

0.0.1 Stick

1. Just as, O bhikkhus, a stick tossed up in the air, falls down now by the bottom, falls down now also by the middle, falls down now also by the top. It is just so, O bhikkhus, for beings roaming about hindered by ignorance, fettered by thirsting, now from this world they go to another world, now also from another world they come to this world. 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.

daṇḍasuttam

seyyathāpi bhikkhave, daṇḍo upari vehe-
saṃ khitto sakimpi
mūlena nipatati, sa-
kimpi majjhena ni-
patati, sakimpi ag-
gena nipatati. eva-
meva kho bhikkhave,
avijjānīvaraṇā sattā
taṇhāsaṃyojanā san-
dhāvannā sakimpi
asmā lokā paraṃ lo-
kaṃ gacchanti, sa-
kimpi parasamā lokā
imaṃ lokam āgac-
chanti. taṃ kissa
hetu? aditṭhattā bhik-
khave, catunnaṃ ari-
yasaccānaṃ. kata-
mesaṃ catunnaṃ:
dukkhassa ariya-
saccassa, dukkha-
samudayassa ariya-
saccassa, dukkhani-
rodhassa ariyasac-
cassa, dukkhaniro-
dhagāminī paṭipa-
dāya ariyasaccassa.

2. 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.” 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
 dukkhanirodhoti"
 yogo karaṇīyo, "ayaṃ
 dukkhanirodhagā-
 minī paṭipadāti" yogo
 karaṇīyoti.
