

Exploring the ancient path in the Buddha's own words -- Lesson 3.2.3

Dhammacakkappavattanasuttaṃ-2

“Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ— jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccham na labhati tampi dukkhaṃ— saṃkhittena pañcupādānakkhandhā dukkhā. Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ— yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ—kāmatanḥhā, bhavatanḥhā, vibhavatanḥhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ— yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ— ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi ...pe... sammāsamādhī.

Idaṃ dukkhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.¹ ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me, bhikkhave, pubbe ...pe... udapādi. ‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkhasamudayaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me, bhikkhave, pubbe ...pe... udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ

¹ *Cakkhuṃ udapādīti— kenatṭhena? Ñāṇaṃ udapādīti— kenatṭhena? Paññā udapādīti— kenatṭhena? Vijjā udapādīti— kenatṭhena? Āloko udapādīti— kenatṭhena? Cakkhuṃ udapādīti— dassanatṭhena. Ñāṇaṃ udapādīti— ñātaṭṭhena. Paññā udapādīti— pajānanaṭṭhena. Vijjā udapādīti— paṭivedhaṭṭhena. Āloko udapādīti— obhāsaṭṭhena.*—Eyesight arose—for what purpose? Knowledge arose—for what purpose? Insight arose—for what purpose? Wisdom arose—for what purpose? Light arose—for what purpose? Eyesight arose—for the purpose of insight. Knowledge arose—for the purpose of realisation. Insight arose—for the purpose of understanding. Wisdom arose—for the purpose of comprehension. Light arose—for the purpose of illumination. *Paṭisambhidākathā, Dhammacakkapavattanavāro, Yuganaddhavaggo, Khuddakanikāye, Paṭisambhidāmaggapāli.*

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

Idaṃ dukkhanirodhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave, pubbe ...pe... udapādi. 'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ...pe... udapādi. 'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ, bhikkhave sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsiṃ .

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsiṃ. Ñāṇaṇca pana me dassanaṃ udapādi- 'akuppā me vimutti , ayamantimā jāti, natthidāni punabbhavo²'ti. Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandunti.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaṣsa virajaṃ vītamaḷam dhammacakkhum udapādi- 'yaṃ kiñci samudayadhammaṃ, sabbam taṃ

² These inspiring words are not only used by the Buddha, realizing his final liberation but also by many of his disciples, especially in their verses maintained in the *Theragāthā* and *Therīgāthā*, where the Elders relate their own realization of the truth.

nirodhadhamman”ti.

Samyuttanikāyo, Mahāvaggapāḷi, Mahāvaggo, Dhammacakkappavattanavaggo

akuppā	adj.	unshakable, safe, steadfast
bhāvetabban	bhavati (3.rd fpp.)	should get fulfilled
bhāvitan	bhavati (pp.)	is fulfilled
dvādasākāraṃ	dvā+dasā+kāraṃ	two + ten + making
paccaññasiṃ	paṭi + jānāti (aor.)	I acknowledged, agreed
pahātabbaṃ	pajahati (3.rd fpp.)	should get eliminated
pahīnaṃ	pajahati (pp.)	is eliminated
pariññātaṃ	pari+jānāti (pp.)	is completely comprehended
pariññeyyaṃ	pari+jānāti (opt.)	should be completely
comprehended		
sacchikātabbaṃ	sacchi + karoti (3.rd fpp.)	should be realized
sacchikataṃ	sacchi + karoti (pp.)	is realized
tiparivaṭṭaṃ	ti+pari+vaṭṭaṃ	three + all + round
yāvakiṅka	yāva +kīvant + ca	as long as(lit.: how far and how many)
veyyākaraṇasmim	loc.	during this exposition

