

<p>Dhammacakkappavattana sutta</p> <p>Samyutta Nikāya, Mahāvagga, Saccasaṃyuttaṃ</p> <p>Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi –</p> <p>“dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.</p> <p>Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”.</p> <p>“Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?</p> <p>Ayameva ariyo aṭṭhaṅgiko maggo,</p>	<p>SN 56.11</p> <p><b>Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion</b> translated from the Pali by <b>Thanissaro Bhikkhu</b> <a href="http://www.accesstoinsight.org">www.accesstoinsight.org</a> © 1993–2012</p> <p>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:</p> <p>"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable.</p> <p>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.</p> <p>"And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.</p> <p>This is the middle way realized by the</p>	<p>Remarks</p>
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<p>seyyathidaṃ – sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.</p> <p>Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.</p> <p>“Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ – saṃkhittena pañcupādānakkhandhā dukkhā.</p> <p>Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra - tatrābhinandinī, seyyathidaṃ – kāmatanḥhā, bhavatanḥhā, vibhavanḥhā.</p> <p>Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.</p> <p>Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammāditṭhi...pe... sammāsamādhi.</p>	<p>Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.</p> <p>"Now this, monks, is the noble truth of stress:<a href="#">[1]</a> Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, &amp; despair are stressful; association with the unloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.</p> <p>"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming — accompanied by passion &amp; delight, relishing now here &amp; now there — i.e., craving for sensual pleasure, craving for becoming, craving for non- becoming.</p> <p>"And this, monks, is the noble truth of the cessation of stress: the remainderless fading &amp; cessation, renunciation, relinquishment, release, &amp; letting go of that very craving.</p> <p>"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.</p> <p>"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.'</p> <p>Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with</p>	
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<p>“Idaṃ dukkhaṃ ariyasacca’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyya’nti me, bhikkhave, pubbe...pe... udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññāta’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>“Idaṃ dukkhasamudayaṃ ariyasacca’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabba’nti me, bhikkhave, pubbe...pe... udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīna’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p>	<p>regard to things never heard before: 'This noble truth of stress is to be comprehended.'</p> <p>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.'</p> <p>"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'</p> <p>... 'This noble truth of the origination of stress is to be abandoned'</p> <p>... 'This noble truth of the origination of stress has been abandoned.'</p> <p>"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'</p> <p>... 'This noble truth of the cessation of stress is to be directly experienced'</p> <p>... 'This noble truth of the cessation of stress has been directly experienced.'</p>	
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<p>“Idaṃ dukkhanirodhaṃ ariyasacca’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabba’nti me, bhikkhave, pubbe...pe... udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikata’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>“Idaṃ dukkhanirodhagāminī paṭipadā ariyasacca’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabba’nti me, bhikkhave, pubbe...pe... udapādi.</p> <p>‘Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvita’nti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.</p> <p>“Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake</p>	<p>"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'</p> <p>... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'</p> <p>... 'This noble truth of the way of practice leading to the cessation of stress has been developed.' [3]</p> <p>"And, monks, as long as this — my three-round, twelve-permutation knowledge &amp; 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, Maras, &amp; Brahmas, with its contemplatives &amp; brahmans, its royalty &amp; commonfolk.</p> <p>But as soon as this — my three-round, twelve-permutation knowledge &amp; 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, Maras &amp; Brahmas, with its contemplatives &amp; brahmans, its royalty &amp; commonfolk.</p> <p>Knowledge &amp; vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"</p> <p>That is what the Blessed One said. Gratified, the group of five monks delighted at his words.</p>	
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<p>sabrahmake  sassaṃaṇabrāhmaṇiyā pajāya  sadevamanussāya `anuttaraṃ  sammāsambodhiṃ abhisambuddho'ti  paccaññāsīṃ</p> <p>“Yato ca kho me, bhikkhave,  imesu catūsu ariyasaccesu evaṃ  tiparivaṭṭaṃ dvādasākāraṃ  yathābhūtaṃ ñāṇadassanaṃ  suvisuddhaṃ ahosi, athāhaṃ,  bhikkhave, sadevake loke samāraḷe  sabrahmake sassaṃaṇabrāhmaṇiyā  pajāya sadevamanussāya `anuttaraṃ  sammāsambodhiṃ abhisambuddho'ti  paccaññāsīṃ.</p> <p>Ñāṇaṅca pana me dassanaṃ  udapādi – `akuppā me vimutti  ayamantimā jāti, natthidāni  punabbhavo”ti.</p> <p>Idamavoca bhagavā. Attamaṅā  pañcavaggiyā bhikkhū bhagavato  bhāsitaṃ abhinandunti.</p> <p>Imasmiṅca pana  veyyākaraṇasmiṃ bhaññamāne  āyasmato koṇḍañña virajaṃ  vītamalaṃ dhammacakkuṃ udapādi  – “yaṃ kiñci samudayadhammaṃ,  sabbaṃ taṃ nirodhadhamma”nti.</p> <p>Pavattite ca pana bhagavatā  dhammacakke bhummā devā  saddamanussāvesuṃ – “etaṃ  bhagavatā bārāṇasiyaṃ isipatane  migadāye anuttaraṃ dhammacakkaṃ  pavattitaṃ appaṭivattiyaṃ samaṇena  vā brāhmaṇena vā devena vā mārena</p>	<p>And while this explanation was being  given, there arose to Ven.  Kondaṅṅa the dustless,  stainless Dhamma eye: Whatever is  subject to origination is all subject to  cessation.</p> <p>And when the Blessed One had set the  Wheel of Dhamma in motion, the earth  devas cried out: "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 brahman or contemplative,  deva, Mara or God or anyone in the  cosmos."</p> <p>On hearing the earth devas' cry, the  devas of the Four Kings' Heaven took  up the cry</p> <p>... the devas of the Thirty-three...  the Yama devas... the Tusita devas...  the Nimmanarati devas...  the Paranimmita-vasavatti devas... the  devas of Brahma's retinue took up the  cry: "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  brahman or contemplative, deva, Mara,  or God or anyone at all in the cosmos."</p> <p>So in that moment, that instant, the cry  shot right up to the Brahma worlds. And  this ten-thousand fold cosmos shivered &amp;  quivered &amp; quaked, while a great,  measureless radiance appeared in the  cosmos, surpassing the effulgence of the  devas.</p> <p>Then the Blessed One exclaimed: "So you  really know, Kondaṅṅa? So you really</p>	
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<p>vā brahmunā vā kenaci vā lokasmi"nti.</p> <p>Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ – "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmi"nti.</p> <p>Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaratī devā...pe... paranimmitavasavattī devā...pe... brahmakāyikā devā saddamanussāvesuṃ – "etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmi"nti.</p> <p>Itiha tena khaṇena (tena layena) tena muhuttena yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahasilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.</p> <p>Atha kho bhagavā imaṃ udānaṃ udānesi – "aññāsi vata, bho, koṇḍañño, aññāsi vata, bho, koṇḍañño"ti! Iti hidaṃ āyasmato koṇḍaññassa aññāsikoṇḍañño' tveva nāmaṃ ahoṣīti.</p>	<p>know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña — Kondañña who knows.</p>	
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