0.0.1 Analysis of the Truths

saccavibhaṅga suttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Baraṇasi in Isipatana, the Deer Park. At that place the Auspicious One addressed the bhikkhus: Bhikkhus. “Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

2. At Baranasi, in Isipatana, the Deer Park, the Tathagata, O bhikkhus, the Arahant, the Supremely Awakened One set rolling the unsurpassed wheel of Dhamma that cannot be stopped rolling by any samana or brahmana or deva or mara or Brahma or anyone in the world, that is, the proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating of the four noble truths. Of what four? The proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating of the noble truth of suffering; the proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating of the noble truth of the origination of suffering; the proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating of the noble truth of the cessation of suffer-

ing; the proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating of the noble truth of the path leading to the cessation of suffering. At Baranasi, in Isipatana, the Deer Park, the Tathagata, O bhikkhus, the Arahant, the Supremely Awakened One set rolling the unsurpassed wheel of Dhamma that cannot be stopped rolling by any samana or brahmana or deva or mara or Brahma or anyone in the world, that is, the proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating of the four noble truths.

tathāgatena bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. katamesaṃ catunnaṃ: dukkhassa 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. dukkhanirodhagāminiyā paṭipadāya1 ariyasaccassa ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ. tathāgatena bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dham-

macakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

3. Associate, O bhikkhus, with Sariputta and Moggallana. Resort O bhikkhus, to Sariputta and Moggallana. They are wise bhikkhus, very helpful to their companions in the life of purity. Just like a mother, O bhikkhus, such is Sariputta. Just like a nurse, such is Moggallana. Sariputta, O bhikkhus, trains for the attainment of the fruit of stream entry, Moggallana for the ultimate goal. Sariputta, O bhikkhus, is able to proclaim, explain, declare, establish, reveal, analyze, elucidate the four noble truths.

sevetha bhikkhave, sāriputtamoggallāne. bhajatha bhikkhave, sāriputtamoggallāne. paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ. seyyathāpi bhikkhave, janetti2 evaṃ sāriputto. seyyathāpi jātassa āpādetā evaṃ kho moggallāno. sāriputto bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe. sāriputto bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātunti.

4. This is what the Auspicious One said. Having said this, having risen up from his seat, the Well-farer entered his dwelling.

idamavoca bhagavā. idaṃ vatvā sugato uṭṭhāyāsanā vihāraṃ pāvisi.