

DHAMMACAKKAPPĀVATTANASUTTĀM

THE DISCOURSE THAT SET THE DHAMMA WHEEL ROLLING
VINAYA MAHĀVAGGA 1 EDITED AND TRANSLATED BY

ĀNANDAJOTI BHIKKHU



(Dhammacakkappavattanasuttam)

(The Discourse that Set the Dhamma Wheel Rolling)

from Vin. Mv 1 edited and translated by Ānandajoti Bhikkhu

The Middle Way

...atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:

...then the Fortunate 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, pothujaniko, anariyo, anatthasamhito;

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

yo cāyaṃ: attakilamathānuyogo,

and this: devotion to self-mortification,

dukkho, anariyo, anatthasamhito.

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 samvattati.

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 samvattati?

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.

Ayam 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,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati.

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

The Four Noble Truths

i. Idam̐ kho pana bhikkhave dukkham̐ ariyasaccam̐:

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 dukkham̐
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-piccham̐ na labhati tam-pi dukkham̐
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. Idam̐ kho pana bhikkhave dukkhasamudayaṃ ariyasaccam̐:

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, seyyathīdam̐:
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. Idam̐ kho pana bhikkhave dukkhanirodham̐ ariyasaccam̐:

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 ariyasaccam̐:

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

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam̐:

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. “Idaṃ dukkhaṃ ariyasaccam”-ti -

“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

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

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccam” 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

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccam” 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

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

ii. “Idaṃ dukkhasamudayaṃ ariyasaccam”-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

cakkhum 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

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

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

iii. "Idaṃ dukkhanirodhaṃ ariyasaccaṃ"-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

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

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

Taṃ kho pan' "idaṃ dukkhanirodhaṃ ariyasaccaṃ" 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

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

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

Taṃ kho pan' "idaṃ dukkhanirodhaṃ ariyasaccaṃ" 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

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

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

iv. "Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ"-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

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

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

Taṃ kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ" 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

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

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

Taṃ kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ" 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

cakkhuṃ udapādi, ñāṇaṃ 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

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -

- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi,

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

neva tāvāhaṃ bhikkhave sadevake loke samāraḥ sabrahmaḥ,

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,

anuttaraṃ sammāsambodhiṃ abhisambuddho paccattisaṃ

that I was fully awakened with unsurpassed complete awakening.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu

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

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -

- 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 samāraḥ sabrahmaḥ

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 paccattisaṃ

that I was fully awakened with unsurpassed complete awakening.

Ñāṇañ-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 Fortunate One said this,

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

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

āyasmato Koṇḍañña virajaṃ, vītamaṃ,
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 Fortunate One

Bhummā devā saddam-anussāvesum:

the Earth gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Fortunate 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 Fortunate 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 Bārāṇasiyaṃ Isipatane Migadāye,

“The Fortunate 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

Yāma devā saddam-anussāvesuṃ:

the Yāma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Fortunate 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 Bārāṇasiyaṃ Isipatane Migadāye,

“The Fortunate 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 Nimmāṇarati gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Fortunate 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 Fortunate 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-anussāvesuṃ:

the Brahmakāyika gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Fortunate 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 muhuttena,
Thus at that moment, at that second,

yāva Brahmālokā saddo abbhuggañchi,
that cry reached as far as the Brahma worlds,

ayañ-ca dasasahassī lokadhātu saṅkampi, sampakampi, sampavedhi,
and this ten thousand world-element moved, wavered, and shook,

appamaṇo 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 Fortunate 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).