

### 0.0.1 Hair of the Tail

vālasuttaṃ

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.”

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ. atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ<sup>1</sup> piṇḍāya pāvisi. addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṃ karonte dūratova sukhumena tālacchiggalena asanaṃ atipāteṇte poṅkhānupoṅkhaṃ<sup>2</sup> avirādhitaṃ, disvānassa etadahosi: "sikkhitāvatiṃ licchavikumārakā susikkhitā vatime licchavikumārakā. yatra hi nāma dūratova sukhumena tālac-

<sup>1</sup>vesāliyaṃ-sī 1, syā. ■

<sup>2</sup>pokhānupokhaṃ-syā. ■

chiggalena asanam atipāteṣṣanti poṅkhānupōṅkham avirādhanti. "

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 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 piṇḍapātapaṭikkanto yena bhagavā tenupasaṃkami. upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: "idhāhaṃ bhante, pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisiṃ. addasaṃ khvāhaṃ bhante, samba-

hule licchavikumārake santhāgāre upāsanam karonte. dūratova sukhumena tālacchiggalena asanam atipātente poṅkhānupoṅkham avirādhitaṃ. disvāna me etadahosi, sukkhitā vatime licchavikumārakā. susikkhitā vatime licchavikumārakā. yatra hi nāma dūrato va sukhumena tālacchiggalena asanam atipātessanti poṅkhānupoṅkham 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 clearly 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 dukkarataram vā durabhisambhavataram vā, yo ca dūratova sukhumena tālacchiggalena asanam atipāteyya poṅkhānupoṅkham avirādhitaṃ. yo vā sa-

tadhā<sup>3</sup> bhinnassa vālassa koṭiyā koṭiṃ paṭivijjhayyāti? etadeva bhante, dukkarataram ceva durabhisambhavataram ca yo vā satadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjhayyāti. atha kho te ānanda<sup>4</sup> duppaṭivijjhataram paṭivijjhanti ye<sup>5</sup> "idaṃ dukkha"nti yathābhūtaṃ paṭivijjhanti<sup>6</sup> "ayaṃ dukkhasamudayoti" yathābhūtaṃ paṭivijjhanti "ayaṃ dukkhanirodhoti" yathābhūtaṃ paṭivijjhanti "ayaṃ dukkhanirodhagāminī 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 dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

<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. ■

