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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,cakra), 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 Moggalāna 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!†

1.3.3 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.‡

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† On the teaching of the first 2 sermons by the Buddha, see SD 1.2 (1.1).
‡ See SD 1.1 (2.1.4).

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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 13.2.¹ 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 [55]. 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

¹ See SD 13.1 (1.1).
case of the elder Lakuṇṭika 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”).


6 J 37/1:217-220.

7 S 76.11/5:420-424 (SD 1.1).
4.2 The 4 noble truths are also presented, but concisely, in the **Sammā Diṭṭhi Sutta** (M 9). Sāriputta’s own unique presentation is recorded in the **Mahā Hatthipadopama Sutta** (M 28), 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,” but the latter adds: “therefore, they are called ‘noble truths’.”

4.3 Traditionally, the noble eightfold path (**ariy’āṭṭhaṅgika magga**) is the fourth or last of the 4 noble truths. 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) 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,” the peerless wheel of truth [dharmacakra] 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,

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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,saccānī ti vuccanti (S 56.27/5:435).
12 However, throughout **Mahā Sal-āyatanika S** (M 149), the path is placed as 3rd position (M 149,11+14+17+20+23+26) + SD 41.9 (2.4), i.e., 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 bārānasiyam isipatane migadāye anuttaram dhamma,cakkara pavattitaṃ appaṭivattiyaṃ samanena va brāhmaṇena va devena va mārena va brahmunā va kenaci va lokasmino*.
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.

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that cannot be stopped [that cannot be rolled back] 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, and clarifying of the 4 noble truths.

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 Isipatana 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, and 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 helpful to their companions in the holy life.
Sāriputta, bhikshus, is like a child-giver [mother]; Moggallāna is like the child’s nurse.

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16 “That cannot be stopped” (appatīvattiyam), alt, “that cannot be rolled or turned back(wards)”: V 1:12; M 3:248, 252; 5:434 f; Pm 2:149. Dhamma, cakkānaṁ = M 3:248,8 (here) = A 3:148,1; Sn 554 = M 92 (qu Miln 183,14*). Cf ~o (dhamma, pariyāvo) M 3:77,25; ~ān sīhanādo nadi, J 3:245,5. Thanissaro renders appatīvattiyam here as “cannot be set in motion by ...,” an interesting possibility (but it should then read opt appatīvatteyya(m) or inf ~yum); 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 (yād idaṁ) catunnaṁ āriya, saccānāṁ ācikkhanā hoti desanā paññāpanā pāṭṭhapanā vivaranā vibhojanā uttāni, kammanāṁ 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); P 519 (PvA 222,19). See CPD: ācikkhanā.

18 “Wise and helpful,” paṇḍita bhihhū 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 anugganheyya) 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[n]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 evam Sāriputto bhikkhave, seyyathā pi jātassa āpādettā evam 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.

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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 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.
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 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.
Of what four?

20 Sāriputto bhikkhave sotāpatti,phale viṇeti, 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,” ācikkhitum desitum paññāpetum paṭṭhapetum vivaretum vibhajetum uttāni, kātum.
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 dhammacakra.

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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,
   (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.
   (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 decay33

23 Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhām, soka, parideva, dukkha, domanass`upāyāsā pi dukkhā. Yam p`icchāna labhati tam pi dukkham, saṁkhittena pañc`upādāna-khandhā dukkha. 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 full 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 (vipariñāma,dukkha); and (6) suffering that is formations (saṁkhāra,dukkha); (Sāriputta) Dukkha S (S 38.14), SD 1.1(4.1).
29 Pañc`upādāna-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 ayatanānam patilābhō—ayaṃ vucaṭ`āvuso jāti.
33 This section and the foll are given as jarā, maraṇa 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 up\(^{35}\) [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 jāra jīranatā khandhiccham policcam valittacatā āyuno samānā indriyānaṁ paripāko—ayam 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, nikāya cuti cavanatā bheda ontaradhānām maccu maranam kāla,-kiriyā khandhānaṁ bheda kaṭebarassa nikkhepo [Be: jīvit’indriyass’ upacchedo]—idam vuccat’āvuso maranam.

\(^{38}\) 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 sankhāra, 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 (dukkhatā): 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 \textit{n ad loc above}.]

\textbf{19 (5) And what, avuso, is not getting what one wants?}

\textbf{(1)} In beings \textit{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 \textit{suffering}.

\textbf{(2)} In beings \textit{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 \textit{suffering}.

\textbf{(3)} In beings \textit{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 \textit{suffering}.

\textbf{(4)} In beings \textit{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 \textit{suffering}.

\textbf{(5)} In beings \textit{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 \textit{suffering}.

\textbf{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 \textit{form}, rupa
- the aggregate of clinging that is \textit{feeling}, vedanā
- the aggregate of clinging that is \textit{perception}, saññā
- the aggregate of clinging that is \textit{formations}, saṅkhārā
- the aggregate of clinging that is \textit{consciousness}, viññāṇa

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

This, avuso, is called the \textit{noble truth that is suffering}.

\textbf{(B) The noble truth that is the arising of suffering}

\textbf{21 And what, avuso, is the noble truth that is the arising of suffering?}

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

- craving for \textit{sensual pleasures}, kāma,\textit{taṇhā}
- craving for \textit{existence}, bhava,\textit{taṇhā}
- craving for \textit{non-existence}, vibhava,\textit{taṇhā}

This, avuso, is called the \textit{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, sammā diṭṭhi
(2) right intention [thought], sammā saṅkappa
(3) right speech, sammā vācā
(4) right action, sammā kammantā
(5) right livelihood, sammā ājīva
(6) right effort, sammā vāyāma
(7) right mindfulness, sammā sati
(8) right concentration, sammā samādhi

24 (1) And what, avuso, is right view?46 [2:312]
Avuso, it is the knowledge of suffering, dukkha ēṇā
the knowledge of the arising of suffering, dukkha, samudaya ēṇā
the knowledge of the ending of suffering, dukkha, nirodha ēṇā
the knowledge of the path leading to the ending of suffering, dukkha, nirodha, gāmini paṭipadā ēṇā
—This, avuso, is called right view.

25 (2) And what, avuso, is right intention [thought]? nekkhamma saṅkappa
Avuso, it is the thought of renunciation, avyāpāda saṅkappa
the thought of non-malice, avihiṁsā saṅkappa
the thought of harmlessness.
—This, avuso, is called right thought.

26 (3) And what, avuso, is right speech?48
Refraining from lying; musāvāda veramaṇī
Refraining from slander; pīsuṇa. 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 Ēṇā.
48 See SD 10.16 (3).
Refraining from harsh speech; pharusa,vācā veramaṇī
Refraining from frivolous talk. samphappalāpa,vācā veramaṇī
—This, avuso, is called right speech.

27 (4) And what, avuso, is right action?
Refraining from taking life; pāṇâtipātā veramaṇī
Refraining from taking the not-given; adinn'ādānā veramaṇī
Refraining from sexual misconduct; kāmesu,micchācārā veramaṇī
—This, avuso, is called right action.

28 (5) And what, avuso, is right livelihood?
Here, avuso, the noble disciple, having given up wrong livelihood,49
supports himself through right livelihood. sammā,ājīvaṁ pahāya
—This, avuso, is called right livelihood.

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. samvarapadhāna

(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. pahān 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 Vanijja S (A 5.177/2:208). For a detailed list of wrong livelihood, see the sila 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 ātāpi sampajjāno satimā vineyya loke abhijjhā,domanassam, see Satipaṭṭhāna S (M 10), SD 13.1 (4).
Having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, contemplating reality [dharma] in realities. —This, avuso, is called right mindfulness.

And what, avuso, is right concentration?  

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

(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.  

(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.’  

(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. —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.

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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,tuṅgha,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 (vaci, 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, clarifying of the 4 noble truths.”

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

— evam —

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