

2. DEFINITION OF SUFFERING (Digha Nikaya II 305)

Katamañ ca, bhikkhave, dukkhaṃ ariya-saccaṃ?
 Jāti pi dukkhā, jarā pi dukkhā, maraṇaṃ pi dukkhaṃ, soka-parideva-
 -dukkha-domanassa-upāyāsa pi dukkhā, yaṃ pi icchaṃ na labhati tam pi
 dukkhaṃ, sankhittaṃ pañcupādānakkhandhā dukkhā.

katama	which? (nom sg nt, am > añ before c)	
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]
sacca	adj true; nt truth (G 8c)	[S satya]
jāti	f birth	
pi	also, even	
jarā	f old age	
marañā	nt death	
soka	m grief, sorrow	[S śoka]
parideva	m lamentation	
domanassa	nt depression, unhappiness	
upāyāsa	m misery, despair (nom pl, because the compounded nouns are coordinated; taken together they form plural)	
yaṃ ... taṃ	that which that	
pi = pi		
icchati	wish (pres p nom sg m "wishing")	[S /is]
na	not	
labhati	get, obtain	[S /labh]
sankhitta	concise (instr sg "briefly")	[S /ksip]
pañca	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)

Katamañ ca, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ?
 Yayaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatra tatrābhinandī,
 seyyathidaṃ kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

katama	which?	
ca	and	
bhikkhu	m monk (voc pl)	
dukkha	adj painful; nt suffering	
samudaya	m origin	[S sam - ud/i]
ariya	noble	
sacca	adj true; nt truth	
ya	which (here yā rel pron fem nom sg) (G 4e)	
yayaṃ	this; yā yayaṃ just this (G 4d)	
taṇhā	f thirst, craving	[S trṣṇā]
ponobhavika	leading to rebirth	
nandi	f pleasure	
rāga	m emotion, passion	
sahagata	"gone together with", connected with	[S /gam]
tatra tatra	here and there	
abhinandī	finding pleasure in (fem nom sg)	
seyyathā	such as	
idaṃ	this (G 4d)	
seyyathidaṃ	i e, namely	
kāma	m love, pleasure	
bhava	m becoming, rebirth	[S /bhu]
vibhava	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 CESSATION OF SUFFERING (Digha Nikaya II 310)

Katamañ ca, bhikkhave, dukkha-nirodhañ ariya-saccaṃ?
Yo tassā yeva tañhāya asesā-virāga-nirodho cāgo paṭinissaggo
mutti anālayo.

katama	which?	
ca	and	
bhikkhu	m monk (voc pl)	
dukkha	adj painful; nt suffering	
nirodha	m cessation (here with neuter ending because adapted, as possessive compound, to <u>saccaṃ</u>)	[S/ru ^{dh} suppress]
ariya	noble	
sacca	nt truth	
ya	rel pron (<u>yo</u> nom sg m) (G 4e)	
so, ta	he, that (<u>tassā</u> gen fem sg) (G 4c)	
(y)eva	just, certainly	
tañhā	f thirst, craving (gen sg)	
asesa	without remainder, complete	
virāga	m freedom from desire, indifference (towards)	
cāga	m abandoning	[S <u>tyāga</u>]
paṭinissagga	m rejecting, renouncing	[S <u>prati-nis-</u> / <u>srj</u>]
mutti	f release, freedom	[S <u>mukti</u>]
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. 2, the clause is not relative.
It agrees with nirodho and has a deictic function: "just this".

5. THE WAY TO FREEDOM FROM SUFFERING (Digha Nikaya II 311)

Katamañ ca, bhikkhave, dukkha-nirodha-gāminī-paṭipadā
ariya-saccaṃ?

Ayam eva ariyo aṭṭhangiko maggo, seyyathīdaṃ samma-ditṭhi
sammā-sankappo sammā-vācā sammā-kammanto sammā-ājīvo
sammā-vāyāmo sammā-sati sammā-samādhi.

katama	which?	
ca	and	
bhikkhu	m monk (voc pl)	
dukkha	nt suffering	
nirodha	m cessation	
gāminī	going (nom f sg)	
paṭipadā	f way	
ariya	noble	
sacca	nt truth	
ayam	this	
eva	just, exactly	
aṭṭhangika	having eight (<u>aṭṭha</u>) limbs or parts (<u>anga</u>)	
magga	m way	
seyyathā	such as	
idaṃ	nt this	
seyyathīdaṃ	i e, namely	
sammā	rightly, perfectly	[S <u>samyak</u>]
ditṭhi	f view, opinion	[S <u>dr̥ṣṭi</u>]
sankappa	m intention, purpose	[S <u>saṃkalpa</u>]
vācā	f speech	
kammanta	m action, work, behaviour	
ājīva	m livelihood	
vāyāma	m effort	
sati	f mindfulness	[S <u>smṛti</u>]
samādhi	m concentration	

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-
fulness, and right concentration.

Yaṃ kiñci dukkhaṃ sambhotti,
sabbhaṃ viññāṇapaccayā,
viññāṇassa nirodhena
n'atthi dukkhassa sambhavo.

Etam ādinavaṃ ñatvā
"dukkhaṃ viññāṇapaccayā"
viññāṇūpasamā bhikkhu
nicchāto parinibbuto.

yaṃ kiñci
dukkha
sambhotti
sabbha
viññāṇa
paccaya

nt whatever
nt suffering
arise
all
nt consciousness
m condition, cause (abl paccayā because of)
[S prati- /i]

nirodha
na atthi
sambhava
eso
ādinava
jānāti
upasama
bhikkhu
nicchāta
parinibbuta

m suppression, ceasing, stilling (instr sg)
there is not
m origin, production
m esā f etaṃ nt that
m disadvantage, danger
know, understand (ñatvā ger, having understood)
m calming, appeasement (abl sg)
m monk
satisfied
released, having attained nirvana

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

Accayanti ahorattā,
jīvitam uparujjhati,
āyu khīyati maccānam,
kunnadīnam va odakaṃ.

acceti or accayati pass, elapse (3 pl pres) [S ati- /i]
aho nt day
ratta nt night [S rātra]
ahorattā days and nights
jīvita nt life
uparujjhati is stopped, annihilated (pass of uparundhati
break up)
āyu nt life
khīyati is exhausted (pass of khayati)
macca m mortal (gen pl) [S marṭva]
kunnadī f small river (gen pl)
va like
odaka nt water [S udaka]

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)

Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanam,
dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.

udaka	nt water	
hi	because, indeed	
neti or nayati	lead, conduct (pres 3 pl)	
nettika	m one who makes conduits for watering, engineer (nom pl)	
usukāra	m arrow-maker, fletcher	[S iṣu- /kr]
nameti or namayati	bend, wield (pres 3 pl)	
tejana	nt arrow	
dāru	nt wood	
tacchaka	m carpenter	[S takṣan]
attā	m self, himself, frequently used as reflexive pron (acc sg)	[S ātman]
dameti or damayati	make tame, 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; attānaṃ: "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 kataṃ kammaṃ
sajju khīraṃ va muccati;
ḍahaṃ taṃ bālam anveti
bhasmācchanno va pāvaka.

na	not	
hi	because, indeed	
pāpa	evil, bad	
kata	done (p p to <u>karoti</u> do, make)	
kamma	nt action (S <u>karman</u>)	
sajju	instantly	[S sadyat]
khīra	nt milk	[S kṣīra]
(i)va	like	
muccati	coagulate, curdle	
ḍahati	burn, ferment (pres part nom)	[S /dah]
so	m <u>taṃ</u> nt <u>sā</u> f he, that	
bāla	ignorant, foolish	
anveti	follow	[S anu- /i]
bhasma	nt ashes	
ācchanna	covered	
pāvaka	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

taṃ: probably nt, referring to kammaṃ 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 lie hidden, like fire under ashes or like newly drawn milk that does not curdle at once, but they are inescapable.

25. A SUMMARY OF THE WAY (Dhammapada, verse 183)

sabbapāpassa akaraṇam
kusalassa upasampadā
sacittapariyodapanam
etaṃ buddhāna sāsanaṃ.

sabba	all
pāpa	nt evil (gen sg)
kaṛaṇa	nt doing
a-kaṛaṇa	nt not-doing
kusala	skilful, good (gen,sg)
upasampadā	f undertaking
sa-	own
citta	nt mind
pariyodapana	nt purification
etaṃ	nt that
buddha	m one who has understood, Buddha (gen pl)
sāsana	nt teaching

To avoid all evil,
to do good,
to purify one's own mind
- that is the teaching of the Buddhas.

Note

buddhāna, usually buddhānaṃ: 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 (Digha Nikaya II 312)

Katamo ca, bhikkhave, sammā - kammanto?
Pāṇātipātā veramaṇī adinnādāna veramaṇī, kāmesu micchācārā
veramaṇī, ayaṃ vuccati, bhikkhave, sammā-kammanto.

katama	which?
ca	and
bhikkhu	m monk (voc pl)
sammā	adv rightly
kammanta	m work, action
pāṇa	m breath, life [S <u>prāṇa</u>]
atipāta	m killing (abl sg)
veramaṇī	f abstention (+ abl "from")
a-dinna	p p not given (<u>dinna</u> p p to <u>dadāti</u> give)
ādāna	nt taking (abl sg)
adinnādāna	taking what has not been given, i e theft
kāma	m sense-pleasures, here: sexual love (loc pl)
micchā	adv wrongly
cāra	m behaviour
kāmesu micchācārā	(abl sg) sexual misconduct
ayaṃ	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 (Digha Nikaya II 312)

Katamo ca, bhikkhave, sammā-ājīvo?
 Idha, bhikkhave, ariya-sāvako micchā-ājīvaṃ pahāya sammā-
 ājīvena jīvaṃ kappeti, ayaṃ vuccati, bhikkhave, sammā-ājīvo.

katama	which?
ca	and
bhikkhu	m monk (voc pl)
sammā	adv rightly
ājīva	m livelihood
idha	here
ariya	noble
sāvaka	m disciple
micchā	adv falsely
pajahati	abandon (ger)
jīvikā	f living, livelihood
kappeti	prepare, find, get
ayaṃ	this
vuccati	is called

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.

34. WRONG LIVELIHOOD (Majjhīma Nikaya III 75)

Katamo ca, bhikkhave, micchā-ājīvo?
 Kuhanā lapanā nemittakatā nippesikatā lābhena lābhaṃ nijigimsanā,
 ayaṃ, bhikkhave, micchā-ājīvo.

katama	which?
ca	and
bhikkhu	m monk (voc pl)
micchā	adv wrongly
ājīva	m livelihood
kuhanā	f deceit
lapanā	f speech, prattling
kuhanā lapanā	deceitful talk, or: deceit and cajolery
nemittakatā	f soothsaying (<u>nemitta</u> m fortune-teller)
nippesikatā	f trickery, humbug
lābha	m acquisition, gain (<u>lābhena</u> instr sg)
nijigimsanā	f covetousness, rapacity: "greediness for gain upon gain"
ayaṃ	this

Monks, what is wrong livelihood?

Deceitful talk, soothsaying, humbug, greediness for gain upon
 gain - this, monks, is wrong livelihood.

48. NIRVANA (Theragatha, verse 79)

Sabbo rāgo pahīno me
sabbo doso samūhato,
sabbo me vigato moho;
sītibhūto 'smi nibbuto.

sabba	all, every
rāga	m desire, passion
pahīna	p p abandoned (from <u>pajahati</u> leave)
me	from me, by me
dosa	m hate
samūhata	p p removed (from <u>samūhanati</u> remove)
vigata	p p gone away, ceased (from <u>vigacchati</u> depart)
moha	m illusion
sīta	cool [S <u>śīta</u>]
bhūta	p p become (to <u>hoti</u> is, becomes)
sītibhūta	cool, calm
asmi	I am
nibbuta	extinguished (of fire), having attained nibbāna

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

Note

The state called nirvana has got its name from a simile: a fire that is extinguished. Nirvana 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)

Susukhaṃ vata nibbānaṃ
sammāsambuddhadesitaṃ,
asokaṃ virajaṃ khemaṃ
yattha dukkhaṃ nirujjhati.

susukha	very pleasant; nt highest happiness
vata	certainly
sammā	rightly, perfectly
sambuddha	having thoroughly understood
desita	p p taught (to <u>deseti</u> teach)
a-soka	free from sorrow
viraja	stainless
khema	nt peace, security
yattha	where
dukkha	nt suffering
nirujjhati	be dissolved (pass to <u>nirundhati</u> destroy)

The highest happiness is indeed nirvana,
which has been taught by him
who has perfectly understood.
the sorrow-less, stainless security
where suffering is dissolved.

Accī yathā vātavegena khitto
atthaṃ paleti na upeti sankhaṃ,
evaṃ munī nāmakāyā vimutto
atthaṃ paleti na upeti sankhaṃ.

Atthan gatassa na pamāṇam atthi
yena naṃ vajju, taṃ tassa n'atthi
sabbesu dhammesu samūhatesu
samūhatā vādapathā pi sabbe.

accī	f ray of light, flame
yathā	just as
vāta	m wind
vega	m force, speed (instr sg)
khitta	p p thrown, blown out (to <u>kipati</u> throw)
attha	nt home
atthaṃ paleti	go to rest, disappear
na	not
sankhā	f calculation, definition
upeti	go to
sankhaṃ na upeti	cannot be defined
evaṃ	so
munī	m (-ī for metric reasons) sage
nāma	nt name
kāya	m body (abl sg)
vimutta	freed (p p to <u>vimuccati</u> release)
atthan gata	having gone to rest (dat sg)
pamāṇa	nt measure, definition, description
atthi	there is
yena	through which (rel pron instr sg)
naṃ	him (acc sg)
vadati	say, tell (<u>vajju</u> opt 3 sg, "one could describe")
taṃ	nt that
tassa	(dat sg of so) for him
na atthi	is not
sabba	all (loc pl)
dhamma	m idea, image
samūhata	p p removed (to <u>samūhanati</u> remove)

vāda	m speech, attribute
patha	m way
vāda-patha	way of speech, sign of recognition
(a)pi	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

munī is here used in the same sense as arahant, i e "perfect", one who has attained nirvana.

nāma-kāya "name and body" probably means mind and body, the psychological and physical aspects of personality.

sabbesu dhammesu samūhatesu 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 (bhavetha viññāṇam) for him who has attained the goal. The problem is, simply, what will happen to the arahant 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 arahant and other people at the moment of death concerns consciousness (viññāṇa). Usually this is filled with desires and ideas (dhammā): by means of the energy load in these, a new individual is produced. But in the arahant, 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.