

SACCAVIBHAṄGASUTTAM

THE DISCOURSE GIVING THE ANALYSIS OF THE TRUTHS

MN 141 EDITED & TRANSLATED BY ĀNANDAJOTI BHIKKHU



Saccavibhaṅgasuttam (MN 141)

The Discourse giving the Analysis of the Truths

Edited & Translated by Ānandajoti Bhikkhu

Evaṃ me sutam:

Thus I heard:

ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.

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

Tatra kho Bhagavā bhikkhū āmantesi:

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

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

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

Bhagavā etad-avoca:

and the Fortunate One said this:

“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,

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?

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.

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 Arahataṃ 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.

The Discourse giving the Analysis of the Truths - 3

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,

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

Idam-avoca Bhagavā,
The Fortunate One said this,

idaṃ vatvā Sugato uṭṭhāyāsanā vihāraṃ pāvisi.
and after saying this, the Happy One rose from his seat and went into his living quarters.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato,

Then venerable Sāriputta, not long after the Fortunate One had gone,

bhikkhū āmantesi: “Āvuso bhikkhavo!” ti.

addressed the monks, saying: “Venerable monks!”

“Āvuso!” ti kho te bhikkhū āyasmato Sāriputtassa paccassosun̄,

“Venerable friend!” those monks replied to venerable Sāriputta,

āyasmā Sāriputto etad-avoca:

and venerable Sāriputta said this:

“Tathāgatena āvuso Arahataṃ 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,

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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.

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.

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 sattānaṃ 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 tesam tesam sattānaṃ tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;

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

āyuno saṃhāni, indriyānaṃ paripāko:

the dwindling away of the lifespan, 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 tesam tesam 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 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,

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, ādevitattaṃ, paridevitattaṃ:
there are laments, great laments, lamenting, great lamenting, the state of lamenting,
great lamentation:

ayaṃ vuccatāvuso paridevo.

this, venerable friends, is called lamentation.

Katamañ-cāvuso dukkhaṃ?

Now what, venerable friends, is pain?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ,
That, venerable friends, which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ:
pain born of contact with the body, disagreeable feeling:

idaṃ vuccatāvuso dukkhaṃ.

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 vyasanena 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-piccham na labhati tam-pi dukkham?

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

Jātidhammānam āvuso sattānam evam icchā uppajjati:

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

“Aho vata mayam 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 pattabbaṃ:

But that cannot be attained merely by longing for it:

idam pi yam-piccham na labhati tam-pi dukkham.

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

Jarādhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

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

“Aho vata mayaṃ na jarādhammā 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 pattabbaṃ:

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 pattabbaṃ:

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 pattabbaṃ:

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 āgaccheyyun!”-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.

Katamā 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 vuccantāvuso 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, tatrataṛābhinandinī, seyyathīdaṃ:

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

kāmatāṇhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

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 ariyasaccam?

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

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

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 jīvikaṃ 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 abhiññādomanassaṃ.

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 abhiññādomanassaṃ.

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 abhiññādomanassaṃ.

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 abhiññādomanassaṃ.

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 sammāsamādhī?

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, vivekaṃ pītisukhaṃ,

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

paṭhamaṃ jhānaṃ upasampajja viharati.

dwells having attained the first absorption.

Vitakkavicāraṇaṃ vūpasamā

With the ending of thinking, and reflection,

ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

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

dutiyaṃ jhānaṃ 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, sukhaṃ ca kāyena paṭisaṃvedeti,

mindful, clearly knowing, experiencing happiness through the body,

yan-taṃ Ariyā ācikkhanti: “Upekkhako satimā sukhavihārī” ti,

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

tatiyaṃ jhānaṃ upasampajja viharati.

(thus) he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having given up pleasure, given up pain,

pubbeva somanassadomanassaṇaṃ atthaṅgamā

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

adukkhaṃ, asukhaṃ, upekkhā-satipārisuddhiṃ

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

catuttham jhānam upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ 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.

Tathāgatenā 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, uttānikammaṃ”-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.