

0.0.1 One Person

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:

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 thirst. 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

0.0.1 ekapuggalasuttaṃ

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

anamataggoyam bhikkhave, saṃsāro pubbākoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. ekapuggalassa bhikkhave, kappam sandhāvato saṃsarato siyā evaṃ mahā aṭṭhikaṅkhalo aṭṭhipuñjo aṭṭhirāsi yathāyaṃ vepullo pabbato, sace saṃhārako assa, sambhatañca na vinasseyya. taṃ kissa hetu? anamataggoyam bhikkhave, saṃsāro.

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. 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.

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

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.

He declared this as [tall],
as the great Vepulla

pubbā koṭi na paññā-
yati avijjānīvaraṇānaṃ
sattānaṃ taṇhāsaṃ-
yojanānaṃ sandhāva-
taṃ saṃsaratam. yā-
vañcidaṃ bhikkhave,
alameva sabbasaṅ-
khāresu nibbinditum,
alam virajjitum, alam
vimuccituntī.

idamavoca bhagavā.
idaṃ vatvā sugato
athāparam etadavoca
satthā:

ekassekena kappena,
puggalassaṭṭhisaṅcayo;
siyā pabbatasamo rāsi,
iti vuttaṃ mahesinā

so kho panāyaṃ ak-
khāto,
vepullo pabbato mahā;

mountain;
standing north of the
Vulture's Peak,
of Magadha, the Moun-
tain Fort.

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

That individual having
wandered on,
not surpassing seven
times;
comes to make an end to
suffering,
the destruction of all fet-
ters.”

uttaro gijjhakūṭassa,
magadhānaṃ giribbaje.

yato ca¹ ariyasaccāni,
sammappaññāya pas-
sati:
dukkhaṃ dukkhasamup-
pādaṃ,
dukkhassa ca atikka-
maṃ;
ariyañcaṭṭhaṅgikaṃ
maggam,
dukkhūpasamagāmi-
naṃ.

na sattakkhattu para-
maṃ,
sandhāvitvāna puggalo;
dukkhassantakaro hoti,
sabbasaññojanakkhayā'ti.

¹yato - simu. pts. ■
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