FIRST SERMON OF THE BUDDHA
Dhammacakkappavattana Sutta
Dhammacakkappavattana Sutta
The First Sermon of the Buddha

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"Sabba Dānaṁ Dhamma Dānaṁ Jināti"
"Gift of Truth Excels all other Gifts"

"First Sermon of the Buddha"
(Dhammacakkappavattana Sutta)
printed in
loving memory
of

Mr. Sito Woon Chee
Born: 01.12.1950
Passed away: 31.05.2010

"First Sermon of the Buddha"
(Dhammacakkappavattana Sutta)
May the merits that accrue from this
gift of Truth ensure the
late Mr. Sito Woon Chee
a
happy and blissful state in his next birth.

Ven. Weragoda Sarada Nayaka Maha Thero
31.05.2017
A WORD

"The gift of Truth excels all other Gifts. The flavour of Truth excels all other flavours. The pleasure in Truth excels all other pleasures. He who has destroyed craving overcomes all sorrow."

(Dhammapada 354)

Three kinds of gift are mentioned in Buddhism, namely, Āmisa dāna (The gift of material things), Abhaya dāna (The gifts of life) and thirdly the Dhamma dāna (The gift of Truth).

Āmisa dana – or the gift of material things is practised by people of all religions and is very common. Food, clothes and houses are given to people of little means or to refugees through various religious and social organizations. It is, no doubt, a good thing to satisfy the hunger of the starved and the thirst of the thirsty. This type of donations is highly recommended in Buddhism and is called the Āmisa dāna. (The donations of material things).

Next comes the Abhaya dāna, or giving life to those who are in danger of life caused by fire, water or enemies. Sometimes we hear of people who are about to die due to lack of blood. To donate blood and save another human life is indeed a great thing. Donation of eyes and kidneys is also highly appreciated and they come under Abhaya dāna – donation of life.

The last one the Dhamma dāna or the gift of Truth or the Doctrine is said to be the highest of all donations on earth. The gift of Truth means – to teach and explain the Doctrine to the people, to deviate them from the wrong path and lead them on the right path, to introduce what is moral and immoral, to organise discussions and seminars on the Dhamma, to write and print books already written and to establish reading centres for the long standing of the Buddha’s words.

One may provide all the disciples of the Buddha with the four
requisites in the best possible way or give the people all material things. But to enlighten them on the Dhamma with a stanza of only 4 lines is said to be the best and the highest of all other donations. Rare are the people who can preach and enlighten the listeners and convince them. Hence the books written on the Dhamma plays a very important role in the spread of Dhamma.

Today the books written on Buddhism are not freely available to the readers. They are priced so high that it is beyond our means to obtain a couple of books. To obliterate this difficulty, our society has undertaken to print the books written by well-known great scholars on Buddhism. We have already printed about two hundred and fifty books. Most of these books were printed to commemorate their near and dear departed ones. These books will be freely available to those who are interest in Buddhism.

The most common custom of the day regarding the dead is to relic the ashes and builds monuments or to give alms on behalf of the dead to the monks or the charitable organization. As mentioned early, these become secondary to the gift of the Doctrine or Truth. If anybody wishes to respect the departed ones by imparting the knowledge of the Truth, we would like to extend our co-operation. We have already selected some valuable books to be printed. Those who are interested on getting them printed with a photograph of the departed one can contact the Religious Advisers of the Singapore Buddhist Meditation Centre.

Further inquiries are welcome.

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DHAMMACAKKAPPAVATTANA
SUTTAM

The Dhammacakkappavattana Sutta was preached to the first five disciples: Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji, at Baranasi in Isipatana, at Migadāya (Deer Park). This contains the most important Teachings of the Buddha; the Middle Path which is detailed as the Noble Eightfold Path and the Four Noble Truths. The Buddha said that He attained Supreme wisdom after realizing the Four Noble Truths. At the end of the Sermon the monk Kondañña attained the first fruit of the path to Nibbana (sotāpanna).

When the Sermon was preached according to the text, the devas of the earth declared that by the Buddha at Baranasi in Isipatana at the Deer Park, the unsurpassed Wheel of the Doctrine was set in motion and this could not be turned back either by a recluse or a brahman, or a deva or a mara or a brahma, or anybody in the world.

This message was passed on to all the six abodes of deities and the sixteen brahma worlds. This Sutta contains the crux of the Teachings of the Buddha, namely, the ‘Majjhima Paṭipadā’, or the Middle Path, and the ‘cattāri ariyasaccāni’, or the Four Noble Truths.
HOMAGE TO THE BUDDHA

Namo Tassa Bhagavato Arahato
Sammā-Sambuddhassa (Three times)

SALUTATION TO THE BUDDHA

Iti‘pi so Bhagavā araham̄ sammāsambuddho,
viṣyācaraṇa sampanno, sugato, lokavidū,
anuttaro purisa damma-sārathi
satthā deva-manussānaṃ,
Buddho Bhagavā’ti

SALUTATION TO THE DHAMMA

Svākkhāto bhagavatā dhammo,
sanditṭhiko, akāliko,
ehi-passiko, āpanayiko,
paccattām veditabbo viññūhi‘ti

SALUTATION TO THE SANGHA

Supaṭipanno Bhagavato sāvaka-saṅgho,
uju-paṭipanno Bhagavato sāvaka-saṅgho,
ānāya-paṭipanno Bhagavato sāvaka-saṅgho,
sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,
yadidaṃ cattāri, purisa yugāni,
aṭṭha purisa puggalā, esa Bhagavato sāvaka-saṅgho,
āhuneyyo, pāhuneyyo, dakkhineyyo, anjali karanīyo,
anuttarām puññakkhettaṃ lokassā‘ti.
HOMAGE TO THE BUDDHA

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

SALUTATION TO THE BUDDHA

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

Well-expounded is the Dhamma by the Blessed One to be self-realised, 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

Well attained is the Order of the Blessed One's disciples. Upright is the Order of the Blessed One's disciples. Wise is the Order of the Blessed One’s disciples. Dutiful is the Order of the Blessed One's disciples. These four pairs of men, the Eight individuals. This is the Order of the Blessed One’s disciples, 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.
SUMMARY OF THE FOUR PROTECTIVE MEDITATION

Namāmi Budhhaṁ gunasāgarantaṁ
Sattā sadā hontu sukhī averā
Kāyo jīguccho sakalo dugandho,
Gaccanti sabbe maraṇaṁ ahaṁ ca

Namāmi Dhammaṁ sugatena desitaṁ
Sattā sadā hontu sukhī averā
Kāyo jīguccho sakalo dugandho
Gaccanti sabbe maraṇaṁ ahaṁ ca

Namāmi Saṅghaṁ munirāja sāvakaṁ
Sattā sadā hontu sukhī averā
Kāyo jīguccho sakalo dugandho
Gaccanti sabbe maraṇaṁ ahaṁ ca

SALUTATION TO THE THREE MAIN OBJECTS OF VENERATION

Vandāmi cetiyaṁ sabbaṁ
Sabba ūhānesu patiṭṭhitam
Sārīrikadhātu mahā bodhiṁ
Buddha rūpaṁ sakalāṁ sadā

FORGIVENESS OF SHORTCOMINGS

Kāyena vācā cittena - Pamādena māyā kataṁ
Accayaṁ khama me bhante - Bhūri pañña Tathāgata
SUMMARY OF THE FOUR PROTECTIVE MEDITATION

I worship the Buddha, an ocean of virtue.
May all beings be happy and free from enmity.
The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

I worship the Dhamma, recited by the Buddha.
May all beings be happy and free from enmity.
The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

I worship the Sangha, the disciples of the Buddha.
May all beings be happy and free from enmity.
The body is repulsive and full of foul smell.
All beings, including my self, will one day die.

SALUTATION TO THE THREE MAIN OBJECTS OF VENERATION

I salute every chetiya (shrine)
that may stand in any place,
the bodily relics, the Great Bodhi,
and all images of the Buddha.

FORGIVENESS OF SHORTCOMINGS

If by deeds, speech or thought heedlessly, I have done anything wrong, forgive, O Master! O Teacher, Greatly Wise!
DHAMMACAKKAPPAVATTANA
SUTTAṆĀ

Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa

Evaṃ me sutaṃ
ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati
Isipatane Migadāye Tatra kho, Bhagavā,
paṅcavaggīye bhikkhū āṁantesi

Dve me bhikkhave antā pabbajitena na sevitabbā yo
cāyaṃ kāmesu kāmasukhallikānuyogo hīno, gammo,
pothujjaniko, anariyo, anatthasamḥito yo cāyaṃ
attakilamathānuyogo dukkho, anariyo,
anatthasamḥito

Ete te, bhikkhave, ubho ante anupagamma majjhimā
paṭipadā Tathāgatena abhisambuddhā cakkhumaraṇī,
ṅāṇakaraṇī upasamāya, abhiññāya sambodhāya,
Nibbāṇāya saṃvattati

Katamā ca sā bhikkhave, majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhumaraṇī,
ṅāṇakaraṇī upasamāya, abhiññāya Sambodhāya,
Nibbāṇāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ
sammā diṭṭhi, sammā saṅkappo sammā vācā, sammā
kammanto, sammā ājīvo sammā vāyāmo, sammā sati,
SETTLE IN MOTION THE WHEEL OF TRUTH

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

Thus have I heard:

On one occasion the Exalted One was residing at the Deer Park, in Isipatana, near Benares. Thereupon the Exalted One addressed the group of five Bhikkhus as follows:

“'There are these two extremes (antā), O Bhikkhus, which should be avoided by one who has renounced (pabbajitena). Indulgence in sensual pleasures – this is base, vulgar, worldly, ignoble and profitless; and, addiction to self-mortification – this is painful, ignoble and profitless.’

Abandoning both these extremes the Tathāgata has comprehended the Middle Path which promotes sight and knowledge and which tends to peace, higher wisdom, Enlightenment and Nibbāna.

What, O Bhikkhus, is that Middle Path the Tathāgata has comprehended which promotes sight and knowledge, and which tends to peace, higher wisdom, Enlightenment, and Nibbāna.

The very Noble Eightfold Path – namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness
samma samādhi Ayaṁ kho sā bhikkhave, majjhima paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ūnaharaṇī upasamāya, abhiññāya, sambodhāya, Nibbāṇāya saṃvattati

Idaṁ kho pana bhikkhave dukkhaṁariyasaccam

jāti’pi dukkha jāraṇi dukkha vyādhi’pi dukkho, maraṇaṁ’pi dukkhaṁ appiyahi sampayo gudhko piyehi vippayo dukkho yaṁ’pi’cchaṁ na labhati tam’pi dukkhaṁ saṅkhittena pañcūpādānakkhandhā dukkha

Idaṁ kho pana bhikkhave, dukkhasamudayaṁ ariyasaccam

Yāyaṁ taṁhā ponobhavikā nandirāgasahagatā, tatrаратrābhindinī seyyathidaṁ kāmataṁhā, bhavataṁhā vibhavataṁhā

Idaṁ kho pana bhikkhave dukkhaṁirodhaṁariyasaccam

Yo tassaṣṭeva taṁhāya asesavirāganirodho cāgo, paṭinissaggo, mutti anālayo

Idaṁ kho pana bhikkhave, dukkhaṁirodhagāminipati padā ariyasaccam
and Right Concentration. – This, O Bhikkhus, is the Middle Path which the Tathāgata has comprehended, which promotes sight and knowledge, and which tends to peace, higher wisdom, Enlightenment, and Nibbāna.

Now this, O Bhikkhus, is the Noble Truth of Suffering.

Birth is suffering, decay is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to get what one desires is suffering. In brief the five aggregates of attachment are suffering.

Now this, O Bhikkhus, is the Noble Truth of the Cause of Suffering (dukkha samudaya-ariya sacca).

It is this craving which produces rebirth, accompanied by passionate clinging, welcoming this and that (life). It is the craving for sensual pleasures, craving for existence and craving for non-existence.

Now this, O Bhikkhus, is the Noble Truth of the Cessation of Suffering.

It is the complete separation from, and destruction of, this very craving, its forsaking, renunciation, the liberation therefrom, and non-attachment thereto.

Now this, O Bhikkhus, is the Noble Truth of the Path leading to the Cessation of Suffering.
Ayam’eva ariyo aṭṭhaṅgiko maggo seyyathidam sammā diṭṭhi, sammā saṅkappo sammā vācā, sammā kammanto, sammā ājīvo sammā vāyāmo, sammā sati, sammā samādhi

Idam dikkham ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi paṁṇā udapādi, vijjā udapādi, āloko udapādi

Tam kho panidaṃ dikkham ariyasaccam pariṇāyyan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paṁṇā udapādi, vijjā udapādi, āloko udapādi

Tam kho panidaṃ dikkham ariyasaccam pariṇātan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paṁṇā udapādi, vijjā udapādi, āloko udapādi

Idam dikkhasamudayaṃ ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paṁṇā udapādi, vijjā udapādi, āloko udapādi

Tam kho panidaṃ dikkhasamudayaṃ ariyasaccaṃ pahātabban’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇaṃ udapādi, paṁṇā udapādi, vijjā udapādi, āloko udapādi

Tam kho panidaṃ dikkhasamudayaṃ ariyasaccaṃ
It is this Noble Eightfold Path - namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

1. (i) "This is the Noble Truth of Suffering." Thus, Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(ii) "This Noble Truth of Suffering should be perceived (parīññeyya)." Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(iii). "This Noble Truth of Suffering has been perceived (parīññāta)." Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

2. (i). "This is the Noble Truth of the Cause of Suffering." Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(ii) "This Noble Truth of the Cause of Suffering should be eradicated (pahātabba)." Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(iii) "This Noble Truth of the Cause of Suffering has been
pahīnan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ṇāṇaṃ udapādi pañña udapādi, vijjā udapādi, āloko udapādi

Idaṃ dukkhanirodham ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ṇāṇaṃ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan’idaṃ dukkhanirodhamariyasaccam sacchikātabban’ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ṇāṇaṃ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan’idaṃ dukkhanirodhamariyasaccam sacchikatan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ṇāṇaṃ udapādi pañña udapādi, vijjā udapādi, āloko udapādi

Idaṃ dukkhanirodhagāminīpaṭipadā ariyasaccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ṇāṇaṃ udapādi, pañña udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan’idaṃ dukkhanirodhagāminīpaṭipadā ariyasaccam bhāvetabban’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ṇāṇaṃ udapādi pañña udapādi, vijjā udapādi, āloko udapādi

Taṃ kho panidaṃ dukkhanirodhagāminīpaṭipadā
eradicated (pahīnaṃ).” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

3. (i) “This is the Noble Truth of the Cessation of Suffering.” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(ii) “This Noble Truth of the Cessation of Suffering should be realized (sacchikātabba).” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(iii) “This Noble Truth of the Cessation of Suffering has been realized (sacchikatām).” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

4. (i) “This is the Noble Truth of the Path leading to the Cessation of Suffering.” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(ii) “This Noble Truth of the Path leading to the Cessation of Suffering should be developed (bhāvetabbaṃ).” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

(iii) “This Noble Truth of the Path leading to the Cessation
ariyasaccam bhāvitaṃti me bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi

Yāva kīvaṅca me bhikkhave imesu catusu
ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ nānadassanaṃ na suvisuddham ahosi
n’eva tavāhaṃ bhikkhave sadevake loke, samārake,
sabrahmake sassamanabrāhmaniyā pajāya,
sadevanussāya anuttaram Sammāsambodhiṃ
abhisambuddho paccaññāsiṃ
g
g

Yato ca kho me bhikkhave imesu catusu ariyasaccesu
evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ
nāṇadassanaṃ suvisuddham ahosi Athāham
bhikkhave sadevake loke samārake sabrahmake
sassamanabrāhmaniyā pajāya sadevanussāya
anuttaram sammāsambodhiṃ abhisambuddho
paccaññāsiṃ
g

Nāṇaṅca pana me dassanaṃ udapādi Akuppā me
cetovimutti Ayamantimā jāti Natthi’dāni
punabbhavo’ti

Idamavoca Bhagavā Attamanā pañcavaggiyā bhikkhu
Bhagavato bhāsitaṃ abhinandun’ti

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne
āyasmato Koṇḍaṅnassa virajaṃ, vitamalaṃ,
dhammacakkhuṃ udapādi Yam kiṃci
samudayadhhammaṃ sabbaṃ taṃ nirodhadhamman’ti
of Suffering has been developed.” Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

As long, O Bhikkhus, as the absolute true intuitive knowledge regarding these Four Noble Truths under their three aspects and twelve modes was not perfectly clear to me, so long I did not acknowledge in this world inclusive of gods, Māras and Brahmas and amongst the hosts of ascetics and priests, gods and men, that I had gained the Incomparable Supreme Enlightenment.

When, O Bhikkhus, the absolute true intuitive knowledge regarding these Four Noble Truths under their three aspects and twelve modes, become perfectly clear to me, then only did I acknowledge in this world inclusive of gods, Māras, Brahman, amongst the hosts of ascetics and priests, gods and men, that I had gained the Incomparable Supreme Enlightenment.

And there arose in me the Knowledge and insight (ñāṇadassana) – “Unshakable is the deliverance of my mind. This is my last birth, and now there is no existence again.”

Thus the Exalted One discoursed, and the delighted Bhikkhus applauded the Words of the Exalted One.

When this Doctrine was being expounded there arose in the Venerable Kondañña the dustless, stainless, Truth-seeing Eye (Dhammacakkhu) and he saw that “whatever is subject to origination, all that is subject to cessation.”
Pavattite ca pana Bhagavatā Dhammadakke,
Bhummā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaram Dhammadakkaṃ pavattitaṃ,
appatīvattiyāṃ samañena vā, brāhmañena vā, devena vā, māreṇa vā, brāhmaṇā vā, kena ci vā lokasmin’ti

Bhummānaṃ devānaṃ saddaṃ sutvā
Cātummahārājikā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaram Dhammadakkaṃ pavattitaṃ,
appatīvattiyāṃ samañena vā, brāhmañena vā, devena vā, māreṇa vā, brāhmaṇā vā, kena ci vā lokasmin’ti

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā
Tāvatiṃsā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaram Dhammadakkaṃ pavattitaṃ
appatīvattiyāṃ samañena vā, brāhmañena vā, devena vā, māreṇa vā, brāhmaṇā vā, kena ci vā lokasmin’ti

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā Yāmā devā
saddamanussāvesuṃ Etaṃ Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaram Dhammadakkaṃ
pavattitaṃ, appatīvattiyāṃ samañena vā,
brāhmañena vā, devena vā, māreṇa vā, brāhmaṇā vā,
kena ci vā lokasmin’ti

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā
saddamanussāvesuṃ Etaṃ Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaram Dhammadakkaṃ
When the Dhamma Wheel was set a-rolling by the Buddha, the devas of the earth uttered the noise: “By the Buddha, at Bāraṇasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the devas of the earth the Cātummahārājika devās uttered the noise: “By the Buddha, at Bāraṇasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Cātummahārājika devās the Tāvatimsa devās uttered the noise: “By the Buddha, at Bāraṇasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Tāvatimsa devās the Yāma devās uttered the noise: “By the Buddha, at Bāraṇasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Yāma devās the Tusita devās uttered the noise: “By the Buddha, at Bāraṇasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-
pavattitaṁ, appatīvattiyatā samāṇena vā, 
brāhmaṇena vā, devena vā, mārena vā, brahmaṇā vā, 
kena ci vā lokasmin’ti

Tusitānaṁ devānaṁ saddaṁ sutvā Nimmāṇaraṭi 
devā saddamanussāvesuṁ Etam Bhagavatā, 
Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ 
Dhammacakkhaṁ pavattitaṁ, appatīvattiyatā 
samaṇena vā, brāhmaṇena vā, devena vā, mārena vā, 
brahmaṇā vā, kena ci vā lokasmin’ti

Nimmāṇaraṭiṁ devānaṁ saddaṁ sutvā 
Paranimmita vasavattino devā saddamanussāvesuṁ. 
Etam Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye 
anuttaraṁ Dhammacakkhaṁ pavattitaṁ, 
appatīvattiyatā samaṇena vā, brāhmaṇena vā, devena 
vā, mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti

Paranimmitavasavattinaṁ devānaṁ saddaṁ sutvā 
Brahma pārisajjā devā saddamanussāvesuṁ 
Etam Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye 
anuttaraṁ Dhammacakkhaṁ pavattitaṁ, appati-
vattiyatā samaṇena vā, brāhmaṇena vā, devena vā, 
mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti

Brahmapārisajjānaṁ devānaṁ saddaṁ sutvā 
Brahmapurohitā devā saddamanussāvesuṁ 
Etam Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye 
anuttaraṁ Dhammacakkhaṁ pavattitaṁ, appati-
vattiyatā samaṇena vā, brāhmaṇena vā, devena vā, 
mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti
rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Tusita devās the Nimmānarati devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Nimmānarati devās the Paranimmitavasavatti devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Paranimmitavasavatti devās the Brahmapārisajja devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Brahmapārisajja devās the Brahmapurohitā devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”
Brahmapurohitānaṃ devānaṃ saddam sutvā
Mahābrahmā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyāṃ Isipatane Migadāye
anuttaram Dhammacakkham pavattitam, appati-
vattiyaṃ samāṇena vā, brāhmaṇena vā, devena vā,
māreṇa vā, brahmunā vā, kena ci vā lokasmin’ti

Mahābrahmāṇaṃ devānaṃ saddam sutvā
Parittābhā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyāṃ Isipatane Migadāye
anuttaram Dhammacakkham pavattitam,
appativattiyaṃ samāṇena vā, brāhmaṇena vā, devena vā,
māreṇa vā, brahmunā vā, kena ci vā lokasmin’ti

Parittābhānaṃ devānaṃ saddam sutvā
Appamāṇābhā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyāṃ Isipatane Migadāye
anuttaram Dhammacakkham pavattitam, appati-
vattiyaṃ samāṇena vā, brāhmaṇena vā, devena vā,
māreṇa vā, brahmunā vā kena ci vā lokasmin’ti

Appamāṇābhānaṃ devānaṃ saddam sutvā
Ābhasarā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyāṃ Isipatane Migadāye
anuttaram Dhammacakkham pavattitam,
appativattiyaṃ samāṇena vā, brāhmaṇena vā, devena vā,
māreṇa vā, brahmunā vā, kena ci vā lokasmin’ti

Ābhasarānaṃ devānaṃ saddam sutvā Parittasubhā
devā saddamanussāvesuṃ Etaṃ Bhagavatā,
Bārāṇasiyāṃ Isipatane Migadāye anuttaram

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Having heard the noise of the Brahmapurohita devās the Mahābrahma devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Mahābrahma devās the Parittābha devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world”

Having heard the noise of the Parittābha devās the Appamānābha devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Appamānābha devās the Abhāssara devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Abhāssara devās the Parittasubha devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set
Dhammacakkārahī pavattitaṁ, appatīvattiyam
samaṇena vā, brāhmaṇena vā, devena vā, mārena vā,
brahmuṇā vā, kena ci vā lokasmin’ti

Parittasubhānam devānam saddaṁ sutvā
Appamānasubhā devā saddamanussāvesuṁ Etaṁ
Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye
anuttaraṁ Dhammacakkāmah pavattitaṁ,
appatīvattiyam samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmūṇā vā, kena ci vā lokasmin’ti

Appamānasubhānam devānam saddaṁ sutvā
Subhakhiṇhakā devā saddamanussāvesuṁ Etaṁ
Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye
anuttaraṁ Dhammacakkāmah pavattitaṁ,
appatīvattiyam samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmūṇā vā, kena ci vā lokasmin’ti

Subhakhiṇhakānaṁ devānam saddaṁ sutvā
Vehapphalā devā saddamanussāvesuṁ Etaṁ
Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye
anuttaraṁ Dhammacakkāmah pavattitaṁ,
appatīvattiyam samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmūṇā vā, kena ci vā lokasmin’ti.

Vehapphalānaṁ devānam saddaṁ sutvā Avihā devā
saddamanussāvesuṁ Etaṁ Bhagavatā, Bārāṇasiyaṁ
Isipatane Migadāye anuttaraṁ Dhammacakkāmah
pavattitaṁ, appatīvattiyam samaṇena vā
brāhmaṇena vā devena vā mārena vā
brahmūṇā vā kena ci vā lokasmin’ti
a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Parittasubha devās the Appamānasubha devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Appamānasubha devās the Subhakinhaka devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Subhakinhaka devās the Vehapphala devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Vehapphala devās the Aviha devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”
Avihānaṁ devānaṁ saddaṁ sutvā Atappā devā saddamanussāvesuṁ Etaṁ Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ, appativattiyaṁ samanena vā, brāhmaṇena vā, devena vā, mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti

Atappānaṁ devānaṁ saddaṁ sutvā Sudassā devā saddamanussāvesuṁ Etaṁ Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ, appativattiyaṁ samanena vā, brāhmaṇena vā, devena vā, mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti

Sudassānaṁ devānaṁ saddaṁ sutvā Sudassī devā saddamanussāvesuṁ Etaṁ Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ, appativattiyaṁ samanena vā, brāhmaṇena vā, devena vā, mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti

Sudassinānaṁ devānaṁ saddaṁ sutvā Akaniṭṭhakahā devā saddamanussāvesuṁ Etaṁ Bhagavatā, Bārāṇasiyaṁ Isipatane Migadāye anuttaraṁ Dhammacakkaṁ pavattitaṁ, appativattiyaṁ samanena vā, brāhmaṇena vā, devena vā, mārena vā, brahmaṇā vā, kena ci vā lokasmin’ti

Itiha, tena khaṇena tena mhuṭṭena yāva brahmaṅaṅkā saddo abbhuggaṁchi Ayaṁ ca dasasahassī lokadhātu saṅkampi, sampakampi, sampavedhi
Having heard the noise of the Aviha devās the Atappa devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Atappa devās the Sudassa devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Sudassa devās the Sudassī devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Having heard the noise of the Sudassī devās the Akaniṭṭhaka devās uttered the noise: “By the Buddha, at Bāranasi in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-rolling, (that Wheel) which cannot be made to roll back by (any) recluse or brāhmaṇa or devā or māra or brahma or by anybody in the world.”

Thus at that very moment, at that very instant, this cry extended as far as the Brahma realm. These ten thousand world systems quaked, tottered and trembled violently.
Appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānam devānubhāvan’ti Atha kho Bhagavā udānaṁ udānesi “Aaññāsi vata bho Koṇḍa añño, aaññāsi vata bho Koṇḍa añño’ti”

Itihi’daṁ āyasmato Koṇḍa añṇassa Aaññā Koṇḍa añño tveva nāman āhosi’ti

Etena sacca vajjena dukkhā vūpa samentute Etena sacca vajjena bhayā vūpa samentute Etena sacca vajjena rogā vūpa samentute

TRANSFERENCE OF MERITS TO ALL CELESTIAL BEINGS

Ākāsaṭṭhā ca bhumaṭṭhā Devā nāgā mahiddhiṅkā Pūññantaṁ anumodītvā Ciraṁ rakkhantu loka sāsanaṁ

Ākāsaṭṭhā ca bhumaṭṭhā Devā nāgā mahiddhiṅkā Pūññantaṁ anumodītvā Ciraṁ rakkhantu desanaṁ

Ākāsaṭṭhā ca bhumaṭṭhā Devā nāgā mahiddhiṅkā Pūññantaṁ anumodītvā Ciraṁ rakkhantu maṁ param ti
A radiant light, surpassing the effulgence of the gods, appeared in the world. Then the Exalted One said, “Friends, Kondañña has indeed understood. Friends, Kondañña has indeed understood.”

Therefore the Venerable Kondañña has was named Aññāta Kondañña.

By the firm determination of this truth, may you be free from suffering.
By the firm determination of this truth, may you be free from fear.
By the firm determination of this truth, may you be free from illness.

**TRANSFERENCE OF MERITS TO ALL CELESTIAL BEINGS**

May all beings inhabiting space and earth
Devas and Nagas of mighty power
having shared this merit
long protect the Dispensation.

May all beings inhabiting space and earth
Devas and Nagas of mighty power
having shared this merit
long protect the Teachings.

May all beings inhabiting space and earth
Devas and Nagas of mighty power
having shared this merit
long protect me and others.
DHAMMACAKKAPPAVATTANA SUTTAM
(Setting in Motion the Wheel of Truth - The First Sermon of the Buddha)

This Sutta was uttered on the Full Moon day of July, two months after His Enlightenment.

(For seven weeks immediately following the Enlightenment [Full Moon day of May], the Buddha spent His time in lonely retreat. At the close of this period He decided to proclaim the Doctrine (Dhamma) He had realized, to those five ascetics (Venerables Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji) who were once struggling with Him for enlightenment. Knowing that they were living at Isipatana (modern Sarnath), still steeped in the unmeaning rigours of extreme asceticism, the Master left Gaya, where He attained Enlightenment, for distant Benares, India’s holy city. There at the Deer Park He rejoined them – the five ascetics.)

THUS (Evām) HAVE I (me = Buddha’s chief attendant - Ven. Ānanda) HEARD (the Sutaṁ, on the full moon of July): The Blessed One (Bhagavā) was once (ekam samayaṁ) living (viharati) in the Deer Park (Migadāye) at Isipatana (the Resort of Deers) near Benares (Bārānasi). There (Tatra) indeed (kho) He (Bhagavā - Buddha) addressed (āmantesi) the group of five bhikkhus (pañcavaggiye bhikkhū - five monks are Venerables Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji):

Bhikkhus (bhikkhave), these two (Dve) extremes (antā) ought not (na) to be practised (sevitabbā) by one who has renounced / gone forth from the household life (pabbajitena). What are the two? (Yo = Any person) There is devotion (cāyam) to the indulgence (kāmesu) of sense-pleasures (kāmasukhallikānuyogo), which is low (hino), common (gammo), the way of ordinary people (pothujjaniko), unworthy/ ignoble (anariyo) and unprofitable / useless (anatthagamhito); and (Yo = Any person) there is devotion (cāyam) to self-indulgence / self-mortification / self-torture (attakilamathānuyogo), which is painful (dikkho), unworthy / ignoble (anariyo) and unprofitable / useless (anatthagamhito). (Bhikkhave = You) Avoiding (Ete te) both (ubho) these extremes (ante anupagamma), the Buddha (Tathāgatena) has realized (abhīsambuddhā) the Middle Path (maggātim paṭipadā); it gives vision / sight (cakkhukaraṇī), it gives knowledge (ñānakaraṇī), and it leads to calm / peace (upasamaya), to insight/higher wisdom

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(abhiññāya), to enlightenment (sambodhāya), and to Nibbāna (Nibbānāya saṃvattati = realize Nibbāna).

And (ca), (Bhikkhave = You) what (Katamā) is that Middle Path (majjhima paṭipadā) realized (abhisambuddhā) by Buddha (Tathāgatena), which gives vision / sight (cakkhukaraṇī), it gives knowledge (ñānakaraṇī), and it leads to calm / peace (upasamaya), to insight / higher wisdom (abhiññāya), to enlightenment (sambodhāya), and to Nibbāna (Nibbānāya saṃvattati = realize Nibbāna)? It is simply (Ayameva) the Noble Eightfold Path (ariyo aṭṭaṅgiko maggo), namely (seyyathidham),

1. Right View / Understanding (sammā diṭṭhi);
2. Right Thought / Aspiration / Thinking (sammā saṅkappo);
3. Right Speech (sammā vācā);
4. Right Action (sammā kammanto);
5. Right Livelihood (sammā ajīvo);
6. Right Effort (sammā vāyāmo);
7. Right Mindfulness (sammā sati);
8. Right Concentration (sammā samādhi).

[The elements of the Eight-fold Path, grouped in three Sections:

1. Wisdom (Pañña)
   Right View / Understanding (samma ditthi)
   Right Thought / Aspiration / Thinking (samma saṅkappa)

2. Morality (Sila)
   Right Speech (samma vaca)
   Right Action (samma kammanta)
   Right Livelihood (samma ajiva)

3. Concentration (Samadhi)
   Right Effort (samma vayama)
   Right Mindfulness (samma sati)
   Right Concentration (samma Samadhi)]

This is the Middle Path (Ayaṁ kho sā bhikkhave majjhima paṭipadā) realized (abhisambuddhā) by Buddha (Tathāgatena), which gives vision / sight (cakkhukaraṇī), it gives knowledge (ñānakaraṇī), and it leads to calm / peace (upasamaya), to insight / higher wisdom (abhiññāya), to enlightenment (sambodhāya), and to Nibbāna (Nibbānāya saṃvattati = realize Nibbāna).
The Noble Truth of Suffering, monks (Idāṁ kho pana bhikkhave dukkham ariyasaccam), is this:

* Birth is suffering (jāti’pi dukkhā);
* ageing is suffering (jarāpi dukkhā);
* sickness is suffering (vyadhi’pi dukkho);
* death is suffering (maranaṁ’pi dukkham);
* sorrow;
* lamentation;
* pain;
* grief;
* despair, are suffering;
* association with the unpleasant /dislikes /aversion is suffering (appiyehi sampayogo dukkho);
* separation from the loved ones is suffering (piyehi vippayogo dukkho);
* not to get what one wants is suffering (yaṁ’pi’ccham na labhati tam’pi dukkham);

- in brief, the five aggregates of clinging / attachment (pañcūpādānakkhandhā) are suffering (dukkhā).

The five aggregates of clinging are:

i) Rūpa (Materiality/Physical Phenomena/Matter/Form: its arising & its passing away):

Sariputta: “And what, friends, is form as a clinging-aggregate? The four great existents and the form derived from them. And what are the four great existents? They are the earth property, the liquid property, the fire property, & the wind property.

“And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Whatever internal, within oneself, is hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internal, within oneself, is hard, solid, & sustained: This is called the internal earth property...

“And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Whatever internal, belonging to oneself, is liquid, watery, & sustained: bile, phlegm,
pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, or whatever else internal, within oneself, is liquid, watery, & sustained: This is called the internal liquid property...

“And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, belonging to oneself, is fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested, or whatever else internal, within oneself, is fire, fiery, & sustained: This is called the internal fire property..

“And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, belonging to oneself, is wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-&-out breathing, or whatever else internal, within oneself, is wind, windy, & sustained: This is called the internal wind property.”

Nāma
ii) Vedana (Feeling of Sensations):

“And what is feeling? These six classes of feeling — feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling.”

Sister Dhammadinna: “There are three kinds of feeling: pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling... Whatever is experienced physically or mentally as pleasant & gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful & hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling... Pleasant feeling is pleasant in remaining and painful in changing. Painful feeling is painful in remaining and pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant when conjoined with knowledge and painful when devoid of knowledge.”

iii) Sañña (Perception):

“And what is perception? These six classes of perception — perception of
form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception.”

iv) Śamkhāra (Mental Formation/Volitional Activities/Fabrications):

“And what are fabrications? There are these six classes of intention: intention aimed at sights, sounds, smells, tastes, tactile sensations, & ideas. These are called fabrications.”

Three kinds of fabrications: meritorious fabrications [ripening in pleasure], demeritorious fabrications [ripening in pain], & imperturbable fabrications [the formless states of jhāna].

Visakha: “And what, lady, are bodily fabrications, what are verbal fabrications, what are mental fabrications?”

Sister Dhammadinna: “In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one’s thought and evaluated [the matter], one breaks into speech. Therefore directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications.”

v) Viññāna (Consciousness: its arising & its passing away):

“And what is consciousness? These six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.”

N.B.
Each aggregate comprises eleven types: Whether any one of the eleven types that is tainted, than can be clung to, it is called materiality aggregate of clinging. Whatever kind of feeling.... perception.... mental formations.... internal or external; gross or subtle; inferior or superior; far or near that is tainted (sāsava), that can be clung to (upādāniya), it is called the consciousness aggregate of clinging. These, bhikkhus, are called the five aggregates of clinging.
[1-3] past, future or present; (atītā nāgata paccuppannaṁ)
[4-5] internal or external; (ajjhattāṁ vā bahiddhā vā)
[6-7] gross or subtle; (ōjārikaṁ vā sukhumaṁ vā)
[8-9] inferior or superior; (hīnaṁ vā pāṇītaṁ vā)
[10-11] far or near (yaṁ dare santike vā)

Note:
Conditional Relations. "From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form... From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling... From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception... From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications... From the origination of name-&-form comes the origination of consciousness. From the cessation of name-&-form comes the cessation of consciousness."

The Noble Truth of the Origin (Cause) of Suffering, monks (Idaṁ kho pana bhikkhake dukkhasamudayam āriyasaccam = Karma vipāka), is this: It is this thirst / craving (taṇhā) which produces re-existence and re-becoming/ rebirth (ponobbhavikā), bound up with passionate greed (nandirāgasahagatā). It finds fresh delight now here, and now there (tatratatrābhīnandini), namely (seyyathīdaṁ):

i) thirst (craving) for sense-pleasures / desires (kāmataṇhā);
ii) thirst (craving) for existence and becoming / rebirth (bhavataṇhā);
iii) thirst (craving) for non-existence / prosperity / self annihilation (vibhavataṇhā).

The Noble Truth of the Cessation of Suffering (Idaṁ kho pana bhikkhave dukkhanirodham āriyasaccam), monks, is this: It is the complete cessation of that very thirst / craving (taṇhāya); giving it up / renouncing / abandon / relinquishing it (asesavirāganirurohī cāgo); letting it go / emancipating / liberating oneself from it (paṭinissaggo); not relying on it / detaching oneself from it (mutti analayo = meaning: realizing Nibbāna).

The Noble Truth of the Path Leading to the Cessation of Suffering (Idaṁ
kho pana bhikkhave dukkhanirodha gāminipaṭipadā ariyasaccam), monks, is this: It is simply (Ayameva) the Noble Eightfold Path (ariyo aṭṭaṅgiko maggo), namely (seyyathādaṁ),

1. Right View / Understanding (sammā diṭṭhi);
2. Right Thought / Aspiration / Thinking (sammā saṅkappo);
3. Right Speech (sammā vācā);
4. Right Action (sammā kammanto);
5. Right Livelihood (sammā ajīvo);
6. Right Effort (sammā vāyāmo);
7. Right Mindfulness (sammā sati); and
8. Right Concentration (sammā samādhi).

This is the Noble Truth of Suffering (Dukkha): such was the vision (cakkhum), the knowledge (ñāṇam), the wisdom / discernment / understanding (paññā), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Suffering (Dukkhā), as a Noble Truth, SHOULD BE FULLY UNDERSTOOD (Pariññeyyan’ti): such was the vision (cakkhum), the knowledge (ñāṇam), the wisdom / discernment / understanding (paññā), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Suffering (Dukkhā), as a Noble Truth, HAS BEEN FULLY UNDERSTOOD (Pariññātān’ti): such was the vision (cakkhum), the knowledge (ñāṇam), the wisdom / discernment / understanding (paññā), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before.

This is the Noble Truth of the Origin of Suffering (Dukkhasamudayaṁ): such was the vision (cakkhum), the knowledge (ñāṇam), the wisdom / discernment / understanding (paññā), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Origin of Suffering (Dukkhasamudayaṁ), as a Noble Truth, SHOULD BE ABANDONED / ERADICATED (Pahātabban’ti): such was the vision (cakkhum), the knowledge (ñāṇam), the wisdom / discernment / understanding (paññā), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Origin of Suffering (Dukkhasamudayaṁ), as a Noble Truth, HAS
BEEN ABANDONED / ERADICATED (Pahīnan’ti): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before.

This is the Noble Truth of the Cessation of Suffering (Dukkhanirodham): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Cessation of Suffering (Dukkhanirodha), as a Noble Truth, SHOULD BE REALIZED (Sacchikātabban’ti): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Cessation of Suffering (Dukkhanirodham), as a Noble Truth, HAS BEEN REALIZED (Sacchikatan’ti): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before.

This is the Noble Truth of the Path Leading to the Cessation of Suffering (Dukkhanirodha gāminīpaṭipadā): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Path Leading to Cessation of Suffering (Dukkhanirodha gāminīpaṭipadā), as a Noble Truth, SHOULD BE FOLLOWED / CULTIVATED / DEVELOPED (Bhāvetabban’ti): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before. This Path Leading to Cessation of Suffering (Dukkhanirodha gāminīpaṭipadā), as a Noble Truth, HAS BEEN FOLLOWED / CULTIVATED / DEVELOPED (Bhāvitan’ti): such was the vision (cakkhuṁ), the knowledge (nāṇam), the wisdom / discernment / understanding (pañña), the science / insight / analysis (vijjā), the light / radiance (āloko) that rose (udapādi) in me with regard to things not heard before.
As long as (Yāva) my vision of true knowledge (yathābhūtaṁ ñanadassana) was not (na) fully clear in these (imesu) three aspects (tiparivaṭṭam) - in these twelve ways (dvādasākaram), regarding the Four Noble Truths (cutusu ariyasaccesu), I did not claim (ahosi n’eva) to have realized (abhisambuddho paccañāsīm) the perfect Enlightenment (anuttaram sammā-sambodhiṁ) that is supreme in the world (loke) with its gods (sadevake), with its Māras (samārake) and Brahmas (sabrahmake), in this world with its recluses / ascetic (sassamaṇa) and Brāhmanas / priests (Brāhmaniyā), with its gods (sadeva) and men (manussāya).

But when (Yato) my vision of true knowledge (yathābhūtaṁ ñanadassana) was fully clear in these (imesu) three aspects (tiparivaṭṭam) - in these twelve ways (dvādasākaram), regarding the Four Noble Truths (cutusu ariyasaccesu), then I claimed (ahosi) to have realized (abhisambuddho paccañāsīm) the perfect Enlightenment (anuttaram sammā-sambodhiṁ) that is supreme in the world (loke) with its gods (sadevake), with its Māras (samārake) and Brahmas (sabrahmake), in this world with its recluses / ascetic (sassamaṇa) and Brāhmanas / priests (Brāhmaniyā), with its gods (sadeva) and men (manussāya). And a vision of true knowledge rose (udapādi) in me thus (Nānanca pana me dassana): My heart’s deliverance is unassailable / Unshakable is the deliverance of my mind (Akuppā me cetovimutti). This is the last birth. Now there is no more re-becoming / rebirth (Ayamantimā jāti Natthi’dāni punabbhavo’ti).

Thus, the Blessed One (Bhagavā) said. The group of five bhikkhus (pañcavaggiyyā bhikkhū) was glad, and they rejoiced (attamanā) at the Words (bhāsitaṁ) of the Blessed One (Bhagavato).

When this Discourse was thus expounded there arose (udapādi) in the Venerable Konḍañña, the passion-free / dustless (virajam), stainless (vitamalaṁ), Truth-seeing Eye / vision of Truth (dhamma-cakkhuṁ [in other words, he attained sotāpatti, the first stage of sanctity, and realized]): ‘whatever has the nature of arising, has the nature of ceasing / whatever is subject to origination all that is subject to cessation.’ (Yaṁ kiñci samudayaḍhammaṁ sabbaṁ taṁ nirodhadhamman’ti)

Now, when the Blessed One set in motion the Wheel of Truth, the
Bhummattha devās (the earth deities) proclaimed: “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samañena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

Hearing these Words, the devās of earth deities, all the Cātummahārājikā devas proclaimed: “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samañena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Cātummahārājikānaṃ, it was proclaimed, in Tāvatiṃsā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samañena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Tāvatiṃsānaṃ, it was proclaimed, in Yāmā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samañena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Yāmānaṃ, it was proclaimed, in Tusitā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samañena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Tusitā, it was proclaimed, in Nimmāṇaratī “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samañena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”
These Words were also heard in the upper devā realms, and from Nimmāṇaratīnam, it was proclaimed, in Paranimmitavasavattino "This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmana), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

These Words were also heard in the upper devā realms, and from Paranimmitavasavattīnaṃ, it was proclaimed, in Brahma Pārisajjā "This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmana), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

These Words were also heard in the upper devā realms, and from Brahma Pārisajjānaṃ, it was proclaimed, in Brahma Purohitā "This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmana), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

These Words were also heard in the upper devā realms, and from Brahma Purohitānaṃ, it was proclaimed, in Mahā Brahmā "This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmana), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

These Words were also heard in the upper devā realms, and from Mahā Brahmānaṃ, it was proclaimed, in Parittābhā "This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmana), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi."

These Words were also heard in the upper devā realms, and from Parittābhānaṃ, it was proclaimed, in Appamāṇābhā "This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmana), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the
Deer Park at Isipatana near Baranasi.” These Words were also heard in the upper deva realms, and from Appamāṇabhānaṃ, it was proclaimed, in Ābhassarā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper deva realms, and from Ābhassarānaṃ, it was proclaimed, in Parittasubhā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper deva realms, and from Parittasubhānaṃ, it was proclaimed, in Appamāṇasubhā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper deva realms, and from Appamāṇasubhānaṃ, it was proclaimed, in Subhakīṇhakā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper deva realms, and from Subhakīṇhakānaṃ, it was proclaimed, in Vehapphalā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper deva realms, and from Vehapphalānaṃ, it was proclaimed, in Avihā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”
These Words were also heard in the upper devā realms, and from Avihānam, it was proclaimed, in Atappā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Atappānāṃ, it was proclaimed, in Sudassā “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Sudassānāṃ, it was proclaimed, in Sudassī “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

These Words were also heard in the upper devā realms, and from Sudassānāṃ, it was proclaimed, in Akaniṭṭha was also raised the same joyous cry. “This excellent Matchless Wheel of Truth that cannot be expounded by any recluse / monk / ascetic (samaṇena), priest (brāhmaṇa), god (devā), Māra, Brahma, or any one in the world, is set in motion by the Blessed One in the Deer Park at Isipatana near Baranasi.”

Thus (Iitiha) at that very moment (tena khanena), at that instant (tena muhuttenu), the cry (saddo) is set (abbhuggaṃchi) in motion (that the Wheel of Truth) spread as far as (yāva) Brahma realms (brahma lokā), the system (Ayañ ca) of ten thousand (dasahassī) worlds (lokadhātu) trembled (saṅkampi) and quaked (sampakampi) and shook (sampavedhi). A boundless (Appamāṇo ca) sublime (ulāro) radiance (abhāso) surpassing (atikkamma) the effulgence / power / luminescence (pāturahosi) of devās (devānam), appeared in the world (loke).

Then (Atha ) (kho = indeed) the Blessed One (Bhagavā) uttered (udānaṃ) this paean of joy:

40
Verily (Friends), Koṇḍañña has indeed realized (the Four Noble Truths).
Verily (Friends), Koṇḍañña has indeed realized (the Four Noble Truths).
Thus (Itihi’daṃ) it was that the Venerable Koṇḍañña received (āyasmatā) the name. ‘Aṇña (profound knowing) Koṇḍañña’ that means Koṇḍañña who realizes.

N.B.
Goal of Theraveda Arahanthood - Four stages

1) Sotāpatti, the first stage of sanctity (sainthood) - entering the stream that flows into Nirvana, meditation becomes the sure way of attaining enlightenment. At this stage the monk has unavering confidence in the Buddha, the Dharma and the Sangha and the four noble truths. He can never again commit a heinous offence. At most he will be reborn seven times before attaining Nirvana.

2) Sakadāgāmi, the second stage of sanctity - one who is intent on self-deliverance has completely destroyed the three fetters:
   i. wrong view as to his own person
   ii. doubt
   iii. trust in the efficacy of rites and ceremonies.

   He has reduced attachment and aversion and confusion and will only return one more time.

3) Anāgāmi, the third stage of sanctity - at this point the monk never return to birth or death. He has destroyed the five fetters
   i. wrong view as to his own person
   ii. doubt
   iii. trust in the efficacy of rites and ceremonies
   iv. sense-desire and
   v. malevolence.

   After this birth, he will attain the highest deva worlds and attain Nirvana there when the residual dharma of this birth has left him.

4) Arhantship itself — One who by his own efforts realizes the freedom of mind through intuitive wisdom. No fuel for birth remains in him. Karma is exhausted through lack of craving.
   He goes on living until the body dies and he becomes free of all becoming.
THE PLANES OF EXISTENCE

There are 31 Planes of Existence and they are as follows:

(A) The Four States of Unhappiness (Duggati), viz.,
   (1) Niraya – woeful states, which are temporary. But not everlasting.
   (2) Tiracchāna Yoni – the animal kingdom.
   (3) Peta Yoni – the plane of Petas or ghost-beings.
   (4) Asura Yoni – the plane of Asura demons.

(B) The Seven Happy States (Sugati), viz.,
   (1) Manussa – the realm of human beings.(No limit)
   (2) Six Devalokas – heavenly realms.
      i) Cātummahārājikā (500 Celestial Years)
      ii) Tāvatiṣṭa (1,000 Celestial Years)
      iii) Yāmā (2,000 Celestial Years)
      iv) Tusitā (4,000 Celestial Years)
      v) Nimmānaratī (8,000 Celestial Years)
      vi) Paranimmitavasavattino (16,000 Celestial Years)

(C) Sixteen Rūpalokas – Realms of Form.
   (1) Pathama Jhāna Bhūmi (First Jhāna Realm)
      i) Brahma Pārisajjā (1/3 Assankheyya Kappa)
      ii) Brahma Purohitā (1/2 Assankheyya Kappa)
      iii) Mahā Brahmā (1 Assankheyya Kappa)
      iv) Parittābhā (2 Mahā Kappa)
      v) Appamāṇābhā (4 Mahā Kappa)
      vi) Ābhassarā (8 Mahā Kappa)

   (2) Dutiya Jhāna Bhūmi (Second Jhāna Realm)
      vii) Parittasubhā (16 Mahā Kappa)
      viii) Appamānasubhā (32 Mahā Kappa)
      ix) Subhakīṅhakā (64 Mahā Kappa)

   (3) Tatiya Jhāna Bhūmi (Third Jhāna Realm)
      x) Vehapphalā (500 Mahā Kappa)
      xi) Asaṅgasattta (500 Mahā Kappa)

   (4) Catuttha Jhāna Bhūmi (Fourth Jhāna Realm)
      Suddhavasa (Pure Abodes)
      xii) Avihā (1,000 Mahā Kappa)
      xiii) Atappā (2,000 Mahā Kappa)
SOME REFLECTIONS ON THE DHAMMACAKKA SUTTA

By Ven. Narada Maha Thero

1. Buddhism is based on personal experience. As such it is rational and not speculative.
2. The Buddha discarded all authorities 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 logical analysis to develop understanding, trust, faith and practice is emphasized. Mere beliefs 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 (pāññā), are essential to achieve the goal — Nibbāna and rules of organized community.
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-centri.
13. They were discovered by the Buddha and He is not in debt to anyone for them. In His own words — “They were unheard of before.”
15. The first Truth of Suffering, which deals with the constituents of self or so-called individuality and the different phases of living life, is to be analysed, 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 in us all.

18. This powerful invisible mental force-craving is 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 also advocated by the Buddha.

21. The Doctrine of Kamma, its corollary, is hereby taught.

22. The third Truth of the 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 a self-realization – a Dhamma to be comprehended by the mental eye (sacchikātabba).

24. This Truth is realized by complete renunciation. It is not a case of renouncing external objects but internal attachment to be external world.

25. With the complete eradication of this attachment the third Truth is 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 eradication this force which binds oneself to the mundane.

26. It should also be understood that Nibbāna is not produced (uppādetabba) but is attained/experienced (pattabba). It could be attained/experienced 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), is the attendant blessings of this great victory.

32. Is this deliverance a 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.

Analysis of the Noble Eightfold Path
(Translated from the Pali by Thanissaro Bhikkhu)

I have heard that at one time the Blessed One was staying in Savatthi at Jeta’s Grove, Anathapindika’s park. There he addressed the monks, saying, “Monks.” “Yes, lord,” the monks responded to him. The Blessed One said, “I will teach and analyze for you the Noble Eightfold Path. Listen and pay close attention. I will speak.” “As you say, lord,” the monks responded to him.

The Blessed One said, “Now what, monks, is the Noble Eightfold Path? Right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

1. “And what, monks, is right view?
   Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of
stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called right view.

2. “And what, monks, is right aspiration?
Aspiring to freedom from sensuality, aspiring to freedom from ill will, aspiring to harmlessness: This, monks, is called right aspiration.

3. “And what is right speech?
Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.

4. “And what, monks, is right action?
Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse: This, monks, is called right action.

5. “And what, monks, is right livelihood?
There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood: This, monks, is called right livelihood.

6. “And what, monks, is right effort?
(i) There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.
(ii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.
(iii) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.
(iv) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This, monks, is called right effort.

7. “And what, monks, is right mindfulness?
(i) There is the case where a monk remains focused on the body in and of itself — ardent, aware, and mindful — putting away greed and distress with reference to the world.
(ii) He remains focused on feelings in and of themselves — ardent, aware, and mindful — putting away greed and distress with reference to the world.

(iii) He remains focused on the mind in and of itself — ardent, aware, and mindful — putting away greed and distress with reference to the world.

(iv) He remains focused on mental qualities in and of themselves — ardent, aware, and mindful — putting away greed and distress with reference to the world. This, monks, is called right mindfulness.

8. “And what, monks, is right concentration?

(i) There is the case where a monk — quite withdrawn from sensual pleasures, withdrawn from unskillful (mental) qualities — enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

(ii) With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, one-pointedness of awareness free from directed thought and evaluation — internal assurance.

(iii) With the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, and of him the Noble Ones declare, ‘Equanimous and mindful, he has a pleasurable abiding.’

(iv) With the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This, monks, is called right concentration.”

That is what the Blessed One said. Glad at heart, the monks delighted at his words.
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