

0.0.1 Hair of the Tail

0.0.1 vālasuttam

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.”

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ. atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ¹ piṇḍāya pāvisi. addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṃ karonte dūratova sukhumena tālacchiggalena asanaṃ atipātente poṅkhānupoṅkhaṃ² avirādhitaṃ, disvānassa etadahosi: "sikkhitāvatiṃ licchavikumārakā susikkhitā vatiṃ licchavikumārakā. yatra hi nāma dūratova sukhumena tālacchiggalena asanaṃ atipātessanti poṅkhānupoṅ-

¹vesāliyaṃ-sī 1, syā. ■

²pokhānupokhaṃ-syā. ■

khaṃ avirādhanti. "

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 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."

atha kho āyasmā ānando vesāliyaṃ piṇḍaya caritvā pacchābhantaṃ piṇḍapātaṭṭikkanto 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 upāsanaṃ karonte.

dūratova sukhumena tālacchiggalena asanaṃ atipā-
tente poṅkhānupoṅkhaṃ avirādhitaṃ. disvāna me eta-
dahosi, sukkhitā vatime licchavi kumārakā. susikkhitā
vatime licchavikumārakā. yatra hi nāma dūrato va su-
khumena tālacchiggalena asanaṃ atipātessanti poṅ-
khānupoṅkhaṃ avirādhitanti".

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.”

taṃ kiṃ maññasi ānanda, katamaṃ nukho dukkarata-
raṃ vā durabhisambhavataraṃ vā, yo ca dūratova su-
khumena tālacchiggalena asanaṃ atipāteyya poṅkhā-
nupoṅkhaṃ avirādhitaṃ. yo vā satadhā³ bhinnassa
vālassa koṭiyā koṭiṃ paṭivijjhayyāti? etadeva bhante,
dukkarataraṃ ceva durabhisambhavataraṃ ca yo vā

pts page 454 ■

³sattadhā-machasaṃ, syā, aṭṭhakathā. ■

satadhā bhinnassa vāḷassa koṭiyā koṭim paṭivijjhayyāti.
 atha kho te ānanda⁴ duppaṭivijjhatarāṃ paṭivijjhanti
 ye⁵ "idaṃ dukkha"nti yathābhūtaṃ paṭivijjhanti⁶ "ayaṃ
 dukkhasamudayoti" yathābhūtaṃ paṭivijjhanti "ayaṃ duk-
 khanirodhoti" yathābhūtaṃ paṭivijjhanti "ayaṃ duk-
 khanirodhagāminī paṭipadā"ti, yathābhūtaṃ paṭivijjhanti.

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."

tasmātiha ānanda, "idaṃ dukkha"nti yogo karaṇīyo
 "ayaṃ dukkhasamudayoti"yogo karaṇīyo "ayaṃ duk-
 khanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagā-
 minī paṭipadā"ti yogo karaṇīyoti.

⁴atha kho ānanda-machasaṃ. ■

⁵yo-syā, si 1, 2. ■

⁶paṭivijjhanti-syā, si 1, 2. ■

