

0.0.1 Tip of the Fingernail

nakhasikhāsuttam

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?”

atha kho bhagavā parittam nakhasikhāya paṃsum āropetvā bhikkhū āmanatesi: tam kiṃ mañña-tha bhikkhave, kathamam nu kho bahutaram yo cā'yaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpaṭhavīti?

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.”

etadeva bhante, bahutaram. yadidaṃ mahāpaṭhavī, appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito, saṅkhampi na upeti upanidhimpi na upeti kalabhāgampi na upeti mahāpaṭhaviṃ upanidhāya bhagavatā paritto 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 destroyed, exhausted, [while the suffering] left over is insignificant. In comparison with the former stock of suffering that is completely destroyed, 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, ariyasāva-kassa ditṭhisampannassa puggalassa abhisametāvino eta-deva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyā-dinnaṃ, appamat-takaṃ avasiṭṭhaṃ. saṅkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyā-dinnaṃ 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.

