

### 0.0.1 Passing Away as Humans

1. It so happened that the Auspicious One, having put a small soil on the tip of his fingernail, addressed the bhikkhus: “So what do you think, O bhikkhus, which is more? This small soil put on the tip of a fingernail by me, or this great earth?”

2. “This, O Bhante, is clearly more, namely the great earth. This is a trifle, insignificant, this small soil the Auspicious One has put on the tip of his fingernail. In comparison with the great earth, this small soil the Auspicious One has put on the tip of his fingernail does not even count, it does not even come close to comparison, it does not even approach part of a fraction.”

3. It is just so, O bhikkhus, few are those beings who when they pass away as human beings, take birth among human beings. Rather, simply many are those beings who when they pass away as human beings, take birth in hell. What is the reason for that? [Because of] the non-seeing-ness, O bhikkhus, of the four noble truths. Which four? The noble truth of suffering, the noble truth of the arising of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering.

4. Therefore, O bhikkhus, an endeavour should be made [to realize]: “This is suffering.” An endeavour should be

### 0.0.1 manussacutisuttam

1. atha kho bhagavā parittam nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi: "taṃ kiṃ mañña-  
tha bhikkhave, katamaṃ nu kho bahutaraṃ, yo cāyaṃ  
mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā  
mahāpaṭhavi"ti.

2. "etadeva bhante, bahutaraṃ yadidaṃ mahāpaṭhavi.  
appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu  
āropito. saṅkhampi na upeti, upanidhimpī na upeti,  
kalabhāgampi na upeti, mahāpaṭhaviṃ upanidhāya bha-  
gavatā paritto nakhasikhāyaṃ paṃsu āropito"ti.

3. evameva kho bhikkhave, appakā te sattā ye ma-  
nussā<sup>1</sup> cutā manussesu paccājāyanti. atha kho eteva  
bahutarā sattā ye manussā cutā niraye paccājāyanti.  
taṃ kissa hetu? adiṭṭhattā bhikkhave, catunnaṃ ari-  
yasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariya-  
saccassa dukkhasamudayassa ariyasaccassa dukkha-  
nirodhassa ariyasaccassa dukkhanirodhagāminīpaṭi-  
pādāya ariyasaccassa.

4. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo kara-  
ṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ  
dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodha-  
gāminī paṭipadā"ti yogo karaṇīyoti.

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<sup>1</sup>pahēṇa-aṭṭhakathā. ■

made [to realize]: “This is the origination of suffering.”  
An endeavour should be made [to realize]: “This is the  
cessation of suffering.” An endeavour should be made  
[to realize]: “This is the way leading to the cessation of  
suffering.”

