

0.0.1 Hole

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.”

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

0.0.1 chiggalasuttaṃ

seyyathāpi bhikkhave, puriso mahāsamudde ekacchiggaḷaṃ yugam¹ pakkhipeyya. ta-trassa² kāṇo kacchapo. so vassasatassa vassasatassa accayena sakim ummujeyya. taṃ kimmaññatha bhikkhave, api nu so kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummu-janto amusmiṃ ekacchiggale yuge gīvaṃ paveseyyāti³ ? yadi nūna bhante, kadāci karahaci dīghassa ad-dhuno accayenāti.

khippataram kho so bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim ummu-janto amusmiṃ ekac-

¹ekamjiggalayugam-sī 1. ■

²tatrāpissa-machasaṃ, syā. ■

³pavisissāti-sīmu, sī 1, 2. ■

say.

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.

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

chiggale yuge gīvaṃ paveseyya, nattevāhaṃ bhikkhave, sakiṃ vinipātagatena⁴ bālena manussattaṃ vadāmi.

taṃ kissa hetu: nahe-ttha bhikkhave, atthi dhammacariyā puñña-kiriyā. aññamaññakhā-dikā ettha bhikkhave, vattati dubbalakhā-dikā. taṃ kissa hetu; adiṭṭhattā bhikkhave, catunnaṃ ariyasac-cānaṃ. katamesaṃ catunnaṃ: dukkhassa ariyasaccassa dukkha-samudayassa ariya-saccassa dukkhaniro-dhassa ariyasaccassa dukkhanirodhagāminī paṭipadāya ariyasac-cassa.

tasmātiha bhikkhave, idaṃ dukkhanti yogo

⁴vinipātaṃgatena-sī 1, 2. ■

suffering.” An endeavour should be 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.”

karaṇīyo ayaṃ dukkha-samudayoti yogo karaṇīyo ayaṃ dukkhanirodhoti yogo karaṇīyo ayaṃ dukkhanirodha-gāminī paṭipadāti yogo karaṇīyoti.

