

Dhamma-cakkappavattana Sutta

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutam,] Ekam̄ samayam̄ Bhagavā,
Bārāṇasiyam̄ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“Dve’me bhikkhave antā pabbajitena na sevitabbā,

“These are two extremes that are not to be indulged in by one who has gone forth—

Yo cāyam̄ kāmesu kāma-sukhālikānuyogo,
Hino gammo pothujjaniko anariyo anattha-sañhito,
That which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;

Yo cāyam̄ atta-kilamathānuyogo,
Dukkho anariyo anattha-sañhito.

and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Ete te bhikkhave ubho ante anupagamma,
Majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati.

Avoiding both of these extremes, the middle way realized by the Tathagata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Katamā ca sā bhikkhave majjhimā paṭipadā
tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṁvattati.

And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awareness, to Unbinding?

Ayam-eva ariyo aṭṭhaṅgiko maggo,
 Seyyathidam, Sammā-diṭṭhi sammā-saṅkappo,
 Sammā-vācā sammā-kammanto sammā-ājīvo,
 Sammā-vāyāmo sammā-sati sammā-samādhi.

Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Ayam kho sā bhikkhave majjhimā paṭipadā
 tathāgatena abhisambuddhā,
 Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya
 sambodhāya nibbānāya saṁvattati.

This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awareness, to Liberation.

Idam kho pana bhikkhave dukkham ariya-saccam,
Now this, monks, is the noble truth of stress:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkham,
Birth is stressful, aging is stressful, death is stressful,
 Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,
Sorrow, lamentation, pain, distress, & despair are stressful,
 Appiyehi sampayogo dukkho piyehi vippayogo
 dukkho yamp'iccham na labhati tampi dukkham,
Association with what is unbeloved is stressful, separation from what is beloved is stressful, not getting what one wants is stressful,
 Saṅkhittena pañcupādānakkhandhā dukkhā.

In short, the five clinging-aggregates are stressful.

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam,

And this, monks, is the noble truth of the origination of stress:

Yāyam tāñhā ponobbhavikā nandi-rāga-sahagatā
tatra tatrābhinandinī,

Seyyathidam,

Kāma-tāñhā bhava-tāñhā vibhava-tāñhā,

the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming.

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam,

And this, monks, is the noble truth of the cessation of stress:

Yo tassā yeva tāñhāya asesa-virāga-nirodho cāgo
paṭinissaggo mutti anālayo,

the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idam kho pana bhikkhave dukkha-nirodha-gāminī-patipadā ariya-saccam,

And this, monks, is the noble truth of the way of practice leading to the cessation of stress:

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathidam, Sammā-ditṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhi.

precisely this Noble Eightfold Path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idam dukkham ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi nāñam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.'

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccam
pariññeyyanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccam
pariññatanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṁ dukkha-samudayo ariya-saccanti me
bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress.'

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccam
pahātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi

vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress is to be abandoned.'

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccam
pahinanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'

Idaṁ dukkha-nirodho ariya-saccanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress.'

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccam
sacchikātabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum udapādi ñāṇam udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress is to be realized.'

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccam
sacchikatanti me bhikkhave,
Pubbe ananussutesu dhammesu,

Cakkhum̄ udapādi ñāṇam̄ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been realized.'

Idam̄ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti
me bhikkhave, Pubbe ananussutesu dhammesu,
Cakkhum̄ udapādi ñāṇam̄ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.'

Tam̄ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā
ariya-saccam̄ bhāvetabbanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum̄ udapādi ñāṇam̄ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'

Tam̄ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā
ariya-saccam̄ bhāvitanti me bhikkhave,
Pubbe ananussutesu dhammesu,
Cakkhum̄ udapādi ñāṇam̄ udapādi paññā udapādi
vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

Yāvakīvañca me bhikkhave imesu catūsu ariya-
saccesu,

Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam
 ñāṇa-dassanam na suvisuddham ahosi,
 Neva tāvāham bhikkhave sadevake loke samārake
 sabrahmake,
 Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 Anuttaram sammā-sambodhim abhisambuddho
 paccaññāsim.

And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & common people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam
 ñāṇa-dassanam suvisuddham ahosi,
 Athāham bhikkhave sadevake loke samārake
 sabrahmake,

Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
 Anuttaram sammā-sambodhim abhisambuddho
 paccaññāsim.

But as soon this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Māras, & Brahmās, with its contemplatives & brāhmans, its royalty & commonfolk.

Ñāṇañca pana me dassanam udapādi,
 Akuppā me vimutti, Ayam-antimā jāti,
 N'athidāni punabbhavoti."

The knowledge & vision arose in me: 'Unprovoked is my release. This is the

last birth. There is now no further becoming.”

Idam-avoca Bhagavā,

**Attamanā pañca-vaggyā bhikkhū Bhagavato
bhāsitam abhinandum.**

That is what the Blessed One said. Gratified, the group of five monks delighted at his words.

**Imasmiñca pana veyyā-karaṇasmim bhaññamāne,
Āyasmato Koṇḍaññassa virajam vītamalam dhamma-
cakkhum udapādi,**

And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye:

**Yañkiñci samudaya-dhammam sabban-tam nirodha-
dhammanti.**

“Whatever is subject to origination is all subject to cessation.”

Pavattite ca Bhagavatā dhamma-cakke,

Bhummā devā saddamanussāvesum,

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out:

**“Etam-Bhagavatā Bārāṇasiyam isipatane migadāye
anuttaram dhamma-cakkam pavattitam,**

**Appatīvattiyam samanena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”**

“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhmaṇ or contemplative, deity, Māra, Brahmā, or anyone at all in the cosmos.”

Bhummānam devānam saddam sutvā,

Cātummahārājikā devā saddamanussāvesum.

On hearing the earth deities’ cry, the deities of the Heaven of the Four Kings took up the cry.

Cātummahārājikānam devānam saddam sutvā,

Tāvatiṁsā devā saddamanussāvesum̄.

On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry.

Tāvatiṁsānaṁ devānaṁ saddāṁ sutvā,

Yāmā devā saddamanussāvesum̄.

On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry.

Yāmānaṁ devānaṁ saddāṁ sutvā,

Tusitā devā saddamanussāvesum̄.

On hearing the cry of the Yama deities, the Tusita deities took up the cry.

Tusitānaṁ devānaṁ saddāṁ sutvā,

Nimmānarati devā saddamanussāvesum̄.

On hearing the cry of the Tusita deities, the Nimmānarati deities took up the cry.

Nimmānaratīnaṁ devānaṁ saddāṁ sutvā,

Paranimmita-vasavatti devā saddamanussāvesum̄.

On hearing the cry of the Nimmānarati deities, the Paranimmita-vasavatti deities took up the cry.

Paranimmita-vasavattīnaṁ devānaṁ saddāṁ sutvā,

Brahma-kāyikā devā saddamanussāvesum̄,

On hearing the cry of the Paranimmita-vasavatti deities, the deities of Brahma's retinue took up the cry:

“Etam-Bhagavatā Bārāṇasiyam̄ isipatane migadāye
anuttaram̄ dhamma-cakkam̄ pavattitam̄,

Appatīvattiyam̄ saman̄ena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasminti.”

“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brāhmaṇ or contemplative, deity, Māra, Brahmā, or anyone at all in the cosmos.”

Itiha tena khaṇena tena muhuttena,

Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahmā world.

Ayañca dasa-sahassi loka-dhātu,

Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold cosmos shivered & quivered & quaked,

Appamāṇo ca olāro obhāso loke pāturaḥosi,

Atikkammeva devānam devānubhāvam.

while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

Atha kho Bhagavā udānam udānesi,

“Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti.”

Then the Blessed One exclaimed: “So you really know, Kondañña? So you really know?”

Itihidam āyasmato Koṇḍaññassa,

Añña-koṇḍañño’tveva nāmam, ahosīti.

And that is how Ven. Kondañña acquired the name Añña-Kondañña—Kondañña who knows.