0.0.1 Passing Away as Devas

1. It so happened that the Auspicious One, having put a small soil on the tip of his fingernail, addressed the bhikkhus: “So what do you think, O bhikkhus, which is more? This small soil put on the tip of a fingernail by me, or this great earth?”

2. “This, O Bhante, is clearly more, namely the great earth. This is a trifle, insignificant, this small soil the Auspicious One has put on the tip of his fingernail. In comparison with the great earth, this small soil the Auspicious One has put on the tip of his fingernail does not even count, it does not even come close to comparison, it does not even approach part of a fraction.”

3. It is just so, O bhikkhus, few are those beings who when they pass away as devas, take birth among human beings. Rather, simply many are those beings who when they pass away as devas, take birth in hell. 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.

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

0.0.1 catutthadevacutisuttaṃ

1. atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi: "taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ, yo cāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpaṭhavī"ti.

2. "etadeva bhante, bahutaraṃ yadidaṃ mahāpaṭhavī. appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito. saṅkhampi na upeti, upanidhimpi na upeti, kalabhāgampi na upeti, mahāpaṭhaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito"ti.

3. evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti. taṃ kissa hetu? adiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminīpaṭipadāya ariyasaccassa.

4. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo karaṇīyo "ayaṃ dukkhanirodho"ti yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

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 path leading to the cessation of suffering.”