

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,

0.0.1 cūlasīhanādasuttam

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi: bhikkhavoti. bhaddanteti te bhikkhū bhagavato paccassosum, bhagavā etadavoca:

2. idheva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññeti¹. evameva² bhikkhave sammā sīhanādam nadatha. tṭhānam kho panetaṃ bhikkhave vijjati yaṃ idha aññatitthiyā paribbājakā evaṃ vadeyyum: ko panāyasmantānaṃ assāso? kiṃ balaṃ? yena tumhe āyasmanto³ evaṃ vadetha: idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo suññā parappavādā samaṇehi aññe'ti.

3. 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. katame cattāro? atthi

pts page 064

¹'aññehiti' (syā, machasaṃ)

²'evamevaṃ' (simu)

³'āyasmanto attani sampassamānā' (syā)

bjt page 156

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

kho no āvuso satthari pasādo. atthi dhamme pasādo. atthi sīlesu paripūrakāritā sahadhammikā kho pana piyā⁴ manāpā gahaṭṭhā ceva pabbajitā ca. ime kho no āvuso tena bhagavatā jānatā passatā arahatā sam-māsambuddhena 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. 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 adhippāyo⁵ kiṃ nānākaraṇaṃ yadidaṃ tumhākañceva amhākañ-cāti.

5. evaṃ vādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: kimpanāvuso ekā niṭṭhā? udāhu puthu tiṭṭhā'ti? sammā vyākaramānā bhikkhave añña-titthiyā paribbājakā evaṃ vyākareyyuṃ: ekā hāvuso niṭṭhā, na puthu niṭṭhā'ti.

6. sā panāvuso niṭṭhā sarāgassa? udāhu vītarāgas-sāti? sammā vyākaramānā bhikkhave aññatitthiyā pa-

⁴no piyā, (pts) ■

⁵adhippāyaso, aṭṭhakathā ■

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:

ribbājakā evaṃ vyākareyyuṃ: vītarāgassāvuso sā niṭṭhā, na sā niṭṭhā sarāgassāti.

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

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

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

sā panāvuso niṭṭhā saupādānassa? udāhu anupādānassāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: anupādānassāvuso sā niṭṭhā, na sā niṭṭhā saupādānassāti.

sā panāvuso niṭṭhā viddasuno? udāhu aviddasuno'ti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: viddasuno āvuso sā niṭṭhā, na sā niṭṭhā aviddasuno'ti.

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

sā panāvuso niṭṭhā anuruddhapaṭiviruddhassa? udāhu ananuruddha appaṭiviruddhassāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyum: ananuruddhaappaṭiviruddhassāvuso sā niṭṭhā, na sā niṭṭhā anuruddhapaṭiviruddhassāti.

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

7. dvemā bhikkhave diṭṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allinā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allinā vibhavaditṭhiṃ upalligatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnam diṭṭhīnaṃ samudayaṇca atthagamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti, te sarāgā te sadosā te samohā te sataṇhā te saupādānā te aviddasuno te anuruddhapaṭiviruddhā te papañcaratino te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi⁶. na

⁶'jarāmarāṇena sokaparideva dukkhadomanassupāyāsehi' (syā); 'jarāmarāṇena' (si) ■

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 going 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 going 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.

parimuccanti dukkhasmāti vadāmi.

8. ye ca kho keci⁷ bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhīnaṃ samudayañca atthaga-
mañca⁸ assādañca ādīnavañca nissaraṇaṃ yathābhū-
taṃ pajānanti, te vītarāgā te vītadosā te vītamohā te
vītataṇhā te anupādānā te viddasuno te ananuruddhaap-
paṭiviruddhā te nippapañcārāmā nippapañcaratino te
parimuccanti jātiyā jarāya maraṇena sokehi paride-
vehi dukkhehi domanassehi upāyāsehi. parimuccanti
dukkhasmāti vadāmi.

cattārimāni bhikkhave upādānāni. katamāni cattāri?
kāṃupādānaṃ diṭṭhūpādānaṃ sīlabbatūpādānaṃ at-
tavādūpādānaṃ. santi bhikkhave eke samaṇabrāhmaṇā
sabbūpādānapariññāvādā paṭijānamānā te na sammā
sabbūpādānapariññaṃ paññāpentī. kāṃupādānassa
pariññaṃ paññāpentī na diṭṭhūpādānassa pariññaṃ
paññāpentī⁹. na sīlabbatūpādānassa pariññaṃ pañ-
ñāpentī. na attavādūpādānassa pariññaṃ paññāpentī.
taṃ kissa hetu? imāni hi te bhonto samaṇabrāhmaṇā
tīṇi ṭhānāni yathābhūtaṃ nappajānanti. tasmā te bhonto
samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijāna-
mānā te na sammā sabbūpādānapariññaṃ paññāpentī.
kāṃupādānassa pariññaṃ paññāpentī na diṭṭhūpādā-

bjt page 160

⁷ye ca keci samaṇā cā, (sī)

⁸'atthaṅgamañca', (machasaṃ, syā)

pts page 066

⁹'paññāpentī' (machasaṃ)

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-

nassa pariññaṃ paññāpentī. na sīlabbatūpādānassa pariññaṃ paññāpentī. na attavādūpādānassa pariññaṃ paññāpentī.

10. santi bhikkhave eke samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādānapariññaṃ paññāpentī. kāmūpādānassa pariññaṃ paññāpentī. diṭṭhūpādānassa pariññaṃ paññāpentī. na sīlabbatupādānassa pariññaṃ paññāpentī. na attavādūpādānassa pariññaṃ paññāpentī. taṃ kissa hetu? imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṃ nappajānanti. tasmā te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādāna¹⁰ pariññaṃ paññāpentī. kāmūpādānassa pariññaṃ paññāpentī. diṭṭhūpādānassa pariññaṃ paññāpentī. na sīlabbatupādānassa pariññaṃ paññāpentī. na attavādūpādānassa pariññaṃ paññāpentī.

11. 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 samaṇabrāhmaṇā ekaṃ ṭhānaṃ yathābhūtaṃ nappajānanti. tasmā te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā

¹⁰ 'sabbupādānassa', (syā) ■

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-

te na sammā sabbūpādāna pariññaṃ paññāpenti. kāmupādānassa pariññaṃ paññāpenti diṭṭhūpādānassa pariññaṃ paññāpenti. sīlabbatupādānassa pariññaṃ paññāpenti. na attavādūpādānassa pariññaṃ paññāpenti.

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

13. tathāgato ca kho bhikkhave araham sammāsambuddho sabbūpādānapariññāvādo paṭijānamāno sammā sabbūpādānapariññaṃ paññāpeti. kāmupādānassa pariññaṃ paññāpeti. diṭṭhūpādānassa pariññaṃ paññāpeti. sīlabbatupādānassa pariññaṃ paññāpeti. attavādūpādānassa pariññaṃ paññāpeti.

14. 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

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

16. yato ca kho bhikkhave bhikkhuno avijjā pahīṇā hoti vijjā uppannā. so avijjāvirāgā vijjuppādā neva kāmūpādānaṃ upādiyati. na diṭṭhūpādānaṃ upādiyati. na sīlabbatūpādānaṃ upādiyati. na attavādupādānaṃ upādiyati. anupādiyaṃ na paritassati. aparitassaṃ paccattaṃyeva parinibbāyati. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti pajānātīti.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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.

