LEARNING PĀḷI
In “the Discourse on Mindfulness”
(Satipaṭṭhana-sutte Pāḷi-sikkhā)
Version 1.1

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Subject and Verb (with “ti” suffix)

1. Bhagavā viharati. - The Buddha lives.
2. Bhikkhu viharati. - A monk dwells.
4. So assasati/passasati. - He breathes in/ breathes out.
5. So pa-jānāti. - He knows.
7. Bhamakāro vā bhamakārantevāsī vā pajānāti. - A turner or his apprentice knows.
8. Atthi kāyo. - There is body.
9. Atthi vedanā. - There is feeling.
10. Atthi cittaṃ. - There is mind.
11. Sati hoti. - Mindfulness is present.
13. Bhikkhu hoti. - A monk is present.
15. Atthi pathavī-āpo- tejo-vāyo-dhātu. - There are the earth element, the water element, the fire element, the air element.
17. Atthi (natthi) kāma-cchando. - There is (no) sense desire.
18. Atthi (natthi) byāpādo. - There is (no) ill will.
19. Atthi (natthi) thina-middham. - There is (no) sloth-and-torpor.
20. Atthi (natthi) udāhacca-kukkucca. - There is (no) restlessness-and-remorse.
21. Atthi (natthi) vicikicchā. - There is (no) doubt.
22. Uppādo hoti. - Arising comes to be. (There is occurrence)
23. Anuppādo hoti. - Non-arising comes to be. (There is no occurrence)
24. Pahānaṃ hoti. - The abandonment comes to be.
25. Samyojanām uppaṭṭhāti. - The fetter arises.
26. Atthi (natthi) sati-sambojjhaṅgo. - There is (no) the enlightenment factor of mindfulness.
27. Atthi (natthi) dhammaviccayasaṁbojjhaṅgo. - There is (no) the enlightenment factor of investigation of dhamma.
28. Atthi (natthi) vīriya-sambojjhaṅgo. - There is (no) the enlightenment factor of energy.
29. Atthi (natthi) pīti-sambojjhaṅgo. - There is (no) the enlightenment factor of rapture.
30. Atthi (natthi) passaddhi-sambojjhaṅgo. - There is (no) the enlightenment factor of tranquillity.
31. Atthi (natthi) samādhi-sambojjhaṅgo. - There is (no) the enlightenment factor of concentration.
32. Atthi (natthi) upekkhā-sambojjhaṅgo. - There is (no) the enlightenment factor of equanimity.
33. Pāripūrī hoti. - The complete development comes to be.
34. Icchā uppaṭṭhāti. - A wish arises.
35. Taṇhā uppaṭṭhāti. - Craving arises.
36. Taṇhā nivisati. - Craving settles.
37. Taṇhā nirujjhati. - Craving ceases.
38. Ariya-sāvako jivitaṁ kappeti. - A noble disciple makes a living.
   A monk arouses, works hard, makes effort, exerts the mind and strives.
40. Bhikkhu paṭi-sam-vedeti. - A monk experiences.
41. Bhikkhu sampajāṇa-kārī hoti. - A monk applies clear comprehension. (A monk is the one who acts mindfully.)
42. Sati paccupaṭṭhitā hoti. - Mindfulness has been established.

Subject and Verb (with “anti” suffix)

1. (Santi) cattāro satipaṭṭhānā. - There are the four foundations of mindfulness.
2. Santi kesā lomā nakhā dantā taco. - There are head hairs, body hairs, nails, teeth and skin.
3. Santi dhammā. - There are mind-objects.
4. Te honti anīṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā. - They are undesirable, unlovable, unpleasant objects, namely, sights, sounds, smells, tastes, touches and mind-objects.
5. Te honti īṭhā kantā manāpā rūpā (saddā gandhā rasā phoṭṭhabbā dhammā). - They are desirable, lovable, pleasant objects, viz., sights, sounds, smells, tastes, touches and mind-objects.
   Those are defeat-wishers, harm-wishers, distress-wishers, non-bondage-release-wishers.
   Those are welfare-wishers, benefit-wishers, comfort-wishers, bondage-release-wishers.
8. Ariyā ācikkhanti. - The noble ones announce.

Subject + Verb (with “mi” suffix)

1. (Aham) assasāmi, passasāmi. - (I) breathe in, breathe out.
2. (Aham) gacchāmi. - (I) am walking.
3. (Aham) ṭhiṭo ‘mhi. - (I) am standing.
4. (Aham) nisinno ‘mhi. - (I) am sitting.
5. (Aham) sayāno’ mhi. - (I) am lying down.
6. (Aham) aṁchāmi. - (I) am making a long turn.
7. (Aham) vedayāmi. - (I) am experiencing.

Subject+Object+Verb (with “ti” suffix)

1. Bhikkhu nam paṭānāti. - A monk knows that.
2. (Bhikkhu) na kiṃci upādiyati. - A monk does not cling to anything.
3. Bhikkhu imameva kāyaṃ paccavekkhati. - A monk reviews this very body.
4. So imameva kāyaṃ upasamharati. - He compares this very body.
5. Bhikkhu sa-rāgaṃ cittaṃ pa-jānāti. (sa-dosan, sa-moḥaṃ)
   A monk knows the lust-associated mind (hate-, delusion-).
6. Bhikkhu kāmacchandaṃ pajānāti. (byāpādam, thina-middham, uddhacca-kukkucaṃ, vicikicchaṃ)
   A monk knows sense desire, (ill will, sloth-and-torpor, restlessness-and-remorse, doubt).
7. Bhikkhu taṅca pajānāti. - A monk knows that (fetter) too.
8. Bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti.
   A monk knows the eye, and knows visible forms too.
9. Bhikkhu sotañca pajānāti, sadde ca pajānāti.
   A monk knows the ear, and knows sounds too.
10. Bhikkhu ghānañca pajānāti, gandhe ca pajānāti.
    A monk knows the nose, and knows smells too.
11. Bhikkhu jivhañca pajānāti, rase ca pajānāti.
    A monk knows the tongue, and knows tastes too.
12. Bhikkhu kāyañca pajānāti, phoṭṭhabbe ca pajānāti.
    A monk knows the body, and knows touches too.
13. Bhikkhu manañca pajānāti, dhamme ca pajānāti.
    A monk knows the mind, and knows the dhammas too.
14. Bhikkhu sati-sambojjhaṅgam pajānāti. (dhammavicaṇa, vīriya, pīti, passaddhi, samādhi, upekkhā)
    A monk knows the enlightenment factor of mindfulness (investigation of dhamma, energy, rapture, tranquillity, concentration, equanimity).
15. Bhikkhu chandaṃ janeti, vīriyaṃ ārabhati, cittaṃ pagganhāti.
    A monk provokes aspiration, arouses energy, exerts his mind.
16. Bhikkhu sukhañca patiṣanvedeti. - A monk experiences happiness also.

Object + Subject + Verb (with “anti” suffix)

1. Taṃ ariyā ācikkhanti. - The noble ones announce that person.

Subject+Object+Verb (with “mi” suffix)

1. Suḥkhaṃ vedanaṃ vedayāmi. - I experience a pleasant feeling.
2. Dukkhaṃ vedanaṃ vedayāmi. - I experience a painful feeling.
3. Adukkham'asukhaṃ vedanaṃ vedayāmi. - I experience a neither pleasant nor unpleasant feeling.
Sentences with a Verb-to-be Understood (Tulyattha liṅgattha)

1. Ekāyano ayaṃ bhikkhave maggo. - The only way, monks, is this way.
2. Ime sālī. - These are hill paddy.
3. Ime vihi. - These are paddy.
4. Ime muggā. - These are green gram.
5. Ime māsā. - These are cowpea.
6. Ime tilā. - These are sesame.
7. Ime taṇḍulā. - These are husked rice.
8. Ayaṃpi kho kāyo evaṃ dhammo evaṃ bhāvī evaṃ anatīto.
   This body too is of the same nature, the same feature, the same destiny.
9. Idam dukkham. - This is suffering.
10. Ayaṃ dukkha-samudayo. - This is the origin of suffering.
11. Ayaṃ dukkha-nirodho. - This is the cessation of suffering.
12. Ayaṃ dukkha-nirodha-gāmini patipadā. - This is the path that leads to the cessation of suffering.
13. Jātipi dukkha. - Birth also is suffering.
14. Jarāpi dukkha. - Aging also is suffering.
15. Maraṇampi dukkham. - Death also is suffering.
16. Soka-parideva-dukkha-domanass-upāyāsāpi dukkkha. - In brief, the five aggregates of clinging are suffering.
17. Appiyehi sampayogopi dukkho. - Association with the disliked also is suffering.
18. Piyehi vippayogopi dukkho. - Separation from the liked also is suffering.
19. Yampicchaṃ na labhati, tampi dukkhaṃ. - Not to get what one wishes also is suffering.
20. Saṃkhittena pañc-upādāna-kkhandhā dukkha. - In brief, the five aggregates of clinging are suffering.
   The craving that is the further-rebirth-producer, pleasure-and-lust-associate, everywhere-enjoyer.
22. Cakkhu loke piya-rūpaṃ sāta-rūpaṃ. (sotaṃ, ghānaṃ, jivhā, kāyo, mano)
   Eye in the world is a lovable thing, an enjoyable thing. (ear, nose, tongue, body, mind)
23. Rūpā loke piyarūpaṃ sātarūpaṃ. (saddā, gandhā, rasā, phoṭṭhabbā, dhammā)
   Sights in the world are lovable things, enjoyable things. (sounds, smells, tastes, touches and dhammas)
   Eye consciousness in the world is a lovable thing, an enjoyable thing. (ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness)
   Eye contact in the world is a lovable thing, an enjoyable thing. (ear-contact, nose-contact, tongue-contact, body-contact, mind-contact)
The eye-contact-born feeling in the world is a lovable thing, an enjoyable thing. (ear-contact, nose-contact, tongue-contact, body-contact, mind-contact)

27. Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ. (sadda-saññā, gandha-saññā, rasa-saññā, phoṭṭhabba-saññā, dhamma-saññā) - The sight-perception in the world is a lovable thing, an enjoyable thing. (sound, smell, taste, touch, dhamma)

28. Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ. (sadda-sañcetanā, gandha-sañcetanā, rasa-sañcetanā, phoṭṭhabba-sañcetanā, dhamma-sañcetanā) - The sight-associated volition in the world is a lovable thing, an enjoyable thing. (sound, smell, taste, touch, dhamma)

29. Rūpa-taṅhā loke piya-rūpaṃ sāta-rūpaṃ. (sadda-taṅhā, gandha-taṅhā, rasa-taṅhā, phoṭṭhabba-taṅhā, dhamma-taṅhā) - The sight-craving in the world is a lovable thing, an enjoyable thing. (sound, smell, taste, touch, dhamma)

30. Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ. (sadda-vitakko, gandha-vitakko, rasa-vitakko, phoṭṭhabba-vitakko, dhamma-vitakko) - The sight-thought in the world is a lovable thing, an enjoyable thing. (sound, smell, taste, touch, dhamma)

31. Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ. (sadda-vicāro, gandha-vicāro, rasa-vicāro, phoṭṭhabba-vicāro, dhamma-vicāro) - The discursive thought of sights in the world is a lovable thing, an enjoyable thing. (sound, smell, taste, touch, dhamma)

32. (Ayaṃ) upekkhako satimā sukha-vihārī. - Having equanimity and mindfulness, he dwells blissfully.

33. Iti rūpaṃ (vedanā, saññā, saṅkhāra, viññāṇaṃ). - This is corporeality (feeling, perception, mental formations, consciousness).

34. Iti rūpassa samudayo. (vedanāya, saññāya, saṅkhāraṇaṃ, viññāṇassa) - This is the arising of corporeality (feeling, perception, mental formations, consciousness).

35. Iti rūpassa atthaṅgamo. (vedanāya, saññāya, saṅkhāraṇaṃ, viññāṇassa) - This is a passing away of corporeality (feeling, perception, mental formations, consciousness).

Nouns in the 3rd Form (equivalent to "by / by means of")

1. Na kho pana etaṃ icchāya pattabbam. - Not really this is obtainable by mere wishing.
3. Sukhañca kāyena paṭisamvedeti. - (He) experiences pleasure by body

Nouns in the 3rd Form (equivalent to "with")

1. Appiyehi sampayogo dukkho. - Association with the disliked is suffering.
2. Pivehi vippayogo dukkho. - Separation from the liked is suffering.
3. Aññatararāññatarena byasanena samannāgatassa soko ādevo āyāso. To one afflicted by this or that loss (there arise) sorrow, wail and excessive distress
4. Yā tehi saddhiṃ saṅgati samāgamo samodhānam missībhāvo. - (It is suffering of association with the hated) that is togetherness, meeting, union and relationship with them (the hated)
5. Yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo. - (It is suffering of separation with the loved) that is non-togetherness, non-meeting, non-union and non-relationship with them (the loved)
6. Katamo ca bhikkhave piyehi vippayogo dukkho. - What, monks, is suffering that is separation from the liked?
7. Katamo ca bhikkhave appiyehi sampayogo dukkho. - What, monks, is suffering which is association with the disliked?

**Nouns in the 4th Form (equivalent to "to")**

1. "Bhaddante"ti te bhikkhū bhagavato paccassosum. - “Venerable Sir”, the monks replied to the Buddha.

**Nouns in the 4th Form (equivalent to "for")**

1. Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya dukkhasomanassānaṃ atthaṅgamāya īnāyossa adhigamāya nibbānassa sacchikiriyāya. This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for reaching the noble path, for the realization of nibbana.
2. Sati yāvadeva ūsana-mattāya patissatī-mattāya. Mindfulness is established to the extent necessary to further knowledge and mindfulness.
3. Bhikkkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti. A monk engenders wishes for the non arising of evil, unwholesome states that have not arisen.
4. Bhikkkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti. A monk engenders wishes for the abandoning of evil, unwholesome states that have arisen.
5. Bhikkkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti. A monk engenders wishes for the arising of wholesome states that have not arisen.
6. Bhikkkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā a-sammosāya bhiyoy-bhāvāya vepullāya bhāvanāyā pāripūrīvā chandaṃ janeti. A monk engenders wishes for the stabilizing, for the collation, for the increase, for the maturity, for the development, for the perfection through cultivation of wholesome states that have arisen.

**Nouns in the 5th Form (equivalent to "from")**

1. Tamhā tamhā satta-nikāyā cuti. - Passing away from this or that order of beings.
3. Pisuṇāya vācāya veramaṇī. - Abstaining from slanderous speech.
4. Pharusāya vācāya veramaṇī. - Abstaining from harsh speech.
5. Samphappalāpā veramaṇī. - Abstaining from frivolous speech.
6. **Pāṇātipātā veramaṇī.** - Abstaining from killing beings.
7. **Adinnādānā veramaṇī.** - Abstaining from taking what is not given.
8. **Kāmesu micchācārā veramaṇī.** - Abstaining from sexual misconduct.
9. **Bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi paṭhamam jhānām upasampajja viharati.**
   A monk, just secluded from sense pleasures, secluded from unwholesome states, attains and dwells in the first jhana.

### Nouns in the 5th Form (equivalent to "because of")

1. **Vitakka-vicārānaṃ vūpasamā dutiyaṃ jhānām upasampajja viharati.** - Because of the termination of initial attention and sustained attention, (he) attains and dwells in the second jhana.
2. **Pītiyā ca virāgā upekkhako ca viharati.** - Because of non-craving for rapture, (he) dwells in equanimity.
3. **Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānaṃ atthaṅgamā catutthām jhānām upasampajja viharati.** - Due to abandonment of pleasure, due to abandonment of pain, due to earlier cessation of joy and grief, (he) attains and dwells in the fourth jhana.

### Nouns in the 6th Form (possessive)

1. **Ekāyano ayaṃ bhikkhave maggo sattānam visuddhiyā soka-paridevānam samatikkamāya dukkha-domanassānaṃ atthaṅgamā nyavassa adhigāmāya nibbānāsa sacchikiriyāya.** - This way is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for attainment of the Noble Path, for the realization of nibbana.
2. **Atthi kāyo 'ti vā pan'assa sati paccuptāhita hoti (vedanā 'ti, cittanā 'ti, dhammā 'ti).**
   His mindfulness is established that there is a body (feeling, mind, dhammas).
3. **Yathā yathā vā pan'assa kāyo pantihto hoti, tathā tathā naṃ pajānāti.**
   Just as his body is disposed so he knows it.
4. **Atthi (natthi) me ayaṃ ajjhattam kāmacchando (byāpādo, thina-middhā, uddhacca-kukkuccā, vicikicchā).**
   There is (no) sense desire in me (ill will, sloth-and-torpor, restlessness-and-remorse, doubt).
5. **Atthi (natthi) me ajjhattam sati-sambojjhaṅgo ((dhamma-vicaya, vīriya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgo).**
   There is (no) enlightenment factor of mindfulness in me (Dhammas-investigation, energy, rapture, tranquillity, concentration, equanimity).
6. **Yathā ca anuppannassā sati-sambojjhaṅgassā uppādo hoti; tañca pajānāti. (dhamma-vicaya, vīriya, pīti, passaddhi, samādhi, upekkhā)**
   He knows how the unarisen enlightenment factor of mindfulness can arise. (Dhammas-investigation, energy, rapture, tranquillity, concentration equanimity)
7. **Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti.**
   He knows how the unarisen doubt can arise.
8. **Yathā ca pahīnassā kāma-cchandassā āvayāṃ anuppādo hoti; tañca pajānāti. (byāpādassa, thina-middhassā, uddhacca-kukkuccassā saṃyojanassa)**
   How a future arising of the removed sensual desire can be prevented. (ill will, sloth-and-torpor, restlessness-and-remorse, doubt)
9. Yathā ca uppannassa sati-sambojhaṅgassa bhāvanāya pāripūrī hoti; taṁca pajānāti. (dhammavicaya, vīrya, pīti, passaddhi, samādhi, upekkhā)
   He knows how the arisen enlightenment factor of mindfulness can be perfected by development. (dhammas-investigation, energy, rapture, tranquillity, concentration, equanimity)

10. Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti.
   Births of these or those beings in this or that order of beings.

11. Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā.
   Agings of these or those beings in this or that order of beings.

12. Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti.
   Passing away of these or those beings from this or that order of beings.

   - Monks, the sorrow of one afflicted by this or that loss, touched by this or that painful thing, (the wailing, the distress)

14. Sattānaṃ evam icchā uppaṭṭhati. - Such a wish of beings arises.

15. Yo tassā'yeva tathāya aśesavirāganiruddho.
   - It is the complete cessation of that very craving.

16. Bhikkhu akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti.
   A monk arouses a wish for the non-arising of unwholesome states.

17. Bhikkhu kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti.
   A monk arouses a wish for the arising of wholesome states.

18. Bhikkhu kusalānaṃ dhammānaṃ bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti.
   - A monk arouses a wish for the stabilizing, for the non-disappearance, for the increase, for the maturity, for the full development of the wholesome states.

   - Because of the cessation of initial attention and sustained attention, (he) attains and dwells in the second jhana.

20. Sukhassa ca pahānā dukkhasa ca pahānā pubbeva somanassa-domanassānaṃ atthaṅgāma catutthām jhānaṃ upasampajja viharati.
   - Because of the abandonment of pleasure and pain, because of earlier disappearance of joy and grief, (he) attains and dwells in the fourth jhana.

21. Tassa dvinnam phalānam aśītaraśītaraṃ phalam pāṭikaṅkhaṃ.
   - He can expect one of two Fruitions.

22. Attamanā te bhikkhu bhagavato bhāsitaṃ abhinanduṃ.
   Being pleased, the monks appreciate the words of the Blessed One.

23. Bhagavā kuruśu viharati kammasadhammaṃ nāma kurūnaṃ nigamo.
   The Buddha lives in Kurus, where there was a market town of the kurus, named kammasadhamma.

### Nouns in the 7th Form (equivalent to "in, on, at / when, while")

1. **Bhagavā kurūsu viharati.** - The Buddha lives in Kurus.
2. **Idha bhikkhave bhikkhu kāye kāyānupassi viharati... vineyya loke abhijjhādomanassānaṃ.** - Herein, monks, a monk dwells contemplating the body in the body removing desire and discontent in the world.
3. **Idha bhikkhave bhikkhu vedanāsu vedanānupassi viharati... vineyya loke abhijjhādomanassānaṃ.**
   Herein, monks, a monk dwells contemplating the feeling in the feelings removing desire and discontent in the world.
4. *Idha bhikkhave bhikkhu citte cittānupassī viharati... vineyya loke abhijjhādomanassāṃ.*
   Herein, monks, a monk dwells contemplating the consciousness in the consciousness removing desire and discontent in the world.

5. *Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati... vineyya loke abhijjhādomanassāṃ.*
   Herein, monks, a monk dwells contemplating the dhamma in the dhammas removing desire and discontent in the world.

6. *Ajhattaṃ vā kāye kāyānupassī viharati.* - He dwells contemplating the body in the body internally.

7. *Ajhattaṃ vā vedanāsu vedanānupassī viharati.* - He dwells contemplating the feeling in the feelings internally.

8. *Ajhattaṃ vā citte cittānupassī viharati.* - He dwells contemplating the mind in the mind internally.

9. *Ajhattaṃ vā dhammesu dhammānupassī viharati.* - He dwells contemplating the dhamma in the dhammas internally.

10. *Bahiddhā vā kāye kāyānupassī viharati.* - He dwells contemplating the body in the body externally.

11. *Bahiddhā vā vedanāsu vedanānupassī viharati.* - He dwells contemplating the feeling in the feelings externally.

12. *Bahiddhā vā citte cittānupassī viharati.* - He dwells contemplating the mind in the mind externally.

13. *Bahiddhā vā dhammesu dhammānupassī viharati.* - He dwells contemplating the dhamma in the dhammas externally.

14. *Ajhatta-bahiddhā vā kāye kāyānupassī viharati.* - He dwells contemplating the body in the body both internally and externally.

15. *Ajhatta-bahiddhāvā vedanāsu vedanānupassī viharati.* - He dwells contemplating the feeling in the feelings both internally and externally.

   He dwells contemplating the mind in the mind both internally and externally.

17. *Ajhatta-bahiddhāvā dhammesu dhammānupassī viharati.*
   He dwells contemplating the dhamma in the dhammas both internally and externally.

18. *Samudaya-dhammā’nupassī vā kāyasmiṃ viharati. (vedanāsu, citte, dhammesu)* - (He) dwells contemplating the nature of arising in the body (in the feelings, in the mind, in the dhammas).

19. *Vaya-dhammā’nupassī vā kāyasmiṃ viharati. (vedanāsu, citte, dhammesu)* - (He) dwells contemplating the nature of the dissolution in the body (in the feelings, in the mind, in the dhammas).

20. *Samudaya-vaya-dhammā’nupassī vā kāyasmiṃ viharati. (vedanāsu, citte, dhammesu)* - (He) dwells contemplating the nature of both arising and dissolution in the body (in the feelings, in the mind, in the dhammas).

21. *Na ca kiñci loke upādiyati.* - (He) does not cling to anything in the world.

22. *Evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.*
   Thus too, monks, a monk dwells contemplating the body in the body.

   Thus too, monks, a monk dwells contemplating the feeling in the feelings.

   Thus too, monks, a monk dwells contemplating the consciousness in the consciousness.

   Thus too, monks, a monk dwells contemplating the dhamma in the dhammas.

26. *Atthi imasmīṃ kāye kesā lomā nakhā dantā taco.*
There are in this body head hair, body hair, nails, teeth, skin.

27. *Atthi imasmin kāye pathavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātu.*
There are in this body the earth element, the water element, the fire element, the air element.

28. *Goghātako gāvi vadhitvā catu-mahā-pathe baliso vibhajīvitvā nissinno assa.* - A butcher, having slaughtered a cow and divided it into portions, was sitting at the junction of four roads.

29. *Bhikkhu passeyva sarīram sivathikāya chaḍditam.*
A monk may see a body discarded in the charnel ground.

30. *Yā tesam tesam sattānaṃ tamhi tamhi satta-nikāve jāti (jarā).*
The birth of these or those beings in this or that order of beings. (aging)

31. *Sā tathā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati.*
Where does that craving, when arising, arise, and when settling, settles?

32. *Eth'esā tathā uppajjamānā uppajjati, ettha nivisamānā nivisati.*
Herein that craving, when arising, arises, and when settling, settles.

33. *Sā tathā kattha pahiyamānā pahīyati, kattha nirujjhamānā nirujjhati.*
Where is that craving, when being abandoned, abandoned and when ceasing, ceases?

34. *Eth'esā tathā pahiyamānā pahīyati, ettha nirujjhamānā nirujjhati.*
Herein that craving, when being abandoned, is abandoned and when ceasing, ceases.

35. *Cakkhu loke piya-rūpaṃ sāta-rūpaṃ.* - Eye in this world is a delightful thing, a pleasurable thing.

36. *Yāṃ dukkhe ṃnaṃ. (dukkha- samudaye, dukkha- nirodhe, dukkha- nirodha- gāminiyā paṭipadāya)* - Insight into the suffering. (the origin of suffering, the cessation of suffering, the path leading to the cessation of suffering).

37. *Idha bhikkhave ariyā-sāvako sammā-ājīvena jīvitam kappeti.*
Here, monks, a noble disciple makes a living by means of right livelihood.

38. *Ditthe'va dhamme aññā (pāṭikaṅkhā).* - (He) can expect highest knowledge in this very life.

A monk acts clearly knowing when going forward and going back, when looking ahead and looking away, when bending and stretching his limbs, when carrying his double-robe and alms bowl, and when wearing (upper and lower) robes, when eating, drinking, chewing and savoring, when defecating and urinating, when walking, standing, sitting, falling asleep, waking, speaking, and when keeping silent.

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**Nouns in the 2nd Form (equivalent to "for / for a period")**

1. *Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni (tassa dvinnāṁ phalānam aññataram phalāṁ pāṭikaṅkhaṁ).* - Monks, whoever develops these four foundations of mindfulness in such a way for seven years, (one of two fruits can be expected by him)
Nouns in the 2nd Form (adverb)

1. Dīghaṃ assasāmi, passasāmi. - I breathe in long, breathe out long.
2. Rassam assasāmi, passasāmi. - I breathe in short, breathe out short.
3. Dīghaṃ añchāmi. - I make a long turn.
4. Rassam añchāmi. - I make a short turn.
5. Bhikkhu imameva kāyaṃ yathā-ṭhitaṃ yathā-panīhitam dhātuso paccavekkhati.
   A monk reflects in terms of elements upon this very body just as it is placed or disposed.
   A monk sits down cross-legged, keeping his upper body erect, and directing mindfulness toward (the meditative object).
7. Bhikkhu yathā-bhūtam pajānāti. - A monk knows as it is.
8. Yathā-pākaṭaṃ vipassanā’bhiniveso.
   Vipassana is absorbed in what is prominent. (Visuddhimagga Mahāṭīkā II, 390)

Nouns in the 2nd Form (time and location)

1. Ekaṃ samayāṃ bhagavā kurūsu viharati. - At one time, the Buddha lives in Kurus.

Verbs (Interrogative)

1. Katame cattāro. - What are the four?
2. Kathaṭaṃ ca pana bhikkhave bhikkhu kāye kāyānupassī viharati. - And how, monks, does a monk dwell contemplating the body in the body?
   And how, monks, does a monk dwell contemplating the feelings in the feelings?
4. Kathaṭaṃ ca pana bhikkhave bhikkhu cittānupassī viharati.
   And how, monks, does a monk dwell contemplating the consciousness in the consciousness?
5. Kathaṭaṃ ca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati.
   And how, monks, does a monk dwell contemplating the dhamma in the dhammas?
   What, monks, is the noble truth of suffering?
   What, monks, is the noble truth of the origin of suffering?
8. Katamaṭaṃ ca bhikkhave dukkha-nirodhaṃ ariyasaccan.
   What, monks, is the noble truth of the cessation of suffering?
   What, monks, is the noble truth of the path leading to the cessation of suffering?
10. *Katamañ'ca bhikkhave maraṇam.* - What, monks, is death?
11. *Katamañ'ca bhikkhave dukkham.* - What, monks, is dukkha?
12. *Katamañ'ca bhikkhave domanassam.* - What, monks, is grief?
13. *Katamañ'ca bhikkhave yampicchham na labhati tampi dukkham.*
   What, monks, is it that one does not get what one wishes, that is also suffering?
14. *Katamāca bhikkhave jāti.* - What, monks, is birth?
15. *Katamāca bhikkhave jarā.* - What, monks, is aging?
16. *Katamāca bhikkhave sammā-dīttī.* - What, monks, is right understanding?
17. *Katamāca bhikkhave sammā-vācā.* - What, monks, is right speech?
18. *Katamāca bhikkhave sammā-sati.* - What, monks, is right mindfulness?
19. *Katamo ca bhikkhave soko.* - What, monks, is sorrow?
20. *Katamo ca bhikkhave paridevo.* - What, monks, is lamentation?
21. *Katamo ca bhikkhave upāyāso.* - What, monks, is excessive distress?
22. *Katamo ca bhikkhave appiyehi sampayogo dukkho.*
   What, monks, is suffering of association with the hated?
23. *Katamo ca bhikkhave piyehi vippayogo dukkho.*
   What, monks, is suffering of separation from the loved?
24. *Katamo ca bhikkhave sammā-saṅkappo.* - What, monks, is right thought?
25. *Katamo ca bhikkhave sammā-kammanto.* - What, monks, is right action?
26. *Katamo ca bhikkhave sammā-ājīvo.* - What, monks, is right livelihood?
27. *Katamo ca bhikkhave sammā-vāyāmo.* - What, monks, is right effort?
28. *Katamo ca bhikkhave sammā-samādhi.* - What, monks, is right concentration?
29. *Katame ca bhikkhave saṅkhittena pañc'upādāna-kkhandhā dukkhā.*
   What, monks, is it that in brief the five aggregates of clinging are suffering?
30. *Kiñ'ca loke piya-rūpaṃ sāta-rūpaṃ.*
   What in the world is a delightful thing, a pleasurable thing?

**Verbs (Past tense)**

1. *Tatra kho bhagavā bhikkhū āmantesi.* - Therein the Buddha addressed the monks.
2. *Bhaddante'ti te bhikkhū bhagavato paccassosum.* - “Venerable sir”, the monks replied to the Buddha.
3. *Bhagavā eta'davoca.* - The Buddha spoke this.
4. *Idam'avoca bhagavā.* - The Buddha said this.
5. *Attamanā te bhikkhū bhagavato hāsitam abhinandum.*
   Being glad, those monks appreciated the words of the Buddha.
**Verbs (Future tense)**

1. *Sabba-kāya-paṭisamvedī assasissāmi.* - Experiencing the whole body (of breath) I shall breathe in.
2. *Sabba-kāya-paṭisamvedī passasissāmi.* - Experiencing the whole body (of breath) I shall breathe out.

**Verbs (Imperative)**

1. *Tiṭṭhatu satta vassāni (māsāni).* - Let alone seven years (months).
2. *Tiṭṭhatu cha vassāni (māsāni).* - Let alone six years (months).
3. *Tiṭṭhatu pañca vassāni (māsāni).* - Let alone five years (months).
4. *Tiṭṭhatu cattāri vassāni (māsāni).* - Let alone four years (months).
5. *Tiṭṭhatu tiṇī vassāni (māsāni).* - Let alone three years (months).
6. *Tiṭṭhatu dve vassāni (māsāni).* - Let alone two years (months).
7. *Tiṭṭhatu ekaṃ vassaṁ (māsaṃ).* - Let alone one year (month).

**Verbs (Conditional)**

1. *Tamenaṃ cakkhumā puriso muṅcitvā pacavekkheyya.*
   A man with good eye sight were to examine it (the bag of grain) after opening it.
2. *Aho vata mayaṃ na jāti-dhammā assāma.* (jarā-dhammā, byādhi-dhammā, maraṇa-dhammā, soka-parideva-dukkha-domnass-upāyāsa-dhammā) - If only we were not of nature of birth (aging, sickness, death, sorrow-lamentation-pain-grief-excessive distress).
3. *Na ca vata no jāti āgaccheyya (jarā, byādhi, maraṇaṃ).*
   If only no birth would come to us. (aging, sickness, death)
   If only no sorrow-lamentation-pain-grief-distress would come to us.
5. *Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhaveyya.*
   Monks, whoever would develop these four foundations of mindfulness in this way.
   As if a monk were to see a body discarded in the charnel ground.
Verbs (Passive)

1. *Ayaṃ vuccati bhikhave jāti.* - This is called, monks, birth.
2. *Ayaṃ vuccati bhikhave jarā.* - This is called, monks, aging.
3. *Ayaṃ vuccati bhikhave soko.* - This is called, monks, sorrow.
4. *Ayaṃ vuccati bhikhave paridevo.* - This is called, monks, lamentation.
5. *Ayaṃ vuccati bhikhave upāyāso.* - This is called, monks, excessive despair.
6. *Ayaṃ vuccati bhikhave appiyehi sampayogo dukkho.* - This is called, monks, suffering of association with the hated.
7. *Ayaṃ vuccati bhikhave piyehi vippayogo dukkho.* - This is called, monks, suffering of separation from the loved.
8. *Ayaṃ vuccati bhikhave sammā-diṭṭhi.* - This is called, monks, right view.
9. *Ayaṃ vuccati bhikhave sammā-sāṅkappo.* - This is called, monks, right thought.
10. *Ayaṃ vuccati bhikhave sammā-vācā.* - This is called, monks, right speech.
11. *Ayaṃ vuccati bhikhave sammā-kammanto.* - This is called, monks, right action.
12. *Ayaṃ vuccati bhikhave sammā-ājīvo.* - This is called, monks, right livelihood.
13. *Ayaṃ vuccati bhikhave sammā-vāyāmo.* - This is called, monks, right effort.
14. *Ayaṃ vuccati bhikhave sammā-sati.* - This is called, monks, right mindfulness.
15. *Ayaṃ vuccati bhikhave sammā-samādhi.* - This is called, monks, right concentration.
16. *Idaṃ vuccati bhikkhave maraṇaṃ.* - This is called, monks, death.
17. *Idaṃ vuccati bhikkhave dukkhā.* - This is called, monks, suffering.
18. *Idaṃ vuccati bhikkhave domanassanā.* - This is called, monks, mental distress.
19. *Ayaṃ vuccati bhikhave dukkham (dukkha-samudayaṃ, dukkha-nirodhaṃ, dukkha-nirodha-gāminī paṭipadā).* - This is called, monks, suffering (cause of suffering, cessation of suffering, practice leading to the cessation of suffering).
20. *Ime vuccanti bhikkhave saṅkhātena pañc'upādāna-kkhandhā dukkha.* - In brief, monks, these five aggregates of clinging are called sufferings.
21. *Etthesā taṇhā pahīyamānā pahīyati.* - Herein, this craving, when eradicated, is eradicated.
22. *Sā taṇhā pahīyamānā pahīyati.* - That craving, when eradicated, is eradicated.
23. *Ayaṃ vuccati bhikhave jāti.* - This is called, monks, birth.

Participle, Present/ Past (with tvā suffix)

1. *Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam. (vedanāsu vedanānupassī, citte cittānupassī, dhammesu dhammānupassī)*
Herein, monks, a monk dwells contemplating the body in the body ardent, clearly comprehending and mindful, removing desire and discontent in the world. (the feeling in the feelings, consciousness in the consciousness, the dhamma in the dhammas)
2. *Idha bhikkhave bhikkhu nisīdati pallaṅkāṃ ābhujitvā ujum kāyaṃ panidhāva parimukham satim upaṭṭhapetvā.* - Here, monks, a monk sits down coiling his legs (on the floor), keeping his upper body erect, and directing mindfulness toward the meditative object.
3.  Tamenaṃ cakkhumā puriso muñcītvā paccavekkheyya. - A man with good eye sight, having opened it (the bag), would examine it.

4.  Seyyathāpi bhikkhave dakkho go-ghātako vā go-ghātak'antevāsi vā gāviṃ vadhityā catu-mahā-pathe bilaso vibhajītvā nisimoṭ asa. - As a skillful butcher or his apprentice, having killed a cow and having divided it into portions, were sitting at the junction of four roads.

5.  Bhikkhu vivicc'eva kāmehi vivicc akusalehi dhammehi paṭhamam jhānam upasampajja viharati. A monk dwells having just secluded from sense pleasures, having secluded from unwholesome states, and having been absorbed in the first jhāna.

6.  Bhikkhu dutiyaṃ jhānam upasampajja viharati - A monk dwells having been absorbed in the second jhāna.

7.  Idam'etaṃ paṭicca vuttaṃ. - This is said referring that.

8.  Yañca tadubhayaṃ paṭicca uppajjati saṃyojanam. - There arises the fetter depending on both.


Words that need "being" (hutvā suffix) [not applicable to English]

1.  Bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam. A monk dwells removing desire and discontent (being) an observer of the body in the body, (being) an ardent-practitioner, and (being) a mindful person.

2.  So sato'va assasati, sato'va passasati. (Being) a mindful person, he breathes in; (being) a mindful person, breathes out

3.  (Ahaṃ) sabba-kāya-paṭisamvedī assasissāmi, passasissāmi. (Being) a knower of the entire breath-body (I) shall breathe in, and breathe out.

4.  (Bhikkhu) anissito ca viharati. - (A monk) abides (being) an independent person.

5.  (Bhikkhu) upekkhako ca viharati sato ca sampajāno. - (A monk) dwells (being) a balanced-person, (being) a mindful person, and (being) a comprehending person.

Participles, Present (with anta suffix)

1.  Dīghaṃ (rassaṃ) vā assasanto dīghaṃ (rassaṃ) assasāmiṭi pajānāti. Breathing in a long (short) breath, he knows “I breathe in long (short)”.

2.  Dīghaṃ (rassaṃ) vā passasanto dīghaṃ (rassaṃ) passasāmiṭi pajānāti. Breathing out a long (short) breath, he knows “I breathe out long (short)”.

3.  Dīghaṃ (rassaṃ) vā ānicchanto dīgham (rassaṃ) ānicchanti pajānāti. Making a long (short) turn, he knows “I make a long (short) turn”.

4.  Passambhayam kāyasāṅkhārāṃ assasissāmiṭi sikkhati.
1. Calming the gross in-breath body, I shall breathe in, thus he trains.

5. Passambhayam kāyasankhāram passasissāmīti sikkhati.
   Calming the gross out-breath body, I shall breathe out, thus he trains.


7. Yamp-iccham na labhati. - Not to get something (while) wanting it.

**Participle, Present (with māna suffix)**

1. Bhikkhu sukhaṃ vā vedanaṃ vedayamāno “sukhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a pleasant feeling, a monk knows, “I experience a pleasant feeling”.

2. Bhikkhu dukkhaṃ vā vedanaṃ vedayamāno “dukkhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a painful feeling, a monk knows, “I experience a painful feeling”.

   (When) experiencing a neutral feeling, a monk knows, “I experience a neutral feeling”.

4. Sāmisam vā sukhaṃ vedanaṃ vedayamāno “sāmisam sukhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a pleasant worldly feeling, (he) knows, “I experience a pleasant worldly feeling”.

5. Sāmisam vā dukkhaṃ vedanaṃ vedayamāno “sāmisam dukkhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a painful worldly feeling, (he) knows, “I experience a painful worldly feeling”.

6. Sāmisam vā adukkhamasukhaṃ vedanaṃ vedayamāno “sāmisam adukkhamasukhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a neutral worldly feeling, (he) knows, “I experience a neutral worldly feeling”.

7. Nirāmisam vā sukhaṃ vedanaṃ vedayamāno “nirāmisam sukhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a pleasant nonworldly feeling, (he) knows, “I experience a pleasant nonworldly feeling”.

8. Nirāmisam vā dukkhaṃ vedanaṃ vedayamāno “nirāmisam dukkhaṃ vedanaṃ vedayāmī”ti pajānāti.
   (When) experiencing a painful nonworldly feeling, (he) knows, “I experience a painful nonworldly feeling”.

   - (When) experiencing a neutral nonworldly feeling, (he) knows, “I experience a neutral nonworldly feeling”.

10. Sā taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati.
    Where does that craving, (when) arising, arise and, (when) settling, settles.

11. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
    Therein, that craving, (when) arising, arises and (when) settling, settles.

12. Sā taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati. - Where is that craving, (when) being abandoned, abandoned and (where) does this craving, (when) ceasing, cease?

    Therein, that craving, (when) being abandoned, is abandoned, and when ceasing, ceases.

14. Bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ kākehi vā khajjamānam kulalehi vā khajjamānam gijjehi vā khajjamānam kaṅkehi vā khajjamānam sunakhehi vā khajjamānam byagghehi
vā khajjamānaṃ dipīhi vā khajjamānaṃ sinālehi vā khajjamānaṃ vividhehi vā pānakajātehi khajjamānaṃ. - As if a monk were to see a body discarded in the charnel ground, being devoured by crows, by hawks, by vultures, by herons, by dogs, by tigers, by leopards, by jackals, being devoured by various kinds of worms.

Participles, Past Active (with ta suffix)

1. Bhikkhu araṅṇa-gato vā rukkhamūla-gato vā suṇāgāra-gato vā nisīdati. A monk having gone to the forest, to the foot of the tree or to a secluded place sits down.
2. Sati paccupatthā hoti. - Mindfulness has been established.
4. Yathā yathā vā panassa kāyo panihito hoti, tathā tathā naṃ pajānāti. However his body is disposed he knows it accordingly.
5. Ṭhito vā ṭhitomhi ti pajānāti - When standing (a monk) knows 'I am standing.'
6. Nisinno vā nisinnomhi ti pajānāti. - When sitting down (a monk) knows 'I am sitting down'.
7. Goghātako vā goghātak'antevāsi vā nisinno assa. - A butcher or his apprentice were sitting.
8. Ayampi kāyo evam anāsīto. This body too cannot overcome such (fate).
10. Uppanassa kāma-cchandassa pahānaṃ hoti. (byāpādassa, thina-middhassa, uddhacca-kukuccassa,) Arisen sense-desire is removed. (ill will, sloth and torpor, restlessness and remorse)
11. Anuppanassa satīsambojjhaṅgassa uppādo hoti. (dhammavicaya, vīriya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgassa) - The unarisen mindfulness-enlightenment-factor arises. (investigation of dhammas, effort, rapture, tranquillity, concentration, equanimity)
12. Uppanassa satīsambojjhaṅgassa bhāvanāya pāripūrī hoti. (dhammavicaya, vīriya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgassa) - The perfection of the arisen mindfulness-enlightenment-factor comes to be through cultivation. (investigation of dhammas, effort, rapture, tranquillity, concentration, equanimity)
13. Anuppannāya vicikicchāya uppādo hoti. - The unarisen doubt comes into existence.
14. Uppannāya vicikicchāya pahānaṃ hoti. - The abandonment of arisen doubt comes to be. (The arisen doubt is removed.)

Participle, Past Passive (with ta suffix)

1. Yaṃ taṃ vuttam, idametaṃ paticca vuttam. What was said, that was said referring to this.
2. Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditam. - Just as, a monk sees a body discarded on the charnel ground.
4. Bhikkhu seyyathāpi passeyya aṭṭhikāni puṇjakātāni. - Just as, a monk sees a skeleton piled up.
5. **Pahīnassa kāma-chandassa āyatānāñjī hoti.** - There is a future non-appearance of the removed sensual desire.

6. **Pahīnāya vicikicchāya āyatānāñjī hoti.** - There is a future non-appearance of the removed doubt.

7. **Yaṃ kho bhikkhave kāyikam dhammadassanāṃ asātām, kāya-samphassa-jam dhammadassanāmah asātām vedayita.** - Monks, bodily pain, bodily unpleasantness, painful and unpleasant feeling produced by bodily contact.

8. **Yaṃ kho bhikkhave cetasikam asātām manosamphassa-jam dhammadassanāmah asātām vedayita.** Monks, mental pain, bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact.

9. **Te honti aniṭṭhā akantā.** - They are undesirable, uncherished.

10. **Te honti iṭṭhā kantā.** - They are desirable, cherished.

**Participle, Future (with tabba suffix)**

1. **Na kho panetaṃ icchāya pattabbaṃ** - No way should it be attained just by wishing.

**Adjectives in the 1st Form, Singular (Nāma-visesana)**

1. **Kammāsa-dhammaṃ nāma kurūnaṃ nigamo.** - A market town of the Kurus, named Kammasadhamma.

2. **Dakkho bhamakārantevāsī vā pajānāti.** - Or a skillful turner's apprentice knows.

3. **Seyyathāpi bhikkhave ubhato-mukhā putoḷi pūrā nānā-vihitassa dhaññassa.**
   As if, monks, there were a double mouthed provision bag filled with various kinds of grain.

4. **Tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya.**

5. **Dakkho goghātako vā goghātakantevāsī vā nisinno assa.**
   A skillful butcher or his apprentice were sitting.

6. **Sa-rāgaṃ cittaṃ, sa-dosaṃ cittaṃ, sa-mohaṃ cittaṃ.**
   The lust-associated mind, the hate-associated mind, the delusion-associated mind.

7. **Vīta-rāgaṃ cittaṃ, vīta-dosaṃ cittaṃ, vīta-moham cittaṃ.**
   The lust-disassociated mind, the hate-disassociated mind the delusion-disassociated mind.

8. **Samkhittam cittaṃ (vikkhittam, mahaggataṃ, amahaggataṃ, sauttaram, anuttaram, samāhitaṃ, asamāhitaṃ, vimuttaṃ, avimuttaṃ).** - The constricted mind. (scattered, developed, undeveloped, surpassable, unsurpassable, concentrated, unconcentrated, liberated, unliberated)

9. **Yaṃ kāyikam dhammadassanāmah, kāyikam asātām, kāya-samphassa-jam dhammadassanāmah asātām vedayita.** - Monks, the bodily pain, the bodily unpleasantness, and the painful, unpleasant and touch-generated feeling.

10. **Yaṃ cetasikam dhammadassanāmah, cetasikam asātām, mano-samphassa-jam dhammadassanāmah asātām vedayita.**
   Monks, the mental pain, the mental unpleasantness, and the painful, unpleasant and touch-generated feeling.

11. **Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ.** (sota, ghāna, jivhā, kāya, manosamphassajā)
   Eye contact feeling in the world is a delightful thing, a pleasurable thing. (ear, nose, tongue, body, mind contact)
12. Katamañca bhikkhave dukkhave dukkha-ariya-sacca. - What, monks, is the noble truth of suffering?
13. Katamañca bhikkhave dukkha-samudayaariya-sacca. - What, monks, is the noble truth of the origin of suffering?
14. Katamañca bhikkhave dukkha-nirodhamariya-sacca. - What, monks, is the noble truth of the cessation of suffering?
15. Katamañca bhikkhave dukkha-nirodha-gāminīpatipadāariya-sacca. - What, monks, is the noble truth of the path leading to the cessation of suffering?
16. Ayam dukkha-nirodha-gāminī patipadā. - This is the path that leads to the cessation of suffering.

Adjectives in the 1st Form, Plural (Nāma-visesana)

1. Yadidāṃ cattāro satipaṭṭhānā. - Which are the four foundations of mindfulness.
2. Sankhittena pañc’upādānakkhandhā dukkha. - In brief, the five aggregates of clinging are suffering.
3. Tiṭṭhantu satta vassāni (māsāni). - Let alone seven years (months).
4. Tiṭṭhantu cha vassāni (māsāni). - Let alone six years (months).
5. Tiṭṭhantu pañca vassāni (māsāni). - Let alone five years (months).
6. Tiṭṭhantu cattāri vassāni (māsāni). - Let alone four years (months).
7. Tiṭṭhantu tiṇi vassāni (māsāni). - Let alone three years (months).
8. Tiṭṭhantu dve vassāni (māsāni). - Let alone two years (months).

Adjectives in the 2nd Form (Nāma-visesana)

1. Ekam samayam bhagavā kurusu viharati. - At one time, the buddha was living in Kurus.
2. Ajjhattam vā kāye kāya’nupassī viharati. (bahiddhā, ajjhatta-bahiddhā) (He) dwells contemplating the body in the body internally (externally, both internally and externally).
3. Ajjhattam vā vedanāsu vedanānupassī viharati (bahiddhā, ajjhatta-bahiddhā). - (He) dwells contemplating the feeling in the feelings internally (externally, both internally and externally).
4. Ajjhattam vā cittē cittānupassī viharati (bahiddhā, ajjhattabahiddhā). - (He) dwells contemplating the consciousness in the consciousness internally (externally, both internally and externally).
5. Ajjhattam vā dhammesu dhammānupassī viharati. (bahiddhā, ajjhattabahiddhā) - (He) dwells contemplating the dhammas in the dhammas internally (externally, both internally and externally).
6. Bhikkhu imam’eva kāya uddham pādatalā adho kesamathakā taca-pariyantam pūram nānappakārassa asucino paccavvekkhati. - A monk reflects upon this very body, up from the soles, down from the hair-tips, enclosed by the skin and full of various impurities.
7. Bhikkhu seyyathāpi passeyya sarīram sivathikāya chadditam ekāha-matam vā dvīha-matam vā tiha-matam vā uddhumātakam vinilakam vipubbakajātam. - As if a monk were to see a corpse one day dead, two days dead, three days dead, swollen, blue and festering, discarded in the charnel ground.
8. Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditam kākehi vā khajjamānam kulalehi vā khajjamānam. - As if, a monk may see a corpse discarded in the charnel ground, being devoured by crows, by hawks.


As if a monk were to see a body discarded in the charnel ground, reduced to a skeleton, held together by tendons, with some flesh adhering to it, blood smeared, fleshless, without blood and flesh.


As if a monk were to see a body discarded in the charnel ground, reduced to a skeleton, held together by tendons, with some flesh adhering to it, blood smeared, fleshless, without blood and flesh.


As if a monk were to see bones disconnected and scattered in all directions.


As if a monk were to see bones bleached white, of the color of shells …


As if a monk were to see bones heaped up, more than a year old …


A monk, feeling a pleasant feeling, knows ‘I feel a pleasant feeling.’

15. Bhikkhu dukkhaṃ vā vedanāṃ vedayamāno dukkhaṃ vedanaṃ vedayāmīti pajānāti.

A monk, feeling an unpleasant feeling, knows ‘I feel an unpleasant feeling.’

16. Bhikkhu adukkham'asukhaṃ vā vedanāṃ vedayamāno adukkham'asukhaṃ vedanaṃ vedayāmīti pajānāti.

A monk, feeling a neither-unpleasant-nor-pleasant feeling, knows ‘I feel a neither-unpleasant-nor-pleasant feeling.’

17. Bhikkhu, sāmisaṃ vā sukhaṃ vedanaṃ sukhaṃ vedanaṃ vedayāmīti pajānāti (dukkha, adukkham'asukha).

When a monk, feeling a sensual pleasant feeling, knows ‘I feel a sensual pleasant feeling.’ (unpleasant, neutral)

18. Bhikkhu sa-rāgaṃ cittaṃ 'sa-rāgaṃ cittaṃ' pajānāti. (vīta-rāgaṃ, sa-dosāṃ, vīta-dosāṃ cittaṃ, sa-mohāṃ, vīta-mohāṃ, saṅkhīttāṃ, vikkhīttāṃ, mahaggatāṃ, a-mahaggatāṃ, a-uttaraṃ, an'uttaraṃ, sa-mahāttamaṃ, a-sa-mahāttamaṃ, vimuttaṃ, a-vimuttaṃ)

A monk knows a lust-associated mind to be ‘lust-associated’ (lust-disassociated, aversion-associated, aversion-disassociated, delusion-associated, delusion-disassociated, contracted, distracted, advanced, basic, surpassable, unsurpassable, concentrated, unconcentrated, liberated, unliberated.)


A monk attains and dwells in the first absorption having vitakka, having vicāra, born of seclusion, having pīti-sukha.

A monk attains and dwells in the second absorption having internal clarity (faith), mind’s singleness (concentration), having no vitakka, having no vicāra, born of samādhi, having pīti-sukha.


23. Adukkham’asukham upekkhā-sati-pārisuddhim catuttham jhānaṃ upasampajja viharati - A monk attains and dwells in the fourth jhāna, having neither-pain-nor-pleasure and having purity of mindfulness due to equanimity.

24. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya satta vassāni (cha, pañca, cattāri, tīṇi, dve vassāni (māsāni), ekam vassām (māsam, addhamāsam).

“If anyone, monks, should develop these four satipaṭṭhānas in such a way for seven (six, five, four, three, or two) years (or months), or one year (or month or half-month)

Adjectives in the 5th Form

1. Pisunāya vācāya veramaṇī. - Refraining from slandering speech
2. Pharūsāya vācāya veramaṇī. - Refraining from harsh speech.

Adjectives in the 6th Form

1. Anuppanmassa kāma-cchandassa uppādo hoti. (byāpādassa, thinamiddhassa, uddhaccakukkuccassa, samyojanassa, satisambojhaṅgassa, dhammavicaya, viṇiya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgassa) - There is the occurrence of unarisen sense-desire. (Aversion, sloth-and-torpor, agitation-and-regret, fetters)
2. Uppannassa kāma-cchandassa pahānaṃ hoti. (byāpādassa, thinamiddhassa, uddhaccakukkuccassa, samyojanassa) There is the removal of arisen sense-desire. (aversion, sloth-and-torpor, agitation-and-regret, fetters)
3. Pahīnassa kāma-cchandassa āyatiṃ anuppādo hoti. (byāpādassa, thina-middhassa, uddhaccakukkuccassa) - There is the non-reoccurrence of removed sense-desire. (aversion, sloth-and-torpor, agitation-and-regret)
4. Anuppannāya vicikicchāya uppādo hoti. - There is the occurrence of unarise doubt.
5. Uppannāya vicikicchāya pahānaṃ hoti. - There is the removal of the arisen doubt.

1. Bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti.
A monk arouses desire for non-occurrence of unarisen unskillful and unwholesome phenomena.

2. Bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti.
A monk arouses desire for removal of arisen unskillful and unwholesome phenomena

A monk arouses desire for lasting, non-loss, proliferation, multiplication, development, fulfilment of the arisen wholesome phenomena.

4. Bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti.
A monk arouses desire for occurrence of unarisen wholesome phenomena.
6. **Pahīnāya vicikicchāya āyatim anuppādo hoti.**
   There is in the future the non-occurrence of the removed doubt.

7. **Uppannassa sati-sambojhaṅgassa bhāvanāya pāripūrī hoti. [dhamma-vicaya, vīriya, pīti, passaddhi, samādhi, upekkhā]**
   There is the perfection of the awakening-factor of mindfulness by means of development.

8. **Jāti-dhammāṇam sattāṇam evaṃ icchā uppajjati.** - To birth-natured beings such wish arises.

9. **Jarā-dhammāṇam sattāṇam evaṃ icchā uppajjati.** - To aging-natured beings such wish arises.

10. **Byādhi-dhammāṇam sattāṇam evaṃ icchā uppajjati.** - To sickness-natured beings such wish arises.

11. **Marana-dhammāṇam sattāṇam evaṃ icchā uppajjati.** - To death-natured beings such wish arises.

12. **Soka-parideva-dukkha-domanass-upāyāsa-dhammāṇam sattāṇam evaṃ icchā uppajjati.**
    To sorrow-natured beings such wish arises. [lamentation, pain, grief, and excessive despair,]

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**Adjectives in the 7th Form**

1. **Bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.**
   A monk abides contemplating dhammas in dhammas in terms of the five hindrances

2. **Bhikkhu dhammesu dhammānupassī viharati pañcasu upādāna-kkhandhesu.**
   A monk abides contemplating dhammas in dhammas in terms of the five aggregates of clinging

3. **Bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu.**
   A monk abides contemplating dhammas in dhammas in terms of the inner and outer sense-bases

4. **Bhikkhu dhammesu dhammānupassī viharati sattasu bojhaṅgesu.**
   A monk abides contemplating dhammas in dhammas in terms of the seven awakening factors.

5. **Bhikkhu dhammesu dhammānupassī viharati caṭṭusu ariyasaccesu.**
   A monk abides contemplating dhammas in dhammas in terms of the four Noble Truths.


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**Relative Pronouns (Ya, Ta)**

1. **Ekāyano ayam bhikkhave maggo. Yadidam cattāro satipaṭṭhānā.**
   The only way is, monks, this way, which is four mindfulness-establishments.

2. **Yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā nam pajānāti.**
   Moreover (pana), in whatever manner his body is disposed, he knows that too. (He knows his body in any manner in which it is disposed).

3. **Yathā ca anuppannassa kāma-cchandassa uppādo hoti, taṇḍ ca pajānāti.**
   In whatever manner the unarisen sense-desire arises, he knows that too. (He also knows any condition under which the unarisen sense-desire arises.)

4. **Yathā ca anuppannassa sati-sambojhaṅgassa uppādo hoti, taṇḍ ca pajānāti.**
   In whatever manner the unarisen mindfulness-awakening-factor arises, he knows that too. (He also knows any condition under which the unarisen mindfulness awakening-factor arises.)

5. **Yathā ca anuppannāya vicikicchāya uppādo hoti, taṇḍ ca pajānāti.**
In whatever manner the unarisen doubt arises, he knows that too. (He also knows any condition under which the unarisen doubt arises.)

6. *Yathā ca uppannassa kāma-cchandassa pahānāṃ hoti, taṇḍ'ca pajānāti.*
   In whatever way the arisen sense-desire arises, he knows that too.

7. *Yathā ca uppannassa vicikicchāya pahānāṃ hoti, taṇḍ'ca pajānāti.*
   In whatever way the arisen doubt is eradicated, he knows that too.

8. *Yathā ca uppannassa sati-sambojjhaṅgassa bhāvanāya pāripūrī hoti, taṇḍ'ca pajānāti.*
   In whatever way the arisen mindfulness awakening-factor is perfected by means of development, he knows that too.

9. *Yathā ca pahīnassa kāmacchandassa, āyatiṃ anuppādo hoti, taṇḍ'ca pajānāti.*
   In whatever way the eradicated sense-desire will no longer recur in the future, he knows that too.

10. *Yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, taṇḍ'ca pajānāti.*
    In whatever way the eradicated doubt will no longer recur in the future, he knows that too.

11. *Yam'picchaṃ na labhati, taṃpi dukkhaṃ.*
    What wanted is not obtained, that is suffering too. (It is suffering too that one does not obtain something while wanting.)

12. *Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti pātubhāvo āyatanānaṃ paṭilabhō, avam vuccati bhikkhave jāti.*
    This, monks, is called birth, which is any being's birth, origination, conception, springing into existence, manifestation of the aggregates, acquisition of sense in any order of beings.

    This, monks, is called aging, which is any being's old age, decrepitude, broken teeth, gray hair, wrinkling skin, failing vital force, wearing senses in any order of beings.

14. *Yam tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā c uti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bheda kaḷevarassa nikkhepo jīvitindriyassaupacchedo. Ayam vuccati bhikkhave maraṇaṃ.*
    This, monks, is called death, which is any being's departing and passing away from any order of being, destruction, disappearance, death, demise, expiration of life-span, dissolution of aggregates, discarding of the body, cessation of mental vitality.

15. *Yo kho bhikkhave aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkha-dhammena phuṭthassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayam vuccati bhikkhave paridevo.*
    This, monks, is called lamentation, which is wailing, lament, wailing and lamenting, the state of wailing and lamentation, of someone afflicted by any loss, touched by any painful thing.

16. *Yam kho bhikkhave kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya-samphassa-jam dukkhaṃ asātaṃ vedayitaṃ, idam vuccati bhikkhave dukkhaṃ.*
    This, monks, is called pain, which is bodily pain, bodily unpleasantness, painful and unpleasant feeling caused by body-contact.

17. *Yam kho bhikkhave cetasikāṃ dukkhaṃ cetasikāṃ asātaṃ mano-samphassa-jam dukkhaṃ asātaṃ vedayitaṃ, idam vuccati bhikkhave domanassam.*
    This, monks, is called mental distress, which is mental pain, mental unpleasantness, and the painful and unpleasant feeling caused by mental contact.

18. *Yo kho bhikkhave aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkha-dhammena phuṭthassa ayāso upāyāso ayāsitaṃ upāyāsitaṃ, ayam vuccati bhikkhave upāyāso.*
This, monks, is called excessive distress, which is the distress, excessive distress, and the state of excessive distress, of someone afflicted by any loss, touched by any painful thing.

19. *Idha vassa te honti anīṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan'assa te honti anatha-kāmā ahita-kāmā phāsuka-kāmā avyakkhama-kāmā, ve tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, avam vuccati bhikkhave appiyehi sampayogo dukkho.*

This, monks, is called the suffering of association with the hated, which is being together, coming together, fraternizing, being mixed with any object undesirable, disagreeable unpleasant, sight, sound, smell, taste or touch that occur to one (*yassa te honti*), or with any individual who wish one loss, harm, discomfort, non-release from bonds.

20. *Idha vassa te honti itthā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti attha-kīmā hita-kīmā phāsuka-kīmā saddā gandhā rasā phoṭṭhabbā dhammā, ve tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, avam vuccati bhikkhave appiyehi sampayogo dukkho.*

This, monks, is called the suffering of separation from the loved, which is not being together, not coming together, not fraternizing, not being mixed with any object desirable, agreeable, viz., sight, sound, smell, taste or touch that occur to one, or with any individual, mothers, fathers, brothers, sisters, friends, colleagues, relatives, or blood relations, who wish one welfare, benefit, comfort, release from bonds.

21. *Yā'yam tanhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, avam dukkha-saccaṃ.*

The cause of suffering is this (craving), which gives rise to further rebirths, comes along with pleasure and lust, and finds ever fresh delight here and there. It is of craving for sensual pleasure, craving for existences, and craving for non-existence.

22. *Yam loke piya-rūpaṃ sāta-rūpaṃ, etthasā tanhā uppajjāmānā uppajjati.*

This craving, when arising, arises in anything (*ettha*) delightful, pleasurable in the world.

23. *Yam loke piya-rūpaṃ sāta-rūpaṃ, etthasā tanhā pahīyāmānā pahīyati.*

This craving, when removed, is removed in anything delightful and pleasurable in the world.

24. *Yo tasseva tanhāya asesavirāganiruddho cāgo paṭinnissaggo mutti anālayo (idammā dukkha-nirodhamā ariyasaccaṃ).*

This is the Noble Truth of cessation of suffering, which is the total extinction of that very craving, removal of it, forsaking of it, discarding of it, freedom from it, and non-attachment.

25. *Yam dukkhe nāṇaṃ avam vuccati bhikkhave sammā-diṭṭhi. (dakkha-samudaye nāṇaṃ, dakkha-nirodhe nāṇaṃ, dukkha-nirodha-gāminīyā paṭipadāya nāṇaṃ)*

This, monks, called Right View, which is insight into suffering, the cause of suffering, the cessation of suffering, and the Path leading to the cessation of suffering.

26. *Yam tam ariyā ācikkhanti, (tam) tattiyam jhānam upasampajja viharati.*

He enters upon the third jhāna, which is honored by noble ones.

27. *Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evam bhāveyya satta vassāni, tassa dvinnam phalānaṃ anānataram phalaṃ pāṭikānkhāṃ diṭṭheva dhamme aṇṇā, sati vā upādisese anāgāmitā.*

“Monks, if anyone should develop these four satipaṭṭhānas in such a way for seven years, then one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning.

28. *Yam tam puttam, idam'etam paṭiccava puttam.*

Whatever was said, that was said referring to it.
1. Bhikkhu araṅga-gato vā rukkhamūla-gato vā suññāgāra-gato vā nisīdati. Here, gone to the forest, or to the root of a tree, or to an empty hut, a monk sits down.

2. Dīgham vā assasanto (passasanto) dīgham assasāmīti (passasāmīti) pajānāti. Breathing in long, he knows ‘I breathe in long,’ or breathing out long, he knows ‘I breathe out long.


4. Dakkho bhamakāro vā bhamakārantevāsī vā dīgham vā añchanto dīgham añchāmīti pajānāti. A skilled turner or his apprentice, when making a long turn, knows ‘I make a long turn;’ or when making a short turn knows ‘I make a short turn’

5. Ajjhattaṃ vā kāye kāyānupassī viharati; Bahiddhā vā kāye kāyānupassī viharati; Ajjhattabahiddhā vā kāye kāyānupassī viharati (vedanāsu, citte, dhammesu; vedanānupassī, cittānupassī, dhammānupassī). In this way, he abides contemplating the body in the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. (feelings, consciousness, dhammas)

6. Samudaya-dhammānupassī vā kāyasmi ṃ viharati; Vaya-dhammānupassī vā kāyasmi ṃ viharati. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of the passing away in the body, or he abides contemplating the nature of both arising and passing away in the body.

7. Bhikkhu gacchanto vā gacchāmī’ ti pajānāti; ṭhito vā ṭhitomhī’ti pajānāti; nisinno vā nisinnomhī’ti pajānāti. When walking, a monk knows ‘I am walking;’ or when standing, he knows ‘I am standing;’ or when sitting, he knows ‘I am sitting;’ or when lying down, he knows ‘I am lying down’.

8. Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāha-vā dvīha-vā tīha-vā. As though a monk were to see a corpse thrown aside in a burial ground—one day, or two days or three days dead. bloated, livid, and oozing matter… being devoured by crows, hawks, vultures, herons, dogs, leopards, tigers, jackals, or various kinds of worms

9. Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjānam kulalehi vā khajjānam gijjhehi vā khajjānam byagghehi vā khajjānam dipīhi vā khajjānam singālehi vā khajjānam. As though a monk were to see a corpse thrown aside in a burial ground, being devoured by crows, or being devoured by hawks, or being devoured by vultures, or being devoured by herons, or being devoured by dogs, or being devoured by tigers, or being devoured by leopards, or being devoured by jackals.

10. Sukhaṃ vā vedanaṃ vedayamāno pajānāti; dukkhaṃ vā vedanaṃ vedayamāno pajānāti; adukkham-asukhaṃ vā vedanaṃ vedayamāno pajānāti. When feeling a pleasant feeling, he knows it; or when feeling an unpleasant feeling, he knows it; or when feeling a neutral feeling, he knows it.

11. Sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno pajānāti; Nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno pajānāti. When feeling a sensual pleasant feeling, he knows it, or when feeling a non-sensual pleasant feeling, he knows it.

12. Sa-rāgaṃ vā cittam pajānāti; Vīta-rāgaṃ vā cittam pajānāti. (sa-dosa, viṭa-dosa, sa-moha, viṭa-moha, sa-kaṭṭham, vi-kkhitam, mahaggatam, a-mahaggatam, sa-uttaraṁ, an’uttaraṁ, sa-mahāhitam, sa-amahāhitam, viYNAM, a-vYNAM)
A monk knows a lust-associated mind; or a monk knows a lust-disassociated mind. (aversion-associated, aversion-disassociated; delusion-associated, delusion-disassociated; contracted, distracted; advanced, basic; surpassable, unsurpassable; concentrated, unconcentrated; liberated, unliberated.)


14. Ye vā panassa te honti mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā nātisālohitā vā. Whoever those, his mothers, or fathers, or brothers, or sisters, or friends, or colleagues, or relatives or blood relations,

15. Tassa dvinnam phalānam anāgāmitā. - One of two fruits could be expected for him, either final knowledge here and now, or, if there is a trace of clinging left, non-returning.

And /Also (Ca)

1. Anissito ca viharati, na ca kiñci loke upādiyati. He abides independent, and also clings to nothing in the world.

2. Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ'ca pajānāti; Yathā ca uppannassa kāmacchandassa pahānām hoti, tañ'ca pajānāti; Yathā ca pahīnassa kāma-cchandassa āyatim anuppādo hoti, tañ'ca pajānāti. (byāpādassa, thina-middhassa, uddhacca-kukkuccassa, vicikicchāya). He knows how unarisen sensual desire can arise, how arisen sensual desire can be removed, and how a future arising of the removed sensual desire can be prevented. (aversion, sloth-and-torpor, agitation-and-regret, doubt)

3. Bhikkhu cakkhuñ'ca pajānāti, rūpe ca pajānāti. Yañ'ca tadubhayaṃ paṭiccacca upajjati samyojanam, tañ'ca pajānāti. (sotañ'ca sadde ca; ghānañ'ca gandhe ca; jīvhañ'ca rase ca; kāyañ'ca phoṭṭhabbe ca; manañ'ca dhamme ca)

“A monk knows the eye, and he knows forms, and he knows the fetter that arises dependent on both.” (ear and sound; nose and smell; tongue and taste; body and tangibility; mind and mind-object)

4. Bhikkhu anuppannassa sati-sambojhaṅgassa uppādo hoti, tañ'ca pajānāti. Uppannassa sati-sambojhaṅgassa bhāvanāyā pāripūri hoti, tañ'ca pajānāti. (dhamma-vicaya, viriya, pīti, passaddhi, samādhi, uppekkhā-sambojhaṅgassa) And also a monk knows how the unarisen mindfulness awakening-factor can arise, and how the arisen mindfulness-awakening-factor can be perfected by development. (the Investigation-, effort-, joy-, tranquility-, concentration-, equanimity-)

5. Na ca vata no jāti āgaccheyya. (jarā, byādhi, maraṇaṃ, soka-pariveda-dukkha-domanass-upāyāsa-dhammā) And, if only birth would not come to us! (aging, sickness, death, sorrow-lamentation-pain-grief-distress)

6. Pītiyā ca virāgā uppekkhako ca viharati, sato ca sampajāno; Sukhañca kāyena paṭisamvedeti. Due to removal of pīti he also dwells calm and mindful and well-aware; he also feels bliss in his body.

7. Sukhassa ca pahānā dukkhaṃ ca pahānā catuttham jhānaṃ upasampajja viharati.
Due to eradication of pleasure and pain, he spends his time (viharati) entering upon the fourth jhāna.

Also (Pi / Api)

1. *Evaṃ'pi kho bhikkhu kāye kāyā'nupassī viharati.* (vedanāsu vedanā'nupassī, cite cittā'nupassī, dharmesu dharmā'nupassī) - In this way also, he abides contemplating the body in the body. (the feelings in the feelings; the mind in the mind; the Dhamma in the Dhammas)

   Such is also the body, having such nature, having such occurrence, and having such destiny.

3. *Jāti'pi dukkhā, jarā'pi dukkhā, marana'pi dukkhāṃ, soka-parideva-dukkha-domanass-upāyāsā'pi dukkhā, appiyehi sampayogo'pi dukkhā, piyehi vippayogo'pi dukkhā, yampicchaṃ na labhati, tam'pi dukkhāṃ, saṃkhittena pañc'upādāna- kkhandhā dukkhā.* - Birth also is suffering; aging also is suffering; death also is suffering; sorrow, lamentation, pain, grief, and excessive despair are also suffering; association with the disliked is also suffering; separation from the liked is also suffering; not to get what one wishes, that also is suffering. In brief, the five aggregates of clinging are suffering.

Just as / as if / like (Seyyathāpi)

   Just as though there were a bag with an opening at both ends full of many sorts of grains, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus, "This is hill rice; this is red rice; these are beans; these are peas; this is millet; and this is white rice". So also he contemplates this very body up from the soles of the feet and down from the top of the hair, enclosed by skin, to be full of many kinds of impurities thus, "In this body there are head hairs, body hairs.... and urine."

2. *Seyyathāpi bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā dīgham (rassam) vā aṁchanto dīgham (rassam) aṁchāmīti pajānātī. Evameva kho bhikkhave bhikkhu dīgham (rassam) vā assasanto dīgham (rassam) assasāmīti pajānātī.*
   “Just as a skilled turner or his apprentice, when making a long (short) turn, knows ‘I make a long (short) turn;’ so too, breathing in long (short), he knows ‘I breathe in long (short),’ breathing out long (short), he knows ‘I breathe out long (short).’

Just as though a skilled butcher or his apprentice had killed a cow and was seated at a crossroads with it cut up into pieces; so too he contemplates this very body, however it is placed, however disposed, in terms of elements.

4. Bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍditam. So imameva kāyaṃ upasamharati. Monks, as though he were to see a corpse thrown aside in a burial ground, he compares this very body with it.

5. Cakkhumāssa yathā andho, sotavā badhiro yathā; paññavāssa yathā mūgo, balavā dubbalo'riva; atha atthe samuppanne, sayetha matasāyikam. (Theragāthā 295; Milindapañha 349) Despite good eyes, as if he were blind; despite good ears, as if he were deaf; despite knowledge, as if he were dull; despite strength as if he were weak; moreover, if beneficial, he should lie down as if dead.

Among / out of - (6th or 7th forms)

1. Tassa dvinnā phalānaṃ aṇṇataraṃ phalāṃ pāṭikaṅkham dīṭtheva dhamme aṇṇā sati vā upādisese anāgāmitā. - Then one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning.

Such as / Namely (Seyyathidām)

1. Seyyathidām sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Such as hill rice, red rice, beans, peas, millet, and white rice.

2. Seyyathidām rūpupādānakkhandho...pe... viññāṇupādānakkhandho. Namely, the material aggregate of clinging,…consciousness-aggregate of clinging.

3. Seyyathidām kāmataṇhā bhavataṇhā vibhavataṇhā. Namely, the sensual craving, the craving for existence, the craving for non existence.

4. Seyyathidām sammādiṭṭhi...pe...sammāsamādhi. Namely, Right View, … Right Concentration.