

Dhammachakkappavattana Suttam

Turning of Wheel of Dharma

August 2000

There are these two extremes, monks, which one who has left the world should not pursue. Which two? (on the one hand) giving oneself up to indulgence in sensual pleasure; this is base, common, vulgar, unholy, unprofitable. (On the other hand) giving oneself up to self-torment; this is painful, unholy (and also) unprofitable. Both these extremes, monks, the Perfected One has avoided, having found that it is the Middle Way which causes one to see and to know, and which leads to peace, to (higher) knowledge, to enlightenment and Nibbana.

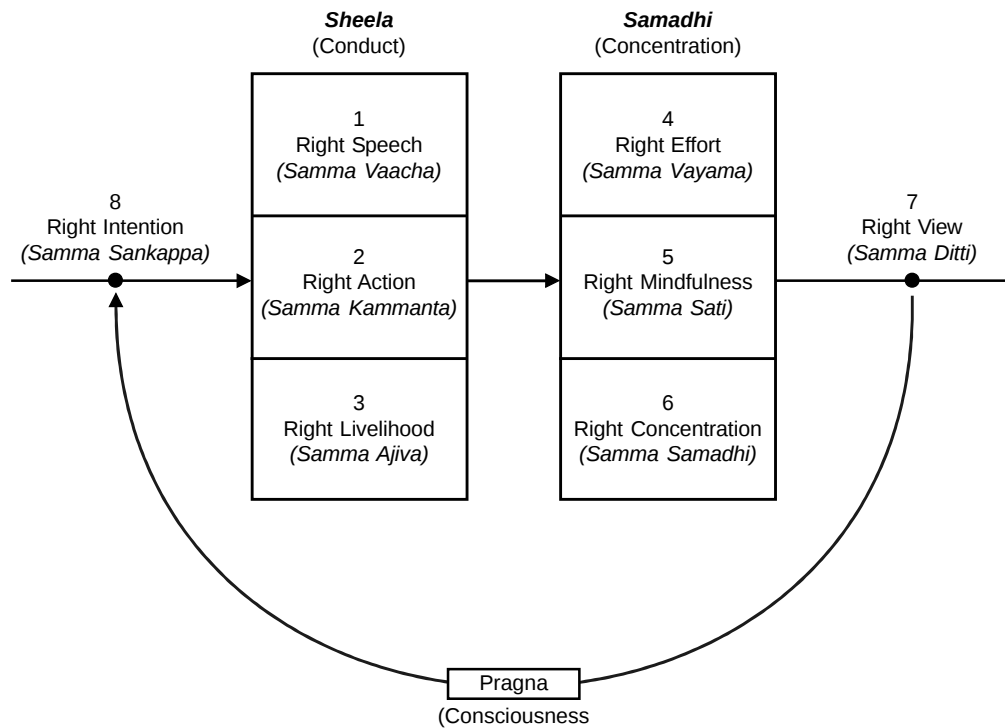
- 1) This, monks, is the Noble Truth of Suffering (*dukkha*): Birth is suffering, old age is suffering, sickness is suffering, death is suffering, sorrow, lamentation, pain, grief and distress are suffering; being joined to what one does not like is suffering, being separated from what one likes is suffering; not to get what one wants is suffering; in short, the five aggregates of clinging (which make up the empirical personality) are suffering.
- 2) This, monks, is the Noble Truth of the Origin of Suffering: It is that craving (*tanha*) which gives rise to rebirth and, bound up with pleasure and passion, now here now there, finds ever fresh delight; it is Sensual Craving (*kamatanha*), Craving for Existence (*bhavatanha*), Craving for Non-Existence (*vibhavatanha*).
- 3) This, monks, is the Noble Truth of the Extinction of Suffering: it is the complete removal and extinction of this craving, its forsaking and giving up, abandonment and detachment from it.
- 4) This, monks, is the Noble Truth of the Path Leading to the Extinction of Suffering. It is this Noble Eightfold Path, namely:

Right View (*samma-ditthi*)
 Right Resolve (*samma-sankappa*)
 Right Speech (*samma-vacha*)
 Right Action (*samma-kammanta*)
 Right Livelihood (*samma-ajiva*)
 Right Effort (*samma-vaayama*)
 Right Mindfulness (*samma-sati*)
 Right Concentration (*samma-samadhi*).

(Mv 1.6.17+19-22=SN 56.11.5-8)

Let us see this short but wonderful sermon, which captures the very essence of Buddha's teachings.

Arya Attanga Magga (Noble Eight Way Path)



Buddha then formed “Sangha” the community and ensured that “Dharma” (the path) is propagated in the country.

The eight-way path has three phases.

- 1) Conduct - (*sheela*)
Right speech, right action, right livelihood
- 2) Concentration - (*samadhi*)
Right effort, right mindfulness and right concentration.
- 3) Consciousness (*pragna*) - Right view and right intention.

Vipassana Meditation practice is a practical step-by-step process through which one can experience the path to attain the peace. This meditation is taught as a 10 day course brought back to India by Great Master Satya Narayana Goenka at Meditation centers throughout India and world.

Maharshi Patanjali described in his “Yoga Sutras” the “Ashtanga Yoga” the 8-way Path of *Yama* (External Control), *Niyama* (Internal Control), *Pranayama* (Breath regulation), *Pratyahara* (Withdrawal), *Dharana* (Absorption), *Dhyana* (Concentration) and *Samadhi* (Merger in Self).

The meditation process, which results in peace, harmony, tranquility and bliss is the process of reaching in through silence, contemplation and meditation which will lead to optimality. In summary, the process is as given below:

The peace one moves towards through meditation process is internal peace.