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Sacca Vibhaṅga Sutta

The Discourse on the Analysis of the Truths | M 141

Theme: The 4 noble truths & spiritual friendship

1 Significance of the Sacca Vibhaṅga Sutta

1.1 The Sacca Vibhaṅga Sutta (M 141) is highly significant because it records the Buddha himself stating that he has given the 1st discourse in the deer park at Isipatana. The Sutta itself opens with the Buddha staying at that very same locale where he has first set in motion the wheel of truth (Dharma, cakka), that is, the Deer Park at Isipatana near Benares [§1; 4.1]. The Buddha starts his teaching with a “historical synopsis” [§2] of the 4 noble truths [§§2-4]. He goes on to speak on the roles of Sāriputta and Moggallāna as “wise and helpful” spiritual teachers and exemplary spiritual friends: their examples should be emulated [§5]; then, he retires into his residence (*vihāra*) [§7; 2].

1.2 Sāriputta takes the cue from the Buddha’s praise, repeats the historical synopsis [§§8-9], and gives full definitions of the 1st noble truth [§§10-20], the 2nd noble truth [§21], the 3rd noble truth [§22], and the 4th noble truth [§23], and of also the noble eightfold path [§§24-31]. The Sutta closes with a refrain of the “historical synopsis,” and the assembly’s joyful approval [§32].

1.3 THE 1ST DISCOURSE IN THE SACCA VIBHAṅGA SUTTA

1.3.1 The Sutta **introduction** [§§1-4] recounts the Buddha stating that he gave the 1st discourse, to the 5 monks. The Buddha then immediately announces that Sāriputta is able to teach the Dharma in detail, and then retires into his cell [§§5 f]. The Buddha’s brief instruction here is sufficient for **Sāriputta** that the Buddha intends that he expounds the 4 noble truths (that is, the “turning of the Dharma-wheel,” the 1st discourse), and Sāriputta does so for the rest of the Sutta.

1.3.2 The most complete 4-noble-truth exposition

Sāriputta expounds the most complete teaching on the 4 noble truths that we have in the suttas. It is also likely that this is the very same exposition on the truths that the Buddha himself had given to the 5 monks during the 1st sermon. **The Dhamma, cakka Pavattana Sutta** (S 56.11) is clearly a summary or epitome of the first teachings the Buddha gave to the 5 monks at the deer park. After all, according to **the Ariya Pariyesanā Sutta** (M 26,30), SD 1.11, the Buddha instructs, in turn, “2 monks while the other 3 went out for alms ... [then] 3 monks while the other 2 went out for alms” over a period of 5 days, that is, until all the 5 monks awakened to arhathood. He must have taught them 5 days’ worth of teachings, along with their own meditation instructions and practice!¹

1.3.3 Where do the Sacca Vibhaṅga Sutta exposition of the 4 noble truths fit into the actual 1st discourse of the Buddha? We can make a rough guess from the sequence of the teachings of **the Dhamma, cakka Pavattana Sutta** itself. It is probably somewhere in the middle of the 1st discourse itself. It certainly cannot be the end, since we have another pericope (canonical extract)—on the descriptions of nirvana as the unborn, the undecaying, the disease-free, the death-free, the sorrowless and the undefiled. This pericope serves as the closing of the 1st discourse, or should form a section near its end.²

¹ On the teaching of the first 2 sermons by the Buddha, see SD 1.2 (1.1).

² See SD 1.1 (2.1.4).

1.4 THE MAHĀ SATIPAṬṬHĀNA SUTTA (D 22)

The **Sacca Vibhaṅga Sutta** (M 141) forms the Chapter on the Truths (*sacca, pabba*), that is, the closing section of **the Mahā Satipaṭṭhāna Sutta** (D 22,18-21), SD 13.2.³ This Chapter, however, gives a *longer* explanation than the version in the **Sacca Vibhaṅga Sutta** (M 141), along with its own narrative background (SD 11.11). M 141 also does not have the dependent-arising cycles and their ending [D 22,20].

2 Sāriputta and Moggallāna

2.1 Sāriputta and Moggallāna are the 2 chief disciples of the Buddha. The basic functions of the chief disciples are threefold:

- (1) to help the Buddha consolidate the Dharma, thereby making it a vehicle of spiritual transformation and deliverance of beings;
- (2) to serve as models for other monks to emulate and to supervise their training; and
- (3) to assist in the administration of the Sangha, particularly when the Buddha is in retreat or away on an urgent mission.

Of the 2 chief disciples, the right-hand monk, on account of his great wisdom (*mahā,paññā*), is regarded as the closest to the Buddha. In the case of Gotama Buddha, this is **Sāriputta**, whose special task in our Buddha's dispensation is the systematization of the Dharma and the detailed analysis of its contents (a methodology later called Abhidhamma).

2.2 The other chief disciple, **Mahā Moggallāna**, who usually stands on the Buddha's left, is distinguished for the strength and versatility in his exercise of psychic power (*iddhi*). This power is not a means of dominating others or for self-aggrandizement, but is the product of profound mental concentration and the experience of selflessness, founded on the mastery of mental concentration (*samādhi*). This power is used where beings cannot be reached by the conventional approach of verbal instruction.

2.3 In **the Sacca Vibhaṅga Sutta**, the Buddha exhorts his disciples to cultivate the spiritual friendship of Sāriputta and Moggallāna and to associate with them. They are wise and helpful to their companions in the holy life. Sāriputta is like a mother who brings forth streamwinners and Moggallāna is like a wet nurse who nurtures them right up to arhathood [§5]. According to the Commentary, Sāriputta trains his pupils *until he knows they have attained the fruit of streamwinning*, he lets them develop the higher paths on their own, and takes on a new batch of pupils. Moggallāna, on the other hand, continues to train his pupils *until they have attained arhathood*. (MA 5:63)

2.4 Although we usually associate Sāriputta with *wisdom*, he is also famous for great patience and compassion. He would admonish and instruct his pupil up to a hundred or a thousand times until his pupil gains the fruit of streamwinning. Only then does he discharge him to help other students. There are a great number of those who, having received his instructions and following them faithfully, have attained to arhathood.

2.5 The Majjhima Commentary states that Sāriputta would instruct his pupils to lead them only up to streamwinning, after which they have to progress on their own (MA 5:63). Even so, in individual cases, he helps various monks to gain the higher stages of sainthood. The Udāna Commentary, for example, says that "at that time, monks in higher training would often approach the venerable Sāriputta for a subject of meditation that could help them to attain to the three higher paths" (UA 362). Such is the

³ See SD 13.1 (1.1).

case of the elder **Lakuṅṭika Bhaddiya** (“the Dwarf”), who as a streamwinner is instructed by Sāriputta and as a result gains arhathood (U 7.1).⁴

3 Sāriputta’s compassion

3.1 In the Deva,daha Sutta (S 22.2), the Buddha praises Sāriputta for being “wise and helpful to his fellows in the holy life” (S 22.2/3:5). The Commentary then gives a long account of how Sāriputta assists his fellow monks with both their material needs (*āmisānuggaha*) and with their spiritual needs (*dhammānuggaha*) (SA 2:256).⁵ By way of “material help,” the Commentary says, Sāriputta does not go on almsround in the early morning as the other monks do. Instead, when they have all left, he walks around the entire monastery grounds, and wherever he sees an unswept place, he sweeps it; wherever refuse has not been cleared, he clears it; and he arranges furniture in good order. In this way, if non-Buddhist ascetics should visit the monastery, they would not see any disorderliness and show no contempt of the monks.

3.2 Then he would go to the infirmary, and having consoled the indisposed, he would ask them about their needs. If he needs to get any medicine, he would bring along some young novices and find them through almsround or from some appropriate sources. When the medicine has been obtained, he would give them to the novices, saying, “Caring for the sick has been praised by the Teacher. Go now, good people, and be heedful!” After that, he would go on his almsround or take his meal at a supporter’s house.

3.3 When he goes on a **journey**, he does not walk at the head of the procession, shod with sandals and umbrella in hand, thinking: “I am the chief disciple.” Instead, he would let the novices take his bowl and robes, asking them to go on ahead with the others, while he himself would first attend to the very old, very young and the indisposed, making them apply oil to any sores on their bodies. Only later in the day or on the next day, he would leave together with them.

3.4 Due to this maternal predisposition, Sāriputta often arrives late at his destination. On one occasion he arrives so late that he is unable to find proper quarters and has to spend the night seated under a tent made from robes. Seeing this, the Buddha assembles the monks and relates **the Tittira Jātaka** (J 37), the story of the elephant, the monkey and the partridge who, after deciding which of them is the eldest, lived together showing respect for the most senior.⁶ Then he lays down the rule that “lodgings should be allocated according to seniority” (V 2:160 f).

4 Related suttas

4.1 The Buddha’s 1st discourse—**the Dhamma,cakka Pavattana Sutta** (S 56.11)⁷—is mentioned 4 times in this sutta: twice by the Buddha himself [§§2, 4] and twice by Sāriputta [§§8, 32]. It is also evident that **the Sacca Vibhaṅga Sutta**, as the name suggests, is a detailed analysis of the brief teachings of the 4 noble truths given in the 1st discourse. Hence, it both the source (ur-text) of and a commentary to the Dhamma,cakka Pavattana Sutta.

⁴ For more details on Sāriputta and Moggallāna, see Piya Tan, *The Buddha and His Disciples*, 2004:ch 5 (“True friendship”).

⁵ Nyanaponika & Hecker 1997:21-25.

⁶ J 37/1:217-220.

⁷ S 56.11/5:420-424 (SD 1.1).

4.2 The 4 noble truths are also presented, but concisely, in **the Sammā Diṭṭhi Sutta** (M 9).⁸ Sāriputta's own unique presentation is recorded in **the Mahā Hatthi, padōpama Sutta** (M 28),⁹ where it is stated that "just as the footprint of any living being that walks can be placed within an elephant's footprint, and so the elephant's footprint is declared to be the foremost of them, even so, all wholesome states can be included in the 4 noble truths" (M 28,2/1:185). Both **the Tathā Sutta 1** (S 56.20) and **the Tathā Sutta 2** (S 56.27) declare that "the 4 noble truths are true, not false, not otherwise,"¹⁰ but the latter adds: "therefore, they are called 'noble truths'."¹¹

4.3 Traditionally, **the noble eightfold path** (*ariya'atṭhaṅgika magga*) is the fourth or last of the 4 noble truths.¹² There are two long suttas, both in the Majjhima Nikāya, dealing exclusively with the noble eightfold path. The first, **the Sacca Vibhaṅga Sutta** (M 141/3:248-252), analyses each of the 8 factors using standard canonical definitions. The second, **the Mahā Cattārisaka Sutta** (M 117)¹³ deals with the path using the framework of "noble right concentration with its support and its requisites."

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Sacca Vibhaṅga Sutta

The Discourse on the Analysis of the Truths

M 141

1 [248] Thus have I heard.

At one time the Blessed One was staying in the Deer Park at Isi,patana near Benares.

There the Blessed One addressed the monks thus: "Bhikshus!"

"Bhante!" the monks answered the Blessed One in assent.

The Blessed One said this:

The turning of the Dharma-wheel

2 "Bhikshus,¹⁴

the peerless **wheel of truth** [dharmacakra]¹⁵ has been set in motion in the Deer Park,

at Isi,patana near Benares, by the Tathagata [thus come], the worthy one, the fully self-awakened one,

⁸ M 9,14-18/1:48 f (SD 11.14).

⁹ M 28/1:184-191 (SD 6.16).

¹⁰ *Imāni kho bhikkhave cattāri ariya,saccāni tathāni avitathāni anaññathāni*, S 56.20/5:430 f = S 56.27/5:435.

¹¹ **Tathā S 1:** *Tasmā ariya,saccāni ti vuccanti* (S 56.27/5:435).

¹² However, throughout **Mahā Saḷ-āyatanika S** (M 149), the path is placed as 3rd position (M 149,11+14+17+20+23+26) + SD 41.9 (2.4), ie, they are arranged as 1-2-4-3, which is known as the "natural sequence" of the 4 truths.

¹³ M 117/3:71-78 (SD 6.10).

¹⁴ The sentence except last 2 lines: *Tathāgatena, bhikkhave, arahatā sammā,sambuddhena bārāṇasiyaṃ isipatane miga,dāye anuttaraṃ dhamma,cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.*

¹⁵ This is possible the occasion for the composition of **Dhamma,cakka Pavattana S** (S 56.11), SD 1.1, when the Buddha recounts the 1st discourse to the sangha. The monk reciters then put together this key Sutta as a historical record for our benefit.

that cannot be stopped [that cannot be rolled back]¹⁶ by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world;
 that is, the proclaiming, teaching, defining, establishing, revealing, expounding, analysing, clarifying of **the 4 noble truths**.¹⁷
 Of what four?

3 (1) The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is **suffering**.

(2) *The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is the arising of suffering.*

(3) *The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is the ending of suffering.*

(4) *The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is the path leading to the ending of suffering.*

4 Bhikshus,
 the peerless **wheel of truth** has been set in motion in the Deer Park, at Isi,patana near Benares,
 by the Tathagata [thus come], the worthy one, the fully self -awakened one,
 that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā
 or by anyone in the world;
 that is, the proclaiming, teaching, defining, establishing, revealing, expounding, analysing, clarifying of **the 4 noble truths**.

Spiritual friendship: Sāriputta & Moggallāna

5 Emulate Sāriputta and Moggallāna, bhikshus! Associate with Sāriputta and Moggallāna, bhikshus!
 They, bhikshus, are wise and helpful¹⁸ to their companions in the holy life.

Sāriputta, bhikshus, is like a child-giver [mother]; Moggallāna is like the child's nurse.¹⁹

¹⁶ "That cannot be stopped" (*appaṭivattiyam*), alt, "that cannot be rolled or turned back(wards)": V 1:12; M 3: 248, 252; S 5:434 f; Pm 2:149. *Dhamma,cakkaṃ* ~ M 3:248,8 (here) = A 3:148,1; Sn 554 = M 92 (qu Miln 183,14*). Cf ~o (*dhamma,pariyāyo*) M 3:77,25; ~am *sīhanadaṃ nadi*, J 3:245,5. [Thanissaro](#) renders *appaṭivattiyam* here as "cannot be set in motion by ...", "an interesting possibility (but it should then read opt *appaṭivatteyya(m)* or inf *~yurm*); perhaps, it can be taken as a free tr.

¹⁷ This is **Dhamma,cakka Pavattana S** (S 56.11/5:420-424), SD 1.1. The phrase (*yad idaṃ*) *catunnaṃ ariya,saccānaṃ ācikkhanā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānī,kammaṃ* is stock: M 141,2/3:248,10 (MA 5:64,4), SD 11.11 ≈ S 5:443,13 ≈ SA 2:54,4 ≈ Pm 2:86,8 (PmA 581,20); Pv 519 (PvA 222,19). See CPD: ācikkhanā.

¹⁸ "Wise and helpful," *paṇḍitā bhikkhū anuggāhakā*. In **Devadaha S** (S 22.2/3:5) and **Cunda S** (S 47.13/5:162), Sāriputta alone is mentioned so. SA gives two kinds of help (*anuggaha*): help with material things and help with the Dharma (SA 2:256). **Vinaya** (on the nuns' monastic code) defines "should not help" (*n'eva anuggaṇheyya*) as "should neither herself help (her pupil) with the recitation, questioning, exhortation and instruction" (V 4:325; cf V 1:50). Clearly, this refers to help with the Dharma, as evident in the next sentence. IB Horner: "It also appears that when *anugga[ṇ]hāti* is used in relation to the attitude of a more experience member of the Order to a less experienced one, it carries a technical or semi-technical sense" (M:H 3:295 n1). On Sāriputta's compassion, see Intro (2-3) above.

¹⁹ *Seyyathā pi bhikkhave janettī evaṃ Sāriputto bhikkhave, seyyathā pi jātassa āpādetā evaṃ Moggallāno*. Here the drift of the similes is that Sāriputta inspires or initiates others into the spiritual life, and Moggallāna nurtures and trains them further, as expressed in the following sentence.

Sāriputta, bhikshus, trains others for the fruit of streamwinning, and Moggallāna for the supreme goal.²⁰

Sāriputta, bhikshus, is able to proclaim, teach, define, establish, reveal, analyze, clarify [making clear]²¹ the 4 noble truths **in detail**.²²

6 The Blessed One said this. Having said this, the Well-farer [Sugata] rose from his seat and entered his dwelling. [249]

7 Then, not long after the Blessed One had gone, **the venerable Sāriputta** addressed the monks thus:

“Avuso, bhikshus [*āvuso bhikkhavo*]!”

“Avuso!” the monks replied to the venerable Sāriputta in assent.

The venerable Sāriputta said this:

The 4 noble truths

8 “Avuso,

the peerless **wheel of truth** has been set in motion in the Deer Park, at Isīpatana near Benares, by the Tathagata [thus come], the worthy one, the fully self-awakened one, that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world;

that is, the proclaiming, teaching, defining, establishing, revealing, expounding, analysing, clarifying of **the 4 noble truths**.

What are the four?

9 (1) *The proclaiming, teaching, defining, establishing, revealing, analysing and clarifying of the noble truth that is suffering.*

(2) *The proclaiming, teaching, defining, establishing, revealing, analysing and clarifying of the noble truth that is the arising of suffering.*

(3) *The proclaiming, teaching, defining, establishing, revealing, analysing and clarifying of the noble truth that is the ending of suffering.*

(4) *The proclaiming, teaching, defining, establishing, revealing, analysing and clarifying of the noble truth that is the path leading to the ending of suffering.*

9.2 Avuso,

the peerless **wheel of truth** has been set in motion in the Deer Park, at Isīpatana near Benares, by the Tathagata [thus come], the worthy one, the fully self-awakened one, that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world;

that is, the proclaiming, teaching, defining, establishing, revealing, expounding, analysing, clarifying of **the 4 noble truths**.

Of what four?

²⁰ *Sāriputto bhikkhave sotāpatti, phale vineti, Moggallāno uttam’atthe*. Here **uttam’attha**, “highest goal,” refers to arhathood. On the roles of the 2 chief disciples in disciple training, see (2.3). On Sāriputta’s compassion, see (3) above.

²¹ “Able to declare, ... clarify,” *ācikkhituṃ desituṃ paññāpetuṃ paṭṭhapetuṃ vivaretuṃ vibhajetuṃ uttāni, kātuṃ*.

²² *Sāriputto bhikkhave pahoti cattāri ariyasaccāni vitthārena*. The Buddha is clearly alluding to Sāriputta as *Dhamma, senāpati*, the general of the Dharma, next to the Buddha with the ability to keep the Dharma wheel in motion. What ensues is like the 2nd turning of the dharmacakra.

9.3 *The proclaiming, teaching, defining, establishing, revealing, analysing and clarifying of the noble truth that is suffering.*

The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is the arising of suffering.

The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is the ending of suffering.

The proclaiming, teaching, defining, establishing, revealing, expounding, analysing and clarifying of the noble truth that is the path leading to the ending of suffering.

THE 4 NOBLE TRUTHS

(A) The noble truth that is suffering

10 [D 2:305] And what, avuso, is **the noble truth that is suffering**?²³

(1) Birth is suffering,

(2) decay²⁴ is suffering,
[disease is suffering,]²⁵

(3) death is suffering;

(4) grief [sorrow], lamentation, physical pain, mental pain, and despair are suffering,²⁶
[to be associated with the unpleasant is suffering;]²⁷
[to be separated from the pleasant is suffering;]

(5) not getting what one wants is suffering.²⁸

(6) In short, the 5 aggregates of clinging²⁹ are suffering.

11 (1) And what, avuso, is **birth**?³⁰

Being born, becoming, descending [into a womb], [arising,]³¹ generating, manifesting of the aggregates, obtaining the sense-bases in various beings, in various groups of beings, here and there.

—This, avuso, is called birth.³²

12 (2) And what, avuso, is **decay**?³³

²³ *Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkham, soka,parideva,dukkha,domanass'upāyāsā pi dukkhā. Yam p'icchaṃ na labhati tam pi dukkham, saṅkhittena pañc'upādāna-k,khandhā dukkhā.* The longer list of sufferings is found in **Mahā Satipaṭṭhāna S** (D 22,18-21/2:305-313): see Intro (1) above.

²⁴ *Jarā*, old age, aging, decay.

²⁵ Be Ke omit; also omitted in the questions below. Perhaps inserted here by mistake, from **Dhammacakka Pavattana S** (S 5:421) (Rhys Davids & Carpenter (edd), *The Dīgha Nikāya* 2:305 n2)

²⁶ Found in most MSS but not in Be and Ce.

²⁷ This and the foll line found in **Dhamma,cakka Pavattana S** (S 56.11,5), SD 1.1; **Mahā Satipaṭṭhāna S** (D 22,18A-(5-6)/2:306), SD 13.2.

²⁸ Sufferings (1-4) represents bodily suffering (*dukkha,dukkha*); (4-5) emotional suffering due to change (*vipariṇāma,dukkha*); and (6) suffering that is formations (*saṅkhārā,dukkha*): (**Sāriputta**) **Dukkha S** (S 38.14), SD 1.1(4.1).

²⁹ *Pañc'upādāna-k,khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).

³⁰ *Jāti*. This section is also found in **Sammā Diṭṭhi S** (M 9,26/1:50), SD 11.14.

³¹ *Nibbatti*, so Ke & M 3:249.

³² *Yā tesam tesam sattānam tamhi tamhi satta,nikāye jāti sañjāti okkanti nibbatti abhinibbatti khandhānam pātubhāvo āyatanānam paṭilābho—ayaṃ vuccat'āvuso jāti.*

³³ This section and the foll are given as *jarā,marāṇa* in almost identical words in **Sammā Diṭṭhi S** (M 9,22/1:49)

Ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one's years, the weakness of the sense-faculties, in various beings, in various groups of beings, here and there.³⁴

—This, avuso, is called decay.

13 (3) And what, avuso, is **death**?

Falling away, passing away, breaking up, disappearance, death, dying, one's time being up³⁵ [completion of one's time], breaking up of the aggregates, discarding of the body, [uprooting of the life-faculty,]³⁶ in various beings, in various groups of beings, here and there.³⁷

—This, avuso, is called death.

14 (4a) And what, avuso, is **sorrow**?

Avuso, one's being touched [affected] by some misfortune, by some painful state; sorrow, grief, distress, inner grief, overwhelming inner woe.³⁸ [D 2:306]

—This, avuso, is called sorrow.

15 (4b) And what, avuso, is **lamentation**?

Avuso, one's being touched by some painful state, by some misfortune, crying, weeping, [250] wailing, lamenting, bewailing, lamentation.

—This, avuso, is called lamentation.

16 (4c) And what, avuso, is **physical pain**?³⁹

Avuso, whatever bodily pain, bodily unpleasantness, painful or unpleasant feeling arising from bodily contact.

—This, avuso, is called physical pain.

17 (4d) And what, avuso, is **mental pain [displeasure]**?⁴⁰

Avuso, whatever mental pain, mental unpleasantness, painful or unpleasant feeling arising from mental contact.⁴¹

—This, avuso, is called mental pain [displeasure].

18 (4e) And what, avuso, is **despair**?

Avuso, one's being touched by some misfortune, or by some painful state; stress, distress, despair, desperation.

³⁴ *Yā tesam tesam sattānam tamhi tamhi satta,nikāye jarā jīraṇatā khaṇḍhiccam paliccam valittacatā āyuno samhānī indriyānam paripāko—ayaṃ vuccat'āvuso jarā.*

³⁵ *Kāla,kiriyā*, lit "having done one's time."

³⁶ *Jīvit'indriyass'upacchedo*, found in Be; omitted here and in **Sammā Diṭṭhi S** (M 9,22/1:49).

³⁷ *Yā tesam tesam sattānam tamhi tamhi satta,nikāyā cuti cavanatā bhedo antaradhānam maccu maraṇam kāla,-kiriyā khandhānam bhedo kaḷebarassa nikkhepo* [Be: *jīvit'indriyass' upacchedo*]*—idaṃ vuccat'āvuso maraṇam.*

³⁸ *Anto,soko anto,parisoko*. I have taken these two terms literally (as in CPD, PED, DP). They refer to self-caused grief and woe, or to unexpressed grief and woe. It is possible to render them as "deep grief" and "deep woe" respectively.

³⁹ *Dukkha*, here used in a restricted sense, ie, *dukkha,dukkha* or *dukkha,dukkhatā*, the 1st of the 3 kinds of suffering (*dukkhatā*); the other two being: *vipariṇāma,dukkhatā* (suffering due to change) or mental pain (*domanassa*), and *saṅkhāra,dukkhatā* (suffering due to formations) or inherent suffering (D 3:216; S 4:259, 5:56).

⁴⁰ *Domanassa*, here used in a more restricted sense, ie the 2nd of the 3 kinds of suffering (*dukkatā*): see prec n. Often found in the dvandva, *abhijjhā,domanassa* (covetousness and displeasure), ie, liking and disliking (eg D 22,-1.3/2:290).

⁴¹ *-samphassa*, -contact, that is, the impingement of the sense-object on its sense-faculty.

—This, avuso, is called despair.⁴²

[See §10 *n ad loc above.*]

19 (5) And what, avuso, is not getting what one wants?

- (1) In beings subject to birth, avuso, this wish arises:
 ‘O that we were not subject to birth, that we might not come to be born!’
 But this cannot be won by wishing—this not getting what one wants is **suffering**.
- (2) In beings subject to decay [ageing], avuso, this wish arises:
 ‘O that we were not subject to decay, that we might not come to decay!’
 But this cannot be won by wishing—this not getting what one wants is **suffering**.
- (3) In beings subject to disease, avuso, this wish arises:
 ‘O that we were not subject to disease, that we might not come to fall sick!’
 But this cannot be won by wishing—this not getting what one wants is **suffering**.
- (4) In beings subject to death, avuso, this wish arises:
 ‘O that we were not subject to death, that we might not come to die!’
 But this cannot be won by wishing—this not getting what one wants is **suffering**.
- (5) In beings subject to sorrow, lamentation, pain, anguish and despair, this wish arises:
 ‘O that we were not subject to sorrow, lamentation, pain, anguish, despair!’
 O that sorrow, despair, lamentation, pain, anguish, despair would not come to us!’
 But this cannot be won by wishing—this not getting what one wants is **suffering**.

20 (6) And what, avuso, are, in brief, the 5 aggregates of clinging that are suffering?

They are as follows:

the aggregate of clinging that is	<u>form</u> ,	<i>rūpa</i>
the aggregate of clinging that is	<u>feeling</u> ,	<i>vedanā</i>
the aggregate of clinging that is	<u>perception</u> ,	<i>saññā</i>
the aggregate of clinging that is	<u>formations</u> ,	<i>saṅkhārā</i>
the aggregate of clinging that is	<u>consciousness</u> .	<i>viññāṇa</i>

These, avuso, are called, in brief, the 5 aggregates of clinging that are suffering.

This, avuso, is called **the noble truth that is suffering**.

(B) The noble truth that is the arising of suffering

21 And what, avuso, is the noble truth that is the arising of suffering?

It is this **craving** that leads to renewed existence [to rebirth], accompanied by pleasure and lust, seeking pleasure here and there; that is to say,

craving for <u>sensual pleasures</u> ,	<i>kāma, taṇhā</i>
craving for <u>existence</u> , [251]	<i>bhava, taṇhā</i>
craving for <u>non-existence</u> .	<i>vibhava, taṇhā</i>

This, avuso, is called **the noble truth that is the arising of suffering**.

⁴² *Upāyāsa*. See D:W n698.

(C) The noble truth that is the ending of suffering

22 And what, avuso, is **the noble truth that is the ending of suffering?**

It is the **utter fading away and ending** of that very craving, giving it up, letting it go, being free from it, being detached (from that craving).⁴³

This, avuso, is called **the noble truth that is the ending of suffering**.

(D) The noble truth that is the path leading to the ending of suffering

23 And what, avuso, is **the noble truth that is the path leading to the ending of suffering?**

It is this noble eightfold path,⁴⁴ that is to say,⁴⁵

(1) right view,	<i>sammā diṭṭhi</i>
(2) right intention [thought],	<i>sammā saṅkappa</i>
(3) right speech,	<i>sammā vācā</i>
(4) right action,	<i>sammā kammantā</i>
(5) right livelihood,	<i>sammā ājīva</i>
(6) right effort,	<i>sammā vāyāma</i>
(7) right mindfulness,	<i>sammā sati</i>
(8) right concentration.	<i>sammā samādhi</i>

24 (1) And what, avuso, is **right view**?⁴⁶ [2:312]

Avuso, it is the knowledge⁴⁷ of suffering,
the knowledge of the arising of suffering,
the knowledge of the ending of suffering,
the knowledge of the path leading to the ending of suffering.
—This, avuso, is called right view.

dukkha ñāṇa
dukkha,samudaya ñāṇa
dukkha,nirodha ñāṇa
dukkha,nirodha,gāmini paṭipadā ñāṇa

25 (2) And what, avuso, is **right intention [thought]**?

Avuso, it is the thought of renunciation,
the thought of non-malice,
the thought of harmlessness.
—This, avuso, is called right thought.

nekkhamma saṅkappa
avyāpāda saṅkappa
avīhimsā saṅkappa

26 (3) And what, avuso, is **right speech**?⁴⁸

Refraining from lying;
Refraining from slander;

musāvāda veramaṇī
pisuṇa.vācā veramaṇī

⁴³ **Mahā Satipaṭṭhāna S** (D 22) follows here with a long section on how restraint of the 6 senses, the 6 sense-objects, the 6 sense-consciousnesses, and their respective contacts, feelings, perception, volition, craving, thinking and pondering, lead to ending of suffering (D 22,20/2:310 f), SD 13.2.

⁴⁴ For an insightful study of the eightfold path, see Gethin 2001:190-226 (ch 6).

⁴⁵ Mnemonic for the eightfold path: You are the VI SALE MC (“Very Important Sale MC”), promoting the Dharma!

⁴⁶ *Sammā,diṭṭhi*, lit “right seeing.” By itself, *diṭṭhi* is usually tr as “views,” always connoting “wrong view.” “Right vision” is ambiguous, while “perfect view” (which may tr *sammā,dassana*) refers to the supramundane eightfold path (Vism 605).

⁴⁷ *Ñāṇa*.

⁴⁸ See SD 10.16 (3).

Refraining from harsh speech;
Refraining from frivolous talk.

—This, avuso, is called right speech.

pharusa.vācā veramaṇī
samphappalāpa,vācā veramaṇī

27 (4) And what, avuso, is **right action**?

Refraining from taking life;
Refraining from taking the not-given;
Refraining from sexual misconduct;

—This, avuso, is called right action.

pāṇātipātā veramaṇī
adinn'ādānā veramaṇī
kāmesu,micchācārā veramaṇī

28 (5) And what, avuso, is **right livelihood**?

Here, avuso, the noble disciple,
having given up wrong livelihood,⁴⁹
supports himself through right livelihood.

—This, avuso, is called right livelihood.

micchā,ājīvaṃ pahāya
sammā,ājīvena jīvikaṃ kappeti

29 (6) And what, avuso, is **right effort**?

Here, avuso, a monk

- (1) rouses his will, makes an effort, stirs up energy, exerts his mind, and strives to prevent the arising of unarisen evil unwholesome mental states. *saṃvara padhāna*
 - (2) *He rouses his will, makes an effort, stirs up energy, exerts his mind, and strives to abandon evil unwholesome mental states that have arisen.* *pahāna padhāna*
 - (3) *He rouses his will, makes an effort, stirs up energy, exerts his mind, and strives to cultivate unarisen wholesome mental states. [252]* *bhāvanā padhāna*
 - (4) *He rouses his will, makes an effort, stirs up energy, exerts his mind, and strives to maintain wholesome mental states that have arisen, so that they are not lost, [2:313] to bring them to greater growth, to develop them to full perfection.* *anurakkhaṇa padhāna*
- This, avuso, is called right effort.

30 (7) And what, avuso, is **right mindfulness**?

Here, avuso, a monk,

- (1) having put away covetousness and displeasure in the world, a monk dwells exertive, fully aware, mindful, contemplating body in the body,⁵⁰ *kāyānupassanā*
- (2) *having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, contemplating feeling in feelings;* *vedanā'nupassanā*
- (3) *having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, contemplating mind in the mind;* *cittānupassanā*

⁴⁹ A list of unwholesome trades is given in **Vañijja S** (A 5.177/2:208). For a detailed list of wrong livelihood, see the *sīla* section of the *Dīgha*, esp **Sāmaññaphala S** (D 2,45-63). See also **Mahā Cattārisaka S** (M 117,28-33/3:75). Comy given at *Vism* 1.61-65.

⁵⁰ On the tr of *ātāpī sampajāno satimā vineyya loke abhijjhā,domanassāṃ*, see **Satipaṭṭhāna S** (M 10), SD 13.1 (4).

(4) *having put away covetousness and displeasure in the world,
he dwells exertive, fully aware, mindful,
contemplating reality [dharma] in realities.*

dhammānupassanā

—This, avuso, is called right mindfulness.

31 (8) And what, avuso, is **right concentration**?⁵¹

(1) Here, avuso, a monk, detached from sensual pleasures,
detached from unwholesome mental states,
enters and dwells in **the 1st dhyana**,⁵²
accompanied by *initial application and sustained application*,⁵³
accompanied by *zest and happiness*, born of *detachment*.

paṭhama jhāna

(2) With the stilling of initial application and sustained application,
by gaining inner calm and oneness of mind,
he enters and dwells in **the 2nd dhyana**,
free from initial application and sustained application,
accompanied by *zest and happiness* born of *concentration*.⁵⁴

dutiya jhāna

(3) With the fading away of zest, he dwells equanimously,
mindful and clearly comprehending,
and experiences happiness [joy] with the body,
he enters and dwells in **the 3rd dhyana**,
of which the noble ones declare,
'Happily he dwells in equanimity and mindfulness.'

tatiya jhāna

(4) With the abandoning of pleasure and pain—
and with the earlier disappearance of joy and grief—
he enters and dwells in **the 4th dhyana**,
that is neither pleasant nor painful,
with a mindfulness fully purified by *equanimity*.⁵⁵

catuttha jhāna

—This, avuso, is called right concentration.

This, avuso, is what is called **the noble truth that is the path leading to the ending of suffering**.

⁵¹ Buddhist practitioners like Brahmavamso teach that *jhāna* (orig meaning simply “meditation”) is unique to Buddhism, ie discovered by the Buddha (2003:5-7). See also Bronkhorst 1986 & Gethin 2001:180 f.

⁵² For a more detailed description of the dhyana with similes, see **Sāmañña, phala S** (D 1:73-76=2.75-82).

⁵³ “Initial application and sustained application,” *vitakka, vicāra*. For a discussion on these terms, see Gethin 1992:137-157.

⁵⁴ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*), explains **Kolita S** (S 2:273), because within it initial application and sustained application (*vitakka, vicāra*) cease, and with their ceasing, speech cannot occur. In **Kāma, bhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formations (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 16,4/1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence.” Comy on the passage says that those who cannot attain dhyana are advised to maintain “noble silence” by attending to their basic meditation subject.

⁵⁵ Vbh 245; Vism 4.183/165.

CLOSING

32 *Avuso,*
*the peerless **wheel of truth** has been set in motion in the Deer Park, at Isi,patana near Benares,*
by the Tathagata [thus come], the worthy one, the fully self-awakened one,
that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā
or by anyone in the world;
that is, the proclaiming, teaching, defining, establishing, revealing, expounding, analysing, clari-
*fying of **the 4 noble truths.***”

This is what the venerable Sāriputta said. The monks rejoiced and approved of the venerable Sāriputta’s word.

— evaṃ —

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