

# The Four Noble Truths

*adapted from the Sam-yut-ta Ni-ka-ya,  
translated by Nya-na-ti-lo-ka  
further adapted by Lama Jigme Gyatso*

The Buddha said,

“...And I discovered that profound truth,  
so difficult to perceive,  
difficult to understand,

tránquillizing, and sublime,  
which is NOT gained by mere reasoning,  
and is visible ONLY to thé wise.

The world, however,  
is given to pleasure,  
delighted with pleasure,  
enchanted with pleasure.

Truly, such beings  
will hardly understand  
the law of conditionality,  
  
the dependent origination  
of everything.

Yét there are beings whose eyes  
are only a little covered with dust:  
they will understand the truth.”

What now is  
the (*first*) Noble Truth of *Stress*?

Birth is *stressful*;  
decay is *stressful*;  
death is *stressful*;

sórrorw, lamentation,  
pain, grief, and despair  
are *stréssful*;

NÓT to get what one desires  
is *stressful*;  
in short the five *aggregates* are *stréssful*.



What, now, is the (*second*) Noble truth of the Origin of *Stress*?

It is craving, which gives rise to fresh rebirth, and,

bound up with pleasure and lust,  
now here, now there,  
finds ever-fresh delight.

But where does this craving  
arise and take root?

Whérever in the world there are  
delightful and pleasurable things,  
thére this craving arises  
and tákes root.

Éye, ear, nose, tongue, body, and mind  
are delightful and pleasurable:  
there this craving arises and tákes root.

Vísual objects, sounds, smells, tastes,  
bodily impressions, and mind objects  
are delightful and pleasuráble:

thére this craving arises  
and tákes root.

Cónsciousness, sense impression,  
feeling born of sense impréssion,  
pérception, will, craving,  
thinking, and refléction

áre delightful and pleasurable:  
there this craving arises and tákes root.

Whát, now, is the (*third*) Noble Truth  
of the Extinction of (*the tyranny óf*) *Stress*?

It is the complete fading away  
and extinction of this craving’s (*tyránný*),  
its forsaking and abandonment,  
liberation and detachment fróm it.

The extinction of greed’s (*tyranny*),  
the extinction of hate’s (*tyránnny*),  
the extinction of delusion’s (*tyranny,*):  
this indeed, is called **Nir-vá-na**.



Ánd for a disciple thus freed,  
in whose heart dwélls peace,

thére is nothing to be added  
to what has been done,  
and naught more remains tó do.

**Júst as a rock of one solid mass  
remains unshaken by thé wind,**

**éven so neither  
forms, nor sounds, nor orders,  
nor tastes, nor contacts of aný kind,**

neither the desired nor the undesired  
can cause such a one to wáver;  
óne is steadfast in mind,  
gained is delivérance.

Ánd one who has considered  
all the contrasts of thís earth,  
ís NO more disturbed  
by anything whatever in thé world,

thé Peaceful One,  
freed from (*the tyranny óf*) rage,  
fróm (*the tyranny of*) sorrow,  
from (*the tyranny of*) of lónging,

hás passed beyond (*the tyranny of*)  
birth and décay.

This I call  
neither arising, nor passing áway,

neither standing still,  
nor being born,  
nor dýing.

Thére is neither foothold,  
nor development, nor any basis.  
This is the end of (*the tyranny of*) sufféring.

Hénce, the purpose of the Holy Life  
does NOT consist in acquiring  
alms, honor, ór fame,

nóir in gaining morality, concentration,  
or the eye of knówledge.

Thát unshakable deliverance of the heart:  
that indeed, is the object of the Holy Life,  
that is its essence, that is íts goal.



What, now is the (*fourth*) Noble Truth  
of the Path that leads  
to the extinction of (*the tyranny of*) *stress*?

**Tó** give oneself up to indulgence  
in sensual pleasure, the base, common,  
vulgar, unholy, **UN**profitable;

**ór** to give oneself up to self-mortification,  
the painful, unholy, **UN**profitable:

**both** these two extremes,  
the Perfect One has avoided,  
and has discovered the Middlé Path,

whích makes one both see and know,  
which leads to peace,  
to discernment, to Nir-vá-na.

It is the Noble Eightfold Path,  
the way that leads to the extinction  
of suffering’s (*tyranny*), namely:

ONE *Liberating Understanding*,  
TWO *Liberating Intention*,

THREÉ *Liberating Communication,*  
FOUR *Liberating Conduct,*  
FIVE *Liberating Cómmerce,*

SÍX *Liberating Zeal,*  
SEVEN *Liberating Mindfulness, (and)*  
EIGHT *Liberating Meditátion.*

This is the Middle Path  
which the Perfect One  
has discovered,

which makes one both see and know,  
which leads to peace,  
to discernment, to enlightenment. 