0.0.1 Tip of the Fingernail

nakhasikhāsuttaṃ

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 parittaṃ nakhasikhāya paṃsuṃ āropetvā bhikkhū āmantesi: taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ 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, bahutaraṃ. 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 extincted, exhausted, [while the suffering] left over is insignificant. In comparison with the former stock of suffering that is completely extincted, 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 path leading to the cessation of suffering."

evameva kho bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādinnaṃ, appamattakaṃ avasiṭṭhaṃ. saṅkhampi na upeti upanidhimpi na upeti kalabhāgampi na upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādinnaṃ upanidhāya yadidaṃ sattakkhattuparamatā. 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 path leading to the cessation of suffering.”

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

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