

**BSQ Guides to Sutta Study No. 61**

**From In the Buddha's Words by Bhikkhu Bodhi**

**Ch. II, 5: The First Discourse**

*Dhammachakkhapavattana Sutta* [SN 56: 11]

1. Introduction to the Selected Text
2. Main Translation of the Selected Text
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4. Pali Text of the Sutta

*by Bhikkhu Bodhi*

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**1. Introduction (to the Selection, Ch II, 5).**

**By Bhikkhu Bodhi**

Brahma's appeal eventually prevails and the Buddha agrees to teach. He chooses as the first recipients of his teaching the five ascetics who had attended on him during his years of ascetic practices. The narrative culminates in a brief statement that the Buddha instructed them in such a way that they all attained the deathless Nibbana for themselves. However, it gives no indication of the specific teaching that the Buddha imparted to them when he first met them after his enlightenment. That teaching is the First Discourse itself, known as "The Setting in Motion of the Wheel of the Dhamma."

This sutta is included here as **Text II,5**. When the sutta opens, the Buddha announces to the five ascetics that he has discovered "the middle way," which he identifies with the Noble Eightfold Path. In the light of the preceding biographical account, we can understand why the Buddha should begin his discourse in this way. The five ascetics had initially refused to acknowledge the Buddha's claim to enlightenment and spurned him as one who had betrayed the higher calling to revert to a life of luxury. Thus he first had to assure them that, far from reverting to a life of self-indulgence, he had discovered a new approach to the timeless quest for enlightenment. This new approach, he told them, remains faithful to the renunciation of sensual pleasures yet eschews tormenting the body as pointless and unproductive. He then explained to them the true path to liberation, the Noble Eightfold Path, which avoids the two extremes and thereby gives rise to the light of wisdom and culminates in the destruction of all bondage, Nibbana.

Once he has cleared up their misunderstanding, the Buddha then proclaims the truths he had realized on the night of his enlightenment. These are the Four Noble Truths. Not only does he enunciate each truth and briefly define its meaning, but he describes each truth from three perspectives. These constitute the three "turnings of the wheel of the Dhamma" referred to later in the discourse. With respect to each truth, the first turning is the wisdom that illuminates the particular nature of that noble truth. The second turning is the understanding that each noble truth imposes a particular task to be accomplished. Thus the first noble truth, the truth of suffering, *is to be* fully understood; the second Truth, the truth of suffering's origin or craving, *is to be* abandoned; the third truth, the truth of the cessation of suffering, *is to be* realized; and the fourth truth, the truth of the path, *is to be* developed. The third turning is the understanding that the four functions regarding the Four Noble Truths have been completed: the truth of suffering *has been* fully understood; craving *has been* abandoned; the cessation of suffering *has been* realized; and the path *has been* fully developed. It was only when he understood the Four Noble Truths in these three turnings and twelve modes, he says, that he could claim that he had attained unsurpassed perfect enlightenment.

The Dhammacakkappavattana Sutta illustrates once again the blending of the two stylistic modes I referred to earlier. The discourse proceeds almost entirely in the realistic-naturalistic mode until we approach the end. When the Buddha completes his sermon, the cosmic significance of the event is illuminated by a passage showing how the deities in each successive celestial realm applaud the discourse and shout the good news up to the deities in the next higher realm. At the same time, the entire world system quakes and shakes, and a great light surpassing the radiance of the gods appears in the world. Then, at the very end, we return from this glorious scene back to the prosaic human realm, to behold the Buddha briefly congratulating the ascetic Koṇḍañña for gaining "the dust-free, stainless vision of the Dhamma." In one split-second, the Lamp of the Doctrine has passed from master to disciple, to begin its journey throughout India and across the world.

## 2. Main Translation of Selected Text

### Samyutta Nikāya 56:11 Dhammacakkapavattana Sutta

#### The First Discourse

Thus have I heard. On one occasion the Blessed One was dwelling at Bārānāsī in the Deer Park at Isipatana. There the Blessed One addressed the monks of the group of five thus:

“Monks, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of the worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering toward either of these extremes, the Tathāata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, and leads to direct knowledge, to enlightenment, to Nibbāna.

“And what, monks, is that middle way awakened to by the Tathāgata? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is that middle way awakened to by the Tathagata, which gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, monks, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, monks, is the noble truth of the origin of suffering: it is this craving that leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, monks, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonattachment.

“Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view ... right concentration.

“‘This is the noble truth of suffering’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.<sup>1</sup>

“‘This noble truth of suffering is to be fully understood’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.<sup>2</sup>

“‘This noble truth of suffering has been fully understood’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.<sup>3</sup>

“‘This is the noble truth of the origin of suffering’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“‘This noble truth of the origin of suffering is to be abandoned’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“‘This noble truth of the origin of suffering has been abandoned’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“‘This is the noble truth of the cessation of suffering’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“‘This noble truth of the cessation of suffering is to be realized’: thus, monks, in regard to things unheard

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1. The first section under the exposition of each noble truth simply reveals the knowledge of the truth itself (*saccañāna*).
  2. The second section under the exposition of each noble truth reveals the knowledge of the task to be accomplished with regard to that truth (*kiccañāna*). The first noble truth is to be fully understood (*pariññeyya*), the second to be abandoned (*pahātabba*), the third to be realized (*saccikātabba*), and the fourth to be developed (*bhāvetabba*).
  3. The third section under the exposition of each noble truth reveals the knowledge of the completion of the task appropriate to that truth (*katañāna*). The first noble truth has to be fully understood (*pariññāta*), the second has been abandoned (*pahina*), the third has been realized (*saccikata*), and the fourth has been developed (*bhāvetā*).

before, there arose in me vision, knowledge, wisdom, penetration, and light.

“ ‘This noble truth of the cessation of suffering has been realized’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“ ‘This is the noble truth of the way leading to the cessation of suffering’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“ ‘This noble truth of the way leading to the cessation of suffering is to be developed’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“ ‘This noble truth of the way leading to the cessation of suffering has been developed’: thus, monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, penetration, and light.

“So long, monks, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way,<sup>4</sup> I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this population with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this population with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

This is what the Blessed One said. Elated, the monks of the group of five delighted in the Blessed One’s statement. And while this discourse was being spoken, there arose in the Venerable Kondañña the dustfree, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”<sup>5</sup>

And when the wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: “At Bārāṇāsī, in the Deer Park at Isipatana, this unsurpassed wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world.” Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: “At Bārāṇāsī... this unsurpassed wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world.” Having heard the cry of the devas of the realm of the Four Great Kings, the Tavatimsa devas ... the Yama devas ... the Tusita devas ... the devas who delight in creating ... the devas who wield power over others’ creations ... the devas of Brahma’s company<sup>6</sup> raised a cry: “At Bārāṇāsī, in the Deer Park at Isipatana, this unsurpassed wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world.”

Thus at that moment, at that instant, at that second, the cry spread as far as the brahma world, and this ten-thousand-fold world system shook, quaked, and trembled, and an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world.

Then the Blessed One uttered this inspired utterance: “Kondañña has indeed understood! Kondañña has indeed understood!” In this way the Venerable Kondañña acquired the name “Añña Kondañña Kondañña Who Has Understood.”

4. The three phases (*tiparivatta*) are: (i) the knowledge of each truth; (ii) the knowledge of the task to be achieved regarding that truth; and (iii) the knowledge that this task has been completed. The twelve modes (*dvādasākāra*) are obtained by applying the three phases to each truth.

5. The stock formulation implies that on this occasion Koṇḍañña attained the first stage of enlightenment, stream-entry.

6. These are the devas of the six sense-sphere heavenly worlds and the brahma world.

### 3. PTS Translation of the Selection

#### The Book of Kindered Sayings (Saṃyutta Nikāya)

#### Part V, Book XII, Ch. II – The Foundation of the Kingdom of the Norm<sup>7</sup>

Translated by F. L. Woodward

Thus have I heard: Once the Exalted One was dwelling near Benares, at Isipatana, in the Deer-Park. Then the Exalted One thus spake unto the company of five monks:<sup>8</sup>

‘Monks, these two extremes should not be followed by one who has gone forth as a wanderer. What two? Devotion to the pleasures of sense,<sup>9</sup> a low practice of [357] villagers,<sup>10</sup> a practice unworthy, unprofitable, the way of the world (on the one hand), and (on the other) devotion to self-mortification, which is painful, unworthy and unprofitable.

By avoiding these two extremes the Tathāgata has gained knowledge of that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge,<sup>11</sup> enlightenment, Nibbāna.

And what, monks, is that middle path which giveth vision . . . Nibbāna?

Verily it is this Ariyan eightfold way, to wit: Right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. This, monks, is that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge, enlightenment, Nibbāna.

Now this, monks, is the Ariyan truth about Ill:

Birth is Ill, decay is Ill, sickness is Ill, death is Ill: likewise sorrow and grief, woe, lamentation and despair.<sup>12</sup> To be conjoined with things which we dislike: to be separated from things which we like, – that also is Ill. Not to get what one wants, that also is Ill. In a word, this body, this fivefold mass which is based on grasping, – that is Ill.

Now this, monks, is the Ariyan truth about the arising of Ill:

It is that craving that leads back to birth, along with the lure and the lust that lingers longingly now here, now there namely, the craving for sensual pleasure, the craving to be born again, the craving for existence to end. Such, monks, is the Ariyan truth about the arising of Ill.

And this, monks, is the Ariyan truth about the ceasing of Ill:

Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the absence of longing for this craving.[358]

Now this, monks, is the Ariyan truth about the practice that leads to the ceasing of Ill

Verily it is this Ariyan eightfold way, to wit: Right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration.

Monks, at the thought of this Ariyan truth of Ill, concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

Monks, at the thought: This Ariyan truth about Ill is to be understood, – concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

Monks, at the thought: This Ariyan truth about Ill has been understood (by me), – concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

Again, monks, at the thought of this Ariyan truth about the arising of Ill, concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

7. Sometimes translated as ‘The setting rolling of the wheel of the Norm.’ Cf. Vin. i, 10. [In his *Introd. to Buddhist Suttas*, Prof. R. D. erroneously ascribes this Sutta to *Anguttara N.*] Preached originally on the full-moon day of Āsāḷha (July-August), a festival still kept up in Ceylon.

8. The five co-wanderers were Kondaṇṇa, Vappa, Bhaddiya, Mahānāma, and Assaji.

9. Text has several misprints: *kāmesu kāmesu khallika-*, which should be *kāmesu kāma-sukh...* . . . *puthujjanīko* ... and further on, *anupagamma*.

10. *Gammo* = *gāma-vasīnaṃ santako*. *Comy.*

11. *Comy.* ‘of the four truths.’

12. These last omitted by the Vinaya version.

At the thought: This arising of Ill<sup>13</sup> is to be put away, concerning things unlearnt before ... there arose in me light.

At the thought: This arising of Ill has been put away, – concerning things unlearnt before ... there arose in me light.

Again, monks, at the thought of this Ariyan truth about the ceasing of Ill, concerning things unlearnt before . . . there arose in me light.

At the thought: This ceasing of Ill must be realized, – concerning things unlearnt before ... there arose in me light.

At the thought: This Ariyan truth about the ceasing of Ill has been realized, – concerning things unlearnt before there arose in me light.

Again, monks, at the thought of this Ariyan truth about the [359] practice leading to the ceasing of Ill, concerning things unlearnt before ... there arose in me light.

At the thought: This Ariyan truth about the practice leading to the ceasing of Ill must be cultivated, – concerning things unlearnt before ... there arose in me light.

At the thought: This Ariyan truth about the practice leading to the ceasing of Ill has been cultivated, – concerning things unlearnt before there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

Now, monks, so long as my knowledge and insight of these thrice revolved twelvefold Ariyan truths, in their essential nature, was not quite purified, – so long was I not sure that in this world, together with its Devas, its Māras, its Brahmās, among the hosts of recluses and brahmins, of Devas and mankind, there was one enlightened with supreme enlightenment.

But, monks, so soon as my knowledge and insight of these thrice revolved twelvefold Ariyan truths, in their essential nature, was quite purified, – then, monks, was I assured what it is to be enlightened with supreme enlightenment with regard to the world and its Devas, its Māras, its Brahmās, and with regard to the hosts of recluses and brahmins, of Devas and mankind. Now knowledge and insight have arisen in me so that I know: Sure is my heart's release. This is my last birth. There is no more becoming for me.'

Thus spake the Exalted One, and the company of five monks were glad and rejoiced at the words of the Exalted One. Now when this sermon had been spoken, there arose in the venerable Kondañña the pure and stainless eye to see the Norm, to wit: Whatsoever is of a nature to arise is likewise of a nature to cease.

Moreover, when the foundation of the kingdom of the Norm had been thus established by the Exalted One, the Devas of the earth raised the cry: 'At Benares, at Isipatana, in the Deer-Park, hath been established by the Exalted One this kingdom of the Norm unsurpassed, this kingdom not to be overset by any recluse or brahmin, any Deva or Māra or Brahmā, or by anyone whatsoever in the world.'

When the Devas of the Four Kings heard the cry of the [360] Devas of the earth, they also raised the cry: 'At Benares ... hath been established . . .'

When the Devas of the Thirty-Three, the Yama Devas, the Devas of Delight, the Creative Devas, the Devas who rejoice in the works of other Devas, and the Devas of the company of Brahmā, heard the cry of the Devas of the Four Kings, they also raised the cry: 'At Benaris, at Isipatana, in the Deer-Park, hath been established by the Exalted One this kingdom of the Norm unsurpassed, this kingdom not to be overset by any recluse or brahmin, any Deva or Māra or Brahmā, or by anyone whatsoever in the world.'

Thus at that very hour, at that very moment, in an instant of time the cry reached even to the Brahmā World, and this thousandfold world-system quaked and quaked again: it was shaken to and fro, and an immeasurable mighty radiance shone forth, surpassing even the magic power of the Devas.

Thereupon the Exalted One uttered this solemn saying:

'Kondañña indeed has understood! Kondañña indeed has understood !'

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13. Here Burmese MSS. (v.l. of text) omit Ariya-. But we must omit ariya-saccaṃ; otherwise the text would mean 'the Ariyan truth about the arising of Ill is to be put away. Craving has to be put away.' The frame has obscured the picture here.

Thus it was that the venerable Kondaṇṇa won his name of ‘Kondaṇṇa-who-hath-understood.’<sup>14</sup>

## 4. Pali Text of the Sutta

### Dhammacakkappavattanasuttaṃ

1081. Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi— “dveme, bhikkhave, antā pabbajitena (pg. 3.0369) na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”.

“Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“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. Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ— yāyaṃ taṇhā ponobbhavikā, nandirāgasahagatā tatratarābhinandinī, seyyathidaṃ, — kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ— yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ— ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ— sammādiṭṭhi ...pe... sammāsamādhi.

“Idaṃ dukkhaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘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, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ (pg. 3.0370) dukkhasamudayaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ...pe... udapādi. ‘Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahānan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ dukkhanirodhaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ 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 cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ 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 cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Yāvakiṅkaṃ me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave sadevake loke samārake sabrahmake

14. *Aññāta-Kondaṇṇa*. ‘Hereupon’ says the Vinaya account ‘Kondaṇṇa asked for ordination, and it was given in these words: “Come, monk!” Well proclaimed is the Norm. Live the holy life for the utter destruction of Ill.” This was full ordination (*upasampadā*) for that venerable one’. Then Vappa and Bhaddiya gained insight, and a little later Mahānāma and Assaji. Thus there were six in the Order.

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ , .  
 “Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāḍadassanaṃ  
 suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya  
 sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ. Nāṇaṅca pana me dassanaṃ udapādi-  
 ‘akuppā me vimutti (pg. 3.0371) , , ayamantimā jāti, natthidāni punabbhavo”ti. Idamavoca bhagavā. Attamaṇā  
 pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaṃ virajaṃ vītamaḷaṃ dhammacakkhuṃ  
 udapādi- “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti.

Pavattite ca pana bhagavatā dhammacakke bhummā devā saddamanussāvesuṃ – “etaṃ bhagavatā bārāṇasiyaṃ  
 isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena  
 vā brahmunā vā kenaci vā lokasmin”ti. 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 lokasmin”ti. 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  
 lokasmin”ti.

Itiha tena khaṇena (tena layena) , tena muhuttana yāva brahmalokā saddo abbhuggacchi. Ayaṅca  
 dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma  
 devānaṃ devānubhāvanti.

Atha kho bhagavā imaṃ udānaṃ udānesi- “aññāsi vata, bho, koṇḍañño, aññāsi vata, bho, koṇḍañño”ti! Iti  
 hidaṃ āyasmato koṇḍaññaṃ ‘aññāsikoṇḍañño’ tveva nāmaṃ ahoṣīti.