0.0.1 Hole

chiggalasuttaṃ

1. “Just as, O bhikkhus, a man would throw into the great ocean one hole yoke. There, a blind turtle would rise out of water once every hundred years. What do you think, O bhikkhus? Would that blind turtle 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.”

seyyathāpi bhikkhave, puriso mahāsamudde ekacchiggalaṃ yugaṃ[1] pakkhipeyya. tatrassa[2] kāṇo kacchapo. so vassasatassa vassasatassa accayena sakiṃ ummujjeyya. taṃ kimmaññatha bhikkhave, api nu so kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggale yuge gīvaṃ paveseyyāti[3] ? yadi nūna bhante, kadāci karahaci dīghassa addhuno accayenāti.

2. More quickly, O bhikkhus, would that blind turtle 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

[1] ekaṃjiggalayugaṃ-sī 1.
[2] tatrāpissa-machasaṃ, syā.
[3] pavisissāti-sīmu, sī 1, 2.

say.

khippataraṃ kho so bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakiṃ sakiṃ ummujjanto amusmiṃ ekacchiggale yuge gīvaṃ paveseyya, natvevāhaṃ bhikkhave, sakiṃ vinipātagatena[4] bālena manussattaṃ vadāmi.

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.

taṃ kissa hetu: nahettha bhikkhave, atthi dhammacariyā puññakiriyā. aññamaññakhādikā ettha bhikkhave, vattati dubbalakhādikā. taṃ kissa hetu; adiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ. katamesaṃ catunnaṃ: dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminī paṭipadāya ariyasaccassa.

[4]vinipātaṃgatena-sī 1, 2.

4. 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.

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