

## ❁ Selections from the *Sutta Pitaka* (2<sup>nd</sup> part of the Pāli Canon)

From *Samyutta-nikāya*, v.420

*The First Sermon*

These two extremes, O monks, are not to be practiced by one who has gone forth from the world. What are the two? That conjoined with the passions, low, vulgar, common, ignoble, and useless. Avoiding these two extremes the Tathāgata [the Buddha] has gained the knowledge of the Middle Way, which gives sign and knowledge, and tends to calm, to insight, enlightenment, *nirvāṇa*.

What, O monks, is the Middle Way, which gives sight...? It is the noble Eightfold Path, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, O monks, is the Middle Way...

(1) Now this, O monks, is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful...

(2) Now this, O monks, is the noble truth of the cause of pain: that craving which leads to rebirth, combined with pleasure and lust, finding pleasure here and there, namely, the craving for passion, the craving for existence, the craving for non-existence.

(3) Now this, O monks, is the noble truth of the cessation of pain: the cessation without remainder of that craving, abandonment, forsaking, release, non-attachment.

(4) Now this, O monks, is the noble truth of the way that leads to the cessation of pain: this is the noble Eightfold Path, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration...

As long as in these noble truths my threefold knowledge and insight...was not well purified, even so long, O monks, in the world with its gods, Māra, Brahmā, with ascetics, *brahmins*, gods, and men, I had not attained the highest complete enlightenment. Thus I knew.

But when in these noble truths my threefold knowledge and insight...was well purified, then, O monks, in the world...I had attained the highest complete enlightenment. Thus I knew. Knowledge arose in me; insight arose that the release of my mind is unshakable; this is my last existence; now there is no rebirth.

**From *Majjhima-nikāya*, iii.248-252.**

*Summary of the Truth*

Thus have I heard. Once when the Lord was staying at Benares in the Isipatana deerpark, he ...announced the Four Noble Truths, the teaching, declaration, and establishment of those Four Truths, with their unfolding, exposition, and manifestation.

What are these four?—The announcement, teaching... and manifestation of the Noble Truth of suffering—of the origin of suffering—of the cessation of suffering—of the path that leads to the cessation of suffering...

What, reverend sirs, is the Noble Truth of suffering?—Birth is a suffering; decay is a suffering; death is a suffering; grief and lamentation, pain, misery and tribulation are sufferings; it is a suffering not to get what is desired;—in brief all the factors of the fivefold grip on existence are suffering...

What now is the Noble Truth of the origin of suffering? It is any craving that makes for re-birth and is tied up with passion's delights and culls satisfaction now here now there—such as the craving for sensual pleasure, the craving for continuing existence, and the craving for annihilation.

Next, what is the Noble Truth of the cessation of suffering?—It is the utter and passionless cessation of this same craving,—the abandonment and rejection of craving, deliverance from craving, and aversion from craving.

Lastly, what is the Noble Truth of the Path that leads to the cessation of suffering?—It is just the Noble Eightfold Path, consisting of right outlook, right resolves, right speech, right acts, right livelihood, right endeavor, right mindfulness and right rapture of concentration.

Right outlook is to know suffering, the origin of suffering, the cessation of suffering, and the path that leads to the cessation of suffering.

Right resolves are the resolve to renounce the world and to do no hurt or harm.

Right speech is to abstain from lies and slander, from reviling, and from tattle.

Right acts are to abstain from taking life, from stealing, and from lechery.

Right livelihood is that by which the disciple of the Noble One supports himself, to the exclusion of wrong modes of livelihood.

Right endeavor is when an almsman brings his will to bear, puts forth endeavor and energy, struggles and strives with all his heart, to stop bad and wrong qualities which have not yet arisen from ever arising, to renounce those which have already arisen, to foster good qualities which

have not yet arisen, and, finally, to establish, clarify, multiply, enlarge, develop, and perfect those good qualities which are there already.

Right mindfulness is when realizing what the body is—what feelings are—what the heart is—and what the mental states are—an almsman dwells ardent, alert, and mindful, in freedom from the wants and discontents attendant on any of these things.

Right rapture of concentration is when, divested of lusts and divested of wrong dispositions, an almsman develops, and dwells in, the first ecstasy with all its zest and satisfaction, a state bred of aloofness and not divorced from observation and reflection. By laying to rest observation and reflection, he develops and dwells in inward serenity, in [the] focusing of heart, in the zest and satisfaction of the second ecstasy, which is divorced from observation and reflection and is bred of concentration—passing thence to the third and fourth ecstasies.

This, sirs, constitutes the Noble Truth of the Path that leads to the cessation of suffering...