

Dhammacakkappavattana Sutta

The discourse on setting in motion
the wheel of Truth



Compiled by Ven. K. Rathanasara



Ven. K. Rathanasara

Education & Dhamma
Propagation Subcommittee,
Sri Lankaramaya Buddhist Temple

Born in south-eastern Sri Lanka in the village of Bibile, Venerable Kanugolle Rathanasara became a novice monk at the age of 12 in 1984 and received his higher ordination (Upasampada) in 1998 at the Malwatu Maha Viharaya in Kandy, Sri Lanka.

His insatiable quest for learning saw him entering the University of Kelaniya and graduating in 1998 with a bachelor of Arts (Special) degree in Mass Communication and he achieved Master degree in Buddhism (MA) in 2010 from the same university.

The noble expression of his endeavour to share his knowledge of the Dhamma internationally became fulfilled when he was selected to become a resident monk at the Sri Lankaramaya Buddhist Temple in Singapore in 2001, at the invitation of the Singapore Sinhala Buddhist Association which administers the temple.

Dhammacakkappavattana Sutta

(The Discourse on Setting in Motion the
Wheel of Truth)

Compiled by
Ven. K. Rathanasara



Dhammānusāri Chanting Group
Sri Lankaramaya Buddhist Temple
30 C St. Michael's Rd,
Singapore 328002

A Gift – Not For Sale

Contents

About Dhammānusāri	ii
Dhammacakkappavattana Sutta	1
Chanting Text	2
Explanatory Notes	35
Some Reflections on Dhammacakkappavattana Sutta	55
The Buddha's Discovery	63
Merits Dedication	85

About Dhammānusāri

An Introduction by Venerable K. Rathanasara

The Dhammānusāri group (or ‘followers of the Dhamma’) of Sri Lankaramaya Buddhist Temple was started in 2007 with the intention of introducing the chanting of key Pāli Suttas to a small group of devotees. These Suttas are usually recited as part of Buddhist devotional practice and ceremonies.

With the increase of participants and with the increase in interest from the students, meditation sessions, Dhamma sharing and Sutta discussions were subsequently introduced in class. Eventually Dhammānusāri took an active role in Dhamma propagation through organizing retreats, pilgrimages, Dhamma talks, Dhamma classes as well as helping in our temple’s major religious events such as Vesak and Kaṭhina ceremonies.

At the temple’s Relics Exhibition held on the Vesak Full Moon day of 2014, the Chanting Class of Dhammānusāri recited Dhammacakkappavattana Sutta (The Discourse on Setting in Motion the Wheel of Truth) as part of the religious observances. Inspired and encouraged by this

opportunity, we moved forward to produce Dhammānusāri's first chanting CD: Dhammacakkappavattana Sutta.

As a guide to the CD, we have specially prepared this booklet which includes the text of Dhammacakkappavattana Sutta in Romanised Pāli together with English translation, explanatory notes on the Sutta and two articles which explore the various fundamentals of the Buddha's teachings.

This CD and booklet come to you as a result of the dedication, contribution and generous support of many Dhamma Friends. I wish to thank the Chanting Class for their commitment towards this project and the many kind donors and supporters for making this project possible. In the preparation of this booklet, I wish to thank Sia Aiwei for the cover design, Paññā Loo for the text layout, Phan Ming Yen for his editorial work and Kathrine Zee for overseeing the management of this project.

I also take this opportunity to thank each and every member of Dhammānusāri for their support in sharing the Dhamma, in one way or another.

The Dhamma is the message of Peace and Happiness.

May the Dhamma shine in the world!

May the world be Peaceful and Happy!

Yours in the Dhamma

Venerable Kanugolle Rathanasara

Sri Lankaramaya Buddhist Temple,
30 C St. Michael's Rd,
Singapore 328002

rathanasarathero@hotmail.com
www.dhammanusari.org

January 2015

Dhammacakkappavattana Sutta

(The Discourse on Setting in Motion the
Wheel of Truth)

CHANTING TEXT

Homage to the Buddha

**Namo Tassa Bhagavato Arahato
Sammā Sambuddhassa.**

**Namo Tassa Bhagavato Arahato
Sammā Sambuddhassa.**

**Namo Tassa Bhagavato Arahato
Sammā Sambuddhassa.**

Homage to Him, the Blessed One, the Exalted One,
the Fully Enlightened One.

Salutation to the Buddha

**Iti pi so Bhagavā,
Arahaṃ, Sammāsambuddho,
Vijjācarana sampanno,
Sugato, Lokavidū,
Anuttaro purisa dammasārathi,
Satthā devamanussānam,
Buddho, Bhagavā ti.**

Such indeed is the Blessed One, Exalted, Perfectly
Enlightened One, endowed with knowledge and
virtue. Well-gone, Knower of the worlds.

A Guide incomparable for the training of
individuals. Teacher of gods and men,
Enlightened, and Holy.

Salutation to the Dhamma

**Svākkhāto Bhagavatā Dhammo,
Sandiṭṭhiko, Akāliko,
Ehipassiko, Opanayiko,
Paccattam veditabbo viññūhi ti.**

Well-expounded is the Dhamma by the Blessed
One, to be self-realized, with immediate fruit;
inviting all to come and see, worthy to be
achieved; to be attained by the wise, each for
himself.

Salutation to the Sangha

**Supaṭipanno Bhagavato sāvakasaṅgho,
Ujupaṭipanno Bhagavato sāvakasaṅgho,
Ñāyapaṭipanno Bhagavato sāvakasaṅgho,
Sāmīcipaṭipanno Bhagavato sāvakasaṅgho,
Yadidaṃ cattāri purisayugāni aṭṭhapurisa-
puggalā,**

**Esa Bhagavato sāvakaśaṅgho,
Āhuneyyo, Pāhuneyyo, Dakkhineyyo,
Añjalikaraṇīyo, Anuttaram puññakkhettaṃ
lokassā ti.**

Of good conduct is the Order of the Blessed One's disciples.

Of upright conduct is the Order of the Blessed One's disciples.

Of wise conduct is the Order of the Blessed One's disciples.

Of dutiful conduct is the Order of the Blessed One's disciples.

This is the Order of the Blessed One's disciples, namely, these four pairs of men, the eight individuals, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of salutation, is an incomparable field of merits to the world.

**Etena sacca vajjēna – Pātu tvaṃ ratanattayaṃ
Etena sacca vajjēna – Pātu tvaṃ ratanattayaṃ
Etena sacca vajjēna – Pātu tvaṃ ratanattayaṃ**

With the power of these truthful words, may you be protected!

Dhammacakkappavattana Sutta

The Discourse on
Setting in Motion the Wheel of Truth
(Saṃyutta Nikāya, Chapter 56, Sutta 11)

**Evaṃ me sutaṃ,
Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati
Isipatane Migadāye. Tatra kho Bhagavā
pañcavaggiye bhikkhū āmantesi:**

Thus have I heard:

On one occasion, the Blessed One was living in the Deer Park at Isipatana (the Resort of Deers) near Bārānasi. Then He addressed the group of five monks:

**Dve me bhikkhave antā pabbajitena na
sevitabbā. Yo cāyaṃ kāmesu
kāmasukhallikānuyogo hīno, gammo,
pothujjaniko, anariyo, anattasaṃhito. Yo
cāyaṃ attakilamathānuyogo, dukkho, anariyo,
anattasaṃhito.**

O monks, these two extremes ought not to be practised by one who has gone forth from the household life. (What are the two?) There is addiction to indulgence of sense-pleasure, which is low, coarse, the way of the ordinary people,

unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy and unprofitable.

**Ete te bhikkhave ubho ante anupagamma
Majjhimā Paṭipadā Tathāgatena abhisambuddhā
cakkhukaraṇī, ñāṇakaraṇī, upasamāya,
abhiññāya, Sambodhāya, Nibbāṇāya saṃvattati.**

Avoiding both these extremes, monks, the Perfect One (Tathāgata) has realized the Middle Path; it gives Vision, gives Knowledge, and leads to Calm, to Insight, to Enlightenment and to Nibbānā.

**Katamā ca sā bhikkhave Majjhimā Paṭipadā
Tathāgatena abhisambuddhā cakkhukaraṇī,
ñāṇakaraṇī, upasamāya, abhiññāya,
Sambodhāya, Nibbāṇāya saṃvattati?**

O monks, and what is that Middle Path realized by the Perfect One which gives Vision, gives Knowledge, and leads to Calm, to Insight and to Enlightenment and to Nibbānā?

**Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam:
Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā,
Sammā Kammanto, Sammā Ājīvo, Sammā
Vāyāmo, Sammā Sati, Sammā Samādhi.**

It is the Noble Eightfold Path, and nothing else, namely: Right Understanding, Right Thought, 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, Nibbāṇāya saṃvattati.**

O Monks, this is the Middle Path realized by the Perfect One which gives Vision, gives Knowledge, and leads to Calm, to Insight and to Enlightenment and to Nibbānā.

**Idaṃ kho pana bhikkhave Dukkhaṃ
ariyasaccaṃ; jāti'pi dukkhā, jarā'pi dukkhā,
vyādhi'pi dukkho, maraṇaṃ'pi dukkhaṃ,
appiyehi sampayogo dukkho, piyehi vippayogo
dukkho, yaṃ'pi'cchaṃ na labhati tam'pi
dukkhaṃ, Saṅkhittena pañcūpādānakkhandhā
dukkhā.**

The Noble Truth of Suffering, O monks, is this: birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, disassociation from the

pleasant is suffering, not to receive what one desires is suffering – in brief the five aggregates of grasping are suffering.

**Idaṃ kho pana bhikkhave Dukkhasamudayaṃ
ariyasaccaṃ; Yāyaṃ taṇhā ponobhavikā
nandirāgasahagatā tatrataṭṭrābhinandinī
seyyathīdaṃ kāmataṇhā, bhavataṇhā,
vibhavataṇhā.**

The Noble Truth of the Origin (Cause) of Suffering, O monks, is this: It is this craving which produces re-becoming, (rebirth) accompanied by passionate greed, and finding fresh delight now here, and now there, namely, craving for sense pleasures, craving for existence and craving for non-existence.

**Idaṃ kho pana bhikkhave Dukkhanirodhaṃ
ariyasaccaṃ; Yo tassāy’eva taṇhāya
asesavirāganirodho, cāgo, paṭinissaggo, mutti,
anālayo.**

The Noble Truth of the Cessation of Suffering, O monks, is this: It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it.

**Idaṃ kho pana bhikkhave
Dukkhanirodhagāmiṇīpaṭipadā ariyasaccam;
Ayaṃ'eva ariyo aṭṭhaṅgiko maggo seyyatthidaṃ:
Sammā Diṭṭhi, Sammā Saṅkappo, Sammā Vācā,
Sammā Kammanto, Sammā Ājīvo, Sammā
Vāyāmo, Sammā Sati, Sammā Samādhī.**

The Noble Truth of the Path leading to the Cessation of Suffering, O monks, is this: It is the Noble Eightfold Path, and nothing else, namely: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

**Idaṃ Dukkhaṃ ariyasaccan'ti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

This is the Noble Truth of Suffering. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ Dukkhaṃ ariyasaccaṃ
pariññeyyaṇ'ti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.**

This Suffering, as a Noble Truth, should be fully understood. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ Dukkhaṃ ariyasaccaṃ
pariññātan'ti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.**

This Suffering, as a Noble Truth, has been fully understood. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Idaṃ Dukkhasamudayaṃ ariyasaccan'ti me
bhikkhave, pubbe ananussutesu dhammesu,
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.**

This is the Noble Truth of the Cause of Suffering. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ Dukkhasamudayaṃ
ariyasaccaṃ pahātabban'ti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

This Noble Truth of the Origin of Suffering should be eradicated. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ Dukkhasamudayaṃ
ariyasaccaṃ pahīnan'ti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.**

This Noble Truth of the Origin of Suffering has been eradicated. Thus, O monks, with respect to things unheard before, there arose in me

the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Idaṃ Dukkhanirodhaṃ ariyasaccaṇ'ṭi me
bhikkhave, pubbe ananussutesu dhammesu,
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.**

This is the Noble Truth of the Cessation of Suffering. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ Dukkhanirodhaṃ
ariyasaccaṃ sacchikātabban'ṭi me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

This Noble Truth of the Cessation of Suffering should be realized. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ Dukkhanirodhaṃ
ariyasaccaṃ sacchikatan'ti me bhikkhave,
pubbe ananussutesu dhammesu, cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

This Noble Truth of the Cessation of Suffering has been realized. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Idaṃ Dukkhanirodhagāmiṇīpaṭipadā
ariyasaccan'ti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.**

This is the Noble Truth of the Path leading to the Cessation of Suffering. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Taṃ kho panidaṃ
Dukkhanirodhagāmiṇīpaṭipadā ariyasaccaṃ
bhāvetabban'ti me bhikkhave, pubbe
ananussutesu dhammesu, cakkhuṃ udapādi,**

**ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.**

This Noble Truth of the Path leading to the Cessation of Suffering should be developed. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

Taṃ kho panidaṃ

**Dukkhanirodhagāmiṇīpaṭipadā ariyasaccaṃ
bhāvitā'ti me bhikkhave, pubbe ananussutesu
dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.**

This Noble Truth of the Path leading to the Cessation of Suffering has been developed. Thus, O monks, with respect to things unheard before, there arose in me the Vision, the Knowledge, the Wisdom, the Insight, and the Light.

**Yāva kīvaṇca me bhikkhave imesu catusu
ariyasaccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ ñānadassanaṃ na suvisuddhaṃ
ahosi, n'eva tāvāhaṃ bhikkhave sadevake loke
samārake, sabrahmake sassamaṇahbrāhmaṇiṃyā
pajāya, sadevamanussāya anuttaraṃ**

**Sammāsambodhiṃ abhisambuddho
paccaññāsiṃ.**

O monks, 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 inclusive of gods, mārās and brahmās and amongst the hosts of ascetics and priests, gods and men.

**Yato ca kho me bhikkhave imesu catusu
ariyasaccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ ñānadassanaṃ suvisuddhaṃ ahosi,
athāham bhikkhave sadevake loke samāraḷe,
sabrahmaḷe sassamaṇaḷabrahmaṇiyaṃ pajāya,
sadevamaṇussaia anuttaraṃ Sammāsambodhiṃ
abhisambuddho paccaññāsiṃ.**

But, O monks, 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 inclusive of gods, mārās and brahmās and amongst the hosts of ascetics and priests, gods and men.

**Ñāṇaṇca pana me dassanaṃ udapādi. Akuppā
me cetovimutti ayamantimā jāti natthi’dāni
punabbhavo’ti.**

And there arose in me the Knowledge and Insight:
“Unshakable is the deliverance of my mind. This is
my last birth, and now there is no more re-
becoming – rebirth.”

**Idamavoca Bhagavā attamanā pañcavaggiyā
bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.**

Thus the Blessed One said, and the five delighted
monks were glad and they rejoiced at the Words of
the Blessed One.

**Imasmiṇca pana veyyākaraṇasmiṃ bhañṇamāne
āyasmato Koṇḍaññaassa virajaṃ, vītamalaṃ,
dhammacakkhuṃ udapādi “Yaṃ kiñci
samudayadhammaṃ sabbam taṃ
nirodhadhamman’ti.”**

When this Discourse was thus expounded there
arose in the Ven. Kondaṇṇa the passion-free
(dustless), stainless vision of Truth (dhamma-
cakkhu: in other words, Ven. Kondaṇṇa attained
sotāpatti, the first stage of sanctity, and realized):

“Whatever has the nature of arising, has the nature of ceasing.”

**Pavattite ca pana Bhagavatā Dhammacakke,
Bhummā devā saddamanussāvesum. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokasmin’ti.**

Now, when the Blessed One set in motion the Wheel of Truth, the Bhummāṭṭha devās (earth deities) proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Bhummānaṃ devānaṃ saddaṃ sutvā
Cātummahārājikā devā saddamanussāvesum.
Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane
Migadāye, anuttaraṃ, Dhammacakkaṃ
pavattitaṃ appativattiyaṃ samaṇena vā,
brāhmaṇena vā, devena vā, mārena vā,
brahmuṇā vā, kena ci vā, lokasmin’ti.**

Having heard the words of the Bhummāṭṭha devās, all the Cātummahārājikā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmana, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Cātummahārājikānaṃ devānaṃ saddaṃ sutvā
Tāvatimsā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin’ti.**

Having heard the words of the Cātummahārājikā devās, the Tāvatimsā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse brāhmana, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Tāvatimsānaṃ devānaṃ saddaṃ sutvā Yāmā
devā saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,**

**Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokasmin'ti.**

Having heard the words of the Tāvatisā devās, the Yāmā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā
saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokasmin'ti.**

Having heard the words of the Yāmā devās, the Tusitā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇaratī
devā saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Tusitā devās, the Nimmāṇaratī devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā
Paranimmita Vasavattino devā
saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Nimmāṇaratī devās, the Paranimmita Vasavattino devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā,

brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Paranimmita Vasavattīnaṃ devānaṃ saddaṃ
sutvā Brahma Pārisajjā devā
saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin’ti.**

Having heard the words of the Paranimmita Vasavattino devās, the Brahma Pārisajjā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Brahma Pārisajjānaṃ devānaṃ saddaṃ sutvā
Brahma Purohitā devā saddamanussāvesuṃ.
Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane
Migadāye, anuttaraṃ, Dhammacakkaṃ
pavattitaṃ appativattiyaṃ samaṇena vā,**

**brāhmaṇena vā, devena vā, mārena vā,
brahmuṇā vā, kena ci vā, lokasmin'ti.**

Having heard the words of the Brahma Pārisajjā devās, the Brahma Purohitā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Brahma Purohitānaṃ devānaṃ saddaṃ sutvā
Mahābrahmā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokasmin'ti.**

Having heard the words of the Brahma Purohitā devās, the Mahābrahmā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Mahābrahmānaṃ devānaṃ saddaṃ sutvā
Parittābhā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Mahābrahmā devās,
the Parittābhā devās proclaimed: “The Matchless
Wheel of Truth that cannot be expounded by any
recluse, brāhmaṇa, devā, mārā, brahmā, or any one
in the world, is set in motion by the Blessed One
in the Deer Park at Isipatana near Baranasi.”

**Parittābhānaṃ devānaṃ saddaṃ sutvā
Appamāṇabhā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Parittābhā devās,
the Appamāṇabhā devās proclaimed: “The
Matchless Wheel of Truth that cannot be
expounded by any recluse, brāhmaṇa, devā, mārā,
brahmā, or any one in the world, is set in motion

by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Appamāṇabhānaṃ devānaṃ saddaṃ sutvā
Ābhassarā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokasmin’ti.**

Having heard the words of the Appamāṇabhā devās, the Ābhassarā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Ābhassarānaṃ devānaṃ saddaṃ sutvā
Parittasubhā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokasmin’ti.**

Having heard the words of the Ābhassarā devās, the Parittasubhā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmana, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Parittasubhānaṃ devānaṃ saddaṃ sutvā
Appamānasubhā devā saddamanussāvesuṃ.
Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane
Migadāye, anuttaraṃ, Dhammacakkaṃ
pavattitaṃ appativattiyaṃ samaṇena vā,
brāhmaṇena vā, devena vā, mārena vā,
brahmuṇā vā, kena ci vā, lokasmin’ti.**

Having heard the words of the Parittasubhā devās, the Appamānasubhā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmana, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Appamānasubhānaṃ devānaṃ saddaṃ sutvā
Subhakiṇṇhakā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ**

**appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Appamānasubhā devās, the Subhakinhakā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Subhakiṇhakānaṃ devānaṃ saddaṃ sutvā
Vehapphalā devā saddamanussāvesuṃ. Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye,
anuttaraṃ, Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā,
devena vā, mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Subhakinhakā devās, the Vehapphalā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Vehapphalānaṃ devānaṃ saddaṃ sutvā Avihā
devā saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Vehapphalā devās, the Avihā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Avihānaṃ devānaṃ saddaṃ sutvā Atappā devā
saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin'ti.**

Having heard the words of the Avihā devās, the Atappā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in

the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Atappānaṃ devānaṃ saddaṃ sutvā Sudassā
devā saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin’ti.**

Having heard the words of the Atappā devās, the Sudassā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmaṇa, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Sudassānaṃ devānaṃ saddaṃ sutvā Sudassī
devā saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin’ti.**

Having heard the words of the Sudassā devās, the Sudassī devās proclaimed: “The Matchless Wheel

of Truth that cannot be expounded by any recluse, brāhmana, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Sudassīnaṃ devānaṃ saddaṃ sutvā Akaniṭṭhakā
devā saddamanussāvesuṃ. Etaṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ,
Dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā,
lokaśmin’ti.**

Having heard the words of the Sudassī devās, the Akaniṭṭhakā devās proclaimed: “The Matchless Wheel of Truth that cannot be expounded by any recluse, brāhmana, devā, mārā, brahmā, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

**Itiha, tena khaṇena, tena muhuttana, yāva
brahmalokā saddo abbhuggaṇchi ayaṇ ca
dasasahassī lokadhātu saṅkampi, sampakampi,
sampavedhi. Appamāno ca uḷāro obhāso loke
pāturahosi atikkamma devānaṃ
devānubhāvan’ti.**

Thus at that very moment, at that instant, the cry (that the Wheel of Truth is set in motion) spread as far as Brahma realm, the system of ten thousand worlds, trembled and quaked and shook. A boundless sublime radiance surpassing the effulgence of devās appeared in the world.

**Atha kho Bhagavā udānaṃ udānesi “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍaññoṭi”
Itihi’daṃ āyasmato Koṇḍaññassa
Aññākoṇḍaññoṭveva nāmaṃ ahosi’ti.**

Then the Blessed One uttered this paeon of joy: “Verily Kondañña has realized; Verily Kondañña has realized (the Four Noble Truths).” Thus it was that the Ven. Kondanna received the name, ‘Aññā Kondañña’ – Kondañña who realizes.

**Etena sacca vajjena dukkhā vūpa samentu te!
Etena sacca vajjena bhayā vūpa samentu te!
Etena sacca vajjena rogā vūpa samentu te!**

By the power of this truth, may you (I) be free from suffering!

By the power of this truth, may you (I) be free from fear!

By the power of this truth, may you (I) be free from illness!

Invocation of the Triple Gem

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā,
Sabba Buddhānu bhāvena
Sadā sotthī bhavantu te (me).**

May all blessings be with you (me)! May all devas protect you (me). By the power of all the Buddhas, may you (I) be well and happy!

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā,
Sabba Dhammānu bhāvena
Sadā sotthī bhavantu te (me).**

May all blessings be with you (me)! May all devas protect you (me). By the power of all the Dhamma, may you (I) be well and happy!

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā,
Sabba Saṅghānu bhāvena
Sadā sotthī bhavantu te (me).**

May all blessings be with you (me)! May all devas protect you (me). By the power of all the Sangha, may you (I) be well and happy!

**Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇā,
Parittassānu bhāvena
Hantu tesaṃ (mayhaṃ) upaddave.**

By the power of this protection, may you (I) be free from all dangers arising from malign influences of the planets, demons, and powerful spirits. May your (my) misfortunes vanish!

**Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇā,
Parittassānu bhāvena
Hantu tesaṃ (mayhaṃ) upaddave.**

By the power of this protection, may you (I) be free from all dangers arising from malign influences of the planets, demons, and powerful spirits. May your (my) misfortunes vanish!

**Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇā,
Parittassānu bhāvena
Hantu tesaṃ (mayhaṃ) upaddave.**

By the power of this protection, may you (I) be free from all dangers arising from malign

influences of the planets, demons, and powerful spirits. May your (my) misfortunes vanish!

Sharing the merits with Devās

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā.
Puññam taṃ anumoditvā
Ciraṃ rakkhantu Sāsanaṃ.**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññam taṃ anumoditvā
Ciraṃ rakkhantu Dēsaṃ.**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā,
Puññam taṃ anumoditvā
Ciraṃ rakkhantu maṃparaṃ.**

May all beings inhabiting space and earth,
Devās and Nāgās of mighty power,
having shared this merit,
Long protect – the Dispensation of the Buddha!
Long protect – the Teaching of the Buddha!
Long protect – me and others!

Noble Aspiration

**Devo vassatu kālena
Sassa sampatti hotu ca
Phīto bhavatu loko ca
Rājā bhavatu dhammiko**

May rain fall at suitable times!
May the world be prosperous!
May the people be happy and peaceful!
May the Kings (Governments) be Righteous!

Explanatory Notes

After two months of His Supreme Enlightenment, on the full moon day of Āsālha (July), the Buddha gave His first sermon, Dhammacakkappavattana Sutta, to five ascetics (Kondañña, Vappa, Bhaddiya, Mahānāma, Assaji) at Deer Park in Isipatana (present day Saranath) near Benares.

In this extremely important discourse the Buddha expounded the essence of His teachings: The Four Noble Truths and the Noble Eightfold Path which He himself discovered after much trial and experimentation with various ancient and well-known methods of eradicating desire.

The Buddha opened the discourse by exhorting the five ascetics to avoid the extremes of self-indulgence and self-mortification and to follow the Middle Path which leads to perfect peace, Nibbāna. At the end of the discourse, the ascetic Kondañña attained the first stage of Enlightenment (*Sotāpanna*).

At this memorable moment in which the Buddha delivered this discourse to the five ascetics, it is said that many invisible beings such as Devās and Brahmās were also present. At the moment the news of “wheel of truth is set in motion” spread to the Brahma realm, the system of thousand worlds trembled and quaked.

The two extremes one should avoid are:

1. Kāmasukhallikānuyoga – Addiction to indulgence of sense pleasure, which is low (*hino*), coarse (*gammo*), worldly (*pothujjaniko*), unworthy (*anariyo*), profitless (*anatthasamhito*).
2. Attakilamathānuyoga – Addiction to self-mortification, which is painful (*dukkho*), unworthy (*anariyo*), profitless (*anatthasamhito*).

The path one should follow is:

Majjhimā Patipadā – The Middle path which gives vision (*cakkhukarani*), gives knowledge (*ñānakarani*), leads to calm (*upasamāya*), to insight (*abhiññāya*), to enlightenment (*sambodhāya*), and to Nibbāna (*Nibbānāya*).

Four Noble Truths

(Cattāri Ariyasaccāni)

1. The Noble Truth of Suffering

(Dukkha Ariyasacca)

The word ‘*Dukkha*’ in ordinary usage means ‘suffering’, ‘pain’, ‘sorrow’ or ‘misery’ as opposed to the word ‘*Sukha*’ which means ‘happiness’, ‘comfort’ or ‘ease’.

Dukkha as the First Noble Truth however has a deeper and more philosophical meaning. In addition to the ordinary meaning of ‘suffering’, it also refers to imperfection, impermanence, emptiness and insubstantiality.

Is Buddhism pessimistic?

Buddhism is neither pessimistic nor optimistic. Rather, it is realistic since it takes a sensible, practical and rational view of life and the world. It looks at things objectively (*yathābūtam*). The Buddha never said that there is no happiness in life. He said that this so called happiness is also included in the concept of *Dukkha* because it is impermanent and subject to change.

With regard to life and enjoyment of sense pleasure, the Buddha said that one should understand the following three things:

- i. *Assāda*: attraction or enjoyment
- ii. *Ādīnava*: evil consequence, danger, unsatisfactoriness
- iii. *Nissarana*: freedom or liberation

There are three aspects to the concept of *Dukkha*.

- i. *Dukkha as ordinary suffering*
(*Dukkha dukkha*)

These are conditions of our existence and they include: Birth, old age, sickness, death, association with unpleasant persons and conditions, separation from beloved ones and pleasant conditions, not getting what one desires, grief, lamentation, distress, and all such forms of physical and mental suffering.

- ii. *Dukkha as produced by change*
(*Viparināma dukkha*)

A happy feeling or a happy condition in life is not permanent. It will change sooner or later.

When it changes, it produces pain, suffering, unhappiness.

iii. *Dukkha as conditioned states*
(*Samkhāra dukkha*)

What we call a ‘being’ or an ‘individual’ or ‘I’ according to Buddhist philosophy, is only a combination of ever-changing physical and mental forces or energies which may be divided into five groups of aggregates (*pañcakkhanda*). In summary, the Buddha says that these five aggregates of attachment are *dukkha*.

Five Aggregates:

i. *Aggregate of matter*
(*Rūpakkhandha*)

This group comprises the four great elements (*cattāri mahābhūtāni*) and their derivatives (*upādāya rūpa*):

Four great elements:	Derivatives of four great elements:
Solidity – <i>Paṭhavi</i>	Eye – Visible form
Fluidity – <i>Āpo</i>	Ear – Sound
Heat – <i>Tejo</i>	Nose – Odour
Motion – <i>Vāyo</i>	Tongue – Taste
	Body – Tangible things

ii. *Aggregate of sensation*
(*Vedanākkhanda*)

In this group are included all our sensations, pleasant, unpleasant or neutral, experienced through the contact of physical and mental organs with the external world. Feelings are of six kinds based on the six sense faculties.

iii. *Aggregates of perception*
(*Saññākkhandha*)

It is the perception that recognizes objects whether physical or mental. Like sensations, perceptions are also of six kinds. They are produced through the contact of our six faculties with the external world.

iv. *Aggregates of mental formation*
(*Sankhārakkhandha*)

In this group are included all volitional activities, both good and bad. What is generally known as 'kamma' comes under this group. Volition is mental construction, mental activity. Its function is to direct the mind in the sphere of good, bad or neutral activities. Just like sensations and perceptions, volition is also of six kinds.

v. *Aggregate of consciousness*
(*Viññānakkhanda*)

Consciousness is a reaction or response which has one of the six faculties as its basis and one of the six corresponding external phenomena as its object. Consciousness also is of six kinds in relation to six internal faculties and external objects.

It should be clearly understood that consciousness does not recognize an object. It is only a sort of awareness – awareness of the presence of an object.

2. The Noble Truth of the Origin of Suffering
(*Dukkhasamudaya Ariyasacca*)

The cause of *dukkha* is craving (*tanhā*). It is this craving which produces re-existence and re-becoming (*ponobhavikā*). Craving is bound up with passionate greed (*nandirāgasahagatā*) which finds fresh delight now here and now there (*tatratatrābinandinī*). The types of craving are:

- *Kāma tanhā*: craving for sense pleasure
- *Bhava tanhā*: craving for existence and becoming

- *Vibhava tanhā*: craving for non-existence (self-annihilation)

3. The Noble truth of the Cessation of Suffering (Dukkhanirodha Ariyasacca)

To eliminate *dukkha* completely, one has to eliminate the main root of *dukkha* which is *tanhā*. Nibbāna is known as *Tanhakkhaya*, ‘Extinction of Craving’. Nibbāna is the complete cessation of that very craving (*tanhā*). It is giving up, renouncing and finally, emancipation and detachment from craving.

The Buddha says, ‘O Bhikkhus, what is the absolute (*Asamkhata*, unconditioned)? It is, O Bhikkhus, the extinction of desire (*rāgakkhaya*), the extinction of hatred (*dosakkhaya*), the extinction of illusion (*mohakkhaya*). This, O Bhikkhus, is called the absolute.’

Nibbāna is termed as ‘*Asamkhata*’ – unconditioned, ‘*Virāga*’ – absence of desire, ‘*Nirodha*’ – cessation, ‘*Nibbāna*’ – blowing out. Referring to Nibbāna, the Buddha further says, ‘O Bhikkhus, there is the unborn, ungrown and unconditioned.’

Were there not the unborn, ungrown and unconditioned, there would be no escape for the born, grown and conditioned. Since there is unborn, ungrown and unconditioned, so there is escape from born, grown and conditioned.’

Nibbāna is not something to be speculated upon but to be realized by the wise within themselves (*paccattam veditabbo viññūhi*)

4. The Noble Truth of the Way leading to the Cessation of Suffering

(Dukkhanirodhagāminīpaṭipadā Ariyasacca)

Noble Eightfold Path:

1. Right Understanding (*Sammā Diṭṭhi*)
2. Right Thought (*Sammā Sankappa*)
3. Right Speech (*Sammā Vācā*)
4. Right Action (*Sammā Kammanta*)
5. Right Livelihood (*Sammā Ājīva*)
6. Right Effort (*Sammā Vāyāma*)
7. Right Mindfulness (*Sammā Sati*)
8. Right Concentration (*Sammā Samādhi*)

According to Buddhism, for a man to be perfect there are two qualities that should be developed equally: Compassion (*Karunā*) and Wisdom (*Paññā*).

These eight factors aim at promoting and perfecting the three essentials of Buddhist training and discipline:

Ethical conduct (*Sīla*)

Ethical conduct is built on the vast conception of universal love and compassion for all living beings. This is the basis of the Buddha's teaching.

Right Speech (Sammā Vācā)

- Abstention from lying
- Abstention from slander
- Abstention from harsh, malicious and abusive language
- Abstention from idle and useless gossip

Right Action (Sammā Kammanta)

- To refrain from killing
- To refrain from stealing
- To refrain from sexual misconduct

Right Livelihood (Sammā Ājīva)

One should abstain from making one's living through a profession that brings harm to others, such as trading in arms and lethal weapons,

intoxicating drinks, poisons, killing of animals, cheating, and should live by a profession which is honorable, blameless and harmless to others.

Mental discipline (*Samādhi*)

Right Effort (Sammā Vāyāma)

- The energetic will to prevent evil and unwholesome states of mind from arising
- To get rid of such evil and unwholesome states of mind already arisen within a man
- To produce, to cause to arise, good and wholesome states of mind not yet arisen
- To develop and bring to perfection the good and wholesome states of mind already present in a man

Right Mindfulness (Sammā Sati)

Awareness and mindfulness with regard to:

- The activities of the body
- Sensations or feelings
- The activities of the mind
- Ideas, thoughts, conceptions and things

Right Concentration (Sammā Samādhi)

- First *jhāna* – to be aloof from sense desire, and unwholesome thoughts, accompanied by

applied thought, sustained thought, joy and bliss

- Second *jhāna* – derived from applied and sustained thought, has joy and bliss
- Third *jhāna* – to be detached from joy, dwelling in equanimity, mindfulness and bliss.
- Fourth *jhāna* – to give up of bliss and suffering, joy and sorrow, to live in equanimity and mindfulness.

Wisdom (*Paññā*)

Right Understanding (Sammā Diṭṭhi)

Right understanding is the understanding of things as they really are. It is the understanding of Four Noble Truths.

According to Buddhism, there are two categories of understanding. What we generally call ‘understanding’ is knowledge which in turn is an accumulated memory, an intellectual grasping of a subject according to certain given data. This is called ‘knowing accordingly’ (*anubodha*). This level of understanding is one that is superficial.

True and deep understanding is called ‘penetration’ (*paṭivedha*). This is to see a thing in its true nature, without name and label. This level of ‘penetration’ is possible only when the mind is free from all impurities and is fully developed through meditation.

Right Thoughts (Sammā Sankappa)

- Thoughts of selfless renunciation or detachment
- Thoughts of love
- Thoughts of non-violence

Three aspects and twelve modes of Four Noble Truths

1. *Sacca ñāna* – the knowledge of the Four Noble Truths
2. *Kicca ñāna* – the knowledge regarding the respective function of the Four Noble Truths
3. *Kata ñāna* – the knowledge that the three respective function of each truth has been accomplished

Each truth consists of three aspects. Thus, four truths consist of twelve modes.

1. i. 'This is the Noble Truth of Suffering' (*Dukkha Ariya Sacca*)
ii. 'This Noble Truth of Suffering Should be Comprehended' (*Pariññeyya*)
iii. 'This Noble Truth of Suffering Has Been Comprehended' (*Pariññata*)
2. i. 'This is the Noble Truth of the Cause of Suffering' (*Dukkha Samudaya Ariya Sacca*)
ii. 'This Noble Truth of the Cause of Suffering Should Be Eradicated' (*Pahātabba*)
iii. 'This Noble Truth of the Cause of Suffering Has Been Eradicated' (*Pahīnam*)
3. i. 'This is the Noble Truth of the Cessation of Suffering' (*Dukkha Nirodha Ariya Sacca*)
ii. 'This Noble Truth of the Cessation of Suffering Should Be Realized' (*Sacchikātabbam*)
iii. 'This Noble Truth of the Cessation of Suffering Has Been Realized' (*Sacchikatam*)

4. i. ‘This is the Noble Truth of the Path leading to the Cessation of Suffering’
(*Dukkha Nirodhagāmin Paṭipadā Ariya Sacca*)
- ii. ‘This Noble Truth of the Path leading to the Cessation of Suffering should be Developed’
(*Bhāvetabbam*)
- iii. ‘This Noble Truth of the Path leading to the Cessation of Suffering Has Been Developed’
(*Bhāvitam*)

Thirty One Realms of Existence

Sentient sphere (*Kāma loka*)

The four unhappy states (*dugati*) and seven happy states (*sugati*) belong to sentient sphere.

Four unhappy states:

1. *Niraya* – woeful states where beings atone for their evil kamma. These are not eternal hells.
2. *Tiracchāna yoni* – the animal kingdom.
3. *Peta yoni* – departed beings, those absolutely devoid of happiness. They possess deformed physical forms of varying magnitude, generally invisible to the naked eyes.

4. *Asura yoni* – the place of Asura demons. They are also another class of unhappy beings similar to the Petas. ‘Asura’ literally means those who do not shine.

Seven happy states:

5. *Manussa* – the realm of human beings. The human realm is a mixture of both pain and pleasure. Only a human being will become a Buddha.
6. *Cātummahārājika* – the lowest of the heavenly realms where guardian deities reside. The *Bhummāṭṭha devās* (earth-bound deities) is one group that belongs to the *Cātummahārājika* realm.
7. *Tāvātimsa* – the celestial realm of thirty three Devās, where Sakka is the king.
8. *Yāma* – which destroys pain.
9. *Tusita* – happy dwellers, the realm of delight. Bodhisatva was in this realm before appearing in human world to become a Buddha.
10. *Nimmānarati* – Devās who delight in the created mansions.
11. *Paranimmitavasavatti* – Devās who make others’ creation serve their own ends.

The physical forms of Devās are more subtle and refined than human beings and are imperceptible to the naked eye. These six celestial planes are temporary blissful abodes where beings are supposed to live enjoying fleeting pleasures of the senses.

Realms of form (Rūpa loka)

There are sixteen realms of forms which are superior to sensuous realms. Beings in these realms delight in Jhānic bliss achieved by the renouncement of sense desires.

12. ***Brahma Pārisajja*** – the realm of the Brahma's retinue.
13. ***Brahma Purohita*** – the realm of the Brahma's ministers.
14. ***Mahā Brahma*** – the realm of great Brahmas.
15. ***Parittābhā*** – the realm of minor lustre.
16. ***Appamānābhā*** – the realm of infinite luster.
17. ***Ābhassarā*** – the realm of radiant Brahmas.
18. ***Parittasubhā*** – the realm of Brahma of minor aura.
19. ***Appamānasubhā*** – the realm of the Brahmas of infinite aura.

20. ***Subhakinhā*** – the realm of the Brahmas of steady aura.
21. ***Vehapphalā*** – the realm of the Brahmas of great reward.
22. ***Asaññāsattā*** – the realm of mindless beings.

Here only material flux exists. The Mind is temporarily suspended while the force of the Jhāna lasts. Normally both Mind and Matter are inseparable. By the power of meditation it is possible, at times, to separate Matter from Mind as in this particular case. When an Arahant attains the *Nirodha Samāpatti* his consciousness too ceases to exist temporarily.

The pure abode (*Suddhāvāsa*) are divided into five realms. Suddhāvāsas are the exclusive planes of ‘Never Returners’ (*Anāgāmi*). Ordinary beings are not born in these states. Those who attain *Anāgami* in other planes are reborn in these pure abodes.

23. ***Aviha*** – the durable realm.
24. ***Atappa*** – the serene realm.
25. ***Sudassa*** – the beautiful realm.
26. ***Sudassi*** – the clear-sighted realm.

27. ***Akaniṭṭhaka*** – the highest realm.

Formless realms (Arūpa loka)

Buddhism maintains that there are realms where the mind alone exists without matter. This is a temporary separation of mind and matter which normally co-exist. The *Arūpaloka* is divided into four planes according to the four *Arūpa Jhānas*.

28. *Ākāśānañcāyatana* – the sphere of the conception of infinite space.

29. *Viññānañcāyatana* – the sphere of the conception of infinite consciousness.

30. *Ākiñcaññāyatana* – the sphere of the conception of nothingness.

31. *Neva saññā nasaññāyatana* – the sphere of neither perception nor non-perception.

Note – the realms that are highlighted in bold and italic letters are the realms where the news that the wheel of truth is set in motion by the supremely Enlightened Buddha was spread.

References

1. Dhammacakkappavattana Sutta: Setting in Motion the Wheel of Truth" (SN 56.11), translated from Pāli by Piyadassi Thera. *Access to Insight (Legacy Edition)*, 30 November 2013, <http://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.piya.html>
2. Venerable Narada. *The Buddha and His teachings*. Kuala Lumpur: Buddhist Missionary Society, 1988
3. Rahula, Walpola. *What the Buddha Taught*. Oxford: Oneworld Publication, 1959

Some Reflections on Dhammacakkappavattana Sutta

by Venerable Narada

The following is an extractⁱ from The Buddha and His Teachings by Venerable Narada (1898 – 1983) which first appeared in 1942. For Venerable Narada, his book was “... not intended for scholars but for students who wish to understand the life of the Buddha and His fundamental teachings.”ⁱⁱ A revised and expanded edition appeared in 1964 with additions and modifications while in 1980, Venerable Narada further added two more chapters and an appendix with some important Suttas to the book.

In the preparation of his book, Venerable Narada statedⁱⁱⁱ that he had “made use of the translations of the Pali Text Society and several works written by Buddhists and non-Buddhists” and that at times, he may have “merely echoed their authentic views and even used their appropriate wording”, adding that “wherever possible I have acknowledged the source.”

1. Buddhism is based on personal experience. As such it is rational and not speculative.
2. The Buddha discarded all authority and evolved a Golden Mean which was purely His own.
3. Buddhism is a way or a Path – *Magga*.
4. Rational understanding is the keynote of Buddhism.

5. Blind beliefs are dethroned.
6. Instead of beliefs and dogmas the importance of practice is emphasized. Mere belief and dogmas cannot emancipate a person.
7. Rites and ceremonies so greatly emphasized in the Vedas play no part in Buddhism.
8. There are no gods to be propitiated.
9. There is no priestly class to mediate.
10. Morality (*sīla*), Concentration (*samādhi*), and Wisdom (*paññā*) are essential to achieve the goal – Nibbāna.
11. The foundations of Buddhism are the Four Truths that can be verified by experience.
12. The Four Truths are associated with one's person – Hence Buddhism is homo-centric and introvert.
13. They were discovered by the Buddha and He is not indebted to anyone for them. In His own words – “They were unheard of before.”

14. Being truths, they cannot change with time.
15. The first Truth of suffering, which deals with the constituents of self or so-called individuality and the different phases of life, is to be analyzed, scrutinized and examined. This examination leads to a proper understanding of oneself.
16. Rational understanding of the first Truth leads to the eradication of the cause of suffering – the second Truth which deals with the psychological attitude of the ordinary man towards the external objects of sense.
17. The second Truth of suffering is concerned with a powerful force latent in us all.
18. It is this powerful invisible mental force – craving – the cause of the ills of life.
19. The second Truth indirectly deals with the past, present and future births.
20. The existence of a series of births is therefore advocated by the Buddha.

21. The doctrine of Kamma, its corollary, is thereby implied.
22. The third Truth of destruction of suffering, though dependent on oneself, is beyond logical reasoning and supramundane (*lokuttara*) unlike the first two which are mundane (*lokiya*).
23. The third Truth is purely a self-realization – a Dhamma to be comprehended by the mental eye (*sacchikātabba*).
24. This Truth is to be realized by complete renunciation. It is not a case of renouncing external objects but internal attachment to the external world.
25. With the complete eradication of this attachment is the third Truth realized. It should be noted that mere complete destruction of this force is not the third Truth – Nibbāna. Then it would be tantamount to annihilation. Nibbāna has to be realized by eradicating this force which binds oneself to the mundane.

26. It should also be understood that Nibbāna is not produced (*uppādetabba*) but is attained (*pattabba*). It could be attained in this life itself. It therefore follows that though rebirth is one of the chief doctrines of Buddhism, the goal of Buddhism does not depend on a future birth.
27. The third Truth has to be realized by developing the fourth Truth.
28. To eradicate one mighty force eight powerful factors have to be developed.
29. All these eight factors are purely mental.
30. Eight powerful good mental forces are summoned to attack one latent evil force.
31. Absolute purity, a complete deliverance from all repeated births, a mind released from all passions, immortality (*amata*) are the attendant blessings of this great victory.
32. Is this deliverance of perfection or absolute purity?
The latter is preferable.

33. In each case one might raise the question –
What is being perfected? What is being
purified?

There is no being or permanent entity in
Buddhism, but there is a stream of
consciousness.

It is more correct to say that this stream of
consciousness is purified by overthrowing all
defilements.

-
- i. Venerable Narada, *The Buddha and His Teachings* (Kuala Lumpur, Malaysia: The Buddhist Missionary Society, 1988 3rd Edition). pp. 96-99
 - ii. *ibid* p. xv
 - iii. *ibid* p. xvi

The Buddha's Discovery

by Venerable K. Rathanasara

We all seek happiness.

Each waking moment we desire and search for sights, sounds, scents, flavours and touch sensations that are pleasurable to make us happy.

There are two ways to achieve happiness.

The first and most obvious way is to satisfy our desire whenever it arises. Most of us only know this path of achieving happiness through sense gratification.

There is a second way to achieve happiness. This way however may be more difficult to understand. This second path is: To eradicate desire itself.

While the idea of satisfying one's desires whenever they arise is the most direct way to be happy, the Buddha rejected this path. For the Buddha, this path was unsatisfactory and unreliable as it was flawed with serious defects.

Desire is insatiable

Desire can never be totally satisfied.

Desire can be likened to the flames of a fire. As long as we give fuel to a fire, its flames will be kept alight. The more fuel we put in, the brighter the flames become. The brighter the flames become, the more fuel the fire demands.

It is likewise with desire. The more we satisfy our desires, the more we desire again the pleasure that was achieved.

Our eyes are always in search of beautiful sights while our ears await soothing sounds. Our noses long for sweet scents while our tongues long to taste delicious food. Our bodies indulge in sensual pleasures all the time.

So, after one desire is satisfied, a new desire will arise in its place.

We become happy once we have gotten that which we want. But after some time, we will become bored and we want something else to make us happy again. We always have unsatisfied desires.

The Buddha says that “Life in any world is incomplete, insatiate, the slave of craving”ⁱ and “No satisfaction is achieved in one’s desire even with a shower of gold coins.”ⁱⁱ

From birth till death we seek the pleasure that results from the gratification of our desires.

Yet, still we die with unfulfilled desires

Pleasure is impermanent

Our sense faculties which yearn to be satisfied, the sense objects which satisfy our desires and the pleasure that is derived from this satisfaction of desire are impermanent.

They are all subject to change and will disappear. To derive happiness from pleasure that is transient or momentary is no different from building sand castles on the beach.

As we approach old age, our sense faculties will weaken. Though we still want them to receive more sense stimuli, they fail to meet our demands.

We forget that in old age and in sickness, we sometimes lose the functions of some of our sense faculties. We always wish our sense faculties to be strong, healthy and responsive. But, they inevitably undergo change and become weak and dull.

It is not only the functions of our sense faculties that are impermanent. So too is the nature of sense objects. We want pleasurable and favourable sights, sounds, scents, flavours and touch sensations to be permanent. We want them to be ours forever. But eventually, they will disappear and be separated from us.

The sense pleasure which we seize and cling on to is fleeting and momentary. Pleasure arises just to pass away.

Yet, we always seek to prolong the sensation of pleasure. We do this in the hope of making our happiness last forever. But, we forget the moment we stop doing so, the sensation of pleasure is gone and our happiness is lost.

So, we continually need fresh pleasures to make us happy.

Gratification is imperfect

Instant gratification of desire results in momentary happiness but long term dissatisfaction.

Every day, all living beings struggle and compete with each other to achieve sense pleasure. Worry, stress, tension, mental agony, despair, lamentation and pain are the price they pay for such pleasures.

Blinded by the desire for sensual pleasures, human beings kill one another, steal, engage in sexual misconduct, become addicted to drugs and commit various crimes.

In doing so, they bring much misery to the world. Millions of living beings are killed, imprisoned and tortured every day. Natural resources, flora and fauna are being consumed and destroyed ruthlessly. In the 21st century, nuclear weapons await their turn.

The human race is becoming a curse to Mother Earth.

What the Buddha Understood

For the Buddha, to seek happiness through sense gratification is a method that is primitive, unhelpful and futile.

As the Buddha said when he addressed the five monks in his first discourse, Dhammacakkapavattana Sutta at Isipatana (now present day Saranath): “Indulgence of sense pleasure is low, coarse, ordinary, unworthy and unprofitable”ⁱⁱⁱ way to achieve happiness.

The Buddha has also compared sense pleasure to “a meatless bone smeared with blood”. Just as a hungry dog will not be able to satisfy his hunger by gnawing at a cleanly hacked bone, human beings will never achieve full satisfaction from sense pleasures. They will eventually only reap weariness and disappointment. Gratification of the senses only results in less happiness and more suffering.^{iv}

This realisation came to the Buddha from his personal experience.

The Buddha was born Prince Siddhattha, crown prince of the Sakya kingdom. He was endowed with great power, beauty, wealth, health and popularity. Living in a palace and surrounded by luxuries of all kinds, Prince Siddhattha had indulged in sensual pleasure to its utmost.

As the Buddha said later to Māgandiya:

Māgandiya, formerly when I lived the household life, I enjoyed myself, provided and endowed with the five cords of sensual pleasure..... that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust.

I had three palaces, one for the rainy season, one for the winter, and one for the summer. I lived in the rains' palace for the four months of the rainy seasons, enjoying myself with musicians, none male, and I did not go down to the lower palace.^v

Yet, amidst the comfort and luxuries of court life, Siddhattha felt dissatisfaction.

He understood the insatiable, impermanent and fleeting nature of sense gratification. He noticed that others who struggled to achieve happiness

through sense gratification had met with disappointment.

When he realised that this manner of achieving happiness was flawed, Prince Siddhattha discarded this method. If the search for happiness was not to be found in pleasure that was derived from sense gratification, then another path had to be taken.

Prince Siddhattha left the palace as an ascetic, determined to find a more reliable and virtuous way to achieve happiness.

Destroying Desire

The second method which the ascetic Siddhattha tried in his search for lasting and sublime happiness was that of destroying the root of desire itself.

Long before the ascetic Siddhattha ventured on this path, spiritual seekers in ancient India already believed that the destruction of desire itself would bring bliss and happiness. None however knew how to destroy desire. Most could only manage to suppress and weaken desire by developing concentration, depriving sense faculties of their

desired pleasures and torturing the body through fasting and exposure to extreme physical conditions.

Following this ancient spiritual path, the ascetic Siddhattha developed his power of concentration to the highest level. He achieved deep, lofty, blissful, Jhānic states of the mind by suppressing desire. In these states of Jhānic bliss, the ascetic Siddhattha enjoyed peace, happiness, joy and equanimity.

But, he noticed that the happiness and joy he experienced was not reliable. When his mind returned to its normal state, desire arose with its related defilements, destroying the earlier found peace and happiness.

Having realized the defects of this system, the ascetic Siddhattha gave it up and searched for a different method to destroy desire.

The Method of Self Mortification

It was also a popular concept among ascetics of Siddhattha's time that no one could achieve perfect happiness without practising 'self-mortification'.

There were two different ways to train oneself to control desire through the practice of ‘self-mortification’.

One way was to stop the sense faculties from receiving any pleasurable sense stimuli. Through this, the ancient ascetics had tried to control and tame the sense faculties not to produce desire for pleasure.

The other way was to torture the body by inflicting pain on it instead of giving it pleasure. Through this, the ancient ascetics tried to destroy desire for pleasure from arising.

The ascetic Siddhattha carried out these austere practices to an extent that no other before him had done so. His body became like a living skeleton as a result of self-mortification. He was on the threshold of death. Yet, he could not destroy desire through this method.

Said the Buddha of his experience after achieving enlightenment:

Because of eating so little my ribs juttet out as gaunt as the crazy rafters of an old roofless

barn..... the gleam of my eyes sank far down in their sockets, looking like the gleam of water that has sunk far down in a deep well..... my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun.....my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone and if I touched my backbone I encountered my belly skin.^{vi}

Having realized the utter futility of self-mortification, the ascetic Siddhattha gave it up forever. Meeting with disappointments but working with diligence, he decided to find another method to destroy desire.

The Buddha's Unique Discovery

Having himself investigated, tried and endured existing spiritual practices, the ascetic Siddhattha concluded that these practices only lead one to achieving a temporary state of happiness. He knew that it was only by his own efforts that he could find the way to a happiness that was permanent and lasting.

The ascetic Siddhattha's incomparable struggle to find perfect happiness eventually lead him to

discover the ‘Noble Eightfold Path’. Following this, he achieved Supreme Enlightenment by eradicating desire and its related defilements perfectly, permanently and irreversibly.

The ascetic Siddhattha’s eradication of desire resulted in the achievement of perfect everlasting happiness, joy, bliss and peace.

At the dawn of Supreme Enlightenment, having destroyed desire, being perfectly blissful and ever peaceful, the Buddha uttered these joyful words:

Through many lives, I wandered in cycle of existence, searching but not finding the builder of the house (Desire). It is sorrowful to be born again and again.

O house builder, I have spotted you. You will not build this house (Five aggregates of clinging) again. All your rafters (Defilements) are broken. Your ridge pole (Delusion) destroyed. My mind reached Nibbāna. And thus I have destroyed the Desire.^{vii}

The First Discourse

Having found the way to achieve perfect happiness, the Buddha spent the rest of his life teaching humanity how to attain this state of contentment and bliss.

His message of happiness was first delivered to five ascetics.

Addressing them in his first discourse, Dhammacakkapavattana Sutta, the Buddha said that to seek happiness through ‘sense indulgence’ and ‘self-mortification’ were not effective ways to achieve happiness. These two methods have their own defects and limitations. They bring little happiness and more suffering.

Emphasising his newly discovered path to happiness, the Buddha said:

Avoiding both these extremes, the Tathāgata (The Perfect One) has realized the Middle Path; it gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nibbāna.^{viii}

The Four Noble Truths

The Buddha summarized his message of happiness in the Four Noble Truths.

The Four Noble Truths is a teaching which invites the wise to scrutinize and understand it. It also challenges the courageous to dedicate themselves to its practice and to verify it. It encourages the noble to penetrate, realise and directly experience it.

The understanding, practice and realization of the Four Noble Truths result in perfect happiness, perfect bliss, perfect peace, Enlightenment and Nibbāna.

The First Noble Truth

The First Noble Truth, specifically points out the problematic condition which human beings are caught up in.

We all search for happiness only to be dissatisfied again and again, without seeing the real nature of this cycle of birth and death. We do not know how to escape from this cycle (Avijjā) and we are only driven by self-centred desire (Tanhā) to get more

satisfaction. This unsatisfactory condition which living beings are caught up in is labelled by the Buddha as 'Dukkha'

Searching for happiness but not finding perfect satisfaction and driven by self-centred blind desire, human beings are always trying to satisfy insatiable desires.

We want to remain young but we get old. We want to be healthy but we fall sick. Though we wish to live, we have to die. We want pleasurable and favourable conditions to be ours forever but they change and bring miseries. The struggle between the desires that never cease to arise and the need to satisfy them goes on forever. This struggle only results in less happiness and more suffering.

Desire drives us through life, making us slaves to pleasure. Sorrow, pain, lamentation and grief are only a part of the misery we pay for pleasure.

Finally, life ends in death. But, death is not the end of desire. Our desires are so intense and unfulfilled that they bring forth a renewed existence to provide pleasure to satisfy desire.

The Second Noble Truth

In the Second Noble Truth, the Buddha points to the cause of this problematic unhappy situation:

It is this craving (thirst) which produces re-becoming (rebirth) accompanied by passionate greed, and finding fresh delight now here, and now there, namely craving for sense pleasure, craving for existence and craving for non-existence (self-annihilation).^{ix}

The Third Noble Truth

The Third Noble Truth tells us precisely what exactly needs to be done in order to be perfectly happy. We need to destroy desire itself. The eradication of desire produces perfect peace, calm and bliss. This is the Supreme Happiness which is Nibbāna.^x Explaining what Nibbāna is, the Buddha said:

It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it.^{xi}

The Fourth Noble Truth

The Fourth Noble Truth teaches us how to destroy desire and other mental defilements.

Eight interconnected factors or qualities are used to eradicate all mental defilements permanently. As the Buddha explained in Dhammacakkapavattana Sutta:

It is the Noble Eightfold Path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.^{xii}

The discovery of the Noble Eightfold Path is the unique contribution of the Buddha towards reducing and finally destroying suffering. The practice of this path develops and purifies the human mind in three successive stages.

The first stage is that of the development of Virtue. The upholding of righteous principles and moral precepts helps one to control desire and the related unwholesome, unethical, negative tendencies of the mind. This in turn produces wholesome, ethical, positive, virtuous qualities.

With virtue as a foundation, the second stage is that of the development of the mind. Here, through suppressing desire and defilements, one is able to develop to the highest degree of mental concentration. The mind becomes unified, concentrated, powerful, mindful and peaceful.

In the third stage, the well cultivated, concentrated mind is used to develop wisdom. The specific technique used to develop wisdom is known as 'Insight Meditation'.

Through practising this unique method, one develops intuitive wisdom to the Five Aggregates of Clinging in the light of Impermanence, Unsatisfactoriness and Selflessness.

With the arising of this supreme wisdom, delusion disappears together with its counterparts of desire and all related defilements. That is the end of 'Dukkha' and the dawn of bliss, joy, happiness, peace and Enlightenment.

Supreme Teaching

Some tend to regard the Four Noble Truths as being the basic teachings of the Buddha, likening them to being the ‘ABCs’ of Buddhism. This however is not correct.

The Four Noble Truths represent the pinnacle of the Buddha’s teachings. They are the unique discovery of the Buddha. To know, to practise and to realise the Four Noble Truths is the ultimate goal of Buddhism. It is through complete realisation of the Four Noble Truths that Enlightenment is achieved.

As the Buddha declared in his first discourse:

As long as my knowledge of seeing things as they really are, was not quite clear in these three aspects, in these twelve ways, concerning the Four Noble Truths, I did not claim to have realized the matchless, supreme Enlightenment.....

But when my knowledge of seeing things as they really are was quite clear in these three aspects, in these twelve ways, concerning the Four Noble Truths, then I claimed to have realized the matchless, supreme Enlightenment.....^{xiii}

Buddhism is the ‘Four Noble Truths’

After achieving Supreme Enlightenment, the Buddha spent 45 years teaching people from all walks of life. He taught widely, openly and freely. The essence of his innumerable discourses can be summarized within a single framework: The Four Noble Truths.

As the Venerable Sāriputta said:

Friends, just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are gathered under the four noble truths.....^{xiv}

Buddhism is thus a message of Supreme Happiness contained within the Four Noble Truths.

The First and Second Truths explain our constant struggle for happiness and the continued disappointments that we meet as a result of our primitive and defective approach to achieve happiness.

The Third and Fourth Truths present a sublime type of happiness and show a more virtuous and effective path to achieve it.

Those who follow the Buddha's footprint to happiness enjoy the supreme bliss and become ever peaceful:

Indeed, we live happily, without desire for sense pleasure. Amidst those who desire for sense pleasure, we live free from desire.^{xv}

-
- i. Ratthapala Sutta from *Majjhima Nikaya - The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya (Teachings of the Buddha)*, trans. Bhikku Nanamoli and ed. Bhikkhu Bodhi (Boston: Wisdom Publications, 1995), p. 689.
 - ii. Dhammapada 186.
 - iii. Dhammacakkappavattana Sutta: Setting in Motion the Wheel of Truth" (SN 56.11), translated from Pāli by Piyadassi Thera. *Access to Insight (Legacy Edition)*, 30 November 2013, <http://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>
 - iv. Potaliya Sutta from *Majjhima Nikāya*, ibid p.469
 - v. Māgandiya Sutta from *Majjhima Nikāya*, ibid p.609
 - vi. Mahāsaccaka Sutta from *Majjhima Nikāya*, ibid p.339
 - vii. Dhammapada 153/154
 - viii. Dhammacakkappavattana Sutta, Piyadassi Thera. *Access to Insight* <http://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>
 - ix. ibid
 - x. Dhammapada 204
 - xi. Dhammacakkappavattana Sutta, Piyadassi Thera. *Access to Insight* <http://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>
 - xii. ibid
 - xiii. ibid
 - xiv. Maha-hatthipadopama Sutta: The Great Elephant Footprint Simile" (MN 28), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (Legacy Edition)*, 30 November 2013, <http://www.accesstoinight.org/tipitaka/mn/mn.028.than.html>
 - xv. Dhammapada 199

Merits Dedication

Sabbadānaṃ Dhammadānaṃ Jināti!

The Gift of Truth Exceeds All Other Gifts!

*The production of this CD and Dhamma booklet
has been made possible by the generous donation
of the following Dhamma Friends:*

ChenChai Marketing

David Chua Chen Chai & Family

Elaine Kua

In Memory of Kunjukrishnan and Leela Kalyani

Lee Meng Koon & Family

Ng Soo Kwang and Lau Family

Dhammānusāri Chanting Group

Evelyn Yeo

In Memory of Phan Kok Chai

Wishing for good luck, happiness and success for:

Tan Kim Guan & Family

Voon Swee Heng

Lily Tan

Lim Hai Chwee & Family

Louis Tan & Family

Ng Gek Keng

Vijaya Bhaskaram
Steven Hay & Family

Chong Joon Lan
Jevin Loo & Family
Kalidas & Family
Lee Chen Kuan & Family
Lim Tee Chew & Family
Mudita Ang
Ng Han Cheong & Family
Ng Wee Siong & Family
Shirley Tan
Steven Phua & Family
Tee Kim Hock
Teo Ah Hiok
Thomas Ho & Family
Wong Ah Lye
Wong Lai Har
Wong Lai Mei
Wong Lai Ying
Yeo Kwang Choon & Family

Kok Chiap Keong
Tan Poh Choo

Chan Shek Cheng & Family
Hoon Hong Yuet
Hoon Shu Kim

K. Manukularatne
Nancy Chow
Ramu & Family
Swee Ling
Tay Boo Seng & Family

Chua Liang Tiang & Family

May all donors and supporters of this CD and Dhamma booklet rejoice in their meritorious actions! May this merit be a conducive condition for all to attain the Bliss of Nibbāna!

Sādhu! Sādhu! Sādhu!



The students of
Dhammānusāri Chanting Group
who recited Dhammacakkappavattana Sutta:

Adhitthana Joseph
Christine Chua
Chong Joon Lan Santindriya
Dhammādapā Agnes Koh
Evie Seah
Evelyn Yeo
Jasmin Tan
Kusuma Manukularatne
Kathrine Zee
Luisa
Lim Soo Huang
Loo Eng Huat

Muditā Bee Eng
Mabel Chua
Nancy Chow
Passadhi Maria Chia
Pañña Lily Quek
Rosalind Thia
Sujatha Ranganee Williams
Stella Wong
Sadiris Dharmasena
Wong Lai Mei
Wong Lai Ying
Wong Lai Har





Dhammacakkappavattana Sutta

The discourse on setting in motion
the wheel of Truth

Compiled by Ven. K. Rathanasara

“As long as my knowledge of seeing things as they really are, was not quite clear in these three aspects, in these twelve ways, concerning the Four Noble Truths, I did not claim to have realized the matchless, supreme Enlightenment, in this world with its gods, with its Marās and Brahmās, in this generation with its recluses and brahmanas, with its Devas and humans.

But when my knowledge of seeing things as they really are was quite clear in these three aspects, in these twelve ways, concerning the Four Noble Truths, then I claimed to have realized the matchless, supreme Enlightenment in this world with its gods, with its Marās and Brahmās, in this generation with its recluses and brahmanas, with its Devas and humans”.



Dhammānusāri Chanting Group

Sri Lankaramaya Buddhist Temple,
30 – C, St. Michael's Road, Singapore 328002.