

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 turtle would rise out of water once every hundred years. What do you think, O bhikkhus? Would that blind turtle 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 ekacchigalam yugam¹ pakkhipeyya. tatrassa² kāṇo kacchapo. so vassasatassa vassasatassa accayena sakim ummujeyya. taṃ kimmaññatha bhikkhave, api nu so kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummujjanto amusmiṃ ekacchiggale yuge gīvaṃ paveseyyāti³ ? yadi nūna bhante, kadāci karahaci dīghassa addhuno accayenāti.

2. More quickly, O bhikkhus, would that blind turtle 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.

¹ ekamjiggalayugam-sī 1. ■

² tatrāpissa-machasaṃ, syā. ■

³ pavisissāti-sīmu, sī 1, 2. ■

khippataram kho so bhikkhave, kāṇo kacchapo vassa-satassa vassasatassa accayena sakim sakim ummuj-janto amusmim ekacchiggale yuge givam paveseyya, nattevāham bhikkhave, sakim vinipātagatena⁴ bālena manussattam 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 puñṇakiriyā. aññamaññakhādikā ettha bhikkhave, vattati dubbalakhādikā. taṃ kissa hetu; adiṭṭhattā bhikkhave, catunnam ariyasaccānam. katame-saṃ catunnam: 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.”

⁴vinipātaṃgatena-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.

