

### 0.0.1 Grass and Wood

1. At one time the Auspicious One was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park. At that place, the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. This samsara is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirst. Suppose, O bhikkhus, that a man having chopped the grass, trunks, branches and leaves on this earth, would collect them into one heap. Having collected them into one heap, having divided each by four inches, he might lay them aside [say-

### 0.0.1 tiṇakatṭhasuttaṃ

evam me sutam ekam samayam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi 'bhikkhavo'ti. 'bhadante' ti te bhikkhū bhagavato pacassosum. bhagavā etadavoca:

anamataggoyaṃ bhikkhave, saṃsāro, pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratam. seyyathāpi bhikkhave, puriso yaṃ imasmiṃ jambūpe tiṇakatṭhasākhāpalāsaṃ, taṃ chetvā<sup>1</sup> ekajjhaṃ saṃhareyya, ekajjhaṃ saṃ-

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<sup>1</sup>tacchetvā - sīmu, pts, gahetvā - sī.

ing for each one]: “This is my mother, this is my mother’s mother.”. [The sequence] of that man’s mother and grandmother, O bhikkhus, would not finish, [while] the grass, trunks, branches and leaves on this earth would go to exhaustion, used up. What is the reason for that? [Because] this samsara is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirst.

3. Just like this, O bhikkhus, for a long time, you have experienced suffering, experienced, anguish, experienced misfortune, swelled the cemeteries. This much, O bhikkhus, is just enough to be estranged in all sankha-

haritvā caturaṅgulaṃ caturaṅgulaṃ ghaṭṭikāṃ karitvā<sup>2</sup> nikkhipeyya, ayaṃ me mātā, tassā me mātu ayaṃ mātāti. अपरियādināva bhikkhave, tassa purisassa mātu mātaro, assu. atha ima-smiṃ jambudīpe tiṇakattḥasākhāpalāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya. taṃ kissa hetu? anama-taggoyaṃ bhikkhave, saṃsāro, pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānāṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratāṃ.

evaṃ dīgharattaṃ vo<sup>3</sup> bhikkhave, dukkhaṃ paccanubhūtaṃ, tibbaṃ paccanubhūtaṃ, vyasanaṃ paccanubhūtaṃ, vyasanaṃ pac-

<sup>2</sup>katvā - machasaṃ. ■

<sup>3</sup>dīgharattaṃ kho - syā. ■

ras, enough to fade away in them, enough to be liberated in them.

canubhūtaṃ, kaṭasi<sup>4</sup>  
vaḍḍhitā. yāvañcidaṃ  
bhikkhave, alameva  
sabbasaṅkhāresu nib-  
bindituṃ, alaṃ viraj-  
jituṃ, alaṃ vimucci-  
tunti.

<sup>4</sup>kaṭasī - machasaṃ. ■

