

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.2.3

Dhammacakkappavattanasuttaṃ-2 The Four Noble Truths Have to Be Fully Realized



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Dhammacakkappavattanasuttaṃ-2	The Four Noble Truths Have to Be Fully Realized
“Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ.	“This, O’ Bhikkhus, is the Noble Truth of Suffering.
Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ,	Birth is suffering, old age is suffering, sickness is suffering, death is suffering,
Appiyehi sampayogo dukkho, piyehi vippayogo dukkho,	The association with something that one does not like is suffering, the disassociation with something that one does like is suffering,
Yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā.	not to get what one desires is suffering, in short, the attachment towards the five aggregates is suffering.
Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?	And this, O’ Bhikkhus, is the Noble Truth of the Arising of Suffering?
Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ.	It is this craving that occurs again and again and is connected with pleasure and lust and finds delight now here, now there.
Kāmatāṇhā, bhavataṇhā, vibhavataṇhā.	That is, the craving for sensual pleasures, the craving for repeated rebirth and the craving for annihilation.
Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.	And this, O’ Bhikkhus, is the Noble Truth of the Cessation of Suffering.
Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.	It is the complete fading away and cessation of this very craving, forsaking it and giving it up; the liberation from it, leaving no place for it.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.	And this, O' Bhikkhus, is the Noble Truth of the Path Leading to the Cessation of Suffering.
ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ, sammādiṭṭhi ...pe... sammāsamādhī.	It is this, the Noble Eightfold Path, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right awareness and right concentration.
Idaṃ dukkhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	'This Noble Truth of suffering!' was, O' Bhikkhus, unheard of by me before and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti	'This Noble Truth of suffering should be completely understood!'
me, bhikkhave, pubbe ...pe...udapādi.	this was, O' Bhikkhus, unheard by me before amongst the truths and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti	'This Noble Truth of suffering has been completely comprehended!'
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	this was, O' Bhikkhus, unheard by me before amongst the truths and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
Idaṃ dukkhasamudayaṃ ariyasaccaṃ'ti	'This is the Noble Truth of the Arising of Suffering!'
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	this was, O' Bhikkhus, unheard by me before amongst the truths, and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti	'This Noble Truth of the Arising of Suffering should be left behind!'
me, bhikkhave, pubbe ...pe... udapādi.	which was, O' Bhikkhus, unheard by me before amongst the truths and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahānan'ti me,	'This Noble Truth of the Arising of Suffering is left behind!'

bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	amongst the doctrines and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
Idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti	which was, O' Bhikkhus, unheard by me before 'This is the Noble Truth of the Cessation of Suffering!'
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	which was, O' Bhikkhus, unheard by me before amongst the doctrines, and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave, pubbe ...pe... udapādi.	'This Noble Truth of the Cessation of Suffering should be realised!' which was, O' Bhikkhus, unheard by me before amongst the doctrines and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	This Noble Truth of the Cessation of Suffering is realised!' which was, O' Bhikkhus, unheard by me before amongst the doctrines and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.'
Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	'This is the Noble Truth of the Path Leading to the Cessation of Suffering!' which was, O' Bhikkhus, unheard by me before amongst the doctrines, and here the eyesight arose, knowledge arose, vision arose, wisdom arose, light arose
Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ...pe... udapādi.	'This is the Noble Truth of the Path Leading to the Cessation of Suffering must be developed!' which was, O' Bhikkhus, unheard by me before amongst the doctrines and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitān'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.	'This is the Noble Truth of the Path Leading to the Cessation of Suffering has been developed!' which was, O' Bhikkhus, unheard by me before amongst the doctrines and here the vision arose, knowledge arose, insight arose, wisdom arose, light arose.
Yāvakīvaṅca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ	As long as these four Noble Truths, O' Bhikkhus, have not been realised in this very

yathābhūtaṃ nāṇadassanaṃ na suvisuddhaṃ ahosi,	way as they really are complete in their three successions making them twelvefold, real clear insight was not fully pure,
neva tāvāhaṃ, bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.	and that long, O’ Bhikkhus, I did not declare in this world with all its devas, its māras, its brahmas its recluses and Brahmins, together with the devas and human beings myself an unsurpassed fully Enlightened One.
Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ suvisuddhaṃ ahosi,	But as these four Noble Truths, O’ Bhikkhus, have been realised thus as they really are in their three successions making them twelvefold, real clear insight became completely pure,
athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.	and then, O’ Bhikkhus, I did declare in this world with all its devas, its māras, its brahmas its recluses and Brahmins, together with the devas and human beings, myself an unsurpassed fully Enlightened One.
Ñāṇaṅca pana me dassanaṃ udapādi– ‘akuppā me vimutti , ayamantimā jāti, natthidāni punabbhavo’’ti.	There and then complete insight arose in me: ‘My liberation cannot be shaken, this is my last birth, there is no more future becoming!’”
Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.	Thus spoke the Bhagavā. Delighted by these words of the Bhagavā the five Bhikkhus approved.
Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi–	At that very moment, when this has been laid out, within the Venerable Koṇḍañña the Dhamma-eye, free from any stain, free from any dirt arose:
“yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ	‘Whatever has the nature of arising has the nature of extinction!’