A SOURCE BOOK IN Indian Philosophy

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being, that all its constituents are misery. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are misery.

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its elements are lacking in an ego [substantial, permanent self-nature]. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the elements of being are lacking in an ego.

2. The First Sermon

These two extremes, O monks, are not to be practised by one who has gone forth from the world. What are the two? The conjoined with the pastimes, low, vulgar, common, ignoble, and useless, and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathāgata has gained the knowledge of the Middle Way, which gives sight 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. In short the five khandhas of grasping are painful. ¹

(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.

² “Tathāgata” is a name for the Buddhas. Literally it means one who has “thus come.”
³ The five khandhas (grasps or aggregates) are form, feeling (or sensation), perceptions (additional perceptions), mental formations (or impressions), and consciousness. These will be described in detail later in this chapter.
the cessation without a 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 intension, right speech, right action, right liveli-
hood, right effort, right mindfulness, right concentration...

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

But when these noble truths my threefold knowledge and insight duly with its twelve divisions 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.

3. **The Synopses of Truth**

Thus have I heard. Once when the Lord was staying at Benares in the Inpatha deeparī, he addressed the almsmen as follows: It was here in this very deeparī at Benares that the Truth-finder, Acohara [a-het], all-enlightened, set a-rolling the supreme Wheel of the Doctrine—which shall not be turned back from its onward course by recluse or brahmā, god or Mara or Brahmā or by anyone in the universe—the announcement of 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 mani-
festation 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.

Follow, almsmen, Sāriputra and Moggallāna and be guided by them; they are wise helpers unto their fellows in the higher life...

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1. See section 1, this chapter.
2. The goddess of temptation.
5. “Suffering” has been substituted for the positor’s “ill” in this section. Other frequent translations are “misery” and “pain.”