2. DEFINITION OF SUFFERING (Digha Nikaya II 305)

Katamaññ ca, bhikkhave, dukkhaṁ ariyā-saccam?
Jāti pī dukkkāhā, jarā pī dukkkāhā, maraṇaṁ pī dukkkam, soka-parideva-
-dukkha-domanaṁ-upāyam pī dukkkāhā, yam pī ločcham na labhati tam pī
dukkkham, sakkhitena pañcupaññanakkhandhā dukkkhā.

katama  which? (nom sg nt, am > añ before ē)
ca and (always placed after the first word of a clause
or phrase)
bhikkhu m monk (voc pl)
dukkha adj painful; nt suffering [S dukkha]
ariya noble [S ārya]
saṅca adj true; nt truth (G 8c) [S satya]
jāti f birth
pi also, even
jarā f old age
maraṇa nt death
soka m grief, sorrow [S soka]
parideva m lamentation
domanāsa nt depression, unhappiness
upāyāsa m misery, despair (nom pl, because the compounded
nouns are coordinated; taken together they form
plural)
yam ... taṁ that which ... that
pī pī wish (pres p nom sg m "wishing") [S/ph]
ma not
labhati get, obtain [S/labb]
sangkātta concise (instr sg "briefly") [S/kaŋ]
pāñca five
upādāna nt attachment, dependence, basis
khandha m group, factor (nom pl) [S skandha]

Monks, what is the noble truth about suffering?
Birth is suffering, old age is suffering, death is suffering, grief,
lamentation, discomfort, unhappiness and despair are suffering; to wish
for something and not obtain it is suffering; briefly, the five factors
of attachment are suffering.

3. THE CAUSE OF SUFFERING (Digha Nikaya II 308)

Katamaññ ca, bhikkhave, dukkhaṁ-samudayaṁ ariyā-saccam?
Vāyaṁ taṁ pī ponobhavikā randi-rāga-sahagatā tatra tatrābhinnidāni,
seyyathidaṁ kāma-taṁ bhave-taṁ bhava-taṁ vihava-taṁ.

katama  which?
ca and
bhikkhu m monk (voc pl)
dukkha adj painful; nt suffering
samudaya m origin [S sam - ud/1]
ariya noble
saṅca adj true; nt truth
ya which (here ṣa rel pron fem nom sg) (G 40)
ayam this; yā ayam just this (G 40)
taṁ f thirst, craving
ponobhavika leading to rebirth
randi f pleasure
rāga m emotion, passion
sahagata "goe together with", connected with [S/gam]
tatra there and there
abhinnidāni finding pleasure in (fem nom sg)
seyyathā such as
idāṁ this (G 40)
seyyatthaṁ i.e., namely
kāma m love, pleasure
bhave m becoming, rebirth
vihava m annihilation

Monks, what is the noble truth about the origin of suffering?
Just this craving, leading to rebirth, accompanied by pleasure and
emotion, and finding satisfaction now here now there, namely the craving
for sense-pleasure, the craving for new life and the craving for annihilation.
4. THE CESSION OF SUFFERING (Dīgha Nikāya II 310)

Katamaññ ca, bhikkhave, dukkha-nirodha arīya-saccamp?
Yo tassā yeva tapphā asessa-virāga-nirodho cāgo paṭṭīsaggio
mattā anālayo.

katama    which?
cā         and
bhikkhu    m monk (voc pl)
dukkha     adj painful; m suffering
nirodha    m cessation (here with neuter ending because
          adapted, as possessive compound, to saccamp)
(ā ṛūdh suppress)
ariya     noble
sacca      nt truth
ya          rel pron (yo nom sg m) (G 4e)
o, ta       he, that (tassā gen fem sg) (G 4c)
yeva       just, certainly
tapphā     f thirst, craving (gen sg)
assea      without remainder, complete
virāga     m freedom from desire, indifference (towards)
cāgo       m abandoning
paṭṭīsaggio m rejecting, renouncing
mattā      f release, freedom
anālaya    m aversion

Monks, what is the noble truth about the cessation of suffering?
Just the complete indifference to and cessation of that very craving,
the abandoning of it, the rejection of it, the freedom from it, the aversion

towards it.

Note
Yo is rel pron but, just as in text No. 3, the clause is not relative.
It agrees with nirodho and has a deictic function: "just this".

5. THE WAY TO FREEDOM FROM SUFFERING (Dīgha Nikāya II 311)

Katamaññ ca, bhikkhave, dukkha-nirodha-gāmiṇī-paṭipadā
ariya-saccamp?
Ayam eva arīyo asaṅhagiko maggo, seyyathidham samma-dīṭṭhi
samā-sankappo samā—vācā samā—kammatā samā—ājīva
samā—vāyāma samā—sati samā—samādhī.

katama    which?
cā         and
bhikkhu    m monk (voc pl)
dukkha     m suffering
nirodha    m cessation
gāmiṇi     going (nom f sg)
paṭipadā    f way
ariya     noble
sacca      nt truth
ayam      this
eva        just, exactly
asāṅhagiko having eight (asaṅha) limbs or parts (asanga)
magga     m way
seyyathā  such as
idham     nt this
seyyathidham i.e., namely
samā        rightly, perfectly
[ S sāmyak ]
dīṭṭhi    f view, opinion
        [ S dṛṣṭi ]
sankappa  m intention, purpose
        [ S sāmkalpa ]
vācā     f speech
kammatā  m action, work, behaviour
ājīva    m livelihood
vāyāma    m effort
sati      f mindfulness
        [ S samāti ]
samādhī    m concentration
        [ S samādhī ]

Monks, what is the noble truth about the way that goes to the
cessation of suffering?
Just this noble eightfold way, namely right view, right purpose,
right speech, right action, right livelihood, right effort, right mind-
fullest, and right concentration.
18. CONSCIOUSNESS MAY BE CALMED (Sutta Nipata, verses 734, 735)

Yam kīṣi dakkhāmaṁ sambhoti,
śabbaṁ viśeṣaṁ upajjati,
vīśeṣaṁ asiriṁ nirodhena
n'athii dukkhasaṁ sambhavato.

Etam adhānavi śatvā
“dakkhaṁ viśeṣaṁ upajjati”
vīśeṣāpāsamaṁ bhikkhu
nīcchāta parinibbhuto.

Yam kīṣi dakkhā
sambhoti
śabba
vīśeṣa
paccaya
nīrodnha
na athi
sambhava
esā
ādīna
janāti
upasama
bhikkhu
nīcchāta
parinibbhuto

nt whatever
nt suffering
nt arise
nt consciousness
nt condition, cause (abl paccaya because of)
nt suppression, cooling, stilling (instr sg)
nt there is not
nt origin, production
nt ādīna ō ca tathā
nt disadvantage, danger
nt know, understand (athā ger, having understood)
nt calming, appeasement (abl sg)
nt monk
nt released, having attained nirvana

nt whatever suffering arises,
nt it is all because of consciousness,
nt through the calming of consciousness
nt there is no production of suffering,
nt having recognized this as a danger,
nt that suffering is caused by consciousness,
nt the monk calms his consciousness
nt and becomes satisfied, attains nirvana.

6. THE IMPERMANENCE OF LIFE (Samyutta Nikāya I 109)

Accayanti abharatā,
jjitam uparuphitā,
āyu khyati maccaṁ,
kanndirdham va odakaṁ.

acceti or accayati pass, elapse (3 pl pres) [§ 11-4/1]
abhiko
nt day
nt night [§ 11-4/2]
bharatī
days and nights [§ 11-4/3]
jjita
tnt life
uparuphitā
is stopped, annihilated (pass of uparuphā
tbreak up)
āyu
tnt life
khyati
is exhausted (pass of khyati) [§ 11-4/5]
macca
nt mortal (gen pl)
kanndi
f small river (gen pl)
va like
odaka
nt water [§ 11-4/6]

Days and nights pass,
life runs to an end,
the life-span of mortals peters out
like the water of rivers.
21. MAN FORMS HIS OWN DESTINY (Dhammapada, verse 80)

Udakam hi nayanti netikā,
usukāra namayanti tejanaṃ,
dārum namayanti tacchaka,
attānaṃ damayanti paṇḍita.

udakam nt water
hi because, indeed
meti or nayati m one who makes conduits for watering,
metika
usukāra m arrow-maker, fletcher [S îm-îkr]
nameti or namayati bend, wield (pres 3 pl)
tejana nt arrow
dāru nt wood
tacchaka m carpenter [S takgas]
attā m self, himself, frequently used as reflexive
pron (acc sg) [S ītman]
dameti or damayati make tane, master (pres 3 pl)
paṇḍita m wise man (nom pl)

Engineers lead water,
fletchers make arrows,
carpenters form the wood,
wise men master themselves.

Note
tejanam can be understood as collective and therefore translated by plural; attānam: "each his own self", in English plural is the normal way of expressing this.

22. KARMA SOMETIMES WORKS SLOWLY (Dhammapada, verse 71)

Na hi pāpaṃ katam kammapā
sajju kāraḥ va maccatā;
dahāṃ tathā bālam anveti
bhāsmācchanne va pāvakā.

na not
hi because, indeed
pāpa evil, bad
kata done (p p to karoti do, make)
kammapā nt action (S karmā)
sajju instantly [S sadyat]
kāraḥ nt milk [S kāra]
līva like
maccatā coagulate, curdle
dahāṃ burn, ferment (pres part nom) [S/a dah]
saḥ m tāṃ nī hī, that
bālam ignorant, foolish
anveti follow
bhāsmā covered
ācchanna nt ashes
pāvakā m fire

A bad action that is done,
does not curdle at once, just like milk;
burning it follows the fool
like fire covered by ashes.

Notes
tem: probably nt. referring to kammapā and subject to anveti, "it"; it could also be understood as definite article to bālam "the fool".

This verse clarifies one aspect of the karma doctrine: every action has consequences for its performer, either in this life or later. The effects may be hidden, like fire under ashes or like newly drawn milk that does not curdle at once, but they are inescapable.
26. A SUMMARY OF THE WAY (Dhammapada, verse 183)

sabhapūpasasakaraṇam
kusalanapurasampadi
cittapariyodapanam
etam buddhāna saññanam.
sabbapa
pūpa
karaṇa
avaraṇa
kusala
apurasampati
gai
cittas
pariyodapanas
etas
duhma
duhma
To avoid all evil,
to do good,
to purify one’s own mind — that is the teaching of the Buddhas.

Note
buddhāna, usually buddhānāya: plural because the Buddha taught that men like himself are born with certain intervals. All Buddhas have the same function and teach the same doctrine.

31. RIGHT ACTION (Digam Nikāya II 312)

Katamo ca, bhikkhave, samma - kammanto?
Pāṇḍita veramaññi adinādāna veramaññi, kāmesu micchācāryā
eramaññi, ayam vuccati, bhikkhave, samma-kammanto.

katama which?
ca and
bhikkhu m monk (voc pl)
sammat adv rightly
kammanto m work, action
pāpa m breath, life
atiṣṭha m killing (abl sg)
veramaññi f abreaction (+ abl “from”)
adana p p not given (dāna p p to dādati give)
ādāna at taking (abl sg)
adāna dāna m sense-pleasure, here: sexual love (loc pl)
micchā adv wrongly
cāra m behaviour
kāmas micchācāryā (abl sg) sexual misconduct
ayam that
vuccati is called

Monks, what is right action? To refrain from killing life, to refrain from taking what has not been given, to refrain from sexual misconduct — that, monks, is called right action.
33. **RIGHT LIVELIHOOD (Dīgha Nikāya II 312)**

Katamo ca, bhikkhave, sammā-ājīvo?
Idha, bhikkhave, ariyā-sāvako mīcchā-ājīvaṁ paññāya sammā-
ājīvena jivikaṁ kappeti, ayaṁ vuccati, bhikkhave, sammā-ājīvo.

**Monks, what is right livelihood?**
Monks, with regard to this a disciple of the noble ones avoids
wrong livelihood and obtains his means of living through right livelihood
— this, monks, is called right livelihood.

**Katama**, which?
ca and
bhikkhu m monk (voc pl)
sammā adv rightly
ājīva m livelihood
idha here
ariya noble
sāvaka m disciple
mīcchā adv falsely
pajahatī abandon (ger)
jivikaṁ f living, livelihood
kappeti prepare, find, get
ayaṁ this
vuccati is called

34. **WRONG LIVELIHOOD ( Majjhima Nikāya III 75)**

Katamo ca, bhikkhave, mīcchā-ājīvo?
Kuhanā lapanā nemittakata nippesikata lābhaṁ lābbavā niṣjītiṁsaṁataṁ,
ayaṁ bhikkhave, mīcchā-ājīvo.

**Monks, what is wrong livelihood?**
Decetful talk, soothsaying, humbug, greediness for gain upon
gain — this, monks, is wrong livelihood.

Katama which?
ca and
bhikkhu m monk (voc pl)
mīcchā adv wrongly
ājīva m livelihood
kuhanā f deceit
lapanā f speech, prattling
takata nemittakata deceitful talk, or: deceit and cajolery
nippesikata f soothsaying (nemita m fortune-teller)
lābha f trickery, humbug
niṣjītiṁsaṁataṁ m acquisiteness, gain (lābha instr sg)
ayaṁ f covetousness, rapacity: "greediness for
gain upon gain"
ayaṁ this
48. NIRVANA (Theragatha, verse 79)

Sabbas rāgo pahīna me
sabbas dosa samāhata,
side bhūtaśamābhūto.

sabba  | all, every
rāga   | m desire, passion
pahīna | p p abandoned (from pahīna leave)
me     | from me, by me
dosa   | m hate
samāhata | p p removed (from samāhata remove)
vighata | p p gone away, ceased (from vighata depart)
moha  | m illusion
sīla  | cool
bhātā | p p become (to bhātā is, becomes)
sīlībhūta | cool, calm
asmi  | I am
nibbūta | distinguished (of fire), having attained nibbūna

All desire has been abandoned by me.
All hate is removed.
All illusion has disappeared from me.
I am cool and have attained nirvāṇa.

Note:
The state called nirvāṇa has got its name from a simile, a fire that is extinguished. Nirvāṇa means extinction. When the internal fire (the desire to live, the aggressiveness, the illusion) has been extinguished, one becomes "cool", i.e. neutral and balanced.

49. HAPPINESS (Theragatha, verse 227)

Susukhas vata nibbūnaṃ
sammāsambuddhasiddham,
sukhakām virajam khemam
yathā dukkham atirujjhati.

susukha  | very pleasant, at highest happiness
vata    | certainly
sammā   | rightly, perfectly
sambuddha | having thoroughly understood
degīta  | p p taught (to degīta teach)
asoka  | free from sorrow
viraja  | stainless
khema  | at peace, security
yathā  | where
dukkha | at suffering
nirujjhati | be dissolved (pass to nirujjhati destroy)

The highest happiness is indeed nirvāṇa, which has been taught by him who has perfectly understood, the sorrow-less, stainless security where suffering is dissolved.
vīḍa  m speech, attribute
patha  m way
vāda-patha  way of speech, sign of recognition
(āpi)  even

Like a flame that has been blown out by a strong wind, goes to rest and cannot be defined, just so the sage who is freed from name and body, goes to rest and cannot be defined.

For him who has gone to rest there is no measure by means of which one could describe him; that is not for him. When all ideas have gone, all signs of recognition have also gone.

Notes

muni is here used in the same sense as arhat, i.e., “perfect”, one who has attained nirvana.

nīma-kāya “name and body” probably means mind and body, the psychological and physical aspects of personality.

sābbean dhammaṃ sambhutena is an absolute loc: “when all ideas are gone”.

The first stanza is given as an answer to the question whether a consciousness will develop (caṇveta vipassāya) for him who has attained the goal. The problem is, simply, what will happen to the arhat when he dies. The answer is not that he is annihilated but that he will exist in some indefinable form, just as a fire that is extinguished is not annihilated according to the Indian view but has withdrawn into the matter and exists in some unknown form.

“ideas”: we should remember that the difference between an arhat and other people at the moment of death concerns consciousness (vīṣṇa). Usually this is filled with desires and ideas (dhamma); by means of the energy load in these, a new individual is produced. But in the arhat, consciousness is “calm”, “stilled”, which means that it is undifferentiated and free from single desires and ideas. But what is undifferentiated cannot be described; there are no attributes, no characteristics.