

### 0.0.1 Hole

#### 0.0.1 chiggalasuttam

1. “Just as, O bhikkhus, a man would throw into the great ocean one hole yoke. There, a blind tortoise would rise out of water once every hundred years. What do you think, O bhikkhus? Would that blind tortoise coming out of the water once every hundred years put its neck through that one hole yoke?” “Surely, O Bhante, if [so, it would be] at some time or other after a long lapse of time.”

seyyathāpi bhikkhave, puriso mahāsamudde ekacchiggalam yugam<sup>1</sup> pakkhipeyya. tatrassa<sup>2</sup> kāṇo kacchapo. so vassasatassa vassasatassa accayena sakim ummujeyya. taṃ kimmaññatha bhikkhave, api nu so kāṇo kacchapo vassasatassa vassasatassa accayena sakim ummujjanto amusmiṃ ekacchiggale yuge gīvaṃ paveseyyāti<sup>3</sup> ? yadi nūna bhante, kadāci karahaci dīghassa addhuno accayenāti.

2. More quickly, O bhikkhus, would that blind tortoise coming out of the water once every hundred years put its neck through that one hole yoke than a fool would regain the human state once gone to the woeful plane, I say.

<sup>1</sup> ekamjiggalayugam-sī 1. ■

<sup>2</sup> tatrāpissa-machasaṃ, syā. ■

<sup>3</sup> pavissati-sīmu, sī 1, 2. ■

khippataraṃ kho so bhikkhave, kāṇo kacchapo vassa-satassa vassasatassa accayena sakim sakim ummuj-janto amusmim ekacchiggale yuge givaṃ paveseyya, nattevāhaṃ bhikkhave, sakim vinipātagatena<sup>4</sup> bālena manussattaṃ vadāmi.

3. What is the reason for that? [Because] here, O bhikkhus, there is surely not the observance of righteousness, of making merits. Here, O bhikkhus, goes on the eating or devouring of each other, the devouring of the weak. What is the reason for that? [Because of] the non-seeingness, 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.

taṃ kissa hetu: nahettha bhikkhave, atthi dhamma-cariyā puññakiriyā. aññamaññakhādikā ettha bhikkhave, vattati dubbalakhādikā. taṃ kissa hetu; adiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ. katame-saṃ catunnaṃ: dukkhassa ariyasaccassa dukkhasa-mudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminī paṭipadāya ariyasaccassa.

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

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<sup>4</sup>vinipātaṃgatena-sī 1, 2. ■

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.”

tasmātiha bhikkhave, idaṃ dukkhanti yogo karaṇīyo  
 ayaṃ dukkhasamudayoti yogo karaṇīyo ayaṃ dukkha-  
 nirodhoti yogo karaṇīyo ayaṃ dukkhanirodhagāminī  
 paṭipadāti yogo karaṇīyoti.

