

Cardinal Suttas

Dhammacakkappavattana-Sutta

The Discourse on Setting in Motion the Wheel of Dhamma

Anatta-Lakkhaṇa-Sutta

The Discourse on the Characteristic of Not-Self			
[SN 22.59]			
evaṃ me sutam — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā pañcavaggiye bhikkhū āmantesi — 'bhikkhavo'ti. 'bhadante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca.			
evaṃ-	ind		thus; in this way
me	pron	masc.ins.s	by me
sutam:	pp	masc.acc.s	heard
ekaṃ	adj	masc.acc.s	one
samayaṃ	noun	masc.acc.s	time; occasion
bhagavā	noun	masc.nom.s	Fortunate One, the Buddha
sāvatthiyaṃ	noun	fem.loc.s	in sāvatthi
viharati	verb	pr.3.s	stays, abides, dwells, lives
jeta-vane	noun	masc.loc.s	in jetavana (jets's grove)
anāthapiṇḍikassa	noun	masc.gen.s	of anāthapindika
ārāme	noun	masc.loc.s	in park
Thus was heard by me: on one occasion the Fortunate One staying in sāvatthi in jets's grove in anāthapindika's park.			
tatra	ind		there, in that place
kho	ind		indeed
bhagavā	noun	masc.nom.s	the Sublime One, Blessed One, Fortunate One Buddha
pañca-	adj		five (5)
vaggiye	adj	masc.acc.pl	part of a group, belonging to a collection
bhikkhū	noun	masc.acc.pl	monks, mendicants, lit. beggars
āmantesi	verb	aor.3.s	addressed, said (to)
'bhikkhavo'ti	noun	masc.voc.pl	o monks
'bhadante'ti	noun	masc.voc.s	o venerable, reverend
te	pron	masc.nom.pl	they, those
bhikkhū	noun	masc.nom.pl	monks, mendicants, lit. beggars
bhagavato	noun	masc.dat.s	to the Buddha, for the Buddha
paccassosum.	verb	aor.3.pl	they replied, assented, agreed
bhagavā	noun	masc.nom.s	the Sublime One, Blessed One, Fortunate One Buddha
etad-avoca	verb	aor.3.s	said this
There the Blessed One addressed group of five monks: 'O monks!'; 'O Venerable!' those monks replied to the Blessed One. The Blessed One said this.			
'rūpaṃ, bhikkhave, anattā. rūpañ'ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe — evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā			

ahosī'ti.			
'rūpaṃ	noun	nt.nom.s	matter, material thing, materiality, experience of material world
anattā	noun	masc.nom.s	that which is impersonal, without an essence, non-self
rūpañ'ca	noun	nt.nom.s	and matter, material form, materiality, experience of material world
h'idaṃ	idiom		that indeed
attā	noun	masc.nom.s	self, oneself
abhavissa,	verb	cond.3.s	if would be, if could have been
nayidaṃ	idiom		not that
rūpaṃ	noun	nt.nom.s	matter, material form, materiality, experience of material world
ābādhāya	noun	masc.dat.s	to disease, sickness, illness, affliction
saṃvatteyya,	verb	opt.3.s	could lead (to), would lead
labbhetha	v.pass	opt.refl.3.s	it could be gained by onself, reached, got, obtained is be permitted, is be possible or proper
ca	ind		and
rūpe	noun	nt.loc.s	with regard to matter, material form, materiality experience of material world
evaṃ	ind		thus; in this way
me	pron	1.gen.s	my
rūpaṃ	noun	nt.nom.s	matter, material form, materiality, experience of material world
hotu	verb	imp.3.s	may it be
evaṃ	ind		thus; in this way
me	pron	1.gen.s	my
rūpaṃ	noun	nt.nom.s	matter, material form, materiality, experience of material world
mā	ind		not
ahosī'ti	verb	aor.3.s	but pr. - may it be,
The form is non-self, if the form would be self, than form could not lead to affliction, and it could be gained by onself with regard to form : 'May my form be like this. May my form not be like this'			
yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe — evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī'ti.			
yasmā	ind		because, since
ca	ind		but
kho	ind		indeed
saṃvattati	verb	pr.3.s	leads (to)
tasmā	ind		therefore, that is why, lit. from that
no labbhati	v.pass	pr.3.s	is obtained, is acquired, is received, is possible,

			is proper
But because form is non-self, therefore form leads to affliction, and it is not possible with regard to form: 'May my form be like this. May my form not be like this'			
'vedanā anattā. vedanā ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya — evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti.			
vedanā	noun	fem.nom.s	felt experience, feeling
vedanāya	noun	fem.loc.s	with regard to felt experience, feeling
The feeling is non-self, if the feeling would be self, than feeling could not lead to affliction, and it could be gained by oneself with regard to feeling : 'May my feeling be like this. May my feeling not be like this'			
yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya — evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti.			
But because feeling is non-self, therefore feeling leads to affliction, and it is not possible with regard to feeling: 'May my feeling be like this. May my feeling not be like this'			
'saññā anattā. saññā ca h'idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya — evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī'ti.			
saññā	noun	fem.nom.s	perception, conception, recognition
saññāya	noun	fem.loc.s	with regard to perception, conception, recognition
The perception is non-self, if the perception would be self, than perception could not lead to affliction, and it could be gained by oneself with regard to perception: 'May my perception be like this. May my perception not be like this'			
yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya — evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī'ti.			
But because perception is non-self, therefore perception leads to affliction, and it is not possible with regard to perception: 'May my perception be like this. May my perception not be like this'			
saṅkhārā anattā. saṅkhārā ca hidaṃ, bhikkhave, attā abhaviṣṣaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu — evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.			
saṅkhārā	noun	masc.nom.pl	intentions, volitional formations
abhaviṣṣaṃsu	verb	cond.3.pl	if they would be, if they could be
saṃvatteyyuṃ	verb	opt.3.pl	could lead (to), would lead
saṅkhāresu	noun	masc.loc.pl	with regard to intentions, volitional formations
hontu	verb	imp.3.pl	may they be
ahesun'ti	verb	aor.3.pl	but pr. - may they be,
The volitional formations are non-self, if the volitional formations would be self, than volitional formations could not lead to affliction, and it could be gained by oneself with regard to volitional formations: 'May my volitional formations be like this. May my volitional formations not be like this'			
yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu — evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.			

But because volitional formations are non-self, therefore volitional formations lead to affliction, and it is not possible with regard to volitional formations: 'May my volitional formations be like this. May my volitional formations not be like this'

'viññāṇaṃ anattā. viññāṇaṃ'ca hi daṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe — evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

viññāṇaṃ	noun	nt.nom.s	consciousness, awareness, sentience, knowing
viññāṇe	noun	nt.loc.s	with regard to consciousness, awareness, sentience knowing

The consciousness is non-self, if the consciousness would be self, then consciousness could not lead to affliction, and it could be gained by oneself with regard to consciousness: 'May my consciousness be like this. May my consciousness not be like this'

yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe — evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

But because consciousness is non-self, therefore consciousness leads to affliction, and it is not possible with regard to consciousness: 'May my consciousness be like this. May my consciousness not be like this'

'taṃ kiṃ maññātha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti?

taṃ	pron	masc.acc.s	that
kiṃ	pron	masc.acc.s	who? what? which?
maññātha	verb	pr.2.pl	you think
rūpaṃ	noun	nt.nom.s	matter, material form, materiality, experience of material world
niccaṃ	adj	nt.nom.s	permanent, constant, stable, reliable
vā	ind		or
aniccaṃ	adj	nt.nom.s	impermanent, unstable, unreliable
vā'ti?	ind		or

Monks, what do you think: 'Is form permanent or impermanent?'

aniccaṃ bhante.

Impermanent venerable Sir.

'yaṃ paṇ'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? 'dukkhaṃ, bhante'.

yaṃ	pron	nt.nom.s	which, whoever, whatever, that which
pana-	ind		moreover, and now, but
aniccaṃ	adj	nt.nom.s	impermanent, unstable, unreliable
dukkhaṃ	adj	nt.nom.s	uncomfortable, painful, unpleasant
taṃ	pron	nt.nom.s	that
sukhaṃ	adj	nt.nom.s	easy, comfortable, pleasant, good

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yaṃ paṇ'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?

yaṃ	pron	nt.nom.s	which, whoever, whatever, that which
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pana-	ind		moreover, and now, but
aniccam	adj	nt.nom.s	impermanent, unstable, unreliable
dukkham	adj	nt.nom.s	uncomfortable, painful, unpleasant
vipariṇāma-	noun		change, alteration, lit. completely bending around
dhammaṃ	adj	nt.nom.s	subject to, of nature, of character
kallaṃ	ind		it is suitable (to), it is proper (to), it is fit (for)
nu	ind		? (integration)
taṃ	pron	nt.nom.s	that
samanupassituṃ	verbinf		to see, to regard, to consider
etaṃ	pron	nt.nom.s	this
mama,	pron	1.gen.s	my, mine
eso-	pron	masc.nom.s	this
ahaṃ	pron	1.nom.s	I
asmi,	verb	pr.1.s	I am
eso	pron	masc.nom.s	this
me	pron	1.gen.s	my
attā'ti	noun	masc.nom.s	self

'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'

no h'etaṃ, bhante.

no	ind		not
hi-	ind		indeed, certainly, truly, definitely
etaṃ	pron	nt.nom.s	this

'This is definitely not, venerable Sir.'

taṃ kiṃ maññatha, bhikkhave, vedanā niccā vā aniccā vā'ti?

aniccā bhante.

Monks, what do you think: 'Is feeling permanent or impermanent?'

Impermanent venerable Sir.

yam pan'āniccam dukkham vā taṃ sukham vā'ti?

dukkham bhante.

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yam pan'āniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?

no h'etaṃ bhante.

'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'

'This is definitely not, venerable Sir.'

taṃ kiṃ maññatha, bhikkhave, saññā niccā vā aniccā vā'ti?

aniccā bhante.

Monks, what do you think: 'Is perception permanent or impermanent?'

Impermanent venerable Sir.
yam pan'āniccam dukkham vā taṃ sukham vā'ti?
dukkham bhante.
'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'
'yam pan'āniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.
'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'
taṃ kiṃ maññatha, bhikkhave, saṅkhārā niccā vā aniccā vā'ti?
aniccā bhante.
Monks, what do you think: 'Are volitional formations permanent or impermanent?'
Impermanent venerable Sir.
yam pan'āniccam dukkham vā taṃ sukham vā'ti?
dukkham bhante.
'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'
'yam pan'āniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.
'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'
taṃ kiṃ maññatha, bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?
aniccaṃ bhante.
Monks, what do you think: 'Is conscience permanent or impermanent?'
Impermanent venerable Sir.

yam pan'āniccam dukkham vā taṃ sukham vā'ti?
dukkham bhante.
'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'
'yam pan'āniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.
'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'
'tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atīt'ānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya

daṭṭhabbaṃ.			
tasmā-(t)	ind		therefore
iha	ind		here
bhikkhave	noun	masc.v.s	o monks!
yaṃ	pron	nt.nom.s	whatever
kiñci	pron	nt.nom.s	something , anything
rūpaṃ	noun	nt.nom.s	form, matter
atīta-	adj		past; gone by. (m.), the past
anāgata-	adj		not come yet, the future
paccuppannaṃ	adj	nt.nom.s	existing; present
ajjhataṃ	ind	adv	internally
vā		ind	or
bahiddhā	ind	adv	externally
vā		ind	or
oḷārikaṃ	adj	nt.nom.s	gross; coarse; ample
vā		ind	or
sukhumaṃ	adj	nt.nom.s	subtle; minute; fine; exquisite
vā		ind	or
hīnaṃ	adj	nt.nom.s	low; inferior
vā		ind	or
pañītaṃ	adj	nt.nom.s	excellent; delicious, superior
vā		ind	or
yaṃ	pron	nt.nom.s	whatever
dūre	ind	adv	away from, far away from
santike	ind	adv	in the presence of, near to, nearby
vā		ind	or
sabbhaṃ	adj	nt.nom.s	all; every; whole; entire
rūpaṃ	noun	nt.nom.s	form, matter
na-	ind		not
etaṃ	pron	nt.nom.s	this
mama,	pron	1.gen.s	my, mine
na-	ind		not
eso-	pron	masc.nom.s	this
ahaṃ	pron	1.nom.s	I
asmi,	verb	pr.1.s	I am
na	ind		not
me	pron	1.gen.s	my
eso	pron	masc.nom.s	this
attā'ti	noun	masc.nom.s	self
evaṃ	ind	adv	thus; in this way

etaṃ	pron	nt.nom.s	this
yathābhūtaṃ	ind	adv	as it truly is, in reality, lit. like it has become
sammā-paññāya	noun	fem.ins.s	with correct understanding, with perfect wisdom
daṭṭhabbaṃ	ptp	nt.nom.s	should be regarded, seen as

Therefore, monks, whatever form in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all form should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self".

yā kiñci vedanā atīt'ānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre santike vā, sabbā vedanā — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever feeling in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all feelings should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self".

yā kiñci saññā atīt'ānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre santike vā, sabbā saññā — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever perception in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all perceptions should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self".

yā kiñci saṅkhārā atīt'ānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre santike vā, sabbā saṅkhārā — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever volitional formations in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all volitional formations should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self".

yaṃ kiñci viññāṇaṃ atīt'ānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañitaṃ vā yaṃ dūre santike vā, sabbā viññāṇaṃ — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever consciousness in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all consciousnesses should be seen with perfect wisdom as it truly is - This is not mine, I am not this, this is not my self".

'evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmim'pi nibbindati, vedanāya'pi nibbindati, saññāya'pi nibbindati, saṅkhāresu'pi nibbindati, viññāṇasmim'pi nibbindati. nibbindaṃ virajjati; virāgā vimuccati. vimuttasmim vimuttam'iti ñāṇaṃ hoti

evaṃ	ind	adv	like this
passaṃ	prp	masc.nom.s	seeing
sutavā	noun	masc.nom.s	one who is learned
ariyasāvako	noun	masc.nom.s	disciple of the noble ones
rūpasmim'pi	noun	masc.loc.s	in form

nibbindati	verb	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)
vedanāya'pi	noun	fem.loc.s	in feeling
saññāya'pi	noun	fem.loc.s	in perception
saṅkhāresu'pi	noun	masc.loc.pl	in volitional formations
viññāṇasmim'pi	noun	nt.loc.s	in consciousness
nibbindaṃ	prp	masc.nom.s	being disenchanted (by), being disinterested (in) being disillusioned (by), losing interest (in)
virajjati	verb	pr.3.s	becomes detached, loses interest, becomes dispassionate, gets bored
virāgā	noun	abl.s	from absence of rāga, dispassionateness
vimuccati	v.pass	pr.3.s	is released (from), becomes free (from)
vimuttasmim	pp	masc.loc.s	when freed, liberated, emancipated
vimuttaṃ-	pp	nt.nom.s	freed, liberated, emancipated
īti	ind		this is
ñāṇaṃ	noun	nt.nom.s	knowledge, understanding, insight
hoti	verb	pr.3.s	there is

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional formations, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. When freed, there is the knowledge: 'liberated.'

'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ n'āparaṃ itthattāyā'ti pajānātī'ti.

khīṇā	pp	fem.nom.s	exhausted; wasted
jāti	noun	fem.nom.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished
brahmacariyaṃ,	noun	nt.nom.s	religious life; complete chastity
kataṃ	pp	nt.nom.s	done, worked, made
karaṇīyaṃ	noun	nt.nom.s	duty, obligation, something to be done
n'āparaṃ	adj	nt.nom.s	not another, after, further, next
itthattāyā'ti	n. abstr	nt.dat.s	the present state; this life, this world, such a state
pajānātī'ti	verb	pr.3.s	knows clearly

When liberated, there is understanding 'This is liberated'. He knows clearly: 'Birth is exhausted. The holy life fulfilled. What has to be done – is done. There is nothing further of this life.'

or can be translated as well: ' There is nothing (to do more) for such a (liberated) state'

idam'avoca bhagavā. attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ.			
idamavoca	verb	aor.3.s	he said this
bhagavā	noun	masc.nom.s	Sublime One, Blessed One, Fortunate One the

			Buddha
attamanā	adj	masc.nom.pl	pleased, happy, delighted, satisfied
pañcavaggiyā	adj	masc.nom.pl	belonging to a group of five
bhikkhū	noun	masc.nom.pl	monks
bhagavato	noun	masc.gen.s	of the Buddha
bhāsitaṃ	noun	nt.acc.s	saying, speech, statement, utterance, talk, words lit. what was said
abhinandunṃ	verb	aor.3.pl	they delighted (in), were pleased (with) approved (of), were happy (with)

The Blessed One said this. The group of five bhikkhus were glad and they approved of his words.

imasmiñ'ca pana veyyākaraṇasmimṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣū'ti.

imasmiñ'ca	pron		while this
pana	ind		moreover, and now, but
veyyākaraṇasmimṃ	noun	nt.loc.s	while answer, explanation, exposition
bhaññamāne	prp	nt.loc.s	while being chanted, being preached, being recited
pañcavaggiyānaṃ	adj	masc.gen.pl	of belonging to a group of five
bhikkhūnaṃ	noun	masc.gen.pl	of monks
anupādāya	verb	ger	not holding, not grasping, detaching
āsavehi	noun	masc.abl.pl	from impurities, effluents, taints
cittāni	noun	nt.acc.pl	minds
vimuccimṣū'ti	verb	aor.3.pl	they became free (from), were released (from) were liberated (from)

While this exposition has been preached, minds of monks, belonging to a group of five, became free from taints through not grasping.

Āditta-Pariyāya-Sutta

The Fire Sermon

[SN 35.28]			
evaṃ me sutam ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhimṃ bhikkhusahassena. tatra kho bhagavā bhikkhū āmantesi:			
evaṃ-	ind		thus; in this way
me	pron	masc.ins.s	by me
sutam:	pp	masc.acc.s	heard
ekaṃ	adj	masc.acc.s	one
samayaṃ	noun	masc.acc.s	time; occasion
bhagavā	noun	masc.nom.s	Fortunate One, the Buddha

gayāyaṃ	noun	fem.loc.s	in Gayā
viharati	verb	pr.3.s	stays, abides, dwells, lives
gayāsīse	noun	masc.loc.s	in Gayā's Head
saddhiṃ	ind		together (with), with
bhikkhusahassena	noun	masc.ins.s	with thousand of monks
tatra	ind		there, in that place
kho	ind		indeed
bhagavā	noun	masc.nom.s	the Sublime One, Blessed One, Fortunate One,
bhikkhū	noun	masc.acc.pl	monks, mendicants, lit. beggars
āmantesi	verb	aor.3.s	addressed, said (to)
Thus was heard by me: on one occasion the Fortunate One staying in Gayā in Gayā's Head together with thousand of monks. There the Blessed One addressed monks:			
sabbam bhikkhave ādittam!			
kiñca bhikkhave sabbam ādittam?			
sabbam	pron	nt.nom.s	all, everything
bhikkhave	noun	masc.voc.s	o monks!
ādittam	adj	nt.nom.s	blazing, burning, on fire
kiñca	pron	nt.nom.s	and what?
Monks, everything is burning? And what is everything what is burning?			
cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto. yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.			
cakkhum	noun	nt.nom.s	eye
ādittam	adj	nt.nom.s	blazing, burning, on fire
rūpā	noun	nt.nom.pl	objects of the eye, shapes, sights
cakkhuviññāṇam	noun	nt.nom.s	eye consciousness
cakkhusamphasso	noun	masc.nom.s	contact with the eye
yampidaṃ	idiom		whatever indeed this
cakkhusamphassa-	noun		contact with the eye
paccayā	noun	masc.abl.s	from cause (for), supporting condition (for) precondition (for), prerequisite (for), requirement (for)
uppajjati	verb	pr.3.s	appears, arises, takes place
vedayitam	noun	nt.nom.s	what is felt, experienced
sukham	adj	nt.nom.s	easy, comfortable, pleasant, good
vā	ind		or
dukkham	adj	nt.nom.s	uncomfortable, painful, unpleasant
vā	ind		or
adukkhamasukham	adj	nt.nom.s	neutral, neither unpleasant nor pleasant,

			neither comfortable nor uncomfortable
vā	ind		or
tam'pi	idiom	that too, he too, even that, just that, that very	thing
ādittam	adj	nt.nom.s	blazing, burning, on fire
Eye is burning, shapes are burning, eye consciousness is burning, contact with the eye is burning, whatever arises from contact with the eye as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.			
kena ādittam? rāg'agginā, dos'agginā, moh'agginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi			
kena	pron	masc.ins.s	by what? with what? how?
rāg'agginā	noun	nt.ins.s	with the fire of lust, passion
dos'agginā,	noun	nt.ins.s	with the fire of hate , aversion
moh'agginā	noun	nt.ins.s	with the fire of delusion
jātiyā		noun	f.ins.s with birth, rebirth, conception
jarāya	noun	fem.ins.s	with old age, growing old, decay, ageing
marañena	noun	nt.ins.s	with death
sokehi	noun	masc.ins.s	with grief, sorrow, sadness
paridevehi	noun	masc.ins.s	with mourning, lament, wail, cry
dukkhehi	noun	nt.ins.pl	with discomforts, sufferings, pains
domanassehi	noun	nt.ins.pl	with (mental) sufferings, distresses dissatisfactions
upāyāsehi	noun	masc.ins.pl	with irritations, mental disturbances, mental afflictions, despairs
ādittan'ti	adj	nt.nom.s	blazing, burning, on fire
vadāmi	verb	pr.1.s	I say
Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.			
sotaṃ ādittam, saddā ādittā, sotaviññāṇam ādittam, sotasamphasso āditto, yampidaṃ sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.			
sotaṃ	noun	nt.nom.s	ear
saddā	noun	masc.nom.pl	sounds, noises
sotaviññāṇam	noun	nt.nom.s	ear consciousness
sotasamphasso	noun	masc.nom.s	contact with the ear, auditory experience
Ear is burning, sounds are burning, ear consciousness is burning, contact with the ear is burning, whatever arises from contact with the ear as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.			
kena ādittam? ādittam rāgagginā dosagginā mohagginā, ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi			
Burning with what? Burning with the fire of passion, with the fire of aversion, with the			

fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.

ghānaṃ	noun	nt.nom.s	nose
gandhā	noun	masc.nom.pl	smells, odours
ghānaviññāṇaṃ	noun	nt.nom.s	nose consciousness
ghānasamphasso	noun	masc.nom.s	contact with the nose

Nose is burning, smells are burning, nose consciousness is burning, contact with the nose is burning, whatever arises from contact with the nose as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.

jivhā	noun	fem.nom.s	tongue
rasā	noun	masc.nom.pl	tastes, flavours
jivhāviññāṇaṃ	noun	nt.nom.s	tongue consciousness
jivhāsamphasso	noun	masc.nom.s	contact with the tongue

Tongue is burning, flavours are burning, tongue consciousness is burning, contact with the tongue is burning, whatever arises from contact with the tongue as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ, kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.

kāyo	noun	masc.nom.s	body
phoṭṭhabbā	noun	masc.nom.pl	touches, physical sensations
kāyaviññāṇaṃ	noun	nt.nom.s	body consciousness
kāyasamphasso	noun	masc.nom.s	physical contact

Body is burning, physical sensations are burning, body consciousness is burning, physical contact is burning, whatever arises from physical contact as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena

sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi			
Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.			
mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.			
mano	noun	masc.nom.s	mind
dhammā	noun	masc.nom.pl	mental phenomena, thoughts
manoviññāṇaṃ	noun	nt.nom.s	mind consciousness
manosamphasso	noun	masc.nom.s	contact with the mind
Mind is burning, mental phenomena are burning, mind consciousness is burning, contact with the mind is burning, whatever arises from contact with the mind as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.			
kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi			
Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.			
evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmim'pi nibbindati, rūpesu'pi nibbindati, cakkhuviññāṇe'pi nibbindati, cakkhusamphasse'pi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati			
evaṃ	ind		thus, this, like this, just as, such
passaṃ	prp	masc.nom.s	seeing
sutavā	adj	masc.nom.s	learned, well-studied, educated, initiated
ariyasāvako	noun	masc.nom.s	disciple of the noble ones
cakkhusmim'pi	noun	nt.loc.s	and in the eye
nibbindati	verb	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)
rūpesu'pi	noun	nt.loc.pl	and in matter, material forms
cakkhuviññāṇe'pi	noun	nt.loc.s	and in eye consciousness
cakkhusamphasse'pi	noun	masc.loc.s	and in contact with the eye
yampidaṃ	idiom		whatever indeed this
cakkhusamphassa-	noun		contact with the eye
paccayā	noun	masc.abl.s	from cause (for), supporting condition (for) precondition (for), prerequisite (for), requirement (for)
uppajjati	verb	pr.3.s	appears, arises, takes place
vedayitaṃ	noun	nt.nom.s	what is felt, experienced
sukhaṃ	adj	nt.nom.s	easy, comfortable, pleasant, good

vā	ind		or
dukkhaṃ	adj	nt.nom.s	uncomfortable, painful, unpleasant
vā	ind		or
adukkhamasukhaṃ	adj	nt.nom.s	neutral, neither unpleasant nor pleasant, neither comfortable nor uncomfortable
vā	ind		or
tasmim'pi	pron	masc.loc.s	in that too, even that, just that, that very thing
nibbindati	verb	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)

Seeing thus, well-educated disciple of the noble ones loses interest in the eye, loses interest in material forms, loses interest in the eye consciousness, loses interest in the contact with the eye, whatever arises from contact with the eye as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

sotasmimpi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the ear, loses interest in sounds, loses interest in the ear consciousness, loses interest in the contact with the ear, whatever arises from contact with the ear as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

ghānasmimpi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the nose, loses interest in smells, loses interest in the nose consciousness, loses interest in the contact with the nose, whatever arises from contact with the nose as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the tongue, loses interest in flavours, loses interest in the tongue consciousness, loses interest in the contact with the tongue, whatever arises from contact with the tongue as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

kāyasmimpi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the body, loses interest in physical sensations, loses interest in the body consciousness, loses interest in the physical contact, whatever arises from physical contact as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

manasmimpi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse

pi nibbindati, yampidaṃ manosaṃphassaṃ paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the mind, loses interest in mental phenomena, loses interest in the mind consciousness, loses interest in the contact with the mind, whatever arises from contact with the mind as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

nibbindaṃ virajjati, virāgā vimuccati, vimuttaṃ vimuttaṃ' iti ñāṇaṃ hoti:

nibbindaṃ	prp	masc.nom.s	being disenchanted, being disinterested being disillusioned, losing interest
virajjati	verb	pr.3.s	becomes detached, loses interest, becomes dispassionate, gets bored
virāgā	noun	abl.s	form fading of desire; dispassion; detachment; indifference
vimuccati	v.pass	pr.3.s	is released, becomes free
vimuttaṃ	pp	masc.loc.s	when freed, liberated, emancipated
vimuttaṃ-	pp	nt.nom.s	freed, liberated, emancipated
iti	ind		this is
ñāṇaṃ	noun	nt.nom.s	knowledge, understanding, insight
hoti	verb	pr.3.s	there is

Disenchanted, he becomes dispassionate. Through dispassion, he is released. When freed, there is the knowledge: 'liberated.'

'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ n'āparaṃ itthattāyā'ti pajānātī'ti.

khīṇā	pp	fem.nom.s	exhausted; wasted
jāti	noun	fem.nom.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished; lit. lived
brahmacariyaṃ,	noun	nt.nom.s	spiritual path; spiritual practice; holy life
kataṃ	pp	nt.nom.s	done, worked, made
karaṇīyaṃ	noun	nt.nom.s	duty, obligation, something to be done
n'āparaṃ	adj	nt.nom.s	nothing more; nothing further; not more than that; lit. no another
itthattāyā'ti	noun	nt.dat.s	present state of existence; earthly existence; such an existence; lit. here state
pajānātī'ti	verb	pr.3.s	knows clearly

He knows clearly: 'Birth is exhausted. The holy life fulfilled. What have to be done – is done. There is nothing further than this existence.'

(or) 'There is nothing (to do more) for such a (liberated) state'

idam'avoca bhagavā. attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandaṃ

idamavoca	verb	aor.3.s	he said this
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bhagavā	noun	masc.nom.s	Sublime One, Blessed One, Fortunate One the Buddha
attamanā	adj	masc.nom.pl	pleased, happy, delighted, satisfied
te		pron	m.n.pl those
bhikkhū	noun	masc.nom.pl	monks
bhagavato	noun	masc.gen.s	of the Buddha
bhāsitaṃ	noun	nt.acc.s	saying, speech, statement, utterance, talk, words lit. what was said
abhinandum	verb	aor.3.pl	they delighted (in), were pleased (with) approved (of), were happy (with)

The Blessed One said this. Those bhikkhus were glad and they approved of his words.

imasmiñ'ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimṣū'ti.

imasmiñ'ca	pron		while this
pana	ind		moreover, and now, but
veyyākaraṇasmim	noun	nt.loc.s	while answer, explanation, exposition
bhaññamāne	prp	nt.loc.s	while being chanted, being preached, being recited
tassa	pron	masc.gen.s	of that
bhikkhusahassassa	noun	masc.gen.s	of thousand monks
anupādāya	verb	ger	not holding, not grasping, detaching
āsavehi	noun	masc.abl.pl	from impurities, effluents, taints
cittāni	noun	nt.acc.pl	minds
vimuccimṣū'ti	verb	aor.3.pl	they became free (from), were released (from) were liberated (from)

While this exposition has been preached, minds of those thousand monks became free from taints through not grasping.