

0.0.1 One Person

ekapuggalasuttaṃ

1. At one time the Auspicious One was dwelling at Rajagaha on Mount Vulture Peak. At that place the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. tatra kho bhagavā bhikkhū āmanatesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosum, bhagavā etadavoca:

2. This samsara, O bhikkhus, is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirsting. One person, O bhikkhus, roaming and wandering on for an aeon might in this way [leave behind] a great mash of bones, a pile of bones, a heap of bones as [tall as] this Vepullo mountain, if it could be gathered together, and [having been] gathered together, would not perish. 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. This much, O bhikkhus, is just enough to be estranged in all sankharas, enough to fade away in them, enough to be liberated in them.

anamataggoyam bhikkhave, saṃsāro pubbā koṭi
 na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhā-
 saṃyojanānaṃ sandhāvatam saṃsarataṃ. eka-
 puggalassa bhikkhave, kappam sandhāvato saṃ-
 sarato siyā evaṃ mahā aṭṭhikaṅkhalo aṭṭhipuñño
 aṭṭhirāsi yathāyaṃ vepullō pabbato, sace saṃhā-
 rako assa, sambhatañca na vinasseyya. taṃ kissa
 hetu? anamataggoyam bhikkhave, saṃsāro. pubbā
 koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇ-
 hāsaṃyojanānaṃ sandhāvatam saṃsarataṃ. yā-
 vañcidaṃ bhikkhave, alameva sabbasaṅkhāresu
 nibbinditum, alam virajjitum, alam vimuccituntī.

3. This is what the Auspicious One said. Having said this, the Well-farer, the Teacher, further said this:

idamavoca bhagavā. idaṃ vatvā sugato athāpa-
 raṃ etadavoca satthā:

With the passing of a single aeon,
 the bones an individual accumulates;
 might be a heap equal to a mountain,
 thus is said from the great sage.

ekassekena kappena,
 puggalassaṭṭhisañcayo;
 siyā pabbatasamo rāsi,
 iti vuttam mahesinā

He declared this as [tall],

as the great Vepulla mountain;
standing north of the Vulture's Peak,
of Magadha, the Mountain Fort.

so kho panāyaṃ akkhāto,
vepullo pabbato mahā;
uttaro gijjhakūṭassa,
magadhānaṃ giribbaje.

But from the time one sees,
the noble truths with right wisdom:
suffering, suffering's origin,
the going beyond of suffering;
and the noble eight-fold path,
suffering's appeasement.

yato ca¹ ariyasaccāni,
sammappaññāya passati:
dukkhaṃ dukkhasamuppādaṃ,
dukkhassa ca atikkamaṃ;
ariyañcaṭṭhaṅgikaṃ maggaṃ,
dukkhūpasamagāminaṃ.

That individual having wandered on,
not surpassing seven times;
comes to make an end to suffering,
the obliteration of all fetters.”

na sattakkhattu paramaṃ,

¹yato - sīmu. pts. ■

sandhāvitvāna puggalo;
dukkhassantakaro hoti,
sabbasaññojanakkhayā'ti.

