

### 0.0.1 Tip of the Fingernail

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?”

2. “This, O Bhante, is simply 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.”

### 0.0.1 nakhasikhāsuttaṃ

atha kho bhagavā parittam nakhasikhāya paṃsum āropetvā bhikkhū āmantesi: taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaram yo cā'yaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, yaṃ vā mahāpaṭhavīti?

etadeva bhante, bahutaram. yadidaṃ mahāpaṭhavī, appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito, saṅkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti mahāpaṭhaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito'ti.

evameva kho bhik-

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.”

khave, ariyasāvakassa  
 diṭṭhisampannassa  
 puggalassa abhisa-  
 metāvino etadeva ba-  
 hutaraṃ dukkhaṃ ya-  
 didaṃ parikkhīṇaṃ  
 pariyādinnaṃ, appa-  
 mattakaṃ avasiṭṭhaṃ.  
 saṅkhampi na upeti  
 upanidhimpī na upeti  
 kalabhāgampi na upeti  
 purimaṃ dukkha-  
 khandhaṃ parikkhī-  
 ṇaṃ pariyādinnaṃ  
 upanidhāya yadidaṃ  
 sattakkhattuparamatā.  
 yo idaṃ dukkhanti ya-  
 thābhūtaṃ pajānāti.  
 ayaṃ dukkhasamuda-  
 yoti yathābhūtaṃ pa-  
 jānāti. ayaṃ dukkhani-  
 rodhoti yathābhūtaṃ  
 pajānāti. ayaṃ duk-  
 khanirodhagāminīpa-  
 ṭipadāti yathābhūtaṃ  
 pajānāti.

tasmātiha bhikkhave,

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.”

"idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayoti" yogo karaṇīyo "ayaṃ dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagāminīpaṭipadāti yogo karaṇīyo'ti.

