

samyutta nikāya 15  
*Linked Discourses 15*

1. pathamavagga  
*1. The First Chapter*

1. tiṇakattḥasutta  
*1. Grass and Sticks*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
*At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.*

tatra kho bhagavā bhikkhū āmantesi:  
*There the Buddha addressed the mendicants,*

“bhikkhavo”ti,  
*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.  
*“Venerable sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

“anamataggoyam, bhikkhave, saṃsāro.  
*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ  
sandhāvataṃ saṃsaratam.  
*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

seyyathāpi, bhikkhave, puriso yaṃ imasmim jambudīpe tiṇakattḥasākhāpalāsaṃ  
tam chetvā ekajjhaṃ saṃharitvā caturaṅgulaṃ caturaṅgulaṃ ghaṭikaṃ katvā  
nikkhipeyya:  
*Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and chop them each into four inch pieces. They'd lay them down, saying:*

‘ayaṃ me mātā, tassā me mātu ayaṃ mātā’ti, apariyādināva, bhikkhave, tassa  
purisassa mātumātaro assu, atha imasmim jambudīpe tiṇakattḥasākhāpalāsaṃ  
parikkhayaṃ pariyādānaṃ gaccheyya.  
*‘This is my mother, this is my grandmother.’ The grass, sticks, branches, and leaves of India would run out before that person's mothers and grandmothers.*

taṃ kissa hetu?  
*Why is that?*

anamataggoyam, bhikkhave, saṃsāro.  
*Transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ  
sandhāvataṃ saṃsaratam.  
*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccanubhūtaṃ tibbaṃ paccanubhūtaṃ  
byasaṇaṃ paccanubhūtaṃ, katasi vaḍḍhitā.  
*For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.*

yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjitum  
alaṃ vimuccitun”ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

paṭhamam.

samyutta nikāya 15  
*Linked Discourses 15*

1. paṭhamavagga  
*1. The First Chapter*
2. pathavīsutta  
*2. The Earth*

sāvatthiyaṃ viharati.  
*At Sāvattthī.*

“anamataggoyam, bhikkhave, saṃsāro.  
*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ  
sandhāvataṃ saṃsarataṃ.  
*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

seyyathāpi, bhikkhave, puriso imaṃ mahāpathaviṃ kolaṭṭhimattaṃ kolaṭṭhimattaṃ  
mattikāguḷikaṃ karitvā nikkhipeyya:  
*Suppose a person was to make the whole earth into clay balls the size of jujube seeds. They'd lay them down, saying:*

‘ayaṃ me pitā, tassa me pitu ayaṃ pitā’ ti, apariyādināva bhikkhave, tassa purisassa  
pitupitaro assu, athāyaṃ mahāpathavī parikkhayaṃ pariyādānaṃ gaccheyya.  
*‘This is my father, this is my grandfather.’ The whole earth would run out before that person's fathers and grandfathers.*

taṃ kissa hetu?  
*Why is that?*

anamataggoyam, bhikkhave, saṃsāro.  
*Transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ  
sandhāvataṃ saṃsarataṃ.  
*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccaṇubhūtaṃ tibbaṃ paccaṇubhūtaṃ  
byasaṇaṃ paccaṇubhūtaṃ, kaṭasī vaḍḍhitā.  
*For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.*

yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ,  
alaṃ vimuccituṃ” ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

dutiyaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

1. pathamavagga  
*1. The First Chapter*
3. assusutta  
*3. Tears*

sāvatthiyaṃ viharati.  
*At Sāvattthī.*

“anamataggoyaṃ, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā kotī na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvataṃ saṃsarataṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, yaṃ vā catūsu mahāsamuddesu udakaṃ”ti?

*What do you think? Which is more: the flow of tears you’ve shed while roaming and transmigrating for such a very long time—weeping and wailing from being united with the unloved and separated from the loved—or the water in the four oceans?”*

“yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāma, etadeva, bhante, bahutaraṃ yaṃ no iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ”ti.

*“As we understand the Buddha’s teaching, the flow of tears we’ve shed while roaming and transmigrating is more than the water in the four oceans.”*

“sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

*“Good, good, mendicants! It’s good that you understand my teaching like this.*

etadeva, bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

*The flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans.*

dīgharattaṃ vo, bhikkhave, mātumaraṇaṃ paccanubhūtaṃ;

*For a long time you’ve undergone the death of a mother ...*

tesaṃ vo mātumaraṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

dīgharattaṃ vo, bhikkhave, pitumaraṇaṃ paccanubhūtaṃ ... pe ...  
*father ...*

bhātumaraṇaṃ paccanubhūtaṃ ...  
*brother ...*

bhaginimaraṇaṃ paccanubhūtaṃ ...  
*sister ...*

putumaraṇaṃ paccanubhūtaṃ ...  
*son ...*

dhītumaraṇaṃ paccanubhūtaṃ ...  
*daughter ...*

ñātibyaśanaṃ paccanubhūtaṃ ...  
*loss of relatives ...*

bhogabyaśanaṃ paccanubhūtaṃ.  
*loss of wealth ...*

dīgharattaṃ vo, bhikkhave, rogabyaśanaṃ paccanubhūtaṃ, tesaṃ vo rogabyaśanaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandaṇṇānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.  
*or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans.*

taṃ kissa hetu?

*Why is that?*

anamataggoyāṃ, bhikkhave, saṃsāro ... pe ...

*Transmigration has no known beginning. ...*

yāvañcidāṃ, bhikkhave, alameva sabbasaṅkhāresu nibbinditūṃ, alaṃ virajjitūṃ, alaṃ vimuccitūṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

tatiyaṃ.

saṃyutta nikāya 15

*Linked Discourses 15*

1. paṭhamavagga

*1. The First Chapter*

4. khīrasutta

*4. Mother's Milk*

sāvatthiyaṃ viharati.

*At Sāvattthī.*

“anamataggoyāṃ, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvaṭaṃ saṃsarataṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

taṃ kiṃ maññātha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā vo iminā dīghena addhunā sandhāvaṭaṃ saṃsarataṃ mātuthaññaṃ pītaṃ, yaṃ vā catūsu mahāsamuddesu udakaṃ”ti?

*What do you think? Which is more: the mother's milk you've drunk while roaming and transmigrating for such a very long time, or the water in the four oceans?”*

“yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāma, etadeva, bhante, bahutaraṃ yaṃ no iminā dīghena addhunā sandhāvaṭaṃ saṃsarataṃ mātuthaññaṃ pītaṃ, na tveva catūsu mahāsamuddesu udakaṃ”ti.

*“As we understand the Buddha's teaching, the mother's milk we've drunk while roaming and transmigrating is more than the water in the four oceans.”*

“sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

*“Good, good, mendicants! It's good that you understand my teaching like this.*

etadeva, bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvaṭaṃ saṃsarataṃ mātuthaññaṃ pītaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

*The mother's milk you've drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans.*

taṃ kissa hetu?

*Why is that?*

anamataggoyāṃ, bhikkhave, saṃsāro ... pe ...

*Transmigration has no known beginning. ...*

alaṃ vimuccitūṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

catutthaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

1. pathamavagga  
*1. The First Chapter*

5. pabbatasutta  
*5. A Mountain*

sāvattthiyaṃ viharati ... pe ... ārāme ... pe ....  
*At Sāvattthī.*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

*Then a mendicant went up to the Buddha, bowed, sat down to one side, and asked him,*

“kīvadīgho nu kho, bhante, kappo”ti?

*“Sir, how long is an eon?”*

“dīgho kho, bhikkhu, kappo.

*“Mendicant, an eon is long.*

so na sukaro saṅkhātum ettakāni vassāni iti vā, ettakāni vassasatāni iti vā, ettakāni vassasahasāni iti vā, ettakāni vassasatasahasāni iti vā”ti.

*It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”*

“sakkā pana, bhante, upamaṃ kātun”ti?

*“But sir, is it possible to give a simile?”*

“sakkā, bhikkhū”ti bhagavā avoca.

*“It's possible,” said the Buddha.*

“seyyathāpi, bhikkhu, mahāselo pabbato yojanaṃ āyāmena yojanaṃ vitthārena yojanaṃ ubbedhena acchinno asusiro ekagghano.

*“Suppose there was a huge stone mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass.*

tamaṇaṃ puriso vassasatassa vassasatassa accayena kāsikena vatthena sakim sakim parimajjeyya.

*And as each century passed someone would stroke it with a fine cloth from Kāsī.*

hippataraṃ kho so, bhikkhu, mahāselo pabbato iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na tveva kappo.

*By this means the huge stone mountain would be worn away before the eon comes to an end.*

evaṃ dīgho, bhikkhu, kappo.

*That's how long an eon is.*

evaṃ dīghānaṃ kho, bhikkhu, kappānaṃ neko kappo saṃsito, nekaṃ kappasataṃ saṃsitam, nekaṃ kappasahasam saṃsitam, nekaṃ kappasatasahasam saṃsitam.

*And we've transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.*

taṃ kissa hetu?

*Why is that?*

anamataggoyaṃ, bhikkhu, saṃsāro.

*Transmigration has no known beginning. ...*

pubbā koṭi ... pe ...

yāvañcidam, bhikkhu, alameva sabbasaṅkhāresu nibbinditum, alam virajjitum, alam vimuccitum”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

pañcamam.

samyutta nikāya 15  
*Linked Discourses 15*

1. paṭhamavagga  
*1. The First Chapter*

6. sāsapasutta  
*6. A Mustard Seed*

sāvatthiyaṃ viharati.  
*At Sāvatthī.*

atha kho aññataro bhikkhu yena bhagavā ... pe ... ekamantaṃ nisinno kho so  
bhikkhu bhagavantam etadavoca:  
*Then a mendicant went up to the Buddha ... and asked him,*

“kīvaḍḍhiṃ nu kho, bhante, kappo”ti?  
*“Sir, how long is an eon?”*

“ḍḍhiṃ kho, bhikkhu, kappo.  
*“Mendicant, an eon is long.*

so na sukaro saṅkhātum ettakāni vassāni iti vā ... pe ... ettakāni vassasatasahassāni  
iti vā”ti.  
*It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of  
thousands of years it lasts.”*

“sakkā pana, bhante, upamam kātun”ti?  
*“But sir, is it possible to give a simile?”*

“sakkā, bhikkhū”ti bhagavā avoca.  
*“It’s possible,” said the Buddha.*

“seyyathāpi, bhikkhu, āyasam nagaram yojanam āyāmena yojanam vitthārena  
yojanam ubbedhena, punnam sāsapānam gulikābaddham.  
*“Suppose there was an iron city, a league long, a league wide, and a league high, full of  
mustard seeds pressed into balls.*

tato puriso vassasatassa vassasatassa accayena ekamekam sāsapam uddhareyya.  
*And as each century passed someone would remove a single mustard seed.*

hippataram kho so, bhikkhu, mahāsāsaparāsi iminā upakkamena parikkhayam  
pariyādānam gaccheyya, na tveva kappo.  
*By this means the huge heap of mustard seeds would be used up before the eon comes to an end.*

evam ḍḍhiṃ kho, bhikkhu, kappo.  
*That’s how long an eon is.*

evam ḍḍhānam kho, bhikkhu, kappānam neko kappo saṃsito, nekam kappasatam  
saṃsitam, nekam kappasahassam saṃsitam, nekam kappasatasahassam saṃsitam.  
*And we’ve transmigrated through many such eons, many hundreds, many thousands, many  
hundreds of thousands.*

taṃ kissa hetu?  
*Why is that?*

anamataggoyam, bhikkhu, saṃsāro ... pe ...  
*Transmigration has no known beginning. ...*

alam vimuccitun”ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all  
conditions.”*

chattham.

saṃyutta nikāya 15  
*Linked Discourses 15*

1. pathamavagga  
*1. The First Chapter*

7. sāvakasutta  
*7. Disciples*

sāvattthiyaṃ viharati.  
*At Sāvattthī.*

atha kho sambahulā bhikkhū yena bhagavā ... pe ... ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:  
*Then several mendicants went up to the Buddha ... and asked him,*

“kīvabahukā nu kho, bhante, kappā abbhatītā atikkantā”ti?  
*“Sir, how many eons have passed?”*

“bahukā kho, bhikkhave, kappā abbhatītā atikkantā.  
*“Mendicants, many eons have passed.*

te na sukarā saṅkhātum:  
*It's not easy to calculate*

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’”ti.  
*how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”*

“sakkā pana, bhante, upamaṃ kātun”ti?  
*“But sir, is it possible to give a simile?”*

“sakkā, bhikkhave”ti bhagavā avoca.  
*“It's possible,” said the Buddha.*

“idhassu, bhikkhave, cattāro sāvakā vassasatāyukā vassasatajīvino.  
*“Suppose there were four disciples with a lifespan of a hundred years.*

te divase divase kappasatasahassam kappasatasahassam anussareyyum.  
*And each day they would each recollect a hundred thousand eons.*

ananussaritāva, bhikkhave, tehi kappā assu, atha kho te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālam kareyyum.  
*Those four disciples would pass away after a hundred years and there would still be eons that they haven't recollected.*

evam bahukā kho, bhikkhave, kappā abbhatītā atikkantā.  
*That's how many eons have passed.*

te na sukarā saṅkhātum:  
*It's not easy to calculate*

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’”ti.  
*how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.*

taṃ kissa hetu?  
*Why is that?*

anamataggoyam, bhikkhave, saṃsāro ... pe ...  
*Transmigration has no known beginning. ...*

alam vimuccitun”ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

sattamaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

1. pathamavagga  
*1. The First Chapter*

8. gaṅgāsutta  
*8. The Ganges*

rājagahe viharati veļuvane.  
*Near Rājagaha, in the Bamboo Grove.*

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā  
bhagavatā saddhiṃ sammodi.  
*Then a certain brahmin went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:  
*When the greetings and polite conversation were over, he sat down to one side and asked the Buddha,*

“kīvabahukā nu kho, bho gotama, kappā abbhatītā atikkantā”ti?  
*“Sir, how many eons have passed?”*

“bahukā kho, brāhmaṇa, kappā abbhatītā atikkantā.  
*“Brahmin, many eons have passed.*

te na sukarā saṅkhātum:  
*It's not easy to calculate*

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā,  
ettakāni kappasatasahassāni iti vā’”ti.  
*how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”*

“sakkā pana, bho gotama, upamaṃ kātun”ti?  
*“But sir, can you give a simile?”*

“sakkā, brāhmaṇa”ti bhagavā avoca.  
*“I can,” said the Buddha.*

“seyyathāpi, brāhmaṇa, yato cāyaṃ gaṅgā nadī pabhavati yattha ca mahāsamuddaṃ  
appeti, yā etasmiṃ antare vālikā sā na sukarā saṅkhātum:  
*“Consider the Ganges river from where it originates to where it enters the ocean. Between these places it's not easy to calculate*

‘ettakā vālikā iti vā, ettakāni vālikasatāni iti vā, ettakāni vālikasahassāni iti vā,  
ettakāni vālikasatasahassāni iti vā’ti.  
*how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand.*

tato bahutarā kho, brāhmaṇa, kappā abbhatītā atikkantā.  
*The eons that have passed are more than this.*

te na sukarā saṅkhātum:  
*It's not easy to calculate*

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā,  
ettakāni kappasatasahassāni iti vā’ti.  
*how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.*

taṃ kissa hetu?  
*Why is that?*

anamataggoyam, brāhmaṇa, saṃsāro.  
*Transmigration has no known beginning.*



pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvatāṃ saṃsaratāṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

evaṃ dīgharattaṃ kho, brāhmaṇa, dukkhaṃ paccaṇubhūtaṃ tippaṃ paccaṇubhūtaṃ byasaṇaṃ paccaṇubhūtaṃ, kaṭasī vaḍḍhitā.

*For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.*

yāvañcidam, brāhmaṇa, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

evaṃ vutte, so brāhmaṇo bhagavantaṃ etadavoca:

*When he said this, the brāhmin said to the Buddha,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

aṭṭhamam.

saṃyutta nikāya 15

*Linked Discourses 15*

1. paṭhamavagga

*1. The First Chapter*

9. daṇḍasutta

*9. A Stick*

sāvattthiyaṃ viharati.

*At Sāvattthi.*

“anamataggoyaṃ, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvatāṃ saṃsaratāṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

seyyathāpi, bhikkhave, daṇḍo uparivehāsaṃ khitto sakimpi mūlena nipatati, sakimpi majjhena nipatati, sakimpi antena nipatati;

*Suppose a stick was tossed up in the air. Sometimes it'd fall on its bottom, sometimes the middle, and sometimes the top.*

evameva kho, bhikkhave, avijjānīvaraṇā sattā taṇhāsamyojanā sandhāvantaṃ saṃsaratā sakimpi asmā lokā paraṃ lokaṃ gacchanti, sakimpi parasmā lokā imaṃ lokaṃ āgacchanti.

*It's the same for sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.*

taṃ kissa hetu?

*Why is that?*

anamataggoyaṃ, bhikkhave, saṃsāro ... pe ...

*Transmigration has no known beginning. ...*

alaṃ vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

navamaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

1. paṭhamavagga  
*1. The First Chapter*

10. puggalasutta  
*10. A Single Person*

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.  
*At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.*

tatra kho bhagavā bhikkhū āmantesi:  
*There the Buddha addressed the mendicants,*

“bhikkhavo”ti.  
*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.  
*“Venerable sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

“anamataggoyam, bhikkhave, saṃsāro ... pe ...  
*“Mendicants, transmigration has no known beginning. ...*

ekapuggalassa, bhikkhave, kappam sandhāvato saṃsarato siyā evaṃ mahā  
atthikankalo atthipuṇṇo atthirāsi yathāyaṃ vepullo pabbato, sace saṃhārako assa,  
saṃbhatañca na vinasseyya.

*One person roaming and transmigrating for an eon would amass a heap of bones the size of  
this Mount Vepulla, if they were gathered together and not lost.*

taṃ kissa hetu?  
*Why is that?*

anamataggoyam, bhikkhave, saṃsāro ... pe ...  
*Transmigration has no known beginning. ...*

alam vimuccitun”ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all  
conditions.”*

idamavoca bhagavā.  
*That is what the Buddha said.*

idaṃ vatvāna sugato athāparam etadavoca satthā:  
*Then the Holy One, the Teacher, went on to say:*

“ekassekena kappena,  
*“If the bones of a single person*

puggalassatthisañcayo;  
*for a single eon were gathered up,*

siyā pabbatasamo rāsi,  
*they'd make a pile the size of a mountain:*

iti vuttaṃ mahesinā.  
*so said the great hermit.*

so kho panāyaṃ akkhāto,  
*And this is declared to be*

vepullo pabbato mahā;  
*as huge as Mount Vepulla,*

uttaro gijjhakūṭassa,  
*higher than the Vulture's Peak*

magadhānaṃ giribbaje.  
*in the Magadhan mountain range.*

yato ca ariyasaccāni,  
*But then, with right understanding,*

sammappaññāya passati;  
*a person sees the noble truths—*

dukkhaṃ dukkhasamuppādaṃ,  
*suffering, suffering's origin,*

dukkhassa ca atikkamaṃ;  
*suffering's transcendence,*

ariyaṃ caṭṭhaṅgikaṃ maggaṃ,  
*and the noble eightfold path*

dukkhūpasamagāminam.  
*that leads to the stilling of suffering.*

sa sattakkhattuṃparamaṃ,  
*After roaming on seven times at most,*

sandhāvitvāna puggalo;  
*that person*

dukkhassantakaro hoti,  
*makes an end of suffering,*

sabbasaṃyojanakkhayā"ti.  
*with the ending of all fetters."*

dasamaṃ.

paṭhamo vaggo.

tiṇakattṭhañca pathavī,

assu khīrañca pabbataṃ;

sāsapā sāvakā gaṅgā,

daṇḍo ca puggalena cāti.

saṃyutta nikāya 15  
*Linked Discourses 15*

2. dutiyavagga  
*2. The Second Chapter*

11. duggatasutta  
*11. In a Sorry State*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati.  
*At one time the Buddha was staying near Sāvattihī.*

tatra kho ... pe ...

“anamataggoyam, bhikkhave, saṃsāro.  
*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvataṃ saṃsaratam.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

yaṃ, bhikkhave, passeyyātha duggataṃ durūpetam niṭṭhamettha gantabbaṃ:

*When you see someone in a sorry state, in distress, you should conclude:*

‘amhehipi evarūpaṃ paccaṇubhūtaṃ iminā dīghena addhunā’ti.

*‘In all this long time, we too have undergone the same thing.’*

taṃ kissa hetu ... pe ...

*Why is that? Transmigration has no known beginning. ...*

yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

paṭhamam.

saṃyutta nikāya 15

*Linked Discourses 15*

2. dutiyavagga

*2. The Second Chapter*

12. sukhitasutta

*12. In a Good Way*

sāvatthiyaṃ viharati.

*At Sāvattihī.*

“anamataggoyam, bhikkhave, saṃsāro ... pe ...

*“Mendicants, transmigration has no known beginning. ...*

yaṃ, bhikkhave, passeyyātha sukhitaṃ susajjitaṃ, niṭṭhamettha gantabbaṃ:

*When you see someone in a good way, in a happy state, you should conclude:*

‘amhehipi evarūpaṃ paccaṇubhūtaṃ iminā dīghena addhunā’ti.

*‘In all this long time, we too have undergone the same thing.’*

taṃ kissa hetu?

*Why is that?*

anamataggoyam, bhikkhave, saṃsāro.

*Transmigration has no known beginning. ...*

pubbā koṭi na paññāyati ... pe ...

alaṃ vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

dutiyam.

saṃyutta nikāya 15

*Linked Discourses 15*

2. dutiyavagga

*2. The Second Chapter*

13. tiṃsamattasutta

*13. Thirty Mendicants*

rājagahe viharati veḷuvane.

*Near Rājagaha, in the Bamboo Grove.*

atha kho tiṃsamattā pāveyyakā bhikkhū sabbe āraññikā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā sabbe sasamyojanā yena bhagavā teṇupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu.

*Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only alms-food, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side.*

atha kho bhagavato etadahosi:

*Then it occurred to the Buddha,*

“ime kho tiṃsamattā pāveyyakā bhikkhū sabbe āraññikā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā sabbe sasamyojanā.

*“These thirty mendicants from Pāvā live in the wilderness, eat only alms-food, wear rag robes, and own just three robes; yet they all still have fetters.*

yannūnāhaṃ imesaṃ tathā dhammaṃ deseyyaṃ yathā nesaṃ imasmiṃyeva āsane anupādāya āsavehi cittāni vimucceyyuṃ”ti.

*Why don’t I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?”*

atha kho bhagavā bhikkhū āmantesi:

*Then the Buddha said to the mendicants,*

“bhikkhavo”ti.

*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosum.

*“Venerable sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“anamataggoyam, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā kotī na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ sandhāvataṃ saṃsarataṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ sisacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, yaṃ vā catūsu mahāsamuddesu udakaṃ”ti?

*What do you think? Which is more: the flow of blood you’ve shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?”*

“yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāma, etadeva, bhante, bahutaraṃ, yaṃ no iminā dīghena addhunā sandhāvataṃ saṃsarataṃ sisacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ”ti.

*“As we understand the Buddha’s teaching, the flow of blood we’ve shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans.”*

“sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

*“Good, good, mendicants! It’s good that you understand my teaching like this.*

etadeva, bhikkhave, bahutaraṃ, yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ sisacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

*The flow of blood you’ve shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans.*

dīgharattaṃ vo, bhikkhave, gunnaṃ sataṃ gobhūtānaṃ sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

*For a long time you've been cows, and the flow of blood you've shed when your head was chopped off as a cow is more than the water in the four oceans.*

dīgharattaṃ vo, bhikkhave, mahimsānaṃ sataṃ mahimsabhūtānaṃ sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ ... pe ...

*For a long time you've been buffalo ...*

dīgharattaṃ vo, bhikkhave, urabbhānaṃ sataṃ urabbhabhūtānaṃ ... pe ...

*rams ...*

ajānaṃ sataṃ ajabhūtānaṃ ...

*goats ...*

migānaṃ sataṃ migabhūtānaṃ ...

*deer ...*

kukkuṭānaṃ sataṃ kukkuṭabhūtānaṃ ...

*chickens ...*

sūkarānaṃ sataṃ sūkarabhūtānaṃ ...

*pigs ...*

dīgharattaṃ vo, bhikkhave, corā gāmaghātāti gahetvā sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.

*For a long time you've been bandits, arrested for raiding villages,*

dīgharattaṃ vo, bhikkhave, corā pāripanthikāti gahetvā sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.

*highway robbery,*

dīgharattaṃ vo, bhikkhave, corā pārādārikāti gahetvā sīsacchinnānaṃ lohitaṃ passannaṃ paggharitaṃ.

*or adultery. And the flow of blood you've shed when your head was chopped off as a bandit is more than the water in the four oceans.*

taṃ kissa hetu?

*Why is that?*

anamataaggoyam, bhikkhave, saṃsāro ... pe ...

*Transmigration has no known beginning. ...*

alam vimuccitun'ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."*

idamavoca bhagavā.

*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what the Buddha said.*

imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne timsamattānaṃ pāveyyakānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

*And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.*

tatiyaṃ.

saṃyutta nikāya 15

*Linked Discourses 15*

2. dutiyavagga

*2. The Second Chapter*

14. mātusutta

*14. Mother*

sāvatthiyaṃ viharati.

*At Sāvatthī.*

“anamataggoyāṃ, bhikkhave, saṃsāro ... pe ...

*“Mendicants, transmigration has no known beginning. ...*

na so, bhikkhave, satto sulabharūpo yo namātābhūtapubbo iminā dīghena addhunā.

*It's not easy to find a sentient being who in all this long time has not previously been your mother.*

taṃ kissa hetu?

*Why is that?*

anamataggoyāṃ, bhikkhave, saṃsāro ... pe ...

*Transmigration has no known beginning. ...*

alam vimuccitun”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

catutthaṃ.

saṃyutta nikāya 15

*Linked Discourses 15*

2. dutiyavagga

*2. The Second Chapter*

15. pitusutta

*15. Father*

sāvatthiyaṃ viharati.

*At Sāvatthī.*

“anamataggoyāṃ, bhikkhave, saṃsāro ... pe ...

*“Mendicants, transmigration has no known beginning. ...*

na so, bhikkhave, satto sulabharūpo yo napitābhūtapubbo ... pe ...

*It's not easy to find a sentient being who in all this long time has not previously been your father. ...*

alam vimuccitun”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

pañcamaṃ.

saṃyutta nikāya 15

*Linked Discourses 15*

2. dutiyavagga

*2. The Second Chapter*

16. bhātusutta

*16. Brother*

sāvatthiyaṃ viharati ... pe ...

*At Sāvatthī.*

“na so, bhikkhave, satto sulabharūpo yo nabhātābhūtapubbo ... pe ...

*“It's not easy to find a sentient being who in all this long time has not previously been your brother. ...*

alam vimuccitun”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

chaṭṭhaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

2. dutiyavagga  
*2. The Second Chapter*

17. bhaginisutta  
*17. Sister*

sāvattthiyaṃ viharati ... pe ...  
*At Sāvattthī.*

“na so, bhikkhave, satto sulabharūpo yo nabhaginibhūtapubbo ... pe ...  
*“It’s not easy to find a sentient being who in all this long time has not previously been your sister. ...*

alam vimuccitun”ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

sattamaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

2. dutiyavagga  
*2. The Second Chapter*

18. puttasutta  
*18. Son*

sāvattthiyaṃ viharati ... pe ...  
*At Sāvattthī.*

“na so, bhikkhave, satto sulabharūpo yo naputtabhūtapubbo ... pe ...  
*“It’s not easy to find a sentient being who in all this long time has not previously been your son. ...*

alam vimuccitun”ti.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

aṭṭhamaṃ.

samyutta nikāya 15  
*Linked Discourses 15*

2. dutiyavagga  
*2. The Second Chapter*

19. dhītusutta  
*19. Daughter*

sāvattthiyaṃ viharati.  
*At Sāvattthī.*

“anamataggoyam, bhikkhave, saṃsāro.  
*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratam.  
*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

na so, bhikkhave, satto sulabharūpo yo na dhītābhūtapubbo iminā dīghena addhunā.  
*It’s not easy to find a sentient being who in all this long time has not previously been your daughter.*



taṃ kissa hetu?

*Why is that?*

anamataggoyāṃ, bhikkhave, saṃsāro.

*Transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvatāṃ saṃsaratāṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccaṇubhūtaṃ tibbaṃ paccaṇubhūtaṃ byasaṇaṃ paccaṇubhūtaṃ, kaṭasī vaḍḍhitā.

*For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.*

yāvañcidāṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

navamaṃ.

samyutta nikāya 15

*Linked Discourses 15*

2. dutiyavagga

*2. The Second Chapter*

20. vepullapabbatasutta

*20. Mount Vepulla*

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

*At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.*

tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants,*

“bhikkhavo”ti.

*“Mendicants!”*

“bhadante”ti te bhikkhū bhagavato paccassosuh.

*“Venerable sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“anamataggoyāṃ, bhikkhave, saṃsāro.

*“Mendicants, transmigration has no known beginning.*

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvatāṃ saṃsaratāṃ.

*No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.*

bhūtapubbaṃ, bhikkhave, imassa vepullassa pabbatassa ‘pācīnavaṃso’tveva samaññā udapādi.

*Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavaṃsa.*

tena kho pana, bhikkhave, samayena manussānaṃ ‘tivarā’tveva samaññā udapādi.

*And at that time people were known as Tivaras.*

tivarānaṃ, bhikkhave, manussānaṃ cattārīsa vassasahassāni āyuppaṃāṇaṃ ahoṣi.

*The lifespan of the Tivaras was 40,000 years.*

tivarā, bhikkhave, manussā pācīnavaṃsaṃ pabbataṃ catūhena ārohani, catūhena orohanti.

*It took them four days to climb Mount Vepulla, and four days to descend.*

tena kho pana, bhikkhave, samayena kakisandho bhagavā araham  
sammāsambuddho loke uppanno hoti.

*At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.*

kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa  
vidhurasañjīvaṃ nāma sāvakayugam ahosi aggam bhaddayugam.

*Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.*

passatha, bhikkhave, sā cevimassa pabbatassa samaññā antarahitā, te ca manussa  
kālaṅkatā, so ca bhagavā parinibbuto.

*See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.*

evaṃ aniccā, bhikkhave, saṅkhārā;

*So impermanent are conditions,*

evaṃ addhuvā, bhikkhave, saṅkhārā;

*so unstable are conditions,*

evaṃ anassāsikā, bhikkhave, saṅkhārā.

*so unreliable are conditions.*

yāvañcidam, bhikkhave, alameva sabbasaṅkhāresu nibbinditum, alam virajjitum,  
alam vimuccitum.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.*

bhūtapubbaṃ, bhikkhave, imassa vepullassa pabbatassa ‘vaṅkako’tveva samaññā  
udapādi.

*Once upon a time this Mount Vepulla was known as Vaṅkaka.*

tena kho pana, bhikkhave, samayena manussānaṃ ‘rohitassā’tveva samaññā  
udapādi.

*And at that time people were known as Rohitassas.*

rohitassānaṃ, bhikkhave, manussānaṃ tiṃsavassasahassāni āyuppaṃānaṃ ahosi.

*The lifespan of the Rohitassas was 30,000 years.*

rohitassā, bhikkhave, manussā vaṅkakaṃ pabbataṃ tīhena ārohani, tīhena orohanti.

*It took them three days to climb Mount Vepulla, and three days to descend.*

tena kho pana, bhikkhave, samayena koṇāgamano bhagavā araham  
sammāsambuddho loke uppanno hoti.

*At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.*

koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa  
bhīyyosuttaraṃ nāma sāvakayugam ahosi aggam bhaddayugam.

*Koṇāgamana had a fine pair of chief disciples named Bhīyyosa and Uttara.*

passatha, bhikkhave, sā cevimassa pabbatassa samaññā antarahitā, te ca manussa  
kālaṅkatā, so ca bhagavā parinibbuto.

*See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.*

evaṃ aniccā, bhikkhave, saṅkhārā ... pe ...

*So impermanent are conditions ...*

alam vimuccitum.

bhūtapubbaṃ, bhikkhave, imassa vepullassa pabbatassa ‘supasso’tveva samaññā  
udapādi.

*Once upon a time this Mount Vepulla was known as Supassa.*

tena kho pana, bhikkhave, samayena manussānaṃ ‘suppiyā’tveva samaññā udapādi.

*And at that time people were known as Suppiyas.*

suppiyānaṃ, bhikkhave, manussānaṃ vīsativassasahassāni āyupamāṇaṃ ahoṣi.  
*The lifespan of the Suppiyas was 20,000 years.*

suppiyā, bhikkhave, manussā supassaṃ pabbataṃ dvīhena ārohani, dvīhena orohanti.  
*It took them two days to climb Mount Vepulla, and two days to descend.*

tena kho pana, bhikkhave, samayena kassapo bhagavā arahamaṃ sammāsambuddho loke uppanno hoti.  
*At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.*

kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa tissabhāradvājaṃ nāma sāvakayugaṃ ahoṣi aggaṃ bhaddayugaṃ.  
*Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.*

passatha, bhikkhave, sā cevimassa pabbatassa samañña antarahitā, te ca manussā kālaṅkatā, so ca bhagavā parinibbuto.  
*See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.*

evaṃ aniccā, bhikkhave, saṅkhārā;  
*So impermanent are conditions ...*

evaṃ addhuvā, bhikkhave, saṅkhārā ... pe ...

alaṃ vimuccituṃ.

etarahi kho pana, bhikkhave, imassa vepullassa pabbatassa ‘vepullo’tveva samañña udapādi.  
*These days this Mount Vepulla is known as Vepulla.*

etarahi kho pana, bhikkhave, imesaṃ manussānaṃ ‘māgadhakā’tveva samañña udapādi.  
*And these people are known as Magadhans.*

māgadhakānaṃ, bhikkhave, manussānaṃ appakaṃ āyupamāṇaṃ parittaṃ lahukaṃ;  
*The lifespan of the Magadhans is short, brief, and fleeting.*

yo ciraṃ jīvati so vassasataṃ appaṃ vā bhiyyo.  
*A long life is a hundred years or a little more.*

māgadhakā, bhikkhave, manussā vepullaṃ pabbataṃ muhuttēna ārohani muhuttēna orohanti.  
*It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend.*

etarahi kho panāhaṃ, bhikkhave, arahamaṃ sammāsambuddho loke uppanno.  
*And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world.*

mayhaṃ kho pana, bhikkhave, sāriputtamoggallānaṃ nāma sāvakayugaṃ aggaṃ bhaddayugaṃ.  
*I have a fine pair of chief disciples named Sāriputta and Moggallāna.*

bhavissati, bhikkhave, so samayo yā ayañcevimassa pabbatassa samañña antarahāyissati, ime ca manussā kālaṃ karissanti, ahaṃ ca parinibbāyissāmi.  
*There will come a time when this mountain's name will disappear, those people will die, and I will be fully extinguished.*

evaṃ aniccā, bhikkhave, saṅkhārā;  
*So impermanent are conditions,*

evaṃ addhuvā, bhikkhave, saṅkhārā;  
*so unstable are conditions,*

evaṃ anassāsikā, bhikkhave, saṅkhārā.

*so unreliable are conditions.*

yāvañcidam, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ”ti.

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”*

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparam etadavoca satthā:

*Then the Holy One, the Teacher, went on to say:*

“pācīnavamso tivarānaṃ,

*“For the Tīvaras it was Pācīnavamsa,*

rohitassāna vaṅkako;

*for the Rohitassa, Vaṅkaka,*

suppiyānaṃ supassoti,

*Supassa for the Suppiyas,*

māgadhānaṃ vepullo.

*and Vepulla for the Magadhans.*

aniccā vata saṅkhārā,

*Oh! Conditions are impermanent,*

uppādavayadhammino;

*their nature is to rise and fall;*

uppajjitvā nirujjhanti,

*having arisen, they cease;*

tesaṃ vūpasamo sukho”ti.

*their stilling is true bliss.”*

dasamaṃ.

dutiyo vaggo.

duggataṃ sukhitañceva,

tiṃsa mātāpitena ca;

bhātā bhaginī putto ca,

dhītā vepullapabbataṃ.

anamataggasaṃyuttaṃ samattaṃ.

*The Linked Discourses on the unknown beginning are complete.*