

LEARNING PĀḲI
In “the Discourse on Mindfulness”
(Satipaṭṭhana-sutte PāḲi-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.
3. *Bhikkhu nisīdati.* - A monk sits.
4. *So assasati/passasati.* - He breathes in/ breathes out.
5. *So pa-jānāti.* - He knows.
6. *So sikkhati.* - He trains.
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.
12. *Bhikkhu pa-jānāti.* - A monk knows.
13. *Bhikkhu hoti.* - A monk is present.
14. *Bhikkhu paccavekkhati.* - A monk reviews.
15. *Atthi pathavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātu.*
There are the earth element, the water element, the fire element, the air element.
16. *So upa-sam-harati.* - He compares.
17. *Atthi (natthi) kāma-cchando.* - There is (no) sense desire.
18. *Atthi (natthi) byāpādo.* - There is (no) ill will.
19. *Atthi (natthi) thina-middhaṃ.* - There is (no) sloth-and-torpor.
20. *Atthi (natthi) uddhacca-kukkuccaṃ.* - 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. *Samyojanaṃ uppajjati.* - The fetter arises.
26. *Atthi (natthi) sati-sambojjhaṅgo.* - There is (no) the enlightenment factor of mindfulness.
27. *Atthi (natthi) dhammavicaya-sambojjhaṅgo.*
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. *Ichchā uppajjati.* - A wish arises.
35. *Taṇhā uppajjati.* - Craving arises.
36. *Taṇhā nivisati.* - Craving settles.
37. *Taṇhā nirujjhati.* - Craving ceases.

38. *Ariya-sāvako jivitaṃ kappeti.* - A noble disciple makes a living.
39. *Bhikkhu janeti, vāyamati, ārambhati, paggaṇhāti, padahati.*
A monk arouses, works hard, makes effort, exerts the mind and strives.
40. *Bhikkhu pati-sam-vedeti.* - A monk experiences.
41. *Bhikkhu sampajāna-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 aniṭṭhā 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 iṭṭhā kantā manāpā rūpā (saddā gandhā rasā phoṭṭhabbā dhammā).* - They are desirable, lovable, pleasant objects, viz., sights, sounds, smells, tastes, touches and mind-objects.
6. *Ye te honti anatta-kāmā ahita-kāmā aphāsuka-kāmā ayogakkhema-kāmā.*
Those are defeat-wishers, harm-wishers, distress-wishers, non-bondage-release-wishers.
7. *Ye te honti attha-kāmā hita-kāmā phāsuka-kāmā yogakkhema-kāmā.*
Those are welfare-wishers, benefit-wishers, comfort-wishers, bondage-release-wishers.
8. *Ariyā ācikkhanti.* - The noble ones announce.

Subject + Verb (with “mi” suffix)

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

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

1. *Bhikkhu naṃ pajānāti.* - A monk knows that.
2. *(Bhikkhu) na kiñci upādiyati.* - A monk does not cling to anything.

3. *Bhikkhu imameva kāyaṃ paccavekkhati.* - A monk reviews this very body.
4. *So imameva kāyaṃ upasaṃharati.* - He compares this very body.
5. *Bhikkhu sa-rāgaṃ cittaṃ pa-jānāti. (sa-dosaṃ, sa-mohaṃ)*
A monk knows the lust-associated mind (hate-, delusion-).
6. *Bhikkhu kāmacchandaṃ pajānāti. (byāpādaṃ, thina-middhaṃ, uddhacca-kukkuccaṃ, vicikicchaṃ)*
A monk knows sense desire, (ill will, sloth-and-torpor, restlessness-and-remorse, doubt).
7. *Bhikkhu tañca 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, phoṭṭhabbhe 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-sambojjhaṅgaṃ pajānāti. (dhammavicaya, 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 patisaṃvedeti.* - 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. *Sukhaṃ 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 vīhī.* - 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 anaṭṭo.*
This body too is of the same nature, the same feature, the same destiny.
9. *Idaṃ dukkhaṃ.* - 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-gāminī paṭipadā.* - This is the path that leads to the cessation of suffering.
13. *Jātipi dukkhā.* - Birth also is suffering.
14. *Jarāpi dukkhā.* - Aging also is suffering.
15. *Maraṇampi dukkhaṃ.* - Death also is suffering.
16. *Soka-parideva-dukkha-domanass-upāyāsāpi dukkhā.*
Sorrow, lamentation, pain, grief and excessive distress also are sufferings.
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. *Samkhittena pañc-upādāna-kkhandhā dukkhā.* - In brief, the five aggregates of clinging are suffering.
21. *Yāyaṃ taṇhā pono-bbhavikā nandi-rāga-sahagatā tatra-tatrā-bhinandinī.*
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 satarūpaṃ. (saddā, gandhā, rasā, phoṭṭhabbā, dhammā)*
Sights in the world are lovable things, enjoyable things. (sounds, smells, tastes, touches and dhammas)
24. *Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ. (sota-viññāṇaṃ, ghāna-viññāṇaṃ, jivhā-viññāṇaṃ, kāya-viññāṇaṃ, mano-viññāṇaṃ)*
Eye consciousness in the world is a lovable thing, an enjoyable thing. (ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness)
25. *Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ. (sota-samphasso, ghāna-samphasso, jivhā-samphasso, kāya-samphasso, mano-samphasso)* - Eye contact in the world is a lovable thing, an enjoyable thing. (ear-contact, nose-contact, tongue-contact, body-contact, mind-contact)
26. *Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ. (sota-samphassajā, ghāna-samphassajā, jivhā-samphassajā, kāya-samphassajā, mano-samphassajā)*

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-tañhā loke piya-rūpaṃ sāta-rūpaṃ. (sadda-tañhā, gandha-tañhā, rasa-tañhā, phoṭṭhabba-tañhā, dhamma-tañhā)* - 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 enjoying 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. (sounds, smells, tastes, touches, dhammas)
32. *(Ayaṃ) upekkhako satimā sukha-vihārī.* - Having equanimity and mindfulness, he dwells blissfully.
33. *Iti rūpaṃ (vedanā, saññā, saṅkhārā, viññāṇaṃ).*
This is corporeality (feeling, perception, mental formations, consciousness).
34. *Iti rūpassa samudayo. (vedanāya, saññāya, saṅkhārānaṃ, viññāṇassa)*
This is the arising of corporeality (feeling, perception, mental formations, consciousness).
35. *Iti rūpassa atthaṅgamo. (vedanāya, saññāya, saṅkhārānaṃ, 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 pattabbaṃ.* - Not really this is obtainable by mere wishing.
2. *Ariya-sāvako sammā-ājīvena jīvitaṃ kappeti.* - A noble disciple makes a living by means of right livelihood.
3. *Sukhañca kāyena paṭisaṃvedeti.* - (He) experiences pleasure by body

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

1. *Appiyehi sampayogo dukkho.* - Association with the disliked is suffering.
2. *Piyehi vippayogo dukkho.* - Separation from the liked is suffering.
3. *Aññataraññatarena 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 samodhānaṃ 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 dukkha-domanassānaṃ atthaṅgamāya ñāyassa adhiḅgamāya 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 ñāna-mattāya patissati-mattāya.*
Mindfulness is established to the extent necessary to further knowledge and mindfulness.
3. *Bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti.*
A monk engenders wishes for the non arising of evil, unwholesome states that have not arisen.
4. *Bhikkhu uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti.*
A monk engenders wishes for the abandoning of evil, unwholesome states that have arisen.
5. *Bhikkhu anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti.*
A monk engenders wishes for the arising of wholesome states that have not arisen.
6. *Bhikkhu uppanānaṃ kusalānaṃ dhammānaṃ thitiyā a-sammosāya bhiiyo-bhāvāya vepullāya bhāvanāya pāripūriyā 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.
2. *Musā-vādā veramaṇī.* - Abstaining from false speech.
3. *Pisunāya vācāya veramaṇī.* - Abstaining from slanderous speech.
4. *Pharusāya vācāya veramaṇī.* - Abstaining from harsh speech.
5. *Samphappalāpā veramaṇī.* - Abstaining from frivolous speech.

6. *Pānātipātā 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 jhānam 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 jhānaṃ 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 catuttham jhānaṃ 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 sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya ñāyassa adhiḅgamāya nibbānassa 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 paccupaṭhitā hoti (vedanā'ti, citta'ti, dhammā'ti).*
His mindfulness is established that there is a body (feeling, mind, dhammas).
3. *Yathā yathā vā pan'assa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.*
Just as his body is disposed so he knows it.
4. *Atthi (natthi) me ajjhataṃ kāmacchando (byāpādo, thina-middham, uddhacca-kukkuccam, vicikicchā).*
There is (no) sense desire in me (ill will, sloth-and-torpor, restlessness-and-remorse, doubt).
5. *Atthi (natthi) me ajjhataṃ satisambojjhaṅgo ((dhamma-vicaya, vīriya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgo).* - There is (no) enlightenment factor of mindfulness in me (Dhammas-investigation, energy, rapture, tranquility, concentration, equanimity).
6. *Yathā ca anuppannassa sati-sambojjhaṅgassa uppādo hoti; taṅca 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, taṅca pajānāti.*
He knows how the unarisen doubt can arise.
8. *Yathā ca pahīnassa kāma-cchandassa āyatim anuppādo hoti; taṅca pajānāti. (byāpādassa, thina-middhassa, uddhacca-kukkuccassa 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-sambojjhaṅgassa bhāvanāya pāripūrī hoti; tañca pajānāti. (dhammavicaya, vīriya, pīti, passaddhi, samādhī, 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 sattānam tamhi tamhi sattanikāye jāti.*
Births of these or those beings in this or that order of beings.
11. *Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā.*
Aging of these or those beings in this or that order of beings.
12. *Yā tesam tesam sattānam tamhā tamhā sattanikāya cuti.*
Passing away of these or those beings from this or that order of beings.
13. *Yo kho bhikkhave aññatar'aññatarena byasanena samannāgatassa aññatar'aññatarena dukkha-dhammena phutthassa soko (ādevo, āyoso). - Monks, the sorrow of one afflicted by this or that loss, touched by this or that painful thing, (the wailing, the distress)*
14. *Sattānam evaṃ icchā uppajjati. - Such a wish of beings arises.*
15. *Yo tassā'yeva taṇhāya asesavirāgaṇirodho. - It is the complete cessation of that very craving.*
16. *Bhikkhu akusalānam dhammānam anuppādāya chandaṃ janeti.*
A monk arouses a wish for the non-arising of unwholesome states.
17. *Bhikkhu kusalānam dhammānam uppādāya chandaṃ janeti.*
A monk arouses a wish for the arising of wholesome states.
18. *Bhikkhu kusalānam dhammānam ṭhitiyā a-samosāya bhīyyo-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.*
19. *Vitakka-vicārānam vūpasamā dutiyaṃ jhānaṃ upasampajja viharati. - Because of the cessation of initial attention and sustained attention, (he) attains and dwells in the second jhāna.*
20. *Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānam atthaṅgamā catutthaṃ 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 jhāna.*
21. *Tassa dvinnam phalānam aññataram phalaṃ pātikaṅkhaṃ. - He can expect one of two Fruitions.*
22. *Attamanā te bhikkhu bhagavato bhāsitaṃ abhinandaṃ.*
Being pleased, the monks appreciate the words of the Blessed One.
23. *Bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.*
The Buddha lives in Kurus, where there was a market town of the kurus, named kammāsadhamma.

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 kāyānupassī viharati... vineyya loke abhijjhādomanassaṃ. - Herein, monks, a monk dwells contemplating the body in the body removing desire and discontent in the world.*
3. *Idha bhikkhave bhikkhu vedanāsu vedanānupassī viharati... vineyya loke abhijjhādomanassaṃ.*
Herein, monks, a monk dwells contemplating the feeling in the feelings removing desire and discontent in the world.

4. *Idha bhikkhave bhikkhu cित्ते cittānupassī viharati... vineyya loke abhijjhādomanassaṃ.*
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 abhijjhādomanassaṃ.*
Herein, monks, a monk dwells contemplating the dhamma in the dhammas removing desire and discontent in the world.
6. *Ajjhattaṃ vā kāye kāyānupassī viharati.* - He dwells contemplating the body in the body internally.
7. *Ajjhattaṃ vā vedanāsu vedanānupassī viharati.* - He dwells contemplating the feeling in the feelings internally.
8. *Ajjhattaṃ vā cित्ते cittānupassī viharati.* - He dwells contemplating the mind in the mind internally.
9. *Ajjhattaṃ 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 cित्ते 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. *Ajjhatta-bahiddhā vā kāye kāyānupassī viharati.* - He dwells contemplating the body in the body both internally and externally.
15. *Ajjhatta-bahiddhāvā vedanāsu vedanānupassī viharati.* - He dwells contemplating the feeling in the feelings both internally and externally.
16. *Ajjhatta-bahiddhāvā cित्ते cittānupassī viharati.*
He dwells contemplating the mind in the mind both internally and externally
17. *Ajjhatta-bahiddhāvā dhammesu dhammānupassī viharati.*
He dwells contemplating the dhamma in the dhammas both internally and externally
18. *Samudaya-dhammā'nupassī vā kāyasmim viharati. (vedanāsu, cित्ते, 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 kāyasmim viharati. (vedanāsu, cित्ते, 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 kāyasmim viharati. (vedanāsu, cित्ते, 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.
23. *Evampi kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.*
Thus too, monks, a monk dwells contemplating the feeling in the feelings.
24. *Evampi kho bhikkhave bhikkhu cित्ते cittānupassī viharati.*
Thus too, monks, a monk dwells contemplating the consciousness in the consciousness.
25. *Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati.*
Thus too, monks, a monk dwells contemplating the dhamma in the dhammas.
26. *Atthi imasmim kāye kesā lomā nakhā dantā taco.*

There are in this body head hair, body hair, nails, teeth, skin.

27. *Atthi imasmim kāye pathavī-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 gāviṃ vadhitvā catu-mahā-pathe baliso vibhajtvā nissinno assa.* - A butcher, having slaughtered a cow and divided it into portions, was sitting at the junction of four roads.

29. *Bhikkhu passeyya sarīraṃ sivathikāya chaḍḍitaṃ.*

A monk may see a body discarded in the charnel ground.

30. *Yā tesam tesam sattānaṃ tamhi tamhi satta-nikāye jāti (jarā).*

The birth of these or those beings in this or that order of beings. (aging)

31. *Sā taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati.*

Where does that craving, when arising, arise, and when settling, settles?

32. *Etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.*

Herein that craving, when arising, arises, and when settling, settles.

33. *Sā taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati.*

Where is that craving, when being abandoned, abandoned and when ceasing, ceases?

34. *Etth'esā taṇhā pahīyamānā 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. *Yaṃ dukkhe ñāṇaṃ. (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 ariya-sāvako sammā-ājīvena jīvitam kappeti.*

Here, monks, a noble disciple makes a living by means of right livelihood.

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

39. *Bhikkhu abhikkante paṭikkante ālokite vilokite samiñjite pasārite saṃghāṭi-patta-cīvara-dhāraṇe asite pīte khāyite sāyite uccāra-passāva-kamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.*

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.

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

1. *Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni (tassa dvinnam phalānaṃ aññataraṃ phalaṃ pāṭikaṅkham).* - 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. *Dīgham assasāmi, passasāmi.* - I breathe in long, breathe out long.
2. *Rassam assasāmi, passasāmi.* - I breathe in short, breathe out short.
3. *Dīgham añchāmi.* - I make a long turn.
4. *Rassam añchāmi.* - I make a short turn.
5. *Bhikkhu imameva kāyaṃ yathā-thitaṃ yathā-panihitaṃ dhātuso paccavekkhati.*
A monk reflects in terms of elements upon this very body just as it is placed or disposed.
6. *Bhikkhu nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.*
A monk sits down cross-legged, keeping his upper body erect, and directing mindfulness toward (the meditative object).
7. *Bhikkhu yathā-bhūtaṃ pajānāti.* - A monk knows as it is.
8. *Yathā-pākatam vipassanā'bhiniveso.*
Vipassana is absorbed in what is prominent. (Visuddhimagga Mahāṭīkā II, 390)

Nouns in the 2nd Form (time and location)

1. *Ekam samayaṃ bhagavā kurūsu viharati.* - At one time, the Buddha lives in Kurus.

Verbs (Interrogative)

1. *Katame cattāro.* - What are the four?
2. *Kathañ'ca pana bhikkhave bhikkhu kāye kāyānupassī viharati.* - And how, monks, does a monk dwell contemplating the body in the body?
3. *Kathañ'ca pana bhikkhave bhikkhu vedanāsu vedanānupassī viharati.*
And how, monks, does a monk dwell contemplating the feelings in the feelings?
4. *Kathañ'ca pana bhikkhave bhikkhu cittānupassī viharati.*
And how, monks, does a monk dwell contemplating the consciousness in the consciousness?
5. *Kathañ'ca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati.*
And how, monks, does a monk dwell contemplating the dhamma in the dhammas?
6. *Katamañ'ca bhikkhave dukkhaṃ ariyasaccaṃ.*
What, monks, is the noble truth of suffering?
7. *Katamañ'ca bhikkhave dukkha-samudayaṃ ariyasaccaṃ.*
What, monks, is the noble truth of the origin of suffering?
8. *Katamañ'ca bhikkhave dukkha-nirodhaṃ ariyasaccaṃ.*
What, monks, is the noble truth of the cessation of suffering?

9. *Katamañ'ca bhikkhave dukkha-nirodha-gāminī paṭipadā ariyasaccaṃ.*

What, monks, is the noble truth of the path leading to the cessation of suffering?

10. *Katamañ'ca bhikkhave maraṇaṃ.* - What, monks, is death?

11. *Katamañ'ca bhikkhave dukkhaṃ.* - What, monks, is *dukkha*?

12. *Katamañ'ca bhikkhave domanassaṃ.* - What, monks, is grief?

13. *Katamañ'ca bhikkhave yampicchaṃ na labhati tampi dukkhaṃ.*

What, monks, is it that one does not get what one wishes, that is also suffering?

14. *Katamā ca bhikkhave jāti.* - What, monks, is birth?

15. *Katamā ca bhikkhave jarā.* - What, monks, is aging?

16. *Katamā ca bhikkhave sammā-diṭṭhi.* - What, monks, is right understanding?

17. *Katamā ca bhikkhave sammā-vācā.* - What, monks, is right speech?

18. *Katamā ca 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 bhāsitaṃ abhinandum.*

Being glad, those monks appreciated the words of the Buddha.

Verbs (Future tense)

1. *Sabba-kāya-paṭisaṃvedī assasissāmi.* - Experiencing the whole body (of breath) I shall breathe in.
2. *Sabba-kāya-paṭisaṃvedī passasissāmi.* - Experiencing the whole body (of breath) I shall breathe out.
3. *Passambhayaṃ kāya-saṅkhāraṃ assasissāmi.* - Calming the gross in-breath, I shall breathe in.
4. *Passambhayaṃ kāya-saṅkhāraṃ passasissāmi.* - Calming the gross out-breath, I shall breathe out.

Verbs (Imperative)

1. *Titthantu satta vassāni (māsāni).* - Let alone seven years (months).
2. *Titthantu cha vassāni (māsāni).* - Let alone six years (months).
3. *Titthantu pañca vassāni (māsāni).* - Let alone five years (months).
4. *Titthantu cattāri vassāni (māsāni).* - Let alone four years (months).
5. *Titthantu tiṇi vassāni (māsāni).* - Let alone three years (months).
6. *Titthantu dve vassāni (māsāni).* - Let alone two years (months).
7. *Titthatu ekaṃ vassaṃ (māsaṃ).* - Let alone one year (month).
8. *Titthatu aḍḍhamāso.* - Let alone half a month.

Verbs (Conditional)

1. *Tamenaṃ cakkhumā puriso muñcitvā 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-damnass-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)
4. *Na ca vata no soka-parideva-dukkha-damnass-upāyāsa-dhammā āgaccheyyum.*
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
6. *Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ.*
As if a monk were to see a body discarded in the charnel ground.

Verbs (Passive)

1. *Ayaṃ vuccati bhikkhave jāti.* - This is called, monks, birth.
2. *Ayaṃ vuccati bhikkhave jarā.* - This is called, monks, aging.
3. *Ayaṃ vuccati bhikkhave soko.* - This is called, monks, sorrow.
4. *Ayaṃ vuccati bhikkhave paridevo.* - This is called, monks, lamentation.
5. *Ayaṃ vuccati bhikkhave upāyāso.* - This is called, monks, excessive despair
6. *Ayaṃ vuccati bhikkhave appiyehi sampayogo dukkho.*
This is called, monks, suffering of association with the hated
7. *Ayaṃ vuccati bhikkhave piyehi vippayogo dukkho.*
This is called, monks, suffering of separation from the loved
8. *Ayaṃ vuccati bhikkhave sammā-diṭṭhi.* - This is called, monks, right view.
9. *Ayaṃ vuccati bhikkhave sammā-saṅkappo.* - This is called, monks, right thought.
10. *Ayaṃ vuccati bhikkhave sammā-vācā.* - This is called, monks, right speech.
11. *Ayaṃ vuccati bhikkhave sammā-kammanto.* - This is called, monks, right action.
12. *Ayaṃ vuccati bhikkhave sammā-ājīvo.* - This is called, monks, right livelihood.
13. *Ayaṃ vuccati bhikkhave sammā-vāyāmo.* - This is called, monks, right effort.
14. *Ayaṃ vuccati bhikkhave sammā-sati.* - This is called, monks, right mindfulness.
15. *Ayaṃ vuccati bhikkhave sammā-samādhi.* - This is called, monks, right concentration.
16. *Idaṃ vuccati bhikkhave maraṇaṃ.* - This is called, monks, death.
17. *Idaṃ vuccati bhikkhave dukkhaṃ.* - This is called, monks, suffering.
18. *Idaṃ vuccati bhikkhave domanassaṃ.* - This is called, monks, mental distress.
19. *Ayaṃ vuccati bhikkhave dukkhaṃ (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 saṅkhittena pañc'upādāna-kkhandhā dukkhā.*
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 bhikkhave jāti.* - This is called, monks, birth.

Participle, Present/ Past (with tvā suffix)

1. *Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. (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 pallaṅkaṃ ābhujitvā ujum kāyaṃ panidhāya parimukhaṃ satim upatthapetvā.* - 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. *Tamenam cakkhumā puriso muñcivā paccavekkheyya.* - A man with good eye sight, having opened it (the bag), would examine it.
4. *Seyyathāpi bhikkhave dakkho go-ghātako vā go-ghātak'antevāsī vā gāviṃ vadhitvā catu-mahā-pathe bilaso vibhajivā nisinno assa.* - 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 vivicca 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 dutiyam jhānam upasampajja viharati* - A monk dwells having been absorbed in the second jhana.
7. *Idam'etaṃ paticca vuttam.* - This is said referring that.
8. *Yañca tadubhayaṃ paticca uppajjati saṃyojanaṃ.* - There arises the fetter depending on both.
9. *Kāya-vedanā-citta-dhammesu kiñci dhammam anāmasivā bhāvanā nāma natthi.*
There cannot be spiritual development (vipassana insights and magga-phala enlightenments) without contemplating any phenomenon out of body, feeling, mind and mind-objects. (D.A.II, 339)

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.
Bhikkhu arañña-gato vā rukkh-amūla-gato vā suññāgāra-gato vā nisīdati. - A monk sits down (being) a forest-occupant, (being) a tree-foot-occupant, (being) a secluded-place-occupant.
2. *So sato'va assasati, sato'va passasati.*
(Being) a mindful person, he breathes in; (being) a mindful person, breathes out
3. *(Aham) sabba-kāya-ppatisamvedī 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. *Dīgham (rassam) vā assasanto dīgham (rassam) assasāmīti pajānāti.*
Breathing in a long (short) breath, he knows "I breathe in long (short)".
2. *Dīgham (rassam) vā passasanto dīgham (rassam) passasāmīti pajānāti.*
Breathing out a long (short) breath, he knows "I breathe out long (short)".
3. *Dīgham (rassam) vā añchanto dīgham (rassam) añchāmīti pajānāti.*
Making a long (short) turn, he knows "I make a long (short) turn".
4. *Passambhayaṃ kāyasañkhāram assasissāmī'ti sikkhati.*

Calming the gross in-breath body, I shall breathe in, thus he trains.

5. *Passambhayam kāyasāṅkhāraṃ passasissāmīti sikkhati.*

Calming the gross out-breath body, I shall breathe out, thus he trains.

6. *Bhikkhu gacchanto vā gacchāmīti pajānāti.* - A monk knows “I am going,” (when) going.

7. *Yam-icchaṃ 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”.

3. *Bhikkhu adukkhamasukhaṃ vā vedanaṃ vedayamāno “adukkhamasukhaṃ vedanaṃ vedayāmī”ti pajānāti.*

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

4. *Sāmiṣaṃ vā sukhaṃ vedanaṃ vedayamāno “sāmiṣaṃ sukhaṃ vedanaṃ vedayāmī”ti pajānāti.*

(When) experiencing a pleasant worldly feeling, (he) knows, “I experience a pleasant worldly feeling”.

5. *Sāmiṣaṃ vā dukkhaṃ vedanaṃ vedayamāno “sāmiṣaṃ dukkhaṃ vedanaṃ vedayāmī”ti pajānāti.*

(When) experiencing a painful worldly feeling, (he) knows, “I experience a painful worldly feeling”.

6. *Sāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno “sāmiṣaṃ adukkhamasukhaṃ vedanaṃ vedayāmī”ti pajānāti.*

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

7. *Nirāmiṣaṃ vā sukhaṃ vedanaṃ vedayamāno “nirāmiṣaṃ sukhaṃ vedanaṃ vedayāmī”ti pajānāti.*

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

8. *Nirāmiṣaṃ vā dukkhaṃ vedanaṃ vedayamāno “nirāmiṣaṃ dukkhaṃ vedanaṃ vedayāmī”ti pajānāti.*

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

9. *Nirāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno “nirāmiṣaṃ adukkhamasukhaṃ vedanaṃ vedayāmī”ti pajānāti.* - (When) experiencing a neutral nonworldly feeling, (he) knows, “I experience a neutral nonworldly feeling”.

10. *Sā taṇhā kattha uppajjamānā uppajjati, kattha nīvisamānā nīvisati.*

Where does that craving, (when) arising, arise and, (when) settling, settles.

11. *Etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.*

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?

13. *Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.*

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

14. *Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghēhi*

vā khajjamānam dīpīhi vā khajjamānam siṅgālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam. - 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 araṇṇa-gato vā rukkhamūla-gato vā suñṇāgāra-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 paccupatthitā hoti.* - Mindfulness has been established.
3. *Bhikkhu anissito ca viharati.* - A monk abides independent.
4. *Yathā yathā vā panassa kāyo panihito hoti, tathā tathā naṃ pajānāti.* However his body is disposed he knows it accordingly.
5. *Thito vā thitomhi 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'antevāsī vā nisinno assa.* - A butcher or his apprentice were sitting.
8. *Ayampi kāyo evaṃ anatīto.* This body too cannot overcome such (fate).
9. *Anuppannassa kāmacchandassa uppādo hoti. (byāpādassa, thina-middhassa, uddhacca-kukkuccassa)*
Unarisen sense-desire comes into existence. (ill will, sloth-and-torpor, restlessness-and-remorse)
10. *Uppannassa kāma-cchandassa pahānaṃ hoti. (byāpādassa, thina-middhassa, uddhacca-kukkuccassa,)*
Arisen sense-desire is removed. (ill will, sloth and torpor, restlessness and remorse)
11. *Anuppannassa satisambojjhaṅgassa uppādo hoti. (dhammavicaya, vīriya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgassa)* - The unarisen mindfulness-enlightenment-factor arises. (investigation of dhammas, effort, rapture, tranquillity, concentration, equanimity)
12. *Uppannassa satisambojjhaṅgassa 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 yuttam, idametam 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.
3. *Bhikkhu seyyathāpi passeyya atthikāni apagata-sambandhāni disā-vidisā-vikkhittāni.* - Just as, a monk sees loose bones scattered in all directions.
4. *Bhikkhu seyyathāpi passeyya atthikāni puñjakitāni.* - Just as, a monk sees a skeleton piled up.

5. *Pahīnassa kāma-chandassa āyatim anuppādo hoti.* - There is a future non-appearance of the removed sensual desire.
6. *Pahīnāya vicikicchāya āyatim anuppādo hoti.* - There is a future non-appearance of the removed doubt.
7. *Yaṃ kho bhikkhave kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāya-samphassa-jaṃ dukkhaṃ, asātaṃ vedayitaṃ.* - Monks, bodily pain, bodily unpleasantness, painful and unpleasant feeling produced by bodily contact.
8. *Yaṃ kho bhikkhave cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ.* Monks, mental pain, bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact.
9. *Te honti anittā akantā.* - They are undesirable, uncherished.
10. *Te honti itthā kantā.* - They are desirable, cherished.

Participle, Future (with *tabba* suffix)

1. *Na kho panetaṃ icchāya pattaḃbam* - 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. *Tamenam cakkhumā puriso muñcivā 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-mohaṃ cittaṃ.*
The lust-disassociated mind, the hate-disassociated mind the delusion-disassociated mind.
8. *Samkhittam cittaṃ (vikkhittam, mahaggatam, amahagattam, sauttaram, anuttaram, samāhitam, asamāhitam, vimuttam, avimuttam).* - The constricted mind. (scattered, developed, undeveloped, surpassable, unsurpassable, concentrated, unconcentrated, liberated, unliberated)
9. *Yaṃ kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāya-samphassa-jaṃ dukkhaṃ asātaṃ vedayitaṃ.* - Monks, the bodily pain, the bodily unpleasantness, and the painful, unpleasant and touch-generated feeling.
10. *Yaṃ cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ, mano-samphassa-jaṃ dukkhaṃ asātaṃ vedayitaṃ.*
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 dukkham ariya-saccaṃ*. - What, monks, is the noble truth of suffering?
13. *Katamañca bhikkhave dukkha-samudayaṃ ariya-saccaṃ*. - What, monks, is the noble truth of the origin of suffering?
14. *Katamañca bhikkhave dukkha-nirodham ariya-saccaṃ*. - What, monks, is the noble truth of the cessation of suffering?
15. *Katamañca bhikkhave dukkha-nirodhagāminī patipadā ariya-saccaṃ*. - What, monks, is the noble truth of the path leading to the cessation of suffering?
16. *Ayaṃ dukkha-nirodha-gāminī patipadā*. - This is the path that leads to the cessation of suffering.

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

1. *Yadidaṃ cattāro satipaṭṭhānā*. - Which are the four foundations of mindfulness.
2. *Saṅkhittena pañc'upādānakkhandhā dukkhā*. - 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 tini vassāni (māsāni)*. - Let alone three years (months).
8. *Tiṭṭhantu dve vassāni (māsāni)*. - Let alone two years (months).
9. *Tiṭṭhatu ekam vassaṃ (māsaṃ, aḍḍhamāsaṃ)*. - Let alone one year (a month, half a month).

Adjectives in the 2nd Form (*Nāma-visesana*)

1. *Ekam samayaṃ bhagavā kurūsu viharati*. - At one time, the buddha was living in Kurus.
2. *Ajjhattaṃ vā kāye kāyā'nupassī viharati (bahiddhā, ajjhata-bahiddhā)*
(He) dwells contemplating the body in the body internally (externally, both internally and externally).
3. *Ajjhattaṃ vā vedanāsu vedanānupassī viharati (bahiddhā, ajjhata-bahiddhā)*. - (He) dwells contemplating the feeling in the feelings internally (externally, both internally and externally).
4. *Ajjhattaṃ vā citte cittānupassī viharati (bahiddhā, ajjhatabahiddhā)*. - (He) dwells contemplating the consciousness in the consciousness internally (externally, both internally and externally).
5. *Ajjhattaṃ vā dhammesu dhammānupassī viharati (bahiddhā, ajjhatabahiddhā)* - (He) dwells contemplating the dhammas in the dhammas internally (externally, both internally and externally).
6. *Bhikkhu imam'eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā taca-pariyantam pūram nāna-ppakārassa 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 sarīraṃ sivathikāya chadditaṃ ekāha-mataṃ vā dvīha-mataṃ vā tīha-mataṃ vā uddhumātakam vinīlakam 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.
9. *Bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditam atthika-saṅkhalikam sa-mamsa-lohitam nhāru-sambandham, ni-mamsa-lohita-makkhitam nhāru-sambandham, apagata-mamsa-lohitam nhāru-sambandham.*
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.
10. *Bhikkhu seyyathāpi passeyya aṭṭhikāni apagata-sambandhāni disā-vidisā-vikkhittāni.*
As if a monk were to see bones disconnected and scattered in all directions
11. *Bhikkhu seyyathāpi passeyya aṭṭhikāni setāni saṅkha-vanna-patibhāgāni.*
As if a monk were to see bones bleached white, of the color of shells ...
12. *Bhikkhu seyyathāpi passeyya aṭṭhikāni puñjakitāni tiro-vassikāni.*
As if a monk were to see bones heaped up, more than a year old ...
13. *Bhikkhu seyyathāpi passeyya aṭṭhikāni pūtīni cunnaka-jātāni.*
As if a monk were to see bones rotten and crumbling to dust
14. *Bhikkhu sukham vā vedanaṃ vedayamāno sukham vedanaṃ vedayāmīti pajānāti.*
A monk, feeling a pleasant feeling, knows ‘I feel a pleasant feeling.’
15. *Bhikkhu dukkham vā vedanaṃ vedayamāno dukkham vedanaṃ vedayāmīti pajānāti.*
A monk, feeling an unpleasant feeling, knows ‘I feel an unpleasant feeling.’
16. *Bhikkhu adukkham'asukham vā vedanaṃ vedayamāno adukkham'asukham vedanaṃ vedayāmīti pajānāti.* - A monk, feeling a neither-unpleasant-nor-pleasant feeling, knows ‘I feel a neither-unpleasant-nor-pleasant feeling.’
17. *Bhikkhu, sāmisam vā sukham vedanaṃ vedayamāno, sāmisam sukham vedanaṃ vedayāmīti pajānāti (dukkham, adukkham'asukham).* - When a monk, feeling a sensual pleasant feeling, knows ‘I feel a sensual pleasant feeling.’ (unpleasant, neutral)
18. *Bhikkhu sa-rāgam cittaṃ 'sa-rāgam cittaṃ'ti pajānāti. (vīta-rāgam, sa-dosaṃ, vīta-dosaṃ cittaṃ, sa-mohaṃ, vīta-mohaṃ, saṃkhittaṃ, vikkhittaṃ, mahaggataṃ, a-mahagattaṃ, sa-uttaraṃ, an'uttaraṃ, samāhitaṃ, a-samāhitaṃ, 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.)
19. *Bhikkhu santaṃ ajjhataṃ kāma-cchandaṃ pajānāti. (byāpādaṃ, thinamiddhaṃ, uddhacca-kukkuccaṃ, vicikicchaṃ, sati-sambojjhaṅgaṃ, dhamma-vicaya, vīriya, pīti, passaddhi, samādhi, upekkhā-sambojjhaṅgaṃ)* - A monk knows present sense-desire. (aversion, sloth-and-torpor, agitation-and-regret, doubt; mindfulness awakening factor, Dhamma-investigation-, effort-, happiness-, tranquility-, concentration-, equanimity-)
20. *Bhikkhu sa-vitakkam sa-vicāram viveka-jam pīti-sukham pathamam jhānaṃ upasampajja viharati.*
A monk attains and dwells in the first absorption having *vitakka*, having *vicāra*, born of seclusion, having *pīti-sukha*.
21. *Bhikkhu ajjhataṃ sampasādanaṃ cetaso ekodibhāvam a-vitakkam a-vicāram samādhi-jam pīti-sukham dutiyam jhānaṃ upasampajja viharati.*

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*.

22. *Bhikkhu tatiyaṃ jhānaṃ upasampajja viharati.* - A monk dwells entering in the third absorption.
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 evaṃ bhāveyya satta vassāni (cha, pañca, cattāri, tīni, dve vassāni (māsāni), ekaṃ vassaṃ (māsaṃ, addhamāsaṃ).*
“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. *Anuppanassa kāma-cchandassa uppādo hoti. (byāpādassa, thinamiddhassa, uddhaccakukkuccassa, saṃyojanassa, satisambojjhaṅgassa, dhammavicaya, vīriya, pīti, passaddhi, samādhi, upekkhāsambojjhaṅgassa)* - There is the occurrence of unarisen sense-desire. (Aversion, sloth-and-torpor, agitation-and-regret, fetters)
2. *Uppanassa kāma-cchandassa pahānaṃ hoti. (byāpādassa, thinamiddhassa, uddhacca-kukkuccassa, saṃyojanassa)*
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, uddhacca-kukkuccassa)* - There is the non-reoccurrence of removed sense-desire. (aversion, sloth-and-torpor, agitation-and-regret)
4. *Anuppanāya vicikicchāya uppādo hoti.* - There is the occurrence of unarise doubt.
5. *Uppanāya vicikicchāya pahānaṃ hoti.* - There is the removal of the arisen doubt.
1. *Bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti.*
A monk arouses desire for non-occurrence of unarisen unskillful and unwholesome phenomena.
2. *Bhikkhu uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti.*
A monk arouses desire for removal of arisen unskillful and unwholesome phenomena
3. *Bhikkhu uppanānaṃ kusalānaṃ dhammānaṃ thitīyā asmmosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti.*
A monk arouses desire for lasting, non-loss, proliferation, multiplication, development, fulfilment of the arisen wholesome phenomena.
4. *Bhikkhu anuppanānaṃ 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-sambojjhaṅgassa 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-dhammānaṃ sattānaṃ evaṃ icchā uppajjati.* - To birth-natured beings such wish arises.
9. *Jarā-dhammānaṃ sattānaṃ evaṃ icchā uppajjati.* - To aging-natured beings such wish arises.
10. *Byādhi-dhammānaṃ sattānaṃ evaṃ icchā uppajjati.* - To sickness-natured beings such wish arises.
11. *Marana-dhammānaṃ sattānaṃ evaṃ icchā uppajjati.* - To death-natured beings such wish arises.
12. *Soka-parideva-dukkha-domanass-upāyāsa-dhammānaṃ sattānaṃ evaṃ icchā uppajjati.*
To sorrow-natured beings such wish arises. [lamentation, pain, grief, and excessive despair,]

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 ajjhātika-bāhiresu āyatanesu.*
A monk abides contemplating dhammas in dhammas in terms of the inner and outer sense-bases
4. *Bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.*
A monk abides contemplating dhammas in dhammas in terms of the seven awakening factors.
5. *Bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.*
A monk abides contemplating dhammas in dhammas in terms of the four Noble Truths.
6. *Dukkha-nirodha-gāminiyā patipadāya ñāṇaṃ.* - Knowledge of dukkha-cessation-directing practice.

Relative Pronouns (Ya, Ta)

1. *Ekāyano ayam bhikkhave maggo. Yadidaṃ cattāro satipaṭṭhānā.*
The only way is, monks, this way, which is four mindfulness-establishments.
2. *Yathā yathā vā panassa kāyo pañihito hoti, tathā tathā naṃ 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, tañ'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-sambojjhaṅgassa uppādo hoti, tañ'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, tañ'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 pahānaṃ hoti, tañ'ca pajānāti.*

In whatever way the arisen sense-desire arises, he knows that too.

7. *Yathā ca uppannassa vicikicchāya pahānaṃ hoti, tañ'ca pajānāti.*

In whatever way the arisen doubt is eradicated, he knows that too.

8. *Yathā ca uppannassa sati-sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ'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, tañ'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, tañ'ca pajānāti.*

In whatever way the eradicated doubt will no longer recur in the future, he knows that too.

11. *Yam'picchaṃ na labhati, tam'pi dukkhaṃ.*

What wanted is not obtained, that is suffering too. (It is suffering too that one does not obtain something while wanting.)

12. *Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayam 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.

13. *Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko. Ayam vuccati bhikkhave jarā.*

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 tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷavarassa 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 phuṭṭhassa 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-jaṃ 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 cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ mano-samphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idam vuccati bhikkhave domanassaṃ.* - 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 phuṭṭhassa āyāso upāyāso āyāsitaṃ 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 yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan'assa te honti anatta-kāmā ahita-kāmā aphāsuka-kāmā ayogakkhema-kāmā, ye tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayam 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 yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti attha-kāmā hita-kāmā phāsuka-kāmā yogakkhema-kāmā, mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā nāti-sālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo, ayam vuccati bhikkhave piyehi vippayogo 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 taṇhā ponobbhavikā nandīrāgasahagatā tatrataṭṭhābhinandinī, ayam dukkha-samudayaṃ ariyasaccaṃ.* - 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 sātā-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati.*
This craving, when arising, arises in anything (*ettha*) delightful, pleasurable in the world.

23. *Yam loke piya-rūpaṃ sātā-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati.*
This craving, when removed, is removed in anything delightful and pleasurable in the world.

24. *Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo (idam dukkha-nirodham ariya-saccaṃ).* - 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 nānaṃ ayam vuccati bhikkhave sammā-diṭṭhi. (dukkha-samudaye nānaṃ, dukkha-nirodhe nānaṃ, dukkha-nirodha-gāminiyā paṭipadāya nānaṃ)*
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 taṃ ariyā ācikkhanti, (taṃ) tatiyaṃ jhānaṃ upasampajja viharati.*
He enters upon the third jhāna, which is honored by noble ones.

27. *Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pātikaṅkhaṃ diṭṭheva dhamme aññā, 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 taṃ vuttaṃ, idam'etaṃ paṭicca vuttaṃ.* - Whatever was said, that was said referring to it.

Or (Vā)

1. *Bhikkhu araṇṇa-gato vā rukkhamūla-gato vā suñṇāgāra-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. *Dīghaṃ vā assasanto (passasanto) dīghaṃ assasāmīti (passasāmīti) pajānāti.*
Breathing in long, he knows ‘I breathe in long,’ or breathing out long, he knows ‘I breathe out long.’
3. *Rassaṃ vā assasanto (passasanto) rassaṃ assasāmīti (passasāmīti) pajānāti.*
Breathing in short, he knows ‘I breathe in short,’ or breathing out short, he knows ‘I breathe out short.’
4. *Dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto dīghaṃ añchāmīti pajānāti. Rassaṃ vā añchanto rassaṃ 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; Ajjhatabhiddhā 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 kāyasmim viharati; Vaya-dhammānupassī vā kāyasmim viharati Samuda-yavaya-dhammānupassī vā kāyasmim 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; sayāno vā sayānomhī’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-mataṃ vā dvīha-mataṃ vā tīha-mataṃ 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 khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ.* - 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. *Sāmisam vā sukhaṃ vedanaṃ vedayamāno pajānāti; Nirāmisam 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 cittaṃ pajānāti; Vīta-rāgaṃ vā cittaṃ pajānāti. (sa-dosaṃ, vīta-dosaṃ, sa-mohaṃ, vīta-mohaṃ, saṃ-khittaṃ, vi-kkhittaṃ, mahaggataṃ, a-mahagattaṃ, sa-uttaraṃ, an’uttaraṃ, samāhitaṃ, asamāhitaṃ, vimuttaṃ, a-vimuttaṃ)*

A monk knows a lust-associated mind; or a monk knows a lust-disassociated mind. (aversion-associated, aversion-disassociated; delusion-associated, delusion-dissassociated; contracted, distracted; advanced, basic; surpassable, unsurpassable; concentrated, unconcentrated; liberated, unliberated.)

13. *Santaṃ vā kāma-cchandaṃ pajānāti; A-santaṃ vā kāma-cchandaṃ pajānāti. (byāpādaṃ, thina-middhaṃ, uddhacca-kukkuccaṃ, vicikicchā, sati sambojjhaṅgaṃ, dhammavicaya, vīriya, pīti, passaddhi, samādhī, upekkhā-sambojjhaṅgassa).* - He knows present sense-desire; or he knows ceased sense-desire. (aversion, sloth-and-torpor, agitation-and-regret, doubt, mindfulness awakening-factor, investigation, effort, joy, tranquility, concentration, equanimity)
14. *Ye vā panassa te honti mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā.*
Whoever those, his mothers, or fathers, or brothers, or sisters, or friends, or colleagues, or relatives or blood relations,
15. *Tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādisese 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 pahānaṃ 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 paṭicca uppajjati saṃyojanaṃ, tañ'ca pajānāti. (sotañ'ca sadde ca; ghānañ'ca gandhe ca; jivhañ'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-sambojjhaṅgassa uppādo hoti, tañ'ca pajānāti. Uppannassa sati-sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ'ca pajānāti. (dhamma-vicaya, vīriya, pīti, passaddhi, samādhī, upekkhā-sambojjhaṅgassa)* - 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, byādhī, maraṇaṃ, soka-parideva-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 upekkhako ca viharati, sato ca sampajāno; Sukhañca kāyena paṭisaṃvedeti.*
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 dukkhassa ca pahānā catutthaṃ jhānaṃ upasampajja viharati.*

Due to eradication of pleasure and pain, he spends his time (*viharati*) entering upon the fourth jhāna.

Also (Pi / Api)

1. *Evam'pi kho bhikkhu kāye kāyā'nupassī viharati. (vedanāsu vedanā'nupassī, cite cittā'nupassī, dhammesu dhammā'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)*
2. *Evam'pi kāyo evam-dhammo evam-bhāvī evam-anatīto.*
Such is also the body, having such nature, having such occurrence, and having such destiny.
3. *Jāti'pi dukkhā, jarā'pi dukkhā, maraṇam'pi dukkhaṃ, soka-parideva-dukkha-domanass-upāyāsā'pi dukkhā, appiyehi sampayogo'pi dukkho, piyehi vippayogo'pi dukkho, yampicchaṃ na labhati, tam'pi dukkhaṃ, 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*)

1. *Seyyathāpi bhikkhave ubhato-mukhā putoli pūrā nānā-vihitassa dhaññassa, seyyathidaṃ sālīnaṃ, vīhīnaṃ, muggānaṃ, māsānaṃ, tilānaṃ, taṇḍulānaṃ. Tameṇaṃ cakkhumā puriso muñcivā paccavekkheyya "ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā"ti. evam'eva kho bhikkhave bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā taca-pariyantaṃ pūraṃ nāna-ppakārassa a-sucino paccavekkhati "atthi imasmim kāye kesā, lomā, ..., muttan"ti.*
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 dīghaṃ (rassaṃ) vā añchanta dīghaṃ (rassaṃ) añchāmīti pajānāti. Evameva kho bhikkhave bhikkhu dīghaṃ (rassaṃ) vā assasanta dīghaṃ (rassaṃ) assasāmīti pajānāti.*
"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).'"
3. *Seyyathāpi bhikkhave dakkho goghātako goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nissinno assa. Evameva kho bhikkhave imameva kāyaṃ yathā-ṭhitaṃ yathā-pañihitaṃ dhātuso paccavekkhati.*

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 sarīraṃ sivathikāya chaḍḍitaṃ. So imameva kāyaṃ upasaṃharati.*
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 matasāyikaṃ. (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 dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā 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 (Seyyathidaṃ)

1. *Seyyathidaṃ sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ.*
Such as hill rice, red rice, beans, peas, millet, and white rice.
2. *Seyyathidaṃ rūpupādānakkhandho...pe... viññāṇupādānakkhandho.*
Namely, the material aggregate of clinging,...consciousness-aggregate of clinging.
3. *Seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.*
Namely, the sensual craving, the craving for existence, the craving for non existence.
4. *Seyyathidaṃ sammādiṭṭhi...pe...sammāsamādhi.*
Namely, Right View, ... Right Concentration.