

(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:

- i. **sammādiṭṭhi**
right view
- ii. **sammāsaṅkappo**
right thought
- iii. **sammāvācā**
right speech
- iv. **sammākammanto**
right action
- v. **sammā-ājīvo**
right livelihood
- vi. **sammāvāyāmo**
right endeavour
- vii. **sammāsati**
right mindfulness
- viii. **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:

kāmatañhā

craving for sense pleasures

bhavatañhā

craving for continuation

vibhavatañhā.

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:

- i. sammādiṭṭhi**
right view
- ii. sammāsaṅkappo**
right thought
- iii. sammāvācā**
right speech
- iv. sammākammanto**
right action
- v. sammā-ājīvo**
right livelihood
- vi. sammāvāyāmo**
right endeavour
- vii. sammāsati**
right mindfulness
- viii. sammāsamādhi.**
right concentration.

REALISATION

i. “Idam̐ dukkham̐ ariyasaccan̐”-ti -

“This is the noble truth 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 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 veyyākaraṇasmiṃ 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-anussāvesuṃ:

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-anussāvesuṃ:

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-anussāvesuṃ:

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

Nimmāṇarati devā saddam-anussāvesuṃ:

the Nimmāṇarati 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 Nimmāṇarati 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

Brahmkāyikā devā saddam-anussāvesum:

the Brahmkāyika gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Gracious One, while near Bārāṇas, 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 dasasahassī 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 Koṇḍañña,

“My dear Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañña” ti.

my dear 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).