

### 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 thirst, 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.

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.”

### 0.0.1 daṇḍasuttam

1. seyyathāpi bhikkhave, daṇḍo upari vehesaṃ khitto sakimpi mūlena nipatati, sakimpi majjhena nipatati, sakimpi aggena nipatati. evameva kho bhikkhave, avij-jānīvaraṇā sattā taṇhāsaṃyojanā sandhāvannā sakimpi asmā lokā paraṃ lokam gacchanti, sakimpi parasmā lokā imaṃ lokam āgacchanti. taṃ kissa hetu? adiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ. katame-saṃ catunnaṃ: dukkhassa ariyasaccassa, dukkhasa-mudayassa ariyasaccassa, dukkhanirodhassa ariyasac-cassa, dukkhanirodhagāminī paṭipadāya ariyasaccassa.

2. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo kara-ṇīyo, "ayaṃ dukkhasamudayoti" yogo karaṇīyo, "ayaṃ dukkhanirodhoti" yogo karaṇīyo, "ayaṃ dukkhaniro-dhagāminī paṭipadāti" yogo karaṇīyoti.