

DHAMMACAKKAPPĀVATTANASUTTAM

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 cāyaṃ: kāmesu kāmasukhallikānuyogo,

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

hīno, gammo, pothujjaniko, anariyo, anattasamhito;

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

yo cāyaṃ: attakilamathānuyogo,

and this: devotion to self-mortification,

dukkho, anariyo, anattasamhito.

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.

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,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati.

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, tatratatrābhinandinī, 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. Idam 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

sammāsatī

right mindfulness

sammāsamādhi.

right concentration.

Realisation

i. “Idam dukkham ariyasaccaṃ”-ti -

“This is the noble truth of suffering” -

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.

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

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

Tam 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, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Tam 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, ñāṇam 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, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho paṇ’ “idaṃ 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.

Taṃ kho paṇ’ “idaṃ 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 kīvaṇ-ca me bhikkhave imesu catusu ariya-saccesu
For as long as to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭam dvādasākāram -
- turned like this, in three ways, twelvefold -

yathābhūtam ñāṇadassanam na suvisuddham ahosi,
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

- evaṃ 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.

Ñāṇaṃ-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.

Imasmiṇ-ca pana veyyākaraṇasmiṃ bhaññaṃāne,
Moreover, as this sermon was being given,

āyasmato Koṇḍaññaṃ 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,

sabbaṃ-taṃ nirodhadhammaṃ-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 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.”

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 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 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.”

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 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 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 abbhuggaṇchi,

that cry reached as far as the Brahma worlds,

ayaṇ-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,

“Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañña” 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).