



FIRST SERMON OF THE BUDDHA

Dhammacakkappavattana
Sutta

Dhammacakkappavattana Sutta
The First Sermon of the Buddha

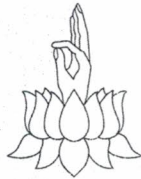
COMPILED BY

Ven. Weragoda Sarada Maha Thero

Rev. Sek Chuan Jie

Sito Woon Chee

Ang Lian Swee



Published By

The Singapore Buddhist Meditation Centre

No. 1, Jalan Mas Puteh,
Singapore 128607

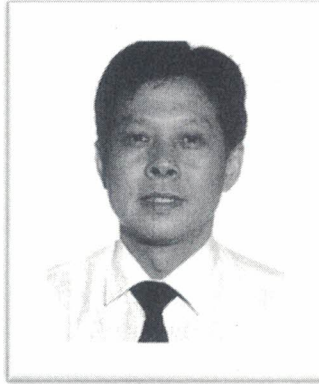
Tele: + 65 67783330, +65 94656570

Email: weragodas1941@gmail.com
vensarada@ymail.com

URL: <http://buddhistsbooks.wixsite.com/wsarada>

**"Sabba Dānaṃ Dhamma Dānaṃ 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.

Ven. Weragoda Sarada Maha Thero

Founder/Chief Monk/Chief Administrator

The Singapore Buddhist Meditation Centre

No. 1, Jalan Mas Puteh, Singapore 128607

Tele: + 65 67783330, +65 94656570

Email: weragodas1941@gmail.com

vensarada@ymail.com

URL: <http://buddhistsbooks.wixsite.com/wsarada>

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 Eight-fold 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 brahmana, 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 araham sammāsambuddho,
vijjācaraṇa sampanno, sugato, lokavidū,
anuttaro purisa damma-sārathi
satthā deva-manussānam,
Buddho Bhagavā'ti**

SALUTATION TO THE DHAMMA

**Svākkhāto bhagavatā dhammo,
sanditṭhiko, akāliko,
ehi-passiko, opanayiko,
paccattam veditabbo viññūhī'ti**

SALUTATION TO THE SANGHA

**Supaṭipanno Bhagavato sāvaka-saṅgho,
uju-paṭipanno Bhagavato sāvaka-saṅgho,
ñāya-paṭipanno Bhagavato sāvaka-saṅgho,
sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,
yadidaṃ cattāri, purisa yugāni,
attha purisa puggalā, esa Bhagavato sāvaka-saṅgho,
āhuneyyo, pāhuneyyo, dakkhineyyo, anjali karaniyo,
anuttaram puññakkhettam 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 Buddhaṃ gunasāgarantaṃ
Sattā sadā hontu sukhī averā
Kāyo jiguccho sakalo dugandho,
Gaccanti sabbe maraṇaṃ ahaṃ ca

Namāmi Dhammaṃ sugatena desitaṃ
Sattā sadā hontu sukhī averā
Kāyo jiguccho sakalo dugandho
Gaccanti sabbe maraṇaṃ ahaṃ ca

Namāmi Saṅghaṃ munirāja sāvakaṃ
Sattā sadā hontu sukhī averā
Kāyo jiguccho sakalo dugandho
Gaccanti sabbe maraṇaṃ ahaṃ ca

SALUTATION TO THE THREE MAIN OBJECTS OF VENERATION

Vandāmi cetiyaṃ sabbam
Sabba ṭhānesu patitṭhitaṃ
Sārīrikadhātu mahā bodhiṃ
Buddha rūpaṃ sakalaṃ sadā

FORGIVENESS OF SHORTCOMINGS

Kāyena vācā cittaena - Pamādena māyā kataṃ
Accayaṃ 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
SUTTAM**

**Namo Tassa Bhagavato Arahato Sammā
Sambuddhassa**

Evam me sutam

**ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati
Isipatane Migadāye Tatra kho, Bhagavā,
pañcavaggiye bhikkhū āmantesi**

**Dve me bhikkhave antā pabbajitena na sevittabbā yo
cāyaṃ kāmesu kāmasukhallikānuyogo hīno, gammo,
pothujjaniko, anariyo, anatthasaṃhito yo cāyaṃ
attakilamathānuyogo dukkho, anariyo,
anatthasaṃhito**

**Ete te, bhikkhave, ubho ante anupagamma majjhimā
paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī,
ñāṇakaraṇī upasamāya, abhiññāya sambodhāya,
Nibbāṇāya saṃvattati**

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

**Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ
sammā diṭṭhi, sammā saṅkappo sammā vācā, sammā
kammanto, sammā ājīvo sammā vāyāmo, sammā sati,**

SETTING 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

sammā samādhi Ayaṃ kho sā bhikkhave, majjhimā
paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī,
ñāṇakaraṇī upasamāya, abhiññāya, sambodhāya,
Nibbāṇāya saṃvattati

Idaṃ kho pana bhikkhave dukkhaṃariyasaccaṃ

jāti'pi dukkhā jarāpi dukkhā vyādhi'pi dukkho,
maraṇaṃ'pi dukkhaṃ appiyehi sampayogo dukkho
piyehi vippayogo dukkho yaṃ'pi'cchaṃ na labhati
tam'pi dukkhaṃ saṅkhittena pañcūpādānakkhandhā
dukkhā

Idaṃ kho pana bhikkhave, dukkhasamudayaṃ
ariyasaccaṃ

Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā,
tatratatrābhinandinī seyyathīdaṃ
kāmatāṇhā, bhavataṇhā
vibhavataṇhā

Idaṃ kho pana bhikkhave
dukkhanirodhaṃariyasaccaṃ

Yo tassāy'eva taṇhāya asesavirāganirodho
cāgo, paṭinissaggo,
mutti anālayo

Idaṃ kho pana bhikkhave, dukkhanirodhagāmini-
paṭipadā ariyasaccaṃ

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 seyyathīdaṃ
sammā diṭṭhi, sammā saṅkappo sammā vācā, sammā
kammanto, sammā ājīvo sammā vāyāmo, sammā
sati, sammā samādhi

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

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ
pariññeyyan'ti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkhaṃ ariyasaccaṃ
pariññātan'ti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi

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

Taṃ kho pan'idaṃ dukkhasamudayaṃ ariyasaccaṃ
pahātabban'ti me bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi

Taṃ kho pan'idaṃ dukkhasamudayaṃ 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 (pariññeyya).” 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 (pariññāta).” 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 cakkhum udapādi, ñāṇaṃ udapādi paññā
udapādi, vijjā udapādi, āloko udapādi**

**Idaṃ dukkhanirodhaṃ ariyasaccan'ti me bhikkhave,
pubbe ananussutesu dhammesu cakkhum udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko
udapādi**

**Taṃ kho pan'idaṃ dukkhanirodhaṃ ariyasaccaṃ
sacchikātabban'ti me bhikkhave pubbe ananussutesu
dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi**

**Taṃ kho pan'idaṃ dukkhanirodhaṃ ariyasaccaṃ
sacchikatan'ti me bhikkhave, pubbe ananussutesu
dhammesu cakkhum udapādi, ñāṇaṃ udapādi paññā
udapādi, vijjā udapādi, āloko udapādi**

**Idaṃ dukkhanirodhagāminīpaṭipadā ariyasaccan'ti
me bhikkhave, pubbe ananussutesu dhammesu
cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi,
vijjā udapādi, āloko udapādi**

**Taṃ kho pan'idaṃ dukkhanirodhagāminīpaṭipadā
ariyasaccaṃ bhāvetabban'ti me bhikkhave, pubbe
ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ
udapādi paññā udapādi, vijjā udapādi, āloko
udapādi**

Taṃ kho panidaṃ dukkhanirodhagāminīpaṭipadā

eradicated (pahīnam).” 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 (sacchikatam).” 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 (bhāvetabbam).” 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 bhāvitān'ti me bhikkhave, pubbe
ananussutesu dhammesu cakkhum upapādi, ñāṇam
upapādi, paññā upapādi, vijjā upapādi, āloko upapādi

Yāva kīvañca me bhikkhave imesu catusu
ariyasaccesu evaṃ tiparivattam dvādasākāram
yathābhūtam ñānadassanam na suvisuddham ahosi
n'eva tāvāham bhikkhave sadevake loke, samāraḷe,
sabrahmaḷe sassamaṇabrāhmaṇiyā pajāya,
sadevamanussāya anuttaram Sammāsambodhiṃ
abhisambuddho paccaññāsim

Yato ca kho me bhikkhave imesu catusu ariyasaccesu
evaṃ tiparivattam dvādasākāram yathābhūtam
ñānadassanam suvisuddham ahosi Athāham
bhikkhave sadevake loke samāraḷe sabrahmaḷe
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
anuttaram sammāsambodhiṃ abhisambuddho
paccaññāsim

Ñāṇaṇca pana me dassanam upapādi Akuppā me
cetovimutti Ayamantimā jāti Natthi'dāni
punabbhavo'ti

Idamavoca Bhagavā Attamanā pañcavaggiyā bhikkhū
Bhagavato bhāsitam abhinandun'ti

Imasmiñca pana veyyākaraṇasmim bhaññamāne
āyasmato Koṇḍaññassa virajam, vītamalam,
dhammacakkhum upapādi Yaṃ kiñci
samudayadhammam sabbam tam 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 Dhammacakke,
Bhummā devā saddamanussāvesuṃ Etam
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ,
appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Bhummānaṃ devānaṃ saddaṃ sutvā
Cātummahārājikā devā saddamanussāvesuṃ Etam
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ,
appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā
Tāvatiṃsā devā saddamanussāvesuṃ Etam
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ
appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā Yāmā devā
saddamanussāvesuṃ Etam Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaraṃ Dhammacakkaṃ
pavattitaṃ, appativattiyaṃ samaṇena vā,
brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā,
kena ci vā lokasmin'ti

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā
saddamanussāvesuṃ Etam Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaraṃ Dhammacakkaṃ

When the Dhamma Wheel was set a-rolling by the Buddha, the devas of the earth 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 devas of the earth the **Cātummahārājika 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 **Cātummahārājika devās** the **Tāvātimsa 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 **Tāvātimsa devās** the **Yāma 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 **Yāma devās** the **Tusita devās** uttered the noise: “By the Buddha, at **Bāranasi in Isipatana** at the Deer Park, this unsurpassed Wheel of the Dhamma was set a-

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

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāṇarati
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

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 lokasmin'ti

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā
Brahma pārisajjā devā saddamanussāvesuṃ
Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ, appati-
vattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Brahmapārisajjānaṃ devānaṃ saddaṃ sutvā
Brahmapurohitā devā saddamanussāvesuṃ
Etaṃ Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ, appati-
vattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā 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 **Brahmapurohita 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 saddaṃ sutvā
Mahābrahmā devā saddamanussāvesuṃ Etam
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ, appati-
vattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

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

Parittābhānaṃ devānaṃ saddaṃ sutvā
Appamāṇābhā devā saddamanussāvesuṃ Etam
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ, appati-
vattiyaṃ samaṇena vā, brāhmaṇena vā, devena vā,
mārena vā, brahmuṇā vā kena ci vā lokasmin'ti

Appamāṇābhānaṃ devānaṃ saddaṃ sutvā
Ābhassarā devā saddamanussāvesuṃ Etam
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ,
appativattiyaṃ samaṇena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Ābhassarānaṃ devānaṃ saddaṃ sutvā Parittasubhā
devā saddamanussāvesuṃ Etam Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ

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

Dhammacakkam pavattitam, appativattiyam
samanena vā, brāhmaṇena vā, devena vā, mārena vā,
brahmuṇā vā, kena ci vā lokasmin'ti

Parittasubhānaṃ devānaṃ saddaṃ sutvā
Appamānasubhā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkam pavattitam,
appativattiyam samanena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Appamānasubhānaṃ devānaṃ saddaṃ sutvā
Subhakiṇhakā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkam pavattitam,
appativattiyam samanena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti

Subhakiṇhakānaṃ devānaṃ saddaṃ sutvā
Vehapphalā devā saddamanussāvesuṃ Etaṃ
Bhagavatā, Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ Dhammacakkam pavattitam,
appativattiyam samanena vā, brāhmaṇena vā, devena
vā, mārena vā, brahmuṇā vā, kena ci vā lokasmin'ti.

Vehapphalānaṃ devānaṃ saddaṃ sutvā Avihā devā
saddamanussāvesuṃ Etaṃ Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaraṃ Dhammacakkam
pavattitam, appativattiyam samanena vā
brāhmaṇena vā devena vā mārena vā
brahmuṇā 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.”

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

Atappānaṃ devānaṃ saddaṃ sutvā Sudassā devā
saddamanussāvesuṃ Etāṃ Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaraṃ Dhammacakkaṃ
pavattitaṃ, appativattiyaṃ samaṇena vā,
brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā,
kena ci vā lokasmin'ti

Sudassānaṃ devānaṃ saddaṃ sutvā Sudassī devā
saddamanussāvesuṃ Etāṃ Bhagavatā, Bārāṇasiyaṃ
Isipatane Migadāye anuttaraṃ Dhammacakkaṃ
pavattitaṃ, appativattiyaṃ samaṇena vā,
brāhmaṇena vā, devena vā, mārena vā, brahmuṇā vā,
kena ci vā lokasmin'ti

Sudassīnaṃ devānaṃ saddaṃ sutvā Akaniṭṭhakā
devā saddamanussāvesuṃ Etāṃ Bhagavatā,
Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ, appativattiyaṃ
samaṇena vā, brāhmaṇena vā, devena vā, mārena vā,
brahmuṇā vā, kena ci vā lokasmin'ti

Itiha, tena khaṇena tena muhuttena yāva brahmalokā
saddo abbhugañchi Ayañ 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 ulāro obhāso loka pāturahosi
atikkamma devānaṃ devānubhāvan'ti Atha kho
Bhagavā udānaṃ udānesi “Aññāsi vata bho
Koṇḍañño, aññāsi vata bho Koṇḍañño'ti”

Ithi'daṃ āyasmato Koṇḍaññassa Aññā Koṇḍañño
tveva nāmaṃ ahoṣī'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 bhummaṭṭhā
Devā nāgā mahiddhikā
Puññantaṃ anumoditvā
Ciraṃ rakkhantu loka sāsanaṃ

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññantaṃ anumoditvā
Ciraṃ rakkhantu desanaṃ

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññantaṃ anumoditvā
Ciraṃ rakkhantu maṃ paraṃ 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 Kondñña.

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.

TRANFERENCE 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 (Evaṃ) HAVE I (me = Buddha's chief attendant - Ven. Ānanda) HEARD (the Sutaṃ, on the full moon of July): The Blessed One (Bhagavā) was once (ekaṃ samayaṃ) 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 (cāyaṃ) to the indulgence (kāmesu) of sense-pleasures (kāmasasukhallikānuyogo), which is low (hino), common (gammo), the way of ordinary people (pothujjaniko), unworthy/ignoble (anariyo) and unprofitable / useless (anattasamhito); and (Yo = Any person) there is devotion (cāyaṃ) to self-indulgence / self-mortification / self-torture (attakilamathānuyogo), which is painful (dukkho), unworthy / ignoble (anariyo) and unprofitable / useless (anattasamhito). (Bhikkhave = You) Avoiding (Ete te) both (ubho) these extremes (ante anupagamma), the Buddha (Tathāgatena) has realized (abhisambuddhā) the Middle Path (majjhimā paṭipadā); it gives vision / sight (cakkhukaraṇī), it gives knowledge (ñāṇakaraṇī), and it leads to calm / peace (upasamaya), to insight/higher wisdom

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

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

1. Right View / Understanding (sammā ditṭhi);
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 (Ayaṃ kho sā bhikkhave majjhimā paṭipadā) realized (abhisambuddhā) by Buddha (Tathāgatena), which gives vision / sight (cakkhukaraṇī), it gives knowledge (ñāṇakaraṇī), and it leads to calm / peace (upasamaya), to insight / higher wisdom (abhiññāya), to enlightenment (sambodhāya), and to Nibbāna (Nibbāṇāya saṃvattati = realize Nibbāna).

The Noble Truth of Suffering, monks (Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ), is this:

- * Birth is suffering (jāti'pi dukkhā);
- * ageing is suffering (jarāpi dukkhā);
- * sickness is suffering (vyadhi'pi dukkho);
- * death is suffering (maranaṃ'pi dukkhaṃ);
- * 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 (yaṃ'pi'cchaṃ na labhati tam'pi dukkhaṃ);

- 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) Saññā (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) Saṃkhāra (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 paccuppannaṃ)
 [4-5] internal or external; (ajjhataṃ vā bahiddhā vā)
 [6-7] gross or subtle; (oḷārikaṃ vā sukhumāṃ vā)
 [8-9] inferior or superior; (hīnaṃ vā paṇītaṃ vā)
 [10-11] far or near (yaṃ 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 (Idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccaṃ = 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 (tatratatrābhinandinī), namely (seyyathīdaṃ):

- i) thirst (craving) for sense-pleasures / desires (kāmatāṇhā);
- 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 (Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccaṃ), monks, is this: It is the complete cessation of that very thirst / craving (taṇhāya); giving it up / renouncing / abandon / relinquishing it (asesavirāganirodho 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 (Idaṃ

kho pana bhikkhave dukkhanirodha gāminipaṭipadā ariyasaccaṃ), monks, is this: It is simply (*Ayameva*) the Noble Eightfold Path (ariyo aṭṭaṅgiko maggo), namely (seyyathīdam),

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 (Dukkḥā): such was the vision (cakkhum), the knowledge (ñāṇaṃ), 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 (Dukkḥā), as a Noble Truth, **SHOULD BE FULLY UNDERSTOOD** (Pariññeyyan'ti): such was the vision (cakkhum), the knowledge (ñāṇaṃ), 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 (Dukkḥā), as a Noble Truth, **HAS BEEN FULLY UNDERSTOOD** (Pariññātan'ti): such was the vision (cakkhum), the knowledge (ñāṇaṃ), 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 (Dukkhasamudayaṃ): such was the vision (cakkhum), the knowledge (ñāṇaṃ), 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 (Dukkhasamudayaṃ), as a Noble Truth, **SHOULD BE ABANDONED / ERADICATED** (Pahātabban'ti): such was the vision (cakkhum), the knowledge (ñāṇaṃ), 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 (Dukkhasamudayaṃ), as a Noble Truth, **HAS**

BEEN ABANDONED / ERADICATED (Pahīnan'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 Cessation of Suffering (Dukkhanirodham): 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 Cessation of Suffering (Dukkhanirodham), as a Noble Truth, SHOULD BE REALIZED (Sacchikātabban'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 Cessation of Suffering (Dukkhanirodham), as a Noble Truth, HAS BEEN REALIZED (Sacchikatan'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 Path Leading to the Cessation of Suffering (Dukkhanirodha gāminīpaṭipadā): 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 Path Leading to Cessation of Suffering (Dukkhanirodha gāminīpaṭipadā), as a Noble Truth, SHOULD BE FOLLOWED / CULTIVATED / DEVELOPED (Bhāvetabban'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 Path Leading to Cessation of Suffering (Dukkhanirodha gāminīpaṭipadā), as a Noble Truth, HAS BEEN FOLLOWED / CULTIVATED / DEVELOPED (Bhāvitān'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.

As long as (Yāva) my vision of true knowledge (yathābhūtaṃ ñānadassana) was not (na) fully clear in these (imesu) three aspects (tiparivaṭṭaṃ) - in these twelve ways (dvādasākaraṃ), regarding the Four Noble Truths (catusu ariyasaccesu), I did not claim (ahosi n'eva) to have realized (abhisambuddho paccaññāsiṃ) the perfect Enlightenment (anuttaraṃ sammā-sambodhiṃ) 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 (yathābhūtaṃ ñānadassana) was fully clear in these (imesu) three aspects (tiparivaṭṭaṃ) - in these twelve ways (dvādasākaraṃ), regarding the Four Noble Truths (catusu ariyasaccesu), then I claimed (ahosi) to have realized (abhisambuddho paccaññāsiṃ) the perfect Enlightenment (anuttaraṃ sammā-sambodhiṃ) 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 (pañcavaggiyā bhikkhū) was glad, and they rejoiced (attamaṇā) at the Words (bhāsitaṃ) of the Blessed One (Bhagavato).

When this Discourse was thus expounded there arose (udapādi) in the Venerable Koṇḍañña, the passion-free / dustless (virajam), stainless (vitamaṇam), Truth-seeing Eye / vision of Truth (dhamma-cakkhum [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.' (Yaṃ kiñci samudayadhammaṃ sabbam taṃ 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 (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.”

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 (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 Cātummahārājikānaṃ, it was proclaimed, in Tāvatiṃsā “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 Tāvatiṃsānaṃ, it was proclaimed, in Yāmā “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 Yāmānaṃ, it was proclaimed, in Tusitā “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 Tusitā, it was proclaimed, in Nimmānaratī “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 Nimmāṇaratīnaṃ, 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 Appamañābhā “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 Appamāṇābhānaṃ, it was proclaimed, in Ābhassarā “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 Ābhassarānaṃ, it was proclaimed, in Parittasubhā “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 Parittasubhānaṃ, it was proclaimed, in Appamānasubhā “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 Appamānasubhānaṃ, it was proclaimed, in Subhakiṇhakā “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 Subhakiṇhakānaṃ, it was proclaimed, in Vehapphalā “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 Vehapphalānaṃ, it was proclaimed, in Avihā “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 Avihānaṃ, it was proclaimed, in Atappā “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 Atappānaṃ, it was proclaimed, in Sudassā “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 Sudassānaṃ, it was proclaimed, in Sudassī “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 Sudassīnaṃ, 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 (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.”

Thus (Itiha) at that very moment (tena khaṇena), at that instant (tena muhuttana), the cry (saddo) is set (abhuggaṇchi) in motion (that the Wheel of Truth) spread as far as (yāva) Brahma realms (brahma lokā), the system (*Ayañ ca*) of ten thousand (dasasahasī) worlds (lokadhātu) trembled (saṅkampi) and quaked (sampakampi) and shook (sampavedhi). A boundless (*Appamāṇo ca*) sublime (ulāro) radiance (*obhāso*) surpassing (atikkamma) the effulgence / power / luminescence (*pāturaḥosi*) of devās (devānaṃ), appeared in the world (loke).

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

Verily (Friends), Koṇḍañña has indeed realized (the Four Noble Truths).
Verily (Friends), Koṇḍañña has indeed realized (the Four Noble Truths).
Thus (Itihi'dam) it was that the Venerable Koṇḍañña received (*āyasmato*) the name. 'Añña (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 unwavering 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) Tāvatisā (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) Subhakiṇhakā (64 Mahā Kappa)
- (3) Tatiya Jhāna Bhūmi (Third Jhāna Realm)
 - x) Vehapphalā (500 Mahā Kappa)
 - xi) Asaññasatta (500 Mahā Kappa)
- (4) Catuttha Jhāna Bhūmi (Fourth Jhāna Realm)
 - Suddhavaśa (Pure Abodes)
 - xii) Avihā (1,000 Mahā Kappa)
 - xiii) Atappā (2,000 Mahā Kappa)

xiv) Sudassā	(4,000 Mahā Kappa)
xv) Sudassī	(8,000 Mahā Kappa)
xvi) Akaniṭṭhakā	(16,000 Mahā Kappa)

(D) Four Arūpalokas –	Formless Realms.
(1) Ākāśānañcāyatana	(20,000 Mahā Kappa)
(2) Viññānañcāyatana	(40,000 Mahā Kappa)
(3) Ākiñcaññāyatana	(60,000 Mahā Kappa)
(4) N'eve Saññā N'āsaññāyatana	(84,000 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 can not 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 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 debted to anyone for them. In His own words – "They were unheard of before."
14. Being Truths, they never change.

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

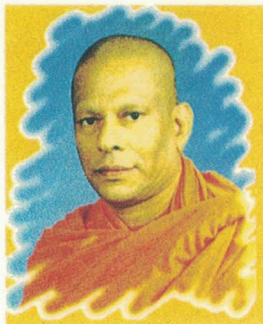
stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called right view.

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.

Ven. Weragoda Sarada Maha Thero, Chief Monk, Singapore Buddhist Meditation Centre, has earned a name as the most outstanding publisher of books relating to the Buddha and His Teaching. In an entirely new initiative he has brought out a whole series of compact discs to spread the Word of the Buddha world-wide. Ven. Sarada Maha Thero has to his credit well over 280 books, and holds the unique record of distributing about a million copies of his works free, to those individuals and organizations eager to learn the Word of the Buddha.



Ven. W. Sarada Maha Thero, whose service to Buddhism has already achieved global significance, come from the south of Sri Lanka. He was ordained a Buddhist monk at the tender age of twelve. His life's mission is the dissemination of Buddhist thought to the modern

world which is enmeshed in wars and violence, and desperately seeks a way out. Ven. Sarada Maha Thero has utilized the popular medium of compact discs to communicate the Buddha's message of peace of those troubled masses everywhere in the world.

BOOKS & CDS BY VEN. W. SARADA MAHA THERO

- Treasury of Truth - Illustrated Dhammapada
- The Greatest Man Who Ever Lived - The Supreme Buddha
- Parents and Children - Key to Happiness
- The Only path to Nibbana - Maha Satipatthana Sutta
- The Highest Blessing - Maha Mangala Sutta
- Nature of Life and Death
- Morals of the Young
- Vision of the Buddha
- Life of the Buddha in Picture
- The Buddhist Way of Meditation
- Reflection on Death
- Tri-lingual Treasury of Truth - Illustrated Dhammapada (E-Book)
- The Only path to Nibbana - Maha Satipatthana Sutta (CD)
- Nature of Life and Death (CD)
- Buddhist Devotions (CD)
- Blessings to Conquer Sickness (CD)
- Dhammacakkappavattana Sutta (CD)