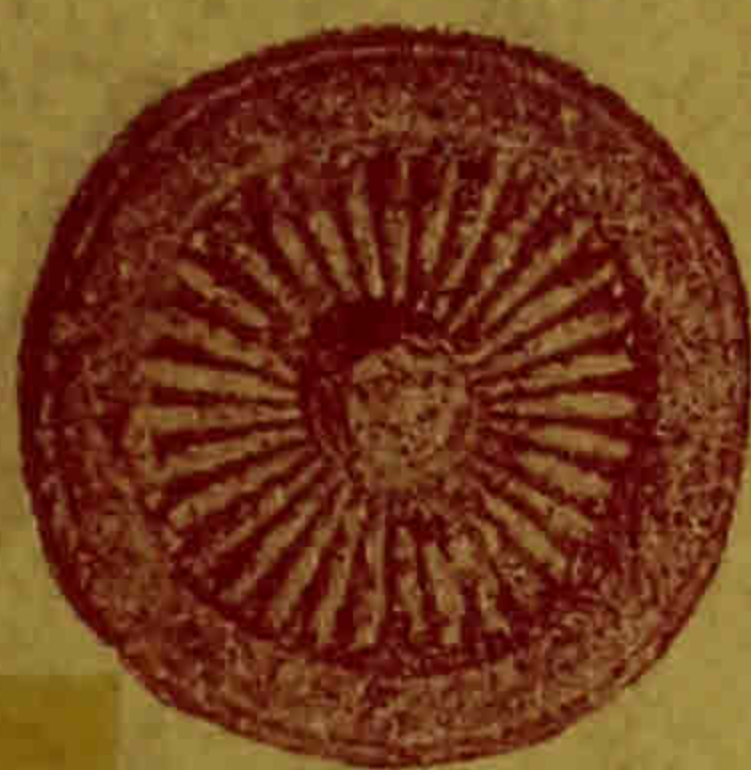


THE DHAMMA-CAKKA-PAVATTANA SUTTA

*The Buddha's First Sermon delivered at
Sarnath*



294.3

Va

MAHA BODHI SOCIETY OF INDIA
SARNATH BANARAS

THE
DHAMMA-CAKKA-PAVATTANA SUTTA

OR

THE FIRST SERMON OF BUDDHA DELIVERED
AT THE DEER-PARK (SARNATH)
ABOUT TWO THOUSAND FIVE
HUNDRED YEARS AGO
IN THE MONTH OF
JULY (ĀSADHA)

By
SISTER VAJIRĀ

MAHA BODHI SOCIETY OF INDIA
SARANATH, BANARAS, U.P.

2496
1952

Price As. 4

Published for:
Maha Bodhi Society of India,
By
Bhikkhu M. Sangharatana,
Jt. Secretary,
Maha Bodhi Society of India,
Sarnath.

7723

THIRD EDITION

Printed by:
B. K. Sen,
at The Modern India Press,
7, Wellington Square,
Calcutta.

PREFACE

As many visitors to Sarnath have asked for a copy of the Buddha's "First Sermon" and as there is no separate edition of it, I have therefore brought out this edition of the *Dhamma-Cakka-Pavattana Sutta*.

There are two records of this Sutta or Discourse, to be found in the Pāli Scriptures; one in the division known as the *Vinaya Piṭaka*, and the other in the division known as the *Sutta Piṭaka*. In the *Vinaya* we are given all the important incidents connected with the movements of the Buddha from the time of His Enlightenment until He contacted His five companions at Isipatana or Sarnath where the *Dhamma-Cakka-Pavattana Sutta* was delivered. The other record starts with the Discourse itself.

In this small edition the Pāli text is given side by side with the English rendering for the benefit of readers who are interested in Pāli. As I found the Pāli text of this Discourse, already printed in the *Sutta Piṭaka* division (to

be found in the Saṃyutta-Nikāya section), in Roman type by the Pāli Text Society of England, I have therefore utilized that particular chapter here and with its numbered paragraphs also.

Rev. U. Dhammajoti kindly assisted me by explaining the Commentary of this Discourse, from *Sāratthappakāsinī*, (the Commentary to the Saṃyutta-Nikāya) and by reading proofs. A number of other translations were also consulted. I also acknowledge with thanks the valuable assistance rendered by my Teacher Shri Dhammananda Kosambi for revising the manuscript.

I wish to express my grateful thanks to Miss Violet Sydney, an English Buddhist, for undertaking the cost of this work. As Miss Sydney expressed her appreciation and reverence for Sarnath on one or two occasions, I suggested to her the idea that there should be a separate printed edition of the Buddha's "First Sermon" with which Sarnath is so closely associated, besides there being a demand for such reading matter as already mentioned. Miss

Sydney readily agreed to the idea. May all merit be hers for giving assistance to the publication of this *Sutta*.

SISTER VAJIRA.

July, $\frac{2486}{1943}$

PREFACE TO THE SECOND EDITION

In the First Edition, the reference to the *Anattalakkhaṇa Sutta* was given as “the Discourse upon the impermanence of soul”, but now I have the opportunity to give the correct translation which is “the Discourse upon the No-Soul Doctrine, or “not having the marks of a Self or Soul”.

I wish to thank the Maha Bodhi Society for undertaking to publish the Second Edition.

SISTER VAJIRA.

Sarnath,
October, 1944.

PREFACE TO THE THIRD EDITION

I have much pleasure in bringing out the Third Edition of Sister Vajira's translation of this famous Discourse. No change has been made in the Text or the Translation. The readers will, I hope, appreciate the improved get-up of this edition.

Calcutta,
9. 5. '52.

General Secretary,
DEVAPRIYA VALISINHA,
Maha Bodhi Society of India.

INTRODUCTION

TO

The Buddha's First Sermon Delivered at Sarnath

The following is a short account of the first events after Gotama attained Buddhahood. The record in the *Vinaya*, in the section known as the *Mahāvagga*, gives various details of these events. The opening sentences of the first chapter are as follows;—

“At that time the blessed Buddha dwelt at Uruvelā, on the Bank of the river, Neranjarā, at the foot of the Bodhi tree, just after he had become Sambuddha. And the blessed Buddha sat cross-legged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation.”

Uruvelā was the locality which included modern Buddhagaya, where, during the full

moon of the month of May, the Bodhisatta realised Buddhahood. From the records, it seems the Buddha remained in this particular locality about forty-nine days. He moved from the shelter of one tree to another, "enjoying the bliss of emancipation" for the period of seven days under each tree. During this period it is recorded that a Brahmin accosted him with a question as to what makes a Brahmin and what are the characteristics that make a man Brahmin. Buddha replied that a Brahmin is a man who has removed from himself all sinfulness, haughtiness, impurity, who is self-restrained, who has fulfilled the duties of holiness, etc.

Later, two merchants from Orissa, Tapassu and Bhallika, travelling on the road with their wagons, observed the Buddha seated under a tree. This is the occasion when food was offered by them in the form of rice-cakes and lumps of honey, in a stone-bowl, to the Buddha. These two merchants were the first in the world to become the Blessed One's lay-disciples. They then continued their journey. The next important development is the decision which the

Buddha had to make as to whether he should proclaim the Doctrine or not:—

“ ‘I have penetrated this Doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted which is unattainable by reasoning, abstruse, intelligible only to the wise. But this people, on the other hand, is given to desire, intent upon desire, delighting in desire. To this people, therefore, who is given to desire, intent upon desire, delighting in desire, the law of causality and the chain of causation will be a matter difficult to understand; most difficult for them to understand will be also the extinction of all Sāṅkhāras, the getting rid of all the substrata of existence, the destruction of desire, the absence of passion, quietude of heart, Nirvāna! Now if I proclaim the Doctrine, and other men are not able to understand my preaching, there would result but weariness and annoyance to me’ . . .

‘With great pains have I acquired it. Enough! why should I now proclaim it? This Doctrine will not be easy to be understood by beings that are lost in lust and hatred. Given to lust, surrounded with thick darkness, they will not see what goes against the current (of their thoughts), abstruse, profound, difficult to perceive, and subtle.’”

“When the Blessed One pondered over this matter, His mind became inclined to remain in quiet, and not to preach the Doctrine.”

“Then, Brahma Sahampati appeared before him and begged of him to open to the world the doors of Immortality. At Brahma Sahampati’s repeated request, Buddha then looked with full of compassion towards sentient beings, over the world, with his (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with his eye of a Buddha, saw beings whose mental eyes were covered by scarcely any dust, and covered by much dust,

and beings sharp of senses and blunt of senses, of good disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of sin."

The Buddha then consented to Brahma Sahampati's request and replied in the following words;

"Wide opened is the door to the Immortal to all who have ears to hear, let them send forth faith to meet it. The Dhamma sweet and thoroughly understood by me I spoke not, Brahma, thinking that it will be a weary task for me."

Now that the Buddha decided to preach the Doctrine, His first thought was, "To whom shall I preach the Doctrine first? Who will understand this Doctrine easily?"

He thought of his two teachers whom he had contacted when he had first left his home. But he realised that both of them had died recently. He then considered the five companions who had been his attendants during his

practice of self-torture, and who had deserted him when he gave up such practices realising their worthlessness. By his inner vision he saw as to the whereabouts of his previous companions; seeing that they were dwelling in a wood near Benares, the Buddha then started his journey on foot. On his way he met an ascetic called Upaka who stopped him and said to the Buddha. "Your countenance, friend, is serene; your complexion is pure, and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?"

The Buddha's reply is emphatic which is quoted here!

"I have overcome all foes; I am all wise; I am detached from all things; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am

the Holy One in this world, I am the highest teacher, I alone am the absolute Sambuddha! I have gained coolness (by the extinction of all passion) and have attained Nibbāna. To found the kingdom of Truth I go to the city of the Kāsis (Benares); I will beat the drum of Immortality in this blind world."

Upaka, the ascetic, replied; "You profess then, friend, to be the holy absolute Jina?"¹ Buddha replied; "Like me are all Jinas who have reached extinction of the Āsavas;² I have overcome all states of sinfulness! therefore, Upaka, am I the Jina."

When he had spoken thus, Upaka replied; "It may be so friend." He shook his head, took another road and went away.

The Buddha eventually reached Benares and then arrived at the deer-park at Isipatana,

¹ Jina:—A Pāli term meaning, 'one who has conquered himself.'

² Asavas:—There are four āsavas; Sense desire, lust of life, false views and ignorance.

where he came upon his former companions who are known as Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji. At first the group decided not to receive their former companion Gotama, as they considered he had relapsed into "a luxurious life."

Here it is interesting to read the account as written in the travels of the Chinese pilgrim, Fa-Hsien, who came to visit India in the years 399-414 A.D. The travels are a record of the sacred Buddhist places which he visited, and the history or tradition connected with each place.

With reference to the Buddha's departure from Gaya, Fa-Hsien writes as follows:—

"Again following the Ganges for twelve yojanas to the west, he arrived at the city of Benares in the land of Kāsi. About ten *li* to the north of the city, he came to the shrine in the Deer-forest of the Immortal. In this deer-forest there was once a saintly hermit, with whom the wild deer would often come and pass the night. When the

World-Honoured One was about to become a Buddha, the devas in space sang these words,—‘The son of king Suddhodana left his home to learn the Truth; seven days hence he will become a Buddha.’ The saintly hermit hearing these words, at once entered into Nirvāna. Therefore the place was named the Deer-forest of the Immortal; later on, after Buddha had attained to Buddhahood, a shrine was built here. When Buddha wished to save his uncle Kaundinya¹ and the others, five in all, the latter said among themselves: ‘The Gotama cleric practised self-mortification for six years, living on a single hemp-seed and one grain of rice daily, and even so without attaining to the Truth. Besides, going back to the world as he has done and giving way to the instincts of his body and his mouth,—where does Truth come in?’

¹ According to Pāli version Kondañña was a Brahmin so was not related to Buddha.

When he comes to-day, let us carefully avoid speaking to him.' Pagodas have been raised at all the following places: where the five men, upon Buddhas's arrival, got up and saluted him: where sixty paces to the north Buddha sat facing the east and began to preach the Faith and gave salvation to Kaundinya and others, five in all; where, twenty paces still further north, Buddha communicated the prophecy about Maitreya, the coming Buddha and where, fifty paces to the south, the dragon, Elapatra, asked Buddha, 'when shall I be freed from this dragon body (and be born a man)?' There are now two monasteries in the deer-forest, both with resident priests."

(The Travels of Fa-Hsien, 339-414 A.D. or Record of the Buddhist Kingdoms Re-translated by H. A. Giles, M.A.).

Sometime later about 650 A.D. the Deer-forest was again visited by another Chinese pilgrim, known as Hsuan-tsan. According to his account the Deer-forest sheltered a vast monastery, the galleries of which the Chinese pilgrim praised as being propitious for meditation, and "in which there lived fifteen hundred Hinayanist monks." (In the Footsteps of the Buddha.—*Rene Grousset*).

Turning to our subject, at first the Buddha had some difficulty with his five companions in convincing them that he had won the Truth. He had repeatedly to convince them in the following manner:—

"The Tathāgata,¹ Bhikkhus, does not live in luxury, he has not fallen off from exertion, he has not turned to luxury. The Tathāgata, O Bhikkhus, is the holy absolute Sambuddha. Give ear, O Bhikkhus, the Immortal has been obtained (by me); I will teach

¹ *Tathāgata*:—A term which the Buddha would often use when referring to himself. The general meaning of this term is "he who has won through to the truth."

you, to you I will preach the Doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the Truth having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which sons of good families fully give up the world and go forth into the homeless state.”

Finally the five were convinced that Gotama had something of importance to tell them, especially as they had to admit that he never spoke to them in that way before. So the five companions settled down to listen.

Out of the five companions, known in Pāli as the *Pañcavaggiya*, Kondañña was the first to realise the Dhamma. The others had to receive further explanations and instruction. The next two, to realise the Dhamma, were Vappa and Bhaddiya. While these three were visiting neighbouring villages to collect alms (cooked food) which they brought back to their little settlement in the Deer-forest- the Buddha still

continued to instruct the remaining two, Mahānāma and Assaji. Eventually these two also realised the Dhamma. Later on, the Buddha gave out further instruction. That discourse is known in Pāli as the *Anattalakkhaṇa Sutta*, or the Discourse upon the no-soul doctrine. When the *Pañcavaggiya* monks heard this discourse they all attained to Arhatship.¹

¹ *Arahatship*:—The term Arahā is derived from the Vedic *arhat* meaning deserving, worthy, adopted by the Buddhists for one who has attained Nibbāna.



LORD BUDDHA.

THE
DHAMMA-CAKKA-PAVATTANA SUTTA

The Foundation of the Kingdom of Righteousness

or

The Turning of the Wheel of the Law

*Namo Tassa Bhagavato Arahato
Sammā-sambuddhassa*

DHAMMA-CAKKAPAVATTANA SUTTA

1. Evain me sutam: Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye.
2. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi. Dve'me bhikkhave antā pabbajitena na sevitabbā. Katame dve?
3. Yo cāyam kāmesu kāmasukhallikānuyogo, hīno, gammo, pothujjaniko, anariyo, anatthasamhito; yo cāyam attakilamathānuyogo dukkho, anariyo, anatthasamhito. Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī, upa-

*Honour to Him, the Blessed One, Arahāt,
the Fully Enlightened One.*

THE FOUNDATION OF THE KINGDOM OF RIGHTEOUSNESS

1. Thus have I heard: Once the Blessed One was sojourning near Benares, at Isipatana, in the Deer-park.

2. Then the Blessed One addressed the company of five bhikkhus.

‘Bhikkhus, these two extremes should not be followed by one who has gone out from home to the homeless life. What two?

3. The giving up to the pleasures of sense, which is low, vulgar, worldly, unworthy and harmful; and the giving up to self-mortification which is painful, unworthy and harmful. O Bhikkhus, by avoiding these two extremes the Tathāgata has found out that middle path which giveth

samāya abhiññāya, sambodhāya, Nibbānāya saṁvattati.

4. Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatenā abhisambuddhā, cakkhu-karaṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattatī? Ayaṁ eva ariyo atṭhaṅgiko maggo: seyyathidaṁ, —sammādiṭṭhi, sammāsaṅkappo, sammā-vācā, sammākammanto, sammāājivo, sammāvāyāmo, sammāsati, sammāsamādhi. Ayaṁ kho sā bhikkhave, majjhimā paṭipadā Tathāgatenā abhisambuddhā cakkhu-karaṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati.

5. Idam kho pana bhikkhave dukkhaṁ ariya-saccaṁ: Jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkhā, maraṇaṁ pi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vip-payogo dukkho, yampiccham no labhati

vision, which giveth knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna.

4. And what, O Bhikkhus, is that middle path which is found out by the Tathāgata, which giveth vision, which giveth knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna? It is this very noble Eightfold Path, namely: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, O bhikkhus, is that middle path, which is found out by the Tathāgata, which giveth vision, which giveth knowledge, which tends to peace, higher wisdom, enlightenment and Nibbāna.

5. Now this, O bhikkhus, is *the Ariya (noble) truth of Suffering*: Birth is suffering; decay is suffering; disease is suffering; death is suffering; to be conjoined with things which we dislike is suffering; to be sepa-

tam pi dukkham; saṅkhittena pañcupā-
dānakkhandhā dukkhā.

6. Idam kho pana bhikkhave dukkhasamu-
dayam ariyasaccam: Yāyam taṇhā ponobha-
vikā, nandīrāgasahagatā, tatrataṭṭrābhinan-
dinī, seyyathīdam: kāmataṇhā, bhavataṇhā,
vibhavataṇhā.
7. Idam kho pana bhikkhave dukkhaniro-
dham ariyasaccam: Yo tassā yeva taṇhāya
asesavirāganīrodho cāgo paṭinissaggo mutti
anālayo.

rated from things which we like is suffering; not to get what one wants,—that also is suffering. In short, these five aggregates¹ which are the objects of grasping are suffering.

6. Now this, O bhikkhus, is *the Ariya truth of the Origin of Suffering*. It is this craving that leads back to birth, along with the lure and the lust that finds pleasure now here, now there, namely, the craving for sensual pleasure, the craving to be born again, the craving for annihilation.

7. Now this, O bhikkhus, is *the Ariya truth of the Cessation of Suffering*: Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the detachment from, this craving.

¹ They are Rūpa (matter), Vedanā, (feeling), Saññā (perception), Saṅkhāra (tendencies), Viññāṇa (consciousness). These five aggregates of an Arahant are called simply 'Khandhas' and of other people they are known as 'Upādānakkhandhas' as they are based on grasping (Upādāna).

8. Idam kho pana bhikkhave dukkhanirodha-gāminī paṭipadā ariyasaccam. Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathīdam sam-mādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammā-vāyāmo, sammāsati, sammāsamādhi.

9. Idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tam kho panidam dukkham ariyasaccam pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tam kho panidam dukkham ariyasaccam pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

8. Now this, O bhikkhus, is the *Ariya truth of the Path leading to the Cessation of Suffering*: Verily it is this Ariya Eight-fold Path, namely: Right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

9. 'This is *the Ariya truth of Suffering*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light. This '*Ariya truth of suffering is to be understood*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light. 'This Ariya truth of suffering *has been understood*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light.

10. Idam dukkhasamudayaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccam pahīnan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

11. Idam dukkhanirodhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccam sacchikātabban ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccam

10. 'This is *the Ariya truth of the origin of Suffering*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light. 'This Ariya truth of the origin of suffering *should be eliminated*', thus, O bhikkhus, concerning things unheard before there arose in me vision, knowledge, understanding; there arose in me the vision, knowledge, understanding; there arose in me wisdom; there arose in me the vision, knowledge, understanding; there arose in me wisdom; there arose in me light.

11. 'This is *the Arya truth of the cessation of Suffering*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light. 'This Ariya truth of the cessation of suffering *should be realized*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom;

sacchikatan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

12. Idam dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

there arose in me light. 'This Ariya truth of the cessation of suffering *has been realized*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light.

12. 'This is *the Ariya truth of the path leading to the cessation of Suffering*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light. 'This Ariya Truth of the path leading to the cessation of suffering *should be cultivated*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light. 'This Ariya Truth of the path leading to the cessation of suffering *has been cultivated*', thus, O bhikkhus, concerning things unheard before, there arose in me vision, knowledge, understanding; there arose in me wisdom; there arose in me light.

13. Yāva kīvañca me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasā-kāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇi pajāya sadevamanussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho ti paccaññāsiṃ.

14. Yato ca kho me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇi pajāya sadevamanussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho ti paccaññāsiṃ ñāṇaṃ pana me dassanaṃ udapādi akuppā me cetovimutti ayaṃ antima jāti natthidāni punabbhavo ti.

13. Now, O bhikkhus, as long as my knowledge and insight of these *Four Noble Truths*, under their three aspects and twelve modes, in their essential nature, was not perfectly clear to me, so long, O bhikkhus, I did not profess among the Devas, Māras, Brahamas, among the hosts of recluses and brahmins, including gods and mankind, that I had gained the incomparable supreme Enlightenment.

14. When, O bhikkhus, my knowledge and insight of these *Four Noble Truths*, under their three aspects and twelve modes, in their essential nature was quite clear to me, then only, O bhikkhus, did I profess in this world among the Devas, including Māras, Brahmas, among the hosts of recluses and brahmins including gods and mankind, that I had gained the incomparable supreme Enlightenment; and there arose in me knowledge and insight; 'Sure is my heart's release. This is my last birth. There is no more becoming for me.'

15. Idam avoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandum. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajam vītamalam dhammacakkhum udapādi, yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti.

16. Pavattite ca pana Bhagavatā dhammacakke Bhumma devā saddaṃ anussāvesum: Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā, Mārena vā, Brahmaṇā vā, kenaci vā lokasmin ti.

17. Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā saddaṃ anussāvesum: Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samanena vā,

15. Thus spake the Blessed One; and the company of five bhikkhus were glad and rejoiced at the words of the Blessed One. When this discourse was being expounded, there arose in the venerable Koṇḍañña the pure and stainless Eye of Truth: 'Whatsoever is of an originating nature is subjected to cessation.'
16. When the foundation of the Kingdom of Righteousness had been thus established by the Blessed One, the Devas of the earth raised the cry: "Near Benares at Isipatna, in the Deer-park, has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a Samana, a Brahmin, a Deva, a Mara, a Brahma or by anyone whatsoever in the world."
17. Hearing the cry of the earth-inhabiting devas, the Cātummahārājika Devas raised the cry: "Near Benares at Isipatana, in the Deer-park, has been established by the Blessed One, the unsurpassed Kingdom of

brāhmaṇena vā, Mārena vā, Brahmaṇā
vā, kenaci vā lokasmin ti.

18. Cātummahārājikānaṃ devānaṃ saddaṃ
sutvā Tāvatiṃsā devā, Yāmā devā, Tusitā
devā, Nimmānaratī devā, Paranimmitava-
savattino devā, Brahmakāyikā devā saddaṃ
anussāvesuṃ: Etaṃ Bhagavatā Bārānasi-
yaṃ Isipatane Migadāye anuttaraṃ dham-
macakkaṃ pavattitaṃ appaṭivattiyaṃ sama-
nena vā brāhmaṇena vā devena vā Mārena
vā Brahmaṇā vā kenaci vā lokasmin ti.

19. Iti ha tena khaṇena tena layena tena muhu-
ttena yāva Brahmaloḷkā saddo abbhuggac-
chi, ayaṇ ca dasasahassī lokadhātu saṃkam-
pi sampakampi sampavedhi, appamaṇo ca
ulāro obhāso loko pāturahosi atikkamma
devānaṃ devānubhāvan ti.

Righteousness which has not been established before either by a Samana, a Brahmin, a Deva, a Māra, a Brahma or by anyone whatsoever in the world.

18. Hearing the cry of the Cātummahārājikas, the Devas of Tāvātimsa, Yāma, Tusita, Nimmānarati, Paranimmitavasavatti, and the Devas of Brahma heaven, also raised the cry: “Near Benares at Isipatana, in the Deer-park, has been established by the Blessed One, the unsurpassed Kingdom of Righteousness which has not been established before either by a samana, a Brahmin, a Deva, a Māra, Brahma or by anyone whatsoever in the world.

19. Thus at that very hour, at that very moment in an instant of time the cry reached even to the Brahma realm. And this whole system of ten thousand world-systems, quaked and quaked again, it was shaken to and fro, and an immeasurable, mighty radiance shone forth, surpassing even the effulgence of the Devas.

20. Atha kho Bhagavā udānam udānesi,
 'Aññāsi vata bho Koṇḍañño aññāsi vata
 bho Koṇḍañño ti.' Iti hiḍaṃ āyasmato
 Koṇḍaññassa Aññāta- Koṇḍañño tveva
 namam ahoṣī ti.

20. Thereupon the Exalted One uttered this solemn saying: "Koṇḍañña indeed has understood, Koṇḍañña indeed has understood." Thus it was that the venerable Koṇḍañña won his name of Aññāta Koṇḍañña, "the one who hath understood."

