

Dhammacakkappavattana Suttaṃ

Setting In Motion the Wheel of Dhamma

Evam me sutam. Ekam samayam Bhagavaṃ Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavaṃ pañcavaggiye bhikkhū āmantesi.

Thus have I heard: ♦ On one occasion ♦ the Blessed One was living in the Deer Park ♦ at Isipatana near Bārāṇasi. Then the Blessed One addressed the group of five monks:

Dve me bhikkhave, antā pabbajitena na sevitabbā. Yocā'yaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito.

Monks, these two extremes ought not to be practised ♦ by one who has gone forth from the household life. There is addiction to indulgence in sense-pleasures, ♦ which is low, coarse, and the way of ordinary people, ♦ not practised by noble ones, and is unbeneficial;

Yocā'yaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.

and there is addiction to self-mortification, ♦ which is painful, ♦ not practised by noble ones, and unbeneficial.

Ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṃvattati.

Avoiding both these extremes, monks, ♦ the Tathāgata has realized the Middle Path ♦ which gives vision, gives knowledge; ♦ and leads to calm, to insight, ♦ to enlightenment, and to Nibbāna.

Katamā ca sā bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbāṇāya saṃvattati?

And what, monks, is the Middle Path realized by the Tathāgata ♦ which gives vision, gives knowledge; ♦ and leads to calm, to insight, ♦ to enlightenment, and to Nibbāna?

Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdam: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhi.

It is just this Noble Eightfold Path, ♦ namely: right view, right intention, ♦ right speech, right action, ♦ right livelihood, right effort, ♦ right mindfulness, and right concentration.

Ayam kho sā bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṃvattati.

Monks, this is the Middle Path realized by the Tathāgata ♦ which gives vision, gives knowledge; ♦ and leads to calm, to insight, ♦ to enlightenment, and to Nibbāna.

Idam kho pana bhikkhave, dukkham ariyasaccam: Jāti'pi dukkhā jarāpi dukkhā vyādhi'pi dukkho maraṇam'pi dukkham appiyehi sampayogo dukkho piyehi vippayogo dukkho yampiccham na labhati tampi dukkham saṅkhittena pañcūpādānakkhandhā dukkhā.

Monks, the Noble Truth of Suffering, is this: ♦ birth is suffering, ♦ ageing is suffering, ♦ sickness is suffering, ♦ death is suffering, ♦ association with disagreeable people and unpleasant things is suffering, ♦ separation from loved ones and pleasant thing is suffering, ♦ not receiving what one desires is suffering. In brief, the five aggregates of clinging are suffering.

Idaṃ kho pana bhikkhave, dukkha samudayaṃ ariyasaccaṃ. Yāyaṃ taṇhā ponobhavikā nandirāga sahaḡatā tatratatrābhinandinī seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā.

Monks, the Noble Truth of the Origin of Suffering is this: ♦ it is the craving which produces re-existence ♦ accompanied by passionate lust, ♦ and finding delight now here, and now there; ♦ namely, craving for sense-pleasures, ♦ craving for existence, ♦ and craving for non-existence.

Idaṃ kho pana bhikkhave, dukkha nirodhaṃ ariyasaccaṃ. Yo tassāy'eva taṇhāya asesa virāga nirodho cāgo paṭinissaggo mutti anālayo.

Monks, the Noble Truth of the Cessation of Suffering is this: ♦ it is the complete cessation of that very craving, ♦ giving it up, relinquishing it, ♦ liberating oneself from it, ♦ and detaching oneself from it.

Idaṃ kho pana bhikkhave, dukkha nirodhagāminī paṭipadā ariyasaccaṃ. Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: sammā diṭṭhi sammā saṅkappo sammā vācā sammā kammanto sammā ājīvo sammā vāyāmo sammā sati sammā samādhi.

Monks, the Noble Truth of the Path leading to the Cessation of Suffering is this: ♦ it is just this Noble Eightfold Path, ♦ namely: right view, right intention, ♦ right speech, right action, ♦ right livelihood, right effort, ♦ right mindfulness, and right concentration.

Idaṃ dukkhaṃ ariyasaccaṃ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this is the Noble Truth of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me, ♦ concerning things not heard before.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Suffering as a Noble Truth ♦ should be fully realized. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ, pariññātanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Suffering as a Noble Truth ♦ has been fully realized by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Idaṃ dukkha samudayaṃ ariyasaccaṃ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this is the Noble Truth of the Origin of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Taṃ kho panidaṃ dukkha samudayaṃ ariyasaccaṃ pahātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Origin of Suffering as a Noble Truth ♦ should be eradicated. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Taṃ kho panidaṃ dukkha samudayaṃ ariyasaccaṃ pahīnanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Origin of Suffering as a Noble Truth ♦ has been eradicated by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Idaṃ dukkha nirodhaṃ ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this is the Noble Truth of the Cessation of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Taṃ kho panidaṃ dukkha nirodhaṃ ariyasaccaṃ sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Cessation of Suffering as a Noble Truth ♦ should be attained. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Taṃ kho panidaṃ dukkha nirodhaṃ ariyasaccaṃ sacchikatanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Monks, this Cessation of Suffering as a Noble Truth ♦ has been attained by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Idaṃ dukkha nirodha gāminipaṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi ālokoudapādi.

Monks, this is the Noble Truth of the Path ♦ leading to the Cessation of Suffering. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Tam kho panidam dukkha nirodha gaminipatipada ariyasaccam bhavetabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi nanam udapadi panha udapadi vijja udapadi aloko udapadi.

Monks, this Path leading to the Cessation of Suffering ♦ as a Noble Truth should be developed. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Tam kho panidam dukkha nirodha gaminipatipada ariyasaccam bhavitanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapadi nanam udapadi panha udapadi vijja udapadi aloko udapadi.

Monks, this Path leading to the Cessation of Suffering ♦ as a Noble Truth, has been developed by me. Such was the vision, the understanding, ♦ the wisdom, the knowledge, ♦ the light that arose in me ♦ concerning things not heard before.

Yava kivañca me bhikkhave, imesu catusu ariyasaccesu evam tiparivaṭṭam dvadasakaram yathabhutam nanadassanam na suvisuddham ahoṣi. Nevatava'ham bhikkhave, sadevake loke samarake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

Monks, so long as my knowledge and vision of these Four Noble Truths, ♦ as they really are, ♦ were not perfected in their three phases and twelve aspects, ♦ I did not claim to have realized the matchless supreme Enlightenment, ♦ in this world with its devās, with its Māras and Brahmas; ♦ in this generation with its recluses and brāhmins, ♦ with its devās and humans.

Yato ca kho me bhikkhave, imesu catusu ariyasaccesu evam tiparivaṭṭam dvadasakaram yathabhutam nanadassanam suvisuddham ahoṣi. Atha'ham bhikkhave, sadevake loke samarake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

Monks, but when my knowledge and vision ♦ of these Four Noble Truths, ♦ as they really are, ♦ were perfected in their three phases and twelve aspects, ♦ then I claimed to have realized the matchless supreme Enlightenment, ♦ in this world with its devās, with its Māras and Brahmas; ♦ in this generation with its recluses and brāhmins, ♦ with its devās and humans.

Ñāṇanca pana me dassanam udapadi, Akuppā me cetovimutti. Ayamantimā jāti. Natthi'dāni punabbhavo'ti.

And a vision of insight arose in me thus: ♦ Unshakable is the liberation of my mind. This is my last birth. Now there is no more re-birth for me.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.

The Blessed One taught this discourse ♦ on setting in motion the Wheel of Dhamma. The group of five monks was delighted, ♦ and they rejoiced in the words of the Blessed One.

Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne āyasmato Koṇḍaññaṃ virajam̐ vītamalam̐ dhammacakkhum̐ udapādi, yam̐ kinci samudayadhammam̐ sabbam̐ tam̐ nirodhadhamman'ti.

When this discourse was thus expounded, ♦ there arose in the Venerable Kondañña ♦ the passion-free, stainless eye of Dhamma: ♦ “Whatever has the nature of arising, ♦ has the nature of ceasing.”

Pavattite ca pana Bhagavatā Dhammacakke bhummā devā saddamanussāvesum̐. Etaṃ Bhagavatā, Bārāṇasiyam̐ Isipatane Migadāye anuttaram̐ Dhammacakkaṃ pavattitam̐ appativattiyam̐ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kena ci vā lokasmin'ti.

Now when the Blessed One set in motion the Wheel of Dhamma, ♦ the earth devās proclaimed thus: ♦ “The Matchless Wheel of Dhamma which cannot be stopped by any recluse, ♦ brāhmin, devā, Māra or Brahma, ♦ or anyone in the world, ♦ is set in motion by the Blessed One ♦ in the Deer Park at Isipatana near Bārānasi.”

Bhummānam̐ devānam̐ saddam̐ sutvā, Cātummahārājikā devā saddamanussāvesum̐ . . .
Upon hearing the proclamation of the earth devās, ♦ all the Cātummahārājika devās proclaimed thus: . . .

Cātummahārājikānam̐ devānam̐ saddam̐ sutvā, Tāvatiṃsā devā saddamanussāvesum̐ . . .
Upon hearing the proclamation of the Cātummahārājika devās, ♦ all the Tāvatiṃsa devās proclaimed thus: . . .

Tāvatiṃsānam̐ devānam̐ saddam̐ sutvā, Yāmā devā saddamanussāvesum̐ . . .
Upon hearing the proclamation of the Tāvatiṃsa devās, ♦ all the Yāma devās proclaimed thus: . . .

Yāmānam̐ devānam̐ saddam̐ sutvā, Tusitā devā saddamanussāvesum̐ . . .
Upon hearing the proclamation of the Yāma devās, ♦ all the Tusita devās proclaimed thus: . . .

Tusitānam̐ devānam̐ saddam̐ sutvā, Nimmāṇaratī devā saddamanussāvesum̐ . . .
Upon hearing the proclamation of the Tusita devās, ♦ all the Nimmāṇaratī devās proclaimed thus: . . .

Nimmāṇaratīnam̐ devānam̐ saddam̐ sutvā, Paranimmita vasavattino devā saddamanussāvesum̐ . . .
Upon hearing the proclamation of the Nimmāṇaratī devās, ♦ all the Paranimmitavasavatti devās proclaimed thus: . . .

Paranimmitavasavattīnam̐ devānam̐ saddam̐ sutvā, Brahmāpārisajjā devā saddamanussāvesum̐ . . .

Upon hearing the proclamation of the Paranimmitavasavatti devās, ♦ all the Brahmāpārisajja devās proclaimed thus: . . .

Brahmāpārisajjānaṃ devānaṃ saddaṃ sutvā, Brahmāpurohitā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Brahmāpārisajja devās, ♦ all the Brahmāpurohita devās proclaimed thus: . . .

Brahmāpurohitānaṃ devānaṃ saddaṃ sutvā, Mahābrahmā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Brahmāpurohita devās, ♦ all the Mahābrahma devās proclaimed thus: . . .

Mahābrahmāṇaṃ devānaṃ saddaṃ sutvā, Parittābhā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Mahābrahma devās, ♦ all the Parittābha devās proclaimed thus: . . .

Parittābhāṇaṃ devānaṃ saddaṃ sutvā, Appamāṇābhā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Parittābha devās, ♦ all the Appamāṇābha devās proclaimed thus: . . .

Appamāṇābhāṇaṃ devānaṃ saddaṃ sutvā, Ābhassarā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Appamāṇābha devās, ♦ all the Ābhassara devās proclaimed thus: . . .

Ābhassarāṇaṃ devānaṃ saddaṃ sutvā, Parittasubhā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Ābhassara devās, ♦ all the Parittasubha devās proclaimed thus: . . .

Parittasubhāṇaṃ devānaṃ saddaṃ sutvā, Appamānasubhā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Parittasubha devās, ♦ all the Appamānasubha devās proclaimed thus: . . .

Appamānasubhāṇaṃ devānaṃ saddaṃ sutvā, Subhakiṇhakā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Appamānasubha devās, ♦ all the Subhakiṇha devās proclaimed thus: . . .

Subhakiṇhakāṇaṃ devānaṃ saddaṃ sutvā, Vehapphalā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Subhakiṇha devās, ♦ all the Vehapphala devās proclaimed thus: . . .

Vehapphalāṇaṃ devānaṃ saddaṃ sutvā, Avihā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Vehapphala devās, ♦ all the Aviha devās proclaimed thus: . . .

Avihāṇaṃ devānaṃ saddaṃ sutvā, Atappā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Aviha devās, ♦ all the Atappa devās proclaimed thus: . . .

Atappāṇaṃ devānaṃ saddaṃ sutvā, Sudassā devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Atappa devās, ♦ all the Sudassa devās proclaimed thus: . . .

Sudassāṇaṃ devānaṃ saddaṃ sutvā, Sudassī devā saddamanussāvesuṃ . . .

Upon hearing the proclamation of the Sudassa devās, ♦ all the Sudassī devās proclaimed thus: . . .

Sudassīṇaṃ devānaṃ saddaṃ sutvā, Akaniṭṭhakā devā saddamanussāvesuṃ. Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kena ci vā lokasmin'ti.

Upon hearing the proclamation of the Sudassī devās, ♦ all the Akaniṭṭha devās proclaimed thus: “The Matchless Wheel of Dhamma which cannot be stopped by any recluse, ♦ brāhmin, devā, Māra, or Brahma, ♦ or anyone in the world, ♦ is set in motion by the Blessed One ♦ in the Deer Park at Isipatana near Bārānasi.”

Itiha tena khaṇena tena muhuttana yāva brahmalokā saddo abbhuggaṅghi. Ayaṅca dasahassī lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvan'ti.

Thus at that very moment, at that instant, ♦ the proclamation spread as far as the Brahma realm, ♦ and the ten thousand world system ♦ trembled and quaked and shook. An immeasurable sublime radiance, ♦ surpassing the power of devās, ♦ appeared in the world.

Atha kho Bhagavā udānaṃ udānesi:

Then the Blessed One uttered this inspired utterance of joy:

Aññāsi vata bho Koṇḍañña, aññāsi vata bho Koṇḍañña'ti.

“Indeed Kondañña has realized. Indeed Kondañña has realized.”

Itihidaṃ āyasmato Koṇḍaññaassa Aññā Koṇḍaññaotveva nāmaṃ ahoṣī'ti.

Thus it was that the Venerable Kondañña ♦ received the name Aññā Kondañña ♦ “Kondañña who realized.”

Etena saccena suvatthi hotu!
By this truth, may there be well-being!

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