

Dhammavinaya
INSTITUUT

Dhamma Study and Meditation

(In English)

Saccavibhaṅga-sutta MN 141

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Saccavibhaṅga-sutta

The Discourse on the Analysis of the Truths | M 141

Overview

- “The Discourse on the full definitions of the four noble truth”
- Given at **Isipatana** (modern **Sarnath**), about 7 km north of Benares
- The Buddha's brief instruction here is sufficient for **Sāriputta** and “Sāriputta is able to explain, teach, assert, establish, clarify, analyze, and reveal the four noble truths in detail”

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Suffering (*dukkha*)

And what is the noble truth of suffering?

katamañcāvuso, dukkham ariyasaccam?

1. birth is suffering
2. decay is suffering
3. death is suffering
4. sorrow
5. lamentation
6. pain
7. sadness
8. distress is suffering
9. not getting what you wish for is suffering
10. In brief, the five grasping aggregates are suffering

1. *Jātipi dukkhā*
2. *jarāpi dukkhā*
3. *maraṇampi dukkham*
4. *soka*
5. *parideva*
6. *dukkha*
7. *domanasa*
8. *upāyāsāpi dukkhā*
9. *yampiccham na labhati tampi dukkham*
10. *saṅkhittena pañcupādānakkhandhā dukkhā*

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Birth is suffering (*jātipi dukkhā*)

and what is birth?

being born, becoming, descending [into a womb], [arising,]
generating, manifesting of the aggregates, obtaining the
sense-bases in various beings, in various groups of beings,
here and there.

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Decay is suffering (*jarāpi dukkhā*)

And what is decay?

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

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Death is suffering (*marañampi dukkham*)

And what is death?

Falling away, passing away, breaking up, disappearance, death, dying, one's time being up[completion of one's time], breaking up of the aggregates, discarding of the body, [uprooting of the lifefaculty,] in various beings, in various groups of beings, here and there

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Sorrow is suffering (*soka dukkham*)

And what is sorrow?

Avuso, one's being touched [affected] by some misfortune, by some painful state;

sorrow, grief, distress, inner grief, overwhelming inner woe

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Lamentation is suffering (*parideva dukkham*)

And what is lamentation?

Avuso, one's being touched by some painful state, by some misfortune, crying, weeping, wailing, lamenting, bewailing, lamentation

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Physical pain is suffering (*dukkha dukkham*)

And what is physical pain

Avuso, whatever bodily pain, bodily unpleasantness, painful or unpleasant feeling arising from bodily contact.

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Mental pain is suffering (*domanasa dukkham*)

And what is mental pain [displeasure]?

Avuso, whatever mental pain, mental unpleasantness, painful or unpleasant feeling arising from mental contact.

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Distress is suffering (*upāyāsāpi dukkham*)

And what is Distress?

Friend, one's being touched by some misfortune, or by some painful state; stress, distress, despair, desperation.

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Not getting what you wish for is suffering
(*yampicchaṃ na labhati tampi dukkhaṃ*)

And what, is not getting what one wants?

In beings subject to birth, this wish arises:

○ that we were not subject to **birth**,

○ that we were not subject to **decay**,

○ that we were not subject to **disease**,

○ that we were not subject to **death**,

○ that we were not subject to **sorrow, lamentation, pain, anguish, despair!**'

But this cannot be won by wishing – **this not getting what one wants** is suffering.

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In brief – the clinging of five aggregates is suffering
(saṅkhittena pañcupādānakkhandhā dukkhā)

What, in brief, **the clinging of five aggregates is suffering?**
clinging to the aggregate of **form** (*rūpa*) is suffering,
clinging to the aggregate of **feeling** (*vedanā*) is suffering,
clinging to the aggregate of **perception** (*saññā*) is suffering,
clinging to the aggregate of **formations** (*saṅkhārā*) is suffering,
clinging to the aggregate of **consciousness** (*viññāṇa*) is suffering.

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Noble truth of the origin of suffering (*dukkhasamudaya*)

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Now this, bhikshus, is the **noble truth of the origin of suffering**:

it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is,

- (1) craving for sensual pleasures
- (2) craving for existence
- (3) craving for extermination.

*idaṃ kho pana, bhikkhave,
dukkhasamudayaṃ ariyasaccam–
yāyaṃ taṇhā ponobbhavikā
nandirāgasahagatā
tatratrābhinandinī, seyyathidaṃ*

- (1) *kāmatāṇhā*
- (2) *bhavataṇhā*
- (3) *vibhavataṇhā*.

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Noble truth of the cessation of suffering (*dukkha-nirodha*)

Now this, bhikshus, is the **noble truth of the cessation of suffering**:

it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

*idaṃ kho pana, bhikkhave,
dukkhanirodham ariyasaccam—*

*yo tassāyeva **taṇhāya**
asesavirāganirodho cāgo
paṭinissaggo mutti anālayo.*

Dependent Origination

*“idhānanda, bhikkhu evaṃ
pajānāti:*

*‘imasmim̐ sati idaṃ hoti,
imassuppādā idaṃ uppajjati,
imasmim̐ asati idaṃ na hoti,
imassa nirodhā idaṃ nirujjhati.*

“It’s when a mendicant understands:
‘When this exists, that is; due to the
arising of this, that arises.

When this doesn’t exist, that is not;
due to the cessation of this, that
ceases.

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Noble truth of the way leading to the cessation of suffering
(*dukkhanirodhagāminī paṭipadā*)

is the **noble truth of the way leading to the cessation of suffering**: it is this Noble Eightfold Path; that is,

*idaṃ kho pana, bhikkhave,
dukkhanirodhagāminī paṭipadā
ariyasaccaṃ*

(1) right view

(1) sammā-ditṭhi

(2) right intention

(2) sammā-saṅkappo

(3) right speech

(3) sammā-vācā

(4) right action

(4) sammā-kammanto

(5) right livelihood

(5) sammā-ājīvo

(6) right effort

(6) sammā-vāyāmo

(7) right mindfulness

(7) sammā-sati

(8) right concentration.

(8) sammā-samādhi.

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And what is right view? (*sammā-diṭṭhi*)

- It is the knowledge of suffering, ➔ *dukkha ñāṇa*
- the knowledge of the arising of suffering, ➔ *dukkha-samudaya ñāṇa*
- the knowledge of the ending of suffering, ➔ *dukkha-nirodha ñāṇa*
- the knowledge of the path leading to the ending of suffering. ➔ *dukkha-nirodha-gāmini paṭipadā ñāṇa*

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And what is right thought? (*sammā-saṅkappa*)

- It is the thought of renunciation ➔ *nekkhamma saṅkappa*
- the thought of non-malice, ➔ *avyāpāda saṅkappa*
- the thought of harmlessness ➔ *avīhimsā saṅkappa*

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And what is right speech? (*sammā-vācā*)

- Refraining from lying ➔ *musā-vāda veramaṇī*
- Refraining from slander ➔ *pisuṇa-vācā veramaṇī*
- Refraining from harsh speech ➔ *pharusa-vācā veramaṇī*
- Refraining from frivolous talk ➔ *samphappalāpa-vācā veramaṇī*

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And what is right action? (*sammā-kammanto*)

- Refraining from taking life ➔ *pāṇātipātā veramaṇī*
- Refraining from taking the not-given ➔ *adinnādānā veramaṇī*
- Refraining from sexual misconduct ➔ *kāmesu-micchā-cārā veramaṇī*

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And what is right livelihood? (*sammā-ājīvaṃ*)

The noble disciple,
having given up wrong livelihood,
supports himself through right
livelihood

*“micchā, ājīvaṃ pahāya
sammā, ājīvena jīvikam kappeti”*

Wrong livelihood for lay followers

"A lay follower should not engage in 5 types
of business.

Which five?

- Business in weapons,
- business in human beings,
- business in meat,
- business in intoxicants, and
- business in poison."

Vaṇijjā-sutta AN 5.177

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And what is right effort? (*sammā-vāyāmo*)

1. To prevent the arising of unarisen evil unwholesome mental states (*saṁvara padhāna*)
2. To abandon evil unwholesome mental states that have arisen (*pahāna padhāna*)
3. To cultivate unarisen wholesome mental states (*bhāvanā padhāna*)
4. To maintain wholesome mental states that have arisen (*anurakkhaṇa padhāna*)

He rouses his will, makes an effort, stirs up energy, exerts his mind, and strives

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And what is right mindfulness? (*sammā-sati*)

A monk,

having put away covetousness and displeasure in the world,
a monk dwells exertive, fully aware, mindful,

- contemplating body in the body
- contemplating feeling in feelings
- contemplating mind in the consciousness
- contemplating dhammas in dhammas

kāyānupassanā

vedanānupassanā

cittānupassanā

dhammānupassanā

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And what is right concentration? (*sammā-samādhi*) (1)

(1) First *jhāna* (*paṭhama jhāna*)

Here a monk, detached from sensual pleasures,
detached from unwholesome (*akusala*) mental states,
enters and dwells in the 1st *jhāna*,
accompanied by initial application (*vitakka*) and sustained application (*vicāra*),
accompanied by zest (*pīti*) and happiness (*sukha*), born of neutrality (*upekkhā*)

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And what is right concentration? (*sammā-samādhi*) (2)

(2) Second *jhāna* (*dutiya jhāna*)

by gaining inner calm and oneness of mind,
he enters and dwells in the 2nd *jhāna*,
free from initial application and sustained application,
accompanied by zest and happiness born of concentration

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And what is right concentration? (*sammā-samādhi*) (3)

(3) Third *jhāna* (*tatiya jhāna*)

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 *jhāna*,
of which the noble ones declare,
'Happily he dwells in equanimity and mindfulness

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And what is right concentration? (*sammā-samādhi*) (4)

(4) Fourth *jhāna* (*catuttha jhāna*)

With the abandoning of pleasure and pain—
and with the earlier disappearance of joy and grief—
he enters and dwells in the 4th *jhāna*,
that is neither pleasant nor painful,
with a mindfulness fully purified by equanimity

New Pāli words

- kāyānupassanā - contemplating body in the body
- vedanānupassanā - contemplating feeling in feelings
- cittānupassanā - contemplating mind in the consciousness
- dhammānupassanā - contemplating dhammas in dhammas
- kāmataṇhā - craving for sensual pleasures
- bhavataṇhā - craving for existence
- vibhavataṇhā - craving for extermination

Thank you!

May the triple gem bless you!