

# (DHAMMACAKKAPPAVATTANASUTTAM)

## (THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING)

(FROM VINAYA MAHĀVAGGA 1)

### THE MIDDLE WAY

. **Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:**

Then the Gracious One addressed the group-of-five monks, saying:

**“Dveme bhikkhave antā pabbajitena na sevitabbā,**

“There are these two extremes, monks, that one who has gone forth ought not to associate with,

**yo cāyaṃ: kāmesu kāmasukhallikānuyogo,**

which is this: devotion to the pleasure and happiness in sense pleasures,

**hīno, gammo, pothujjaniko, anariyo, anatthasāmhito;**

which is low, vulgar, worldly, ignoble, and not connected with the goal;

**yo cāyaṃ: attakilamathānuyogo,**

and this: devotion to self-mortification,

**dukkho, anariyo, anatthasāmhito.**

which is painful, ignoble, and not connected with the goal.

**Ete te bhikkhave ubho ante anupagamma, majjhimā paṭipadā**

Not having approached either of these two extremes, monks, the middle practice

**Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,**

was awakened to by the Realised One, which produces vision, produces knowledge,

**upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati.**

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

**Katamā ca sā bhikkhave majjhimā paṭipadā,**

Now what is this middle practice, monks,

**Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,**

that was awakened to by the Realised One, which produces vision, produces knowledge,

**upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati?**

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna?

**Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:**

It is this noble path with eight factors, as follows:

**sammādiṭṭhi**

right view

**sammāsaṅkappo**

right thought

**sammāvācā**

right speech

**sammākammanto**

right action

**sammā-ājīvo**

right livelihood

**sammāvāyāmo**

right endeavour

**sammāsati**

right mindfulness

**sammāsamādhi.**

right concentration.

**Ayaṃ kho sā bhikkhave majjhimā paṭipadā,**

This is the middle practice, monks,

**Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,**

that was awakened to by the Realised One, which produces vision, produces knowledge,

**upasaṃyā abhiññāya Sambodhāya Nibbānāya saṃvattati.**

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

THE FOUR NOBLE TRUTHS

**i. Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:**

Now this, monks, is the noble truth of suffering:

**jāti pi dukkhā**

birth is suffering

**jarā pi dukkhā**

also old age is suffering

**vyādhi pi dukkho**

also sickness is suffering

**maraṇam-pi dukkhaṃ**

also death is suffering

**appiyehi sampayogo dukkho**

being joined to what is not dear is suffering

**piyehi vippayogo dukkho**

being separated from what is dear is suffering

**yam-picchaṃ na labhati tam-pi dukkhaṃ**

also not to obtain what one longs for is suffering

**saṅkhittena pañcupādānakkhandhā dukkhā.**

in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

**ii. Idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccaṃ:**

Now this, monks, is the noble truth of the arising of suffering:

**yā yaṃ taṇhā ponobhavikā,**

it is that craving which leads to continuation in existence,

**nandirāgasahagatā, tatrataṭṭrābhinandinī, seyyathīdaṃ:**

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

**kāmatāṇhā**

craving for sense pleasures

**bhavataṇhā**

craving for continuation

**vibhavataṇhā.**

craving for discontinuation.

**iii. Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccaṃ:**

Now this, monks, is the noble truth of the cessation of suffering:

**yo tassā yeva taṇhāya asesavirāganirodho -**

it is the complete fading away and cessation without remainder of that craving -

**cāgo, paṭinissaggo, mutti, anālayo.**

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

**iv. Idam̐ kho pana bhikkhave,**

Now this, monks,

**dukkhanirodhagāminī paṭipadā ariyasaccaṃ:**

is the noble truth of the practice leading to the end of suffering:

**Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:**

It is this noble path with eight factors, as follows:

**sammādiṭṭhi**

right view

**sammāsaṅkappo**

right thought

**sammāvācā**

right speech

**sammākammanto**

right action

**sammā-ājīvo**

right livelihood

**sammāvāyāmo**

right endeavour

**sammāsati**

right mindfulness

**sammāsamādhi.**

right concentration.

## REALISATION

**i. “Idam̐ dukkham̐ ariyasaccaṃ”-ti -**

“This is the noble truth of suffering” -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññeyyan-ti -**

Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññātan-ti -**

Now that to which “this is the noble truth of suffering” refers has been fully known -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**ii. “Idaṃ dukkhasamudayaṃ ariyasaccaṃ”-ti -**

“This is the noble truth of the arising of suffering” -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahātabban-ti -**

Now that to which “this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahīnan-ti -**

Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**iii. “Idam̐ dukkhanirodham̐ ariyasaccam̐”-ti -**

“This is the noble truth of the cessation of suffering” -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̐ kho pan’ “idam̐ dukkhanirodham̐ ariyasaccam̐” sacchikātabban-ti -**

Now that to which “this is the noble truth of the cessation of suffering” refers (i.e. Nibbāna) ought to be experienced -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̐ kho pan’ “idam̐ dukkhanirodham̐ ariyasaccam̐” sacchikatan-ti -**

Now that to which “this is the noble truth of the cessation of suffering” refers has been experienced -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**iv. “Idam̐ dukkhanirodhagāminī paṭipadā ariyasaccam̐”-ti -**

“This is the noble truth of the practice going to the cessation of suffering”-

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum̐ udapādi, ñāṇam̐ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam kho pan' "idam dukkhanirodhagāminī paṭipadā ariyasaccam" bhāvetabban-ti -**

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers (i.e. the practice itself) ought to be developed -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam kho pan' "idam dukkhanirodhagāminī paṭipadā ariyasaccam" bhāvitan-ti -**

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers has been developed -

**me bhikkhave pubbe ananussutesu dhammesu**

to me, monks, regarding these previously unheard-of things

**cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

#### DECLARING THE AWAKENING

**Yāva kīvañ-ca me bhikkhave imesu catusu ariya-saccesu**

For as long as to me, monks, in regard to these four noble truths

**- evam tiparivaṭṭam dvādasākāram -**

- turned like this, in three ways, twelvefold -

**yathābhūtam ñāṇadassanam na suvisuddham ahoṣi,**

knowledge and seeing as it really is was not quite clear,

**neva tāvāham bhikkhave sadevake loke samārake sabrahmake,**

for that long, monks, I did not declare to the world with its gods, Māra, and Brahma,

**sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,**

to this generation, with its ascetics and brahmins, princes and men,

**anuttaram sammāsambodhim Abhisambuddho paccaññāsim.**

that I was a Full and Perfect Sambuddha with unsurpassed complete awakening.

**Yato ca kho me bhikkhave imesu catusu ariyasaccesu**

But when to me, monks, in regard to these four noble truths

**- evam tiparivaṭṭam dvādasākāram -**

- turned like this, in three ways, twelvefold -

**yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi,**  
knowledge and seeing as it really is was quite clear

**athāhaṃ bhikkhave sadevake loke samārake sabrahmake**  
then, monks, I did declare to the world with its gods, Māra, and Brahma,

**sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,**  
to this generation, with its ascetics and brahmins, princes and men,

**anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsīṃ.**  
that I was a Full and Perfect Sambuddha with unsurpassed complete awakening.

**Ñāṇaṅ-ca pana me dassanaṃ udapādi:**  
To me knowledge and seeing arose:

**Akuppā me cetovimutti**  
Sure is my freedom of mind

**ayam-antimā jāti**  
this is my last birth

**natthi dāni punabbhavo” ti.**  
now there is no continuation of existence.”

## THE FIRST ATTAINMENT

**Idam-avoca Bhagavā,**  
The Gracious One said this,

**attamaṇā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.**  
and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Gracious One.

**Imasmiṅ-ca pana veyyākaraṇasmim̐ bhaññamāne,**  
Moreover, as this sermon was being given,

**āyasmato Koṇḍañña virajaṃ, vītamalaṃ,**  
to venerable Koṇḍañña the dust-free, stainless,

**Dhammacakkhuṃ udapādi:**  
Vision-of-the-Dhamma arose:

**Yaṃ kiñci samudayadhammaṃ,**  
Whatever has the nature of arising,

**sabban-taṃ nirodhadhamman-ti.**  
all that has the nature of ceasing.

## THE GODS REJOICE

### **Pavattite ca pana Bhagavatā Dhammacakke**

Now when the Dhamma Wheel was set rolling by the Gracious One

### **Bhummā devā saddam-anussāvesum:**

the Earth gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

### **Bhummānaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the Earth gods

### **Cātummahārājikā devā saddam-anussāvesum:**

the gods called the Four Great Kings let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

### **Cātummahārājikānaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the gods called the Four Great Kings

### **Tāvatiṃsā devā saddam-anussāvesum:**

the Tāvatiṃsa gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

**Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the Tāvatiṃsa gods

**Yāmā devā saddam-anussāvesuṃ:**

the Yāma gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

**Yāmānaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the Yāma gods

**Tusitā devā saddam-anussāvesuṃ:**

the Tusita gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**  
or by a god or by a demon or by a deity or by anyone in the world.”

**Tusitānaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the Tusita gods

**Nimmāṇaratī devā saddam-anussāvesuṃ:**

the Nimmāṇaratī gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

**Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the Nimmāṇaratī gods

**Paranimmitavasavattino devā saddam-anussāvesuṃ:**

the Paranimmitavasavatti gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or by a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

**Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā**

Having heard the cry of the Paranimmitavasavatti gods

**Brahmakāyikā devā saddam-anussāvesum:**

the Brahmakāyika gods let loose a cry:

**“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,**

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaraṃ Dhammacakkaṃ pavattitaṃ,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyaṃ samaṇena vā brāhmaṇena vā**

and it cannot be rolled back by an ascetic or a brahmin

**devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.**

or by a god or by a demon or by a deity or by anyone in the world.”

**Iti ha tena khaṇena tena muhuttana,**

Thus at that moment, at that second,

**yāva Brahmaloḷkā saddo abhuggaṅghi,**

that cry reached as far as the Brahma worlds,

**ayaṅ-ca dasasahasā lokadhātu saṅkampi, sampakampi, sampavedhi,**

and this ten thousand world-element moved, wavered, and shook,

**appamāṇo ca uḷāro obhāso loke pātur-ahosi,**

and great and measureless light became manifest in the world,

**atikkamma devānaṃ devānubhāvan-ti.**

transcending the godly power of the gods.

**Atha kho Bhagavā udānaṃ udānesi:**

Then the Gracious One uttered this inspired utterance:

**“Aññāsi vata bho Koṇḍañño,**

“Koṇḍañña surely knows,

**aññāsi vata bho Koṇḍañño” ti.**

Koṇḍañña surely knows.”

**Iti hidaṃ āyasmato Koṇḍaññassa**

Thus to the venerable Koṇḍañña

**Aññā Koṇḍañño tveva nāmaṃ ahoṣī ti.**

came the name Aññā Koṇḍañña (Koṇḍañña, he-who-knows).