

THE FOUR NOBLE TRUTHS

COMPILED BY

ĀNANDAJOTI BHIKKHU

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The Four Noble Truths

CATTĀRI ARIYASACCĀNI
THE FOUR NOBLE TRUTHS

1. DUKKHAṂ ARIYASACCAṂ
THE NOBLE TRUTH OF SUFFERING

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4. DUKKHANIRODHAGĀMANĪ PAṬIPADĀ ARIYASACCAṂ
THE NOBLE TRUTH OF THE PRACTICE LEADING TO THE CESSATION OF SUFFERING

1. DUKKHAṂ ARIYASACCAṂ
THE NOBLE TRUTH OF SUFFERING

1. Jāti pi dukkhā
Birth is suffering

2. Jarā pi dukkhā
Also old age is suffering

3 Maraṇam-pi dukkhaṁ
Also death is suffering

4. Sokaparidevadukkhadomanassupāyāsā pi dukkhā
Also grief, lamentation, pain, sorrow, and despair, is suffering

5. Yam-picchaṁ na labhati tam-pi dukkhaṁ
Also not to obtain what one longs for is suffering

6. Saṅkhittena pañcupādānakkhandhā dukkhā.
In brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

1. Jāti:

Birth:

Yā tesam tesam sattānam 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;

khandhānam pātubhāvo, āyatanānam paṭilābho.
the manifestation of the constituent groups (of mind and body), the acquisition of the sense spheres.

2. Jarā:

Old age:

Yā tesam tesam sattānam tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;
there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānam paripāko.
the dwindling away of the life span, the decay of the sense faculties.

3. Maraṇam:

Death:

Yā tesam tesam sattānam tamhā tamhā sattanikāyā
For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānam, maccu, maraṇam, kālakiriyā;
there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānam bhedo, kalebarassa nikkhepo.
the break up of the constituent groups (of mind and body), the throwing off of the body.

4. Soko:

Grief:

Yo kho aññataraññatarena vyasanena samannāgatassa,
For he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of pain or another,

soko, socanā, socitattam, antosoko, antoparisoko.
there is grief, grieving, the state of grieving, inner grief, great inner grief.

4. Paridevo:

Lamentation:

Yo kho aññataraññatarena vyaśanena samannāgatassa,
For he who has 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.

4. Dukkhaṃ:

Pain:

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

kāyasamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ.
pain born of contact with the body, disagreeable feeling.

4. Domanassaṃ:

Sorrow:

Yaṃ kho cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ,
That which is mental pain, mental disagreeableness,

vedayitaṃ manosamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ.
pain born of contact with the mind, disagreeable feeling.

4. Upāyāso:

Despair:

Yo kho aññataraññatarena vyaśanena samannāgatassa,
For he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of pain or another,

āyāso, upāyāso, āyāsitattaṃ, upāyāsitattaṃ.
there is desponding, despairing, despondency, despair.

5. Yam-picchaṃ na labhati tam-pi dukkhaṃ:

The suffering from not obtaining what one longs for:

Jātidhammānaṃ sattānaṃ evaṃ icchā uppajjati.

To those beings subject to birth this longing arises.

“Aho vata mayaṃ 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 pattaḃbaṃ.

But that cannot be attained merely by longing for it.

Jarādhammānaṃ sattānaṃ evaṃ icchā uppajjati.

To those beings subject to old age 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 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.

Vyādhidhammānaṃ sattānaṃ evaṃ icchā uppajjati.

To those beings subject to sickness 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 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.

Marañadhammānaṃ sattānaṃ evaṃ icchā uppajjati.

To those beings subject to death this longing arises.

“Aho vata mayaṃ na marañadhammā assāma,
“Oh, might we not be subject to death,

na ca vata no marañam āgaccheyyā!” ti
may death surely not come to us!”

Na kho panetaṃ icchāya pattaṃ.

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.

Soka-parideva-dukkhadomanassupāyāsadhammānaṃ

To those beings subject to grief, lamentation, pain, sorrow, and despair,

sattānaṃ evaṃ icchā uppajjati.

venerable friends, this longing arises.

“Aho vata mayaṃ na soka-parideva-dukkha-

° “Oh, might we not be subject to grief, lamentation, pain,

domanassupāyāsadhammā assāma,
sorrow, and despair,

na ca vata no soka-parideva-dukkha-
may grief, lamentation, pain,

domanassupāyāsa āgaccheyyū!”-ti.
sorrow, and despair surely not come to us!”

Na kho panetaṃ icchāya pattaṃ.

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.

6. Saṅkhittena pañcupādānakkhandhā dukkhā:

In brief, the constituent groups (of mind and body) that provide fuel for attachment that are suffering:

1. Rūpūpādānakkhandho

The form constituent group that is attached to

2. Vedanūpādānakkhandho

The feelings constituent group that is attached to

3. Saññūpādānakkhandho

The perceptions constituent group that is attached to

4. Saṅkhārūpādānakkhandho

The (mental) processes constituent group that is attached to

5. Viññāṇūpādānakkhandho.

The consciousness constituent group that is attached to.

2. DUKKHASAMUDAYAMĀ RIYASACCAṀ

THE NOBLE TRUTH OF THE ARISING OF SUFFERING

Taṇhā ponobhavikā, nandirāgasahagatā, tatrataṭṭrābhinandinī.

Craving which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that.

Kāmatāṇhā

Craving for sense pleasures

Bhavataṇhā

Craving for continuation

Vibhavataṇhā.

Craving for discontinuation.

3. DUKKHANIRODHAṂ ARIYASACCAṂ
THE NOBLE TRUTH OF THE CESSATION OF SUFFERING

Taṇhāya asesavirāganirodho -

The complete fading away and cessation without remainder of craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

4. DUKKHANIRODHAGĀMANĪ PAṬIPADĀ ARIYASACCAṂ
THE NOBLE TRUTH OF THE PRACTICE LEADING TO
THE CESSATION OF SUFFERING

Ariyo Aṭṭhaṅgiko Maggo:

The Noble Path with Eight Factors:

1. Sammādiṭṭhi

Right View

2. Sammāsaṅkappo

Right Thought

3. Sammāvācā

Right Speech

4. Sammākammanto

Right Action

5. Sammā-Ājīvo

Right Livelihood

6. Sammāvāyāmo

Right Endeavour

7. Sammāsati

Right Mindfulness

8. Sammāsamādhi.

Right Concentration.

1. Sammādiṭṭhi:

Right View:

1. Dukkhe Ñāṇaṃ

Knowledge about suffering

2. Dukkhasamudaye Ñāṇaṃ

Knowledge about the Arising of Suffering

3. Dukkhanirodhe Ñāṇaṃ

Knowledge about the Cessation of Suffering

4. Dukkhanirodhagāminiyā Paṭipadāya Ñāṇaṃ.

Knowledge about the Practice going to the Cessation of Suffering.

2. Sammāsaṅkappo:

Right Thought:

1. Nekkhammasaṅkappo

The Thought of Renunciation

2. Avyāpādasāṅkappo

The Thought of Good-Will

3. Avihimsāsaṅkappo.

The Thought of Non-Violence.

3. Sammāvācā:

Right Speech:

1. Musāvādā veramaṇī

Refraining from False Speech

2. Pisuṇāvācā veramaṇī

Refraining from Malicious Speech

3. Pharusāvācā veramaṇī

Refraining from Rough Speech

4. Samphappalāpā veramaṇī.

Refraining from Frivolous Talk.

4. Sammākamanto:

Right Action:

1. Pāṇātipātā veramaṇī

Refraining from Killing Living Creatures

2. Adinnādānā veramaṇī

Refraining from Taking what has not been given

3. Kāmesu micchācārā veramaṇī.

Refraining from Sexual Misconduct.

5. Sammā-Ājīvo:

Right Livelihood:

Micchā-ājīvaṃ pahāya, sammā-ājīvena jīvikam kappento.

Having given up wrong ways of livelihood, earning a living by a right way of livelihood.

6. Sammāvāyāmo:

Right Endeavour:

1. Anuppannānaṃ pāpakānaṃ

Generating desire for the non-arising of bad

akusalānaṃ dhammānaṃ anuppādāya chandaṃ janento.

and unwholesome things that have not yet arisen.

2. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

Generating desire to give up bad and unwholesome things

pahānāya chandaṃ janento.

that have already arisen.

3. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janento.

Generating desire for the arising of wholesome things that have not yet arisen.

4. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya,

Generating desire for the endurance of wholesome things that have arisen, their non-forgetting,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janento.

multiplication, extension, development, and fulfilment.

7. Sammāsati:

Right Mindfulness:

1. Kāye kāyānupassī viharanto,

Dwelling contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

2. Vedanāsu vedanānupassī viharanto,

Dwelling contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

3. Cित्ते cittānupassī viharanto,

Dwelling contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

4. Dhammesu dhammānupassī viharanto,

Dwelling contemplating (the nature of) things in (various) things

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

8. Sammāsamādhi:

Right Concentration:

1. Vivicceva kāmehi, vivicca akusalehi dhammehi,

Quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

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

paṭhamam jhānam upasampajja viharanto.

dwelling having attained the first absorption.

2. Vitakkavicārānaṃ vūpasamā

With the ending of thinking, and reflection,

ajjhataṃ 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 viharanto.
dwelling having attained the second absorption.

3. Pītiyā ca virāgā upekkhako ca viharanto,
With the fading away of rapture dwelling equanimous,

sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti,
mindful, clearly knowing, experiencing happiness through the body,

yaṃ-taṃ Ariyā ācikkhanti. “Upekkhako satimā sukhavihārī” ti,
about which the Noble Ones declare. “He lives pleasantly, mindful, and
equanimous,”

tatiyaṃ jhānaṃ upasampajja viharanto.
dwelling (thus) having attained the third absorption.

4. Sukhassa ca pahānā, dukkhassa ca pahānā,
Having given up pleasure, given up pain,

pubbeva somanassadomanassānaṃ 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,

catutthaṃ jhānaṃ upasampajja viharanto.
dwelling having attained the fourth absorption.