

0.0.1 Living Beings

1. Suppose, O bhikkhus, that a man having chopped the grass, trunks, branches and leaves on this earth, would collect them into one heap. having collected them into one heap, he would make a stake. Having made stakes, he would impale those large living beings in the great ocean on the large stakes, he would impale those living beings of medium size in the great ocean on the medium-sized stakes, he would impale those small living beings in the great ocean on the small stakes, yet, O bhikkhus, the large living beings in the great ocean would not be exhausted.

2. So from this, the grass, trunks, branches and leaves on this earth would go to exhaustion, waste away. Indeed more, O bhikkhus, are

0.0.1 pāṇasuttam

seyyathāpi bhikkhave, puriso yaṃ imasmiṃ jambudīpe tiṇakaṭṭha-sākhāpalāsaṃ tacche-tvā ekajjhaṃ saṃha-reyya, ekajjhaṃ saṃharitvā sūlaṃ kareyya, sūlaṃ katvā ye ma-hāsamudde mahan-takā pāṇā te mahanta-kesu sūlesu āvuṇeyya¹, ye mahāsamudde majjhimakā pāṇā te majjhimakesu sūlesu āvuṇeyya, ye mahāsamudde sukhumakā pāṇā te subumakesu sūlesu āvuṇeyya apari-yādinna ca bhikkhave, mahāsamudde oḷārikā pāṇā assu.

atha imasmiṃ jambudīpe tiṇakaṭṭhasākhāpalāsaṃ parikhayaṃ pariyādānaṃ

¹avineyya-sī 1, 2. ■

the minute living beings in the great ocean who cannot be easily impaled on stakes. What is the reason for that? [Because of] the minuteness, O bhikkhus, of their bodily form. So vast, O bhikkhus, is the woeful plane. The individual accomplished in view, freed from this vast woeful plane, wisely understands as it has come to be: "This is suffering." He wisely understands as it has come to be: "This is the origination of suffering." He wisely understands as it has come to be: "This is the cessation of suffering." He wisely understands as it has come to be: "This is the path leading to the cessation of suffering."

3. 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

gaccheyya. ato² bahu-
tarā kho bhikkhave,
mahāsamudde sukhu-
makā pāṇā, ye na su-
karā sūlesu āvūṇitum.
taṃ kissa hetu: sukhu-
mattā bhikkhave, atta-
bhāvassa. evaṃ mahā
kho bhikkhave, apāyo.
evaṃ mahantasmā
kho bhikkhave, apā-
yamhā parimutto diṭ-
ṭhisampanno puggalo
yo "idaṃ dukkhanti"
yathābhūtaṃ pajānāti.
"ayaṃ dukkhasamuda-
yoti" yathābhūtaṃ pa-
jānāti. "ayaṃ dukkha-
nirodhoti" yathābhū-
taṃ pajānāti. "ayaṃ
dukkhanirodhagāmini
paṭipadā"ti yathābhū-
taṃ pajānāti.

tasmātiha bhikkhave,
"idaṃ dukkhanti" yogo
karaṇīyo, "ayaṃ duk-
khasamudayoti" yogo
karaṇīyo, "ayaṃ duk-

²ito-machasaṃ, tato-sī 1. ■

suffering;" An endeavour should be made [to realize]: "This is the cessation of suffering;" An endeavour should be made [to realize]: "This is the path leading to the cessation of suffering;"

khanirodhagāminī pa-
ṭipadā"ti yogo karaṇī-
yoti.

