let my consciousness be thus. Let my consciousness not be thus."

**Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vāti**  
What do you think bhikkhus, is form permanent or impermanent?

**Aniccaṃ bhante**

- Impermanent, sir.

**Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti**

Is what is impermanent suffering or happiness?

**Dukkhaṃ bhante**

- Suffering, sir.

**Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu  
taṃ samanupassituṃ etaṃ mama eso'ham-asmi eso me attāti**

But is that which is impermanent, suffering, and perishable, fit to be regarded thus: “This is mine, I am this, this is my self”?

**No h’etaṃ bhante**

- No, sir.

**Taṃ kiṃ maññaṭha bhikkhave vedanā niccā vā aniccā vāti**

What do you think bhikkhus, is feeling permanent or impermanent?

**Aniccā bhante**

- Impermanent, sir.

**Yam-panāniccam dukkhaṃ vā taṃ sukhaṃ vāti**

Is what is impermanent suffering or happiness?

**Dukkhaṃ bhante**

- Suffering, sir.

**Yam-panāniccam dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu**

**taṃ samanupassitum etaṃ mama eso’ham-asmi eso me attāti**

But is that which is impermanent, suffering, and perishable, fit to be regarded thus: “This is mine, I am this, this is my self”?

**No h’etaṃ bhante**

- No, sir.

**Taṃ kiṃ maññaṭha bhikkhave sañña niccā vā aniccā vāti**

What do you think bhikkhus, is perception permanent or impermanent?

**Aniccā bhante**

- Impermanent, sir.

**Yam-panāniccam dukkhaṃ vā taṃ sukhaṃ vāti**

Is what is impermanent suffering or happiness?

**Dukkhaṃ bhante**

- Suffering, sir.

**Yam-panāniccam dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu  
taṃ samanupassitum etaṃ mama eso'ham-asmi eso me attāti**

But is that which is impermanent, suffering, and perishable, fit to be  
regarded thus: "This is mine, I am this, this is my self"?

**No h'etaṃ bhante**

- No, sir.

**Taṃ kiṃ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti**

What do you think bhikkhus, are mind-formations permanent or  
impermanent?

**Aniccā bhante**

- Impermanent, sir.

**Yam-panāniccam dukkhaṃ vā taṃ sukhaṃ vāti**

Is what is impermanent suffering or happiness?

**Dukkhaṃ bhante**

- Suffering, sir.

**Yam-panāniccam dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu  
taṃ samanupassitum etaṃ mama eso'ham-asmi eso me attāti**

But is that which is impermanent, suffering, and perishable, fit to be  
regarded thus: "This is mine, I am this, this is my self"?

**No h'etaṃ bhante**

- No, sir.



Taṃ kiṃ maññaṭha bhikkhave viññāṇaṃ niccaṃ vā aniccaṃ  
vāti

What do you think bhikkhus, is consciousness permanent or  
impermanent?

Aniccaṃ bhante

- Impermanent, sir.

Yaṃ-paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti

Is what is impermanent suffering or happiness?

Dukkhaṃ bhante

- Suffering, sir.

Yaṃ-paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu  
taṃ samanupassituṃ etaṃ mama eso'ham-asmi eso me attāti

But is that which is impermanent, suffering, and perishable, fit to be  
regarded thus: “This is mine, I am this, this is my self”?

No h'etaṃ bhante

- No, sir.

Tasmātiha bhikkhave yaṃ-kiñci rūpaṃ atītānāgata-  
paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā  
sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ-dūre santike vā sabbaṃ  
rūpaṃ—

Hence, bhikkhus, any kind of form— past, future, or present; internal or  
external; coarse or fine; inferior or superior; far or near, all form—

N'etaṃ mama neso'ham-asmi na meso attāti evaṃ-etaṃ  
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Should be seen with right understanding: “This is not mine, I am not this,

this is not my self.”

**Yā kāci vedanā atītānāgata-paccuppannā ajjhata vā bahiddhā vā  
oḷārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā  
sabbā vedanā—**

Any kind of feeling— past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all feeling—

**N’etaṃ mama neso’ham-asmi na meso attāti evam-etaṃ  
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ**

Should be seen with right understanding: “This is not mine, I am not this, this is not my self.”

**Yā kāci saññā atītānāgata-paccuppannā ajjhata vā bahiddhā vā  
oḷārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā  
sabbā saññā—**

Any kind of perception— past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all perception—

**N’etaṃ mama neso’ham-asmi na meso attāti evam-etaṃ  
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ**

Should be seen with right understanding: “This is not mine, I am not this, this is not my self.”

**Ye keci saṅkhārā atītānāgata-paccuppannā ajjhata vā bahiddhā  
vā oḷārikā vā sukhumā vā hīnā vā paṇitā vā ye dūre santike vā  
sabbe saṅkhārā—**

Any kind of mind-formations— past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all mind-formations—

N’etaṃ mama neso’ham-asmi na meso attāti evam-etaṃ  
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Should be seen with right understanding: “This is not mine, I am not this,  
this is not my self.”

Yaṇ-kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā  
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā  
yan-dūre santike vā sabbāṃ viññāṇaṃ—

Any kind of consciousness— past, future, or present; internal or external;  
coarse or fine; inferior or superior; far or near, all consciousness—

N’etaṃ mama neso’ham-asmi na meso attāti evam-etaṃ  
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ

Should be seen with right understanding: “This is not mine, I am not this,  
this is not my self.”

Evaṃ passaṃ bhikkhave sutavā ariya-sāvako rūpasmiṃ pi  
nibbindati vedanāya pi nibbindati saññāya pi nibbindati  
saṅkhāresu pi nibbindati viññāṇasmiṃ pi nibbindati

Seeing thus, a learned noble disciple grows disillusioned with form,  
feeling, perception, mind-formations, and consciousness.

Nibbindaṃ virajjati virāgā vimuccati

Being disillusioned, desire fades away, and there is liberation.

Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti khīṇā jāti vusitaṃ  
brahma-cariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti  
pajānātīti

With liberation, there comes the knowledge of liberation, and it is  
understood; destroyed is birth, the holy life has been fulfilled, what had to  
be done has been done, there is no more for this state of being.

**Idam-avoca bhagavā attamanā pañca-vaggiyā bhikkhū  
bhagavato bhāsitaṃ abhinandum**

That is what the Blessed One said. Satisfied, the group of five delighted at his words.

**Imasmiñ-ca pana veyyā-karaṇasmiṃ bhaññamāne pañca-  
vaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni  
vimuccirāsūti**

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

**- Anatta-lakkhaṇa suttaṃ niṭṭhitaṃ -**

Thus ends the Discourse on the Characteristic of Nonself.

# Āditta-pariyāya Sutta

## *Burning*

[Evaṃ me sutāṃ] Ekaṃ samayaṃ bhagavā gayāyaṃ viharati  
gayāsīse saddhiṃ bhikkhu-sahassena tatra kho bhagavā bhikkhū  
āmantesi

[Thus have I heard] At one time the Blessed One was staying near Gayā on  
Gayā Head together with a thousand bhikkhus. There the Blessed One  
addressed the bhikkhus.

Sabbaṃ bhikkhave ādittaṃ kiñ-ca bhikkhave sabbaṃ ādittaṃ  
cakkhuṃ bhikkhave ādittaṃ rūpā ādittā cakkhu-viññāṇaṃ  
ādittaṃ cakkhu-samphasso āditto

Bhikkhus, all is burning. And what is the all that is burning? The eye is  
burning. Forms are burning. Eye-consciousness is burning. Eye-contact is  
burning.

Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittaṃ  
The painful, pleasant, or neutral feeling that arises conditioned by eye-  
contact is also burning.

**Kena ādittaṃ**

Burning with what?

Ādittaṃ rāg’agginā dos’agginā moh’agginā ādittaṃ jātiyā jarā-  
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi  
ādittanti vadāmi

Burning with the fires of lust, hatred, and delusion. Burning with birth,  
ageing, and death, with sorrow, lamentation, pain, distress, and despair.

Sottaṃ ādittaṃ saddā ādittā sota-viññāṇaṃ ādittaṃ sota-samphasso āditto

The ear is burning. Sounds are burning. Ear-consciousness is burning. Ear-contact is burning.

Yam-p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittaṃ

The painful, pleasant, or neutral feeling that arises conditioned by ear-contact is also burning.

Kena ādittaṃ

Burning with what?

Ādittaṃ rāg'agginā dos'agginā moh'agginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi

Burning with the fires of lust, hatred, and delusion. Burning with birth, ageing, and death, with sorrow, lamentation, pain, distress, and despair.

Ghānaṃ ādittaṃ gandhā ādittā ghāna-viññāṇaṃ ādittaṃ ghāna-samphasso āditto

The nose is burning. Odours are burning. Nose-consciousness is burning. Nose-contact is burning.

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittaṃ

The painful, pleasant, or neutral feeling that arises conditioned by nose-contact is also burning.

Kena ādittaṃ

Burning with what?

Ādittam rāg’agginā dos’agginā moh’agginā ādittam jātiyā jarā-  
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi  
ādittanti vadāmi

Burning with the fires of lust, hatred, and delusion. Burning with birth,  
ageing, and death, with sorrow, lamentation, pain, distress, and despair.

Jivhā āditta rasā ādittā jivhā-viññāṇam ādittam jivhā-samphasso  
āditto

The tongue is burning. Flavours are burning. Tongue-consciousness is  
burning. Tongue-contact is burning.

Yam-p’idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittam  
The painful, pleasant, or neutral feeling that arises conditioned by tongue-  
contact is also burning.

Kena ādittam

Burning with what?

Ādittam rāg’agginā dos’agginā moh’agginā ādittam jātiyā jarā-  
maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi  
ādittanti vadāmi

Burning with the fires of lust, hatred, and delusion. Burning with birth,  
ageing, and death, with sorrow, lamentation, pain, distress, and despair.

Kāyo āditto phoṭṭhabbā ādittā kāya-viññāṇam ādittam kāya-  
samphasso āditto

The body is burning. Tactile objects are burning. Body-consciousness is  
burning. Body-contact is burning.

Yam-p’idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittam

The painful, pleasant, or neutral feeling that arises conditioned by body-contact is also burning.

**Kena ādittaṃ**

Burning with what?

**Ādittaṃ rāg’agginā dos’agginā moh’agginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi**

Burning with the fires of lust, hatred, and delusion. Burning with birth, ageing, and death, with sorrow, lamentation, pain, distress, and despair.

**Mano āditto dhammā ādittā mano-viññāṇaṃ ādittaṃ mano-samphasso āditto**

The mind is burning. Mind-objects are burning. Mind-consciousness is burning. Mind-contact is burning.

**Yam-p’idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam-pi ādittaṃ**

The painful, pleasant, or neutral feeling that arises conditioned by mind-contact is also burning.

**Kena ādittaṃ**

Burning with what?

**Ādittaṃ rāg’agginā dos’agginā moh’agginā ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi**

Burning with the fires of lust, hatred, and delusion. Burning with birth, ageing, and death, with sorrow, lamentation, pain, distress, and despair.



Evam̐ passam̐ bhikkhave sutavā ariya-sāvako cakkhusmiṃ pi  
nibbindati rūpesu pi nibbindati cakkhu-viññāṇe pi nibbindati  
cakkhu-samphasse pi nibbindati

Seeing thus, a learned noble disciple grows disillusioned with the eye,  
forms, eye-consciousness, and eye-contact.

Yam-p'idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim̐ pi  
nibbindati

And grows disillusioned with the painful, pleasant, or neutral feeling that  
arises conditioned by eye-contact.

Sotasmim̐ pi nibbindati saddesu pi nibbindati sota-viññāṇe pi  
nibbindati sota-samphasse pi nibbindati

He grows disillusioned with the ear, sounds, ear-consciousness, and ear-  
contact.

Yam-p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim̐ pi  
nibbindati

And grows disillusioned with the painful, pleasant, or neutral feeling that  
arises conditioned by ear-contact.

Ghānasmim̐ pi nibbindati gandhesu pi nibbindati ghāna-viññāṇe  
pi nibbindati ghāna-samphasse pi nibbindati

He grows disillusioned with the nose, odours, nose-consciousness, and  
nose-contact.

Yam-p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim̐ pi  
nibbindati

And grows disillusioned with the painful, pleasant, or neutral feeling that

arises conditioned by nose-contact.

**Jivhāya pi nibbindati rasesu pi nibbindati jivhā-viññāṇe pi  
nibbindati jivhā-samphasse pi nibbindati**

He grows disillusioned with the tongue, flavours, tongue-consciousness,  
and tongue-contact.

**Yam-p'idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi  
nibbindati**

And grows disillusioned with the painful, pleasant, or neutral feeling that  
arises conditioned by tongue-contact.

**Kāyasmiṃ pi nibbindati phoṭṭhabbesu pi nibbindati kāya-  
viññāṇe pi nibbindati kāya-samphasse pi nibbindati**

He grows disillusioned with the body, tactile objects, body-consciousness,  
and body-contact.

**Yam-p'idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi  
nibbindati**

And grows disillusioned with the painful, pleasant, or neutral feeling that  
arises conditioned by body-contact.

**Manasmiṃ pi nibbindati dhammesu pi nibbindati mano-viññāṇe  
pi nibbindati mano-samphasse pi nibbindati**

He grows disillusioned with the mind, mind-objects, mind-consciousness,  
and mind-contact.

**Yam-p'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim pi  
nibbindati**

And grows disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind-contact.

**Nibbindaṃ virajjati virāgā vimuccati**

Being disillusioned, desire fades away, and there is liberation.

**Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti khīṇā jāti vusitaṃ  
brahma-cariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti  
pajānātīti**

With liberation, there comes the knowledge of liberation, and it is understood; destroyed is birth, the holy life has been fulfilled, what had to be done has been done, there is no more for this state of being.

**Idam-avoca bhagavā attamaṇā te bhikkhū bhagavato bhāsitaṃ  
abhinandun**

That is what the Blessed One said. Satisfied, the bhikkhus delighted at his words.

**Imasmiṃ-ca pana veyyā-karaṇasmiṃ bhaññaṃ tassa  
bhikkhu-sahassassa anupādāya āsavehi cittaṇi vimuccisūti**

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

**- Āditta-pariyāya suttaṃ niṭṭhitaṃ -**

Thus ends the Discourse on Burning.