

Dhammacakka-pavattana Sutta

Setting in motion the wheel of the Dhamma (SN 56.11)

[Evaṃ me sutam]

[Thus have I heard.]

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane
migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Once when the Blessed One was staying in the deer sanctuary at Isipatana,
near Benares, he spoke to the group of five bhikkhus:

Dve’me, bhikkhave, antā pabbajitena na sevitabbā:

‘These two extremes, bhikkhus, should not be followed by one who has
gone forth:

yo cāyaṃ kāmesu kāma-sukh’alīkānuyogo; hīno, gammo,
pothujjaniko, anariyo, anattha-saṇhito;

sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable;

yo cāyaṃ atta-kilamathānuyogo; dukkho, anariyo, anattha-
saṇhito.

and self-torture, which is painful, ignoble, and unprofitable.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
tathāgatenā abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī,
upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

‘Bhikkhus, by avoiding these two extremes, the Tathāgata has realized the
Middle Way, which gives vision and understanding, which leads to calm,
penetration, enlightenment, to Nibbāna.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya,
abhiññāya, sambodhāya, nibbānāya saṁvattati.

‘And what, bhikkhus, is the Middle Way realized by the Tathāgata, which
gives vision and understanding, which leads to calm, penetration,
enlightenment, to Nibbāna?

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: Sammā-diṭṭhi,
sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo,
sammā-vāyāmo, sammā-sati, sammā-samādhī.

‘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.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya,
abhiññāya, sambodhāya, nibbānāya saṁvattati.

‘Truly, bhikkhus, this Middle Way understood by the Tathāgata produces
vision, produces knowledge, and leads to calm, penetration, enlightenment,
to Nibbāna.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ:

‘This, bhikkhus, is the Noble Truth of dukkha:

Jātipi dukkhā, jarāpi dukkhā, maranampi dukkhaṃ, soka-
parideva-dukkha-domanass’upāyāsāpi dukkhā, appiyehi
sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṃ na
labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandā
dukkhā.

‘Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain,
sorrow and despair are dukkha, association with the disliked is dukkha,

separation from the liked is dukkha, not to get what one wants is dukkha.
In brief, clinging to the five khandhas is dukkha.

Idaṃ kho pana, bhikkhave, dukkha-samudayo ariya-saccaṃ:

‘This, bhikkhus, is the Noble Truth of the cause of dukkha:

Yā’yaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-
tatrābhinandinī seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-
taṇhā.

‘The craving which causes rebirth and is bound up with pleasure and lust,
ever seeking fresh delight, now here, now there; namely, craving for sense
pleasure, craving for existence, and craving for annihilation.

Idaṃ kho pana, bhikkhave, dukkha-nirodho ariya-saccaṃ:

‘This, bhikkhus, is the Noble Truth of the cessation of dukkha:

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

‘The complete cessation, giving up, abandonment of that craving, complete
release from that craving, and complete detachment from it.

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā
ariya-saccaṃ:

‘This, bhikkhus, is the Noble Truth of the way leading to the cessation of
dukkha:

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: sammā-diṭṭhi,
sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo,
sammā-vāyāmo, sammā-sati, sammā-samādhi.

‘Only this Noble Eightfold Path; namely, Right View, Right Intention, Right
Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and
Right Concentration.