

### 0.0.1 Minor discourse on the Lion's Roar

cūlasīhanādasuttam

1. Thus was heard by me. 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:

evam me sutam: ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi: bhikkhavoti. bhadanteti te bhikkhū bhagavato paccasso-  
sum, bhagavā etadavoca:

2. O bhikkhus, "only here is there a samana, here a second samana, here a third samana, here a fourth samana, other insignificant teachings of outsiders are empty of samanas." It is in this way, O bhikkhus, that you should rightly roar your lion's roar. But this possibility, O bhikkhus, is to be found, in that here, the wanderers of other standpoints might say thus: But on what consolation of the venerable ones, by what power do you venerables speak thus: "Only here is there a samana, here a second samana, here a third samana, here a fourth samana, other insignificant teachings of outsiders are empty of

samaṇas?”

idheva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññeti<sup>1</sup>. evameva<sup>2</sup> bhikkhave sammā sīhanādaṃ nadatha. tḥānaṃ kho panetaṃ bhikkhave vijjati yaṃ idha aññatitthiyā paribbājakā evaṃ vadeyyuṃ: ko panāyasmantānaṃ assāso? kiṃ balaṃ? yena tumhe āyasmanto<sup>3</sup> evaṃ vadetha: idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo suññā parappavādā samaṇehi aññe'ti.

3. Thus, O bhikkhus, should be said to the wanderers of other standpoints who may speak thus: There are, O friends, these four dhammas declared by the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One. By us seeing that within ourselves, we say thus: “Only here is there a samana, here a second samana, here a third samana, here a fourth samana, other insignificant teachings of outsiders are empty of samaṇas.” Which four? O friends, for us there is faith in the Teacher. There is faith in the Dhamma. There is completeness in the virtues. Our Dhamma companions are ever so dear and pleasing, both householders and ones gone forth. These, O friends, are the four dhammas

<sup>1</sup>‘aññehīti’ (syā, machasaṃ) ■

<sup>2</sup>‘evamevaṃ’ (sīmu) ■

<sup>3</sup>‘āyasmanto attani sampassamānā’ (syā) ■

declared by the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One. By us seeing that within ourselves, we say thus: “Only here is there a samana, here a second samana, here a third samana, here a fourth samana, other insignificant teachings of outsiders are empty of samaṇas.”

evaṃ vādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: atthi kho no āvuso tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema: 'idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññe'ti. ka-tame cattāro? atthi kho no āvuso sathhari pasādo. atthi dhamme pasādo. atthi sīlesu paripūrakāritā sahadhammikā kho pana piyā<sup>4</sup> manāpā gahaṭṭhā ceva pabbajitā ca. ime kho no āvuso tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema: 'idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññe'ti.

4. But this possibility, O bhikkhus, is to be found, in that the wanderers of other standpoints might say thus: “For us too, O friends, there is faith in the teacher, our teacher.

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<sup>4</sup>no piyā, (pts) ■

For us too there is faith in the dhamma, our dhamma. We too are ones who are complete in the virtues, our virtues. For us too, our dhamma companions are dear and pleasing, both householders and ones gone forth. Here, O friends, of these, what is the distinction? What is the disparity, what is the difference, that is, [between] yours and ours?”

ṭhānaṃ kho panetaṃ bhikkhave vijjati yaṃ añña-titthiyā paribbājakā evaṃ vadeyyuṃ: amhākampi kho āvuso atthi satthari pasādo yo amhākaṃ satthā. amhākampi atthi dhamme pasādo yo amhākaṃ dhammo. mayampi sīlesu paripūrakārino yāni amhākaṃ sīlāni. amhākampi sahadhammikā piyā manāpā gahaṭṭhā ceva pabbajitā ca. idha no āvuso ko viseso ko adhippāyo<sup>5</sup> kiṃ nānākaraṇaṃ yadidaṃ tumhākañceva amhākañcāti.

5. Thus, O bhikkhus, should be said to the wanderers of other standpoints who may speak thus: “But, O friends, what is the end goal, unique or diverse?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: Indeed, O friends, the end goal is unique. The end goal is not diverse.”

evaṃ vādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: kimpanāvuso ekā niṭṭhā? udāhu puthu tiṭṭhā'ti? sammā vyākaramānā bhikkhave

<sup>5</sup>adhippāyaso, aṭṭhakathā

aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: ekā hāvuso niṭṭhā, na puthu niṭṭhā'ti.

6. “But, O friends, is the end goal for one with lust, or for one free from lust?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one who is free from lust. The end goal is not for one with lust.”

sā panāvuso niṭṭhā sarāgassa? udāhu vītarāgas-sāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: vītarāgassāvuso sā niṭṭhā, na sā niṭṭhā sarāgassāti.

“But, O friends, is the end goal for one with hate, or for one free from hate?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one who is free from hate. The end goal is not for one with hate.”

sā panāvuso niṭṭhā sadosassa? udāhu vītadosas-sāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: vītadosassāvuso sā niṭṭhā, na sā niṭṭhā sadosassāti.

“But, O friends, is the end goal for one with delusion, or for one free from delusion?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer

thus: The end goal, O friends, is for one who is free from delusion. The end goal is not for one with delusion.”

sā panāvuso niṭṭhā samohassa? udāhu vītamohassāti? sammā vyākaramānā bhikkhave añña-titthiyā paribbājakā evaṃ vyākareyyuṃ: vītamohassāvuso sā niṭṭhā, na sā niṭṭhā samohassāti.

“But, O friends, is the end goal for one with thirsting, or for one free from thirsting?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one who is free from thirsting. The end goal is not for one with thirsting.”

sā panāvuso niṭṭhā sataṇhassa? udāhu vītataṇhassāti? sammā vyākaramānā bhikkhave añña-titthiyā paribbājakā evaṃ vyākareyyuṃ: vītataṇhassāvuso sā niṭṭhā, na sā niṭṭhā sataṇhassāti.

“But, O friends, is the end goal for one with undertakings, or for one free from undertakings?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one who is free from undertakings. The end goal is not for one with undertakings.”

sā panāvuso niṭṭhā saupādānassa? udāhu anupādānassāti? sammā vyākaramānā bhikkhave añ-

ñātitthiyā paribbājakā evaṃ vyākareyyuṃ: anu-  
pādānassāvuso sā niṭṭhā, na sā niṭṭhā saupādā-  
nassāti.

“But, O friends, is the end goal for one with vision, or for one without vision?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one with vision. The end goal is not for one without vision.”

sā panāvuso niṭṭhā viddasuno? udāhu aiddasuno'ti?  
sammā vyākaramānā bhikkhave aññatitthiyā pa-  
ribbājakā evaṃ vyākareyyuṃ: viddasuno āvuso  
sā niṭṭhā, na sā niṭṭhā aiddasuno'ti.

“But, O friends, is the end goal for one who affirms and negates, or for one who does not affirm and negate?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one who does not affirm and negate. The end goal is not for one who affirms and negates.”

sā panāvuso niṭṭhā anuruddhapāṭiviruddhassa?  
udāhu ananuruddha appāṭiviruddhassāti? sammā  
vyākaramānā bhikkhave aññatitthiyā paribbājakā  
evaṃ vyākareyyuṃ: ananuruddhaappāṭiviruddhas-  
sāvuso sā niṭṭhā, na sā niṭṭhā anuruddhapāṭivi-  
ruddhassāti.

“But, O friends, is the end goal for one who enjoys pa-

panca and delights in papanca, or for one who does not enjoy papanca and delight in papanca?” Rightly answering, O bhikkhus, the wanderers of other standpoints would answer thus: The end goal, O friends, is for one who does not enjoy papanca and delight in papanca. The end goal is not for one who enjoys papanca and delights in papanca.”

sā panāvuso niṭṭhā papañcārāmassa papañcaratino? udāhu nippapañcārāmassa nippapañcaratino? "ti. sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: nippapañcārāmassāvuso sā niṭṭhā nippapañcaratino papañcaratino. na sā niṭṭhā papañcārāmassa papañcaratino "ti.

7. There are, O bhikkhus, these two views, the view of being and the view of non-being. Indeed, O bhikkhus, those samanas or brahmanas who stick to the view of being, have entered upon the view of being, are attached to the view of being, negate those with the view of non-being. Indeed, O bhikkhus, those samanas or brahmanas who stick to the view of non-being, have entered upon the view of non-being, are attached to the view of non-being, negate those with the view of being. Indeed, O bhikkhus, those samanas or brahmanas who are of these two views, do not wisely understand as it has come to be the arising, the extinction, the gratification, the liability and the stepping out of the six [sense] domain for contact.



They are those with lust, those with hate, those with delusion, those with thirsting, those with undertakings, those without vision, those who affirm and negate, those who delight in papanca. They are not released from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. They are not released from suffering, I say.

dvemā bhikkhave diṭṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allīnā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allīnā vibhavaditṭhiṃ upalīgatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnam diṭṭhinaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nisaraṇaṇca yathābhūtaṃ nappajānanti, te sarāgā te sadosā te samohā te sataṇhā te saupādānā te aviddasuno te anuruddhapāṭiviruddhā te papañcaratino te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi<sup>6</sup>. na parimuccanti dukkhasmāti vadāmi.

8. But O bhikkhus, those samanas or brahmanas who

<sup>6</sup>'jarāmarāṇena sokaparideva dukkhadomanassupāyāsehi' (syā); 'jarāmarāṇena' (si) ■  
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wisely understand as it has come to be the arising, the extinction, the gratification, the liability and the stepping out of these two views, they are those who are free from lust, those who are free from hate, those who are free from delusion, those who are free from thirsting, those who are without undertakings, those who are with vision, those who do not affirm and negate, those who do not enjoy papanca and delight in papanca. They are released from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. They are released from suffering, I say.

ye ca kho keci<sup>7</sup> bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhinaṃ samudayaṇca atthagamaṇca<sup>8</sup> assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānanti, te vītarāgā te vītadosā te vītamohā te vītataṇhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. parimuccanti dukkhasmāti vadāmi.

There are, O bhikkhus, these four undertakings. Which four? The undertaking of sensual pleasures, the undertaking of views, the undertaking of virtue and [religious] duties, the undertaking of the doctrine of self. There are,

<sup>7</sup>ye ca keci samaṇā cā, (sī) ■

<sup>8</sup>'atthaṅgamaṇca', (machasaṃ, syā) ■

O bhikkhus, some samanas and brahmanas who, while acknowledging to teach the comprehensive knowledge of all undertakings, do not rightly declare the comprehensive knowledge of all undertakings. They declare the comprehensive knowledge of the undertaking of sensual pleasures, [but] they do not declare the comprehensive knowledge of the undertaking of views, [and] they do not declare the comprehensive knowledge of the undertaking of virtue and [religious] duties, [and] they do not declare the comprehensive knowledge of the undertaking of the doctrine of self. What is the reason for that? Because those honorable samanas and brahmanas do not wisely understand these three grounds as they have come to be. Therefore, those honorable samanas and brahmanas who, while acknowledging to teach the comprehensive knowledge of all undertakings, do not rightly declare the comprehensive knowledge of all undertakings. They declare the comprehensive knowledge of the undertaking of sensual pleasures, [but] they do not declare the comprehensive knowledge of the undertaking of views, [and] they do not declare the comprehensive knowledge of the undertaking of virtue and [religious] duties, [and] they do not declare the comprehensive knowledge of the undertaking of the doctrine of self.

cattārimāni bhikkhave upādānāni. katamāni cattāri? kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ. santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ pañ-

ñāpenti. kāmūpādānassa pariññam paññāpenti  
na diṭṭhūpādānassa pariññam paññāpenti<sup>9</sup>. na  
sīlabbatūpādānassa pariññam paññāpenti. na at-  
tavādūpādānassa pariññam paññāpenti. tam kissa  
hetu? imāni hi te bhonto samaṇabrāhmaṇā tīṇi  
ṭhānāni yathābhūtaṃ nappajānanti. tasmā te bhonto  
samaṇabrāhmaṇā sabbūpādānapariññāvēdā paṭi-  
jānamānā te na sammā sabbūpādānapariññam pañ-  
ñāpenti. kāmūpādānassa pariññam paññāpenti  
na diṭṭhūpādānassa pariññam paññāpenti. na sī-  
labbatūpādānassa pariññam paññāpenti. na at-  
tavādūpādānassa pariññam pariññāpenti.

10. There are, O bhikkhus, some samanās and brahmanas who, while acknowledging to teach the comprehensive knowledge of all undertakings, do not rightly declare the comprehensive knowledge of all undertakings. They declare the comprehensive knowledge of the undertaking of sensual pleasures, [and] they declare the comprehensive knowledge of the undertaking of views, [but] they do not declare the comprehensive knowledge of the undertaking of virtue and [religious] duties, [and] they do not declare the comprehensive knowledge of the undertaking of the doctrine of self. What is the reason for that? Because those honorable samanās and brahmanas do not wisely understand these two grounds as they have come to be. Therefore, those honorable samanās and brahmanas who, while acknowledging to teach the com-

<sup>9</sup>'paññāpenti' (machasam) ■

prehensive knowledge of all undertakings, do not rightly declare the comprehensive knowledge of all undertakings. They declare the comprehensive knowledge of the undertaking of sensual pleasures, [and] they declare the comprehensive knowledge of the undertaking of views, [but] they do not declare the comprehensive knowledge of the undertaking of virtue and [religious] duties, [and] they do not declare the comprehensive knowledge of the undertaking of the doctrine of self.

santi bhikkhave eke samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādānapariññam paññāpenti. kāmūpādānassa pariññam paññāpenti. diṭṭhūpādānassa pariññam paññāpenti. na sīlabbatupādānassa pariññam paññāpenti. na attavādūpādānassa pariññam paññāpenti. taṃ kissa hetu? imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṃ nappajānanti. tasmā te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādāna<sup>10</sup> pariññam paññāpenti. kāmūpādānassa pariññam paññāpenti. diṭṭhūpādānassa pariññam paññāpenti. na sīlabbatupādānassa pariññam paññāpenti. na attavādūpādānassa pariññam paññāpenti.

11. There are, O bhikkhus, some samanas and brahmanas who, while acknowledging to teach the compre-

<sup>10</sup>‘sabbupādānassa’, (syā) ■

hensive knowledge of all undertakings, do not rightly declare the comprehensive knowledge of all undertakings. They declare the comprehensive knowledge of the undertaking of sensual pleasures, [and] they declare the comprehensive knowledge of the undertaking of views, [and] they declare the comprehensive knowledge of the undertaking of virtue and [religious] duties, [but] they do not declare the comprehensive knowledge of the undertaking of the doctrine of self. What is the reason for that? Because those honorable samanas and brahmanas do not wisely understand this one ground as it has come to be. Therefore, those honorable samanas and brahmanas who, while acknowledging to teach the comprehensive knowledge of all undertakings, do not rightly declare the comprehensive knowledge of all undertakings. They declare the comprehensive knowledge of the undertaking of sensual pleasures, [and] they declare the comprehensive knowledge of the undertaking of views, [and] they declare the comprehensive knowledge of the undertaking of virtue and [religious] duties, [but] they do not declare the comprehensive knowledge of the undertaking of the doctrine of self.

santi bhikkhave eke samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādāna pariññaṃ paññāpentī. kāmūpādānassa pariññaṃ paññāpentī. diṭṭhūpādānassa pariññaṃ paññāpentī. sīlabbatupādānassa pariññaṃ paññāpentī. na attavādūpādānassa pariññaṃ paññāpentī. taṃ kissa hetu? imaṃ hi te bhonto sama-

ṇabrāhmaṇā ekaṃ ṭhānaṃ yathābhūtaṃ nappa-  
jānanti. tasmā te bhonto samaṇabrāhmaṇā sab-  
būpādānapariññāvādā paṭijānamānā te na sammā  
sabbūpādāna pariññaṃ paññāpenti. kāmupādā-  
nassa pariññaṃ paññāpenti diṭṭhūpādānassa pa-  
riññaṃ paññāpenti. sīlabbatupādānassa pariñ-  
ñaṃ paññāpenti. na attavādūpādānassa pariñ-  
ñaṃ paññāpenti.

12. O bhikkhus, in such a form of dhamma and dis-  
cipline, he who has faith in the teacher, his [faith] is  
declared to be not rightly placed; he who has faith in the  
dhamma, his [faith] is declared to be not rightly placed;  
he who is complete in the virtues, his [completeness in  
the virtues] is declared to be not rightly placed; he whose  
dhamma companions are dear and pleasing, his [com-  
panionship] is declared to be not rightly placed. What is  
the reason for that? Because, this is just so, O bhikkhus,  
as happens when the dhamma and discipline are badly  
proclaimed, badly declared, not leading to emancipation,  
not conducive to calm, proclaimed by one who is not  
rightly self-awakened.

evarūpe kho bhikkhave dhammavinaye yo satthari  
pasādo, so na sammaggato akkhāyati. yo dhamme  
pasādo, so na sammaggato akkhāyati. yā sīlesu  
paripūrakāritā, sā na sammaggatā akkhāyati. yā  
sahadhammikesu piyamanāpatā, sā na sammag-

gatā akkhāyati. taṃ kissa hetu: evaṃ hetam bhikkhave hoti yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

13. But the Tathagata, O bhikkhus, the Arahant, the rightly self-awakened One, while acknowledging to teach the comprehensive knowledge of all undertakings, rightly declares the comprehensive knowledge of all undertakings. He declares the comprehensive knowledge of the undertaking of sensual pleasures, [and] he declares the comprehensive knowledge of the undertaking of views, [and] he declares the comprehensive knowledge of the undertaking of virtue and [religious] duties, [and] he declares the comprehensive knowledge of the undertaking of the doctrine of self.

tathāgato ca kho bhikkhave araham sammāsambuddho sabbūpādānapariññāvādo paṭijānamāno sammā sabbūpādānapariññam paññāpeti. kāmūpādānassa pariññam paññāpeti. diṭṭhūpādānassa pariññam paññāpeti. sīlabbatūpādānassa pariññam paññāpeti. attavādūpādānassa pariññam paññāpeti.

14. O bhikkhus, in such a form of dhamma and discipline, he who has faith in the Teacher, his [faith] is



declared to be rightly placed; he who has faith in the Dhamma, his [faith] is declared to be rightly placed; he who is complete in the virtues, his [completeness in the virtues] is declared to be rightly placed; he whose Dhamma companions are dear and pleasing, his [companionship] is declared to be rightly placed. What is the reason for that? Because, this is just so, O bhikkhus, as happens when the dhamma and discipline are well proclaimed, well declared, leading to emancipation, conducive to calm, proclaimed by one who is rightly self-awakened.

evarūpe kho bhikkhave dhammavinaye yo satthari pasādo, so sammaggato akkhāyati. yo dhamme pasādo, so sammaggato akkhāyati. yā sīlesu paripūrakāritā, sā sammaggatā akkhāyati. yā sahadhammikesu piyamanāpatā, sā sammaggatā akkhāyati. taṃ kissa hetu: evaṃ hetam bhikkhave hoti yathā taṃ svākkhāte dhammavinaye suppa-vedite niyyānike upasamasamvattanike sammā-sambuddhappavedite.

15. But these four undertakings, O bhikkhus, what is their source? What is their origin? From what are they born? From what do they arise? These four undertakings have thirsting as their source, thirsting as their origin, they are born from thirsting, arise from thirsting. And this thirsting, O bhikkhus, what is its source? What is its origin? From what is it born? From what does it

arise? thirsting has feeling as its source, feeling as its origin, it is born from feeling, arise from feeling. And this feeling, O bhikkhus, what is its source? What is its origin? From what is it born? From what does it arise? Feeling has contact as its source, contact as its origin, it is born from contact, arise from contact. And this contact, O bhikkhus, what is its source? What is its origin? From what is it born? From what does it arise? Contact has the six [sense] domain as its source, the six [sense] domain as its origin, it is born from the six [sense] domain, arise from the six [sense] domain. And this six [sense] domain, O bhikkhus, what is its source? What is its origin? From what is it born? From what does it arise? The six [sense] domain has name and form as its source, name and form as its origin, it is born from name and form, arise from name and form. And this name and form, O bhikkhus, what is its source? What is its origin? From what is it born? From what does it arise? Name and form has consciousness as its source, consciousness as its origin, it is born from consciousness, arise from consciousness. And this consciousness, O bhikkhus, what is its source? What is its origin? From what is it born? From what does it arise? Consciousness has sankharas as its source, sankharas as its origin, it is born from sankharas, arise from sankharas. And these sankharas, O bhikkhus, what is their source? What is their origin? From what are they born? From what do they arise? These sankharas have ignorance as their source, ignorance as their origin, they are born from ignorance, arise from ignorance.

ime ca bhikkhave cattāro upādānā kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. taṇhā cāyaṃ bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. vedanā cāyaṃ bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā. phasso cāyaṃ bhikkhave kiṃ nidāno? kiṃsamudayo? kiṃjātikā? kiṃpabhavo? phasso saḷāyatananidāno saḷāyatanasamudayo. saḷāyatanaajātikā saḷāyatanapabhavo. saḷāyatanañcidaṃ bhikkhave kiṃnidānaṃ? kiṃsamudayaṃ? kiṃjātikaṃ? kiṃpabhavaṃ? saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ. nāmarūpañcidaṃ bhikkhave kiṃnidānaṃ? kiṃsamudayaṃ? kiṃjātikaṃ? kiṃpabhavaṃ? nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ. viññāṇañcidaṃ bhikkhave kiṃnidānaṃ? kiṃsamudayaṃ? kiṃjātikaṃ? kiṃpabhavaṃ? viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ. saṅkhārācime bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

16. But from the time, O bhikkhus, a bhikkhu's ignorance have been abandoned and noble knowledge has arisen, from the fading away of ignorance, from the arising of noble knowledge, he neither undertakes the undertaking of sensual pleasures, nor undertakes the undertaking of views, nor undertakes the undertaking of virtue and [religious] duties, nor undertakes the undertaking of the doctrine of self. Not undertaking, he is not perturbed. Not perturbed, he definately attains parinibbana by himself. He wisely understands: "Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing further [to do] for thusness."

yato ca kho bhikkhave bhikkhuno avijjā pahīṇā hoti vijjā uppannā. so avijjāvirāgā vijjuppadā neva kāmūpādānaṃ upādiyati. na diṭṭhūpādānaṃ upādiyati. na sīlabbatūpādānaṃ upādiyati. na attavādūpādānaṃ upādiyati. anupādiyaṃ na paritasati. aparitassaṃ paccattaṃyeva parinibbāyati. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.

This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

