

DHAMMACAKKAPPAVATTANA SUTTA

**SETTING IN MOTION
THE WHEEL OF THE DHAMMA**



THE FIRST SERMON OF THE BLESSED ONE
MINNESOTA BUDDHIST VIHARA

Dhamma.Cakkappavattana Sutta

Setting in Motion the Wheel of the Dhamma

*Evaṃ me sutāṃ, ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ vihara-
ti Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū
āmantesi:*

Thus have I heard. On one occasion the Sublime One was living at Bārāṇasī, in the Deer Park at Isipatana. There the Sublime One addressed the bhikkhus of the group of five thus:

Dve’me bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cā’yaṃ kāmesu kāma.sukhallikānuyogo hīno gammo po-
thujjaniko anariyo anattha.saṃhito; yo cā’yaṃ attakilamathānuy-
ogo dukkho anariyo anattha. saṃhito. Ete kho bhikkhave ubho
ante anupagamma, majjhimā paṭipadā Tathāgatena abhisam-
buddhā, cakkhu.karaṇī ñāṇa.karaṇī upasamāya abhiññāya sam-
bodhāya Nibbānāya saṃvattati.

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness: the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhu.karaṇī ñāṇa.karaṇī upasamāya abhiññāya
sambodhāya Nibbānāya saṃvattati? Ayam eva ariyo aṭṭhaṅgiko
maggo, seyyathidaṃ: sammā. diṭṭhi, sammā.saṅkappo, sammā.
vācā, sammā.kammanto, sammā.ājīvo, sammā.vāyāmo, sammā.
sati, sammā.samādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā
Tathāgatena abhisambuddhā, cakkhu.karaṇī ñāṇa.karaṇī upas-
amāya abhiññāya sambodhāya Nibbānāya saṃvattati.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives

rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna? It is the Noble Eightfold Path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

Idaṃ kho pana bhikkhave dukkhaṃ ariya.saccaṃ: jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkho, maraṇam pi dukkhaṃ. Appiyehi sampayogo dukkho, piyehi vippayogo dukkho. Yam p’icchaṃ na labhati tam pi dukkhaṃ. Saṅkhittena pañcupādānakhandhā dukkhā.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

Idaṃ kho pana bhikkhave dukkha.samudayaṃ ariya.saccaṃ: yāyaṃ taṇhā ponobhavikā nandi-rāga.sahagatā, tatra tatrābhinandinī, seyyathīdaṃ: kāma.taṇhā bhava.taṇhā vibhava.taṇhā. Idaṃ kho pana bhikkhave dukkha.nirodhaṃ ariya.saccaṃ: yo tassā yeva taṇhāya asesa.virāga.nirodho cāgo paṭinissaggo mutti anālayo.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. “Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

Idaṃ kho pana bhikkhave dukkha.nirodha.gāminī.paṭipadā ariya. saccaṃ: Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā.diṭṭhi, sammā.saṅkappo, sammā.vācā, sammā.kammanto, sammā.ājīvo, sammā. vāyāmo, sammā.sati, sammā.samādhi.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path, that is, right view, right intention, right

speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya.saccan'ti me bhikkhave pubbe ananus-sutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This is the noble truth of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan'idaṃ dukkhaṃ ariya.saccaṃ pariññeyyan'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This noble truth of suffering is to be fully understood.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan'idaṃ dukkhaṃ ariya.saccaṃ pariññātan'ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This noble truth of suffering has been fully understood.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

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

“This is the noble truth of the origin of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan'idaṃ dukkha.samudayaṃ ariya.saccaṃ pahātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,

āloko udapādi.

“‘This noble truth of the origin of suffering is to be abandoned.’ Thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan’idaṃ dukkha.samudayaṃ ariya.saccaṃ pahīnan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This noble truth of the origin of suffering has been abandoned.’ Thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Idaṃ dukkha.nirodhaṃ ariya.saccaṃ’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This is the noble truth of the cessation of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan’idaṃ dukkha.nirodhaṃ ariya.saccaṃ sacchikātabban’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This noble truth of the cessation of suffering is to be realized.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan’idaṃ dukkha.nirodhaṃ ariya.saccaṃ sacchikatan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This noble truth of the cessation of suffering has been realized.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Idaṃ dukkha.nirodha.gāminī paṭipadā ariya.saccan’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This is the noble truth of the way leading to the cessation of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan’idaṃ dukkha.nirodha.gāminī paṭipadā ariya.saccaṃ bhāvetabban’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This noble truth of the way leading to the cessation of suffering is to be developed.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Taṃ kho pan’idaṃ dukkha.nirodha.gāminī paṭipadā ariya.saccaṃ, bhāvitān’ti me bhikkhave pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“‘This noble truth of the way leading to the cessation of suffering has been developed.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

Yāva kīvañ ca me bhikkhave imesu catusu ariya.saccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa.dassanaṃ na suvisuddhaṃ ahosi, n’eva tāvā’haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa.brāhmaṇiyā pajāya, sadeva.manussāya anuttaraṃ sammā. sambodhiṃ abhisambuddho paccaññāsiṃ.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truth as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

Yato ca kho me bhikkhave imesu catusu ariya.saccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa.dassanaṃ suvisuddhaṃ ahosi, athā’haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa.brāhmaṇiyā pajāya sadeva.manussāya anuttaraṃ sammā.sambodhiṃ, abhisambuddho paccaññāsiṃ.

“But when my knowledge and vision of these Four Noble Truth as they really are, in their three phases and twelve aspects, was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and Brahmins, its devas and humans.

Ñāṇañ ca pana me dassanaṃ udapādi: akuppā me cetovimutti. Ayam antimā jāti. Natthidāni punabbhavo’ti.

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

“The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’” This is what the Sublime One said. Elated, the bhikkhus of the group of five delighted in the Sublime One’s statement.

Imasmiñca pana veyyākaraṇasmim bhaññamāne, āyasmato Koṇḍaññaassa virajaṃ vīta.malaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudaya. dhammaṃ sabbaṃ taṃ nirodha.dhamman’ti.

And while this discourse was being spoken, there arose in the Venerable Koṇḍañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”

Pavattite ca pana Bhagavatā dhamma.cakke Bhummā devā sadda. manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma.cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

And when the Wheel of the Dhamma had been set in motion by the Sublime One, the earth-dwelling devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā sadda. manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma.cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā sadda. manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma.cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvatiṃsa devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā sadda-

manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma. cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Having heard the cry of the Tāvatiṃsa devas, the Yāma devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā sadda-manussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma. cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Having heard the cry of the Yāma devas, the Tusita devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmāṇaratī devā sadda-amanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma. cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Having heard the cry of the Tusita devas, the Nimmāṇaratī devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmitavasa-vattino devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhamma. cakkam pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin'ti.

Having heard the cry of the Nimmānarati devas, the Paranimmitavasavatti devas raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, Brahmakāyikā devā saddamanussāvesuṃ: etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhamma.cakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmuṇā vā kenaci vā lokasmin’ti.

Having heard the cry of the Paranimmitavasavatti devas, the devas of Brahmā’s company raised a cry: “At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Sublime One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world.”

Iti ha tena khaṇena, tena layena, tena muhuttana, yāva Brahmālokā saddo abbhuggañchi. Ayañ ca dasa.sahassī lokadhātu saṅkampi sampakampi sampavedhi, appamaṇo ca uḷāro obhāso loke pāturahosi, atikkamma devānaṃ devānubhāvan’ti.

Thus at that moment, at that instant, at that second, the cry spread as far as the Brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Atha kho Bhagavā udānaṃ udānesi: ‘Aññāsī vata bho Koṇḍañño, aññāsī vata bho Koṇḍañño’ti. Iti h’idaṃ āyasmato Koṇḍaññassa Aññā Koṇḍañño tve’va nāmaṃ ahoṣī’ti.

Then the Sublime One uttered this inspired utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”