

### 0.0.1 Tip of the Fingernail

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, for the noble disciple. For the one accomplished in view, for the individual who has made the breakthrough, just this is more, namely, the suffering that is completely destroyed, exhausted, [while the suffering] left over is insignificant. In comparison with the former stock of suffering that is completely destroyed, exhausted, this does not even count, it does not even come close to comparison, it does not even approach part of a fraction, namely, the seven lives at most [remaining] for the one who understands as it has come to be: “This is suffering”; understands as it has come to be: “This is the origination of suffering”; understands as it has come to be: “This is the cessation of suffering”; un-

### 0.0.1 nakhasikhāsuttam

1. atha kho bhagavā parittam nakhasikhāya paṃsum āropetvā bhikkhū āmantesi: tam kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaram yō cā'yaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpaṭhavīti?
2. etadeva bhante, bahutaram. yadidaṃ mahāpaṭhavī, appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito, saṅkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti mahāpaṭhaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito'ti.
3. evameva kho bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaram dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ, appamattakaṃ avasiṭṭhaṃ. saṅkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā. yō idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti.
4. tasmātiha bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayoti" yogo karaṇīyo "ayaṃ dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodha-

derstands as it has come to be: “This is the way leading to the cessation of suffering.”

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 way leading to the cessation of suffering.”

gāminīpaṭipadāti yogo karaṇīyo'ti.