

### 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 thirsting. 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-

tiṇakatthasuttam

evaṃ me sutam ekaṃ  
samayam bhagavā  
sāvatthiyam viharati  
jetavane anāthapiṇ-  
ḍikassa ārāme. tatra  
kho bhagavā bhik-  
khū āmantesi 'bhik-  
khavo'ti. 'bhadante'  
ti te bhikkhū bhaga-  
vato paccassosum.  
bhagavā etadavoca:

anamataggoyam bhik-  
khave, saṃsāro, pubbā  
koṭi na paññāyati  
avijjānīvaraṇānam  
sattānam taṇhāsaṃ-  
yojanānam sandhā-  
vataṃ saṃsarataṃ.  
seyyathāpi bhikkhave,  
puriso yaṃ imasmiṃ  
jambudīpe tiṇakaṭ-  
ṭhasākhāpalāsaṃ,  
taṃ chetvā<sup>1</sup> ekaj-  
jhaṃ saṃhareyya,

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<sup>1</sup>tacchetvā - simu, 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 thirsting.

3. Just like this, O bhikkhus, for a long time, you have experienced suffering, experienced, anguish, experienced misfortune, swelled

ekajjhaṃ saṃhari-  
tvā caturaṅgulaṃ  
caturaṅgulaṃ gha-  
ṭikaṃ karitvā<sup>2</sup> nik-  
khipeyya, ayaṃ me  
mātā, tassā me mātu  
ayaṃ mātāti. apa-  
riyādinnaṃ bhik-  
khava, tassa puri-  
sassa mātu mātaro,  
assu. atha imasmiṃ  
jambudīpe tiṇakaṭ-  
ṭhasākhāpalāsaṃ  
parikkhayaṃ pari-  
yādānaṃ gaccheyya.  
taṃ kissa hetu? ana-  
mataggoyaṃ bhik-  
khava, saṃsāro, pubbā  
koṭi na paññāyati  
avijjānīvaraṇānaṃ  
sattānaṃ taṇhāsaṃ-  
yojanānaṃ sandhā-  
vataṃ saṃsarataṃ.

evaṃ dīgharattaṃ  
vo<sup>3</sup> bhikkhave, duk-  
khaṃ paccanubhū-

<sup>2</sup>katvā - machasaṃ. ■

<sup>3</sup>dīgharattaṃ kho - syā. ■

the cemeteries. This much, O bhikkhus, is just enough to be enstranged in all sankharas, enough to fade away in them, enough to be liberated in them.

taṃ, tibbaṃ pacca-  
nubhūtaṃ, vyasa-  
naṃ paccanubhū-  
taṃ, vyasanaṃ pac-  
canubhūtaṃ, kaṭasi  
<sup>4</sup> vaḍḍhitā. yāvañ-  
cidaṃ bhikkhave,  
alameva sabbasañ-  
khāresu nibbindi-  
tuṃ, alaṃ virajjituṃ,  
alaṃ vimuccituntī.

<sup>4</sup>kaṭasī - machasaṃ. ■

