

### 0.0.1 Hundred Spears

1. Suppose, O bhikkhus, that someone might say thus to a man with a hundred years life-span, one who lives for a hundred years: “Come good man. In the morning, they will strike you with a hundred spears. At the mid-day, they will strike you with a hundred spears. In the evening, they will strike you with a hundred spears. That you, good man with one hundred years life-span, one who lives for a hundred years, being stricken with three hundred spears day after day, after a lapse of a hundred years, will make the breakthrough to the four noble truths, to which you have not made the breakthrough [before].”

### 0.0.1 sattisatasuttam

seyyathāpi bhikkhave, puriso vassasatāyuko vassasatajīvī tame-  
naṃ evaṃ vadeyyuṃ<sup>1</sup> "ehambho<sup>2</sup> purisa  
pubbaṇhasamayam  
taṃ sattisatena hanis-  
santi, majjhantikaṃ  
samayaṃ sattisatena<sup>3</sup>  
hanissanti. sāyanhasa-  
mayam sattisatena ha-  
nissanti, so kho tvam  
ambho purisa, divase  
divase tīhi tīhi sattisa-  
tehi haññamāno vassa-  
satāyuko vassasatajīvī  
vassasatassa accayena  
anabhisametāni cat-  
tāri ariyasaccāni abhi-  
samessasīti<sup>4</sup>.

<sup>1</sup>vadeyya-machasaṃ, syā. ■

<sup>2</sup>evambho-sī 1, 2. ■

<sup>3</sup>sattisatehi-sīmu, sī 1. 2. ■

<sup>4</sup>abhisamessatīti-machasaṃ, sī 1,  
2. ■

2. It is enough, O bhikkhus, for a young clansman intent on his welfare to accept the offer. What is the reason for that? [Because] O bhikkhus, this samsara is without a discoverable beginning. A first point is not discerned of being stricken by spears, of being stricken by swords. That being so, O bhikkhus, yet I, O bhikkhus, do not say that the breakthrough to the four noble truths is accompanied by physical pain and mental pain. Rather I, O bhikkhus, do say that the breakthrough to the four noble truths is accompanied by physical pleasure and mental pleasure. Which four? The noble truth of suffering, the noble truth of the origination of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering.

atthavasikena bhikkhave, kulaputtana alaṃ upagantum. taṃ kissa hetu: anama-taggoyaṃ bhikkhave, saṃsāro, pubbā koṭi na paññāyati sattippahārānaṃ asippahārānaṃ<sup>5</sup> evaṃce taṃ bhikkhave, assa. na kho paṇāhaṃ bhikkhave, sahadukkhena sahadomanassena catunnaṃ ariyasaccānaṃ abhisamayaṃ vadāmi. api cāhaṃ bhikkhave, saha<sup>6</sup> sukhena sahasomanassena catunnaṃ ariyasaccānaṃ abhisamayaṃ vadāmi. katamesaṃ catunnaṃ: dukkhassa ariyasaccassa, dukkhasamudayoti ariyasaccassa, dukkhanirodho ariyasaccassa, dukkhanirodhagāminī paṭipadāya

<sup>5</sup>asippahārānaṃ usuppahārānaṃ pharasuppahārānaṃsyā. ■

<sup>6</sup>sahāva-machasaṃ, syā. ■

3. 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 path leading to the cessation of suffering.”

ariyasaccassa.

tasmātiha bhikkhave,  
 "idaṃ dukkhanti" yogo  
 karaṇīyo, "ayaṃ duk-  
 khasamudayoti" yogo  
 karaṇīyoti, "ayaṃ duk-  
 khanirodhoti" yogo  
 karaṇīyo, "ayaṃ duk-  
 khanirodhagāminī pa-  
 ṭipadā"ti yogo karaṇī-  
 yoti.

