

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.”

nakhasikhāsuttam

atha kho bhagavā
parittam nakhasi-
khāya paṃsum āro-
petvā bhikkhū āman-
tesi: tam kiṃ mañña-
tha bhikkhave, kata-
mam nu kho bahuta-
ram yo cā'yaṃ mayā
paritto nakhasikhā-
yaṃ paṃsu āropito,
ayaṃ vā mahāpaṭha-
vīti?

etadeva bhante, ba-
hutaram. yadidaṃ
mahāpaṭhavī, appa-
mattakoyaṃ bhaga-
vatā paritto nakhasi-
khāyaṃ paṃsu āro-
pito, saṅkhampi na
upeti upanidhimpi
na upeti kalabhā-
gampi na upeti ma-
hāpaṭhaviṃ upani-
dhāya bhagavatā pa-
ritto nakhasikhāyaṃ
paṃsu āropito'ti.

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 obliterated, exhausted, [while the suffering] left over is insignificant. In comparison with the former stock of suffering that is completely obliterated, 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”; understands as it has come to be: “This is the way leading to the cessation of suffering.”

evameva kho bhikkhave, ariyasāvakassa ditṭhisampannassa puggalassa abhisametāvino eta-deva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ, appamat-takaṃ avasiṭṭhaṃ. saṅkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhatuparamatā. yo idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti.

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.”

tasmātiha bhikkhave,
 "idaṃ dukkhanti"
 yogo karaṇīyo "ayaṃ
 dukkhasamudayoti"
 yogo karaṇīyo "ayaṃ
 dukkhanirodhoti"
 yogo karaṇīyo "ayaṃ
 dukkhanirodhagā-
 minīpaṭipadāti yogo
 karaṇīyo'ti.

