

### 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.”

vālasuttam

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramā-dāya vesāliṃ<sup>1</sup> piṇḍāya pāvisi. addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṃ karonte dūratova sukhumena tālacchiggalena asanaṃ atipāteṇte poṅkhānu-poṅkhaṃ<sup>2</sup> avirādhitam, disvānassa etadahosi: "sikkhitāva-time licchavikumārakā susikkhitā va-time licchavikumārakā. yatra hi nāma

<sup>1</sup>vesāliyaṃ-sī 1, syā.

<sup>2</sup>pokhānupokhaṃ-syā.

2. Then the venerable Ananda, having wandered in Vesali for alms food, after his meal, having gone back after alms gathering, visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and 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

dūratova sukhumena  
tālacchiggalena asa-  
naṃ atipāteṣṣanti  
poṇkhānupoṇkhāṃ  
avirādhanti. "

atha kho āyasmā  
ānando vesāliyaṃ  
piṇḍaya caritvā pac-  
chābhantaṃ piṇḍa-  
pātaṇṭikānto yena  
bhagavā tenupasaṃ-  
kami. upasaṃkami-  
tvā bhagavantaṃ  
abhivādetvā eka-  
mantaṃ nisīdi. eka-  
mantaṃ nisinno kho  
āyasmā ānando bha-  
gavantaṃ etadavoca:  
"idhāhaṃ bhante,  
pubbaṇhasamayāṃ  
nivāsetvā pattaṇṭi-  
vamaḍḍaya vesā-  
liyaṃ piṇḍaya pāvisiṃ.  
addasaṃ khvāhaṃ  
bhante, sambahule  
licchavikumārake  
santhāgāre upāsa-

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.”

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

naṃ karonte. dūratova sukhumena tālacchiggalena asanaṃ atipātente poṇkhānupoṇkhaṃ avirādhitaṃ. disvāna me etadahosi, sukhitā vatime licchavi kumārakā. susikhitā vatime licchavikumārakā. yatra hi nāma dūrato va sukhumena tālacchiggalena asanaṃ atipātessanti poṇkhānupoṇkhaṃ avirādhitanti”.

taṃ kiṃ maññasi ānanda, katamaṃ nukho dukkarataraṃ vā durabhisambhavataraṃ vā, yo ca dūratova sukhumena tālacchiggalena asanaṃ atipāteyya poṇkhānupoṇkhaṃ avirādhitaṃ. yo vā sa-

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."

4. Therefore, O Ananda, an endeavour should be made [to realize]: "This is suffering." An endeavour should

tadhā<sup>3</sup> bhinnassa vā-  
lassa koṭiyā koṭim  
paṭivijjhayyāti? eta-  
deva bhante, dukka-  
rataram ceva dura-  
bhisambhavataram  
ca yo vā satadhā  
bhinnassa vālassa  
koṭiyā koṭim paṭivij-  
jhayyāti. atha kho  
te ānanda<sup>4</sup> duppa-  
ṭivijjhataram paṭi-  
vijjhanti ye<sup>5</sup> "idaṃ  
dukkha"nti yathā-  
bhūtaṃ paṭivijjhanti<sup>6</sup>  
"ayaṃ dukkhasamu-  
dayoti" yathābhūtaṃ  
paṭivijjhanti "ayaṃ  
dukkhanirodhoti"  
yathābhūtaṃ paṭi-  
vijjhanti "ayaṃ duk-  
khanirodhagāminī  
paṭipadā"ti, yathā-  
bhūtaṃ paṭivijjhanti.

<sup>3</sup>sattadhā-machasaṃ, syā,  
aṭṭhakathā. ■

<sup>4</sup>atha kho ānanda-machasaṃ. ■

<sup>5</sup>yo-syā, sī 1, 2. ■

<sup>6</sup>paṭivijjhanti-syā, sī 1, 2. ■

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-  
 khaṇirodhoti" yogo  
 karaṇīyo "ayaṃ duk-  
 khaṇirodhagāminī  
 paṭipadā"ti yogo ka-  
 raṇīyoti.

