

PaṭhamaChiggaḷayugasuttaṃ (SN 56.47)

1117. “Seyyathāpi, bhikkhave, puriso mahāsamudde ekacchiggaḷaṃ yugaṃ *pakkhipeyya*. Tatrāpissa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakim sakim *ummujjeyya*. Taṃ kiṃ *maññatha?* bhikkhave, api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakim sakim *ummujjanto* [amusmiṃ ekacchiggaḷe yuge] *gīvaṃ paveseyyā*’ti? “Yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenā’ti.

“Bhikkhus, suppose a man would throw a yoke with a single hole into the great ocean, and there was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?” – “If it would ever do so, Bhante, it would be only after a very long time.”

“*Khippataraṃ* kho so, bhikkhave, kāṇo *kacchapo* vassasatassa vassasatassa accayena sakim sakim *ummujjanto* [amusmiṃ ekacchiggaḷe yuge] *gīvaṃ paveseyya*, [*khippataraṃ*] na tvevāhaṃ, bhikkhave, sakim *vinipātagatena bālena manussattaṃ vadāmi*.

Taṃ kissa hetu? *Na* hettha, bhikkhave, *atthi* dhammacariyā, samacariyā, kusalakiriyā, puññakiriyā. *Aññamaññakhādikā ettha*, bhikkhave, *vattati* dubbalakhādikā. Taṃ kissa hetu? *Adiṭṭhattā*, bhikkhave, *catunnaṃ ariyasaccānaṃ*. *Katamesaṃ catunnaṃ? Dukkassa ariyasaccassa...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.*”

“Sooner, I say, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole than the fool who has gone once to the nether world [would regain] the human state.

For what reason? Because here, bhikkhus, there is no conduct guided by the Dhamma, no righteous conduct, no wholesome activity, no meritorious activity. Here there prevails mutual devouring, the devouring of the weak. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.”

Tasmātiha bhikkhave “Idaṃ dukkhan”ti yogo karaṇīyo -pa- “Ayaṃ dukkhanirodhagāminī paṭipadā”ti yogo karaṇīyoti. . Sattamaṃ.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’ ... An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”