

SACCA VIBHAṄGA SUTTA

The Discourse on the Classification of the Truth
(Majjhima Nikāya)

Evaṃ me sutam,

Ekaṃ samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane Migadāye. Tatra kho, Bhagavā bhikkhū āmantesi: “Bikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosum Bhagavā etadavoca. Tathāgatena, bhikkhave, Arahata, Sammā Sambuddhena, Bārāṇasīyaṃ Isipatane Migadāye, anuttaraṃ, Dhammacakkaṃ pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brāhmunā vā kenaci vā lokasmiṃ. Yadidaṃ: catunnaṃ ariyasaccānaṃ ācikkhanā, desanā, paññapanā paṭṭhapanā vivaraṇā, vibhajanā, uttānikammaṃ.

Thus it has been heard by me:

Once upon a time the Lord was sojourning in the Bārānasi at Isipatana in the Deer Park. At that time indeed, the Lord addressed the monks: “O monks.” “Yes Sir” those monks replied Him. The Lord spoke thus: “By the Wayfarer, O monks, by the Worthy One, by the Fully Enlightened One, in Bārānasi at Isipatana, in the Deer Park, the unsurpassed wheel of the Dhamma was set in motion, (that wheel) which cannot be reverted by any recluse or brāhmaṇa or devā or mārā or brahmā or anybody else in the world. To wit: the announcing, instructing, disclosure, setting down, opening, distinguishing (and) manifestation of the four noble truths.

Katamesaṃ catunnaṃ? Dukkhasa ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Dukkhasamudayassa ariyasaccassa, ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Dukkhanirodhassa ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Dukkhanirodhagāmiṇi paṭipadā ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ.

Of what four? The announcing, instructing, disclosure, setting down, opening, distinguishing (and) manifestation of the noble truth of suffering. The announcing... of the noble truth of the arising of suffering. The announcing... of the noble truth of the extinction of suffering. The announcing... of the noble truth of the path leading to the extinction of suffering.

Tathāgatena, bhikkhave, Arahata, Sammā Sambuddhena, Bārāṇasīyaṃ, Isipatane, Migadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇenā vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Yadidaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ. Sevetha bhikkhave, Sāriputta-Moggallāne, Bhajatha bhikkhave Sāriputta-Moggallāne. Paṇḍitā bhikkhū anuggāhakā brahmacāriṇaṃ Seyyathā’pi bhikkhave janetti, evaṃ Sāriputto. Seyyathā’pi jātassa āpādetā, evaṃ Moggallāno. Sāriputto bhikkhave, satte sotāpattiphale vineti Moggallāno uttamatthe vineti.

By the Wayfarer, O monks, by the Worthy One, by the Fully Enlightened One, in Bārānasi, at Isipatana, in the Deer Park, the unsurpassed wheel of the Dhamma was set in motion, (that

wheel) which cannot be reverted by any recluse or brāhmana or devā or mārā or brahmā or anybody else in the world. To wit: the announcing.... of the four noble truths. O monks, associate Sāriputta and Moggallāna, keep companionship with Sāriputta and Moggallāna. (They) are wise monks helping celibates. Just as a mother is, so is Sāriputta. Just as a nourisher (is) to the born (child), so is Moggallāna. O monks, Sāriputta trains (beings) in the fruit of sotapatti (i.e. entering the stream leading to nibbāna). Moggallāna trains beings in the highest benefit (i.e. Nibbāna).

Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ, desetū, paññāpetuṃ, paṭṭhapetuṃ, vivarituṃ, vibhajituṃ uttānīkātuṃ” ti. Idamavoca Bhagavā Idam vatvā, Sugato uttāyāsana vihāraṃ pāvisi. Tatra kho, āyasmā Sāriputto, acirapakkantassa Bhagavato bhikkhū āmantesi: ‘Āvuso bhikkhavo’ ti, “Āvuso” ti kho te bhikkhū āyasamato Sāriputtassa paccassosuṃ.

Sāriputta, O monks, is able to announce, instruct, disclose, set down, open, distinguish (and) manifest the four noble truths in detail.” The Lord said this. Having said this the Welfarer having got up from (his) seat went to the monastery. Then indeed, the venerable Sāriputta, not long after the Lord had gone addressed the monks: “O friends, monks.” “(Yes) friend,” replied those monks to the venerable Sāriputta.

Āyasmā Sāriputto etadavoca: “Tathāgatena, āvuso, arahatā, sammāsambuddhena, Bārāṇasiyaṃ Isipatane Mīgadāye, anuttaraṃ Dhammacakkaṃ pavattitaṃ, appativattiyaṃ Samaṇena vā brāhmaṇena vā devena vā Mārena vā brahmunā vā kenaci vā lokasmiṃ. Yadiḍaṃ catunnaṃ ariyasaccānaṃ ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ. Katamesaṃ catunnaṃ? Dukkhasa ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ. Dukkhasamudayassa ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ. Dukkhanirodhassa ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ. Dukkhanirodhagāmiṇī paṭipadā ariyasaccassa ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

The Venerable Sāriputta spoke thus: “By the Wayfarer, friends, by the Worthy One, by the Fully Enlightened One, in Bārāṇasi at Isipatana, in the Deer Park, the unsurpassed wheel of the Dhamma was set in motion, (that wheel) which cannot be reverted by any recluse or brāhmana or devā or mārā or brahmā or anybody else in the world. To wit: the announcing, instructing, disclosure, setting down, opening, distinguishing (and) manifestation of the four noble truths. Of what four? The announcing.... of the noble truth of suffering. The announcing.... of the noble truth of the arising of suffering. The announcing.... of the noble truth of the extinction of suffering. The announcing.... of the noble truth of the path leading to the extinction of suffering.

Katamañcāvuso dukkhaṃ ariyasaccaṃ? Jāti’pi dukkhā jarā’pi dukkhā, vyādi’pi dukkho, maraṇaṃ’pi dukkhaṃ, sokaparideva dukkhadomass’upāyāsā dukkhā, yam’p’icchaṃ na labhati tam’pi dukkhaṃ. Sañkhittena pañc’upādānakkhandhā dukkha.

What O friends, is the noble truth of suffering? Birth is suffering, old age is suffering, illness is suffering, death is suffering, sorrow, lamentation, (bodily) suffering, dejectedness, and unrest are

suffering, when one does not get what is desired that is also suffering. In short the five aggregates of clinging are suffering.

Katamāc'āvuso, jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti, sañjati, okkanti, abhinibbatti, khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho – ayaṃ vuccat'āvuso, jāti.

What friends, is birth? That birth, arising, entering, rebirth, appearance of aggregates (and) getting spheres (of existence) of various beings in various groups of beings – this, friends, is said to be birth.

Katamāc'āvuso jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā, jīraṇatā, khaṇḍiccaṃ, phāliccaṃ, valittacatā, āyuno saṃhāni, indriyānaṃ paripāko, ayaṃ vuccat'āvuso, jarā.

What friends, is old age? That decay, decayableness, having broken teeth, greying of hair, wrinkling of the skin, advancing of age (and) ripening of the sense faculties of various beings in various groups of beings – this, friends, is said to be old age.

Katamañc'āvuso, maraṇaṃ? Yā tesam tesam sattānaṃ, tamhā tamhā sattanikāyā cuti, cavanatā, bhedo, antaradhānaṃ, maccumaraṇaṃ, kālakiriyā, khandhānaṃ bhedo, kalebarassa nikkhepo, idaṃ vuccat'āvuso, maraṇaṃ.

What friends, is death? That departure, departability, breaking (of the body), disappearance, dying in death, death, breaking of the aggregates (and) casting of the (dead) body of various beings from various groups of beings – this, friends, is said to be death.

Katamoc'āvuso, soko? Yo kho, āvuso, aññatar'aññatarena byasanena samannāgatassa aññatar'aññatarena dukkhadhammena phuṭṭhassa, soko, socanā' socitattaṃ, antosoko, antoparisoko, ayaṃ vuccat'āvuso, soko.

What friends, is sorrow? Friends, whatever indeed, sorrow, mourning, sorrowfulness, internal sorrow, and great internal grief of one who is possessed with various misfortunes and affected with various forms of suffering – this, friends, is said to be sorrow.

Katamoc'āvuso paridevo? Yo kho āvuso, aññatar'aññatarena byasanena samannāgatassa aññatar'aññatarena dukkhadhammena phuṭṭhassa ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ, ayaṃ vuccat'āvuso, paridevo.

What friends, is lamentation? Whatever indeed friends, crying, wailing, deploring, lamenting, deplorability, lamentability of one who is possessed with various misfortunes and affected with various forms of suffering – this, friends, is said to be lamentation.

Katamañc'āvuso, dukkhaṃ? Yaṃ kho āvuso, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāyasamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ, idaṃ vuccat'āvuso, dukkhaṃ.

What friends, is suffering? Whatever indeed friends, (there is) bodily suffering, bodily disagreeability, suffering born of contact with the body, disagreeable and experienced – this, friends, is said to be suffering.

Katamañc'āvuso, domanassaṃ? Yaṃ kho āvuso, cetasikaṃ dukkhaṃ, asātaṃ, manosamphassaṃ dukkhaṃ, asātaṃ, vedayitaṃ, idaṃ vuccat'āvuso, domanassaṃ.

What friends, is dejectedness? Whatever indeed friends, (there is) suffering from thought, disagreeable, suffering born of contact with the mind, disagreeable (and) experienced – this, friends, is said to be dejectedness.

Katamoc'āvuso, upāyāso? Yo kho āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso, upāyāso, āyāsītattaṃ, upāyāsītattaṃ, ayaṃ vuccat'āvuso upāyāso.

What friends, is unrest? Whatever indeed friends, (there is) trouble, unrest, troublesomeness, unrestfulness, of one who is possessed with various misfortunes and affected with various forms of suffering – this, friends, is said to be unrest.

Katamañc'āvuso 'yam'p'icchaṃ na labhati tam'pi dukkhaṃ'? Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: 'Aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi 'yam'p'icchaṃ na labhati tam'pi dukkhaṃ'.

What friends, is 'when one does not get what is desired that is also suffering?' Friends, to those who have the nature of being born, a desire of this sort is born: 'Oh! indeed (it is good) if we do not have the nature of being born; may birth not come to us.' That (fact) cannot be reached through desire. This is also when one does not get what is desired that is also suffering?

Jarādhimmānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: 'Aho! vata mayaṃ na jarā dhimmā assāma; na ca vata no jarā āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi 'yam'p'icchaṃ na labhati tam'pi dukkhaṃ'.

Friends, to those who have the nature of getting old, a desire of this sort is born: 'Oh! indeed (it is good) if we do not have the nature of getting old; may old age not come to us.' That (fact) cannot be reached through desire. This is also when one does not get what is desired that is also suffering.'

Vyādhidhammānaṃ āvuso, sattānaṃ evaṃ icchā uppajjati: 'Aho! vata, mayaṃ na Vyādhidhammā assāma; na ca vata no vyādhi āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ Idam'pi 'Yam'p'icchaṃ na labhati tam'pi dukkhaṃ'.

Friends, to those who have the nature of being ill, a desire of this sort is born: 'Oh! indeed (it is good) if we do not have the nature of being ill; may illness not come to us.' That (fact) cannot be reached through desire. This is also when one does not get what is desired that is also suffering.

Maraṇadhammānaṃ āvuso, sattānaṃ evaṃ icchā uppajjati: ‘Aho! vata, mayaṃ na maraṇadhammā assāma na ca vata no maraṇaṃ āgaccheyyā’ti. Na kho paṇ’etaṃ icchāya pattabbaṃ. Idam’pi ‘yam’p’icchaṃ na labhati tam’pi dukkhaṃ.

Friends, to those who have the nature of dying, a desire of this sort is born: ‘Oh! indeed (it is good) if we do not have the nature of dying; may death not come to us.’ That (fact) cannot be reached through desire. This is also when one does not get what is desired that is also suffering.

Sokaparideva-dukkhadomanass’upāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: ‘Aho! vata mayaṃ na sokaparidevadukkha-domanass’upāyāsadhammā assāma; na ca vata no sokaparidevadukkhadomanass’upāyāsā āgaccheyyun’ti. Na kho paṇ’etaṃ icchāya pattabbaṃ. Idam’pi ‘Yam’p’icchaṃ na labhati tam’pi dukkhaṃ.

Friends, to beings who have the nature of sorrow, lamentation, (bodily) suffering, dejectedness and unrest, a desire of this sort is born: ‘Oh! indeed (it is good) if we do not have the nature of sorrow, lamentation, (bodily) suffering, dejectedness and unrest; may sorrow, lamentation, (bodily) suffering, dejectedness and unrest not come to us.’ That fact cannot be reached through desire. This is also when one does not get what is desired that is also suffering.

Katamañcāvuso, Saṅkkhittena pañc’upādānakkhandhā dukkhā? Seyyathīdaṃ: rūpūpādānakkhandho, vedanūpādānakkhandho, saññūpādānakkhandho, saṅkhārūpādānakkhandho, viññāṇūpādānakkhandho. Ime vuccant’āvuso, ‘saṅkhittena pañc’upādānakkhandhā dukkhā? Idam vuccat’āvuso, dukkhaṃ ariyasaccaṃ.

What friends, is ‘in short the five aggregates of clinging to (namely) material qualities, , the aggregate of clinging to (namely) feeling, the aggregate of clinging to (namely) perception, the aggregate of clinging to (namely) coefficients of consciousness, the aggregate of clinging to (namely) consciousness.’ Friends, these are said to be ‘in short the five aggregates of clinging to are suffering.’ This friends, is said to be the noble truth of suffering.

Katamañcāvuso dukkhasamudayaṃ ariyasaccaṃ? Yā’yaṃ taṇhā ponobhavikā, nandirāgasahagatā, tatrataṛābhinandinī seyyathīdaṃ: kāmataṇhā, bhavataṇhā, vibhavataṇhā, Idam vuccatāvuso, dukkhasamudayaṃ ariyasaccaṃ.

Friends, what is the noble truth of the arising of suffering? That this craving resulting in rebirth, accompanying passionate delight, having its delight in this and that, to wit: craving for sensual pleasure, craving for becoming (and) craving for non-becoming. Friends, this is said to be the noble truth of the arising of suffering.

Katamañcāvuso dukkhanirodhaṃ ariyasaccaṃ? Yo tassā’eva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo. Idam vuccat’āvuso dukkhanirodhaṃ ariyasaccaṃ.

Friends, what is the noble truth of the extinction of suffering? That extinction of that craving without residue and with dispassion, giving up, rejection, release (and) aversion. Friends, this is said to be the noble truth of extinction of suffering..

Katamañc'āvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayaṃeva ariyo aṭṭhaṅgiko maggo. Seyyathīdam: Sammādiṭṭhi, Sammāsaṅkappo, Sammāvācā, Sammākammanto, Sammāājīvo, Sammāvāyāmo, Sammāsati, Sammāsamādhi.

Friends, what is the noble truth of the path leading to the extinction of suffering? This alone, (that is) the noble eightfold path. To wit: right vision, right thought, right speech, right action, right livelihood, right effort, right mindfulness (and) right concentration.

Katamāc'āvuso, Sammādiṭṭhi? Yaṃ kho āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccat'āvuso, Sammādiṭṭhi.

What, friends, is right vision? That indeed, friends, knowledge in suffering, knowledge in the arising of suffering, knowledge in the extinction of suffering (and) knowledge in the path leading to the extinction of suffering. Friends, this is said to be right vision.

Katamoc'āvuso, Sammāsaṅkappo? Nekkhamma-saṅkappo, avyāpādasāṅkappo, avihiṃsāsaṅkappo. Ayaṃ vuccat'āvuso, Sammāsaṅkappo.

What, friends, is right thought? The thought of renunciation, the thought of freedom of malice (and) the thought of freedom from cruelty. Friends, this is said to be right thought.

Katamāc'āvuso, Sammāvācā? Musāvadā veramaṇī, pisunāvācā veramaṇī, pharusāvācā veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccat'āvuso, Sammāvācā.

What, friends, is right speech? Abstaining from falsehood, abstaining from slander, abstaining from rough speech (and) abstaining from idle gossip. Friends, this is said to be right speech.

Katamoc'āvuso Sammākammanto? Paṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī. Ayaṃ vuccat'āvuso, Sammākammanto.

What, friends, is right action? Abstaining from killing, abstaining from stealing (and) abstaining from committing adultery. Friends, this is said to be right action.

Katamoc'āvuso, Sammāājīvo? Idhāvuso, ariyasāvako micchāājīvaṃ pahāya Sammāājīvena jīvikaṃ kappeti. Ayaṃ vuccat'āvuso Sammāājīvo.

What, friends, is right livelihood? Herein friends, a noble disciple giving up wrong livelihood gets his living through right livelihood. Friends, this is said to be right livelihood.

Katamoc'āvuso Sammāvāyāmo? Idh'āvuso bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā, asammōsāya, bhiiyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti, vāyamaṭi, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Ayaṃ vuccat'āvuso, Sammāvāyāmo.

What, friends, is right effort? Herein friends, a monk, produces a wish, strives, starts an effort, holds out his mind (and) exerts for the non-arising of evil and unskilful states (of the mind) which have not arisen.

He produces a wish, strives, starts an effort, holds out his mind (and) exerts for the destruction of evil and unskilful states (of the mind) that have arisen.

He produces a wish, strives, starts an effort, holds out his mind and exerts for the arising of skilful states (of the mind) that have not arisen.

He produces a wish, strives, starts an effort, holds out his mind (and) exerts for the stability, for the absence of confusion, for the increase, for the fullness, for the cultivation of the mind (and) the fulfilment of skilful states (of the mind) that have arisen. Friends, this is said to be right effort.

Katamāc'āvuso Sammāsati? Idh'āvuso bhikkhu kāye kāyānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhā domanassaṃ. Vedanāsu vedanānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ citte cittānupassī viharati, ātāpī sampajāno, satimā, vineyya loke abhijjhā domanassaṃ. Dhammesu dhammānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhijjhā domanassaṃ. Ayaṃ vuccat'āvuso, Sammāsati.

Friends, what is right mindfulness? Herein friends, a monk lives realising in the body an aggregate, zealous, thoughtful, mindful, disciplining in the world covetousness and dejectedness, realising in sensation the sensations, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection, criticizing the heart in respect of the mind, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection, realizing the mental nature of mental states zealous, thoughtful, mindful, disciplining in the world covetousness and dejection. Friends, this is said to be right mindfulness.

Katamoc'āvuso Sammāsamādhi? Idh'āvuso, bhikkhu, viviceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ vivekajaṃ, pītisukhaṃ, paṭhamajjhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā, ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ, avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Pīṭiyā ca virāgā upekkhako ca viharati sato ca sampajāno ‘sukhaṃ ca kāyena paṭisaṃvedeti, Yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī’ti tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā, dukkhassa ca pahānā, pubbe’va somanassadomanassānaṃ atthaṅgamā, adukkhaṃ, asukhaṃ, upekkhā satipārisuddhiṃ catutthajjhānaṃ upasampajja viharati. Ayaṃ vuccat’āvuso, sammāsamādhi. Idaṃ vuccat’āvuso, dukkhanirodhagāminīpaṭipadā ariyasaccaṃ.

What, friends, is right concentration? Herein, friends, a monk, aloof from sensual pleasures, aloof from unskillful actions, lives having attained the first (attainment through) meditation (which has the qualities of) reflection and investigation, (which is) born of quietude, and (is accompanied by) zest and happiness.

Through the allaying of reflection and investigation, he lives having attained the second (attainment through) meditation, which completely clears the inwards self, (which is) concentration of the mind, which do not have (the qualities of) reflection and investigation, (which is) born of concentration and (is accompanied by) zest and happiness.

He lives indifferent to zest and dispassion, mindful and thoughtful, and experiences happiness through this body. (Thus) he lives having attained the third (attainment through) meditation (which) the noble ones declare (thus) ‘He is a resigned man, mindful and lives happily’.

By the giving up of happiness and the giving up of suffering and through the annihilation of mental ease and mental disease (which had arisen) before, he lives having attained the fourth (attainment through) meditation, which is free from suffering, free from happiness, completely pure on account of the mindfulness of equanimity. Friends, this is said to be right concentration. This friends, is said to be the noble truth of the path leading to the extinction of suffering.

Tathāgatena āvuso, arahatā, sammāsambuddhena, Bārāṇasiyaṃ Isipatane, Migadāye, anuttaraṃ. Dhammacakkaṃ, pavattitaṃ, appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, Yadidaṃ: Imesaṃ catunnaṃ ariyasaccānaṃ ācikkhānā, desanā, paññapanā, paṭṭhapanā, vivaranā, vibhajanā, uttānikammaṃ” ti. Idamavocāyasmā Sāriputto. Attamanā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun’ti.

Friends, by the wayfarer, by the Worthy One, by the Fully Enlightened One, in Bārāṇasi at Isipatana, in the Deer Park, the unsurpassed wheel of the Dhamma was set in motion, (that wheel) which cannot be reverted by any recluse or brāhmaṇa or devā or mārā or brahmā or anybody else in the world. To wit: The announcing, instructing, disclosure, setting down, opening, distinguishing (and) manifestation of these four noble truths”. The Venerable Sāriputta said thus. Those monks who were happy approved what was said by the Venerable Sāriputta.

Etēna sacca vajjena dukkhā vūpa samentu te!

Etēna sacca vajjena bhayā vūpa samentu te!

Etena sacca vajjena rogā vūpa samentu te!

By the firm determination of this truth,
may you (I) be free from suffering!

By the firm determination of this truth,
may you (I) be free from fear!

By the firm determination of this truth,
may you (I) be free from illness!