

0.0.1 Minor discourse on the Lion's Roar

0.0.1 cūḷasīhanādasuttaṃ

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:

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

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 idha aññatitthiyā paribbājakā evaṃ vadeyyuṃ: ko pañāyasmantānaṃ 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. 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

¹‘aññehiti’ (syā, machasaṃ) ■

²‘evamevaṃ’ (simu) ■

³‘āyasmanto attani sampassamānā’ (syā) ■

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a samana, here a second samana, here a third samana, here a fourth samana, other insignificant teachings of outsiders are empty of samaṇas.”

evaṃ vādinō bhikkhave aññatitthiyā paribbājakā eva-
massu 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 parappa-
vādā samaṇehi aññe'ti. katame cattāro? atthi kho no
āvuso satthari pasādo. atthi dhamme pasādo. atthi
sīlesu paripūrakārītā sahadhammikā kho pana piyā
⁴ manāpā gahaṭṭhā ceva pabbajitā ca. ime kho no
āvuso tena bhagavatā jānatā passatā arahatā sammā-
sambuddhena cattāro dhammā akkhātā ye mayaṃ at-
tani sampassamānā evaṃ vadema: 'idheva samaṇo,
idha dutiyo samaṇo, idha tatiyo samaṇo, idha catut-
tho 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. 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?

⁴no piyā, (pts) ■

What is the disparity, what is the difference, that is both of you and of us?”

ṭhānaṃ kho panetaṃ bhikkhave vijjati yaṃ aññatitthiyā 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 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 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,

⁵adhippāyaso, aṭṭhakathā

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 vītarāgassāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbā-jakā 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 vītadosassāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbā-jakā 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 aññatitthiyā paribbā-jakā evaṃ vyākareyyuṃ: vītamohassāvuso sā niṭṭhā,

na sã niṭṭhã samohassãti.

“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.”

sã panāvuso niṭṭhã sataṇhassa? udāhu vītataṇhassãti? sammã vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: vītataṇhassāvuso sã niṭṭhã, na sã niṭṭhã sataṇhassãti.

“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.”

sã panāvuso niṭṭhã saupādānassa? udāhu anupādānassãti? sammã vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: anupādānassāvuso sã niṭṭhã, na sã niṭṭhã saupādānassãti.

“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 aviddasuno'ti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: viddasuno āvuso sā niṭṭhā, na sā niṭṭhā aviddasuno'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 anuruddhapaṭiviruddhassa? udāhu ananuruddha appaṭiviruddhassāti? sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ vyākareyyuṃ: ananuruddhaappaṭiviruddhassāvuso sā niṭṭhā, na sā niṭṭhā anuruddhapaṭiviruddhassāti.

“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.”

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

papañcaratino papañcaratino. na sã niṭṭhã papañcã-rāmassa 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 going out of the six bases of contact. They are those with 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.

dvemā bhikkhave diṭṭhiyo: bhavadiṭṭhi ca vibhavadiṭṭhi ca. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā bhavadiṭṭhiṃ allinā bhavadiṭṭhiṃ upagatā bhavadiṭṭhiṃ ajjhositā, vibhavadiṭṭhiyā te paṭiviruddhā. ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā vibhavadiṭṭhiṃ allinā vibhavadiṭṭhiṃ upalligatā vibhavadiṭṭhiṃ ajjhositā, bhavadiṭṭhiyā te paṭiviruddhā. ye hi ke ci

bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnam diṭṭhīnaṃ samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti, te sarāgā te sadosā te samohā te sataṇhā te saupādānā te aviddasuno te anuruddhapatiṇvuddhā te papaṇca-ratino te na parimuccanti jātiyā jarāya maraṇena so-kehi paridevehi dukkhehi domanassehi upāyāsehi⁶. na parimuccanti dukkhasmāti vadāmi.

8. But O bhikkhus, those samanas or brahmanas who wisely understands 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.

ye ca kho keci⁷ bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnam diṭṭhīnaṃ samudayaṇca atthagamaṇca⁸ assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ

⁶'jarāmarāṇena sokaparideva dukkhadomanassupāyāsehi' (syā); 'jarāmarā-ṇena' (si) ■

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⁷ye ca keci samaṇā cā, (sī) ■

⁸'atthaṅgamaṇca', (machasaṃ, syā) ■

pajānanti, te vītarāgā te vītadosā te vītamohā te vīta-
 taṇhā te anupādānā te viddasuno te ananuruddhaap-
 paṭiviruddhā te nippapañcārāmā nippapañcaratino te
 parimuccanti jātiyā jarāya maraṇena sokehi paride-
 vehi dukkhehi domanassehi upāyāsehi. parimuccanti
 dukkhasmāti vadāmi.

There are, O bhikkhus, these four holdings. Which four? Hold-
 ing 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 com-
 prehensive 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.

cattārimāni bhikkhave upādānāni. katamāni cattāri? kāmūpādānaṃ diṭṭhūpādānaṃ sīlabbatūpādānaṃ attavādūpādānaṃ. santi bhikkhave eke samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādānapariññaṃ paññāpenti. kāmūpādānassa pariññaṃ paññāpenti na diṭṭhūpādānassa pariññaṃ paññāpenti⁹. na sīlabbatūpādānassa pariññaṃ paññāpenti. na attavādūpādānassa pariññaṃ paññāpenti. taṃ kissa hetu? imāni hi te bhonto samaṇabrāhmaṇā tīṇi ṭhānāni yathābhūtaṃ nappajānanti. tasmā te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā te na sammā sabbūpādānapariññaṃ paññāpenti. kāmūpādānassa pariññaṃ paññāpenti na diṭṭhūpādānassa pariññaṃ paññāpenti. na sīlabbatūpādānassa pariññaṃ paññāpenti. na attavādūpādānassa pariññaṃ paññāpenti.

10. 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, [but] they do not declare the comprehensive knowledge of holding to virtue and [religious] duties, [and] they do not declare the comprehensive

⁹'paññāpenti' (machasaṃ) ■

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.

santi bhikkhave eke samaṇabrāhmaṇā sabbūpādāna-pariññāvādā 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 tñhānāni ya-thābhūtaṃ 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.

¹⁰‘sabbupādānassa’, (syā) ■

11. There are, O bhikkhus, some samanās 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. What is the reason for that? Because those honorable samanās and brahmanas do not wisely understand this one ground as it has come to be. Therefore, those honorable samanās 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.

santi bhikkhave eke samaṇabrāhmaṇā sabbūpādāna-pariññāvādā 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 tṭhānaṃ

yathābhūtaṃ nappajānanti. tasmā te bhonto sama-
 ṇabrāhmaṇā sabbūpādānapariññāvādā paṭijānamānā
 te na sammā sabbūpādāna pariññaṃ paññāpenti. kā-
 mupādānassa pariññaṃ paññāpenti diṭṭhūpādānassa
 pariññaṃ paññāpenti. sīlabbatupādānassa pariññaṃ
 paññāpenti. na attavādūpādānassa pariññaṃ paññā-
 penti.

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 pa-
 sādo, so na sammaggato akkhāyati. yo dhamme pa-
 sādo, so na sammaggato akkhāyati. yā sīlesu paripū-
 rakāritā, sā na sammaggatā akkhāyati. yā sahadham-
 mikesu piyamanāpatā, sā na sammaggatā akkhāyati.
 taṃ kissa hetu: evaṃ hetam bhikkhave hoti yathā taṃ
 durakkhāte dhammavinaye duppavedite aniyyānike anu-

pasamasamvattanike asammāsambuddhappavedite.

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.

tathāgato ca kho bhikkhave araham sammāsambuddho sabbūpādānapariññāvādo paṭijānamāno sammā sabbūpādānapariññaṃ paññāpeti. kāmūpādānassa pariññaṃ paññāpeti. ditṭhūpādānassa pariññaṃ paññāpeti. sīlabbatūpādānassa pariññaṃ paññāpeti. attavādūpādānassa pariññaṃ 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 piya-manāpatā, sā sammaggatā akkhāyati. taṃ kissa hetu: evaṃ hetam bhikkhave hoti yathā taṃ svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.

15. But these four holdings, O bhikkhus, what is as 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 as 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? This 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?

This contact has the six [sense] domains as its source, the six [sense] domains as its origin, it is born from the six [sense] domains, produced from the six [sense] domains. And these six [sense] domains, O bhikkhus, what is as their source? What is their origin? From what are they born? From what are they produced? These six [sense] domains have name and form as their source, name and form as their origin, they are born from name and form, produced from name and form. And these name and form, O bhikkhus, what is as their source? What is their origin? From what are they born? From what are they produced? These name and form have consciousness as their source, consciousness as their origin, they are 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? This 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 as 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.

ime ca bhikkhave cattāro upādānā kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. taṇhā cāyaṃ bhikkhave kiṃnidānā? kiṃsamudayā? kiṃjātikā? kiṃpabhavā? taṇhā vedanāni-

dānā 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 saḷāyatanaśāntasamudayo. saḷāyatanajātikā 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, for a bhikkhu [that] ignorance have been abandoned and noble knowledge has arisen, from the fading away of ignorance, from the arising of true knowledge, he neither holds to the holding to sensual desires, nor does he hold to the holding to views, nor does he hold to the holding to virtue and [religious] duties, nor does he hold to the holding to the doctrine of self. Not holding, he is not found wanting.

Not found wanting, he simply attains parinibbana himself [thus]: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.”