

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 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

ekapuggalasuttam

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

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

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.

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.

taṃ kissa hetu? anamataggoyamaṃ bhikkhave, saṃsāro. pubbākoṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. yāvañcidaṃ bhikkhave, alameva sabbaśaṅkhāresu nibbindituṃ, aṃaṃ virajjituṃ, aṃaṃ vimuccituntī.

idamavoca bhagavā. idamaṃ vatvā sugato athāparaṃ etadavoca satthā:

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

so kho paṇāyamaṃ ak-

He declared this as [tall],
as the great Vepulla
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 obliteration of all
fetters."

khāto,
vepullo pabbato mahā;

uttaro gijjhakūṭassa,
magadhānaṃ girib-
baje.

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

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

¹yato - simu. pts. ■
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