

**DHAMMACAKKAPPAVATTANASUTTAM**  
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 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 cāyam: kāmesu kāmasukhaliikānuyogo,**

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

**hīno, gammo, pothujjaniko, anariyo, anatthasamhito;**

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

**yo cāyam: 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, nāṇakaraṇī,**

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, nāṇakaraṇī,**

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 atthaṅgiko 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, nāṇakaraṇī,**

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. Idam kho pana bhikkhave dukkham ariyasaccam:**

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

**jāti pi dukkhā**  
birth is suffering

**jarā pi dukkhā**  
also old age is suffering

**vyādhī pi dukkho**  
also sickness is suffering

**maraṇam-pi dukkham**  
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-piccham na labhati tam-pi dukkham**  
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. Idam kho pana bhikkhave dukkhasamudayaṁ ariyasaccam:**  
Now this, monks, is the noble truth of the arising of suffering:

**yā yam taṇhā ponobhavikā,**  
it is that craving which leads to continuation in existence,

**nandirāgasahagatā, tatrataotrābhinandinī, seyyathīdam:**  
which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

**kāmataṇhā**  
craving for sense pleasures

**bhavataṇhā**  
craving for continuation

**vibhavataṇhā.**  
craving for discontinuation.

**iii. Idam kho pana bhikkhave dukkhanirodham ariyasaccam:**  
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. Idam kho pana bhikkhave,**  
Now this, monks,

**dukkhanirodhagāminī paṭipadā ariyasaccam:**  
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. “Idam dukkham ariyasaccan”-ti -**  
“This is the noble truth of suffering” -

**me bhikkhave pubbe ananussutesu dhammesu**  
to me, monks, regarding these previously unheard-of things

**cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̄ kho pan’ “idam̄ dukkham̄ ariyasaccam̄” 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

**cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̄ kho pan’ “idam̄ dukkham̄ ariyasaccam̄” 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

**cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**ii. “Idam̄ dukkhasamudayam̄ ariyasaccan”-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

**cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̄ kho pan’ “idam̄ dukkhasamudayam̄ ariyasaccam̄” 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

**cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̄ kho pan’ “idam̄ dukkhasamudayam̄ ariyasaccam̄” 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

**cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**iii. “Idam dukkhanirodham ariyasaccan”-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

**cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Taṁ kho pan’ “idam dukkhanirodham ariyasaccam” 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

**cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Taṁ kho pan’ “idam dukkhanirodham ariyasaccam” 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

**cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**iv. “Idam dukkhanirodhagāminī paṭipadā ariyasaccan”-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

**cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̄ kho pan' "idam̄ dukkhanirodhagāminī paṭipadā ariyasaccam̄" 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

**cakkhum̄ udapādi, nāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**  
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Tam̄ kho pan' "idam̄ dukkhanirodhagāminī paṭipadā ariyasaccam̄" 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

**cakkhum̄ udapādi, nāṇam̄ 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

**- evam̄ tiparivat̄tam̄ dvādasākāram̄ -**  
- turned like this, in three ways, twelvefold -

**yathābhūtam̄ nāṇadassanam̄ na suvisuddham̄ ahosi,**  
knowledge and seeing as it really is was not quite clear,

**neva tāvāham̄ bhikkhave sadevake loke samārake sabrahmake,**  
for that long, monks, I did not declare to the world with its gods, Māra, and Brahma,

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

**anuttaram̄ sammāsambodhim̄ Abhisambuddho paccaññāsim̄.**  
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

**- evam̄ tiparivat̄tam̄ dvādasākāram̄ -**  
- turned like this, in three ways, twelvefold -

**yathābhūtam nāñadassanam suvisuddham ahosi,**  
knowledge and seeing as it really is was quite clear

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

**sassamaṇabrahmaṇiyā 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.

**Ñāṇañ-ca pana me dassanam 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,

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

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

**āyasmato Koṇḍaññassa virajam, vītamalam,**  
to venerable Koṇḍañña the dust-free, stainless,

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

**Yam kiñci samudayadhammam,**  
Whatever has the nature of arising,

**sabban-tam 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:

**“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**

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

**anuttaram Dhammacakkam pavattitam,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam samanena 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.”

**Bhummānam devānam saddam sutvā**

Having heard the cry of the Earth gods

**Cātummahārājikā devā saddam-anussāvesum:**

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

**“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**

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

**anuttaram Dhammacakkam pavattitam,**

has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam samanena 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.”

**Cātummahārājikānam devānam saddam sutvā**

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

**Tāvatiṁsā devā saddam-anussāvesum:**

the Tāvatiṁsa gods let loose a cry:

“**Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**  
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaram Dhammacakkam pavattitam,**  
has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam samanena 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.”

**Tāvatiṁsānam devānam saddam sutvā**

Having heard the cry of the Tāvatiṁsa gods

**Yāmā devā saddam-anussāvesum:**

the Yāma gods let loose a cry:

“**Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**  
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaram Dhammacakkam pavattitam,**  
has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam samanena 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.”

**Yāmānam devānam saddam sutvā**

Having heard the cry of the Yāma gods

**Tusitā devā saddam-anussāvesum:**

the Tusita gods let loose a cry:

“**Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**  
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaram Dhammacakkam pavattitam,**  
has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam samanena 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.”

**Tusitānam devānam saddam sutvā**  
Having heard the cry of the Tusita gods

**Nimmāṇaratī devā saddam-anussāvesum:**  
the Nimmāṇarati gods let loose a cry:

**“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**  
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaram Dhammacakkam pavattitam,**  
has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam 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.”

**Nimmāṇaratīnam devānam saddam sutvā**  
Having heard the cry of the Nimmāṇarati gods

**Paranimmitavasavattino devā saddam-anussāvesum:**  
the Paranimmitavasavatti gods let loose a cry:

**“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**  
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

**anuttaram Dhammacakkam pavattitam,**  
has set rolling the unsurpassed Dhamma Wheel,

**appativattiyam 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.”

**Paranimmitavasavattīnam devānam saddam sutvā**  
Having heard the cry of the Paranimmitavasavatti gods

**Brahmakāyikā devā saddam-anussāvesum:**  
the Brahmakāyika gods let loose a cry:

“**Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,**  
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,  
**anuttaram Dhammacakkam pavattitam,**  
has set rolling the unsurpassed Dhamma Wheel,  
**appativattiyam 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 Brahmalokā 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,  
**appamāṇo ca ulāro obhāso loke pātūr-ahosi,**  
and great and measureless light became manifest in the world,  
**atikkamma devānam devānubhāvan-ti.**  
transcending the godly power of the gods.

**Atha kho Bhagavā udānam udānesi:**  
Then the Gracious One uttered this inspired utterance:

“**Aññāsi vata bho Kondañño,**  
“Kondañña surely knows,  
**aññāsi vata bho Kondañño” ti.**  
Kondañña surely knows.”

**Iti hidam āyasmato Kondaññassa**  
Thus to the venerable Kondañña

**Aññā Kondañño tveva nāmam ahosī ti.**  
came the name Aññā Kondañña (Kondañña, he-who-knows).