CHAPTER II

2.1. The Noble Truth of Suffering

_Dukkha Ariya SaccÈ_

We shall now start considering the four noble truths which the Buddha penetrated by adopting the middle path, otherwise known as the noble eightfold path.

_IdaÑ kho pana Bhikkhave, dukkhaÑ ariyasaccaÑ: jÈtipi dukkhÈ, jarÈpi dukkhÈ, vyÈdhipi dukkho, maraÓampi dukkhaÑ appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaÑ picchaÑ na labhati tampi dukkhaÑ, saÑkhittena paÒcupÈdÈnakkhandhÈ dukkhÈ⁴⁹._

This _pÈli_ passage which gives definition and enumeration of the _dukkha saccÈ_, the first noble truth, is quoted from the _Dhammacakka Pavattana Sutta_ now extant. The sentence 'vyÈdhipi dukkho' in this passage appears to be extraneous, not being found in the _pÈli_ definitions of _dukkha saccÈ_ provided in other suttas, i.e. Sacca Vibhanga of Vibhanga _PÈli_ in Abhidhamma _PiÔaka,_⁵⁰ SaccakathÈ of PaÔisambhidÈmaggapÈli in Suttanta _PiÔaka_.⁵¹ At the same time, the words ' soka parideva dukkha domanassupÈyÈsÈpi ' which come after ' maraÓa° pi dukkha° ' in other suttas are missing in the existing text of _Dhammacakka Pavattana Sutta_. There exists this disagreement between _Dhammacakka_

⁴⁹. S. N. MahÈvagga _PÈli_. PTS. P. 420
⁵⁰. Vibha–ga _PÈli_. PTS. P. 98
⁵¹. Kh. N. PaÔisambhidÈmagga _pÈli_. 1.PTS. P..37
Pavattana Sutta and other suttas in the definition of dukkha saccÈ.

SÈrattha DÊpanÈ52, a sub-commentary on Vinaya, has made the following critical remarks on the disparity of the sutta texts mentioned above. The sentence ‘vyÈdhipi dukkho’ does not appear in the detailed definition of dukkha saccÈ given in the Vibhanga of Abhidhamma PiÔaka53. Accordingly, Visuddhi Magga,54 in giving the comprehensive definition of dukkha saccÈ, does not include this sentence which exists only in the Dhammacakka Pavattana Sutta text. A careful investigation should be made as to why this sentence appears only in Dhammacakka Pavattana Sutta and not in any other suttas. It went on to state:“Again, in the comprehensive definition of dukka saccÈ in the Vibhanga of Abhidhamma, the words soka parideva dukkha domanassupÈyÈsÈ pi dukkhÈ come immediately after maraÖampi dukkhÈ. These words are missing in the Dhammacakka Pavattana Sutta. Why it should be so should also be closely examined.”

The author of the sub-commentary did not seem too happy over these various definitions in the texts, Sacca SaÑyutta of Suttanta PiÔaka,55 MahÈvagga PÈli of Vinaya PiÔaka56 and Sacca Vibhanga of Abhidhamma PiÔaka.57 He

52. SÈrattha dÈpanÈ OÈkÈ Vol.3. Mm. P. 173
53. Vibha~ga PÈli. PTS. P. 98
55. S. N. MahÈvagga PÈli. PTS. p. 420
56. Vibha~ga PÈli. PTS. P. 98
57. Ibid.
58. Senior Monks
59. Vin. MahÈvagga PÈli. PTS. P. 10
did not, therefore, give any exposition on these words 'vyūdhipi dukkho' which are not present in other suttas and on which the commentary remained silent. We had taken up the suggestion made by the author of the sub-commentary to conduct an enquiry into these differences and had made the followings as to how these differences had come about.

It cannot be that the Buddha had given consistent definition of dukkha saccā in every discourse on the subject. We have come to the conclusion that the Theras, the Vinaya-bearers who made a specialized study of Vinaya, not being equally well-versed in matters pertaining to Suttas and Abhidhamma, had caused the insertion of the words 'vyūdhipi dukkho' and the deletion of the words 'soka parideva dukkha domanassupāyāsāpi dukkha' in the Dhammacakka discourse in the Mahāvagga Pāli text of the Vinaya Piṭaka. Their version of the Dhammacakka thus appears in the Vinaya differently from the Sutta and Abhidhamma Pāli canons.

Our conclusion is based on the consideration that the commentaries on Sutta and Abhidhamma, which give expositions on the short definition of dukkha saccā, do not provide any explanatory note on vyūdhipi dukkho. But on soka parideva dukkha domanassupāyāsāpi dukkha and on the fact that the comment arises, the sub-commentaries make no mention of the differences in the Pāli texts.
The author of the sub-commentary, SÈrattha DÊpanÊ, was a venerable thera who lived in Sri Lanka during the reign of King Prakkama BÊhu between 1153 A.D. and 1186. A.D. Counting back from this year (2008), it was about over 800 years ago. The commentators and the sub-commentators from the Venerable Buddhaghosa down to the Venerable DhammapÊla lived about 1300 to 1600 years ago. These ancient commentators and sub-commentators, who wrote exegeses on the Dhammacakka Pavattana Sutta of Sacca SaÑyutta60 in the SaÑyutta MahÊvagga of the PÊli canon, did not make any mention of the disparity in the texts. Their silence was simply because of the fact that the Dhammacakka Pavattana Sutta as it existed then was no different from those given in the PÊli text of other Suttas and Abhidamma.

However, by the time the author of the sub-commentary, SÈrattha DÊpanÊ, came upon the scene about 500 years later, the disagreement had cropped up between the various PÊli texts which he duly discovered. He, therefore, strongly urged for a critical examination and close investigation of the cause of variance in the texts.

Are we to take it that the Buddha gave at the very first discourse a definition of dukkha saccÊ which is different from other versions? If we do, it would amount to holding the view that the Buddha started off at the first discourse with one definition of dukkha, and then changed it later to a different

60.S. N. MahÊvagga PÊli. PTS. P. 420
version. This kind of view would be highly improper. A proper method of consideration would be that the Buddha, whose knowledge of all things is unimpested, being blessed with sabbaÒÒuta ÒÈÓa, had given the same definition consistently throughout, but that later on, Vinaya-bearers, owing to defective intelligence and memory, had caused these discrepancies to creep into the texts in the course of handing them down from generation to generation. Instances of textual discrepancies are well known in modern times. The commentary and sub-commentary texts are found to vary from country to country. It is obvious that such disagreements were not present in the original texts, but developed only in later periods.

After careful study as set out above, we have come to the conclusion that other texts are accurate and that the Dhammacakka Pavattana Sutta, now extant, has in its section on the definition of dukkha saccÈ, supplemental words of ' vyÈdhipi dukkho ' while the words ' soka parideva dukkha domanassupÊyÈsÈpi dukkhÈ ' are missing. Our conclusion is also based on the consideration that ' vyÈdhi-illness ' is comprised in the word dukkha of the larger sentence of ' soka parideva dukkha domanassupÊyÈsÈpi dukkhÈ', whereas ' soka ', etc., are not embraced by the term ' vyÈdhi '.

We, therefore, believe that the texts bearing ' soka parideva dukkha domanassupÊyÈsÈpi dukkhÈ ' without the

---

61. Knowledge of knowing every thing.
62. S. N. MahÈvagga PÈli. PTS. P. 420
words 'vyêdhipi dukkho' are accurate and accord with the canonical teachings of the Buddha. We have engaged in the above scrutiny of the varying texts as we intend to use the following version in our work because we believe it to be accurate.

_IdaÑ kho pana Bhikkhave dukkhaÑ ariyasaccaÑ, j˚etipi dukkh˚æ, jar˚api dukkh˚æ, mara˚ampi dukkhaÑ, soka parideva dukkha domanassup˚æy˚æpi dukkh˚æ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho. YaÑpicchaÑ na labhati tæmpi dukkhaÑ. SaÑkhittena paÑcup˚æEd˚ænakkhandh˚æ dukkh˚æ._

"Bhikkhus, what I am going to teach presently is the Noble Truth of Suffering or the real suffering which the Ariyas should know. The new becoming (birth) is also suffering; getting old (ageing) is also suffering; death is also suffering; sorrow, lamentation, pain, grief and despair are also suffering; association with unlovable persons and objects is also suffering; separation from lovable persons and objects is also suffering; desiring to get and not getting it, that desire is also suffering (commentary on Sutta Mah˚æv˚æ) or alternatively, desiring to get and not getting what one does not want is also suffering (Vibhanga sub-commentary). In short, the five aggregates which form the object of attachment or the group of n˚ema-r˚ipa

---

63. S. N. Mah˚ævagga P˚æli. PTS. P. 420
64. Noble Persons
65. D. N. PTS.3. P. 799
66. Vbh.S.c.Mm. P. 67
which clings to the notion of I, mine, permanence, satisfactoriness (sukha), self, are indeed suffering."

Many systems of religious beliefs exist in the world, each expounding its own view of what it considers to be the essence of the truth. The teachings in other systems of religion are not based on personal realization of truth, but merely on speculative thinking. Their followers accept such teachings not through personal experience either but only on faith. All such teachings which fall outside of Buddhism are comprised in sixty-two kinds of wrong belief enumerated in the *Brahmaññinda Sutta*\(^67\) by the Buddha.

Speculation does not have a place in the Buddha's teachings. The truth he taught was discovered by himself through his own insight. The four noble truths he taught with their definitions had been gained through his superior penetrative insight, developed by following the middle path, otherwise called the noble eightfold path which, as stated above, leads to higher knowledge producing penetrative insight.

It is most essential to know those four truths. Only with the apprehension of the truth of suffering may suffering be avoided, for which the cause of suffering must also be known. Again, in order to achieve cessation of suffering, there must be knowledge of what constitutes real cessation of suffering. Finally, the extinction of suffering cannot be brought about

---

\(^67\) D. N. Sālañkhandhavagga Pēli. PTS. P. 12
without knowledge of the practical way of accomplishing it. Hence, knowledge of the Four Truths is indispensable.

Having come upon these four essential truths, the Buddha enumerated them in their sequence. The first truth was the truth of suffering, which he described as:

1. New becoming (rebirth)
2. Getting old (old age)
3. Death
4. Sorrow
5. Lamentation
6. Physical pain
7. Grief
8. Despair
9. Association with hateful ones
10. Separation from loved ones
11. Not getting what one wants
12. The five groups of grasping (clinging).

Let us see all these 12 types of suffering in detail.

2.2. Nature of Suffering

1. Rebirth (*JÊti*)

By new becoming is meant the dissolution of *nÈma*,

---

68. S. N. MahÈvagga PÈli. PTS. P. 420
69. Visuddhimagga Mm. 2.P. 130
70. Mind
r|pa\textsuperscript{71} at the last moment in the last existence and after death, the first moment of genesis of new nÈma-r|pa in the new existence as conditioned by kamma.\textsuperscript{72} The first genesis serving as a connecting link with the past life is termed paÔisandhe (linking conception) in the initial formation of fresh nÈma and r|pa. If this formation takes place in a mother's womb, we have womb conception (gabbhaseyaka paÔisandhe), which may be of two types: andhaja paÔisandhe (oviparous) - when the conception takes place in an egg in the womb; and jalÈbuja paÔisandhe (viviparous) – when the embryo freely develops in the womb until birth takes place.

Womb conception, according to Buddhist scriptures, has its origin in the semen and blood of the parents. Western medical science holds the view that conception results from the union of father's sperm and mother's ovum. The two views may be reconciled by taking it that the father's sperm and mother's blood are involved in conception. This union of sperm and blood of parents, leading to the formation of resultant new nÈma and r|pa, constitutes what is known as rebirth, which may take place either in states of woe (apÈya) or in the human world, as conditioned by past akusala\textsuperscript{73} kamma or kusala\textsuperscript{74} kamma respectively.

Conception in moisture-laden media such as moss, etc. (sansedaja), represents the coming into existence of some

---
\textsuperscript{71} Matter
\textsuperscript{72} Volitional action
\textsuperscript{73} Unwholesome, demerit, wrong, bad, evil.
\textsuperscript{74} Wholesome, merit, good.
larvae, etc. Beings not visible to human eyes such as deities, demons, ghosts and denizens of the woeful states assume spontaneous re-birth or autogenesis known as opapētika conception, with knowing mind and physical body completely developed.

In all these four types of conception, the first moment of conceiving or genesis definitely constitutes jīti, beginning of new existence. No suffering or pain as such exists at the first moment of genesis. Since this first arising or origination of life serves as a basis for later appearance of physical pain and mental suffering throughout the whole of the ensuing existence, jīti is termed ‘suffering’. It is like putting one’s signature on a document as a guarantor of some questionable transactions, but as it is certain to give rise to later complications, the act of signing the document amounts to involvement in dreadful trouble or in other words ‘suffering’. For further elucidation, suffering may be classified under seven categories,\(^{75}\) which can be included in three different groups.

a. Dukkha-dukkha
b. Vipariśëma dukkha
c. Saṅkhēra dukkha

These three form one group.

d. Paññicchanna dukkha
e. Apaññicchanna dukkha

\(^{75}\) Sērattha dēpanēkē. Vol.3. Mm. P. 171
These two form another group.

f. Pariyāya dukkha
g. Nippariyāya dukkha

these two form the third group.

a. Dukkha-dukkha

Of these seven types, bodily pains, aches and discomfort are a form of suffering just as worry; misery, unhappiness and sadness constitute another form. The two forms combine to make the first type of suffering... dukkha-dukkha. Its nature is suffering, its name is suffering. Hence, it is dukkha-dukkha, dreaded by every sentient being.

b. Vipariśema Dukkha

Pleasurable physical sensations arising from agreeable physical impressions are known as kēya sukha; joyful states of mind arising from reviewing pleasant sense-objects are known as cetasika sukha. These two forms of happy states please everyone, every creature. All beings go after these two happy states day and night, even to the extent of risking their lives. When these are attained, their happiness knows no bounds. Nevertheless, while they are rejoicing with blissful contentment, if the sense-objects which have given them much intense

---

76. Visuddhimagga. Mm. 2. P.129
77. Ibid
delight and enjoyment disappeared or was destroyed, great would be their agitation, followed by intense distress.

When the wealth they have accumulated in the form of gold, money or property suddenly is lost through one reason or another, when death or separation come to one's beloved member of the family, spouse or children, intense grief and distress ensue, which may even cause mental derangement. Thus, these two forms of happiness, kÊya sukha and cetasika sukha, are also a type of suffering known as vipariÓÈma dukkha (suffering because of change). While they last, they may appear very enjoyable, only to be replaced by extreme grief and despair when they vanish. Hence, they are dukkha all the same.

c. **Sa~khÈra Dukkha**

The ordinary everyday scene which one sees hears or comes into contact with, indifferent sense-objects, inspires neither a feeling of pleasure or well-being nor of pain or unpleasantness. This neutral, medial condition which by its nature is neither painful nor pleasurable is termed equanimous feeling (upekkhÈ vedanÈ). This neutral equanimity does not, however, exist permanently. It needs constant maintenance of necessary conditions for continuity of this medial state. This implies laborious effort which, of course, is dukkha. Hence, this equanimous feeling, neither painful nor pleasurable, is termed sa~khÈra dukkha. In addition to this equanimous feeling, all the

---

78. Visuddhimagga . Mm. 2. P.129
another formations of nÊma and r|pa of the mundane sphere are also called sa~khÊra dukkha as they need constant conditioning.

Feeling of happiness also requires constant conditioning for its maintenance and as such should be classified as sa~khÊra dukkha, but the commentators left it out of this classification as it had been given a separate name of vipariÖÈma dukkha. Nevertheless, it should be regarded as sa~khÊra dukkha too since it is very plain that considerable application is needed for its maintenance.

The three types of dukkha explained above should be well understood as a complete grasp of these types will help in understanding the truth of suffering.

**d. PaÔicchanna Dukkha**

Physical ailments such as earache, toothache, headache, flatulence, etc. and mental afflictions arising out of unfulfilled desire, burning rage, disappointments, miseries and worries are called 'concealed suffering' (paÔicchanna dukkha) because they are known only to the suffering individual and become known to others when intimated by them. As such, suffering is not openly evident, it is also called 'unevident nonappearent suffering' (apÈkaÔa dukkha).

**e. AppaÔicchanna Dukkha**

---

79. Visuddhimagga. Mm. 2. P.129
80. Ibid.
Physical affliction such as from sword cuts, spear thrusts or bullet wounds is not hidden but quite apparent and openly evident. It is, therefore, called 'exposed suffering' (apaÔicchanna dikkha) or 'evident suffering' (pÈkaÔa dikkha).

1. PariyÈya Dukkha

All formations of nÈma and r/pa which can give to physical and mental afflictions are not, in essence, suffering but as they are the basis of suffering of one form or another, they are known as pariyÈya dikkha, quite dreadful in view of the suffering which will surely arise from them. As in the example just given, it is dreadful like giving one's guarantee to a transaction by signing a bond for which recompense has to be made later.

2. NippariyÈya Dukkha

This dukkha-dukkha type of suffering is intrinsic. There is no beating about the bush as to its action, and it is, therefore, known as 'direct suffering' (nippariyÈya dikkha).

Of these seven types of dikkha, jÈti or taking birth in a new existence comes under pariyÈya dikkha according to the above classification. All kinds of suffering in hell such as subjection to millions of years of incineration by hell-fires,
tortures by the hell-keepers, arise because of birth in hell as a consequence of past *akusala kamma*. All kinds of suffering in the realm of *petas*⁹⁴ such as starvation, scorching fires for millions and millions of years arise because of birth in that realm as a consequence of *akusala kamma*. Hardships and troubles in the animal kingdom suffered by animals such as cattle, elephants, horses, dogs, pigs, chickens, birds, goats, sheep, insects, etc. arise because they happen to take birth in animal existence.

Human misery characterized by scarcity of essentials for living such as food, clothing, etc. is brought about by the fact of taking birth in the human existence. Even when well-provided for as in the case of affluent people, there is no escape from suffering, inflicted on them in the form of physical and mental distress due to illness and disease or unfulfilled desire, fear of oppression by the enemies, ageing, etc. All these miseries come about because of *jīti* in the human world. Being thus, the foundation for all the sufferings that ensue throughout the whole span of life, taking birth in a particular existence, *jīti*, is regarded as *dukkha*.

One goes through all these sufferings simply because one happens to take a new existence. Accordingly, *jīti* (rebirth) being the foundation of all the miseries of the whole existence, is defied as *dukkha* by the Buddha. A careful consideration will confirm the accuracy of this definition. Rebirth is really dreadful
– like signing a document which will later give rise to complications. Thus, jÊti is dukkha because of its dreadfulness. To summarize, the physical and mental afflictions are occasioned (arise) because of jÊti in each existence. Only when there is no more rebirth will there be total release from these inflictions. Thus, the Buddha had taught that the very origination of new existence, jÊti, is suffering.

2. Ageing (JarÈ)^85.

Ageing means becoming grey-haired, toothless, wrinkled, bent, deaf and poor in eyesight. In other words, decay has set in the aggregates of nÊma and r|pa of a particular existence. However, the ageing of the nÊma components of the body is not so apparent. Indications of it such as failing memory and dotage become noticeable, usually to close associates, only when one gets very old.

The physical ageing goes on throughout life quite unmistakably, but becomes very noticeable only when one advances in age and is no longer youthful. The under ten-year-old age group does not have the same body as those older. There is continuous change in physical appearance. The above twenties and thirties age group assumes an appearance quite different from that of younger days. These changes are indications of the ageing that is taking place. Here, by ageing

85. Visuddhimagga. Mm. 2. P. 132
(jarÊ) we mean decaying in the sense of getting grey-haired, etc., which is clearly discernible.

JarÊ (ageing) is concerned with just the static moment (thiti) of the aggregates of nÊma and r/pa and has no essence of pain or suffering as it is. Because of ageing, there occurs failing of vital force in the whole system of the body, impairment of eyesight and hearing, wearing out of the sense of smell and taste, undermining of physical strength, growing unattractiveness, loss of youthfulness, loss of memory and intellectual power, disrespect and contempt on the part of young people (being addressed as old fogey, grand sire, granny, etc.), being treated as a drag on society. Such disabilities, of course, give rise to physical and mental suffering. Since it forms the source of physical and mental suffering, the Buddha had said that jarÊ (ageing) is fearful dukkha. People are really afraid of old age. They are forever seeking ways and means of stemming the advent of old age. But all are in vain. Decay sets in inexorably with grey hair and loss of teeth, etc. That ageing is such a dreadful dukkha is so plain that we need make no further elaboration on it.

3. Death (MaraÔa)

Death means the extinction of jÊvita nÊma, r/pa, or the life principle which has been in ceaseless operation since the
time of conception as conditioned by individual kamma in a particular existence. Referring to this, the Buddha had said, 'sabbe bhayanti maccuno'\(^88\) – all mortals have constant fear of death. Death as conditioned by birth, death by violence, death by natural causes, death from termination of the life-span, death from exhaustion of wholesome kammic results are all synonymous terms describing the same phenomenon of extinction of the life principle, jÊvita nÈma, r|pa.

Moreover, death means just the moment of dissolution of the jÊvita nÈma, r|pa and is not by itself pain or distress. However, when death comes, one has to abandon the physical body and leave behind one's dear and near ones, relatives and friends, together with all of one's own properties. The thought of leaving the present existence is very frightening and every moral is seized with fear of death. Uncertainly as to which existence one is bound for after death causes great fear too. Because of its fearsome, dreadful nature, the Buddha had described death as dukkha.

According to the commentary\(^89\), wicked men burdened with unwholesome past, see on their death-bed the evil deeds they did or signs of their foul deeds or signs of the apÈyä\(^90\) state in which they are doomed to take rebirth, all of which give them intense mental anguish. Good men with accumulation of wholesome kammas suffer too as they dwell on approaching

---

\(^88\). Kh.N. Dhammapada. Ver. 129
\(^89\). Buddhavamsa. Mm. P. 187.188
\(^90\). The 4 'Lower worlds', are: the animal world, ghost-world, demon-world, hell.
death because they cannot bear to part from all that they hold dear, beloved ones and property.

As death draws near, all mortal beings are subjected to severe attacks of diseases and illness which rack the body with unbearable pain. Death, being the basis of all such physical and mental pain, has thus been named *dukkha* by the Buddha.

4. Sorrow (*Soka)*

Sorrow, (*soka*) is the worrying and the state of being alarmed in one affected by loss of relatives, etc:

1. when loss of relatives occurs through burglary, robbery, insurgency, epidemics, fire, flood or storm, the misfortune is termed *ÔEtivyasana*;

2. When destruction of property or possessions is occasioned by king's action (government), theft or fire disaster, is known as *bhogavyasana*;

3. Deterioration in health and longevity brought about by pernicious illness or disease is called *rogavyasana*;

4. Lapses in morality is *sÉlavyasana*; and

---

91. Visuddhimagga. Mm. 2. P.133
5. Deviation from the right to wrong view is *diṭṭhivyasana.*

Sorrow with intense worry and alarm is felt especially when one is bereaved of loved ones such as husband, wife, sons and daughters, brothers, sisters, etc., or when disastrous economic misfortune befalls one. This *soka,* sorrow is strictly speaking, *domanassa vedanā* (a displeasurable feeling) and as such is intrinsic suffering (*dukkha-dukkha*). Overwhelming distress occasioned by sorrow is liable to cause stomachache which may contribute to premature ageing and even death. Being a basis for other physical pain, too, *soka* is fearsome and is, therefore, named *dukkha* by the Buddha.

Everyone is in fear of sorrow. Capitalizing on this fear many books have been written on the subject of 'freedom from sorrow', but the real freedom from sorrow may be achieved only through the practice of the four foundations of mindfulness. By developing the four foundations of mindfulness, complete freedom from sorrow can be enjoyed as exemplified by the minister Santati and Paṭicca Therī at the time of the Buddha.

---

92. A. N. vol.3. PTS. P. 146
93. Kh. N. Suttanipāta Pāli. PTS. P. 183
94. Kh. N. Dhammapada. PTS. P. 41
95. Visuddhimagga. Mm. 2. P. 133
5. Lamentation (*Parideva*)\textsuperscript{95}.

Lamentation is the material quality of sound produced by wailing on the part of one affected by loss of relatives or property. Absent-mindedly and hysterically the distressed one clamors, proclaiming the virtues of the dead and the quality of the lost property or denouncing the enemy or agency responsible for his disaster.

In the abstract sense, lamentation is the material quality of sound and, therefore, not suffering in essence. However, such wailing and hysterical proclamations produce physical discomfort and pain. The Buddha had, therefore, declared *parideva* (lamentation) as *dukkha*. To cry is to be subjected to pain which is suffering or *dukkha*.

6. Physical Pain (*Dukkha*).\textsuperscript{96}

Physical discomforts in the body such as stiffness, feeling hot, aches, tiredness, itch, etc. are suffering. These physical pains are true intrinsic suffering called *dukkha-dukkha*, which everyone knows and is afraid of. Even animals such as dogs, pigs, fowls or birds run for safety at the slightest hint of getting beaten or shot at because they too are afraid of physical pain.

\textsuperscript{96} Ibid
That physical pain is suffering needs no elaboration. It is important to know that vyāḍhi (sickness or disease) comes under this category of dukkha (physical pain). Physical pain is generally followed by mental distress, which is a cause of mental pain too, and it is named dukkha (dreadful suffering).

If physical pain is mindfully noted in accordance with the Satipaṭṭhāna method, mental pain is averted. Only physical pain is felt then. The Buddha spoke in praise of this practice by which mental pain is averted and one suffers only physical pain. Permitting mental suffering to arise by failing to make note of the physical pain is denounced by the Buddha. "It is like," he said, "attempting to remove the first thorn which is hurting by pricking it out with another thorn, when the second thorn breaks and remains embedded in the flesh. One then suffers two pains, one from the first thorn and the additional pain from the second thorn." This illustration deserves careful consideration.

7. Grief (Domanassa)\(^97\).

Grief (Domanassa) denotes mental pain such as displeasure, solitude (anxiety), misery, sadness, fear, etc. Domanassa is also intrinsic suffering (dukkha-dukkha). All mortal beings are well-acquainted with it and fear it, which therefore needs no elaboration. Domanassa not only oppresses the mind, but may also torture the body. When one is fiercely gripped by grief, one goes about dejectedly without sleep or

\(^97\) Visuddhimagga. Mm. 2. P. 134
food for days on end, with the consequent impairment of health and even advent of death.

It is truly a formidable dukkha from which only anÉgÈmis\(^98\) and arahantas\(^99\) are exempted. Individuals who practice satipaÔÔhÈna meditation can overcome grief if they make strenuous effort of noting it as it arises. In this way, they can reduce the pain or grief to a considerable extent even if they cannot overcome it completely.

**8. Despair (UpÈyÈsa)\(^100\).**

Despair (UpÈyÈsa) is ill-humor or resentment produced by excessive mental pain in one affected by loss of relatives, etc. (ÔÈtivyasana). It causes repeated bemoaning over the loss resulting in burning of the mind and physical distress. UpÈyÈsa is, therefore, dukkha, suffering because of the intense burning of the mind and physical pain accompanying it. People, accordingly, recognize this state of despair as a fearsome dukkha.

The commentary\(^101\) illustrates the differences between sorrow (soka) lamentation (parideva) and despair (upÈyÈsa) as follows:

---

\(^98\) ‘Non-returner’, the third stage in the realization of NibbÈna.

\(^99\) One who is free from fetter, defilements and impurities through the realization of NibbÈna in the fourth and final stage, and who is free from rebirth.

\(^100\) Visuddhimagga. Mm. 2. P. 135

\(^101\) Ibid.
Sorrow is like cooking oil or dye-solution in a pot over a slow fire. Lamentation is like its boiling over when cooking over a quick fire. Despair is like what remains in the pot after it has boiled over and is unable to do so anymore, going on cooking in the pot till it dies up.

9. Association with the Hateful

\textit{(Appiyehi sa\ñpayoga)}^{102}.

Association with the hateful is meeting with disagreeable beings and \textit{sa-\textasciitilde{kh\textasciitilde{E}ra}} formations. Such meeting is not itself unbearable, but when one meets with disagreeable beings or undesirable, objects, reaction sets in at once in the form of mental disturbance and physical discomposure. As it serves as a cause of mental and physical distress, association with the hateful is designated by the Buddha as \textit{dukkha} (dreadful suffering). The world in general also recognizes such encounters as undesirable suffering. Some people may go to the extent of making a wish (praying) not to have the misfortune of encountering undesirable persons or things in their succession of existences. However, in a world where pleasantness and unpleasantness co-exist, one has to face both according to circumstances. One’s wish may be fulfilled, if at all, only partially by having fewer occasions to face unpleasant people and objects.

The important thing is to endeavor to meet unpleasant situations with correct mental attitude. The best course of action

---

\textsuperscript{102} Ibid.
is to revert to the practice of satipaṭṭhāna that is, noting incessantly so that the mental process stands at the stage of just 'hearing', 'seeing', etc. When unpleasurable sensations are felt in the body, mental distress must be averted by continuous noting of 'touching', 'knowing', 'pain', etc.

10. Separation from the Beloved (Piyehi vippayoga).

Separation from the loved is to be parted from agreeable beings and saṅkheśa formations. Such separation is not itself a painful feeling. However, when separation from beloved ones (husbands, wives, children) takes place, by death or while still alive, or when parted from one's treasured possessions, mental agony sets in at once. It may even develop into sorrow, lamentation and despair. One is bound to be overwhelmed with grief under such circumstances. As it promotes such various mental afflictions, the Buddha had called the separation from the loved ones and desirable objects dukkha (dreadful suffering). The world also recognizes such separation as painful suffering. Some even make the wish to be always together with their loved ones throughout the succession of existences.

11. Not Getting What One Wants

(Yañpicchañ Na Labbhati)

---

103. Visuddhimagga. Mm. 2. P. 135
104. Ibid. P. 136
This suffering for not getting what one wants or suffering that arises out of desire for some unobtainable object. Without practicing and developing the eightfold path, the desire comes to the beings, 'Oh, that we were not subjected to becoming (birth), ageing, disease and death, Oh, that we were not subjected to sorrow and lamentation, etc.' These desires, of course, will not come about by mere wishing, and not getting what one wants causes mental anguish. Therefore, the Buddha had described such desires as *dukkha* (dreadful suffering). Here, the object of one's desire is not limited to *NibbÈna* only, which is free from birth, ageing, etc. but is meant to include also the worldly doings and wealth which cannot be attained just by mere desiring. Not getting them as desired is also *dukkha*.

12. The Five Groups of Grasping  
(*PaÒcupÈdÈnakkhandhÈ*)\(^{105}\)

The eleven types of suffering starting from suffering of birth (*jÈti*) to suffering of not getting what one wants arise only because there are the five groups of grasping; they arise dependent on these five groups. In short, therefore, these five groups of grasping are the truth of suffering.

The aggregates of material and mental formations which form the objects of clinging or grasping are called *upÈdÈnakkhandhÈ*, groups of grasping. These five groups of grasping are made up of:

\(^{105}\) Ibid
1. The group of material forms
2. The group of feeling
3. The group of perception
4. The group of mental concomitants
5. The group of consciousness.\(^{106}\)

All sentient beings exist as such only with these five groups forming their substantive mass. They cling to their body which is merely an aggregate of material forms, regarding it as 'I', 'my body', 'permanent', etc. Hence, the group of material form is called the group of grasping.

The mental states, made up of consciousness and mental concomitants (cetasikas), are also grasped at, taking them to be 'me', 'my mind '; it is I who think, 'permanent', etc. So the mental states (nÄma) are also known as groups of grasping. This is how attachment occurs in the groups of rÄpa and nÄma as a whole.

**2.3. Suffering Because of the Five Groups of Grasping**

Dreadful sufferings of new becoming, old age, death, sorrow, grief etc. arise because of the five groups of grasping. So long as these five groups of grasping exist, dreadful sufferings of becoming, getting old, death, etc. will continue. Therefore, the five groups of grasping are themselves dreadful

\(^{106}\) M. N. UparipaØÔësa PÈli. PTS. P. 15
suffering. In short, because there is physical body (r/pa),
physical and mental sufferings dependent upon r/pa arise.
Because there is the knowing mind (nÊma), physical and
mental sufferings based on it arise. Therefore, r/pa and nÊma,
constituting the five groups of grasping, are dreadful sufferings.

In other words, the unbearable physical and mental
distresses are dreadful intrinsic sufferings known as dukkha-
dukkha. Everyone fears them. Thus, dukkha vedanÊ (feeling of
pain), otherwise upÊEdÊnakkhandha, is the real truth of
suffering.

Pleasant sensations in the body and mind are agreeable,
delightful, and enjoyable while they last, but when they vanish,
they are replaced by discomfort, dissatisfaction which, of
course, is suffering. This kind of suffering, known as
vipariÓÊma dukkha, comes about through change or
conversion from a pleasant state or condition to something
different and is terrible. To the Ariyas, the Noble Ones, pleasant
sensations are like the ogress who bewitched people with her
beauty and turned them mad. For them, pleasant sensations
are dreadful upÊEdÊnakkhandhas all the same and constitute
the real truth of suffering. At the same time, pleasant sensations
are transitory and require constant conditioning effort to
maintain the status quo. This, of course, is tiring and is,
therefore, to the wise real dukkha.

The remaining upekkhÊ vedanÊ, the neutral feeling and
the upÊEdÊnakkhandhas of saÓÖÊ, sa~khÊra, viÓÖÊÓa and
are always in a state of change, transitory and, therefore, to the Noble Ones also dreadful. As death waits constantly, having to rely on the impermanent upEdEnakkhandhas for physical substance (mass or support) is dreadful, like living in a building which shows signs collapsing at any moment.

The temporary nature of the upEdEnakkhandha requires regular effort at conditioning for the maintenance of the status quo. This sa~khÈra dukkha, the difficult task of conditioning, is also dreadful. Therefore, to the Noble Ones, not only the pleasant or unpleasant feelings, but the remaining upEdEnakkhandhas are also dreadful truths of suffering.

As all the five groups of grasping are regarded by the Noble Ones as really terrible suffering, the Buddha had said in conclusion of the definition of the truths of suffering: "In short, the five groups of grasping, otherwise called nÈma and r|pa which could cause such attachments as 'I', 'mine', 'permanent', 'blissful', 'self', 'ego' are just dreadful sufferings". ¹⁰⁷

---

2.4. UpÈdÈna and UpÈdÈnakkhandha

Now we will describe the difference between upÈdÈna and upÈdÈnakkhandha. UpÈdÈna means tenaciously clinging or grasping. There are four types of grasping.

1. **KÈmupÈdÈna**: grasping of sense-desires – It is the attachment born of craving for sensual desires.

¹⁰⁷. S. N. MahÈvagga PÈli. P. 420. (SaÑkhittena pa~cupÈdÈnakkhamdhÈ dukkhÈ)
2. **Diṣṭhupīdhēna**: grasping of false views--It is the attachment to the view that there is no *kamma* and the result thereof; there is no after-life, no Supreme Buddha, no *Arahanta*. All other wrong views, apart from *attadīṭṭhi* and *sīlabbata parāmāsa diṣṭhēhi*, are known as *diṣṭhupīdhēna*.

3. **Sīlabbatupīdhēna**: grasping of mere rites and ceremonies, ritualism – It is the practice of certain rituals or ceremonies which have nothing to do with understanding of the Four Noble Truths nor development of the Eightfold Path, with the belief that they will lead to release from suffering of saṃsāra, and to permanent peace, free from old age, disease and death. It is a brand of *micchādiṭṭhi*, holding what is wrong as right.

4. **Attavīdhūṭīdhēna**: grasping of the theory of soul—it is the attachment to the belief in soul, ego, a living entity. It is the same as the wrong view of personality belief (*sakkāyadiṭṭhi*) and self (*attadīṭṭhi*).\(^\text{108}\)

Of the four types of grasping, *kēmupīdhēna* is clinging to sensual desires, craving for them. The remaining are all various kinds of wrong views.

There are thus two kinds of attachments (*upīdhēnas*)—one arising out of desire for pleasurable senses and the other because of wrong views. The objects of such attachments (*upīdhēnas*) consist of the aggregates of *rūpa* and the aggregates of *nāma* and are known as *upīdēnakkhandha*.

\(^\text{108}\)Buddhavaṃsa. Mm. P. 219
The aggregates of *nÊma*, *rïpa* which can cause attachment through wrong belief as self, living entity or possessive clinging 'mine' are called aggregates of grasping (*upïdÄnakkhandhas*). The mental aggregates which cannot give rise to clinging through desire or wrong view are called just *khandhas* (aggregates) and not *upïdÄnakkhandhas* (aggregates of grasping). Such mental aggregates are the supra-mundane *vedanÊ*, *saÒÔÊ*, *sa~khÈra* and *viÒïÌÓa* of the four paths and the four fruitions. They constitute merely aggregates of the feeling, aggregates of perception, aggregates of formations and aggregates of consciousness and are not classed as aggregates of grasping (*upïdÄnakkhandhas*).

Here, it must be stressed that these *rïpa*, *nÊma* groups of grasping should be personally realized as the real truth of suffering by clearly perceiving their nature of arising, vanishing, impermanence, unsatisfactoriness, insubstantiality by observing mindfully *rïpa-upïdÄnakkhandha* (eye and sight, ear and sound, etc.) and *nÊma-upïdÄnakkhandha* (eye consciousness, ear consciousness, etc.) when they manifest themselves at the six doors of senses on every occasion of seeing, hearing, smelling, tasting, touching and thinking. In short, the five groups of grasping are suffering and strive all the more strenuously to attain more complete knowledge. To recapitulate, we shall go over again the mnemonics of the 12 types of the truth of suffering.

1. New becoming is also suffering.
2. Ageing is also suffering.
3. Death is also suffering.
4. Sorrow is also suffering.
5. Lamentation is also suffering.
6. Physical pain is also suffering.
7. Grief is also suffering.
8. Despair is also suffering.
9. Association with hateful ones is also suffering.
10. Separation from loved ones is also suffering.
11. It is futile to wish for freedom from ageing, disease and death and all kinds of suffering without developing the eightfold path; that wish will never be fulfilled. Thus wishing to get something which is unattainable is also suffering. In the mundane world, too, to hanker after what is not attainable is also suffering.
12. To summarize, the 11 types of suffering described above, the five aggregates which can incite attachment as 'I', 'mine', are really the truth of suffering.

Now we shall go on considering saccê ÒÊÖa (the knowledge that it is the truth), kicca ÒÊÖa (the knowledge that a certain function with regard to this truth has to be performed), and kata ÒÊÖa (the knowledge that that function with regard to the truth has been performed).
2.5. **Saccê ©ÈÓa With Regard To Dukkha**

**Saccê**


> Idañ dukkhañ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu, cakkhuñ udpÊdi, ÒÈÓañ udpÊdi, paÒÈ udpÊdi, vijjÈ udpÊdi, Êoko udpÊdi.109

"This is the ariya truth of suffering; or this is the truth of suffering which ariyas should perceive. Thus, Oh Bhikkhus, concerning things unheard of before (by me), there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."

This is how knowledge that it is the truth arises with regard to the truth of suffering. We have mentioned above the truth of suffering as birth is suffering, etc. we shall reiterate a little to make it clearer. The word 'This' in 'This is the truth of suffering' refers to various categories of suffering starting with jÈti (birth), and ending with upÈdÈnakkhandhas (the groups of grasping). Here, the essential item is upÈdÈnakkhandhas, which is mostly understood as learnt from books. Few are those who understand it as a personal experience, which of course is the main thing. We shall go over this again to point out how upÈdÈnakkhandha could be understood as a personal experience.

109. S. N. MahÊvagga PÊli. PTS. P. 420
Whatever becomes prominent at every instant of sitting, hearing, smelling, tasting, touching, thinking constitutes upÈdÈnakkhandha. The ariyas see in these objects only fearsome pain and suffering; ordinary common people view them otherwise. They do not consider them as embodiments of trouble and suffering, but as pleasant and wholesome. They think it pleasant to see beautiful sights, to hear what they want to hear and to listen to sweet, sonorous voices. Likewise, it is pleasant for them to smell sweet fragrances, to sample delicious food and to enjoy a delightful sensation of touch as the most delightful. Beings of the sensuous plane consider the sensation of touch as the most delightful. It is a delight, too, to indulge in fantasies and day-dreams. It would be terrible for them, a great loss, if everything including their day-dreams were to vanish all at once. As a matter of fact, all that is seen, heard, etc., are upÈdÈnakkhandhas, the truth of suffering.

As for the Buddha, having fully accomplished the vipassanÈ magga, he had seen the best, the noblest bliss of all, the NibbÈna, by virtue of attaining the arahatta magga ÒÈÓa. And having seen the foremost and the noblest bliss of the NibbÈna, he saw in the upÈdÈnakkhandhas only fearsome pain and suffering. This perception came to him, not after hearing about it from others, not from the practices he had learnt from the ascetics' ŒEÎra and Udaka. This came about by direct personal knowledge after he had developed the noble eightfold path. That is the reason why he declared: "Concerning things unheard of before, there arose in me vision, etc."
With these words he professed also that he had indeed become a *sammÈ sambuddha*, the most enlightened one who had sought and found the truth by virtue of personal realization and direct knowledge, unaided by instructions or guidance from any source. Such an open profession was indeed necessary. In those days, self-mortification such as abstaining from taking food, etc., practiced by *NigaÖÉas*,

was greatly esteemed as a holy, noble practice. The groups of the five bhikkhus themselves were earlier under the impression that it was so. Thus only when the Buddha openly declared that 'he had come upon the practice and knowledge, not through hearing from others, nor through speculation, ratiocination, but by his own realization, by personal experience and direct knowledge', that his audience became convinced of his having gained supreme enlightenment, having become a true Buddha.

To gain direct intuitive knowledge without outside assistance is the exclusive domain of enlightened *Buddhas* and *Pacceka Buddhas* only. The disciples of the Buddha had reached such a stage of realization and knowledge only by listening to the teachings of the Buddha and cultivating them through practice. Nowadays, too, such knowledge, if desired, may be acquired by developing it through practice in accordance with the teachings enshrined in *suttas* such as the *MahÈ SatipaÔÔhÈna Sutta*, etc. thus, by practicing as taught

---

110. Jainism.
111. Teaching Buddhas.
112. Non-teaching Buddhas.
113. M. N. MlapaÔÓEsas PEii. PTS. P. 55
in these *suttas*, the *upÊdÊnakkhandhas* will be seen as they truly are, namely, mere suffering and pain. The Buddha’s proclamation was intended also to provoke the group of five bhikkhus to make the effort to see the true nature of the *upÊdÊnakkhandhas*.

In the Buddha’s profession mentioned above, the development of extraordinary knowledge was described as ‘vision arose, knowledge arose, wisdom arose, penetrative insight arose, light arose’, five descriptions given for a single form of knowledge. The *SaÑñyutta* commentary\(^{114}\) states: "vision, knowledge, etc., are synonyms, meaning the same thing, knowledge. Because of the faculty of seeing, knowledge is termed vision; because of the faculty of knowing, it is termed knowledge; because of the faculty of knowing analytically in several ways, it is termed wisdom; because of knowing penetrative, it is termed penetrative insight; because of faculty of shedding light, it is termed light."

The *PaÔisambhidÊ Magga PÊli*\(^{115}\) canon explains these terms similarly. The *pÊli* word *cakkhu* conveys the ideas of seeing, hence vision. Various *pÊli* words are employed for the purpose of conveying the desired meaning or concept to different audiences, the commentary\(^{116}\) explains. Thus, to describe the knowledge which sees clearly as with the physical eye, it is termed vision. To give an illustration, a man who has

\(^{114}\) S. N. Khandhavagga PÊli. PTS. P. 297
\(^{115}\) PTS. 1. P. 76
\(^{116}\) Ibid
been blind for several years regains his eyesight through the application of the right medicine or an operation by an eye specialist. He did not see anything before treatment; now he sees everything clearly. Likewise, before the yogi (meditator) has developed vipassanà ÒÈÓa or ariya magga ÒÈÓa, he has been under the delusion that the five groups of grasping, which represent suffering, are wholesome and pleasant, but when by constant noting, at the moment of seeing, hearing, vipassanà ÒÈÓa becoming strengthened, the yogi realizes clearly that the phenomena of seeing, hearing, otherwise called upÈdÈnakkhandhas, are really awesome suffering because of their nature of incessant arising and perishing. It is like gaining eyesight after being blind. With development of ariya magga ÒÈÓa, his realization of the true nature of suffering will be even sharper. Thus, because it sees clearly as if by the eye, this knowledge is termed vision.

With regard to 'ÒÈÓam udapÈdi, knowledge arose'; ÒÈÓa is a PÈli term connoting knowing, hence knowledge. As to ' paÒÒÈ udapÈdi, wisdom arose', PaÔisambhidÈ Magga\(^\text{117}\) states that paÒÒÈ is a PÈli term connoting knowing analytically in various ways. In connection with vipassanà practice, while taking note of rising, falling, etc., r/pa and nÈma are known separately as stiff movement and knowing mind. Uninitiated persons cannot experience this distinction in their person.

\(^{117}\) PTS. 2. P. 184
The yogi also can differentiate the cause from effect. He knows every fresh arising distinct from its vanishing. He knows that because of incessant arising and perishing, the aggregates are impermanent, awesome suffering; and they rise and perish of their own accord, not subjected to anyone's control. He knows clearly thus that they are not self but mere insubstantiality. Such knowledge is described as knowing analytically in various ways; hence wisdom.

In 'vijjÈ udapÈdi', vijjÈ is a PÈli word meaning penetration. It should not be confused with the word 'vijjÈdha', a person accomplished in mantras, who is described in books as having the power of flying through space. Here, vijjÈ denotes not a person but penetrative faculty; hence, penetrative insight. Penetrative insight is a subtle state, hard of understanding.

'Knowing penetratingly' is derived from the PÈli word paÔiveda, penetrating through. It is akin to 'sambodhÈya, in order to know penetratingly'. Hidden by a screen or a wall, objects cannot be seen. But when a hole is made in the screen or a window in the wall is opened, objects become visible through these openings. Likewise, this knowledge penetrates through the veil of moha (delusion). At first, under cover of delusion, what is seen, heard, etc., is not seen nor known as impermanent, suffering, egoless; it is believed to be nicca, sukha and atta being veiled by avijjÈ, moha, ignorance and delusion. When vipassanÈ ÒÈÓa becomes strengthened, clear knowledge arises as if the veil of delusion has been pierced.
through. Such cognition is termed knowing penetratingly. The Buddha had declared that such penetrative insight had arisen in him.

According to Paṭisambhidā Magga Pāli text\textsuperscript{118}, in ‘Èloko udapÈdi, light arose’, Èloko (light) is just a term used to denote lighting up, to make bright, and to illumine. Here, light does not mean just ordinary light or luminosity seen by the human eye. It refers to the knowledge which discerns all phenomena clearly, distinctly. Previously, the true nature of anicca, dukkha, anatta are not seen nor known, as if they are shrouded in darkness. When vipassanÈ ÒÈÓa and ariya magga ÒÈÓa have been developed, their true nature becomes apparent. Such cognition is, therefore, metaphorically described as 'light arose'.

This single form of extraordinary knowledge was described in five ways: vision, knowledge, wisdom, penetrative insight, light in order to facilitate clear understanding on the part of various types of audience. This teaching is designed to meet the requirements of the listeners.

The Pāli words and their meanings we have explained above are concerned with saccÈ ÒÈÓa. We have sufficiently dealt with saccÈ ÒÈÓa now. We shall go on to kicca ÒÈÓa, the function or action which should be accomplished with regard to the truth of suffering.

\textsuperscript{118} PTS. 2. P. 185
2. 6. Kicca @ÈÓa With Regard To Dukkha SaccÈ

TaÑ kho panidaÑ dukkhaÑ ariya saccaÑ pariÒÔeyanti me, Bhikkhave, pubbe ananussutesu dhammesu, cakkhuÑ udapÈdi, ÒÈÓaÑ udapÈdi, paÒÒÈ udapÈdi, vijjÈ udapÈdi, Èloko udapÈdi.119

"This ariya truth of suffering is to be rightly and well understood. Thus, Oh Bhikkhus, concerning things unheard of before me, there arose in me vision, knowledge, and wisdom; there arose in me penetrative insight and light."

This is how knowledge had arisen as to what should be done with regard to the Ariyan truth of suffering. It should be carefully noted that the function to be performed with regard to this truth is to comprehend it rightly and well, to understand it completely. For the yogi who aspires to attainment of ariya path and fruition, NibbÈna, it is incumbent upon him to strive to grasp the truth of suffering rightly and well, that is, he should understand each of the separate constituents of this truth fully, starting from jÈti to upÈdÈnakkhandha.

In the constituent parts of this truth of suffering such as jÈti, etc., the essential factor is the five groups of grasping. By knowing these five groups of grasping as they really are, the task of comprehending the truth of suffering rightly, fully and

119 S. N. MahÈvagga PÈli. PTS. P. 422
well is accomplished. Therefore, *Mahāvagga Sacca Saññyutta Pāli*⁵²⁰ text states: 'What, Bhikkhus, is the truth of suffering? It should be answered that the five groups of grasping constitute the truth of suffering.'

We have given a detailed exposition on the groups of grasping in this chapter. Whatever appears at the six doors of senses, at the time of seeing, hearing, etc., constitutes the five groups of grasping. These should become personal experience by taking note of every phenomenon at the six doors as they occur. Through such efforts the nature of coarseness, roughness, smoothness, softness and *pathavē dhētu* should be personally experienced; so also the cohesiveness, the fluidity and moistness of the *ēpo dhētu*; the hotness coldness and warmth of the *tejo dhētu* and stiffness, pressure and motion of the *vēyo dhētu* should be personally experienced. All these should be separately and exactly understood through personal experience. Briefly, it consists of giving concentrated attention to the sensation of touch that becomes apparent at any spot on one's body. One of the four primary elements will announce its existence then through its intrinsic natural characteristics.

After knowing the four great primary elements, when taking note of seeing, hearing, etc., the physical base on which seeing, hearing, etc., depends, the material objects of sight and sound, the mental aggregates of consciousness together with their concomitants become apparent. At each noting the

⁵²⁰ PTS. P. 422
phenomenon of 'rising, falling, sitting, touching, knowing, feeling stiff, feeling hot, feeling painful, hearing, seeing', the yogi personally perceives the fresh arising followed by instant perishing of both the objects of awareness as well as the noting mind. Thus, the yogi knows definitely that it is impermanent because it perishes after each arising (*hutvā abhāvato anicca*);¹²¹ he knows that it is awesome suffering because it oppresses by incessant arising and passing away (*udayabbaya pañāpānaṇaṇena dukkha*);¹²² he knows that it is not *atta* (self), amenable to control because it happens on its own accord, not subjected to one's will (*avasa vattanaṇṇena anatta*).¹²³ Personal knowledge gained in this way by keeping watch of the phenomena of arising and vanishing and noting the characteristics of *anicca, dukkha* and *anatta* knows the truth of suffering comprehensively, rightly and well (*pariññeyya*).

The Buddha came to the realization, without having heard from anybody that the truth of suffering, otherwise called the *upādiṇṇakkhandha*, which is actually arising and vanishing, should be comprehensively, rightly and well understood. Hence, the statement ' *pubbe ananussutesu dhammesu, cakkhuñ্ম udapiṇṇa,*' etc...concerning things unheard of before by me, vision arose, etc. As for the disciples like Venerable Kondaññam, etc.,¹²⁴ realization came only after hearing the *dhamma* from the Buddha or from the other disciples of the Buddha.

¹²¹ Visuddhimagga. Mm.2. P. 263
¹²² Ibid
¹²³ Ibid
¹²⁴ Vin. Mahāvagga Pēli. PTS. P. 12
Kicca ÒÈÓa is then the realization that the truth of suffering, otherwise the upÈdÈnakkhandha, should be fully, rightly, and well understood through personal observation. It is, knowing what function should be performed concerning the truth of suffering. This realization comes before the attainment of the ariya magga. Even before a yogi starts the practice of meditation, he must realize that he has to know comprehensively the nature of anicca, dukkha and anatta by taking note when seeing, by taking note when hearing, smelling, tasting, touching, thinking. He must be aware of this task, too, while practicing vipassanÈ. Only then can be devote full attention to the arising and dissolution of upÈdÈnakkhandha and develop vipassanÈ ÒÈÓa completely. This discernment is the kicca ÒÈÓa, knowing the function to be performed.

2. 7. Kata ©ÈÓa With Regard To Dukkha SaccÈ

TaÑ kho panidaÑ dukkhaÑ ariya saccaÑ parinÖÈtanti me, Bhikkhave, pubbe ananussutesu dhammesu, cakkhuÑ udapÈdi, ÒÈÓaÑ udapÈdi, paÒÈÈ udapÈdi, vijjÈ udapÈdi, Èloko udapÈdi.125

"This ariya truth of suffering has been fully, rightly and well understood. Thus, Oh Bhikkhus, concerning things unheard of before me, there arose in me vision, knowledge, and wisdom; there arose in me penetrative insight and light."

125. S. N. MahÈvagga PÈli. PTS. P. 422
Being aware of the truth of suffering, otherwise the upÊdÊnakkhandha by taking note of seeing, hearing, etc., and constantly knowing anicca, dukkha and anatta constitutes vipassanÊ ÒÈÓa. By vipassanÊ ÒÈÓa alone, however, the function of pariÒÒÈ, that is, the task of fully and rightly comprehending is not yet completely accomplished. Perception as nicca, sukha and atta is still possible concerning those objects which fail to be noted. It is only when vipassanÊ ÒÈÓa is fully accomplished and ariya magga ÒÈÓa becomes developed that NibbÊnic peace is experienced. And only when ariya magga ÒÈÓa becomes developed and NibbÊnic peace is experienced can it be said that knowledge of anicca, dukkha and anatta is complete and lasting. This is the accomplishment of the task of fully, rightly comprehending the truth of suffering.

Even then the sotÊpatti ÒÈÓa is not yet adequate to fully accomplish this task. Only by realization the arahatta magga ÒÈÓa, can it be said that the truth of suffering has been rightly and completely understood, a full hundred percent. For the Buddha, the task has been fully accomplished since the time of gaining arahatta path and fruition and attainment of enlightenment. Hence, he proclaimed that the task of fully understanding the truth of suffering had been completed. Vision, etc., arose; that task had been completed and nothing remained to be done.

The yogis presently engaged in the practice of meditation also have this purpose in view: to fully and rightly understand
the truth of suffering and ultimately to complete the task of fully understanding by attaining the arahatta magga and phala.

After attaining the arahatta magga and phala at last, the realization will come to them, through retrospection, that the task has been fully accomplished.

We have now dealt with all the three ÒÈÓas: saccÈ, kicca and kata ÒÈÓa with regard to the truth of suffering. Concisely:

1. Discerning at the moment of seeing, hearing etc., all the phenomena of origination and dissolution is real suffering, the truth of suffering, constitutes saccÈ ÒÈÓa.

2. Discerning that this truth of suffering should be rightly and fully understood by heedful noting constitutes kicca ÒÈÓa.

3. Knowing through retrospection that the truth of suffering has been rightly and fully understood constitutes kata ÒÈÓa.

Of the three ÒÈÓas, saccÈ ÒÈÓa appears while being engaged in vipassanÈ meditation when the yogi realizes that the phenomena of origination and dissolution are mere suffering. This takes place prior to the advent of ariya magga. At the moment of ariya magga (seeing the peace of NibbÈna) too, this ÒÈÓa arises by realizing the truth of suffering in all the phenomena of arising and dissolution. Even after the advent of ariya magga, this ÒÈÓa is evolved by retrospection. Thus, saccÈ ÒÈÓa is the knowledge of the four truths that arises
before, after and at the moment of *ariya magga*. Actually what is realized at the moment of *ariya magga* is only *nirodha saccê*, the truth of the cessation of suffering. The remaining three truths are said to have been realized by having accomplished *paÔiveda* (made up of *pariÒÔÊ*, *pahÊna* and *bhÊvanÊ*),\(^{126}\) the task of knowing by penetrative insight.

With regard to the truth of suffering, the moment realization dawns on the truth of the cessation of suffering, the function of knowing that unceasing *rjpa* and *nÊma* are suffering is accomplished. Accordingly, the *ariyas* (especially the *arahats*) who have attained the *ariya* path and fruition, know by reflection that the ceaseless *rjpa* and *nÊma* are all suffering. Therefore, it is said that the task of penetrative insight (*paÔiveda*), knowing the nature of suffering fully and rightly, is accomplished at the moment of the path. While practicing the *vipassanÊ*, this knowledge about suffering arises by actually noting the phenomena of origination and dissolution. This is, knowing the *dukkha saccê* rightly and well, otherwise called *pariÒÔÊ paÔiveda*.

As for *kicca ÒÈÓa*, that is realization that the truth of suffering should be comprehended rightly and well, it must be achieved in advance of the attainment of *ariya magga*. Only by having prior knowledge of what functions are to be performed can these functions be performed for attainment of *ariya magga*.

\(^{126}\) S. N. MahÊvagga PÊli. PTS. P. 420
In the case of the truth of suffering, it must be well understood at an early stage that it is necessary to perceive distinctly the nature of anicca by taking note of the phenomena of origination and dissolution which are apparent in the aggregates at the time of each occurrence. Only with this prior understanding will the necessary task of observing the phenomena be performed, and the ariya magga developed after attaining the full maturity of vipassanã. With regard to samudaya, nirodha and magga saccã, such prior knowledge as to the functions to be performed with regard to each truth is indispensable. Then only can the ariya magga be developed.

Thus, long before attainment of magga, there must be realization that the truth of suffering should be fully apprehended rightly and well; that samudaya should be abandoned; that the truth of the cessation of suffering should be realized and that the truth of the path leading to the cessation of suffering should be developed. Knowledge as to which function is to be performed with regard to each truth must, therefore, precede by far the advent of the magga.

The knowledge that these functions have been performed comes only after the attainment of arahatta path and fruition through reflection that the holy life has been lived (vusitañ brahmacariyañ)\textsuperscript{127}; what has to be done has been done (katañ

\textsuperscript{127} Vin. Mahãvagga Pãli. PTS. P. 14
karaÓÉyaÑ\textsuperscript{128}. Kata ÒÈÓa is that knowledge which knows that what has to be done has been done.

Through realization of nirodha, the arahatta magga has performed three other tasks also, namely, fully and rightly understanding the truth of suffering, abandoning samudaya and developing the path. It is kata ÒÈÓa that knows that all these four functions have been performed.

The above concise statements about saccÈ ÒÈÓa, kicca ÒÈÓa and kata ÒÈÓa have been made in accordance with MïlaÔÊkÈ sub-commentary\textsuperscript{129} on kathÈvatthu. We have adequately dealt with the three ÒÈÓas with regard to the Truth of Suffering.

We have fully dealt with the nature and enumeration of the Truth of Suffering.

Now, in the next chapter (chapter III) we shall discuss about the Origin of Suffering (The Second Truth).

\textsuperscript{128} Ibid
\textsuperscript{129} MïlaÔÊkÈ. P. 45