

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

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:

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 samaṇas." 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?"

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 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*.”

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. 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?”

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.”

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.”

“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.”

“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.”

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

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

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

“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.”

“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.”

“But, O friends, is the end goal for one who enjoys papanca 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.”

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 thirst, those with holding, 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.

8. But O bhikkhus, those samanas or brahmanas who 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 thirst, those who are without holding, 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.

There are, O bhikkhus, these four holdings. Which four? Holding to sensual desires, holding to views, holding to virtue and religious] duties, holding to the doctrine of self. There are, O bhikkhus, some samanas and brahmanas who, while acknowledging to teach the comprehensive knowledge of all holdings, do not rightly declare the comprehensive knowledge of all holdings. They declare the comprehensive knowledge of holding to sensual desires, [but] they do not declare the comprehensive knowledge of holding to views, [and] they do not declare the comprehensive knowledge of holding to virtue and [religious] duties, [and] they do not declare the comprehensive knowledge of holding to 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 holdings, do not rightly declare the comprehensive knowledge of all holdings. They declare the comprehensive knowledge of holding to sensual desires, [but] they do not declare the comprehensive knowledge of holding to views, [and] they do not declare the comprehensive knowledge of holding to virtue and [religious] duties, [and] they do not declare the comprehensive knowledge of holding to the doctrine of self.

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

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

11. There are, O bhikkhus, some samanas and brahmanas who, while acknowledging to teach the comprehensive knowledge of all holdings, do not rightly declare the comprehensive knowledge of all holdings. They declare the comprehensive knowledge of holding to sensual desires, [and] they declare the comprehensive knowledge of holding to views, [and] they declare the comprehen-

sive knowledge of holding to virtue and [religious] duties, [but] they do not declare the comprehensive knowledge of holding to 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 holdings, do not rightly declare the comprehensive knowledge of all holdings. They declare the comprehensive knowledge of holding to sensual desires, [and] they declare the comprehensive knowledge of holding to views, [and] they declare the comprehensive knowledge of holding to virtue and [religious] duties, [but] they do not declare the comprehensive knowledge of holding to the doctrine of self.

12. O bhikkhus, in such a form of dhamma and discipline, 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 [companionship] 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.



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

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.

15. But these four holdings, O bhikkhus, what is their source? What is their origin? From what are they born? From what are they produced? These four holdings have thirst as their source, thirst as their origin, they are born

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

they produced? These sankharas have ignorance as their source, ignorance as their origin, they are born from ignorance, produced from ignorance.

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 holds to the holding to sensual desires, nor holds to the holding to views, nor holds to the holding to virtue and [religious] duties, nor holds to the holding to the doctrine of self. Not holding, he is not found wanting. Not found wanting, he simply attains parinibbana himself. He wisely understands: "Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness."

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