

# *Dhamma-cakkappavattana Sutta*

## *The Discourse on Setting the Wheel of Dhamma in Motion*

[Evam-me sutam,] Ekam samayam Bhagava,  
Bārāṇasiyam viharati isipatane migadāye.  
Tatra kho Bhagava 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 cāyam kāmesu kāma-sukhallikānuyogo,  
Hino gammo pothujjaniko anariyo anattha-saṅghito,  
*That which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;*

Yo cāyam atta-kilamathānuyogo,  
Dukkho anariyo anattha-saṅghito.  
*and that which is devoted to self-affliction: painful, ignoble, unprofitable.*

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

*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-karaṇi ñāṇa-karaṇi upasamāya abhiññāya  
sambodhāya nibbānāya samvattati.

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,  
Seyyathidaṃ, 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.*

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

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

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ,  
*Now this, monks, is the noble truth of stress:*

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,  
*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'icchaṃ na labhati tampi dukkhaṃ,  
*Association with what is unloved is stressful, separation from what is loved is stressful, not getting what one wants is stressful,*

Saṅkhittena pañcupādānakkhandhā dukkhā.

*In short, the five clinging-aggregates are stressful.*

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-  
saccaṃ,

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

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā  
tatra tatrābhinandini,

Seyyathidaṃ,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

*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.*

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-  
saccaṃ,

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

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

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

Idaṃ kho pana bhikkhave dukkha-nirodha-gāmini-  
paṭipadā ariya-saccaṃ,

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

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājivo,

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.*

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ 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.'*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ  
 pariññeyyanti me bhikkhave,  
 Pubbe ananussutesu dhammesu,  
 Cakkhuṃ udapādi ñāṇaṃ 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.'*

Taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ  
 pariññātanti me bhikkhave,  
 Pubbe ananussutesu dhammesu,  
 Cakkhuṃ udapādi ñāṇaṃ 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.'*

Idaṃ dukkha-samudayo ariya-saccanti me  
 bhikkhave, Pubbe ananussutesu dhammesu,  
 Cakkhuṃ udapādi ñāṇaṃ 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.'*

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ  
 pahātabbanti me bhikkhave,  
 Pubbe ananussutesu dhammesu,  
 Cakkhuṃ udapādi ñāṇaṃ 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.'*

Taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ  
pahinanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ 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.'*

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ 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.'*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ

sacchikātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ 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.'*

Taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ

sacchikatanti 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 has been realized.'*

Idam dukkha-nirodha-gāmini-paṭipadā 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 way of practice leading to the cessation of stress.'*

Tam kho pan'idaṃ dukkha-nirodha-gāmini-paṭipadā  
ariya-saccam bhāvetabbanti 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 way of practice leading to the cessation of stress is to be developed.'*

Tam kho pan'idaṃ dukkha-nirodha-gāmini-paṭipadā  
ariya-saccam bhāvitanti 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 way of practice leading to the cessation of stress has been developed.'*

Yāvakiṃvaṅca 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 & brāhmins, 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 & brāhmins, its royalty & commonfolk.*

Ñāṇaṅca pana me dassanam udapādi,  
 Akuppā me vimutti, Ayam-antimā jāti,  
 N'atthidāni 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-vaggiyā bhikkhū Bhagavato  
bhāsitaṃ abhinandum.

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

Imasmiñca pana veyyā-karaṇasmim bhaññamāne,  
Āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhamma-  
cakkhum udapādi,

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

Yaṅkiñci samudaya-dhammaṃ sabban-taṃ nirodha-  
dhammanti.

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

Pavattite ca Bhagavatā dhamma-cakke,  
Bhummā devā saddamanussāvesuṃ,

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

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye  
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,  
Appaṭivattiyaṃ samaṇena 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 brāhman  
or contemplative, deity, Māra, Brahmā, or anyone at all in the cosmos.”*

Bhummānaṃ devānaṃ saddaṃ sutvā,  
Cātummahārājikā devā saddamanussāvesuṃ.

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,



Tāvatiṃsā devā saddamanussāvesuṃ.

*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.*

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,

Yāmā devā saddamanussāvesuṃ.

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

Yāmānaṃ devānaṃ saddaṃ sutvā,

Tusitā devā saddamanussāvesuṃ.

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

Tusitānaṃ devānaṃ saddaṃ sutvā,

Nimmānaratī devā saddamanussāvesuṃ.

*On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.*

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,

Paranimmita-vasavattī devā saddamanussāvesuṃ.

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

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,

Brahma-kāyikā devā saddamanussāvesuṃ,

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

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye  
anuttaraṃ dhamma-cakkaṃ pavattitaṃ,

Appaṭivattiyaṃ samaṇena 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 brāhman or contemplative, deity, Māra, Brahmā, or anyone at all in the cosmos.”*

Itiha tena khaṇena tena muhuttana,

Yāva brahma-lokā saddo abbhuggacchi.

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

Ayañca dasa-sahassī loka-dhātu,

Sañkampī sampakampī sampavedhi,

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

Appamaṇo ca oḷāro obhāso loke pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

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

Atha kho Bhagavā udānaṃ udānesi,

“Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoti.”

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

Itihidaṃ āyasmato Koṇḍaññassa,

Añña-koṇḍañño'tveva nāmaṃ, ahoṣīti.

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