

**The Syncretism of Daoism, Confucianism
and Buddhism in China**

by

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SET THE MOOD FOR CHINA

PEACH BLOSSOMS PLUM BLOSSOMS

Framework Connection:

The beautiful peach and plum blossoms of China are very much a physical characteristic of the region, and their beauty is indelibly stamped in the minds of visitors. This fun, hands-on activity, helps children remember their seventh grade world voyage and appreciate the beauty in nature expressed by Daoist and Buddhist poets.

Materials Needed:

A fallen branch
Dark brown or black paint (optional)
Scissors
Two tones of tissue paper
 White and peach
 Two tones of pink, or...
Glue optional

Directions:

Cut out squares or circles.
Put two colors together.
Pinch the middles.
Glue flowers to branches or
thread them onto branches.

Lesson Procedure:

To build on prior knowledge, students will have an opportunity to share their own personal knowledge of religious convictions and traditions. Then they will begin a three column chart on their knowledge of China's religions, under the three categories of "what I know," "what I did," "what I learned." They will complete the chart as the unit progresses.

The Blending of Three Belief Systems

Framework Connection:

The California State History/Social Science Framework recognizes the importance of religion in history. As each culture is studied, students should be introduced to its major belief systems, their origins, important individuals, and central religious figures. “By studying a people’s religions, philosophies, folkways and traditions, students gain an understanding of a culture’s ethical and moral commitments.”

Focus Question:

Why do many Chinese people have two, three, or more religions or belief systems?

Goal:

This lesson is designed to teach the histories, essences, and influences of Taoism, Confucianism, and Buddhism in Medieval China and the syncretism that has impacted Chinese religiosity today.

Target Vocabulary:

meditation, enlightenment, nirvana, analects, yin/yang, balance.

Visuals:

1. Bulletin Boards should be filled with Chinese maps, posters, and artwork. Realia, such as statues, plum or peach blossom branches, and fans, photographs, should decorate the room and transport the students to ancient China.
2. Books with pictures should be available to provide better access for ESL and RSP students to the content.
3. The video, *The Silk Road*, might enhance students' understanding of China's period of chaos. Laser discs such as *A Day on the Grand Canal with the Emperor of China* or *Wonders of Man's Creations*, or if available, the Videodisc *Non-European World History* might be used to further introduce students to the arts and culture of early China.

Development of Confucianism

I. Pre-Confucianism

Ru - Ritualistics and Scholars
Guan Xue - State Education

ALL SACRED TEXTS WERE ASSEMBLED BY CHU HSI (1130-1200 BCE)
DURING THE SUNG DYNASTY.

5 Classics:

Shu Jing (Book of History)
writings and speeches from ancient Chinese rulers
Shi Jing (Book of Poetry)
300 poems and songs
I Jing (Book of Changes)
system of divination with 64 hexagrams to tell the future
Chun Oiu (Book of Spring and Autumn)
history of the state of Lu from 722-484 BCE
Li Jing (Book of Rites)
3 books on the Li, the rites of propriety

II. Primitive Confucianism

Confucius (Kong Zi) 551-479 BCE
Mencius (Meng Zi) 371?-289) BCE
Xun Zi 298-238 BCE
Dong Zhongshu 179-104 BCE

Sacred Texts:
Lun Yu-Analects of Confucius
Da Xue-The Great Learning
Zhong Yong-Doctrine of Mean
Meng Zi-Book of Mencius

III. Neo-Confucianism

Cheng Yi- 1033-1108 AD
Cheng Hao- 1032-1085 AD
Zhu Xi- 1130-1200 AD

IV. Today's Confucianism

Mainland China
Taiwan
Hong Kong
Singapore

SIX SCHOOLS OF CONFUCIANISM

1. Han Confucianism
2. Neo-Confucianism
3. Contemporary Neo-Confucianism
4. Korean Confucianism
5. Japanese Confucianism
6. Singapore Confucianism

CONFUCIUS

Confucius was born in 551 BCE in the state of Lu which is the modern day Shandong Province. He lived during the Chou dynasty, an era known for its moral laxity. Later in life, he wandered through the many states of China giving advice to his rulers. He accumulated a small band of students during this time. His final years were spent back in Lu where he devoted himself to teaching.

Confucius writings deal primarily with individual morality and ethics, and the proper exercise of political power by the rulers.

In China and some other areas of Asia, the social ethics and moral teachings of Confucius blend with the Daoist communion with nature, and the Buddhist concepts of the afterlife to form a syncretized set of complementary, peacefully co-existent and ecumenical religions.

Of the approximately 6 million Confucians in the world today, about 26,000 live in North America. Almost all of the remainder are found throughout China and the rest of Asia.

CONFUCIAN BELIEFS

Confucianism is primarily an ethical and philosophical system and consists of rituals for important occasions during one's life time. The following represent the basic values of Confucianism.

1. **Li**: respect and religious rituality
2. **Hsiao**: love within the family - love of parents for children and love of children for parents
3. **Yi**: reciprocity among friends and honesty in business transactions
4. **Jen**: kindness and benevolence toward strangers
5. **Chung**: loyalty to the state, coupled with elementary democracy within the village

CONFUCIAN PRACTICES

Since the time of the Han dynasty (206 CE), practices surrounding four life passages have been recognized and regulated by Confucian tradition.

1. Birth

2. Maturity
3. Marriage
4. Death

Birth

The Tai-Shen (spirit of the fetus) protects the expectant mother and deals harshly with anyone who bothers her. A special procedure is followed during the disposal of the placenta. The mother-to-be is given a special diet and is allowed to rest for a month after delivery. Her family of origin supplies all the items required by the baby on the first, fourth, and twelfth month anniversaries of the birth.

Reaching Maturity

This life passage is practiced today only in very traditional families. It is a group meal in which the young adult is served a ceremonial chicken dish.

Marriage

1. Proposal

The couple exchange the eight characters: the year, month, day and hour of each of their births. If any unpropitious event occurs within the bride-to-be's family during the next three days, then the woman is believed to have rejected the proposal.

2. Engagement

After the wedding day is chosen, the bride announces the wedding with invitations and a gift of cookies made in the shape of the moon.

3. Dowry

This is carried to the groom's home in a solemn procession. The bride-price is then sent to the bride by the groom's family. Gifts by the groom to the bride, equal in value to the bride's dowry, are sent to her.

4. Procession

The groom visits the bride's home and brings her back to his place with much fanfare.

5. Marriage and Reception

The couple recite their vows, toast each other with wine, and then take center stage at a banquet.

6. Morning After

The bride serves breakfast to the groom's parents, who then reciprocate.

Death

At death, the relatives cry out loud to inform the neighbors. The family starts mourning and puts on clothes made of a coarse material. The corpse is

washed and placed in a coffin. Mourners bring incense and money to offset the cost of the funeral. Food and significant objects of the deceased are placed into the coffin. A Buddhist or Taoist priest, or even a Christian minister, performs the burial ritual. Friends and family follow the coffin to the cemetery, along with a willow branch which symbolizes the soul of the person who has died. The latter is carried back to the family altar where it is used to “install” the spirit of the deceased. Liturgies are performed on the 7th, 9th, and 49th days after the death.

Confucian Analects

Book I

- 1.The Master said, “Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have friends come from afar? Is it not gentlemanly not to take offence when others fail to appreciate your abilities?”
2. The Master said, “Observe what a man has in mind to do when his father is living, and then observe what he does when his father is dead. If, for three years, he makes no changes to his father’s ways, he can be said to be a good son.

Book II

- 1.The Master said, “The rule of virtue can be compared to the Pole star which commands the homage of the multitude of stars without leaving its place.”
 - 2.The Master said, “The *Odes* are three hundred in number. They can be summed up in one phrase, ‘Swerving not from the right path.’”
 - 3.The Master said, “Guide them by edicts, keep them in line with punishments, and the common people will stay out of trouble but will have no sense of shame. Guide them by virtue, keep them in line with the rites, and they will, besides having a sense of shame, reform themselves.”
 - 4.The Master said, “There is no contention between gentlemen. The nearest to it is perhaps, archery. In archery they bow and make way for one another as they go up, and on coming down they drink together. Even the way they contend is gentlemanly.”
- 19.Duke Ai asked, “What must I do before the common people will look up to me?”
- Confucius answered, “Raise the straight and set them over the crooked and the common people will look up to you. Raise the crooked and set them over the straight and the common people will not look up to you.”

Lesson Procedures

- 1.The class will read and discuss Confucian sayings. They will compare them to proverbs or mottoes used in their homes using a Venn Diagram. As a group,

they will determine principles for living. Individuals will write their five most important mottoes for living as a homework assignment.

2. Have students paraphrase the above lessons from the Analects, or “teachings” of Confucius.

3. Give students sample Proverbs from the Bible that might be similar and have them paraphrase them.

4. Use the Venn Diagram from the to compare the lessons taught by the great Chinese philosopher with those from the Bible.

5. Give students the “Examination Question” below. Discuss and interpret the original candidate’s answer. Have each group compare their answers with the one of the original candidate. Hold a grand conversation and come to consensus on the best answer submitted.

6. Have students write their own “rules for living” that would help keep them out of trouble and help them contribute to their own world.

An Examination Question

By the end of the Qing Dynasty, the system of choosing officials by competitive examinations had existed in China for 2000 years. With the winds of republican revolution stirring in the early twentieth century, the last session of the palace examination (for candidates who had already passed the provincial examination) was held in 1903. One of the questions was the following:

Question: “How to Create Wealth” is a subject commended by the *Book of Great Learning*. Accordingly, consider the varied financial management of the past ages and submit for adoption any method that would benefit the government without harming the people.

Part of one candidate’s answer reads as follows:

Answer: “In my humble opinion, if we wish to be powerful in the present circumstances we must first achieve wealth, and it is indeed the most urgent business before us. However, those in charge of finance only succeed in taxing, by various means, the existing wealth and possessions of the people, in order to provide for the country’s immediate expenditures. It is unfortunately not realized that when something new is produced, the people will be benefitted by the addition, and the Universe will have more goods in circulation. When the people have enough, how can the ruler be adequately supplied? This is fundamental in good government”.

Assessment: Do you agree with this answer? What is your answer to the question?

Development of Daoism

The Way

I. Early Daoism

Yang Zhu

II. Philosophical Daoism (Dao-Jia)

Laozi: 604 - 479 BCE

Dao De Jing = "The Way and Its Power"

Zhuangzi: 369 - 286 BCE

Introduction: Daoism is a philosophy based on the teachings of Laozi and Zhuangzi, who stressed that human nature was neither good nor bad. Daoist literature expresses the belief that people should live simply and in complete harmony with nature. Its followers consider material wealth, power, honor, and high position to be unimportant. Acting thoughtfully by natural instincts is stressed. According to Daoists, the best action is non-action. If man just leaves natural order alone, life remains trouble free. Laozi taught that the best government was the one least visible, that gives the people the freedom to govern themselves with few controls over them. Daoism has thirty-six heavens and eighteen hells.

Essence of Dao:

Nature Centered

Yin and Yang

Unending

Formless

Nameless

Shapeless

Definitions of Dao:

Way, Road, Path

approach, method, course, technique

principle, rule, theory, knowledge, regulation

power, force

final being, reality, entity, substance, phenomenon, universality, necessity

Three Divisions of Daoism:

Dao = Final Being

De = Moral Power (function, operation, representation) of Dao, Universal Moral Power

Wanwu = All Natural Things, the whole environment, ten thousand things

Seven types of De:

- 1. Wuwei = The Great Quietness**
actionless action
doing by non-doing
supreme activity
supreme relaxation
- 2. Zhi = The Great Wisdom**
rationalism of intuition
- 3. Ci = The Great Sympathy**
the secret root of all love
- 4. Pu = The Great Simplicity**
the uncarved block
- 5. Wang = The Great Transcendence**
- 6. Hua = The Great Changeability**
- 7. Zita = The Great Spontaneity**

Transformation of Daoism:

Laozi

Born Li Erh Tan

Birthdate 521 B.C.E.

Birthplace Chu Jen, China

State Archives Historian

Laozi means "Old Master"

Credited with Dao De Jing

Formalized Taoism

Died 479 B.C.E

Wisdom of Daoism by Laozi

Learn to have nothing and you will have everything.

The highest form of government is what people hardly even realize is there.

Those who live violently, die violently.

I Am / He Was

Use this plan to write a non-rhyming poem about the Chinese philosopher, and founder of Daoism, Lao-tze. Copy the sentence beginnings below and complete each sentence with the reactions or feelings this philosopher might have experienced as he lived by his philosophy of life.

You may write from the point of view of your character (I Am = present tense) or from the third person point of view of a historian who is writing about the historical figure: (He/She Was = past tense).

Caution: Any mixing of tenses will need revision by the author. Stick to "is" all the way through your poem, or use "was" all the way through your paper. If you use "was," all other verbs must be past tense forms (wondered, saw, etc).

We want to feel events with your character! A good poem will evoke our emotions and allow us a secret stare into the heart and soul of your character.

I AM LAOTZE

I AM LAOTZE
I WONDER
I HEAR
I SEE
I WANT
I AM (REPEAT THE ENTIRE FIRST LINE)

I PRETEND
I FEEL
I TOUCH
I WORRY
I CRY
I AM (REPEAT THE SAME LINE AS BEFORE)

I UNDERSTAND
I SAY
I DREAM
I TRY
I HOPE
I AM (REPEAT THE SAME LINE AS BEFORE)

Autobiopoem of Religious Figures

This poem might be used to help assess student understanding of the figures studied. It is helpful if you use a well known historical figure to make a model to read to the class before students begin. Brainstorming in preparation might be needed dependent upon activities preceding use.

1. _____(name of philosopher)
2. Four traits which describe person chosen.
3. Leader of _____(religious group)
4. Lover of _____(ideas, people, abstract nouns, or combination.
5. Who felt _____.
6. Who found happiness in_____.
7. Who needed_____.
8. Who gave_____.
9. Who feared_____.
10. Who would like to have seen _
_____.
11. Who enjoyed_____.
12. Who lived _ _____.
(where, when)
13. Who taught_____.
(key concept)
14. _____.(repeat line 1)

EXPRESSION THROUGH CHINESE WATERCOLORS

Goals:

Offer all students a deeper insight into the heart of Chinese culture through hands on art experiences that introduce and afford access to the philosophies, techniques and materials used by the Chinese as a means of religious and artistic expression.

Objectives:

Students will use Chinese brushes and watercolors to express their own feelings toward nature in response to primary source poetry and works of art.

Teacher Background Information:

Chinese watercolors on rice paper and silk make up a large part of China's artwork. There are many examples of both individual paintings and scrolls. The Chinese used their art to express their Daoist and Buddhist reverence for nature. Their art is distinctively stylized and shows man as tiny and insignificant in the grandeur of nature. Most of the works incorporate muted earth tones and use various shades of browns, greens, golds and blues. Mist is an important factor in Chinese landscape painting.

Materials:

1. Bamboo and camels hair Chinese watercolor brushes
2. Rice paper samples and less expensive art paper
3. Black Chinese ink block
4. Watercolors (Crayola brand is ok if you can keep them muted)
5. Water for each participant

Preparations:

1. Use the lesson on blossoms to decorate your room.
2. Cover the walls with student and professional samples of Chinese watercolors.
3. If technology is available use a laserdisk, the internet, or CD Roms to project museum quality art work.
4. Put on soothing music with sounds of crashing water in the background.

DAOIST LESSON ON CATARACT OF LUSHAN

1. Write the word “cataract” on the board. Ask volunteers for definitions. Have students look up the word and discuss the second meaning. Allow students to share their experiences with waterfalls and cataracts.
2. Pass out the poem, “The Cataract of Lu Shan.” Let the students read the poem in pairs. Ask each student to draw a quick sketch or write a quick description of his/her vision of a cataract.
3. If technology is available show slides as you read the poem “The Cataract of Lu Shan” aloud to the class with music and crashing water in the background.
4. Ask students to sit quietly and concentrate on a special place in nature that they have visited and where they felt harmony. Tell them to concentrate on the lines, shapes and colors, and to remember the direction of the sun or moon.
5. Distribute watercolor materials and directions for brush painting.

The Cataract of Lushan - I

Westward I ascend the Peak of Incense Burner;
Southward I see the mighty waterfall.
It plunges three hundred *chang* down the mountain,
And froths for miles in the rapids below.
As wind-driven snow speed the waters,
Like a white rainbow spanning the dark,
I wonder if Heaven's River had fallen from above
To course through the mid-sky of clouds.
Long I lift my gaze - Oh, prodigious force!
How majestic the creation of Gods!
Unwavering before the ocean winds that blow,
Glaring at the faint moon from over the river,
Profusely it sprays the sky
And drenches the green mountain walls.
The swift torrents boil over giant rocks;
The flying water scatters a mist of ethereal gems.

O mountains of renown that I adore,
You fill my heart with deep repose.
No longer need I take the potion of precious stones,
You can wash away the earth stains from my face.
Let me be with the things I love,
And leave the world of man forever.

Buddhism in a Time of Chaos

Background Information:

In 563 B.C.E. Siddhartha Gautama, a contemporary of Confucius, was born a prince in Kapilavastu, India, near the borders of Nepal. He grew up in a castle, sheltered from the poverty and suffering of the multitudes. It saddened him greatly when, as a young adult, he realized that those around him in the outside world lived in disease and poverty. He left his wife and new son when he was twenty-nine to go into the world and search for the truth. He listened to holy men and philosophers and eventually became an ascetic, practicing extreme denial, self-mortification, and starvation. He finally abandoned this extremism as it clouded his thinking even more.

Sitting under a fig tree meditating, he finally became convinced that he knew the truth, the solution to life, and he felt “enlightened.” The four principal practices that he adopted became known as “The Four Noble Truths.” They encompassed the basis of his teachings and became the pillars of the Buddhist religion.

Four Noble Truths:

- 1.Human life is intrinsically full of suffering and unhappiness.**
- 2.The cause of human unhappiness is desire and selfishness.**
- 3.By eliminating human desire, you eliminate human pain and suffering.**
- 4.By meditating and following an eightfold path, one can successfully reach a state of “enlightenment” leading to Nirvana or the absence of desire and suffering.**

The historical context of Buddha’s enlightenment probably had much to do with the rapid rise of Buddhism in China. After the fall of the Han Dynasty in 220, there was utter chaos as opposing families struggled for power and fought to become the next ruling dynasty. The ancient rules of behavior in the Confucian philosophy failed to give people answers to end the chaos in their lives. Buddhism’s promise of an end to suffering had widespread appeal in this time of struggle.

Focus Question: Why did people turn to Buddhism in their time of chaos?

Student Background Knowledge:

- 1.Do you or your family practice a certain religion?
- 2.When do people turn most to their God? When are family members most likely to pray?
 - a. Sickness
 - b. Tragedy
 - c. Trouble
 - d. Famine
 - e. other

- 3 Give examples from the Good Earth. When did they turn to their God?
4. How many people are Buddhists? What famous Buddhist just had a birthday? Who was Siddhartha Gautama? What are some Buddhist teachings?

Vocabulary and concepts needed and vocabulary activities:

Stable

Chaos

Confucianism

Buddhism

Daoism

Let helping trios find concepts in dictionaries and text. One reads, one summarizes, and the other writes. They discuss and develop understandings in their own words. Use “Three Corners” to report back. Then each person draws a symbol to represent one belief system. Each tests the others orally to explain symbols.

Primary Sources used and access activity:

“Study Buddies” use supplementary classroom books, statues, photos to compare teachings from Confucius, the Lotus Sutra, and Tao in Zen. Prepare a Venn Diagram showing similarities and differences.

Oral Report from each group of three allowing all students to use their symbols, pictures, primary source quotes, etc. to teach large group about one belief system.

Assessment: Inner Outer Circle:

Have students form two circles. Each student will represent one religion. Number off. The two circles move in opposite directions, with inner and outer persons explaining the represented belief system to each other.

Lesson on Buddhism

Using a Primary Source and Readers' Theatre

Contributed by Virginia Gannaway

Primary Source:

The Foundation of the Kingdom of Righteousness and Dhammapada

Source Reference:

Johnson, Oliver A. , ed. *Sources of World Civilization , volume I: to 1500*. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1994, pages 272-282.

Framework Connection:

"Students should be introduced to one of the major religious traditions of India: Buddhism, a great civilizing force that emerged in the sixth century B.C.E. in the life and teachings of 'The Buddha' or Siddhartha Gautama." (p. 59-sixth grade)

Context /Background:

By studying this excerpt from the Buddha's Deer Park sermon (as it was later recorded), students will be exposed to the three basic concepts of Buddhism: the Four Noble Truths, the Noble Eightfold Path, and the Middle Way. The excerpt should be preceded by discussion of Siddhartha Gautama's life, first as a Hindu and then in his quest for enlightenment.

Activities:

- I. The following Readers' Theatre script omits most extraneous information and repeats the most essential information. Students should read the entire document, slightly over one page in length, before being exposed to the Readers' Theatre script. Then a group of six could perform the script.
- II. Use a Venn diagram to compare and contrast Buddhism with Hinduism, Judaism, and/or Christianity, which are also studied in middle school.
- III. Have students describe the commonalities and differences of Hinduism and Buddhism.

Reflecting on Learning:

I. To facilitate student understanding of both the primary source and the script, the following questions could be answered, individually, in groups, or as a whole class:

The Foundation of the Kingdom of Righteousness - Questions

(to be answered after viewing the performance of the Readers' Theatre script)

1. Name the Four Noble Truths.
2. Describe the Noble Eightfold Path.
3. What is the Middle Way?
4. How does the Readers' Theatre script show the importance of these three concepts?
5. Why is most of the first paragraph of the reading omitted in the script?
(Answer =because these concepts are important for all Buddhists at all times, not just those five monks.)
6. In what ways do these examples demonstrate someone following or ignoring principles of Buddhism?
 - a.eating like a glutton (ignoring-satisfying passion for food)
 - b.meditating and ignoring the outside world (following-right contemplation)
 - c.fighting in a war (ignoring-not right conduct)
 - d.searching for gold or treasure (ignoring-self-interest and greed)
 - e. stealing (ignoring-not right conduct)

The teacher could show pictures of activities in question 6 if questions are answered orally.

II. Have each student write a story describing two to three days in a Buddhist's life in ancient times and/or now. The student could write the story in first or third person.

III. Assign groups to script some or all of the twelve chapters of "Dhammapada" (The Path of Virtue) on pages 273-282 of *Sources of World Civilization , volume I: to 1500*. Students should define difficult terms or put them in words which will be understood by their classmates. The attached script can serve as an example for students to follow.

Buddhism

READERS THEATRE

(six parts)

- N1 The Buddha was once staying at Benares. And there he addressed the company of the five Bhikkus, or monks, saying:
- N2 There are two extremes, which the man who has given up the world ought not to follow:
- ALL Man should not
- N3 practice things whose attraction depends upon the passions. This is unworthy and unprofitable.
- ALL Man should not
- N4 practice asceticism or self-mortification, denying and hurting himself. This is unworthy and unprofitable.
- N5 There is a
- ALL middle path
- N5 Avoiding these two extremes. The middle path opens the eyes and gives understanding.
- ALL The middle path
- N1 leads to peace of mind and higher wisdom.
- ALL The middle path
- N2 leads to full enlightenment and nirvana.

- N3 There are four noble truths:
- N4 The first noble truth is that life is suffering; life involves pain and problems.
- N5 The second noble truth is that the suffering and problems in life are caused by desire and craving for things for one's self.
- N6 The third noble truth is that suffering and pain can be conquered by overcoming craving, desire, thirst, and self-interest.
- N1,N2 The fourth noble truth is that suffering and desire can be overcome by following the middle path.
- ALL The middle path is this noble eightfold path:
- N3,N4 Right knowledge and right views.
- N5 In other words, look at your own mind with understanding .
- N3,N4 Right aspirations.
- N6 In other words, think kindly of others and do not dwell on the past or future.
- N1,N2 Right speech.
- N5 In other words, speak only the truth and speak kindly.
- N3,N4 Right conduct.
- N6 Act kindly toward all living things. Do not kill, steal, lie, drink intoxicants, or be impure.
- N1,N2 Right livelihood.
- N5 In other words, make a living honestly and in a way that does not hurt others.
- N3,N4 Right effort.
- N6 In other words, try your best and be steady. Cleanse your mind.
- N1,N2 Right mindfulness.

- N5 In other words, have a conscience based on reason and self-knowledge. Be aware of what you are doing.
- N3,N4 Right contemplation.
- N6 In other words, concentrate, especially during meditation
- ALL This eightfold path is the middle path.
- N1 The middle path opens the eyes and gives understanding.
- N2 The middle path leads to peace of mind and higher wisdom.
- N3 The middle path leads to full enlightenment and nirvana.
- N5,N6 Now this is the noble truth concerning suffering:
- N4 Birth is attended with pain.
- N1 Decay is painful.
- N2 Union with the unpleasant is painful.
- N3 Separation from the pleasant is painful.
- N4 An unsatisfied craving is painful.
- N5,N6 Now this is the noble truth concerning the origin of suffering:
- N1 thirst or craving,
- N2 seeking satisfaction--now here, now there.
- N3 craving to satisfy passions,
- N4 craving for a future life,
- N5 craving for success in this life.
- N5,N6 Now this is the noble truth concerning the destruction of suffering:
- N1 the destruction of thirst and craving,
- N2 getting rid of the thirst and craving,

- N3 being free from thirst and craving.
- N4 Now this is the noble truth concerning the path which leads to the destruction of sorrow:
- N5,N6 It is this noble eightfold path:
- N3 Right views.
- N4 Right aspirations.
- N1 Right speech.
- N3 Right conduct.
- N2 Right livelihood.
- N5 Right effort.
- N6 Right mindfulness.
- N3 Right contemplation.
- ALL This eightfold path is the middle path.