0.0.1 Stick

daṇḍasuttaṃ

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.

seyyathāpi bhikkhave, daṇḍo upari vehesaṃ khitto sakimpi mūlena nipatati, sakimpi majjhena nipatati, sakimpi aggena nipatati. evameva kho bhikkhave, avijjānīvaraṇā sattā taṇhāsaṃyojanā sandhāvannā sakimpi asmā lokā paraṃ lokaṃ gacchanti, sakimpi parasmā lokā imaṃ lokaṃ āgacchanti. taṃ kissa hetu? adiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ. katamesaṃ catunnaṃ: dukkhassa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminī paṭipadāya 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 path leading to the cessation of suffering.”

tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo, "ayaṃ dukkhasamudayoti" yogo karaṇīyo, "ayaṃ dukkhanirodhoti" yogo karaṇīyo, "ayaṃ dukkhanirodhagāminī paṭipadāti" yogo karaṇīyoti.