

SACCAVIBHAṄGASUTTAMĀ (MN 141)

THE DISCOURSE GIVING THE ANALYSIS OF THE TRUTHS

EDITED & TRANSLATED BY ĀNANDAJOTI BHIKKHU

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Bārāṇasīyam viharati Isipatane Migadāye.

at one time the Gracious One was dwelling near Bārāṇasī in the Deer Park at Isipatana.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Tathāgatena bhikkhave Arahatā Sammāsambuddhena,

“The Realised One, monks, the Worthy One, the Perfect Sambuddha,

Bārāṇasīyam Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ catunnam ariyasaccānam ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

opening up, analysing, and making plain of the four noble truths.

Katamesaṃ catunnaṃ?

Of which four?

Dukkhasa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain of the noble truth of suffering.

Dukkhasamudayassa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain of the noble truth of the arising of suffering.

Dukkhanirodhassa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain of the noble truth of the cessation of suffering.

Dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain of the noble truth of the practice leading to the cessation of suffering.

“Tathāgatena bhikkhave Arahatā Sammāsambuddhena,

“The Realised One, monks, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain of these four noble truths.

Sevetha bhikkhave Sāriputtamoggallāne,
Associate with Sāriputta and Moggallāna, monks,

bhajatha bhikkhave Sāriputtamoggallāne,
keep company with Sāriputta and Moggallāna, monks,

paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ.
they are wise monks who assist those living the spiritual life.

Seyyathā pi bhikkhave janettī evaṃ Sāriputto,
Sāriputta is just like one who gives birth, monks,

seyyathā pi jātassa āpādetā evaṃ Moggallāno;
Moggallāna is just like a wet nurse to the one new-born, monks;

Sāriputto bhikkhave sotāpattiphale vineti,
Sāriputta guides to the fruit of stream entry, monks,

Moggallāno uttamatthe vineti.
Moggallāna guides to the supreme good.

Sāriputto bhikkhave pahoti
Sāriputta is able, monks,

cattāri ariyasaccāni vitthārena ācikkhituṃ desetum
° to explain, reveal, make known, set forth, open up,

paññāpetum paṭṭhapetum vivarituṃ vibhajituṃ uttānīkātun”-ti.
analyse, and make plain the four noble truths in detail.”

Idam-avoca Bhagavā,
The Gracious One said this,

idaṃ vatvā Sugato uṭṭhāyāsanaṃ vihāraṃ pāvīsi.
and after saying this, the Fortunate One rose from his seat and went into his living quarters.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato,
Then venerable Sāriputta, not long after the Gracious One had gone,

bhikkhū āmantesi: “Āvuso bhikkhavo!” ti.
addressed the monks, saying: “Venerable monks!”

“Āvuso!” ti kho te bhikkhū āyasmato Sāriputtassa paccassosum,
“Venerable friend!” those monks replied to venerable Sāriputta,

āyasmā Sāriputto etad-avoca:
and venerable Sāriputta said this:

“Tathāgatena āvuso Arahātā Sammāsambuddhena,
“The Realised One, friends, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,
while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,
° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain of the four noble truths.

Katamesaṃ catunnaṃ?
Of which four?

Dukkassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain of the noble truth of suffering.

Dukhasamudayassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain of the noble truth of the arising of suffering.

Dukkhanirodhassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain of the noble truth of the cessation of suffering.

Dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain of the noble truth of the practice leading to the cessation of suffering.

THE FIRST NOBLE TRUTH AND ITS ANALYSIS

Katamañ-cāvuso dukkhaṃ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of suffering?

Jāti pi dukkhā

Birth is suffering

jarā pi dukkhā

also old age is suffering

vyādhi pi dukkho

also sickness is suffering

maraṇam-pi dukkhaṃ

also death is suffering

sokaparidevadukkhadomanassupāyāsā pi dukkhā

also grief, lamentation, pain, sorrow, and despair, is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

Katamā cāvuso jāti?

Now what, venerable friends, is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;

there is birth, being born, appearing, turning up;

khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho:

the manifestation of the constituent groups (of mind and body), the acquisition of the sense spheres:

ayaṃ vuccatāvuso jāti.

this, venerable friends, is called birth.

Katamā cāvuso jarā?

Now what, venerable friends, is old age?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;

there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānaṃ paripāko:

the dwindling away of the life span, the decay of the sense faculties:

ayaṃ vuccatāvuso jarā.

this, venerable friends, is called old age.

Katamañ-cāvuso maraṇaṃ?

Now what, venerable friends, is death?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānaṃ, maccu, maraṇaṃ, kālakiriyā;

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānaṃ bhedo, kalebarassa nikkhepo:

the break up of the constituent groups (of mind and body), the throwing off of the body,

idaṃ vuccatāvuso maraṇaṃ.

this, venerable friends, is called death.

Katamo cāvuso soko?

Now what, venerable friends, is grief?

Yo kho āvuso aññataraññatarena vyaśanaṃ samannāgatassa,

For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of pain or another,

soko, socanā, socitattaṃ, antosoko, antoparisoko:

there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṃ vuccatāvuso soko.

this, venerable friends, is called grief.

Katamo cāvuso paridevo?

Now what, venerable friends, is lamentation?

Yo kho āvuso aññataraññatarena vyanena samannāgatassa,
For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of pain or another,

ādevo, paridevo, ādevanā, paridevanā, ādevitattam, paridevitattam:
there are laments, great laments, lamenting, great lamenting, the state of
lamenting, great lamentation:

ayam vuccatāvuso paridevo.

this, venerable friends, is called lamentation.

Katamañ-cāvuso dukkham?

Now what, venerable friends, is pain?

Yam kho āvuso kāyikam dukkham, kāyikam asātam,
That, venerable friends, which is bodily pain, bodily disagreeableness,

kāyasamphassajam dukkham, asātam vedayitam:
pain born of contact with the body, disagreeable feeling:

idam vuccatāvuso dukkham.

this, venerable friends, is called pain.

Katamañ-cāvuso domanassam?

Now what, venerable friends, is sorrow?

Yam kho āvuso cetasikam dukkham, cetasikam asātam,
That, venerable friends, which is mental pain, mental disagreeableness,

vedayitam manosamphassajam dukkham, asātam vedayitam:
pain born of contact with the mind, disagreeable feeling:

idam vuccatāvuso domanassam.

this, venerable friends, is called sorrow.

Katamo cāvuso upāyāso?

Now what, venerable friends, is despair?

Yo kho āvuso aññataraññatarena vyanena samannāgatassa,
For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of pain or another,

āyāso, upāyāso, āyāsittam, upāyāsittam:
there is desponding, despairing, despondency, despair:

ayam vuccatāvuso upāyāso.
this, venerable friends, is called despair.

Katamañ-cāvuso yam-picchaṃ na labhati tam-pi dukkhaṃ?

Now what, venerable friends, is the suffering from not obtaining what one longs for?

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to birth, venerable friends, this longing arises:

“Aho vata mayaṃ na jātidhammā assāma,
“Oh, might we not be subject to birth,

na ca vata no jāti āgaccheyyā!” ti
and may birth surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Jarādharmānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to old age, venerable friends, this longing arises:

“Aho vata mayaṃ na jarādharmā assāma,
“Oh, might we not be subject to old age,

na ca vata no jarā āgaccheyyā!” ti
may old age surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Vyādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to sickness, venerable friends, this longing arises:

“Aho vata mayaṃ na vyādhidhammā assāma,
“Oh, might we not be subject to sickness,

na ca vata no vyādhi āgaccheyyā!” ti
may old age surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to death, venerable friends, this longing arises:

“Aho vata mayaṃ na maraṇadhammā assāma,
“Oh, might we not be subject to death,

na ca vata no maraṇaṃ āgaccheyyā!” ti
may death surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ

To those beings subject to grief, lamentation, pain, sorrow, and despair,

āvuso sattānaṃ evaṃ icchā uppajjati:

venerable friends, this longing arises:

“Aho vata mayaṃ na sokaparidevadukkha-
° “Oh, might we not be subject to grief, lamentation, pain,

domanassupāyāsadhammā assāma,
sorrow, and despair,

na ca vata no sokaparidevadukkha-
may grief, lamentation, pain,

domanassupāyāsa āgaccheyyū!”-ti.
sorrow, and despair surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Katamaṃ cāvuso saṅkhittena pañcupādānakkhandhā dukkhā?

Now what, venerable friends, in brief, are the constituent groups (of mind and body) that provide fuel for attachment that are suffering?

Seyyathīdaṃ:

They are as follows:

rūpūpādānakkhandho

the form constituent group that is attached to

vedanūpādānakkhandho

the feelings constituent group that is attached to

saññūpādānakkhandho

the perceptions constituent group that is attached to

saṅkhārūpādānakkhandho

the (mental) processes constituent group that is attached to

viññāṇūpādānakkhandho.

the consciousness constituent group that is attached to.

Ime vuccatāvuso saṅkhittena pañcupādānakkhandhā dukkhā.

These, venerable friends, in brief, are called the constituent groups (of mind and body) that provide fuel for attachment and that are suffering.

Idaṃ vuccatāvuso dukkhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of suffering.

THE SECOND NOBLE TRUTH

Katamañ-cāvuso, dukkhasamudayaṃ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the arising of suffering?

Yā yaṃ taṇhā ponobhavikā,

It is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathīdaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatapaṇhā

craving for sense pleasures

bhavapaṇhā

craving for continuation

vibhavapaṇhā.

craving for discontinuation.

Idaṃ vuccatāvuso dukkhasamudayaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the arising of suffering.

THE THIRD NOBLE TRUTH

Katamañ-cāvuso dukkhanirodhaṃ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the cessation of suffering?

Yo tassā yeva taṇhāya asesavirāganirodho -

It is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ vuccatāvuso dukkhanirodhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the cessation of suffering.

THE FOURTH NOBLE TRUTH AND ITS ANALYSIS

Katamañ-cāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the practice leading to the end of suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:

It is this noble path with eight factors, as follows:

i. sammādiṭṭhi

right view

ii. sammāsaṅkappo

right thought

iii. sammāvācā

right speech

iv. sammākammanto

right action

v. sammā-ājīvo
right livelihood

vi. sammāvāyāmo
right endeavour

vii. sammāsati
right mindfulness

viii. sammāsamādhi.
right concentration.

Katamā cāvuso sammādiṭṭhi?

Now what, venerable friends, is right view?

Yaṃ kho āvuso dukkhe ñāṇaṃ

That, venerable friends, which is knowledge about suffering

dukkhasamudaye ñāṇaṃ

knowledge about the arising of suffering

dukkhanirodhe ñāṇaṃ

knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

knowledge about the practice leading to the cessation of suffering.

Ayaṃ vuccatāvuso sammādiṭṭhi.

This, venerable friends, is called right view.

Katamo cāvuso sammāsaṅkappo?

Now what, venerable friends, is right thought?

Nekkhammasaṅkappo

The thought of renunciation

avyāpādasāṅkappo

the thought of good will

avihiṃsāsaṅkappo.

the thought of non-violence.

Ayaṃ vuccatāvuso sammāsaṅkappo.

This, venerable friends, is called right thought.

Katamā cāvuso sammāvācā?

Now what, venerable friends, is right speech?

Musāvādā veramaṇī

Refraining from false speech

pisuṇāvācā veramaṇī

refraining from malicious speech

pharusāvācā veramaṇī

refraining from rough speech

samphappalāpā veramaṇī.

refraining from frivolous talk.

Ayaṃ vuccatāvuso sammāvācā.

This, venerable friends, is called right speech.

Katamo cāvuso sammākammanto?

Now what, venerable friends, is right action?

Pāṇātipātā veramaṇī

Refraining from killing living creatures

adinnādānā veramaṇī

refraining from taking what has not been given

kāmesu micchācārā veramaṇī.

refraining from sexual misconduct.

Ayaṃ vuccatāvuso sammākammanto.

This, venerable friends, is called right action.

Katamo cāvuso sammā-ājīvo?

Now what, venerable friends, is right livelihood?

Idhāvuso ariyasāvako micchā-ājīvaṃ pahāya,

Here, venerable friends, a noble disciple, having given up wrong ways of livelihood,

sammā-ājīvena jīvikam kappeti.

earns his living by a right way of livelihood.

Ayaṃ vuccatāvuso sammā-ājīvo.

This, venerable friends, is called right livelihood.

Katamo cāvuso sammāvāyāmo?

Now what, venerable friends, is right endeavour?

Idhāvuso bhikkhu anuppannānaṃ pāpakānaṃ

° Here, venerable friends, a monk generates desire for the non-arising of bad

akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti,
and unwholesome things that have not yet arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

° He generates desire to give up bad and unwholesome things

pahānāya chandaṃ janeti,
that have already arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,

He generates desire for the arising of wholesome things that have not yet arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya,

° He generates desire for the endurance of wholesome things that have arisen, their non-forgetting,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti,
multiplication, extension, development, and fulfilment,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccatāvuso sammāvāyāmo.

This, venerable friends, is called right endeavour.

Katamā cāvuso sammāsati?

Now what, venerable friends, is right mindfulness?

Idhāvuso bhikkhu kāye kāyānupassī viharati,

Here, venerable friends, a monk dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Ayaṃ vuccatāvuso sammāsati.

This, venerable friends, is called right mindfulness.

Katamo cāvuso sammāsamādhi?

Now what, venerable friends, is right concentration?

Idhāvuso bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi,

Here, venerable friends, a monk, quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamañ jhānañ upasampajja viharati.
dwells having attained the first absorption.

Vitakkavicārānañ vūpasamā

With the ending of thinking, and reflection,

ajjhatañ sampasādanañ, cetaso ekodibhāvañ,
with internal clarity, and one-pointedness of mind,

avitakkañ, avicārañ, samādhijañ pītisukhañ,

being without thinking, without reflection, having the happiness and rapture born of concentration,

dutiyañ jhānañ upasampajja viharati.

he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako ca viharati,

With the fading away of rapture he dwells equanimous,

sato ca sampajāno, sukhañ ca kāyena paṭisañvedeti,

mindful, clearly knowing, experiencing happiness through the body,

yañ-tañ Ariyā ācikkhanti: “Upekkhako satimā sukhavihārī” ti,

about which the Noble Ones declare: “He lives pleasantly, mindful, and equanimous,”

tatiyañ jhānañ upasampajja viharati.

(thus) he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having given up pleasure, given up pain,

pubbeva somanassadomanassānañ atthaṅgamā

and with the previous disappearance of mental well-being and sorrow,

adukkhañ, asukhañ, upekkhā-satipārisuddhiñ

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catutthañ jhānañ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayañ vuccatāvuso sammāsamādhi.

This, venerable friends, is called right concentration.

Idaṃ vuccatāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

This, venerable friends, is called the noble truth of the practice leading to the cessation of suffering.

Tathāgatena āvuso Arahatā Sammāsambuddhena,

The Realised One, friends, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkamman”-ti.

opening up, analysing, and making plain of these four noble truths.”

Idam-avoc’ āyasmā Sāriputto,

Venerable Sāriputta said this,

attamaṇā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in venerable Sāriputta’s words.