Thus have I heard. The Blessed One was once living in the Deer Park at Isipatana (the Resort of Seers) near Bārānasi (Benares). There he addressed the group of five bhikkhus:

"Bhikkhus, these two extremes ought not to be practised by one who has gone forth from the household life. What are the two? There is devotion to the indulgence of sense-pleasures, which is low, common, the way of ordinary people, unworthy and unprofitable; and there is devotion to self-mortification, which is painful, unworthy and unprofitable.

"Avoiding both these extremes, the Tathāgata has realized the Middle Path: it gives vision, it gives knowledge, and it leads to calm, to insight, to enlightenment, to Nibbāna. And what is that Middle Path . . . ? It is simply the Noble Eightfold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the Middle Path realized by the Tathāgata, which gives vision, which gives knowledge, and which leads to calm, to insight, to enlightenment, to Nibbāna.

"The Noble Truth of suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering—in brief, the five aggregates of attachment are suffering.

"The Noble Truth of the origin of suffering is this: It is this thirst (craving) [Taṇhā] which produces re-existence and re-becoming, bound up with passionate greed. It finds fresh delight now here and now there, namely, thirst for sense-pleasures; thirst for existence and becoming; and thirst for non-existence (self-annihilation).

"The Noble Truth of the Cessation of suffering is this: It is the complete cessation of that very thirst, giving it up, renouncing it, emancipating oneself from it, detaching oneself from it.

"The Noble Truth of the Path leading to the Cessation of suffering is this: It is simply the Noble Eightfold Path, namely right view; right thought; right speech, right action; right livelihood; right effort; right mindfulness; right concentration.

"This is the Noble Truth of Suffering (Dukkha): such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before. 'This suffering, as a noble truth, should be fully understood': such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before. 'This suffering, as a noble truth, has been fully understood': such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before.

"This is the Noble Truth of the Origin of suffering: such was the vision . . . 'This Origin of suffering, as a noble truth, should be abandoned': such was the vision, . . . 'This Origin of suffering, as a noble truth, has been abandoned': such was the vision, . . . with regard to things not heard before.

"This is the Noble Truth of the Cessation of suffering: such was the vision . . . 'This cessation of suffering, as a noble truth, should be realized': such was the vision, . . . 'This Cessation of suffering, as a noble truth, has been realized': such was the vision, . . . with regard to things not heard before.
"This is the Noble Truth of the Path leading to the Cessation of suffering: such was the vision, . . . 'This Path leading to the Cessation of suffering, as a noble truth, should be followed (cultivated): such was the vision, . . . 'This Path leading to the Cessation of suffering, as a noble truth, has been followed (cultivated): such was the vision, the knowledge, the wisdom, the science, the light, that arose in me with regard to things not heard before.

"As long as my vision of true knowledge was not fully clear in these three aspects, in these twelve ways, regarding the Four Noble Truths, I did not claim to have realized the perfect Enlightenment that is supreme in the world with its gods, with its Maras and Brahmans, in this world with its recluses and brahmans, with its princes and men. But when my vision of true knowledge was fully clear in these three aspects, in these twelve ways, regarding the Four Noble Truths, then I claimed to have realized the perfect Enlightenment that is supreme in the world with its gods, its Maras and Brahmans, in this world with its recluses and brahmans, with its princes and men. And a vision of true knowledge arose in me thus: My heart's deliverance is unassailable. This is the last birth. Now there is no more re-becoming (rebirth).

This the Blessed One said. The group of five bhikkhus was glad, and they rejoiced at his words.

(The Fire Sermon (Adittapariya-sutta))

Thus have I heard. The Blessed One was once living at Gayasala in Gaya with a thousand bhikkhus. There he addressed the bhikkhus:

"Bhikkhus, all is burning. And what is the all that is burning? "Bhikkhus, the eye is burning, visible forms are burning, visual consciousness is burning, visual impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the visual impression, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

"The ear is burning, sounds are burning, auditory consciousness is burning, auditory impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the auditory impression, that too is burning. Burning with what? Burning with the fire of lust . . .

"The nose is burning, odours are burning, olfactory consciousness is burning, olfactory impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the olfactory impression, that too is burning. Burning with what? Burning with the fire of lust. . .

"The tongue is burning, flavours are burning, gustative consciousness is burning, gustative impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the gustative impression, that too is burning. Burning with what? Burning with the fire of lust. . .

"The body is burning, tangible things are burning, tactile consciousness is burning, tactile impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the tactile sensation, that too is burning. Burning with what? Burning with the fire of lust . . .

"The mind is burning, mental objects (ideas, etc.) are burning, mental consciousness is burning, mental impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the mental impression, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

"Bhikkhus, a learned and noble disciple, who sees (things) thus, becomes dispassionate with regard to the eye, becomes dispassionate with regard to visible forms, becomes dispassionate with regard to the visual consciousness, becomes dispassionate with regard to the visual impression, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the visual impression, with regard to that too he becomes dispassionate. He becomes dispassionate with regard to the ear, with regard to sounds. . . . He becomes dispassionate with regard to the nose . . . with regard to odours . . . . He becomes dispassionate with regard to the tongue . . . . with regard to flavours . . . . He becomes dispassionate with regard to the body. . . . with regard to tangible things. . . . He becomes
dispassionate with regard to the mind, becomes dispassionate with regard to mental objects (ideas, etc.), becomes dispassionate with regard to mental consciousness, becomes dispassionate with regard to mental impression, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of mental impression, with regard to that too he becomes dispassionate.
“Being dispassionate, he becomes detached; through detachment he is liberated. When liberated there is knowledge that he is liberated. And he knows: Birth is exhausted, the holy life has been lived, what has to be done is done, there is no more left to be done on this account.”
This the Blessed One said. The bhikkhus were glad, and they rejoiced at his words.
While this exposition was being delivered, the minds of those thousand bhikkhus were liberated from impurities, without attachment.

_Universal Love_
_(Metta-sutta)_

He who is skilled in good and who wishes to attain that state of Calm should act (thus):
He should be able, upright, perfectly upright, compliant, gentle, and humble. Contented, easily supported, with few duties, of simple livelihood, controlled in senses, discreet, not impudent, he should not be greedily attached to families.
He should not commit any slight wrong such that other wise men might censure him. (Then he should cultivate his thoughts thus:)
May all beings be happy and secure; may their minds be contented.
Whatever living beings there may be—feeble or strong, long (or tall), stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born—may all beings, without exception, be happy-minded!
Let not one deceive another nor despise any person whatever in any place. In anger or ill will let not one wish any harm to another.
Just as a mother would protect her only child even at the risk of her own life, even so let one cultivate a boundless heart towards all beings.
Let one’s thoughts of boundless love pervade the whole world—above, below and across—without any obstruction, without any hatred, without any enmity.
Whether one stands, walks, sits or lies down, as long as one is awake, one should maintain this mindfulness. This, they say, is the Sublime State in this life.

_The Foundations of Mindfulness_
_(Satipaṭṭhāna-sutta)_
_(Abridged)_

Thus have I heard. The Blessed One was once living among the Kurus, at Kammassadamma, a market town of the Kuru people. There the Blessed One addressed the bhikkhus and spoke as follows:
“This is the only way, Bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the Four Foundations (four forms of Presence) of Mindfulness. What are the four?
“Here a bhikkhu, ardent, clearly comprehending things and mindful, lives observing (the activities of) the body, having overcome covetousness and repugnance towards the world (of body); observing feelings, having overcome covetousness and repugnance towards the world (of feelings). . . observing (the activities of) the mind, having
overcome covetousness and repugnance towards the world (of mind); observing mental objects, having overcome covetousness and repugnance towards the world (of mental objects)."

(I. BODY)

"And how does a bhikkhu live observing (the activities of) the body?

[1. Breathing]

"Here Bhikkhus, a bhikkhu having gone to the forest, to the foot of a tree or to some empty place, sits down, with his legs crossed, keeps his body straight and his mindfulness alert.

'Ever mindful he breathes in, and ever mindful he breathes out. Breathing in a long breath, he knows 'I am breathing in a long breath'; breathing out a long breath, he knows 'I am breathing out a long breath'; breathing in a short breath, he knows 'I am breathing in a short breath'; breathing out a short breath, he knows 'I am breathing out a short breath.'

"'Experiencing the whole (breath-) body, I shall breathe in'; thus he trains himself. 'Experiencing the whole (breath-) body, I shall breathe out': thus he trains himself. 'Calming the activity of the (breath-) body, I shall breath in': thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe out': thus he trains himself. . . .

"Thus he lives observing (the activities of) the body internally, or . . . externally, or . . . both internally and externally. He lives also observing origination-factors in the body, or dissolution-factors in the body, or origination-and-dissolution factors in the body. Or his mindfulness is established to the extent necessary just for knowledge and awareness that the body exists and he lives unattached, and clings to naught in the world. In this way Bhikkhus, a bhikku lives observing (the activities of) the body.

[2. Postures of the body]

"And further, Bhikkhus, a bhikkhu knows when he is going, 'I am going.' He knows when he is standing, 'I am standing.' He knows when he is sitting, 'I am sitting.' He knows when he is lying down, 'I am lying down.' Or he knows just how his body is disposed. 'Thus he lives observing (the activities of) the body internally, or externally. . . .

[3. Full Attention]

"And further, Bhikkhus, a bhikkhu applies full attention either in going forward or back; in looking straight on or looking away; in bending or in stretching; in wearing robes or carrying the bowl; in eating, drinking, chewing or savouring; in attending to the calls of nature; in walking, in standing, in sitting; in falling asleep, in waking; in speaking or in keeping silence. In all these he applies full attention. 'Thus he lives observing (the activities of) the body.

[4. Repulsiveness of the body]

"And further, Bhikkhus, a bhikkhu reflects on this very body enveloped by the skin and full of manifold impurity, from the sole up, and from the top of the hair down, thinking thus: 'There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, midriff, spleen, lungs, intestines, mesentery, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine.'

"Just as if there were a double-mouthed provision-bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesame and husked rice, and a man with sound eyes, having opened that bag, were to reflect thus: This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesame, this is husked rice, just so, Bhikkhus, a bhikkhu reflects on this very body enveloped by the skin and full of manifold impurity, from the sole up, and from the top of the hair down, thinking thus: There are in this body hair of the head, hair of the body, nails, teeth . . . synovial fluid, urine. 'Thus he lives observing the body . . .
III. MIND

"And how, Bhikkhus, does a bhikkhu live observing mind?

"Here Bhikkhus, a bhikkhu knows the mind with lust, as being with lust; the mind without lust, as being without lust; the mind with hate, as being with hate; the mind without hate, as being without hate; the mind with ignorance, as being with ignorance; the mind without ignorance, as being without ignorance; the shrunken state of mind as the shrunken state; the distracted state of mind as the distracted state; the developed state of mind as the developed state; the undeveloped state of mind as the undeveloped state; the state of mind with some other mental state superior to it, as being the state with something mentally superior to it; the state of mind with no other mental state superior to it, as being the state with nothing mentally superior to it; the concentrated state of mind as the concentrated state; the un-concentrated state of mind as the un-concentrated state; the liberated state of mind as the liberated state; and the un-liberated state of mind as the un-liberated state.

"He lives in this way observing the mind internally, or externally, or internally and externally.

"He lives observing origination-factors in mind or dissolution-factors in mind or origination-and-dissolution-factors in mind. Or his mindfulness is established to the extent necessary just for knowledge and awareness that mind exists, and he lives unattached, and clings to naught in the world. Thus, Bhikkhus, a bhikkhu lives observing mind." . . .

(Majjhima Nikāya, Sutta No. 10, abridged)

Selections from
The Dhammapada

1
All (mental) states have mind as their forerunner, mind is their chief, and they are mind-made. If one speaks or acts, with a defiled mind, then suffering follows one even as the wheel follows the hoof of the draught-ox.

2
All (mental) states have mind as their forerunner, mind is their chief, and they are mind-made. If one speaks or acts, with a pure mind, happiness follows one as one's shadow that does not leave one.

5
Hatred is never appeased by hatred in this world; it is appeased by love. This is an eternal Law.

25
By endeavour, diligence, discipline, and self-mastery, let the wise man make (of himself) an island that no flood can overwhelm.

33
This fickle, unsteady mind, difficult to guard, difficult to control, the wise man makes straight, as the fletcher the arrow.

35
Hard to restrain, unstable is this mind; it flits wherever it lists. Good it is to control the mind. A controlled mind brings happiness.

38
He whose mind is unsteady, he who knows not the Good Teaching, he whose confidence wavers, the wisdom of such a person does not attain fullness.

47
The man who gathers only the flowers (of sense pleasures), whose mind is entangled, death carries him away as a great flood a sleeping village.

50
One should not pry into the faults of others, into things done and left undone by others. One should rather consider what by oneself is done and left undone.

81
Even as a solid rock is unshaken by the wind, so are the wise unshaken by praise or blame.

82
Even as a lake, deep, extremely clear and tranquil, so do the wise become tranquil having heard the Teaching.
Few among men are they who cross to the further shore. The others merely run up and down the bank on this side.

For him, who has completed the journey, who is sorrowless, wholly set free, and rid of all bonds, for such a one there is no burning (of the passions).

He whose senses are mastered like horses well under the charioteer's control, he who is purged of pride, free from passions, such a steadfast one even the gods envy (hold dear).

One may conquer in battle a thousand times a thousand men, yet he is the best of conquerors who conquers himself.

Though one may live a hundred years with no true insight and self-control, yet better, indeed, is a life of one day for a man who meditates in wisdom.

It is well with the evil-doer until his evil (deed) ripens. But when his evil (deed) bears fruit, he then sees its ill effects.

It is ill, perhaps, with the doer of good until his good deed ripens. But when it bears fruit, then he sees the happy results.

All tremble at weapons; all fear death. Comparing others with oneself, one should not slay, nor cause to slay.

He who, seeking his own happiness, torments with the rod creatures that are desirous of happiness, shall not obtain happiness hereafter.

Oneself is one's own protector (refuge); what other protector (refuge) can there be? With oneself fully controlled, one obtains a protection (refuge) which is hard to gain.

By oneself indeed is evil done and by oneself is one defiled. By oneself is evil left undone and by oneself indeed is one purified. Purity and impurity depend on oneself. No one can purify another.

Come, behold this world, how it resembles an ornamented royal chariot, in which fools flounder, but for the wise there is no attachment to it.

Not to do any evil, to cultivate good, to purify one's mind, this is the Teaching of the Buddhas.

The most excellent ascetic practice is patience and forbearance. 'Nībbaṇa is supreme', say the Buddhas. He indeed is no recluse who harms another; nor is he an ascetic who hurts others.

To speak no ill, to do no harm, to practice restraint according to the fundamental precepts, to be moderate in eating, to live in seclusion, to devote oneself to higher consciousness, this is the Teaching of the Buddhas.

The conqueror begets enmity; the defeated lie down in distress. The peaceful rest in happiness, giving up both victory and defeat.

Health is the best gain; contentment is the best wealth. A trusty friend is the best kinsman; Nībbaṇa is the supreme bliss.

Conquer anger by love, evil by good; conquer the miser with liberality, and the liar with truth.
Be on your guard against physical agitation; be controlled in body. Forsaking bodily misconduct, follow right conduct in body.

Be on your guard against verbal agitation; be controlled in words. Forsaking wrong speech, follow right ways in words.

Be on your guard against mental agitation; be controlled in thoughts. Forsaking evil thoughts, follow right ways in thoughts.

The wise are controlled in deed, controlled in words, controlled in thoughts, verily, they are fully controlled.

By degrees, little by little, from moment to moment, a wise man removes his own impurities, as a smith removes the dross of silver.

There is no fire like lust. There is no grip like hate. There is no net like delusion. There is no river like craving.

This is the only Way. There is no other for the purification of Vision. Follow this Way: this is the bewilderment of Māra (Evil).

Following this Way you shall make an end of suffering. This verily is the Way declared by me when I had learnt to remove the arrow (of suffering).

You yourselves should make the effort; the Awakened Ones are only teachers. Those who enter this Path and who are meditative, are delivered from the bonds of Māra (Evil).

‘All conditioned things are impermanent (anicca)’, when one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to Purity.

‘All conditioned things are dukkha (Ill)’, when one sees this in wisdom, then he becomes dispassionate towards the painful. This is the Path to Purity.

‘All states (dhamma) are without self (anattā)’, when one sees this in wisdom, then he becomes dispassionate towards the painful. This is the Path to Purity.

Whosoever in this world is overcome by this wretched clinging thirst, his sorrows grow like Birana grass after rain.

But whosoever in this world overcomes this wretched craving so difficult to overcome, his sorrows fall away from him like water-drops from a lotus (leaf).

As a tree cut down sprouts forth again if its roots remain uninjured and strong, even so when the propensity to craving is not destroyed, this suffering arises again and again.

Free thyself from the past, free thyself from the future, free thyself from the present. Crossing to the farther shore of existence, with mind released everywhere, no more shalt thou come to birth and decay.

He who is controlled in hand, controlled in foot, controlled in speech, and possessing the highest control (of mind), delighted within, composed, solitary and contented, him they call a bhikkhu.

He who has no attachment whatsoever to Name and Form (mind and body), and he who does not grieve over what there is not, he indeed is called a bhikkhu.
368

The bhikkhu, who abides in loving-kindness, who is delighted in the Teaching of the Buddha, attains the State of Calm, the happiness of stilling the conditioned things.

385

He for whom there exists neither this shore nor the other, nor both, he who is undistressed and unbound, him I call a brähman.

387

The sun glows by day; the moon shines by night; in his armour the warrior glows. In meditation shines the brähman. But all day and night, shines with radiance the Awakened One (Buddha).

420

He whose destiny neither the gods nor demigods nor men do know, he who has destroyed defilements and become worthy, him I call a brähman.

423

He who knows former lives, who sees heaven and hell, who has reached the end of births and attained to super-knowledge, the sage, accomplished with all accomplishments, him I call a brähman.

KEY TERMS

Sanskrit, (Pāli)

बुद्ध
Buddha

Dharma (dhamma)
Dhamma (Dhamma)

संघ
Sangha

pratītya samutpāda (paṭicca samuppāda)
Pratitya Samutpada (Paticca Samuppada)

अनात्मनूं
anātman (anatta)
Anatman (Anatta)

अनित्य
anītya (anicca)
Anitya (Anicca)

Awakened One
A fully enlightened human being, one who has attained Nirvana.

Duty, Law, Virtue, Morality, Righteousness
in Buddhism used in various meanings:
1) The cosmic law underlying the world; 2) the teachings of the Buddha; 3) Norms of behavior and ethical rules; 4) Manifestations of reality, of the general state of affairs; thing, phenomenon; 5) Mental content, object of thought, idea; 6) term for the so-called factors of existence which the Theravada tradition considers as building blocks of the empirical personality.

Society, Association, Community
Originally in Buddhism the Sangha referred to the monastic order. More broadly the term refers to the Buddhist community.

Dependent arising, Conditioned arising
A central doctrine of Buddhism which holds that all psychological and physical phenomena constituting individual existence are interdependent and mutually condition each other.

No-Self
The doctrine that says no self exists in the sense of a permanent, eternal, integral, and independent substance within an individual existent.

Impermanence, Transitoriness
The doctrine that everything that exists must pass away.
dukhā (dukkha)

Suffering, Sorrow, Pain, Difficulty

The 1st Noble Truth of Buddhism holds that all life involves dukhā. Literally, duhkha means something like “having a broken axle-hole.”

Trishna (Tanha)

Desire, Thirst, Attachment

The 2nd Noble Truth of Buddhism holds that trishna is the cause of duhkha.

Nirvana (Nibbana)

Enlightenment, Bliss

The 3rd Noble Truth of Buddhism holds that duhkha can be extinguished through the cessation of trishna leading to nirvana. Literally, nirvana means “blown out,” “extinguished.” Nirvāṇa is the goal of enlightenment for Buddhists.

Arhat (Arahant)

One who is free from all fetters, defilements and impurities through realization of Nirvana in the fourth and final stage, and who is free from rebirth.

The ‘Thus-Gone’ or ‘Thus-Come’ One

An epithet for the Buddha. The Buddha is the one who has crossed over the river of duhkha to the other shore of nirvana; or one who has come to the shore of nirvana.

Wisdom, Intelligence, Knowledge

Compassion
Aggregate
Originally the term referred to the trunk of a tree, particularly the part where the branches begin. In Buddhism there are five skandhas or branches of the self: form, sensation, perception, mental formations, and consciousness.

The Four Noble Truths (Sanskrit, Pali)
1) The truth of suffering (duḥkha, dukkha)
2) The truth of the cause of suffering (tṛṣṇā, taṇhā)
3) The truth of the cessation of suffering (nirvāṇa, nibbāna)
4) The Eightfold Path leading to the cessation of suffering

The Eightfold Path (Sanskrit, Pali)
1) Right View or Understanding (dṛṣṭi, diṭṭhi)
2) Right Resolve or Intention or Thought (saṅkalpa, sankappa)
3) Right Speech (vāc, vācā)
4) Right Action (karmānta, kammanta)
5) Right Livelihood (ājīva)
6) Right Effort (vyāyāma, vāyāma)
7) Right Mindfulness (smṛti, sati)
8) Right Concentration (samādhi)

The Five Aggregates (Sanskrit, Pali)
1) Bodily Form (rūpa)
2) Sensation (vedanā)
1) Perception (sañjñā, saññā)
1) Mental Formations (saṅskāra, saṅkhāra)
1) Consciousness (viññāna, viññāṇa)
Questions

1. What are the Four Noble Truths taught by the Buddha in his first sermon? How are they linked?

2. How does the Buddhist notion of enlightenment, as indicated by the term ‘nirvana,’ contrast and compare with the Hindu notion of moksha?

3. What are the components of the Noble Eightfold Path? How does the Buddha’s teaching, *The Foundation of Mindfulness*, explain the culmination of the Eightfold Path, and thus how it might be considered the most important teaching concerning the practice of Buddhism? How is it that the Eightfold Path can be said to boil down to the two basic teaching of prajna and karuna?

4. How is it that the doctrine of Dependent Origination (*pratitya samutpada*) can be said to be the central doctrine of Buddhism? How do the teachings of impermanence (*anitya*) and no-Self (*anatman*) follow from this central teaching?

5. If there is no Atman, what is the self according to the Buddhist analysis? What are the five groups of processes that constitute the self from the Buddhist point of view?

6. How does *The Fire Sermon* explain the Buddha’s central teaching concerning liberation?