

NAMO BUDDHAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !..

Dhammachakkappavattana sutta – Setting in Motion the Wheel of Dhamma

Thus have I heard;

On one occasion the blessed One was living in the deer Park at Isipathana near Baranasi. Then the Blessed One addressed the group of five monks:

Monks, these two extremes ought not to be participated 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;

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

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?

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.

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.

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.

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.

Monks, the Noble Truth of 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.

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

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

Monks, this Suffering as a Nobel 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

Monks, this suffering as a Nobel 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.

Monks, this is the Nobel 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.

Monks, this Origin of Suffering as a Nobel 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.

Monks, this is the origin of Suffering as a Nobel 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.

Monks, this is the Nobel 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.

Monks, this Cessation of Suffering as a Nobel 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.

Monks, this Cessation of Suffering as a Nobel 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.

Monks, this is the Nobel 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.

Monks, this path leading to the Cessation of Suffering as a Nobel 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.

Monks, this path leading to the Cessation of Suffering as a Nobel 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.

Monks, so long as my knowledge and vision of these Four Nobel Truths, as they really are, were not perfected in their three phases and twelve aspects, I did not claim to have realized the matches 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.

Monks, but when my knowledge and vision of the Four Nobel Truths, as they really are, were perfected in their three phases and twelve aspects, then I claimed to have realized matches 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.

And a vision 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.

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.

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”

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, deva, Māra or Brahma, or anyone in the world, is set in motion by the Blessed One in the Deer park at Isipatana near Bārānasi.”

Upon hearing the proclamation of the earth Devā, all the Cātummaharājika devās proclaimed thus: ...  
Upon hearing the proclamation of the e Cātummaharājika devās, all the Tāvātimsa devās proclaimed thus:  
...

Upon hearing the proclamation of the Tāvātimsa devās, all the Yāma devās proclaimed thus: ...

Upon hearing the proclamation of the Yāma Devā, all the Tusita devās proclaimed thus: ...

Upon hearing the proclamation of the Tusita Devā, all the Nimmānarati devās proclaimed thus: ...

Upon hearing the proclamation of the Nimmānarati Devā, all the Paranimmita devās proclaimed thus: ...

Upon hearing the proclamation of the Paranimmita Devā, all the brahmaparisajja devās proclaimed thus:  
...

Upon hearing the proclamation of the brahmaparisajja Devā, all the brahmapurohita devās proclaimed thus: ...

Upon hearing the proclamation of the brahmapurohita Devā, all the Mahābrahma devās proclaimed thus:

...

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

Upon hearing the proclamation of the Parittābha Devā, all the Appamānābha devās proclaimed thus: ...

Upon hearing the proclamation of the Appamānābha Devā, all the Ābhassaa devās proclaimed thus: ...

Upon hearing the proclamation of the Ābhassaa Devā, all the Parittasubha devās proclaimed thus: ...

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

...

Upon hearing the proclamation of the Appamānasubha Devā, all the Subhakinnha devās proclaimed thus:

...

Upon hearing the proclamation of the Subhakinnha Devā, all the Vehapphala devās proclaimed thus: ...

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

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

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

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

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

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.

Then the Blessed One uttered this inspired utterance of joy:

“indeed Kondañña has realized. indeed Kondañña has realized.”

Thus it was the venerable Kondañña received the name Añña Kondañña “Kondañña who realized.”

Sadu !.. Sadu !!.. Sadu !!!...

(Translated from the Pali by Rev. Kiribathgoda Ganananda Thero / Mahamegha Publications)