

## A Word From Us

Instead of publishing an original article to launch our website, we thought that the best one would be *Dhammacakkappavattana-sutta*, the first sermon that the Buddha made, that set in motion the Wheel of Dhamma.

Please note that the following excerpt is taken with gratitude from “What the Buddha Taught” by Ven. Walpola Rahula.

## Setting in Motion The Wheel of Truth

(Dhammacakkappavattana-sutta)  
(The First Sermon of the Buddha)

Thus have I heard. The Blessed One was once living in the Deer Park at Isipatana (the Resort of Seers) near Baranasi (Benares). There he addressed the group of five bhikkhus: ‘Bhikkhus, these two extremes ought not to be practised by one who has gone forth from the household life. What are the two? There is devotion to the indulgence of sense-pleasures, which is low, common, the way of ordinary people, unworthy and unprofitable; and there is devotion to self-mortification, which is painful, unworthy and unprofitable.

‘Avoiding both these extremes, the Tathagata has realized the Middle Path: it gives vision, it gives knowledge, and it leads to calm, to insight, to enlightenment, to Nibbana. And what is that Middle Path...? It is simply the Noble Eightfold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the Middle Path realized by the Tathagata, which gives vision, which gives knowledge, and which leads to calm, to insight, to enlightenment, to Nibbana.

‘The Noble Truth of suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering- in brief, the five aggregates of attachment are suffering.

‘The Noble Truth of the origin of suffering is this: It is the complete cessation of that very thirst, giving it up, renouncing it, emancipating oneself from it, detaching oneself from it.

‘The Noble Truth of the Path leading to the Cessation of suffering is this: It is simply the Noble Eightfold Path, namely right view; right thought; right speech; right action; right livelihood; right effort; right mindfulness; right concentration.

‘“This is the Noble Truth of suffering (Dukkha)”: such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before. “This suffering, as a noble truth, should be fully understood”: such was the vision, the knowledge, wisdom, the science, the light, that arose in me with regard to things not heard before. “This suffering, as a noble truth, has been

fully understood”: such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before.

‘ “This is the Noble Truth of the Origin of suffering”: such was the vision... “This Origin of suffering, as a noble truth, should ne abandoned”: such was the vision, ... “This Origin of suffering, as a noble truth, has been abandoned”: such was the vision, ... with regard to things not heard before.

“This is the Noble Truth of the Cessation of suffering”: such was the vision... “This Cessation of suffering, as a noble truth, should be realized”: such was the vision, ... “This Cessation of suffering, as a noble truth, has been realized”: such was the vision, ... with regard to things not heard before.

‘ “This is the Noble Truth of the Path leading to the Cessation of suffering”: such was he vision, ... “This Path leading to the Cessation of suffering, as a noble truth, should be follow (cultivated)”: such was the vision, ... “This Path leading to the Cessation of suffering, as a noble truth, has been followed (cultivated)”: such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before.

‘As long as my vision of true knowledge was not fully clear in these three aspects in these twelve ways, regarding the Four Noble Truths, I did not claim to have realized the perfect Enlightenment that is supreme in the world with its gods, with its Maras and Brahmas, in this world with its recluses and brahmanas, with its princes and men. But when my vision of true knowledge was fully clear in these three aspects, in these twelve ways, regarding the Four Noble Truths, then I claimed to have realized the perfect Enlightenment that is supreme in the world with its gods, its Maras and Brahmas, in this world with its recluses and brahmanas, with its princes and men. And a vision of true knowledge arose in me thus: My heart’s deliverance is unassailable. This is the last birth. Now there is no more rebecoming (rebirth).

This the Blessed One said. The group of five bhikkhus was glad, and they rejoiced at his words.