

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.”

0.0.1 vālasuttam

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvara-mādāya vesāliṃ¹ piṇḍāya pāvisi. addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṃ karonte dūratova sukhumena tālacchiggalena asanaṃ atipātente poṅkhānupōṅkhaṃ² avirādhitam, disvānassa etadahosi: "sikkhitāvātime licchavikumārakā susikkhitā vātime licchavikumārakā. yatra hi nāma dūratova sukhumena tālacchiggalena asanaṃ atipāteṣṣanti poṅkhānupōṅkhaṃ avi-

¹vesāliyaṃ-sī 1, syā. ■

²pokhānupokhaṃ-syā. ■

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 Lic-

rādhitanti. "

atha kho āyasmā ānando vesāliyaṃ piṇḍaya caritvā pacchābhantaṃ piṇḍapātapatikkanto yena bhagavā tenupasamkami. upasamkamitvā 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 upāsanaṃ karonte. dūratova sukhumena tālacchiggalena asanaṃ atipātente poṅkhānupoṅkhaṃ avirādhitaṃ. di-svāna me etadahosi, sukkhitā vatime lic-

chavi 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.”

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

chavi kumārakā. su-sikkhitā vatime licchavikumārakā. yatra hi nāma dūrato va sukhumena tālacchiggalena asanaṃ atipāṭessanti poṅkhānupoṅkhaṃ avirādhitanti”.

taṃ kiṃ maññasi ānanda, katamaṃ nukho dukkarataraṃ vā durabhisambhavataraṃ vā, yo ca dūratova sukhumena tālacchiggalena asanaṃ atipāteyya poṅkhānupoṅkhaṃ avirādhitaṃ. yo vā satadhā³ bhinnassa vāḷassa koṭiyā koṭiṃ paṭivijjhayyāti? eta deva bhante, dukkarataraṃ ceva durabhisambhavataraṃ ca yo vā satadhā bhinnassa vāḷassa koṭiyā koṭiṃ paṭivijjhayyāti. atha

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³sattadhā-machasaṃ, syā, aṭṭhakathā.

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.”

kho te ānanda⁴ duppa-
ṭivijjhataṃ paṭivij-
jhanti ye⁵ "idaṃ duk-
kha"nti yathābhūtaṃ
paṭivijjhanti⁶ "ayaṃ
dukkhasamudayoti"
yathābhūtaṃ paṭivij-
jhanti "ayaṃ dukkha-
nirodhoti" yathābhūtaṃ
paṭivijjhanti "ayaṃ
dukkhanirodhagāminī
paṭipadā"ti, yathābhū-
taṃ paṭivijjhanti.

tasmātiha ānanda,
"idaṃ dukkha"nti yogo
karaṇīyo "ayaṃ duk-
khasamudayoti"yogo
karaṇīyo "ayaṃ duk-
khanirodhoti" yogo
karaṇīyo "ayaṃ duk-
khanirodhagāminī pa-
ṭipadā"ti yogo karaṇī-
yoti.

⁴atha kho ānanda-machasaṃ. ■

⁵yo-syā, si 1, 2. ■

⁶paṭivijjhanti-syā, sī 1, 2. ■

