

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, Anathapindikā'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 venera-

cūlasīhanādasuttam

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

idheva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññeti¹. evameva² bhikkhave sammā sīhanādaṃ nadatha. tñānaṃ kho panetaṃ bhikkhave vijjati yaṃ

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¹'aññehīti' (syā, machasaṃ)


²'evamevaṃ' (sīmu)

ble 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 out-

idha aññatitthiyā paribbājakā evaṃ vadeyyuṃ: ko pa-nāyasmantānaṃ as-sāso? kiṃ balaṃ? yena tumhe āyasmanto³ evaṃ vade-tha: idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo suññā parappavādā samaṇehi aññe'ti.

evaṃ vādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: atthi kho no āvuso tena bhagavatā jānatā passatā arahatā sammāsam-buddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evaṃ vadema: 'idheva samaṇo, idha dutiyo

³'āyasmanto attani sampassa-mānā' (syā) 
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siders 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.”

samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññe'ti. katame cattāro? atthi kho no āvuso satthari paśādo. atthi dhamme paśādo. atthi sīlesu paripūrakāritā sahadhammikā kho pana piyā⁴ manāpā gahaṭṭhā ceva pabbajitā ca. ime kho no āvuso tena bhagavatā jānatā passatā arahatā sammāsam-buddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evaṃ vadema: 'idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññe'ti.

⁴no piyā, (pts) ■

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 answer-

ṭhānaṃ kho pane-
taṃ bhikkhave vijjati
yaṃ aññatitthiyā pa-
ribbājakā evaṃ va-
deyyuṃ: amhākampi
kho āvuso atthi sat-
thari pasādo yo am-
hākaṃ satthā. amhā-
kampi atthi dhamme
pasādo yo amhākaṃ
dhammo. mayampi
sīlesu paripūrakā-
rino yāni amhākaṃ
sīlāni. amhākampi
sahadhammikā piyā
manāpā gahaṭṭhā
ceva pabbajitā ca.
idha no āvuso ko vi-
seso ko adhippāyo
⁵ kiṃ nānākaraṇaṃ
yadidaṃ tumhākañ-
ceva amhākañcāti.

evaṃ vādino bhik-
khava aññatitthiyā
paribbājakā evamassu
vacanīyā: kimpa-
nāvuso ekā niṭṭhā?

⁵adhippāyaso, atṭhakathā■

ing, 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.”

udāhu puthu tiṭṭhā'ti?
sammā vyākaramānā
bhikkhave aññatit-
thiyā paribbājakā
evaṃ vyākareyyuṃ:
ekā hāvuso niṭṭhā,
na puthu niṭṭhā'ti.

sā panāvuso niṭṭhā
sarāgassa? udāhu vī-
tarāgassāti? sammā
vyākaramānā bhik-
khave aññatitthiyā
paribbājakā evaṃ
vyākareyyuṃ: vītara-
gassāvuso sā niṭṭhā,
na sā niṭṭhā sarāgas-
sāti.

sā panāvuso niṭṭhā
sadosassa? udāhu vī-
tadosassāti? sammā
vyākaramānā bhik-
khave aññatitthiyā
paribbājakā evaṃ
vyākareyyuṃ: vīta-
dosassāvuso sā niṭ-
ṭhā, na sā niṭṭhā sa-

“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 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.”

“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 stand-

dosassāti.

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

points would answer thus:
The end goal, O friends, is for
one who is free from under-
takings. The end goal is not
for one with undertakings.”

“But, O friends, is the end
goal for one with vision,
or for one without vision?”
Rightly answering, O bhik-
khus, 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 with-
out 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 bhik-
khus, the wanderers of other
standpoints would answer
thus: The end goal, O friends,
is for one who does not af-
firm and negate. The end
goal is not for one who af-
firms and negates.”

bhikkhave aññatit-
thiyā paribbājakā
evaṃ vyākareyyuṃ:
anupādānassāvuso
sā niṭṭhā, na sā niṭ-
ṭhā saupādānassāti.

sā panāvuso niṭṭhā
viddasuno? udāhu
aviddasuno'ti? sammā
vyākaramānā bhik-
khavē aññatitthiyā
paribbājakā evaṃ
vyākareyyuṃ: vidda-
suno āvuso sā niṭṭhā,
na sā niṭṭhā avidda-
suno'ti.

sā panāvuso niṭṭhā
anuruddhapaṭivirud-
dhassa? udāhu ana-
nuruddha appaṭivi-
ruddhassāti? sammā
vyākaramānā bhik-
khavē aññatitthiyā
paribbājakā evaṃ
vyākareyyuṃ: ana-
nuruddhaappaṭivi-
ruddhassāvuso sā
niṭṭhā, na sā niṭṭhā

“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-

anuruddhapatīviruddhassāti.

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.

dvemā bhikkhave diṭṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allinā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te patīviruddhā. ye hi

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.

ke ci bhikkhave samaṇā vā brāhmaṇā vā vibhavadiṭṭhiṃ al-
līnā vibhavadiṭṭhiṃ
upallīgatā vibhava-
diṭṭhiṃ ajjhositā,
bhavaditṭhiyā te pa-
ṭiviruddhā. ye hi ke
ci bhikkhave samaṇā
vā brāhmaṇā vā imā-
saṃ dvinnāṃ diṭṭhī-
naṃ samudayañca
atthagamañca assā-
dañca ādīnavañca
nissaraṇaṃ yathā-
bhūtaṃ nappajā-
nanti, te sarāgā te
sadosā te samohā
te satanḥā te saupā-
dānā te aviddasuno
te anuruddhapaṭivi-
ruddhā te papañca-
ratino te na parimuc-
canti jātiyā jarāya
maraṇena sokehi pa-
ridevehi dukkhehi
domanassehi upāyā-

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 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.

sehi⁶. na parimuc-
canti dukkhasmāti
vadāmi.

ye ca kho keci⁷ bhik-
khave samaṇā vā
brāhmaṇā vā imā-
saṃ dvinnam diṭṭhī-
nam samudayañca
atthagamañca⁸ as-
sādañca ādīnavañca
nissaraṇaṇca yathā-
bhūtaṃ pajānanti,
te vītarāgā te vīta-
dosā te vītamohā te
vītataṇhā te anupā-
dānā te viddasuno
te ananuruddhaap-
paṭiviruddhā te nip-
papañcārāmā nip-
papañcaratino te
parimuccanti jātiyā
jarāya maraṇena so-
kehi paridevehi duk-

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

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⁷ye ca keci samaṇā cā, (si) ■

⁸'atthaṅgamañca', (machasaṃ,
syā) ■

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, 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

khehi domanassehi upāyāsehi. parimucanti dukkhasmāti vadāmi.

cattārimāni bhikkhave upādānāni. katamāni cattāri? kāmūpādānaṃ diṭṭhūpādānaṃ sīlabbatūpādānaṃ attavādūpādānaṃ. santi bhikkhave eke samanabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādānapariññaṃ paññāpentī. kāmūpādānassa pariññaṃ paññāpentī na diṭṭhūpādānassa pariññaṃ paññāpentī⁹. na sīlabbatūpādānassa pariññaṃ paññāpentī. na attavādūpādānassa pariññaṃ

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⁹'paññāpentī' (machasaṃ)

[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

paññāpentī. taṃ
kissa hetu? imāni
hi te bhonto samaṇa-
brāhmaṇā tīṇi tṭhā-
nāni yathābhūtaṃ
nappajānanti. tasmā
te bhonto samaṇa-
brāhmaṇā sabbūpā-
dānapariññāvādā
paṭijānamānā te na
sammā sabbūpādā-
napariññaṃ paññā-
pentī. kāmūpādā-
nassa pariññaṃ pañ-
ñāpentī na diṭṭhūpā-
dānassa pariññaṃ
paññāpentī. na sī-
labbatūpādānassa
pariññaṃ paññā-
pentī. na attavādū-
pādānassa pariññaṃ
pariññāpentī.

undertaking of the doctrine of self.

10. There are, 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, [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 samanas and brahmanas do not wisely understand these two grounds as they

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

have come to be. Therefore, those honorable 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.

11. There are, O bhikkhus, some samanās and brahmanas who, while acknowledging to teach the comprehensive knowledge of all undertakings, do not rightly

pādāna¹⁰ pariññam
paññāpentī. kāmū-
pādānassa pariññam
paññāpentī. ditṭhū-
pādānassa pariññam
paññāpentī. na sī-
labbatupādānassa
pariññam paññā-
pentī. na attavādū-
pādānassa pariññam
paññāpentī.

santi bhikkhave eke
samaṇabrāhmaṇā
sabbūpādānapariñ-
ñāvādā paṭijānamānā
te na sammā sabbū-

¹⁰'sabbupādānassa', (syā) ■

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

pādāna pariññam
paññāpentī. kāmū-
pādānassa pariññam
paññāpentī. ditṭhū-
pādānassa pariñ-
ñam paññāpentī. sī-
labbatupādānassa
pariññam paññā-
pentī. na attavādū-
pādānassa pariññam
paññāpentī. tam
kissa hetu? imaṃ
hi te bhonto sama-
ṇabrāhmaṇā ekaṃ
ṭhānaṃ yathābhū-
taṃ nappajānanti.
tasmā te bhonto sa-
maṇabrāhmaṇā sab-
būpādānapariññā-
vādā paṭijānamānā
te na sammā sabbū-
pādāna pariññam
paññāpentī. kāmū-
pādānassa pariññam
paññāpentī ditṭhūpā-
dānassa pariññam
paññāpentī. sīlab-
batupādānassa pa-
riññam paññāpentī.
na attavādūpādā-

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.

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

nassa pariññaṃ paññāpentī.

evārūpe 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

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 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

hetam bhikkhave hoti yathā taṃ durakkhāte dhamma-vinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhapavedite.

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

declares the comprehensive knowledge of the undertaking of 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.

evarūpe kho bhikkhave dhammavinaye yo satthari pa-sādo, 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 suppavedite niyyānike upasamsāvattanike sammāsambuddhappavedite.

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

ime ca bhikkhave cattāro upādānā kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. taṇhācāyaṃ bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? taṇhāvedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. vedanācāyaṃ bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? vedanāphassanidānā phassasamudayā phassajātikā phassapabhavā. phasso cāyaṃ bhikkhave kiṃnidāno? kiṃsamudayo? kiṃjātikā? kiṃpabhavo? phasso saḷāyatananidāno sa-

[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

lāyatanasamudayo. saḷāyatanajātiko sa-
lāyatanapabhavo. saḷāyatanañcidaṃ
bhikkhave kiṃnidā-
naṃ? kiṃsamuda-
yaṃ? kiṃjātikaṃ?
kiṃpabhavaṃ? saḷā-
yatanam nāmarūpa-
nidānam nāmarūpa-
samudayaṃ nāmarū-
pajātikaṃ nāmarūpa-
pabhavaṃ. nāmarū-
pañcidaṃ bhikkhave
kiṃnidānam? kiṃ-
samudayaṃ? kiṃ-
jātikaṃ? kiṃpabha-
vaṃ? nāmarūpaṃ
viññāṇanidānam viñ-
ñāṇasamudayaṃ viñ-
ñāṇajātikaṃ viññā-
ṇapabhavaṃ. viññā-
ṇañcidaṃ bhikkhave
kiṃnidānam? kiṃ-
samudayaṃ? kiṃ-
jātikaṃ? kiṃpabha-
vaṃ? viññāṇam saṅ-
khāranidānam saṅ-
khārasamudayaṃ
saṅkhārajātikaṃ

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.

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 per-

saṅkhārapabhavaṃ. saṅkhārācime bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? saṅkhārā avijjāni-dānā avijjāsamudayā avijjājātikā avijjāpabhavā.

yato ca kho bhikkhave bhikkhuno avijjā pahīṇā hoti vijjā uppannā. so avijjāvirāgā vijjup-pādā neva kāmūpādānaṃ upādiyati. na diṭṭhūpādānaṃ upādiyati. na sīlabbatūpādānaṃ upādiyati. na attavādupādānaṃ upādiyati. anupādiyaṃ na paritassati. aparitassaṃ paccattamaṃ yeva parinibbā-

turbed. Not perturbed, he definitely 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.”

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

yati. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

