

0.0.1 Hair of the Tail

1. At one time the Auspicious One dwelled at Vesali, in the Great Wood, at the Hall with the Peaked Roof. It so happened that in the morning, the venerable Ananda, having dressed, having taken bowl and robe, entered Vesali for alms food. The venerable Ananda saw many Licchavi boys in the training hall practicing archery, shooting arrows from afar through a very tiny hole, [the distance of] a palm tree, shot after shot without missing. Having seen this, it occurred to him: “Indeed these Licchavi boys are well-trained. Indeed these Licchavi boys are well-trained, in as much as they shoot arrows from afar through a very tiny hole, [at the distance of] a palm tree, shot after shot without missing.”

2. Then the venerable Ananda, having wandered in Vesali for alms food, after his meal, having gone back after alms gathering, by which way [led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Ananda said this to the Auspicious One: ”Here I, O Bhante, in the morning, having taken bowl and robe, entered Vesali for alms food. I, O Bhante, saw many Licchavi boys in the training hall practicing archery, shooting arrows from afar through a very tiny hole, [the distance of] a palm tree, shot after shot without missing. Having seen this, it occurred to me: “Indeed these Licchavi boys are well-trained. Indeed these Licchavi boys are well-trained, in

0.0.1 vālasuttam

1. ekam samayaṃ bhagavā vesāliyaṃ viharati mahā-vane kūṭāgārasālāyaṃ. atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ¹ piṇḍāya pāvisi. addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsaṇaṃ karonte dūratova sukhumena tālacchiggalena asanaṃ atipātente poṇkhānupoṇkhaṃ² avirādhitaṃ, disvānassa etadahosi: "sikkhitāvatiṃ licchavikumārakā susikkhitā vatime licchavikumārakā. yatra hi nāma dūratova sukhumena tālacchiggalena asanaṃ atipātessanti poṇkhānupoṇkhaṃ avirādhitanti. "

2. atha kho āyasmā ānando vesāliyaṃ piṇḍaya caritvā pacchābhantaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṃkami. upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: "idhāhaṃ bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisiṃ. addasaṃ khvāhaṃ bhante, sambahule licchavikumārake santhāgāre upāsaṇaṃ karonte. dūratova sukhumena tālacchiggalena asanaṃ atipātente poṇkhānupoṇkhaṃ avirādhitaṃ. disvāna me etadahosi, sukkhitā vatime licchavi kumārakā. susikkhitā vatime licchavikumārakā. yatra hi nāma dūrato va sukhumena tālacchiggalena

¹vesāliyaṃ-sī 1, syā. ■

²pokhānupokhaṃ-syā. ■

as much as they shoot arrows from afar through a very tiny hole [at the distance of] a palm tree, shot after shot without missing.”

3. “So what do you think? O Ananda, which is more difficult or harder to achieve, shooting arrows from afar through a very tiny hole [at the distance of] a palm tree, shot after shot without missing, or that one might pierce the tip of a hair split into a hundred strands [with an arrow] tip?” Just this, O Bhante, is simply more difficult and harder to achieve: that one might pierce the tip of a hair split into a hundred strands [with an arrow] tip.” Now, O Ananda, they pierce what is harder to pierce, those who pierce as it has come to be: “This is suffering”; who pierce as it has come to be: “This is the origination of suffering”; who pierce as it has come to be: “This is the cessation of suffering”; who pierce as it has come to be: “This is the path leading to the cessation of suffering.”

4. Therefore, O Ananda, 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.”

asanam atipāteṣṣanti poṅkhānuponkham avirādhitanti".

3. taṃ kiṃ maññasi ānanda, katamaṃ nukho dukkarataram vā durabhisambhavataram vā, yo ca dūratova sukhumena tālacchiggalena asanam atipāteyya poṅkhānuponkham avirādhitam. yo vā satadhā³ bhinnassa vālassa koṭiyā koṭiṃ paṭivijjhayyāti? etadeva bhante, dukkarataram ceva durabhisambhavataram ca yo vā satadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjhayyāti. atha kho te ānanda⁴ duppaṭivijjhataṃ paṭivijjhanti ye⁵ "idaṃ dukkha"nti yathābhūtaṃ paṭivijjhanti⁶ "ayaṃ dukkhasamudayoti" yathābhūtaṃ paṭivijjhanti "ayaṃ dukkhanirodhoti" yathābhūtaṃ paṭivijjhanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti, yathābhūtaṃ paṭivijjhanti.

4. tasmātiha ānanda, "idaṃ dukkha"nti yogo karaṇīyo "ayaṃ dukkhasamudayoti"yogo karaṇīyo "ayaṃ dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

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³sattadhā-machasaṃ, syā, aṭṭhakathā. ■

⁴atha kho ānanda-machasaṃ. ■

⁵yo-syā, sī 1, 2. ■

⁶paṭivijjhanti-syā, sī 1, 2. ■