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Dutiya Tathā Sutta

The 2nd Such Discourse | S 56.27

Theme: On the certainty of the 4 noble truths

Translated by Piya Tan ©2018

1 Sutta significance

1.1 The Dutiya Tathā Sutta, “the 2nd Such Discourse,” is about the certainty of the 4 noble truths. These are natural truths of life and existence since they are not dependent on the Buddha who merely discovers them and declares them to the world—such as stated in **the Pavāraṇā Sutta** (S 8.7).¹

This Sutta is essentially the same as **the Paṭhama Tathā Sutta** (S 56.20), where each of the 4 noble truths is said to be “real, not unreal, invariable” (*tathā avitathā anaññathā*). Here, this statement is made on its own only once [§3]. All the same, it applies to all the 4 noble truths.

1.2 Since the 2 Suttas are nearly identical, its Introductory Notes are the same as those of **the Paṭhama Tathā Sutta** (S 56.20), which should be consulted (SD 53.33a).

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Dutiya Tathā Sutta The Second Such Discourse

S 56.27

1 Bhikshus, there are these **4 noble truths**. What are the four?

- (1) The noble truth that is suffering.
- (2) The noble truth that is the arising of suffering.
- (3) The noble truth that is the ending of suffering.
- (4) The noble truth that is the path leading to the ending of suffering.

2 These 4 noble truths, bhikshus, are **such, certain [inerrant], not otherwise [invariable]**.²

3 Therefore, bhikshus,

You should devote yourself (to the reflection):³ “This is suffering.”

You should devote yourself (to the reflection): “This is the arising of suffering.”

¹ S 8.7 (SD 49.11).

² *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni. Tathāni avitathāni anaññathāni. See (Jāti) Paccaya S* (S 12.20/2:26), SD 39.5. [S:B p742 n54]. Comy: “It is ‘such’ in the sense of being not hollow of the real nature of things. For, suffering is said to be just suffering. It is ‘Untwisted’ because it is not empty of its real nature. For, suffering is not called non-suffering. ‘Not otherwise’ because of not turning into a different nature. For, ‘suffering’ does not turn into the nature of the ‘origin’ (of suffering), and so on. The same holds for the other truths.” (SA 3:298,29-33). *Anaññatha* thus simply means that the truths are “not otherwise” than things as they really are.

³ *Idaṃ dukkhan’ti yogo karaṇīyo.*

You should devote yourself (to the reflection): “This is the ending of suffering.”

You should devote yourself (to the reflection): “This is the path leading to the ending of suffering.”

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