

0.0.1 Hundred Spears

0.0.1 sattisatasuttam

1. Suppose, O bhikkhus, that someone might say thus to a man with a hundred years life-span, one who lives for a hundred years: “Come good man. In the morning, they will strike you with a hundred spears. At the midday, they will strike you with a hundred spears. In the evening, they will strike you with a hundred spears. That you, good man with one hundred years life-span, one who lives for a hundred years, being stricken with three hundred spears day after day, after a lapse of a hundred years, will make the breakthrough to the four noble truths, to which you have not made the breakthrough [before].”

seyyathāpi bhikkhave, puriso vassasatāyuko vassasatajīvī tamenam evam vadeyyum¹ "ehambho² purisa pubbaṇhasamayam taṃ sattisatena hanissanti, majjhantikaṃ samayam sattisatena³ hanissanti. sāyanhasamayam sattisatena hanissanti, so kho tvaṃ ambho purisa, divase divase tīhi tīhi sattisatehi haññamāno vassasatāyuko vassasatajīvī vassasatassa accayena abhisametāni cattāri ariyasaccāni abhisamessasīti⁴.

2. It is enough, O bhikkhus, for a young clansman in-

¹vadeyya-machasaṃ, syā. ■

²evambho-sī 1, 2. ■

³sattisatehi-simu, sī 1. 2. ■

⁴abhisamessatiti-machasaṃ, sī 1, 2. ■

tent on his welfare to accept the offer. What is the reason for that? [Because] O bhikkhus, this samsara is without a discoverable beginning. A first point is not discerned of being stricken by spears, of being stricken by swords. That being so, O bhikkhus, yet I, O bhikkhus, do not say that the breakthrough to the four noble truths is accompanied by physical pain and mental pain. Rather I, O bhikkhus, do say that the breakthrough to the four noble truths is accompanied by physical pleasure and mental pleasure. Which four? The noble truth of suffering, the noble truth of the origination of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering.

atthavasikena bhikkhave, kulaputtena alaṃ upagan-
tuṃ. taṃ kissa hetu: anamataggoyāṃ bhikkhave, saṃ-
sāro, pubbā koṭi na paññāyati sattippahārānaṃ asip-
pahārānaṃ⁵ evañce taṃ bhikkhave, assa. na kho pa-
nāhaṃ bhikkhave, sahadukkhena sahadomanassena
catunnaṃ ariyasaccānaṃ abhisamayāṃ vadāmi. api
cāhaṃ bhikkhave, saha⁶ sukhena sahasomanassena
catunnaṃ ariyasaccānaṃ abhisamayāṃ vadāmi. ka-
tamesaṃ catunnaṃ: dukkhassa ariyasaccassa, duk-
khasamudayoti ariyasaccassa, dukkhanirodho ariya-
saccassa, dukkhanirodhagāminī paṭipadāya ariyasac-
cassa.

3. Therefore, O bhikkhus, an endeavour should be made

⁵asippahārānaṃ usuppahārānaṃ pharasuppahārānaṃ-syā. ■

⁶sahāva-machasaṃ, syā. ■

[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 karaṇīyoti, "ayaṃ dukkhanirodhoti" yogo karaṇīyo, "ayaṃ dukkhanirodha-gāminī paṭipadā"ti yogo karaṇīyoti.

