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N’atthi me saraṇaṃ aṅṅaṃ,	Saṅgho me saraṇaṃ varaṃ
Etena sacca-vajjena	Hotu teṭṭ jaya-maṅgalaṃ.
Yaṅ kiṅci ratanaṃ loke	Vijjati vividhaṃ puthu
Ratanaṃ Buddha-samaṃ n’atthi	Tasmā sotthī bhavantu teṭṭ.
Yaṅ kiṅci ratanaṃ loke	Vijjati vividhaṃ puthu
Ratanaṃ Dhamma-samaṃ n’atthi	Tasmā sotthī bhavantu teṭṭ.
Yaṅ kiṅci ratanaṃ loke	Vijjati vividhaṃ puthu
Ratanaṃ Saṅgha-samaṃ n’atthi	Tasmā sotthī bhavantu teṭṭ.
Sakkatvā Buddha-ratanaṃ,	Osathaṃ uttamaṃ varaṃ;
Hitam deva-manussānaṃ,	Buddha-tejena sotthinā;
Nassant’upaddavā sabbe,	Dukkhā vūpasamentu teṭṭ.
Sakkatvā Dhamma-ratanaṃ,	Osathaṃ uttamaṃ varaṃ;
Parilāhūpasamanaṃ,	Dhamma-tejena sotthinā;
Nassant’upaddavā sabbe,	Bhayā vūpasamentu teṭṭ.
Sakkatvā Saṅgha-ratanaṃ,	Osathaṃ uttamaṃ varaṃ;
Āhuneyyaṃ pāhuneyyaṃ,	Saṅgha-tejena sotthinā;
Nassant’upaddavā sabbe,	Roga vūpasamentu teṭṭ.
Sabb’ītiyo vivajjantu,	Sabba-rogo vinassatu;
Mā te bhavtv-antarāyo,	Sukhī dīgh’āyuko bhava.
Abhivādana-sīlissa,	Niccaṃ vuḍḍhā’pacāyino;
Cattāro dhammā vaḍḍhanti,	Āyu vaṅṅo sukhaṃ balaṃ.

Āṭānāṭiya Parittam Niṭṭhitam.

I have no other refuge—the Sangha is my excellent refuge,  
With this declaration of truth may you celebrate victory.

Whatever jewel is found in the world, manifest and plentiful,  
It is not equal to the Buddha—therefore may you be blessed.

Whatever jewel is found in the world, manifest and plentiful,  
It is not equal to the Dhamma—therefore may you be blessed.

Whatever jewel is found in the world, manifest and plentiful,  
It is not equal to the Sangha—therefore may you be blessed.

Having revered the Buddha-jewel, the balm supreme, excellent,  
For the good of devas and humans, by the Buddha’s blessed  
power,

May all ills be destroyed, all your sorrows assuaged.

Having revered the Dhamma-jewel, the balm supreme, excellent,  
Suppressing fever, by the Dhamma’s blessed power,

May all ills be destroyed, all your fears be allayed.

Having revered the Sangha-jewel, the balm supreme, excellent,  
Worthy of gifts, of hospitality, by the Sangha’s blessed power,  
May all ills be destroyed, may all your sickness perish.

May there be no hindrance for you, may you be happy and  
long-lived.

Being one of devout character, respecting the elders,

Four things will increase for you:

long life, beauty, happiness and strength.

~•~

## Dhammacakkappavattana Sutta

*Solo introduction:*

Anuttaram abhisambodhim	Sambujjhitvā Tathāgato
Paṭhamam yaṃ adeseṣi	Dhammacakkaṃ anuttaram
Sammadeva pavattento	Loke appaṭivattiyam
Yatthākkhātā ubho antā	Paṭipatti ca majjhimā
Catūsvāriyasaccesu	Visuddham nāṇadassanam
Desitam dhammarājena	Sammāsambodhikittanam
Nāmena vissutam suttaṃ	Dhammacakkappavattanam
Veyyākaraṇapāthena	Saṅgītantambhaṇāma se.

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment. Here is the perfect turning of the incomparable wheel of truth, inestimable wherever it is expounded in the world. Disclosed here are the two extremes, and the middle way, with the four noble truths and the purified knowledge and vision pointed out by the Lord of Dhamma. Let us chant together this sutta proclaiming the supreme, independent enlightenment that is widely renowned as *The Turning of the Wheel of the Dhamma*.

## Discourse on Setting in Motion the Wheel of the Dhamma

Thus have I heard: Once, the Blessed One was staying in the Deer Park at Isipatana, near Baranasi. There the Blessed One addressed the group of five bhikkhus:

There are two extremes, bhikkhus, which should not be followed by one who has gone forth from the worldly life: sensual indulgence, which is low, coarse, vulgar, ignoble and unprofitable; and self-torment, which is painful, ignoble and unprofitable. Bhikkhus, by avoiding these two extremes the Tathāgata has realised the Middle Way that gives vision and understanding, and leads to peace, higher wisdom, enlightenment and nibbāna.

And what is the middle way realised by the Tathāgata, which gives vision and understanding, and leads to peace, higher wisdom, enlightenment and nibbāna? It is this—the Noble Eightfold Path, namely, right understanding (*sammā diṭṭhi*), right intention (*sammā saṅkappo*) right speech (*sammā vācā*), right action (*sammā kammanto*), right livelihood (*sammā ājīvo*), right effort (*sammā vāyāmo*), right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*). This, bhikkhus, is the middle way realised by the Tathāgata, which gives vision and understanding, and leads to peace, higher wisdom, enlightenment and nibbāna.

Now this, bhikkhus, is the Noble Truth of *dukkha* (unsatisfactoriness): birth is *dukkha*; ageing is *dukkha*; and death is *dukkha*; sorrow, lamentation, pain, grief and despair are *dukkha*; association with the unloved is *dukkha*; separation from the loved is *dukkha*;

Sayane āsane ṭhāne	Gamane cāpi sabbadā.
Sadā sukhena rakkhantu	Buddhā santi-karā tuvaṃ
Tehi tvaṃ rakkhito santo	Mutto sabba-bhayena ca.
Sabba-roga-vinimutto	Sabba-santāpa-vajjito
Sabba-veram-atikkanto	Nibbuto ca tuvaṃ bhava.
Tesaṃ saccena sīlena	Khanti-mettā-balena ca
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
Puratthimasmiṃ disā-bhāge	Santi bhūtā mah'iddhikā
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
Dakkhiṇasmiṃ disā-bhāge	Santi devā mah'iddhikā
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
Pacchimasmasmiṃ disā-bhāge	Santi nāgā mah'iddhikā
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
Uttarasmim disā-bhāge	Santi yakkhā mah'iddhikā
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
Purima-disaṃ Dhataratṭho	Dakkhiṇena Viruḷhako
Pacchimena Virūpakkho	Kuvero uttaraṃ disaṃ.
Cattāro te mahā-rājā	Loka-pālā yasassino
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
Ākāsaṭṭhā ca bhummaṭṭhā	Devā nāgā mah'iddhikā
Te pi tumhe* anurakkhantu	Ārogyena sukhena ca.
N'atthi me saraṇaṃ aññaṃ,	Buddho me saraṇaṃ varaṃ
Etena sacca-vajjena	Hotu te† jaya-maṅgalaṃ
N'atthi me saraṇaṃ aññaṃ,	Dhammo me saraṇaṃ varaṃ
Etena sacca-vajjena	Hotu te† jaya-maṅgalaṃ

If chanting for oneself change: \* to *amhe*; change † to *me*.

Lying, sitting, standing, walking, indeed everywhere,  
May the calm-making Buddhas always protect you with bliss,  
And you, protected by them, freed from all fear,  
Freed from all illness, freed from all torments,  
Having gone beyond hatred, may you attain **Nibbāna**.  
By the truth of these things, by discipline, patience and the  
power of loving-kindness,  
May they guard you in health and happiness.

In the eastern direction are beings of mighty power,  
May they guard you in health and happiness.  
In the southern direction are beings of mighty power,  
May they guard you in health and happiness.  
In the western direction are beings of mighty power,  
May they guard you in health and happiness.  
In the northern direction are beings of mighty power,  
May they guard you in health and happiness.

The east is ruled by **Dhataratṭha**, the south by **Virūḷhaka**,  
The west by **Virūpakkha**, **Kuvera** rules the north,  
These four Great Kings are the far-famed guardians of the world,  
May they guard you in health and happiness.

Devas of the sky and earth, nāgas of mighty power,  
May they guard you in health and happiness.

I have no other refuge—the Buddha is my excellent refuge,  
With this declaration of truth may you celebrate victory.

I have no other refuge—the Dhamma is my excellent refuge,  
With this declaration of truth may you celebrate victory.

## Dhamma-cakkappavattana Sutta

[Evam-me sutam.] Ekam samayam Bhagavā,  
Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho  
Bhagavā pañca-vaggiye bhikkhū āmantesi:

“Dve’me bhikkhave antā pabbajitena na sevitabbā. Yo  
cāyam kāmesu kāma-sukh’allikānuyogo, hīno gammo  
pothujjaniko anariyo anatta-sañhito, yo cāyam atta-  
kilamathānuyogo, dukkho anariyo anatta-sañhito.  
Ete’te bhikkhave ubho ante anupagamma, majjhimā  
paṭipadā Tathāgatena abhi-sambuddhā, cakkhu-karaṇī  
ñāṇa-karaṇī upasamāya abhiññāya sambodhāya  
nibbānāya saṁvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena  
abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya  
abhiññāya sam-bodhāya nibbānāya saṁvattati? Ayam-  
eva ariyo aṭṭh’āṅgiko maggo, seyyathīdam, sammā-diṭṭhi  
sammā-saṅkappo, sammā-vācā sammā-kammanto  
sammā-ājīvo, sammā-vāyāmo sammā-sati sammā-  
samādhi. Ayam kho sā bhikkhave majjhimā paṭipadā  
Tathāgatena abhisambuddhā, cakkhu-karaṇī  
ñāṇa-karaṇī upasamāya abhiññāya sam-bodhāya  
nibbānāya saṁvattati.

Idam kho pana bhikkhave dukkham ariya-saccam: Jāti  
pi dukkhā jarā pi dukkhā maraṇam pi dukkham, soka-  
parideva-dukkha-domanass’upāyāsā pi dukkhā, appiyehi  
sampayogo dukkho, piyehi vippayogo dukkho,

not attaining one's wishes is *dukkha*; in brief, the five categories of the grasping mind\* are *dukkha*.

Now this, bhikkhus, is the noble truth of the origin of *dukkha*: it is the craving that conditions renewal of being, which is accompanied by passionate pleasure, and takes delight in this and that object: namely, sensual craving; craving to become; craving for annihilation. Now this, bhikkhus, is the noble truth of the cessation of *dukkha*: it is the complete and passionless cessation of that craving; giving it up, abandoning it, being released and detached from it. Now this, bhikkhus, is the noble truth of the way leading to the cessation of *dukkha*: it is this—the noble eightfold path, namely: right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

1. (i) With the thought: “This is the noble truth of *dukkha*,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) With the thought: “This is the noble truth of *dukkha*, and this has to be understood,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

(iii) With the thought: “This is the noble truth of *dukkha*, and this *dukkha* has been understood,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

2. (i) With the thought: “This is the noble truth of the source of *dukkha*,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) With the thought: “This is the noble truth of the source of *dukkha*, and this source has to be abandoned,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

\*Form (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhārā*), consciousness (*viññāṇa*).

Padumo loka-pajjoto	Nārado vara-sārathī
Padum'uttaro satta-sāro	Sumedho appaṭṭipuggalo.
Sujāto sabba-lok'aggo	Piya-dassī nar'āsabho
Attha-dassī kāruṇiko	Dhamma-dassī tamo-nudo.
Siddhattho asamo loke	Tisso ca vadataṃ varo
Pusso ca varado Buddho	Vipassī ca anūpamo.
Sikhī sabba-hito satthā	Vessabhū sukha-dāyako
Kakusandho sattha-vāho	Konāgamano raṇaṇ-jaho.
Kassapo siri-sampanno	Gotamo sakyapuṅgavo.
Ete c'aññe ca Sambuddhā	Aneka-sata-koṭayo
Sabbe Buddhā asama-samā	Sabbe Buddhā mah'iddhikā.
Sabbe dasa-balūpetā	Vesārajeh'upāgatā
Sabbe te paṭijānanti	Āsabhaṅṭhānam'uttamaṃ.
Sīha-nādaṃ nadant'ete	Parisāsu visāradā
Brahma-cakkaṃ pavattenti	Loke appaṭṭivattiyam.
Upeṭā Buddha-dhammehi	Aṭṭhārasahi nāyakā
Dvattimsa-lakkhaṇūpetā	Sītyānubyañjanā-dharā.
Byāmapabhāya suppabhā	Sabbe te muni-kuñjarā
Buddhā sabbañ-ñuno ete	Sabbe khīṇ'āsavā jinā.
Mahappabhā mahā-tejā	Mahā-paññā mahabbalā
Mahā-kāruṇikā dhīrā	Sabbesānaṃ sukhā-vahā.
Dīpā nāthā paṭiṭṭhā ca	Tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mah'assāsā	Saraṇā ca hitesino.
Sadevakassa lokassa	Sabbe ete parāyanā
Tesāhaṃ sirasā pāde	Vandāmi puris'uttame.
Vacasā manasā c'eva	Vandāmi'ete Tathāgate

**Padumo**, light of the world, **Nārado**, true charioteer,  
**Padumuttaro**, the perfect being, **Sumedho**, without compare,  
**Sujāto**, peak of all the world, **Piyadassī**, great among humans,  
**Atthadassī**, the compassionate, **Dhammadassī**, dispeller of  
darkness,  
**Siddhatto**, incomparable in the world, **Tisso**, excellent in  
speech,  
**Pusso** Buddha, giver of the best, **Vipassī**, without equal,  
**Sikhī**, the all-benefiting teacher, **Vessabhū**, the giver of bliss,  
**Kakusandho**, the caravan leader, **Konāgamano**, who turns  
away from turbulent passions,  
**Kassapo**, abounding in glory, **Gotamo**, leader of the Sakyans.  
These and other Supreme Buddhas, many hundred thousands,  
All Buddhas, peerless, of mighty power,  
All endowed with ten powers, having attained perfect confi-  
dence,  
All hold the leading supreme position,  
They roar the lion’s roar with confidence in the assemblies,  
They turn the excellent wheel that cannot be turned back,  
Leaders endowed with the 18 Buddha attributes,  
Bearers of the 32 marks and 80 minor marks,  
With a six-foot halo shining bright, all these chiefs among sages,  
These all-knowing Buddhas, all Arahants, conquerors,  
Of great light, ardour, wisdom and power,  
With great compassion, wise bringers of bliss to all,  
Lamps, guides, supports, shelters, and protectors of beings,  
Comforting kinsmen on the way, protectors and well-wishers,  
All the highest peak of this world with its devas,  
Them I salute, highest of beings, with my head at their feet,  
With voice and heart alike I salute these Tathāgatas,

yam-p’icchaṃ na labhati tam pi dukkhaṃ, saṅkhittena  
pañc’upādānakkhandhā dukkhā. Idaṃ kho pana bhikkhave  
dukkha-samudayo ariya-saccaṃ: Yā’yam taṇhā  
ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī,  
seyyathīdaṃ, kāma-taṇhā bhava-taṇhā vibhava-taṇhā.  
Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ:  
Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo paṭi-  
nissaggo mutti anālayo. Idaṃ kho pana bhikkhave dukkha-  
nirodha-gāminī-paṭipadā ariya-saccaṃ: ayam-eva ariyo  
aṭṭh’aṅgiko maggo, seyyathīdaṃ, sammā-diṭṭhi  
sammā-saṅkappo, sammā-vācā sammā-kammanto  
sammā-ājīvo, sammā-vāyāmo sammā-sati sammā-samādhi.

[Idaṃ dukkhaṃ] ariya-saccan-ti me bhikkhave, pubbe  
ananussutesu dhammesu, cakkhuṃ udapādi ñāṇaṃ  
udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam  
kho pan’idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan- ti me  
bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ  
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko  
udapādi. Tam kho pan’idaṃ dukkhaṃ ariya-saccaṃ  
pariññātan-ti me bhikkhave, pubbe ananussutesu  
dhammesu, cakkhuṃ udapādi ñāṇaṃ udapādi paññā  
udapādi vijjā udapādi āloko udapādi.

Idaṃ dukkha-samudayo ariya-saccan-ti me bhikkhave,  
pubbe ananussutesu dhammesu, cakkhuṃ udapādi ñāṇaṃ  
udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam  
kho pan’idaṃ dukkha-samudayo ariya-saccaṃ pahātabban-  
ti me bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ  
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko

(iii) With the thought: “This is the noble truth of the source of *dukkha*, and this source of *dukkha* has been abandoned,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

3. (i) With the thought: “This is the noble truth of the cessation of *dukkha*,” there arose in me vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) With the thought: “This is the noble truth of the cessation of *dukkha*, and this cessation of *dukkha* has to be realised,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(iii) With the thought: “This is the noble truth of the cessation of *dukkha*, and this cessation of *dukkha* has been realised,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

4. (i) With the thought: “This is the noble truth of the way leading to the cessation of *dukkha*,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) With the thought: “This is the noble truth of the way leading to the cessation of *dukkha*, and this way has to be developed,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(iii) With the thought: “This is the noble truth of the way leading to the cessation of *dukkha*, and this way has been developed,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

So long, bhikkhus, as my knowledge and vision of reality regarding these four noble truths, in these three phases—these twelve aspects—was not fully clear to me,

*Solo Introduction:*

Appasannehi nāthassa	Sāsane sādhu-sammate
Amanussehi caṇḍehi	Sadā kibbi-sakāribhi
Parisānañ-ca tassanna-	-m-ahimsāya ca guttiyā
Yan-desesi mahā-vīro	Parittan-tam-bhaṇāma se.

## Āṭānāṭiya Parittam

[Vipassissa nam’atthu,]	Cakkhumantassa sirīmato;
Sikhissa pi nam’atthu,	Sabba-bhūtānukampino.
Vessabhussa nam’atthu,	Nhātakassa tapassino;
Nam’atthu Kakusandhassa,	Māra-senappamaddino,
Konāgamanassa nam’atthu,	Brāhmaṇassa vusīmato;
Kassapassa nam’atthu,	Vippamuttassa sabbadhi.
Aṅgīrasassa nam’atthu,	Sakya-puttassa sirīmato;
Yo imaṃ dhammam-adesesi,	Sabba-dukkhāpanūdanam.
Ye cāpi nibbutā loke,	Yathā-bhūtam vipassisum;
Te janā apisuṇā,	Mahantā vīta-sāradā.
Hitaṃ deva-manussānam,	Yaṃ namassanti Gotamaṃ;
Vijjā-caraṇa-sampannam,	Mahantaṃ vīta-sāradaṃ.
Vijjā-caraṇa-sampannam,	Buddham vandāma Gotaman-ti.
[Namo me sabba buddhānam]	Uppannānam mahesinaṃ
Taṇhañ-karo mahā-vīro	Medhañ-karo mahā-yaso.
Saraṇañ-karo loka-hito	Dīpañ-karo jutin-dharo
Koṇḍañño jana-pāmokkho	Maṅgalo puris’āsabho.
Sumano sumano dhīro	Revato rati-vaḍḍhano
Sobhito guṇa-sampanno	Anoma-dassī jan’uttamo.



*Solo Introduction:*

We will now recite the discourse given by the Great Hero  
(The Buddha),

As a protection for virtue-loving human beings,

Against harm from all evil-doing, malevolent non-humans

Who are displeased with the Buddha’s Teachings.

## The Āṭānāṭiya Protection (‘The Twenty-Eight Buddhas’)

Praise be to **Vipassī**, possessed of vision and glory,  
Praise be to **Sikhī** too, sympathetic to all beings,  
Praise be to **Vessabhu**, cleansed of stains, and of ardent ways,  
Praise be to **Konāgamana**, true Brahmin reached to perfection,  
Praise be to **Kassapa**, in every way set free,  
Praise be to **Āṅgīrasa**, the glorious son of the Sakyas,  
He who taught this Dhamma for dispelling all *dukkha*.

All of them quenched of passion for the world by clearly seeing it  
as it truly is,

They, of gentle speech, mighty ones of ripe wisdom.

Praise be to **Gotama** who is for the benefit of devas and humans,  
Perfect in knowledge and conduct; mighty one of ripe wisdom,  
Perfect in knowledge and conduct; we revere the Buddha  
Gotama.

I pay homage to all the Buddhas who have arisen, great sages,

**Taṇhaṅkara** the great hero, **Medhaṅkara** of great renown,  
**Saranaṅkara** the world-benefitter, **Dīpaṅkara** the resplendent,  
**Koṇḍañño**, liberator of the people, **Maṅgalo**, a leader among  
men,

**Sumano**, glad and wise, **Revato**, increaser of joy,  
**Sobhito**, abounding in merit, **Anomadassī**, highest of people,

udapādi. Taṃ kho pan’idaṃ dukkha-samudayo ariya-  
saccam pahīnan-ti me bhikkhave, pubbe ananussutesu  
dhammesu, cakkhum udapādi ñāṇam udapādi paññā  
udapādi vijjā udapādi āloko udapādi.

Idaṃ dukkha-nirodho ariya-saccan-ti me bhikkhave, pubbe  
ananussutesu dhammesu, cakkhum udapādi ñāṇam  
udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ  
kho pan’idaṃ dukkha-nirodho ariya-saccam  
sacchikātabban-ti me bhikkhave, pubbe ananussutesu  
dhammesu, cakkhum udapādi ñāṇam udapādi paññā  
udapādi vijjā udapādi āloko udapādi. Taṃ kho pan’idaṃ  
dukkha-nirodho ariya-saccam sacchikatan-ti me  
bhikkhave, pubbe ananussutesu dhammesu, cakkhum  
udapādi ñāṇam udapādi paññā udapādi vijjā udapādi  
āloko udapādi.

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccan-ti me  
bhikkhave, pubbe ananussutesu dhammesu, cakkhum  
udapādi ñāṇam udapādi paññā udapādi vijjā udapādi  
āloko udapādi. Taṃ kho pan’idaṃ dukkha-nirodha-  
gāminī-paṭipadā ariya-saccam bhāvetabban-ti me  
bhikkhave, pubbe ananussutesu dhammesu, cakkhum  
udapādi ñāṇam udapādi paññā udapādi vijjā udapādi  
āloko udapādi. Taṃ kho pan’idaṃ dukkha-nirodha-  
gāminī-paṭipadā ariya-saccam bhāvitan-ti me bhikkhave,  
pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam  
udapādi paññā udapādi vijjā udapādi āloko udapādi.

[Yāva-kīvañ-ca me bhikkhave] imesu catūsu ariya-saccesu,  
evan-ti-parivaṭṭam dvā-das’ākāram yathā-bhūtam

I did not declare the realisation of incomparable, perfect enlightenment to the world with its Devas, Māras and Brahmas, and to the mass of beings with its Gods and Humans. But when, bhikkhus, my knowledge and vision of reality regarding these four noble truths in three phases—these twelve aspects—was fully clear to me, I declared the realisation of incomparable, perfect enlightenment to the world with its Devas, Māras and Brahmas, and to the mass of beings with its Gods and humans. Moreover, the knowledge and vision arose in me: “Unshakeable is my deliverance. This is the last birth. Now there is no more becoming for me.”

This is what the Blessed One said. The group of five bhikkhus were glad at heart and approved of the words of the Blessed One. Now during this discourse, the passionless, pure seeing of the truth appeared to the Venerable Kondañña: everything that has the characteristic of arising has the characteristic of ceasing.

When the Wheel of Dhamma had thus been set rolling by the Blessed One, the Devas of the earth raised the cry: “In the Deer Park at Isipatana, near Baranasi, the unsurpassed Wheel of Dhamma has been set rolling by the Blessed One, and no recluse, Deva, Māra, Brahma, or other being in the world can stop it.” The Deva-kings of the four quarters, hearing the cry of the Devas of the earth, also raised the cry; the Devas of the Thirty-Three, hearing the cry of the Deva-kings of the four quarters, also raised the cry;

uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkham-asukhaṃ vā, tasmim̐ pi nibbindati.

Jivhāya pi nibbindati. Rasesu pi nibbindati.

Jivhā-viññāṇe pi nibbindati. Jivhā-samphasse pi  
nibbindati. Yam-p’idaṃ jivhā-samphassa- paccayā  
uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkham-asukhaṃ vā, tasmim̐ pi nibbindati.

Kāyasmim̐ pi nibbindati. Phoṭṭhabbesu pi nibbindati.

Kāya-viññāṇe pi nibbindati. Kāya-samphasse pi  
nibbindati. Yam-p’idaṃ kāya-samphassa-paccayā  
uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkham-asukhaṃ vā, tasmim̐ pi nibbindati.

Manasmim̐ pi nibbindati. Dhammesu pi nibbindati.

Mano-viññāṇe pi nibbindati. Mano-samphasse pi  
nibbindati. Yam-p’idaṃ mano-samphassa-paccayā  
uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā  
adukkham-asukhaṃ vā, tasmim̐ pi nibbindati.

Nibbindaṃ virajjati. Virāgā vimuccati. Vimuttasmim̐  
vimuttam-iti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ,  
nāparaṃ itthattāyā-ti’ pajānātī-ti.”

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato  
bhāsitaṃ abhinandun̐. Imasmiñ-ca pana  
veyyākaraṇasmim̐ bhaññamāne, tassa bhikkhu-  
sahassassa anupādāya, āsavehi cittāni vimuccim̐sū-ti.

Āditta-pariyāya Sutta Niṭṭhitaṃ.

impressions received by the nose; no longer fascinated by the tongue, by tastes, by tongue-consciousness by impressions received by the tongue, or by whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, that arises conditioned by impressions received by the tongue; no longer fascinated by the mind, by the things of the mind, by mind-consciousness, by impressions received by the mind, or by whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, that arises conditioned by impressions received by the mind.

With the ending of fascination there is dispassion; having abandoned passion, there is liberation; and with liberation there is the realisation of freedom. The understanding arises: “Birth is exhausted, and the Holy Life has been lived out; what is to be done is done, there is no more of this to come.”

This is what the Blessed One said. The bhikkhus were glad and approved of his words. Now, during this discourse the hearts of those thousand bhikkhus were liberated from taints through clinging no more.

Here ends The Fire Sermon

ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n’eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ sammā-sambodhiṃ abhi-sambuddho paccaññāsim. Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, evan-ti-parivaṭṭaṃ dvā-das’ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim, ñāṇañ-ca pana me dassanaṃ udapādi: akuppā me vimutti, ayam-antimā jāti, n’atthi dāni punabbhavo-ti.” Idam-avoca Bhagavā. Attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ. Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne, Āyasmato Koṇḍaññaṃ virajāṃ vīta-malaṃ dhamma-cakkhuṃ udapādi. Yaṅ-kiñci samudaya-dhammaṃ sabbaṅ-taṃ nirodha-dhammaṅ-ti.

[Pavattite ca Bhagavatā] dhamma-cakke, bhummā devā saddam-anussāvesuṃ: “Etam-Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti.” Bhummaṇaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddam-anussāvesuṃ. Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddam-anussāvesuṃ. Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddam-anussāvesuṃ. Yāmānaṃ devānaṃ

the Yāma Devas, hearing the cry of the Devas of the Thirty-Three, also raised the cry; the Devas of Delight, hearing the cry of the Yāma Devas, also raised the cry; the Devas of Creativity, hearing the cry of the Devas of Delight, also raised the cry; the Devas Who Delight in the Work of Other Devas, hearing the cry of the Devas of Creativity, also raised the cry; the Devas attendant on the Brahma Gods, hearing the cry of the Devas Who Delight in the Work of Other Devas, also raised the cry: “In the Deer Park at Isipatana, near Baranasi, the unsurpassed Wheel of Dhamma has been set rolling by the Blessed One, and no recluse, Deva, Mara, Brahma, or other being in the world can stop it.”

Thus in a moment, in a flash, at that very hour, word of the turning of the Wheel of Dhamma soared up to the realm of the Brahma Gods and this ten-thousandfold world system shook and rocked and quaked; and a boundless, sublime radiance surpassing the glory of the Devas appeared on earth. Then the Blessed One made the utterance: “Truly, Kondañña has understood, Kondañña has understood.”

Thus it was that Venerable Kondañña got the name, ‘Kondañña-who-understands.’

Here ends the Discourse on  
Setting in Motion the Wheel of the Dhamma

Kena ādittam? Ādittam rāg’agginā dos’agginā  
moh’agginā, ādittam jātiyā jarā-maraṇena, sokehi  
paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti  
vadāmi.

Mano āditto. Dhammā ādittā. Mano-viññāṇam ādittam.  
Mano-samphasso āditto. Yam-p’idaṃ mano-  
samphassa-paccayā uppajjati vedayitam, sukham vā  
dukkham vā adukkham-asukham vā, tam-pi ādittam.

Kena ādittam? Ādittam rāg’agginā dos’agginā  
moh’agginā, ādittam jātiyā jarā-maraṇena, sokehi  
paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti  
vadāmi.

[Evaṃ passam bhikkhave] sutavā ariya-sāvako,  
cakkhusmiṃ pi nibbindati. Rūpesu pi nibbindati.  
Cakkhu-viññāṇe pi nibbindati. Cakkhu-samphasse pi  
nibbindati. Yam-p’idaṃ cakkhu-samphassa-paccayā  
uppajjati vedayitam, sukham vā dukkham vā  
adukkham-asukham vā, tasmim pi nibbindati.

Sotasmim pi nibbindati. Saddesu pi nibbindati.  
Sota-viññāṇe pi nibbindati. Sota-samphasse pi  
nibbindati. Yam-p’idaṃ sota-samphassa-paccayā  
uppajjati vedayitam, sukham vā dukkham vā  
adukkham-asukham vā, tasmim pi nibbindati.

Ghānasmim pi nibbindati. Gandhesu pi nibbindati.  
Ghāna-viññāṇe pi nibbindati. Ghāna-samphasse pi  
nibbindati. Yam-p’idaṃ ghāna-samphassa-paccayā

Burning with what? Burning with the fire of greed, with the fire of aversion, with the fire of delusion; it is burning with birth, ageing, sorrow, grief and despair, I declare.

The mind is burning, the things of the mind are burning, mind-consciousness is burning, impressions received by the mind are burning, and whatever feeling, pleasant, unpleasant or neither-pleasant-nor-unpleasant, conditioned by impressions received by the mind, that too is burning. Burning with what? Burning with the fire of greed, with the fire of aversion, with the fire of delusion; it is burning with birth, ageing, sorrow, grief and despair, I declare.

Bhikkhus, a Noble Disciple who has listened well, sees this, and is no longer fascinated by the eye, by forms, by eye-consciousness, by impressions received by the eye, or by whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, that arises conditioned by impressions received by the eye; no longer fascinated by the ear, by sounds, by ear-consciousness, by impressions received by the ear, or by whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, that arises conditioned by impressions received by the ear; no longer fascinated by the nose, by odours, by olfactory-consciousness, by impressions received by the nose, or by whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, that arises conditioned by

saddam sutvā, Tusitā devā saddam-anussāvesum.  
Tusitānam devānam saddam sutvā, Nimmāna-ratī devā saddam-anussāvesum. Nimmāna-ratīnam devānam saddam sutvā, Para-nimmita-vasa-vattī devā saddam-anussāvesum. Para-nimmita-vasa-vattīnam devānam saddam sutvā, Brahma-kāyikā devā saddam-anussāvesum: “Etam-Bhagavatā Bārāṇasiyam Isipatane Migadāye anuttaram dhamma-cakkaṃ pavattitam, appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti.”

Iti-ha tena khaṇena tena muhuttana, yāva brahma-lokā saddo abbhuggacchi. Ayañ-ca dasa-sahassī loka-dhātu, saṅkampi sampakampi sampavedhi. Appamāṇo ca oḷāro obhāso loke pātur-ahosi, atikkamm’eva devānam dev’ānubhāvam.

Atha kho Bhagavā udānam udānesi: “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño-ti.” Iti-h’idaṃ āyasmato Koṇḍaññassa, Aññā-koṇḍañño’tv-eva nāmaṃ, ahosī-ti.

Dhamma-cakkappavattana Suttam Niṭṭhitam.

## Anatta-lakkhaṇa Sutta

### Solo Introduction:

All beings should take pains to understand the characteristic of *anattā*—non-self—which provides matchless deliverance from self-belief and self-perception as taught by the supreme Buddha. This teaching is for the perfect comprehension of meditators of perceived truths, for the development of perfect knowledge of these perceived phenomena, and for the investigation with understanding of all defiled mind-moments. The consequence of this is total deliverance, and desirous of bringing this teaching out with its great benefit, let us now recite this sutta.

## The Discourse on the Characteristic of Non-self

Thus have I heard: Once the Blessed One was staying in the Deer Park at Isipatana, near Baranasi. There the Blessed One addressed the group of five bhikkhus:

Bhikkhus, form is not self. If form were self, then this form would not tend to affliction, and one could say of form: “Let my form be thus, let my form be not thus.” Indeed, bhikkhus, it is since form is not self that it leads to affliction, and none can have it of form: “Let my form be thus, let my form be not thus.”

Bhikkhus, feelings are not self. If feelings were self, then feelings would not tend to affliction, and one could say of feelings:

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

Kena ādittaṃ? Ādittaṃ rāg’agginā dos’agginā moh’agginā, ādittaṃ jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Ghānaṃ ādittaṃ. Gandhā ādittā. Ghāna- viññāṇaṃ ādittaṃ. Ghāna-samphasso āditto. Yam-p’idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ? Ādittaṃ rāg’agginā dos’agginā moh’agginā, ādittaṃ jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Jivhā ādittā. Rasā ādittā. Jivhā-viññāṇaṃ ādittaṃ.

Jivhā-samphasso āditto. Yam-p’idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ.

Kena ādittaṃ? Ādittaṃ rāg’agginā dos’agginā moh’agginā, ādittaṃ jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Kāyo āditto. Phoṭṭhabbā ādittā. Kāya- viññāṇaṃ ādittaṃ. Kāya-samphasso āditto. Yam-p’idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam-pi ādittaṃ.

and whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, conditioned by impressions received by the ear, that too is burning. Burning with what? Burning with the fire of greed, with the fire of aversion, with the fire of delusion; it is burning with birth, ageing, sorrow, grief and despair, I declare.

The nose is burning, odours are burning, olfactory-consciousness is burning, impressions received by the nose are burning, and whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, conditioned by impressions received by the nose, that too is burning. Burning with what? Burning with the fire of greed, with the fire of aversion, with the fire of delusion; it is burning with birth, ageing, sorrow, grief and despair, I declare.

The tongue is burning, tastes are burning, taste-consciousness is burning, impressions received by the tongue are burning, and whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, conditioned by impressions received by the tongue, that too is burning. Burning with what? Burning with the fire of greed, with the fire of aversion, with the fire of delusion; it is burning with birth, ageing, sorrow, grief and despair, I declare.

The body is burning, tactile objects are burning, body-consciousness is burning, impressions received by the body are burning, and whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, conditioned by impressions received by the body, that too is burning.

## Anatta-lakkhaṇa Sutta

*Solo Introduction:*

Yantaṃ sattehi dukkhena	Ñeyyaṃ anattalakkhaṇaṃ
Attavādāttasaññānaṃ	Sammadeva vimocanaṃ
Sambuddho taṃ pakāsesi	Diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya	Bhāvetuṃ ñāṇamuttamaṃ
Yantesaṃ diṭṭhadhammaṇaṃ	Ñāṇenuaparikkhataṃ
Sabbāsavehi cittāni	Vimuccimsu asesato
Tathā ñāṇānusārena	Sāsaṇaṃ kātumicchataṃ
Sādhūnaṃ atthasiddhatthaṃ	Taṃ suttantaṃ bhaṇāma se.

## Anatta-lakkhaṇa Sutta

[Evam-me sutāṃ.] Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

“Rūpaṃ bhikkhave anattā. Rūpañ-ca h’idaṃ bhikkhave attā abhaviṣṣa, na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī-ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe: evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī-ti.

Vedanā anattā. Vedanā ca h’idaṃ bhikkhave attā abhaviṣṣa, na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣī-ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati. Na ca labbhati

“Let my feelings be thus, let my feelings be not thus.”  
Indeed, bhikkhus, it is since feelings are not self that they lead to affliction, and none can have it of feelings: “Let my feelings be thus, let my feelings be not thus.”

Bhikkhus, perception is not self. If perception were self, then perception would not tend to affliction, and one could say of perception: “Let perception be thus, let perception be not thus.” Indeed, bhikkhus, it is since perception is not self that it leads to affliction, and none can have it of perception: “Let perception be thus, let it not be thus.”

Bhikkhus, mental formations are not self. If mental formations were self, then mental formations would not tend to affliction, and one could say of mental formations: “Let my mental formations be thus, let my mental formations be not thus.” Indeed, bhikkhus, it is since mental formations are not self that they lead to affliction, and none can have it of mental formations: “Let my mental formations be thus, let my mental formations be not thus.”

Bhikkhus, consciousness is not self. If consciousness were self, then consciousness would not tend to affliction, and one could say of consciousness: “Let my consciousness be thus, let my consciousness not be thus.” Indeed, bhikkhus, it is since consciousness is not self that it leads to affliction, and none can have it of consciousness: “Let my consciousness be thus, let my consciousness not be thus.”

What do you think, bhikkhus, is form permanent or impermanent? “Impermanent, Venerable Sir.”

That which is impermanent, is it satisfactory or unsatisfactory? “Unsatisfactory, Venerable Sir.”

*Solo Introduction:*

Veneyyadamanopāye	Sabbaso pāramiṃ gato
Amoghavacano Buddho	Abhiññāyānusāsako
Ciṇṇānurūpato cāpi	Dhammena vinayaṃ pajamā
Ciṇṇāggipāricariyānam	Sambojjhārahayoginam
Yamādittapariyāyam	Desayanto manoharam
Te sotāro vimocesi	Asekkhāya vimuttiyā
Tathevopaparikkhāya	Viññānam sotumicchataṃ
Dukkhatālakkaṇopāyam	Taṃ suttantaṃ bhaṇāma se.

## Āditta-pariyāya Sutta

[Evam-me sutam.] Ekaṃ samayaṃ Bhagavā, Gayāyam viharati gayāsīse, saddhiṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi:

“Sabbam bhikkhave ādittam. Kiñ-ca bhikkhave sabbam ādittam? Cakkhum bhikkhave ādittam. Rūpā ādittā. Cakkhu-viññānam ādittam. Cakkhu-samphasso āditto. Yam-p’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā, tam-pi ādittam.

Kena ādittam? Ādittam rāg’agginā dos’agginā moh’agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

Sotaṃ ādittam. Saddā ādittā. Sota-viññānam ādittam. Sota-samphasso āditto.



## Āditta-pariyāya Sutta

### *Solo Introduction:*

With his skill in training the trainable, the All-transcendent Buddha, clear speaker, teacher of highest knowledge, he who expounds the Dhamma and Vinaya (training) that is fitting and worthy to the people, teaching this delightful fire-parable to meditators of highest skill has liberated those who listen with the liberation that needs no further training, through the true investigation of the wise and attentive. Let us recite this Sutta displaying the characteristics of *dukkha*.

## The Fire Sermon

Thus have I heard: Once the Blessed One was staying near Gaya, on Gaya Head, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus:

Bhikkhus, all things are burning. And what, bhikkhus, are all the things that are burning? The eye is burning, forms are burning, eye-consciousness is burning, impressions received by the eye are burning, and whatever feeling, pleasant, unpleasant, or neither-pleasant-nor-unpleasant, conditioned by impressions received by the eye, that too is burning. Burning with what? Burning with the fire of greed, with the fire of aversion, with the fire of delusion; it is burning with birth, ageing, sorrow, grief and despair, I declare.

The ear is burning, sounds are burning, ear-consciousness is burning, impressions received by the ear are burning,

vedanāya: evaṃ me vedanā hotu evaṃ me vedanā mā ahoṣī-ti.

Saññā anattā. Saññā ca h'idaṃ bhikkhave attā abhaviṣṣa, na-y-idaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya, evaṃ me saññā hotu evaṃ me saññā mā ahoṣī-ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya, evaṃ me saññā hotu evaṃ me saññā mā ahoṣī-ti.

Saṅkhārā anattā. Saṅkhārā ca h'idaṃ bhikkhave attā abhaviṣṣaṃsu, na-y-idaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu: evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā ahesun-ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti. Na ca labbhati saṅkhāresu: evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā ahesun-ti.

Viññāṇaṃ anattā. Viññāṇaṃ-ca h'idaṃ bhikkhave attā abhaviṣṣa, na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe: evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣī-ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe: evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣī-ti.

[Taṃ kiṃ maññatha bhikkhave,] rūpaṃ niccaṃ vā aniccaṃ vā-ti?"

“Aniccaṃ bhante.”

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā-ti?"

“Dukkhaṃ bhante.”

That which is impermanent, unsatisfactory, subject to change, can it rightly be regarded thus: “This is mine, this am I, this is my (true) self?” “No, Venerable Sir.”

What do you think, bhikkhus, is feeling permanent or impermanent? “Impermanent, Venerable Sir.”

That which is impermanent, is it satisfactory or unsatisfactory? “Unsatisfactory, Venerable Sir.”

That which is impermanent, unsatisfactory, subject to change, can it rightly be regarded thus: “This is mine, this am I, this is my (true) self?” “No, Venerable Sir.”

What do you think, bhikkhus, is perception permanent or impermanent? “Impermanent, Venerable Sir.”

That which is impermanent, is it satisfactory or unsatisfactory? “Unsatisfactory, Venerable Sir.”

That which is impermanent, unsatisfactory, subject to change, can it rightly be regarded thus: “This is mine, this am I, this is my (true) self?” “No, Venerable Sir.”

What do you think, bhikkhus, are mental formations permanent or impermanent? “Impermanent, Venerable Sir.”

That which is impermanent, is it satisfactory or unsatisfactory? “Unsatisfactory, Venerable Sir.”

That which is impermanent, unsatisfactory, subject to change, can it rightly be regarded thus: “This is mine, this am I, this is my (true) self?” “No, Venerable Sir.”

Ye keci saṅkhārā atītānāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā, sabbe saṅkhārā, n’etaṃ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṅ-kiñci viññāṇaṃ atītānāgata-paccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṅ-dūre santike vā, sabbaṃ viññāṇaṃ, n’etaṃ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evam passāṃ bhikkhave sutavā ariya-sāvako, rūpasmiṃ pi nibbindati. Vedanāya pi nibbindati. Saññāya pi nibbindati. Saṅkhāresu pi nibbindati. Viññāṇasmiṃ pi nibbindati. Nibbindaṃ virajjati. Virāgā vimuccati. Vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā-ti’ pajānātī-ti.”

Idam-avoca Bhagavā. Attamaṇā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandum. Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne, pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya, āsavehi cittāni vimuccimsū-ti.

Anatta-lakkhaṇa Suttaṃ Niṭṭhitaṃ.

Similarly, whatever are mental formations, past, future or presently arisen, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near, should be seen with right understanding thus: “This is not mine, this am I not, this is not my self.”

Similarly, whatever is consciousness, past, future or presently arisen, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near, should be seen with right understanding thus: “This is not mine, this am I not, this is not my self.”

Bhikkhus, a wise Noble Disciple who has listened well, sees this, and is no longer fascinated by form, no longer fascinated by feeling, no longer fascinated by perception, no longer fascinated by mental formations, no longer fascinated by consciousness. Becoming dispassionate, his passion fades away; with the fading of passion his heart is liberated; when liberated there comes the knowledge: it is liberated. He understands: birth is exhausted, the Holy Life has been lived out, what was to be done is done, there is no more of this to come.

This is what the Blessed One said. The bhikkhus of the group of five were glad, and they delighted in his words. Now, while this discourse was being delivered the hearts of those five bhikkhus were liberated from taints through clinging no more.

Here ends the Discourse  
on the Characteristic of Non-self

“Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,  
kallaṃ nu taṃ samanupassituṃ: Etaṃ mama  
eso’ham-asmi eso me attā-ti?”

“No h’etaṃ bhante.”

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā  
vā-ti?”

“Aniccā bhante.”

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā-ti?”

“Dukkhaṃ bhante.”

“Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,  
kallaṃ nu taṃ samanupassituṃ: Etaṃ mama  
eso’ham-asmi eso me attā-ti?”

“No h’etaṃ bhante.”

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā  
vā-ti?”

“Aniccā bhante.”

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā-ti?”

“Dukkhaṃ bhante.”

“Yam-panāniccaṃ dukkhaṃ vipariṇāma- dhammaṃ,  
kallaṃ nu taṃ samanupassituṃ: Etaṃ mama  
eso’ham-asmi eso me attā-ti?”

“No h’etaṃ bhante.”

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā  
aniccā vā-ti?”

“Aniccā bhante.”

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā-ti?”

“Dukkhaṃ bhante.”

“Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,  
kallaṃ nu taṃ samanupassituṃ:

What do you think, bhikkhus, is consciousness permanent or impermanent? “Impermanent, Venerable Sir.”

That which is impermanent, is it satisfactory or unsatisfactory? “Unsatisfactory, Venerable Sir.”

That which is impermanent, unsatisfactory, subject to change, can it rightly be regarded thus: “This is mine, this am I, this is my (true) self?” “No, Venerable Sir.”

Therefore, bhikkhus, whatever is form, past, future or presently arisen, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near, should be seen with right understanding thus: “This is not mine, this am I not, this is not my self.”

Similarly, whatever are feelings, past, future or presently arisen, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near, should be seen with right understanding thus: “This is not mine, this am I not, this is not my self.”

Similarly, whatever is perception, past, future or presently arisen, whether in oneself or external, whether coarse or subtle, whether inferior or superior, whether far or near, should be seen with right understanding thus: “This is not mine, this am I not, this is not my self.”

Etam mama eso’ham-asmi eso me attā-ti?”

“No h’etaṃ bhante.”

“Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā-ti?”

“Aniccaṃ” bhante.”

“Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’ti?”

“Dukkhaṃ bhante.”

“Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso’ham-asmi eso me attā-ti?”

“No h’etaṃ bhante.”

[“Tasmā-t-īha bhikkhave,] yaṅ-kiñci rūpaṃ atītānāgata-paccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṅ-dūre santike vā, sabbāṃ rūpaṃ, n’etaṃ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā, ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā vedanā, n’etaṃ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā, ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā saññā, n’etaṃ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.