

॥ कृणोतु मया मया मया मया मया मया मया ॥
 ॥ नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ॥
 නමො තසස භගවතො අරහතො සම්මාසම්බුද්ධස්ස.
 ५ नमो तसस भगवतो अरहतो सम्मासम्बुद्धस्स५
 Namo tassa bhagavato arahato sammāsambuddhassa

1

Dhamma,cakka Pavattana Sutta

or **Dhamma,cakka-p,pavattana Sutta** The Discourse on the Turning of the Wheel of Truth

S 56.11 = Mv 1.6.16-31

Short name: **Dhamma,cakka Sutta**, The Dharma-wheel Discourse

Theme: The Buddha's first discourse

Translated by Piya Tan ©2002, rev 2010

1 The group of 5 monks

1.1 After the 49 day-retreat in the vicinity of the Bodhi tree,¹ the Buddha leaves to look for the group of 5 monks. On the way, he meets Upaka, who has the honour of hearing the Buddha's first declaration of awakening, but fails to fathom its significance. The Buddha continues his journey to the deer park at Benares (Bārāṇasī) in stages and finally reaches **Isi,patana** (modern Sarnath), about 7 km north of Benares.² As is the custom, he rests in the outskirts of Vārāṇasī and waits until morning to enter the city. Having collected his almsfood, taken his wash and eaten his meal, he heads straight for the hermitage where the 5 monks are.

1.2 It is said that the Buddha gives his first discourse on the night of the full moon day of Āsālha (June-July),³ a festival still celebrated today amongst south-east Asian Buddhists as **Āsālha Pūjā**. The first sangha that arises from this momentous discourse comprises Koṇḍañña, Vappa, Bhaddiya, Mahā,-

¹ On these 7 weeks, see **Dhamma & Abhidhamma**, SD 26.1 (5).

² The distance the Buddha travels here should be noted: it is some 200 km from Gayā to Benares, and by road the distance is about 250-300 km, which will take some 10 days by foot (Nakamura, 2000:241). It would not be surprising if the Buddha has taught many others along the way, but what records we have of this must have been lost.

³ V 1:10 ff.; S 5:420 ff.; Mvst 3:330 f.; Lalv 540(416) f. The Pali names of the ancient **Indian calendar** follow Vism 621 and its Tīkā (based on Nāṇamoli's *A Pali-English Glossary of Buddhist Technical Terms*, 1994), with the Skt names (within brackets) and number of days added:

Season	Sub-season	Month	Days	Equivalent
	Hemanta	Māga,sira (Skt Mārga,śīrśa)	30	Nov-Dec
Hemanta	(winter)	Phussa (Puṣya)*	30	Dec-Jan
(cold)	Sisira	Māgha (Maghā)	30	Jan-Feb
	(cool)	Phagguna (Phālguna)*	30	Feb-Mar
	Vasanta	Citta (Caitra)	30	Mar-Apr
Gimhāna	(spring)	Vesākha (Vaiśākha)	31	Apr-May
(heat)	Gimha	Jetṭha (Jyaiṣṭha)	31	May-Jun
	(summer)	Āsālha or Uttar'āsālha (Āṣāḍha)	31	Jun-Jul
	Vassanā	Sāvana (Śrāvaṇa)	31	Jul-Aug
Vassāna	(rains)	Posṭha,pāda (Proṣṭha,pada)*	31	Aug-Sep
(rains)	Sārada	Assa,yuja (Āśva,yuja)	30	Sep-Oct
	(autumn)	Kattika (Kārttika)	30	Oct-Nov

[*Puṣya also called Pauṣa; Phālguna also called Phaggu; Proṣṭha,pada also called Bhādra,pada.]

Note: The Indian month begins on the first day of the waning moon and ends on the full moon.

nāma and Assaji. Since Āsāḥa Pūjā commemorates the teaching of the first discourse, it is often known as “Dharma day.”⁴

1.3 The Jātaka Commentary and Milinda,pañha mention “the 5 teachers” of the Bodhisattva, actually totalling 12, since the first “teacher” is really the group of 8 brahmins (Rāma, Dhaja, Lakkhana, Mantī, Yañña or Koṇḍañña, Suyāma, Bhoja or Subhoja, Sudatta) who examines the Bodhisattva’s bodily marks during the nativity. The other three are Sabba,mitta (the deva who is said to inspire the Bodhisattva to go forth), Ālāra Kālāma and Uddaka Rāma,putta (J 1:56; Miln 237). **Koṇḍañña** is the youngest of the 8 brahmins who visit the Bodhisattva at his nativity.

While seven others hold up two fingers, prophesying that the child would become either a world ruler (if he lives the household life) or a world teacher, a buddha (if he goes forth). Koṇḍañña alone holds up only one finger, certain that the child would leave home to become a buddha. When the Bodhisattva renounces the world, Koṇḍañña approaches the sons of the other 7 brahmins (who have died by then) and invites them to renounce the world and follow the Bodhisattva.

Only four of them—Vappa, Bhaddiya, Mahānāma and Assaji—join him and together they are known as **the “group of 5”** (*pañca,vaggiya*) (J 1:56 f). As such, Koṇḍañña is the eldest of them, his familiarity with the Buddha going back to even when the latter is newly born.⁵

1.4 According to **the Mahīśāsaka Vinaya, the Saṅgha,bheda,vastu** and its Tibetan counterpart in **the Dulva** (Tibetan Vinaya), the 5 monks—Koṇḍañña,⁶ Vappa, Bhaddiya, Mahānāma and Assaji—are the Bodhisattva’s former companions, who have been sent by the Buddha’s father to look after him.⁷ According to the Ekottara Āgama, the 5 monks have been following him since his birth,⁸ which further associates them with the Buddha’s family and native country.

1.5 The Ariya Pariyesanā Sutta Commentary similarly associates the 5 monks with the Buddha’s home country, reporting that in his early youth, Koṇḍañña is one of the brahmins who predict the child Siddhattha’s future spiritual career at his birth, but the other four of this group of 5 monks are the sons of the other sooth-saying brahmins at the Buddha’s naming ceremony just after his birth (MA 2:87).

1.6 According to the **Lalita,vistara**, however, they are Uddaka Ramaputta’s disciples who have witnessed how the Bodhisattva quickly achieved what they have been seeking for a long time.⁹ The fact that he, however, does not rest satisfied with this achievement motivates them to leave Uddaka and follow the Bodhisattva. **Analayo**, in his comparative study of **the Ariya Pariyesanā Sutta**, adds that

The Lalitavistara’s presentation seems more convincing, since if the five had been ordered to attend on the Bodhisattva, one would not expect them to abandon their mission once the Bodhisattva decided to stop his self-mortifications. If however they had followed him on their own accord and in the hope to benefit from his realizations, the decision to leave him once he had (from their perspective) given up striving becomes understandable. (2006:111)¹⁰

2 The first discourse: contents and purpose

2.1 THE SUTTA’S TEACHINGS. To prepare the 5 monks for the first discourse, if we are to follow **the Ariya Pariyesanā Sutta** (M 26), the Buddha first lists the 5 cords of sense-pleasures (*kāma,guṇa*), that is, the physical body, which needs to be transcended, as it were, before we can attain the 4 dhyanas and the 4

⁴ **Visākha Pūjā**, also “Buddha day,” “Vesak day” (Singapore), “Wesak day” (Malaysia) (traditionally said to be on the fullmoon day of May), commemorates the Buddha’s nativity, awakening and parinirvana. **Māgha Pūjā** is often called “sangha day”: see **Dīgha,nakha S** (M 74), SD 16.1 (6).

⁵ It is on this account—his age—that he is declared by the Buddha as the “longest-standing” (*rattaññū*) of the monks (A 1:23,17). Coincidentally, he is also the eldest of all the monks, after the Buddha. On the significance of this, see SD 1.2 (1.3).

⁶ On **Koṇḍañña**, see **Naḷaka,pāna S** (M 68) @ SD 37.4 (1.2.2).

⁷ T1421 = T22.104a19, tr Bareau 1963:146; Gnoli 1977:99; and a tr of Tibetan Dulva in Rockhill 1907:28.

⁸ EĀ 24.5 = T2.618b14, tr Bareau 1988:79.

⁹ Lefmann 1902; Foucaux 1884:212.

¹⁰ See **Ariya Pariyesanā S** (M 26.26-30/1:171-173), SD 1.11(6).

formless attainments, and finally, the cessation of perception and feeling, here equated the attainment of nirvana. This is, in fact, a neat summary of the Buddha's spiritual progress from the world to awakening itself. Understandably, this passage serves as a sort of preamble to the first discourse (S 56.11), which is given to the 5 monks when they are finally ready to hear a proper formulation of the essence of the Buddha's awakening.¹¹

The Buddha's first discourse serves 3 purposes: firstly, the Buddha clears up the unfortunate misunderstanding that has arisen between himself and his former colleagues. The discourse refutes the constant criticism by rival sects of the alleged laxity of the Buddhist monastic rules. It also warns novices in advance of the dangers of extremes in practice, and to keep to the middle way. In short, it deals with:

- (1) The exhortation on the avoidance of the extremes of sensual indulgence and of self-mortification [§§2-3];
- (2) The proclamation of the middle way, i.e. the noble eightfold path [§4];
- (3) The statement of the 4 noble truths [§§5-12];
- (4) The declaration of the Buddha's supreme awakening [§13-15]; and
- (5) The exultation of the devas [§§17-19].
- (6) Koṇḍañña's attainment of the divine eye [§16].

The 4 truths are succinctly stated in the extant early texts,¹² but there are innumerable places in the early Buddhist scriptures where they are explained again and again, with greater detail and in different ways.

The 4 noble truths are the briefest synthesis of the entire teaching of the Buddha, since all those manifold doctrines of the Pali Canon are, without any exception, included therein. If we study the four noble truths with the help of the various references and explanations in the early Buddhist Scriptures, we get a fairly good and accurate account of the essential teachings of the Buddha according to the early texts.¹³

2.2 THE SUTTA'S PURPOSE. Scholar have noted that the first discourse, the Dhammacakka Pavattana Sutta (S 56.11), is strangely "tucked away almost inconspicuously" in the Sacca Sāmyutta (eg S:B 1520), and which centres around the 4 noble truths and the noble eightfold path (which are teaching models of the second period).¹⁴ The first-period suttas are usually unstructured but point directly to the awakening truths, such as the teachings of the Aṭṭhaka Vagga and the Pārāyana Vagga of the Sutta Nipāta.¹⁵

In the case of the first discourse, it is possible that the Buddha has given the 5 monks other teachings in preparation for what has been formalized as the Dhammacakka Pavattana Sutta. Surely, the four noble truths are not the only teaching the Buddha has given to his first monk disciples. The Vinaya, in fact, records that before the Buddha delivers the first discourse, he has to persuade the 5 monks that he is now awakened, unlike before.¹⁶

However, no details are given, except that the Buddha declares to them: "Bhikshus, do you agree that I've not spoken to you like this before?" We might safely assume here that other teachings are also given prior to the first discourse itself. However, the first discourse is recorded by the council elders and reciters in such a manner as to highlight its primacy and significance.¹⁷

3 The middle way

3.1 THE 2 EXTREMES. Significantly, the Dhammacakka Pavattana Sutta opens by addressing the prevalent views of the day: the physicalist and the eternalist. The physicalist view is a materialist and annihilationist one, that is, they believe that the "soul" (mind, or consciousness, etc) is identical with the body, so that when the body dies, it dies, too.¹⁸ In other words, the body is meant to be enjoyed, and we

¹¹ (S 56.11/5:420-424), SD 1.1. See (M 26.31-42/1:173-175), SD 1.11 (7).

¹² Eg **Dukkha S** (S 22.104/3:158 f), SD 42.20.

¹³ On the lateness of Dhammacakka Pavattana S (S 56.11), see **Notion of diṭṭhi**, SD 40a.1 (2.2).

¹⁴ On the 2 periods of the Buddha's ministry, see SD 401.1 (1.3).

¹⁵ See **Notion of diṭṭhi**, SD 40a.1 (1.3).

¹⁶ Mv 1.6.10-16 = V 1:8-10..

¹⁷ See **Notion of diṭṭhi**, SD 40a.1 (2.2).

¹⁸ See **Sandaka S** (M 76.7/1:515), SD 35.7.

should sow wild oats while we can, as it were. In fact, the sensual life of the young Bodhisattva broadly hints at this kind of materialistic philosophy.¹⁹

The eternalist view is essentially the same today as it is in the Buddha's time. There is a belief in some kind of eternal entity (Brahman, soul, divine essence) and its source or creator (usually some kind of God-idea). Among the Indian eternalists of the Buddha's time, however, there is a popular belief that the body is basically evil or unsatisfactory, or at best provisional (here, it concurs with much of the eternalist views of our times), so that with its destruction (deliberate or natural), we would inherit some kind of divine body or heavenly birth.

These 2 extreme views and practices are also criticized in **the Cūḷa Dhamma Samādāna Sutta** (M 45), where 4 kinds of “undertakings things” (*dhamma samādāna*), that is, religious life-style as follows:

- | | |
|-----------------------------------|---|
| (1) conduct that is pleasant now, | but resulting in future pain; |
| (2) conduct that is painful now, | but ripening in future pain; |
| (3) conduct that is painful now, | but in ripening future pleasure (or happiness); and |
| (4) conduct that is pleasant now, | and ripening in future pleasure (or happiness). |

The first refers to a life of sense-indulgence, while the second is that of self-mortification. These two kinds of practices should be given up and avoided. The third undertaking refers to when we have great difficulties with greed, hate or delusion, but we still we do not abandon our mental cultivation. The fourth undertaking, is the ideal one, as it is easy all the way, and the spiritual fruition is easily obtained, too.²⁰

The Buddha rejects both the physicalist and the eternalist views as being extremes [3.2]. However, note in the Dhammacakka Pavattana Sutta that while “the devotion to the enjoyment of sensual pleasures,” or more briefly, “the devotion to sensual pleasures” (*kāma,sukh'allikānuyoga*) is described as being “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable]” (*hīno gammo puthujjaniko anariyo anatta,samhito*) [§3], “the devotion to self-mortification” (*atta,kilamathānuyoga*) is said to be only “painful, ignoble, not connected with the goal [unprofitable]” (*dukkho anariyo anatta,samhito*) [§3]. This is because despite being “painful,” self-mortification, with some moral virtue, can bring about a divine afterlife; but such a goal is nevertheless “ignoble, not connected with the goal [unprofitable],” because we are still caught up in samsara, and not liberated from suffering.²¹

3.2 THE MIDDLE WAY. In this sutta, the “middle way” (*majjhimā paṭipadā*) is declared to be the noble eightfold path. According to **Rupert Gethin**,

what the Bārāṇasī discourse appears to do is present a kind of apologetic and polemic in one. What is taught by the Buddha is truly a spiritual life (*brahma-cariyā*) in that it is free of vulgar sensual indulgence, on the other hand it is distinct from what Bronkhorst²² characterizes as the old severely ascetic main stream meditation tradition. From the point of view of the Bārāṇasī discourse, this is now superseded by the new middle way. What is important about the first discourse is the “middleness” of what the Buddha teaches. From this point of view, the *ariyo aṭṭhaṅgiko maggo* is largely incidental to the discourse. (Gethin 2001:199 f; see 198-201)

Gethin goes on to point out that the application of the expression “the middle way” to the avoidance of sensual indulgence and of self-torture occurs in only four other passages. Only two of these concern the noble eightfold path exclusively, that is, **the Araṇa,vibhaṅga Sutta** (M 139.4/3:230 f) and **the Rāsiya Sutta** (S 42.12.4/4:330), both of which describe the noble eightfold path as the “middle way” in exactly the same terms as the Dhammacakka Pavattana Sutta. The other usages of “the middle way” mentioned by Gethin (2001:200 ff) includes the following:

¹⁹ See eg **Sukhumala S** (A 3.38/1:145 f), SD 63.7.

²⁰ M 45/1:305-309 @ SD 32.4.

²¹ See **The body in Buddhism**, SD 29.6a (4.1).

²² See Bronkhorst, *The Two Traditions of Meditation in Ancient India*. Stuttgart, 1986.

- (1) **The Acela Paṭipadā Suttas 1 & 2** (A 3.151+152), where three “ways” (*paṭipadā*) are given: that of indulgence (*āgālhā*), that of burning (*nijjhāmā*), and that of the middle way.²³
- (2) **The Dhamma,dāyāda Sutta** (M 3), “Here, brothers, greed (*lobha*) is evil, hate (*dosa*) is evil. There is the middle way for the abandonment of greed and hate... It is this very noble eightfold path.” (M 3.8/1:15)
- (3) **The Kaccāna,gotta Sutta** (S 12.15), **the Acela Kassapa Sutta** (S 12.17), **the Aññatara Brāhmaṇa Sutta** (S 12.46) and **the (Sabba) Jāṇussoṇī Sutta** (S 12.47), where the Buddha comments on the extremes of “all exists” (*sabbam atthi*) and “nothing exists” (*sabbam n’atthi*), and of eternalism (*sassata*) and annihilationism (*uccheda*) [3.1], and “not following either of these extremes, the Tathagata teaches the Dharma by the middle” (*ete te ubho ante anupagamma majjhena tathāgato dhammam deseti*). The “middle” here refers to dependent arising (*paṭicca samuppāda*).²⁴
- (4) **The Sampasādanīya Sutta** mentions the 2 extremes, followed by the attaining of the 4 dhyanas, without mentioning the eightfold path (D 28.19/3:113), SD 14.14.²⁵

Gethin adds that “This ‘middle’ would seem to be rather more significant for the subsequent development of Buddhist thought than the specific notion of the *ariyo aṭṭhaṅgiko maggo* as the middle way between sensual indulgence and self-torment” (Gethin 2001:200 f). Furthermore, **A K Warder** points out that this is best exemplified in Nāgārjuna’s **Mūla,madhyamaka Kārikā**, where dependent arising appears to represent the “middle way” par excellence.²⁶ In fact, the most frequently quoted and important canonical text for Nāgārjuna is apparently the Nidāna Saṃyutta (Saṃyutta Nikāya 12), especially **the Kaccā(ya)na,gotta Sutta** (S 12.15).²⁷

4 Terminology

4.0 The 4 noble truths are as follows:

(1) the noble truth [reality] that is suffering	<i>dukkha ariya,sacca</i>	[§5]
(2) the noble truth that is the arising of suffering	<i>dukkha,samudaya ariya,sacca</i>	[§6]
(3) the noble truth that is the ending of suffering	<i>dukkha,nirodha ariya,sacca</i>	[§7]
(4) the noble truth that is the path leading to the ending of suffering	<i>dukkha,nirodha,gāminī,paṭipadā ariya,sacca</i>	[§8]

4.1 THE LIST OF SUFFERINGS. A key passage in the Dhamma,cakka Pavattana Sutta defines the first truth—the noble truth that is suffering—as follows:

- (1) birth is suffering,
- (2) decay [old age] is suffering,
[] [disease is suffering,]²⁸
- (3) death is suffering,
- (4) grief, lamentation, physical pain, mental pain and despair are suffering,²⁹
- (5) to be with the unpleasant is suffering,³⁰
- (6) to be without the pleasant is suffering,³¹

²³ A 3.151+152/1:295-297.

²⁴ Respectively, S 12.15/2:17 @ SD 6.13; S 12.17/2:20 @ SD 18.5; S 12.46/2:75 f @ SD 83.9; S 12.47/2:76 f @ SD 68.6.

²⁵ This Sutta is not mentioned by Gethin.

²⁶ A K Warder, “Is Nāgārjuna a Mahāyānist?” in *The Problem of Two Truths in Buddhism and Vedānta*, ed M Sprung, Dordrecht, 1973:79, 81.

²⁷ S 12.15/2:17 qu at S 22.90/3:134 f. See also **Notion of diṭṭhi**, SD 40.1 (10.1.1).

²⁸ Only in the Vinaya & Saṃyutta versions; not mentioned in Comys.

²⁹ Found in most MSS but not in Be and Ce.

³⁰ “The unpleasant,” *appiya*, also tr “what one loves not.”

³¹ “The loved,” *piya*, also tr “what one loves.”

- (7) not to get what one desires is suffering,
 (8) —in short, the 5 aggregates of clinging³² are suffering. [§5]

In the Chinese Mahāyāna texts, this list (including “disease,” and excluding “grief, lamentation, etc”) are called “the 8 sufferings” (*aṣṭa,duḥkhatāḥ*). Buddhaghosa gives the 8 occasions invoking urgency (*aṭṭha saṁvega,vatthu*), as follows: birth (*jāti*), decay (*jarā*), sickness (*vyādhi*), death (*marāṇa*), suffering of loss (*apāya,dukkha*), suffering of the past rooted in the round of rebirth (*atīte vaṭṭa,mūlaka dukkha*), suffering of the future rooted in the round of rebirth (*anāgate vaṭṭa,mūlaka dukkha*), and suffering of the present rooted in the search for food (*paccuppanne āhāra,pariyeṭṭhi,mūlaka dukkha*) (Vism 4.63/135).

SD 1.1(4.1)

(Sāriputta) Dukkha Sutta

The (Sāriputta) Discourse on Suffering | S 38.14/4:259

Theme: The 3 kinds of suffering [unsatisfactoriness]

3 “Suffering, suffering’ (*dukkha*), avuso Sāriputta, so it is said. What, avuso Sāriputta, is suffering?”

3.2 “There are 3 kinds of suffering (*dukkhatā*), avuso, namely:

- | | |
|---|----------------------------|
| (1) bodily suffering [the suffering of pain], | <i>dukkha,dukkhatā</i> |
| (2) the suffering that is the formations, | <i>saṅkhāra,dukkhatā</i> |
| (3) suffering due to change. | <i>vipariṇāma,dukkhatā</i> |

These, avuso, are the 3 kinds of suffering.

4 But, avuso, there is a way for the full understanding of these 3 kinds of suffering.

5 What, avuso, is the way for the full understanding of these 3 kinds of suffering?

5.2 It is this very noble eightfold path, avuso, that is the way for the full understanding of these 3 kinds of suffering, that is to say:

- | | |
|--------------------------------------|-----------------------|
| (1) right view, | <i>sammā diṭṭhi</i> |
| (2) right thought [right intention], | <i>sammā saṅkappa</i> |
| (3) right speech, | <i>sammā vācā</i> |
| (4) right action, | <i>sammā kammantā</i> |
| (5) right livelihood, | <i>sammā ājīva</i> |
| (6) right effort, | <i>sammā vāyāma</i> |
| (7) right mindfulness, | <i>sammā sati</i> |
| (8) right stillness [concentration]. | <i>sammā samādhi</i> |

This, avuso, is the noble eightfold path that is the way for the full understanding of these 3 kinds of suffering.”

6 “Good is the path, avuso! Good is this way for the full understanding of suffering!³³
 And, avuso, it is indeed sufficient for the sake of diligence.”

— evaṃ —

The (Sāriputta) Dukkha Sutta (S 38.14) categorizes suffering into 3 kinds:

- (1) “physical suffering,” that is, affective suffering (due to physical and mental pain) (*dukkha,-dukkhatā*, lit “the suffering of pain”),
- (2) “suffering due to change” or temporal suffering (due to the uncertainty or ending of pleasant feeling) (*vipariṇāma,dukkhatā*), and

³² *Pañc’upadāna-k,khandha*, viz, form, feeling, perception, formations and consciousness (S 3:47; Vbh 1). What is briefly mentioned here is elaborated in the second discourse, **Anatta,lakkhaṇa S** (S 22.59), SD 1.2.

³³ *Bhaddako avuso maggo bhaddikā paṭipadā etasāṃ dukkhatāṃ pariññāya*.

- (3) “suffering due to formations” or existential suffering, that is, the inherent inadequacy of conditioned existence, that is, of the three worlds (the sense-world, the form-world, and the formless world), on account of rise and fall of phenomena (*saṅkhāra,dukkhatā*).³⁴

The first is bodily pain and mental displeasure; the second is pleasant feeling, which brings suffering when it ends, and the third is all conditioned phenomena of the three worlds³⁵ because they are oppressed by the rise and fall of events. In the above list [§5], the three main categories of suffering are as follows:

- (1) birth, decay, disease, death, grief etc;
- (2) not to be with the pleasant, to be without the pleasant; and
- (3) the 5 aggregates.

The way to end suffering, “in short” (*saṅkhittena*)—that is, *essentially*—lies in a full understanding of the 5 aggregates.³⁶ The 3 kinds of suffering are explained in **the Visuddhi,magga**.³⁷

4.2 JĀTI AND ITS CONTEXT.

4.2.1 Jāti refers to rebirth itself. In the early after-centuries, Buddhists scholastics and commentators tend to interpret *jāti* as gestation or as the process of being born it, that is, the pain which we bear in our mother’s womb up to the moment of being born. Scholars have noted that the Sarvāstivādins have a propensity to interpret *jāti,dukkha* as the suffering in a mother’s womb and at birth, despite the fact that the original concept of *jāti* is found in **Vasubandhu**.³⁸

It is clear from the early texts, however, that *jāti* (birth) generally refers to *rebirth* itself. This is clearly evident from two key early suttas, **the Mahā,satipaṭṭhāna Sutta** (D 22) and **the Sammā,dīṭṭhi Sutta** (M 9), thus:

And what, bhikshus, is birth?

The birth, becoming, descending (into a womb), (arising,)³⁹ generating, manifesting of the aggregates, obtaining the sense-bases in various beings, in various groups of beings, here and there—this, bhikshus, is called birth.⁴⁰

(D 22,18/2:305), SD 13.2, = (M 9,26/1:50), SD 14.1

4.2.2 Jāti jarā vyādhi maraṇa

4.2.2.1 **Toshifumi GOTŌ**, in his 2005 study,⁴¹ shows that early Buddhist conception of “the four sufferings”—birth, decay [ageing], disease and death—that is, the first four in the list of nine sufferings, closely parallels Yājñavalkya’s characterization of the *ātman* [the abiding “self”]. Comparing the four attributes of the *ātman* in Yājñā,vaikya doctrine, as found in the Bṛhad Āraṇyaka Upaniṣad,⁴² namely, *ajāra* (undecaying), *amāra* (undying), *abhāya* (fearless) and *amṛta* (immortal).

At a glance, these four words appear to be colourful qualifiers without any discernible difference in meaning. In the Buddha’s time (and before that), however, these words “express the essential qualities of the Ātman which transcends this very fear (*bhaya*) [the fear of death]” (Gotō 2005:84). Indeed, such notions as the Ātman or eternal soul is to overcome the fear of death, and of the after-death state, just as the

³⁴ S 38.14/4:259; also S 45.165/5:56; D 3:216.

³⁵ The 3 worlds are the sense world (*kāma,loka*), the form world (*rūpa,loka*), and the formless world (*arūpa,loka*). See **The body in Buddhism**, SD 29.6a (5.2) & **The person in Buddhism**, SD 29.6b (7.2). For details, see **Vīññāna-ṭṭhiti**, SD 23.14.

³⁶ See eg **Pañca-k,khandha**, SD 17.

³⁷ Vism 16.34 f/499,14-21.

³⁸ See eg Y Muroji, “Tanjō (saisei) no teikeihyōgen wo meguru bukyōto no shodenshō” [Various versions of the Buddhist transmission of the formula on the birth [rebirth], *Kōyasan University, 110 Years Jubilee Volume*, 1966: 181-196; Gotō 2005:81-85.

³⁹ *Nibbatti*, so Ke & M 3:249.

⁴⁰ *Yā tesam tesam sattānam tamhi tamhi satta,nikāye jāti sañjāti Okkanta [nibbatti]* abhinibbati, khandhānam pātubhāvo āyatanānam paṭilābho, ayam vuccati jāti.* *Ke & M 3:249.

⁴¹ “Yājñavalkya’s characterization of the *ātman* and the four kinds of suffering in early Buddhism.”

⁴² BAU 4.4.30-31; also BAU (Mādhyandina ed) 3.8.8, amongst other negated qualifiers of *etād...akṣaram*, “this imperishable one.” See Gotō 2005:72-74.

Almighty God-idea is used to overcome psychological insecurity with God serving as a protective “heavenly father.”⁴³ Hence, the Ātman makes one “fearless” (or, unfearing, fearfree) (*abhāya*).

4.2.2.2 According to the Bṛhad Āraṇyaka Upaniṣad, when a person attains Brahman, he becomes *amṛta*. Although here *amṛta* means “immortal,” it does not mean that someone alive who does not die on earth (for which the word *amāra*, “undying” is used), but that there is no more death at all. This is because *punar-mṛtyú* (repeated death in a heavenly world resulting in rebirth on earth, or “redeath”) is transcended. In this case, according to Upaniṣads, Ātman is absorbed into Brāhman.⁴⁴ The term *amāra* (“undying”), however, is not attested anywhere in Vedic literature, except in later literature.⁴⁵

In philosophical terms, these two terms—*amata* (“immortal, death-free”) and *amara* (“undying”)—probably reflect the way that Vedic thinkers and the early believers understood of the Buddha’s realization of nirvana. The Buddha evidently and consciously uses these terms as qualifiers of nirvana so that the brahmins and believers of the Vedic system—his main intended audience—could understand his teachings through conceptual familiarity. Other similar expressions include the teaching being referred to as “the door of immortality” (*amata, dvāra*).⁴⁶

4.2.2.3 Gotō concludes his 2005 essay by showing the correspondence between the Vedic and the Buddhist terms, thus:

<u>Upaniṣad qualifiers for Ātman</u>			<u>Buddhist terms for suffering</u>	
<i>ajāra</i>	“undecaying”	→	<i>jāti</i>	“birth, rebirth”
<i>amāra</i>	“undying”	→	<i>jarā</i>	“ageing, decay”
<i>abhāya</i>	“fearless”	→	<i>vyādhi</i>	“disease”
<i>amṛta</i>	“immortal”	→	<i>maraṇa</i>	“death”

Here, we see how the Upanisadic adjective *ajāra* (undecaying) is related to the Pali noun *jarā* (decay), by referring to opposite qualities. Similarly, the Upanisadic *amāra* (undying) (used almost exclusively as an epithet of Ātman) is related to the Pali *maraṇa* (death) in reflecting contrary qualities. The Upanisadic *amṛta* (immortal) points to the opposite of the Pali *jāti* (birth, rebirth). The Upanisadic *abhāya* (fearless), however, is replaced by the Pali *vyādhi* (disease), “a more concrete notion for our usual life” (Gotō 2005:84). **Gotō** concludes:

The conception of life and world in early Buddhism have thus inherited the reflections on birth and death in the old Upaniṣads, and further explicated them. The predominance of the pessimistic view of life in early Buddhism⁴⁷ can be explained from this historical background; it is rooted in the negative discussions about re-dying (*punar-mṛtyú*) in the heavenly world since the Brāhmaṇa period.

The teaching of Gotama Buddha, which aims to deliver the ordinary people from their concrete suffering, tends to observe phenomena of human life more realistically than his forerunners and endeavors to elucidate the causality of existence in Saṃsāra without admitting the existence of “the eternal subject of existence,” ie Ātman, thus resulting in the doctrine of Pratītyasamupāda.

(Gotō 2005:85)

⁴³ On Buddhism and the God-idea, see **Te, vijja S** (D 13), SD 1.8 (4).

⁴⁴ BAU (Mādhyandina ed) 4.4.8 f (Śatapatha Brāhmaṇa 14.7.2.8 f), BAU (Kāṇva ed) 4.4.6 f. Gotō 2005:75 f, 80.

⁴⁵ Eg Manu, smṛti 2.148 = Viṣṇu, smṛti 30.46 (*sā* [scil *jāti*] *ajar’amarā*); in the meaning of “god” (Baudhāyana-Dharma, sūtra 4.8.7).

⁴⁶ Mv 1.5.7/V 1:5 f = D 2:39 = M 1:168 f = S 1:137 f; It 80; Vv 1035/5.14.27. See Junko SAKAMOTO-GOTŌ, “The prototype of the story ‘Brahmā’s Request’,” *Journal of Indian and Buddhist Studies* 41,1 1992:471 n2. See also CPD: *amata-dvāra* & *amata-nibbāna*.

⁴⁷ By “pessimistic” here, Gotō is evidently referring to the recurring early Buddhist statements on the universality of suffering, etc, not that the Buddha teaches a negative life-view without happiness or salvation: see Gotō 2005 §8.

It is thus clearly evident that the Buddha makes use of religious vocabulary that is already familiar to his audience (especially the brahmins and believers in the Vedic system). In doing so, he easily and effectively reaches out to them with his teachings.⁴⁸

4.3 SAMUDAYA AND NIRODHA. The terms *samudaya* [§§6, 10] and *nirodha* [§§7, 11] are commonly translated respectively as “origin” and “ending, cessation.” However, from the teachings of this Sutta, which underlies the Buddha’s Teaching as a whole, they are better rendered as “arising” and “non-arising.” **Payutto** makes an important note:

Generally speaking, the word ‘cease’ [or ‘end’] means to do away with something which has already arisen, or the stopping of something which has already begun. However, *nirodha* in the teaching of Dependent Origination (as also in *dukkhanirodha*, the third of the noble truths) means **non-arising**, or non-existence, of something because the cause of its arising is done away with. For example, the phrase ‘when *avijjā* is *nirodha*, *saṅkhārā* are also *nirodha*,’ which is usually taken to mean, “with the cessation of ignorance, volitional impulse cease,” in fact means that ‘when there is no ignorance, or no arising of ignorance, or when there is no longer any problem with ignorance, there is no volitional impulses, volitional impulses do not arise, or there is no longer any problem from volitional impulses.’ It does not mean that ignorance already arisen must be done away with before the volitional impulses which have already arisen will also be done away.

Where *nirodha* should be rendered as **cessation** is when it is used in reference to the natural way of things, or the nature of compounded things. In this sense it is a synonym for the words *bhaṅga* (breaking up), *anicca* (transient), *khaya* (cessation) or *vaya* (decay). For example, in the Pali it is given: *imaṃ kho bhikkhave tisso vedanā aniccā saṅkhatā paṭiccasamuppannā khaya-dhammā vayadhammā virāgadhammā nirodhadhammā*—“Bhikkhus, these three kinds of feelings are naturally impermanent, compounded, dependently arisen, transient, subject to decay, dissolution, fading and cessation” [S 4:214]. (All factors occurring in the Dependent Origination cycle have the same nature.) In this instance, the meaning is “all conditioned things (*saṅkhāra*), having arisen, must inevitably decay and fade according to supporting factors.” There is no need [here] to try to stop them, they cease of themselves.

As for *nirodha* in the third noble truth (or the Dependent Origination cycle in cessation mode), although it also describes a natural process, its emphasis is on practical considerations. It is translated in two ways in the Visuddhimagga [Vism 16.18/495]. One way traces the etymology to *ni* (without) + *rodha* (prison, confine[s], obstacle, wall, impediment), thus rendering the meaning as “without impediment,” “free from confinement.” This is explained as “free of impediments, that is, the confinement of *samsāra*.” Another definition traces the origin to *anuppāda*, meaning “**not arising**,” [and goes on to say “*nirodha* here does not mean *bhaṅga*, breaking up and dissolution.”]⁴⁹

Therefore, translating *nirodha* as “cessation,” although not entirely wrong, is nevertheless not entirely accurate. On the other hand, there is no other word which comes so close to the essential meaning as “cessation.” However, we should understand what is meant by the term.

(Payutto 1994:106-108; slightly edited with emphases added)

4.4 TRANSLATION OF *ARIYA, SACCA*

4.4.1 In Brahmanism, the term *ariya* (Skt *ārya*) refers to the “noble” people who migrated into India, while in Buddhism it is used in a spiritual sense. The Buddha wisely uses this well-known word, but gives it a new meaning, reflecting his own vision, and to encourage others to turn away from a racially delimiting for a spiritually liberating life.

4.4.2 In the first discourse, each of the four truths is called an *ariya, sacca*, a “noble-truth.” Although the popular translation “noble truth” is a possible meaning, British philologist **K R Norman** thinks that it

⁴⁸ See “Did the Buddha ‘borrow’ ideas from the Upaniṣads?” SD 6.15 (5); **Ambaṭṭha S** (D 3), SD 21.3 (3).

⁴⁹ I have been unable to trace this bracketed reading in the Visuddhi, magga.

is the least likely one.⁵⁰ The commentators interpret it as: “truth of the noble one or noble ones” or “truth for a noble one,” that is, “truth that will make one a noble,” or, sometimes, “noble truth.”⁵¹ Here, the “noble ones” are those who are partially or fully awakened: streamwinners, once-returners, non-returners and arhats, along with the Buddha.

Strictly speaking, it is problematic to speak of a truth as being “noble,” as such a quality properly refers to living beings. It is more meaningful, for example, to speak of the “noble ones,” who are so called precisely because they have gained insight into these truths. While Norman prefers the translation, “truth of the noble one (the Buddha),” he accepts that the term may be deliberately polysemous. If we speak of “truth for a noble,” by extension, we can also speak of “ennobling truth.”⁵²

4.4.3 Rupert Gethin, another British scholar, comments, “The word *satya* (Pali *sacca*) can certainly mean truth, but it might equally be rendered as ‘real’ or ‘actual thing’,” hence we have “four ‘true things,’ or ‘realities’” (Gethin 1998:60). This explanation is especially helpful because the first discourse speaks of the truths as follows: the first is “to be understood”; the second is “to be abandoned”; the third is “to be realized”; and the fourth is “to be cultivated.”

Note that the second truth is a *truth* or *reality* to abandon: it is not a truth to be abandoned. What is to be abandoned here is *craving*, as a result of which we are *ennobled*; hence, an “ennobling truth.” On the other hand, we must be careful not to describe craving itself as “ennobling.” However, they are certainly truths that the noble saints have realized, or having realized (according to their functions), we become noble saints. Hence, they are “the realities *for the noble one(s)*.”

4.4.4 Peter Harvey notes, “It is also apparent that these Ennobling Realities are not something that Buddhists should respond to with ‘belief.’ To ‘believe’ them is to mishandle them, rather than to treat them appropriately by respectively understanding, abandoning, realizing and developing them.” (2007: 320). The four noble truths are, in short, an “action plan” for a practising Buddhist.

4.4.5 Personally, I think it is likely that the translation “**noble truth**” would remain current, at least amongst the public, if only for its simplicity. Even technically, it is still acceptable, as it is a literal translation of *ariya, sacca* as “noble-truth.” In normal English, it is not necessary to use the hyphen (or it could stay, if we are sticklers to technicality). We should nevertheless be fully aware of the helpful explanations and definitions scholars have provided us with above. We simply need to define our terms and choose the simplest, sharpest razor there is to cut through ignorance and suffering.⁵³

5 The nature of the truths

5.1 PERSONAL EXPERIENCE OF REALITY

5.1.1 The details of the Buddha’s spiritual experience in terms of the four noble truths are recounted in such suttas as **the Bhaya, bherava Sutta** (M 4)⁵⁴ and **the Mahā Saccaka Sutta** (M 36).⁵⁵ These truths are first expounded to the world at Benares (**Sacca Vibhaṅga Sutta**, M 141)⁵⁶ and taught throughout his 45-year ministry as “the teaching special to the Buddhas” (M 56).⁵⁷ Both **the Tathā Sutta 1** (S 56.20) and

⁵⁰ Norman 1997:16; also 1982, 1990.

⁵¹ Eg DA 2:542; AA 2:145, 281; SnA 1:278, 300; UA 283; ItA 1:62, 85, 118; ThaA 1:205, 3:49; VvA 215; VbhA 84 f, 122.

⁵² Further see (**Khandha**) **Dukkha S** (S 22.104/3:158 f), SD 42.20 (2).

⁵³ **Occam's razor** or **Ockham's razor** (Lat *lex parsimoniae*) is the law of parsimony, economy or succinctness. It is a principle urging us to select from among competing hypotheses and ideas that which makes the fewest assumptions and thereby offers the simplest explanation of the effect. On how we define words or give them meaning, see **Saññā**, SD 17.4 (2.3).

⁵⁴ M 4.31/1:23.

⁵⁵ M 36.42/1:249 @ SD 1.11.

⁵⁶ M 141.2/3:248.

⁵⁷ M 56.18/1:380.

the **Tathā Sutta 2** (S 56.27) declare that “the four noble truths are true, not false, not otherwise,”⁵⁸ but the latter adds: “therefore, they are called ‘noble truths’.”⁵⁹

5.1.2 The noble truths are concisely presented in such texts as **the Sammā Ditthi Sutta** (M 9),⁶⁰ and in detail in **the Sacca Vibhaṅga Sutta** (M 141). Sāriputta’s unique presentation is recorded in **the Mahā Hatthi, padōpama Sutta** (M 28),⁶¹ where it is stated that “just as the footprint of any living being that walks can be placed within an elephant’s footprint, and so the elephant’s footprint is declared to be the foremost of them, even so, all wholesome states can be included in the four noble truths” (M 28).

5.1.3 The Dhammacakkappavattana Sutta fully and clearly explains the functions of each of the 4 noble truths, thus:

- | | | | |
|-----------------------------|---|------------------------------|-------|
| (1) The first noble truth, | that is, suffering | is to be <i>understood</i> . | [§9] |
| (2) The second noble truth, | that is, the arising of suffering | is to be <i>abandoned</i> . | [§10] |
| (3) The third noble truth, | that is, the ending of suffering (nirvana) | is to be <i>realized</i> . | [§11] |
| (4) The fourth noble truth, | that is, the way to the ending of suffering | is to be <i>cultivated</i> . | [§12] |

5.1.4 The Sutta is also unique in presenting **the 3 phases** (*ti, parivaṭṭa*) of each of the truths, namely:

- (1) the knowledge (ie, understanding) of the truth (*sacca, ñāṇa*),
- (2) the knowledge of the task to be done regarding each truth (*kicca, ñāṇa*), and
- (3) the knowledge of the accomplishment of these tasks (*kata, ñāṇa*).

5.1.5 When these 3 phases are applied to each of the 4 truths, they total as the 12 aspects or modes (*dvādas’ākāra*). The Commentarial version of these phases is called “**the 3 good truths**” (*saddhamma*), namely,

- (1) the true Dharma as theory *pariyatti.saddhamma* (textual aspect),
- (2) the true Dharma as practice *paṭipatti.saddhamma* (moral virtue and meditation), and
- (3) the true Dharma as realization *paṭivedha.saddhamma* (sainthood and liberation).⁶²

5.2 TRUTH AND REALITY. In doctrinal terms, it is the 4 noble truths that the Buddha realizes on his awakening. I have translated *ariya, sacca* as “the noble truth that is...” rather than the more familiar “the noble truth of...” because they are not merely theoretical statements, such as “the theory of relativity” (which refers to an impersonal observation). But the noble truths are *healing truths*. Above all, the fourth noble truth is that of the way out of suffering, that is, the path that leads to spiritual liberation.

This approach is supported by the difficulties resulting from taking these 4 realities as “truths of,” as made clear in this observation by **Analayo**:

A closer examination of the Pāli version of this first discourse brings to light a curiosity, as the discourse presents the second noble truth of the origin of *dukkha* as something that needs to be abandoned.⁶³ Yet what needs to be abandoned is the origin of *dukkha*, not the noble truth itself. Hence in this case it would seem possible that not only the qualification “noble,” but the whole expression “noble truth” may not have been part of the earliest version of this statement.

(Analayo, *A Comparative Study of the Majjhima Nikāya*, draft, 2006, ad M 3:348)⁶⁴

For the phrase, *taṃ kho paṇ’idaṃ dukkha, samudayaṃ ariya, saccaṃ pahātabbaṃ*,⁶⁵ Bodhi renders it as “this noble truth of the origin of suffering is to be abandoned” (S:B 1845). **Woodward** has earlier on noted, “but we must omit *ariya-saccaṃ*, otherwise the text would mean ‘the Ariyan truth about the arising of Ill is to be put away’” (S:W 5:358 n1). **Norman** adds that

⁵⁸ *Imāni kho bhikkhave cattāri ariya, saccāni tathāni avitathāni anaññathāni*, S 56.20/5:430 f = S 56.27/5:435.

⁵⁹ **Tathā S 1:** *Tasmā ariya, saccāni ti vuccanti* (S 56.27/5:435).

⁶⁰ M 9.14-18/1:48 f.

⁶¹ M 28/1:184-191.

⁶² VA 225; AA 5.33; cf Nm 143 for the first two. For a variant, where the last 2 functions are inverted, see **Mahā Saḷāyatanika S** (M 149.10.6/3:289) + SD 41.9 (2.4) & **Abhiññā S A** 4.251/2:246 f [A:B 5:254], SD 85.3.

⁶³ *Taṃ kho paṇ’idaṃ dukkha, samudayaṃ ariya, saccaṃ pahātabbaṃ* (S 56.11/5:422, 12).

⁶⁴ See also his important fn there.

⁶⁵ S 56.11/5:422, 12.

what the Buddha said was that pain should be known, its origin given up, its cessation realized, and the path to its cessation practised. Woodward therefore did not go far enough. He should have suggested the removal of the word *ariya-saccam* from all four items in the ‘gerundival’ set.”

(Norman 1982:385)

Early Buddhism is a spiritual path to healing, awakening and liberation. In other words, it is a practical system where we seek to directly discover reality, to which the Buddha himself has awakened. As reality can only be a personal experience, its expression speech or words is called a “truth.” The fourfold statement of the Buddha’s direct experience of reality is called *the 4 noble truths*, which is at best a theoretical statement pointing to the “realities” of suffering, its arising, its ending and the way to its ending. The “truths” are simply *signboards*; it is the fourfold reality that we have to work with. No matter how well defined the terminology may be, it is still not the experience. The name is not the thing named. For one who has experienced true reality, there is no need of words for it.

5.3 THE TRUTHS AND MEDICAL HEALTH

5.3.1 We all easily notice that the noble truths have a familiar sequence, reflecting that of medical formula or regime. In the Dhammacakkappavattana Sutta (S 56.11), we have the familiar teaching sequence of **suffering→arising→ending→path**. However, there is an ancient version of the formula which follows a more practical sequence, found in **the Mahā Saḷāyatanika Sutta** (M 148) and other suttas, laid out thus: **suffering→arising→path→ending**. [6.2.2.2]

In both formulas, especially the older “practical” sequence of the Saḷāyatanika Sutta, we see a clear correlation with the sequence of medical treatment, thus:

<u>The noble truths</u>			<u>Medical treatment</u>
(1) suffering	(<i>dukkha</i>)	pain	disease
(2) arising	(<i>samudaya</i>)	craving	diagnosis
(3) path	(<i>magga</i>)	the eightfold path	prescription and treatment
(4) ending	(<i>nirodha</i>)	nirvana	cure

5.3.2 There is no strong evidence that such a medical regime existed in ancient India, especially before the Buddha’s time. Surely such a formula would be well known and recorded in some ancient tradition or text. As such, it is unlikely that the Buddha had borrowed this idea from outside. It is more likely that he has come up with this formula on his own.

That the Buddha would have easily come up this practical sequence (or the theoretical one) because he is himself familiar with medicine and medical health. The kshatriya or warrior clan, used to martial arts and battling, surely knew of health and healing methods, to treat their bodily wounds and mishaps. Moreover, both the Vinaya (eg **the Bhesajja Khandha**) and⁶⁶ the suttas (eg **the Sīvaka Sutta**, S 36.21),⁶⁷ we have accounts that evince a great familiarity with traditional medicine and medical health.

Important early Buddhist teachings, such as those of the 4 elements (earth, water, fire and wind) are the basis for traditional Indian and Asian medicine.⁶⁸ The early suttas also show a great familiarity with medical knowledge,⁶⁹ the human anatomy, especially the internal components of the human body.⁷⁰ And we also have accounts of the works of the greatest of the ancient Indian doctors, **Jīvaka**.⁷¹

⁶⁶ Mv 6 = V 1:199-252.

⁶⁷ S 36.21 + SD 5.6 (1).

⁶⁸ Teachings on the 4 elements are very common, eg **Maha Hatthi, padōpama S** (M 28,6-27) + SD 6.16 (3) & **Dhātu Vibhaṅga S** (M 140,13-18), SD 4.17. See also SD 3.11 (4).

⁶⁹ See SD 36.9 (5).

⁷⁰ See eg **Giri-m-ānanda S** (A 10.60,6), SD 19.16.

⁷¹ See eg (**Majjhima**) **Jīvaka S** (M 55) + SD 43.4 (2).

5.3.3 This is not surprising at all, since even extant Ayurvedic treatises stem from a later period, after the Buddha.⁷² Indeed, despite brahminical and non-Buddhist attempts to credit otherwise, modern scholars have shown that traditional Indian medicine is clearly rooted in Buddhist monastic medicine.⁷³

6 Mastery of the 4 noble truths

6.1 THE 3 TYPES OF SUFFERING

6.1.1 The Dukkha Sutta (S 38.14) categorizes suffering into three kinds:

- (1) affective suffering (due to physical and mental pain) (*dukkha, dukkhatā*, lit “the suffering of suffering”),
- (2) temporal suffering or “suffering in change” (ie due to the ending of pleasant feeling”) (*vipariṇāma, dukkhatā*), and
- (3) existential suffering or “suffering due to formations” or “suffering of conditionality,” in the inherent inadequacy in conditioned existence (*saṅkhāra, dukkhatā*).
(S 38.14/4:259; also S 45.165/5:56; D 3:216)

Here, (1) “Affective suffering” is bodily painful feeling and mental painful feeling, or more simply, “ordinary suffering.” In psychodynamic⁷⁴ terms, this is “neurotic conflict between impulse and prohibition with a stable self-structure and whole-object relations,⁷⁵ as well as to ‘ordinary human unhappiness,’ which Freud once said was the exchange for resolution of neurotic suffering.”⁷⁶

(2) “Temporal suffering” is bodily pleasant feeling and mental pleasant feeling, either of which brings suffering when any of them end.⁷⁷ Psychodynamically, this corresponds to “the borderline condition and the functional psychoses, when disturbance in the sense of self-continuity, fluctuating drives and affects, contradictory and dissociated ego states, lack of a stable self-structure, and lack of constant relations with the object world are the core problem” (ib).

At this stage of personality development, prior to individuation⁷⁸ and stability in object relation, *change* is the deepest and most pervasive threat to the fragile self. Every experience of separation or loss we experience threatens the reality and integrity of our notion of self, a notion that still depends on perceiving some immediate presence and benefit of external objects.

(3) “The suffering of conditionality” is related to all conditioned phenomena of the three worlds⁷⁹ because they are oppressed by the rise and fall of all phenomena. According to Buddhaghosa, this (*saṅkhāra, dukkha*) refers to “the equanimous feeling and the remaining formations of the three planes.”⁸⁰

To the western or westernized minds, this is an entirely new category of psychopathology. At this level, “object-seeking as such is experienced as pathogenic, contradictory as that may sound in terms of normal developmental theory.”⁸¹ The very attempt to connect a self and objects that shows some constan-

⁷² For a detailed discussion, see Wezler 1984; cf Oldenberg 1881:374 n2; Har Dayal 1932:159; Filliozat 1934:301.

⁷³ See Zysk 1982, 1998, 2011.

⁷⁴ Psychodynamic here is “a free label for (a) all those psychological systems and theories that emphasize processes of change and development and/or (b) those systems and theories that make motivation and drive central concepts” (A S Reber’s *The Penguin Dictionary of Psychology*, 1985; A S Reber, E Reber & R Allen, 4th ed, 2008). Also: “Of or relating to the psychoanalytic approach in which unconscious motives are a focus” (D Matsumoto, *Cambridge Dictionary of Psychology*, 2009)

⁷⁵ In simple terms, object relation refers to how we relate to others.

⁷⁶ Jack Engler 1984:44.

⁷⁷ **Cūḷa Vedalla S** (M 44.24/1:393), SD 40a.9.

⁷⁸ On a simple level, individuation refers to a healthy emotional evolution into a mature person, and on a higher level, to the attainment of streamwinning: see **Individuation**, SD 8.7.

⁷⁹ The 3 worlds are the sense world, the form world and the formless world: see **The body in Buddhism**, SD 29.6a (5.2).

⁸⁰ *Upekkha, vedanā c’eva avasesā ca te, bhūmakā saṅkhārā udaya-b, baya, paripīḷitattā saṅkhāra, dukkham* (Vism 16.35/499).

⁸¹ Jack Engler 1984:44.

cy and continuity⁸² becomes a therapeutic problem. In other words, if we try to see or seek any succour or stability in 5 aggregates,⁸³ we would simply be disappointed, to say the least.⁸⁴

6.1.2 The key goals of object relations development are identity and object constancy, that is, a healthy sense of self and wholesome relationship with externals (people and things). Under “normal” circumstances, we are likely to be fixated to an idea (about ourselves or others) and personal development is basically stagnant.

Normalcy, in other words, is a state of arrested development: the worldling is as if mad (*ummattako viya hi puthujjano*, MA 1:25). “Moreover,” adds Engler, “it can be viewed as a pathological condition insofar as it is based on faulty reality testing, inadequate neutralization of the drives, lack of impulse control, and incomplete integration of the self and the object world.”⁸⁵

In simple terms, we are mentally undeveloped, even unhealthy, if we fail to relate wholesomely to the external world, or we fail to understand and appreciate our strengths and limitations in relating to others and to things, or we lack adequate self-control, or we fail to feel a sense of harmony between ourselves and our environment.

6.1.3 The Dhamma,cakka Pavattana Sutta (S 56.11) defines the first noble truth as follows:

Now this, bhikshus, is **the noble truth that is suffering**:

birth is suffering,
decay is suffering,
[disease is suffering],
death is suffering;
grief, lamentation, physical pain, mental pain and despair are suffering;
to be with the unpleasant is suffering;
to be without the pleasant⁸⁶ is suffering;
not to get what one desires is suffering,
—in short, the 5 aggregates of clinging are suffering. [§5]

In this list, the categories of suffering are as follows:

- (1) affective suffering: birth, decay, disease, death, grief etc;
- (2) temporal suffering: not to be with the pleasant, to be without the pleasant;
- (3) existential suffering: the 5 aggregates.

These 3 kinds of suffering are elaborated in **the Visuddhi,magga** (Vism 16.34 f/499).⁸⁷

6.2 THE 3 PHASES AND 12 ASPECTS

6.2.1 The 3 good truths. The Dhamma,cakka Pavattana Sutta makes a unique declaration: that the Buddha’s mastery of the four noble truths comprises 3 phases (*ti,parivaṭṭa*) and 12 aspects (*dvādas’ākāra*) [§§9-12]. The three phases (*ti,parivaṭṭa*) are:

- (1) the knowledge of each truth (*sacca,ñāṇa*),
- (2) the knowledge of the task to be done regarding each truth (*icca,ñāṇa*), and
- (3) the knowledge of the accomplishment of these tasks (*kata,ñāṇa*).

These 3 phases of each of the 4 truths total up as their 12 aspects (*dvādas’ākāra*). The Commentarial version of these 3 phases are called the 3 “**good truths**” (*saddhamma*), namely,

⁸² Joseph D Lichtenberg, “The development of the sense of self,” *Journal of American Psychoanalytic Association* 23,3 1975:453-484.

⁸³ See SD 17.

⁸⁴ For an ACT (acceptance and commitment therapy) view of this, see **Buddhism as a method of self-healing**, SD 43.1 (4.2).

⁸⁵ Jack Engler 1984:44; also Muzika 1990. For an Acceptance and Commitment Therapy (ACT) perspective, see **Buddhism as a method of self-healing**, SD 43.1 (3).

⁸⁶ “The loved,” *piya*, also tr “what one loves.”

⁸⁷ Further see n at §5 below. On the relationship between suffering and feeling (*vedanā*), see SD 17.3.

<i>sacca,ñāṇa:</i>	the true teaching as <u>theory</u> (textual learning),	<i>pariyatti saddhamma</i>
<i>kicca,ñāṇa:</i>	the true teaching as <u>practice</u>	
	(moral virtue and mental training/meditation), and	<i>paṭipatti saddhamma</i>
<i>kata,ñāṇa:</i>	the true teaching as <u>realization</u> (wisdom).	<i>paṭivedha saddhamma</i>
	(VA 225; AA 5.33; cf Nm 143 where the first two are listed)	

6.2.2 A comparative study

6.2.2.1 Both the Dhammacakka Pavattana Sutta (S 56.11) and its Chinese parallel in the Sāmyukta Āgama (SĀ 379) list the 3 phases and 12 aspects of the 4 noble truths. While agreeing in content, they however differ in sequence. This comparative table shows their relationship.⁸⁸

S 56.11 (Pali) [§§9-12]

SĀ 379 (Sāmyukta Āgama)

The first noble truth: suffering	<i>dukkha</i>	The first noble truth: suffering	苦諦
Suffering should be known	<i>pariññeyya</i>	The second noble truth: craving	集諦
Suffering has been known	<i>pariññāta</i>	The third noble truth: nirvana	滅諦
		The fourth noble truth: the path	道諦
The second noble truth: craving	<i>taṇhā</i>	Suffering should be known	當知
Craving should be abandoned	<i>pahātabba</i>	Craving should be abandoned	當斷
Craving has been abandoned	<i>pahīna</i>	Nirvana should be realized	當作證
		The path should be cultivated	當修
The third noble truth: nirvana	<i>nibbāna</i>	Suffering has been known	已知
Nirvana should be realized	<i>sacchikātabba</i>	Craving has been abandoned	已斷
Nirvana has been realized	<i>sacchikata</i>	Nirvana has been realized	已作證
		The path has been cultivated	已修
The fourth noble truth: the path	<i>paṭipadā</i>		
The path should be cultivated	<i>bhāvetabba</i>		
The path has been cultivated	<i>bhāvita</i>		

6.2.2.2 **The Pali (S 56.11) sequence** follows that of the 4 truths, beginning with the first truth, that is, each truth is approached as *theory, practice and realization*. This is likely to be the kind of “truth-process” that would arise in an average person who practices the Dharma or is mindful enough to see the spiritual significance of his experiences. Since the last set concerns *cultivation*, this is clearly a “gradual” truth-process, so to speak.

We have at least two sequences of the truths. This better known “**Dhammacakka**” sequence or theoretical sequence is familiarly listed as “1-2-4-3,” that is,

suffering→arising→ending→path. (S 56.11,5-8), SD 1.1

The “**Saḷ-āyatanika**” sequence or practical sequence, on the other hand, is given as “1-2-4-3,” thus:

suffering→arising→path→ending, (M 149,11) + SD 41.9 (2,4)

which is more natural in terms of the *practical* progress of insight. The sequence itself is also found in **the Āgantuka Sutta** (S 45.159), **the Pariññeyya Sutta** (S 56.29), and other suttas,⁸⁹ although not as numerous as those with the theoretical sequence.

The “**Saḷ-āyatanika**” (M 149) sequence or natural sequence of the 4 truths (arranged as 1-2-3-4), along with their explanations, recurs on their own in **the Abhiññā Sutta** (A 4.251).⁹⁰ Although the

⁸⁸ Cf Choong 2010:62.

⁸⁹ S 45.159/5:52, SD 74.10; S 56.29/5:436.

⁹⁰ A 4.251/2:246 f [A:B 4.254], SD 85.3. See also esp **Mahā Niddesa**: Nm 1:21, 40, 94, 149, 2:271, 349, 456, 460, 494; **Cūḷa Niddesa**: Nc:Be 31, 35, 64, 85, 90, 232. **Paṭisambhidā, magga** has both sequences: Dhammacakka

Dhamma,cakka sequence of functions is better known, it is likely that the Saḷ-āyatanika sequence is much older. In other words, it is probably the original sequence, which later, for the sake of easier teaching, follows the theoretical (or teaching) sequence. Understandably, the later Dhamma,cakka sequence is better known throughout Buddhist literature, as it is a more convenient teaching model.⁹¹

6.2.2.3 **The Āgama version (SĀ 379)** presents the sequence in sets according the 3 phases. According to this scheme, the 4 noble truths (as a set) should first be “examined” (諦 *dī*). However, 諦 also means “truth,” which applies better here. In the second set of 4 truths, the operative word is the verb 當 *dāng* (simplified as 当), meaning, “to be, ought to, should,” referring to the “practice” aspects of the truths, that is, they are accepted and acknowledged in our lives, but we have not fully internalized them yet. Only in the third set or stage, do we truly “know” or “realize” (知 *zhī*) the four truths.

The Āgama (SĀ 379) version, as such, lists the 4 noble truths according to commentarial notion of the threefold “good truths” (*saddhamma*) as already mentioned above, namely,

- knowing the “truths” (*sacca,ñāṇa*), or, understanding them in theory (*pariyatti*);
- knowing the “duty” (*kicca,ñāṇa*), or, putting this theory into practice (*paṭipatti*);
- knowing their “accomplishment” (*kata,ñāṇa*), or realization (*paṭivedha*) regarding the truths.

The Āgama sequence of the 3 phases and 12 aspects of the noble truths, as shown above, apparently reflects a “sudden” process.

6.2.2.4 In fact, there is a short but unique text, **the Gavam,pati Sutta** (S 56.30), in the Saṃyutta Nikāya, which appears to support such an approach. It is said that in reply to a question, the monk Gavam,pati gives this reply:

Avuso, I have heard and learned this before [from] the Blessed One himself:

“Bhikshus, one who sees suffering, also sees the arising of suffering, also sees the ending of suffering, also sees the path leading to the ending of suffering.

One who sees the arising of suffering, also sees suffering, also sees the ending of suffering, also sees the path leading to the ending of suffering.

One who sees the ending of suffering, also sees suffering, also sees the arising of suffering, also sees the path leading to the ending of suffering.

One who sees the way leading to the ending of suffering, also sees suffering, also sees the arising of suffering, also sees the ending of suffering.” (S 56.30/5:436 f), SD 53.1

This passage, a hapax legomenon (not found anywhere in the Nikāyas)⁹² is quoted by Buddhaghosa (along with Pm 1:119) in his **Visuddhi,magga** (Vism 22.93) to prove that path-knowledge (*magga,ñāṇa*) performs 4 functions in a single moment.⁹³ On the strength of a single passage, it is difficult to accept such a view as being as canonical, especially where we do not have the full context of Gavampati’s quoting the Buddha (to whom does this statement refer?)⁹⁴

6.2.2.5 What is relevant here, however, is what scholars have observed in the comparative study of early Buddhist texts (the Pali Nikāyas and the Chinese Āgamas). Scholars like Norihisa Baba (2004) and

seq, Pm 1:46, 48; Sal-āyatanika seq, 1:4, 184×2, 187, 294×3. **Vibhaṅga**: Vbh 426×12, 427×14, 428; Kvu 86, 88, 107, 108, 170, 216×2; Peṭk 143; **Nett** 311/59, 651/111×2, 656/111, 661/112, 897/175; Miln 69.

⁹¹ There is another sequence, a unique one, arranged as 1-4-2-3, found in **Sela S** (Sn 559 = Tha 828 = M 92,19, SD 45.7). This unique sequence is clearly the result of poetic licence. See also SD 41.9 (2.4).

⁹² The only other place in the Canon for this is in the Abhidhamma: Kvu 2.9.19/220.

⁹³ Vism 22.93/690, where he also qu Pm 1:119,1-3 (a late canonical Abhidhamma-style work); see also Vism 22.92/689 f. In **Dakḥiṇa Vibhaṅga S** (M 142), eg, separate alms-giving is mentioned to each of the 8 kinds of saints (eg the arhat-to-be and the arhat), showing that the transition from the former to the latter is *not* “a mind-moment,” ie, not immediate.

⁹⁴ Technically, we can safely say that this refers to the attainment of the fruition of arhathood, but not of the other stages of sainthood.

Analayo (2010) have noted the tendency of Āgama discourses to incorporate passages in the Pali that are found only in its commentarial literature (Baba 2004:946).⁹⁵

7 Versions of the Sutta

In 1938, N Aiyaswami Sastri examined 11 texts considered to be versions of the Buddha's first discourse.⁹⁶ N J Smith of Australia, in his Internet paper entitled "The 17 versions of the Buddha's first discourse" (2001),⁹⁷ made a list of the 17 versions, giving each of them a code, their references and the approximate date of each (if known):⁹⁸

The Pāli versions (P), which were written down about 500 years after the Buddha, that is, around the first century BCE, are:

Pali1, Pali2	Sutta:	S 5:420-435.
Pali3	Vinaya:	V 1:10-12.

The Chinese versions (Chin) with translation dates are:

Sutta:

Chin1	T109	(T2.503b-c, 2nd cent CE),	
Chin2	T99.379	(T2.103c-104a, 5th cent CE)	= SA 379,
Chin3	T110	(T2.504a-b, 8th cent CE) and	
Chin6	T125.19.2	(T2.593b-c, 4th cent CE)	= EĀ 19.2.

Vinaya:

Chin4	T428	(T22.788-9, 5th cent CE) and
Chin5	T1421	(T22.104-5, 5th cent CE).

The Sanskrit versions (Skt):

Skt1	Mahāvastu 3:330-335, S2 (late 2nd cent BCE according to Peter Harvey, 1992:89), ⁹⁹
Skt2	Lalita, vistara 540 (416-8), (between 200 BCE and 200 CE ibid p15), and
Skt3	Raniero Gnoli ¹⁰⁰ who dates the characters to the 6th-7th century (1977: xiii, 134-139). N Dutt ¹⁰¹ dates the Gupta script of this text as from the 6th century CE (1984: i).

The Tibetan versions (Tib). The dates of the translation of the Tibetan texts from the Sanskrit are generally accepted as 8th century CE, that is, not long after the great debate whether to follow Chinese or Indian Buddhism. According to Aiyaswami Sastri (1938:476) from the Narthang edition of the Kanjur (bKah hGyur):

Śūtra:

Tib1	mDo xxvi 88-91,
Tib2	mDo xxvi 431-4, and
Tib3	mDo xxx 427-32 (believed to be translated from the Pali).

⁹⁵ Cf Alex Wayman 1980.

⁹⁶ "The first sermon of the Buddha." *New Indian Antiquary* 1,8 Nov 1938:473-492.

⁹⁷ Last revised 11 Dec 2002. http://www.bigfoot.com/~josmith.1/buddhism/budaword/from_chinese/index.html.

⁹⁸ Here slightly edited.

⁹⁹ P Harvey, *An Introduction to Buddhism, Teachings, History and Practices*, UK: Cambridge University Press, 1992.

¹⁰⁰ R Gnoli, *The Gilgit Manuscript of the Sanghabhedavastu* Part 1. 2 vols 1977-78. Rome: IsMEO, 1977:134-9.

¹⁰¹ Dutt N, *Gilgit Manuscripts* vol 3 pt 2, 2nd ed, 1984, Sri Satguru Publications, India.

Vinaya:

Tib4 Dulva iv ff 64-7, and
 Tib5 Dulva xi 69-72.
 Beijing ed (Ötani repr, Tokyo, 1956)¹⁰² P747 P21.259
 P1003 P39.1

Aiyaswami Sastri (1938:475) points out that some of the Tibetan Śūtra and Vinaya texts are nearly identical and correspond as follows: Tib1 = Tib4 and Tib2 = Tib5. This is also the case with the Pali versions: Pali1 = Pali3. It is probable that the Śūtra texts in these cases were just replications of the Vinaya texts.¹⁰³ In this case, there would be only two versions in Pali and three in Tibetan and the total would actually come to 14 distinct versions.

The details of the main sections of the sutta are given here according to Pali1:

Section 1	The two extremes and the middle path: The two extremes to be avoided are self-indulgence and self-mortification. The middle way, which avoids the two extremes, is the noble eightfold path.
Section 2	The second delivery of the discourse
Section 3	Definition of the four noble truths
Section 4	The twelve aspects: The four noble truths are considered in three phases, a statement of what they are in <u>theory</u> , their <u>practice</u> , and their <u>attainment or realization</u> .
Section 5	The Buddha's declaration of his awakening: It is only after having realized the twelve aspects as they really are that Siddhattha claimed full awakening (become Buddha).
Section 6	Koṇḍañña's realization of the Dharma-eye.
Section 7	Prefixing of Koṇḍañña's name to Añña Koṇḍañña (Koṇḍañña who knows).
Section 8	The gods' exultation at hearing the discourse.
Section 9	Naming the discourse.
Section 10	Realization of the Dharma-eye.

Smith collates the 17 versions into these 8 classes:

1. Pali2
2. Skt3
3. Tib2 (=Tib5) and Chin3
4. Chin2
5. Pali1 (=Pali3), Tib3, Skt1, Skt2, Chin1, Chin5
6. Chin4
7. Tib1 (=Tib4)
8. Chin6.

As can be seen, Class 5 is the class with texts from each language source. Pali2 is the other Pali text and Chin6 is the other Chinese text that Smith regards as variants and they each form a class of their own. These are the only two texts in our corpus that have only one section.

¹⁰² Citations which follow given as "P" Sūtra no, followed by "P" Vol.Page.

¹⁰³ "Being an oral tradition originally, it is probable that the story of the Buddha was told chronologically, as a story. This can be seen in the Vinaya texts and the later Mahāparinibbāna Sutta. Only later would the discourses (suttas) have been extracted and grouped according to various categories, probably first topically (as in the Saṃyutta Nikāya) and then later by number of items [or topics] (as in the Aṅguttara Nikāya)." (N J Smith)

8 The age of the Sutta

8.1 THE FIRST 3 SUTTAS. The first three discourses traditionally believed to be have been given by the Buddha are **the Dhammacakkapavattana Sutta** (S 56.11), **the Anatta Lakkhaṇa Sutta** (S 22.59) and **the Ādittapariyāya Sutta** (S 38.28). They are not only historically related, but flow coherently into one another in that sequence.

The first discourse is a systematic statement of the Buddha’s discovery of “suffering and its ending,”¹⁰⁴ and what is merely mentioned, “in short, **the 5 aggregates of clinging**”¹⁰⁵ are suffering” [§5], is elaborated in the second discourse, **the Anatta Lakkhaṇa Sutta** (S 22.59),¹⁰⁶ that is, the aggregates are explained in full. In the third discourse, **the Ādittapariyāya Sutta** (S 35.28),¹⁰⁷ the focus shifts to the “all” (*sabba*), that is, the six sense-bases, a teaching specifically given in **the Sabba Sutta** (S 35.23).¹⁰⁸

8.2 THE SUTTA’S POPULARITY. The importance of the Dhammacakkapavattana Sutta is attested by the numerous versions of it in various Buddhist canons. A list of 17 versions of it is found above [6]. The Sutta is clearly well known enough by Asoka’s time—alluded to in his **Bhabru-Bairat edict**¹⁰⁹—to have it recommended as a *vinaya, sāmukkamsā* (“an extract of the training” or “the exalted teaching”), which rightly scholars have identified as **the Dhammacakkapavattana**,¹¹⁰ which after all is a “summary” of the unique teaching (*sāmukkamsikā dhamma, desanā*) of the Buddha on the 4 noble truths.¹¹¹

8.3 The Sutta is analyzed in **the Sacca Vibhaṅga Sutta** (M 141) and **the Vibhaṅga** (Vbh 99-105). It is also commented on in **the Visuddhi, magga** (Vism 16.32-83) and **the Sammoha, vinodanī** (VbhA 93-122). **Rewata, dhamma**, a Burmese monk who lived in Britain, has written a detailed study of this text based on its commentaries, entitled *The First Discourse of the Buddha*.

8.4 THE SUTTA’S TITLE. The very first discourse of the Buddha as recorded in the account of his public ministry in **the Vinaya** (V 1:10-12), however, appears to be a later account. **The Saṃyutta account**,¹¹² the 11th sutta of the Sacca Saṃyutta (Connected Discourses on the Truths), is the older one. In both cases, however, the title is not as we know it today. The Sanskrit version is found in **the Lalita, -vistara** (Lalv 540.426 f) and **the Mahavastu** (Mvst 3:330 f).

8.5 “Spoken by the Tathagata.” The title “Dhammacakkapavattana Sutta” appears only in the Commentaries (eg J 1:92, DA 1:2, etc). In other versions, such as the PTS edition, the title is given as *Tathāgatena vuttā* (spoken by the Tathāgata). **Sujato**, in his “general integrated sutta theory” (GIST),¹¹³ notes:

¹⁰⁴ **Anurādha S** (S 22.86/119), SD 21.13.

¹⁰⁵ *Pañc’upadāna-k, khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47 Vbh 1): see SD 17. What is briefly mentioned here is elaborated in the second discourse, **Anatta Lakkhaṇa S** (S 22.59), SD 1.2 (2003). See above here.

¹⁰⁶ SD 1.2. On its possible origin, see **Assaji S** (S 22.88) @ SD 42.8 (2.3).

¹⁰⁷ SD 1.3.

¹⁰⁸ SD 7.1.

¹⁰⁹ M Winternitz, *A History of Indian Literature* v2 1933 (rev):606 f (App III on p16).

¹¹⁰ Sujato 2013. For earlier refs, see eg H Oldenberg’s *Vinaya* ed, V:O 1879:xiv, xl n; T W Rhys Davids, *Journal of the Royal Asiatic Soc* (JRAS) 30,3 Jul 1898:629; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) 52 1898: 634; J Bloch, ZDMG 63 1909:325; A J Edmunds, *Buddhist Bibliography*, 1904 & JRAS 1913:385-387; D Kosambi, *Indian Antiquary* 41 1912:40; E Hultzsch, *Corpus Inscriptionum Indicarum* v1: *Inscriptions of Asoka* (new ed), Oxford, 1925:xxv, xliii f, 172 ff; H G A van Zeist 1966 in *Ency Bsm* 2:182; N A Jayawickrama, *Pali Buddhist Review* 1,3 1976:138; see also A Cunningham, *Corpus Inscriptionum Indicarum* v1 1877:22 f. (See Winternitz 1933:580 for more refs.)

¹¹¹ Here we have the better known use of *sāmukkamsā*, but in a quite different sense: the *sāmukkamsikā* teaching of the Buddhas: suffering, arising, ending, the path (*yā buddhānaṃ sāmukkamsikā dhammadesanā, taṃ pakāsesi dukkhaṃ samudayaṃ nirodhaṃ maggaṃ*). This is from a stock passage referring to the Buddha gradually bringing a listener to ever higher or deeper teachings, so that they are ready to listen to the 4 noble truths. In this context, too, as noted by Sujato (2013), the meaning of *sāmukkamsā* as either “extract” or “exalted” fits well.

¹¹² S 56.11/5:420-424.

¹¹³ See *The GIST*, 2004:37 f.

This is, on the face of it, a bit odd, for most of the discourses are, of course, attributed to the Buddha. However, the terms “Spoken by the Buddha” and “Spoken by the Disciples” occur in the Chinese recensions. Perhaps the label *tathāgatena vuttā* referred originally, not to the Dhammacakkappavattana Sutta specifically, but to a section within a collection of discourses that consisted purely of teachings given directly by the Buddha himself. (Sujato, 2004:38)

In his footnote, Sujato says that “this line of reasoning suggested itself independently to both Rod Bucknell and myself” (2004:77 n11).

8.6 THE RĀSIYA SUTTA (S 42.12.4-5) is a short discourse recording the Buddha’s teaching to Rāsiya the headman is practically identical to the opening section of **the Dhamma,cakka Pavattana Sutta** [§§3-4], that is, the avoiding of the two extremes of self-indulgence and self-mortification for the middle way, and the noble eightfold path. At the end of the long anthology of teachings given to Rāsiya, he takes refuge in the three jewels without any mention of his attainment (S 42.12.4-5/4:330 f).

8.7 THE (KHANDHA) DUKKHA SUTTA (S 22.104) is perhaps the most succinct discourse on the 4 truths, and might be even amongst the oldest, if not the oldest, text we have of the teaching. It does not use the qualifier *ariya* (“noble”), as found in “four truths” formula given in the Dhamma,cakka Pavattana Sutta, which was probably modelled on it or built up from it.¹¹⁴

— — —

The Discourse on the Turning of the Wheel of Truth

Or, The First Discourse • S 56.11 = Mv 1.6.16-31

[420] 1 Spoken by the Tathāgata.¹¹⁵
[Thus have I heard.]¹¹⁶

At one time, the Blessed One was staying in the deer park¹¹⁷ at Isipatana near Benares. [421]

The 2 extremes

2 There the Blessed One addressed the company of 5 monks thus:

“Bhikshus, there are these **two extremes** to be avoided by one who has gone forth. What are the two?”

- 3 (1) The devotion to the enjoyment of sensual pleasures—it is low, vulgar, worldly, ignoble, not connected with the goal [unprofitable],¹¹⁸ and
(2) the devotion to self-mortification—it is painful, ignoble, not connected with the goal [unprofitable].¹¹⁹

¹¹⁴ S 22.104/3:158 f @ SD 42.20.

¹¹⁵ *Tathāgatena vuttā*. PTS ed has this title. See Intro (1) above.

¹¹⁶ Most MSS omit. The PTS ed has *tathāgatena vuttā*, “spoken by the One Thus Come” as title. See prev n.

¹¹⁷ “Deer park,” *miga,dāya*, the best down of which is this one outside Benares (S 5:421), where the first discourse is given, as recorded in **Dhamma,cakka Pavattana S** (S 56.11,1/4:420), SD 1.1; another in Bhesakalā forest, near where Nakula,pitā and Nakula,mātā live: see **Anumāna S** (M 15,1/1:95) SD 59.3; **Māra Tajjaniya S** (M 50,1/-1:332), SD 36.4; **Nakula,pitā S** (S 22.1/3:1), SD 5.4; **Sama,jīvi S** (A 4.55,1/2:61), SD 5.1; **Nakula S** (A 6.16/3:-295), SD 5.2; **Nakula,mātā S** (A 8.48,1), SD 5.3; and another outside Nādikā [Ñātikā]: see **Cūla Gosiṅga S** (M 31,1), SD 44.11, **Mahā Gosiṅga S** (M 32,1),SD 44.12. For other refs, search CSCD using “migadāy*”.

¹¹⁸ “Low, vulgar, worldly, ignoble, not connected with the goal [unprofitable],” *hīno gammo puthujjaniko anariyo anatta,samhito*. On *gamma* = *gāma,dhamma*, see **Gavesī S** (A 5.180,17) n, SD 47.16. See foll n.

3.2 Bhikshus, without turning to either of these extremes, there is the middle way awakened to by the Tathagata [thus come], that gives rise to vision, to knowledge, to peace, to direct knowledge, to self-awakening, to nirvana.¹²⁰

The middle way

4 And what, bhikshus, is that middle way awakened to by the Tathāgata, that gives rise to vision, to knowledge, to peace, to direct knowledge, to self-awakening, to nirvana?

It is **this noble eightfold path**,¹²¹ that is to say,

- (1) right view,
- (2) right thought [right intention],
- (3) right speech,
- (4) right action,
- (5) right livelihood,
- (6) right effort,
- (7) right mindfulness,
- (8) right concentration.

4.2 This, bhikshus, is that middle way awakened to by the Tathāgata, that gives rise to vision, to knowledge, to peace, to direct knowledge, to self-awakening, to nirvana.

The 4 noble truths¹²²

5 (i) Now this, bhikshus, is **the noble truth [reality] that is suffering**.¹²³

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|--------------------------------------|------------------------------|
| (1) birth | is suffering, ¹²⁴ |
| (2) decay ¹²⁵ | is suffering; |
| (3) disease | is suffering; ¹²⁶ |
| (4) death | is suffering; |
| [grief, lamentation, physical pain, | |

¹¹⁹ On these **2 extremes**, see Intro (3.1). Note that while “the devotion to the enjoyment of sensual pleasures” (*kāma, sukh’ allikānuyoga*) is described as being “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable]” (*hīno gammo puthujjaniko anariyo anatta, saṃhito*), “the devotion to self-mortification” (*atta, kilamathānuyoga*) is said to be only “painful, ignoble, not connected with the goal [unprofitable]” (*dukkho anariyo anatta, saṃhito*). This is because despite being “painful,” self-mortification, with some moral virtue, can bring about a divine afterlife; but such a goal is still “ignoble, not connected with the goal [unprofitable],” because we are still caught up in samsara, and not liberated from suffering. See **The body in Buddhism**, SD 29.6a (4.1). On *sukh’ allikānuyoga*, see **Pāsādika S** (D 29.23/3:130), SD 40a.6.

¹²⁰ See **Araṇa, vibhaṅga S** (M 139.3/2:230 @ SD 7.8), where the statement is made in an exhortative tone.

¹²¹ For a def and details of the 8 limbs that is the eightfold path, see **Sacca Vibhaṅga S** (M 141.23-31/3:250-252), SD 11.11; **Mahā Satipatṭhāna S** (D 22.21/2:311-313), SD 13.2; also **Mahā Cattārīsaka S** (M 117/3:71-78), SD 6.10. See also Gethin 2001:190-226 (ch 6) for an insightful study.

¹²² On a hypothesis that the 4 noble truths might originally not have been part of this Sutta, see Bronkhorst, *The Two Traditions in Meditation in Ancient India*, 1993:106-111.

¹²³ See Intro (4.1).

¹²⁴ In the early after-centuries, commentators tend to interpret *jāti* as gestation or as the process of being born it, but it is clear from the early texts that it generally refers to *rebirth* itself. See Intro (4.2).

¹²⁵ *Jarā*, incl old age, aging.

¹²⁶ *Vyādhi pi dukkhā*: Only in the Vinaya & Sāmyutta versions; not mentioned in Comys. Vism Comy: “Disease is omitted here [eg D 22.18/2:305; S 56.11.5/5:421, etc] because no individual is meant, and there are persons in whom disease does not arise at all, such as the venerable Bakkula [M 124]. Otherwise, it may be taken as included in suffering itself. For, in the ultimate sense, disease is bodily pain conditioned by the imbalance of the elements” (Vism-AT 527). This is a common characteristic in later literature: see **M Hara**, “Shōku,” *Butsu no Kenkyū* Dr Kōshirō Tamaki Felicitation Volume, Tokyo, 1977:667-683; “A note on the Buddha’s birth story,” *Indianisme et Bouddhisme*, Mélanges offerts à Mgr Étienne Lamotte, 1980:143-157.

- | | |
|---|--------------------------------|
| mental pain and despair | are suffering]; ¹²⁷ |
| (5) to be with the unpleasant ¹²⁸ | is suffering; |
| (6) to be without the pleasant ¹²⁹ | is suffering; |
| (7) not to get what one desires | is suffering, |
| (8) —in short, <u>the 5 aggregates of clinging</u> ¹³⁰ | are suffering. |

6 (ii) Now this, bhikshus, is **the noble truth [reality] that is the arising of suffering**.¹³¹ it is this craving that leads to renewed existence [rebirth], accompanied by pleasure and lust, seeking pleasure here and there; that is to say,¹³²

- (1) craving for sensual pleasures,
- (2) craving for existence,
- (3) craving for non-existence [for extinction].

7 (iii) Now this, bhikshus, is **the noble truth [reality] that is the ending of suffering**.¹³³ it is the utter fading away and ending of that very craving, giving it up, letting it go, being free from it, being detached from it.¹³⁴

8 (iv) Now this, bhikshus, is **the noble truth [reality] that is the path leading to the ending of suffering: [422]** it is this very noble eightfold path, that is to say, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The 3 phases and 12 aspects¹³⁵

9 (1) THAT WHICH SHOULD BE UNDERSTOOD

(a) ‘This is *the noble truth that is suffering*’—thus, bhikshus, with regard to things unheard of before,¹³⁶ in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.¹³⁷

¹²⁷ *Soka, parideva, dukkha, domanass’ upāyāsā pi dukkhā*, Found in Ee Se (esp in daily chant) and other MSS but not in Be and Ce. This addition is prob late, as it is not found in the Chinese versions. The Chinese often speak of the “eight sufferings” (*bākū*), which refers to the 8 as numbered above.

¹²⁸ “The unpleasant,” *appiya*, also tr “what one loves not.”

¹²⁹ “The loved,” *piya*, also tr “what one loves.”

¹³⁰ *Pañc’ upadāna-k, khandha*, viz, form, feeling, perception, formations and consciousness (S 3:47; Vbh 1). What is briefly mentioned here is elaborated in the second discourse, **Anatta, Jakkhaṇa S** (S 22.59), SD 1.2.

¹³¹ On the tr of this term, see Intro (4.3).

¹³² Comy to **Bhāra S** (S 22.22 @ SD 17.14): “Seeking delight here and there” (*tatra, tatrābhinandinī*) means having the habit of seeking delight in the place of rebirth or among the various objects, such as forms. “**Craving for sense-pleasures**” (*kāma, taṇhā*) means lust for the 5 cords of sense-pleasures. Lust for form-sphere existence or formless-sphere existence, attachment to dhyana, and lust accompanied by the eternalist view: this is called “**craving for existence**” (*bhava, taṇhā*). Lust accompanied by the annihilationist view is “craving for annihilation [extermination]” (*vibhava, taṇhā*). (SA 2:264). **Bodhi**: “This explanation of the last two kinds of craving seems to me too narrow. More likely, craving for existence should be understood as the principal desire to continue in existence (whether supported by a view or not), craving for extermination as the desire for a complete end to existence, based on an underlying assumption (not necessarily formulated as a view) that such extermination brings an end to a real ‘I.’” (S:B 1052 n38)

¹³³ On the tr of this term, see Intro (4.3).

¹³⁴ *Yo tassā, y’eva [or tassa-y-eva] taṇhāya asesa, virāga, nirodho cāgo paṭinissaggo mutti anālayo*.

¹³⁵ The 3 phases (*ti, parivaṭṭa*): see Intro (6.2) above.

¹³⁶ “Things unheard of before,” *ananussutesu dhammesu*. **Ghaṭikāra S** (M 81) says that our Bodhisattva (as Jotipāla) had been Kassapa Buddha’s disciple, who mastered all his teachings (M 81, 6/2:46, 81.3/2:54). Our Buddha, using his power of recollecting past lives, would be able to know his past birth as Jotipāla—which would make it problematic for the Buddha to declare that his awakening is an insight into “things unheard of before” (**Dhammacakka Pavattana S**, S 56.11, 9-12/5:422- f; V 1:10-12 @ SD 1.1). Apparently, this statement on “things unheard of before” refers to the fact that the liberating Dharmas have been forgotten in India up to the Buddha’s time. **Kathāvatthu** (Kvu 4.8/286) discusses the question of how far the Buddha does not have a teacher (**Ariya, pariyesanā S**, M 26.25/1:170 @ SD 1.11) when, as a Bodhisattva (named Jotipāla) he had been Kassapa Buddha’s disciple, and how

(b) ‘This noble truth that is suffering¹³⁸ is *to be fully understood*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(c) ‘This noble truth that is suffering *has been fully understood*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

10 (2) THAT WHICH SHOULD BE ABANDONED

(a) ‘This is *the noble truth that is the arising of suffering*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(b) ‘This noble truth that is the arising of suffering¹³⁹ *should be abandoned*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(c) ‘This noble truth that is the arising of suffering *has been abandoned*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

11 (3) THAT WHICH SHOULD BE REALIZED

(a) ‘This is *the noble truth that is the ending of suffering*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(b) ‘This noble truth that is the ending of suffering *should be realized*¹⁴⁰’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(c) ‘This noble truth that is the ending of suffering *has been realized*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

12 (4) THAT WHICH SHOULD BE CULTIVATED

(a) ‘This is *the noble truth that is the path*¹⁴¹ *leading to the ending of suffering*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(b) ‘This noble truth that is the path leading to the ending of suffering *should be cultivated*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

(c) ‘This noble truth that is the path leading to the ending of suffering *has been cultivated*’—thus, bhikshus, with regard to things unheard of before, in me there arose vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

The supreme awakening

13 So long, bhikshus, as my knowledge and vision of these four noble truths as they really are in their three phases and twelve aspects are not thoroughly purified in this way, [423] I did not claim to have

far the Buddha’s awakening is an insight into “things unheard of before.” See also Comy ad loc (KvuA 78). See Analayo’s work on M 81 (2005:8).

¹³⁷ *Idam dukkham ariya, saccan ti me bhikkhave pubbe ananusutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.*

¹³⁸ It is the suffering rather than the “truth” that is to be understood (*pariññeyya*). See Norman 1982:377-391.

¹³⁹ It is the arising rather than the “truth” that is to be abandoned (*pahātabba*). See Norman id.

¹⁴⁰ It is the ending rather than the “truth” that is to be realized (*sacchikātabba*). See Norman id. See Intro (6.2.2).

¹⁴¹ It is the path that is to be cultivated (“walked”) rather than the “truth.” See Norman ib.

awakened to the incomparable full awakening in this world with its gods, its Māras [evil ones], and its Brahmās [High Gods], this generation with its recluses and brahmins, its rulers¹⁴² and people.

14 But when my knowledge and vision of these 4 noble truths as they really are in their 3 phases and 12 aspects are thoroughly purified in this way, then I claim to have awakened to the incomparable full awakening *in this world*.

The knowledge and vision arose in me:

“Unshakable is my liberation (of the mind). This is my last birth. Now there is no more rebirth (for me)!”

15 The Blessed One said this. The monks joyfully approved of the Blessed One’s word.

Koṇḍañña

16 And while this discourse was being spoken, there arose in the venerable Koṇḍañña the dust-free, stainless Dharma eye¹⁴³ that “Whatever is of the nature to arise is also of the nature to cease.”¹⁴⁴

The heavens exult¹⁴⁵

17 And when the wheel of truth [dharmacakra] had been set in motion by the Blessed One, the earth-bound devas exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

18 Having heard the cry of the earth-bound devas, the devas of the Four Great Kings exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

18.2 Having heard the cry of the Four Great Kings, the devas of realm of the Thirty-three exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

18.3 Having heard the cry of the devas of realm of the Thirty-three, the Yāma devas exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

18.4 Having heard the cry of the Yāma devas, the Tusita [Contented] devas exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

¹⁴² *Deva*, here in the sense of “devas by convention” (*sammatti, deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti, deva*) and “gods by purification” (*visuddhi, deva*), ie, the Buddhas, pratyeka-buddhas and arhats. (Nc 307; KhA 123)

¹⁴³ “Dharma-eye,” *dhamma, cakkhu*. The opening of the Dharma-eye refers to the perception of the law of change, denoting the attainment of streamwinning, thus being set irrevocably on the path. It is as such spiritually superior to the divine eye (*dibba, cakkhu*) (D 2,95/1:82), which is an advanced form of clairvoyance, but it is inferior the wisdom eye (*paññā, cakkhu*) which is the wisdom of the arhat. **Cūḷa Niddesa** mentions 5 kinds of eyes: (1) the physical eye (*maṃsa, cakkhu*); (2) the divine eye (*dibba, cakkhu*); (3) the wisdom eye (*paññā, cakkhu*) of the arhats; (4) the Buddha eye (*Buddha-cakkhu*); and (5) the universal eye (*samanta, cakkhu*), the omniscience of the Buddhas (Nc 235; It 2.2/52); see **Kaṇṇaka-t, thala S** (M 90/2:125-133), SD 10.8 (2) & **Sandaka S** (M 76), SD 35.7.

¹⁴⁴ *Yam kiñci samudaya.dhammam sabban tam nirodha, dhamman ti*. This § connects directly into §20, and makes good sense even without §§17-18, which were probably interpolated later.

¹⁴⁵ This whole section on the devas’ exultation [§§17-19] is prob a later addition, as the Sutta still stands without it, ending at §15 (with the traditional ending marker). On the first discourse as a probable reconstruction, see **Notion of diṭṭhi**, SD 40a.1 (2.2).

18.5 Having heard the cry of the Tusita devas, the Nimmāna,rati devas [who delight in creating] exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

18.6 Having heard the cry of the Nimmāna,rati devas, the Para,nimmita,vasavatti devas [who delight in the creation of others] exulted:

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

18.7 Having heard the cry of the Paranimmita,vasavatti devas, the devas of Brahmā’s host exulted.¹⁴⁶

“In the Deer Park at Isipatana near Benares, the Blessed One has set in motion the unsurpassed wheel of truth [424] that cannot be stopped by any recluse or brahmin or deva or Māra or Brahmā or by anyone in the world.”

19 Thus, at that very moment, that very second,¹⁴⁷ in that very instant, the cry spread as far as the Brahmā world, and this ten thousandfold world system shook, quaked and trembled, and a boundless glorious radiance appeared in the world surpassing the divine majesty of the devas.¹⁴⁸

Aññā Koṇḍañña

20 Then the Blessed One uttered this Udāna [inspired utterance]: “*Aññasi vata bho Koṇḍañña!* Master Koṇḍañña has indeed understood!”

In this way, the venerable Koṇḍañña received the name “Aññā¹⁴⁹ Koṇḍañña” [Koṇḍañña who has understood].¹⁵⁰

— evaṃ —

¹⁴⁶ It is interesting and important to note that the list of exulting devas stops here with the Brahmās of the 1st dhyana. The reason for this is that, as there is still some level of mentation here—by way of initial and sustained applications (*vitakka,vicāra*)—these Brahmās are still in contact with the sense-world. In the realms beyond the 1st dhyana, thought-process as we know it ceases completely so that these beings enjoy the glory of their meditative state as pure light or profound peace for as long as their karma fuels it. See **Bhava Ss 1-2** (A 3.76-77), SD 23.13 (3).

¹⁴⁷ *Tena khaṇena tena layena tena muhuttana*. Ce Se Ke omit *tena layena*. See SD 17.2b (1.1.1.1).

¹⁴⁸ *Itiha tena khaṇena tena layena tena muhuttana yāva brahma,lokā saddo abbhuggacchi. Ayañ ca dasa.sahassi,loka.dhātu saṅkampi sampakampi sampavedhi, appamaṇo ca ulāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvan ti*.

¹⁴⁹ In the earliest sense, *aññā* simply means “knowledge,” evidently here it refers to “final knowledge” (Jayatilleke 1963:432) since it has brought Koṇḍañña his final liberation. On this account, Aññā (or Aññāta) Koṇḍañña is declared by the Buddha to be the “longest-standing” (*rattaññū*) of the monks (A 1:23). On the origin of his sobriquet & surname: Aññā (or Aññāta) Koṇḍañña, see V 1:12,18 = S 5:424,10; S 1:193,31 f. On Aññāsi Koṇḍañña, cf V 1:12,-17) = A 1:23,17 (cf AA 1:136-148); J 1:82,11; U 77,1 (Aññāta Koṇḍañña; UA); MA 2:37,19; DhA I 97,1; ThīA 3,8 (~*pamukhā aṭṭhārasa brahma,koṭṭiyō*); DhA 1:87,1 (do); DhsA 35,21 (do). Author of Tha 673-688; Ap 48,24-50,5. Cf also M 2:43, 3:29; S 1:24.

¹⁵⁰ Here Koṇḍañña becomes a streamwinner. Later, he, along with the other 4 monks, attains arhathood: see **An-atta Lakkhaṇa S** (S 22.59,24/3:68), SD 1.2. Having become a streamwinner, he then requests for the going-forth (*pabbajjā*) and the ordination (*upasampadā*). The Buddha admits him with the words: “Come, O bhikkhu! Well-proclaimed is the Dharma of the Blessed One; live the Holy Life for making a complete end of suffering (*ehi bhikkhu, svākkhāto bhagavato dhammo, cara brahma,cariyaṃ sammā dukkhassa anta,kiriyāya*)” (V 1:12). This is Koṇḍañña’s ordination and the earliest form of ordination conferred by the Buddha. After further instruction, Vappa and Bhaddiya attain the first-stage sainthood (streamwinning) and are admitted as monks; and, in due course (on the same day, according to the Vinaya), Mahānāma and Assajī, too, become streamwinners and are ordained. (V 1: 11 f; J 1:82; DA 1:2; AA 1:100; Lalv 540 (416) f; Mvst 3: 330 f). See Intro (1).

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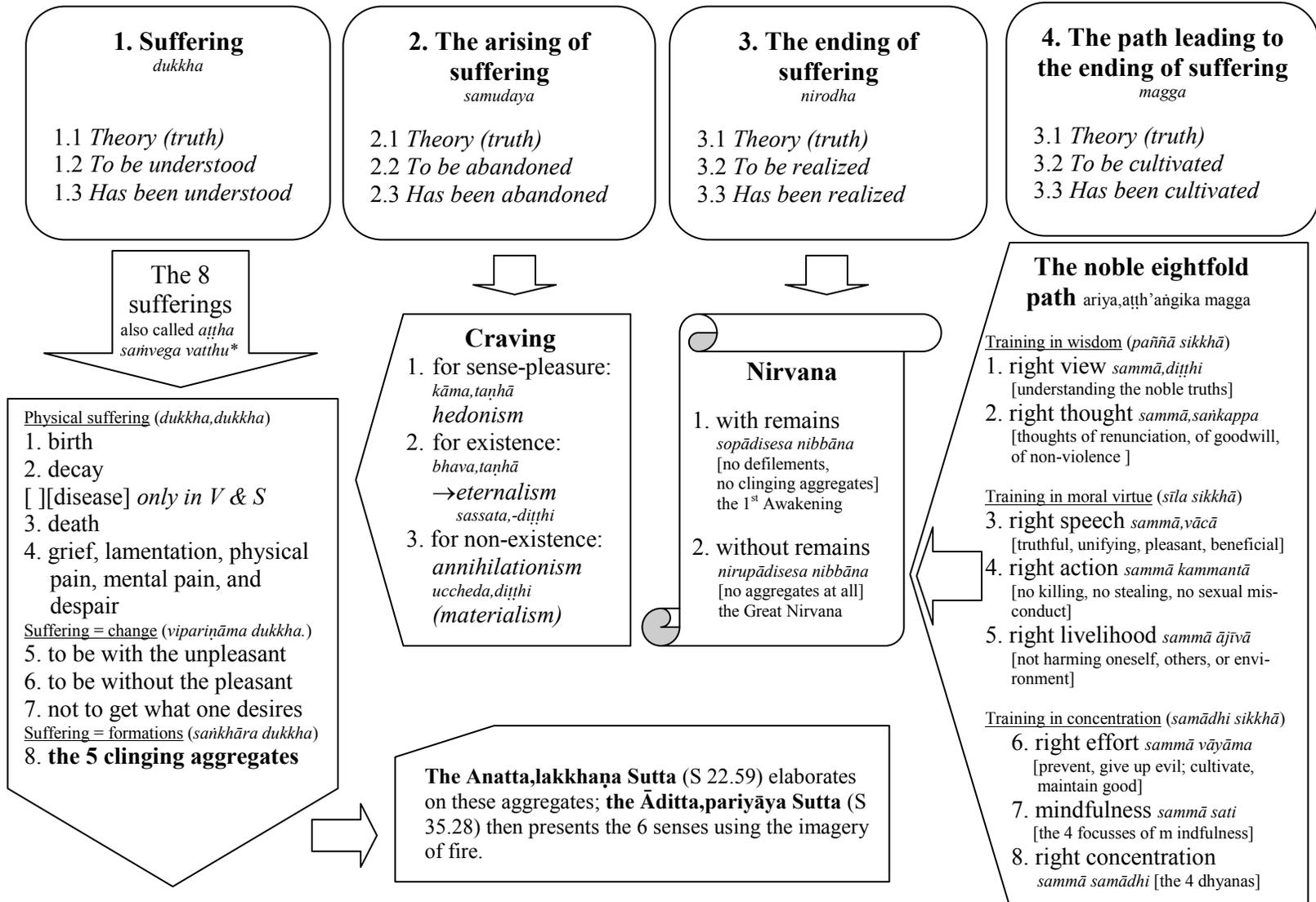
130123 130801 131005 141203 150303

1. The Truths and the Path

Saccā & magga

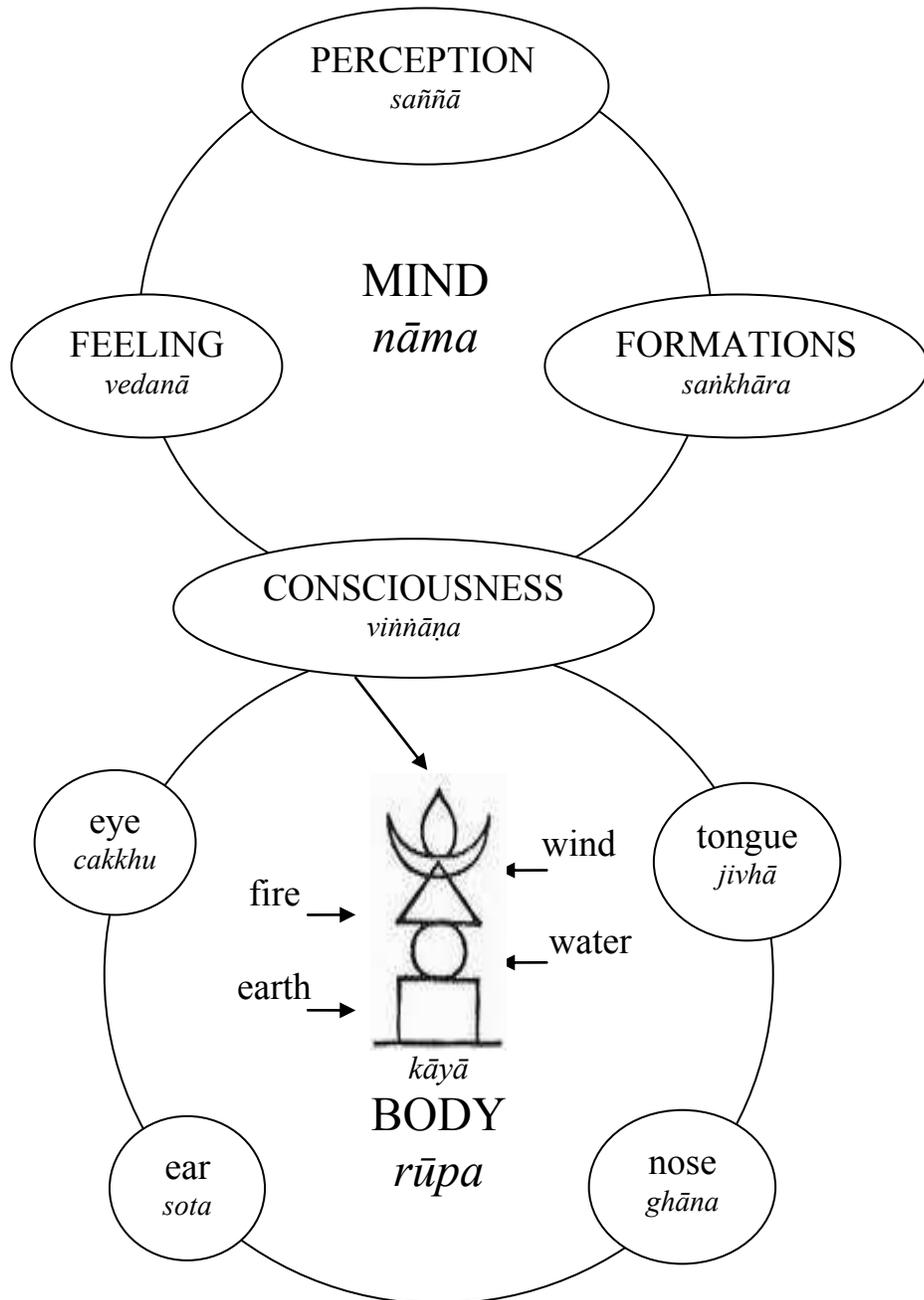
Levels of knowing

1. Truth *sacca,ñāṇa*:
heard, thought
2. Practice *kicca,ñāṇa*:
cultivated
3. Realization *kata,ñāṇa*
self-realized



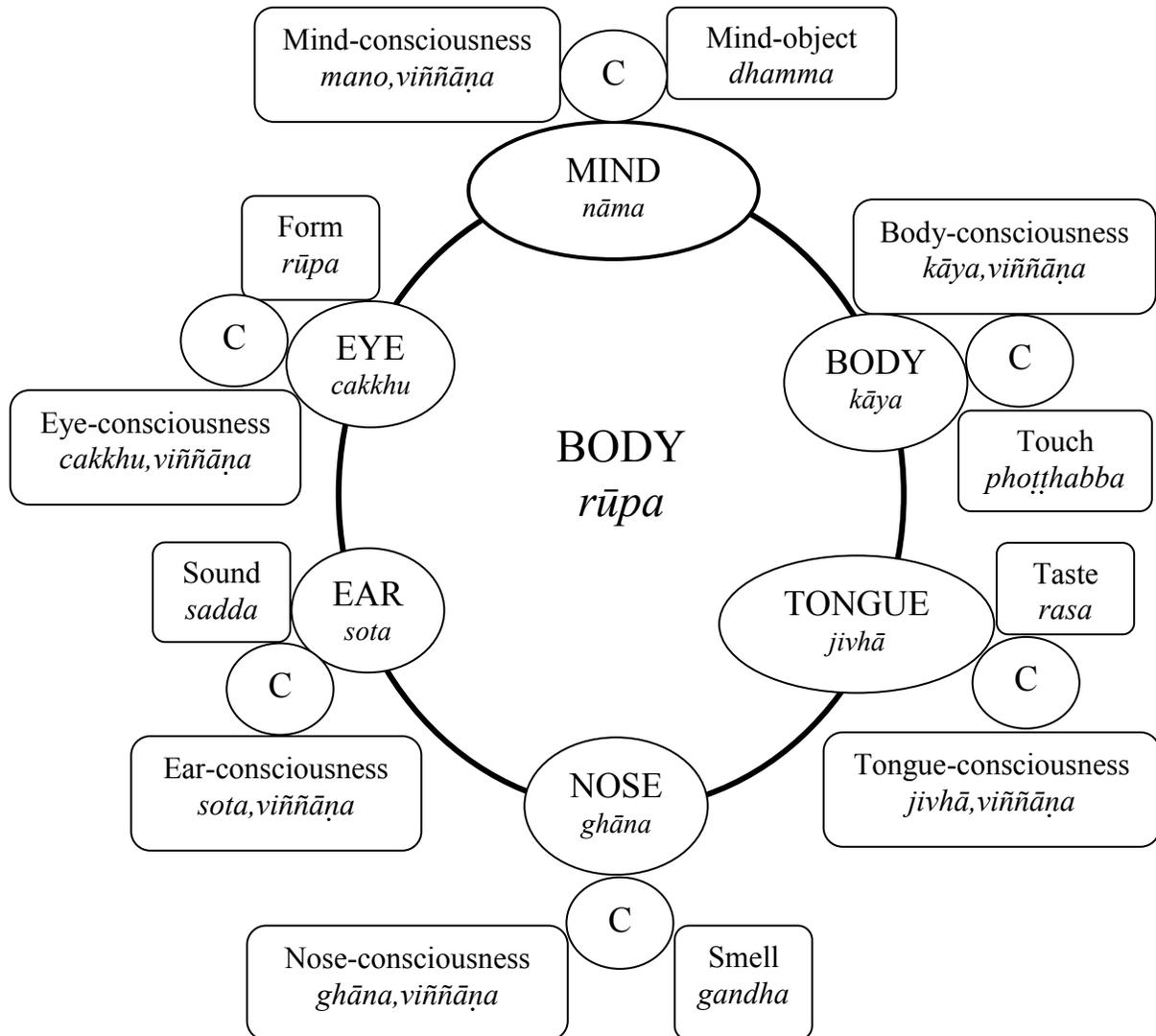
*See §5(i) n.

2. The 6 Senses and the 5 Aggregates
saḷ'āyatana & pañca-k,khandha



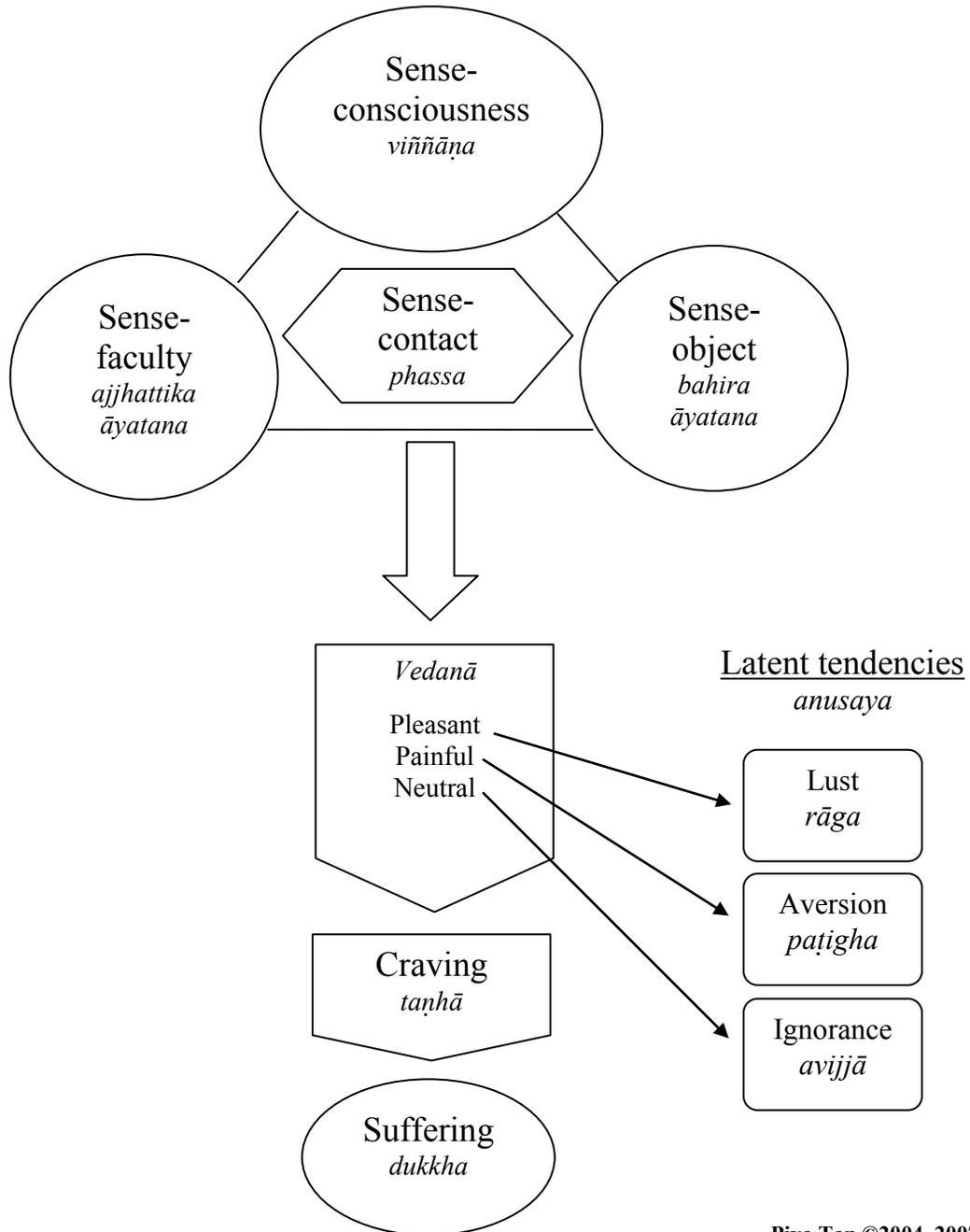
3. The 18 Elements

aṭṭhārasa āyatana



(C) = respective sense-contact or stimulus (*phassa*)

4. How suffering arises
dukkha, samudaya



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For a diagram of the 6 sense-faculties, see **Indriya, bhāvanā Sutta** (M 152), SD 13(3).