

Majjhima Nikāya - The Middle Length Discourses

A Minor Lion's Roar (Cuulasiihanaadasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there.

Bhikkhus, it's only in this dispensation, that there is a recluse. A second recluse. A third recluse and a fourth recluse. Other faiths are devoid of recluses and devoid of the perfect. Thus the lion's roar could be rightfully roared. It might happen that adherants of other sects would ask with what conviction and what powers do the venerable ones say that here only there is a recluse, a second recluse, a third recluse and a fourth recluse. Other faiths are devoid of recluses and devoid of the perfect. Bhikkhus, to those adherants of other sects this is our reply. Friends, there are four things declared by that Blessed One, who knows and sees is worthy and rightfully enlightened we seeing those four things in ourselves say here only there is a recluse, a second recluse, a third recluse and a fourth recluse. Other faiths are devoid of recluses and the perfect. What four. Friends, we have faith in the Teacher, we have faith in the Teaching, we see the completion of our virtues and we have a pleasant and rightful relation between the gone forth and the householders. Seeing these in ourselves we say here only there is a recluse, a second recluse, a third recluse and a fourth recluse. Other faiths are devoid of recluses and the perfect. It might happen that the adherants of other sects would say, we too have faith , in our teacher, we too have faith in our teaching, we too have a completion in our virtues and we too have a pleasant and rightful relation between the gone forth and the householders. So what is the difference between your teaching and our teaching. To those adherants of other sects who say thus, this is our reply. Friends, is the ultimate end a single one or is it manifold. If those adherants of other sects reply rightfully, they would say the the ultimate end is a single one, not a manifold one. Friends, is that end with greed or without greed. If the adherants of other sects reply rightfully, they would say : The ultimate end is without greed. Friends, is that ultimate end with

anger or without anger. If the adherants of other sects reply rightfully, they would say. The ultimate end is without anger. Friends, is that ultimate end with delusion or without delusion. If the adherants of other sects reply rightfully, they would say. The ultimate end is without delusion. Friends, is that ultimate end with holdings or without holdings. If the adherants of other sects reply rightfully, they would say. The ultimate end is without holdings. Friends, is that ultimate end for the wise or for the unwise. If the adherants of other sects reply rightfully, they would say. The ultimate end is for the wise. Friends, is that ultimate end for the not rough and not averse or for the rough and averse. If the adherants of other sects reply rightfully, they would say. The ultimate end is for the not rough and not averse. Friends, is that ultimate end for those fond of the diffusedness of the world or for the detached from the diffusedness of the world. If the adherants of other sects reply rightfully, they would say. The ultimate end is for the detached from the diffusedness of the world.

Friends, views are twofold. The view 'to be' and the view 'not to be'. Those recluses and brahmins that cling to the view 'to be' are overcome by that view are averse to the view 'not to be'. Those recluses and brahmins that cling to the view 'not to be' are overcome by that view are averse to the view 'to be'. Recluse or brahmin who does not know the arising, fading, satisfaction, danger, and the escape from these two views as it really is, he is with greed, with anger, with delusion, with craving, with holdings, not wise, he is rough and averse, is attached to the diffusedness of the world. I say, that he is not released from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say, he is not released from unpleasantness. Recluse or brahmin who knows the arising, fading, satisfaction, danger, and the escape from these two views as it really is, he is without greed, without anger, without delusion, without craving, without holdings, wise, not rough and averse, not fond of the diffusedness of the world. I say, he is released from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say, he is released from unpleasantness.

Bhikkhus, fourfold are the holdings, What four. Holding to sensuality, holding to views, holding to virtues and holding to the self view. Bhikkhus, there are certain recluses and brahmins, who acknowledge they know all holdings but are unable to explain all holdings as they really are. They explain the holding to sensuality, but not the holding to views not the holding to virtues and not the

holding to the self view. What is the reason: These good recluses and brahmins do not know three holdings as they really are. They explain the holding to sensuality not the holding to views, not the holding to virtues and not the holding to the self view. So these good recluses and brahmins who acknowledge they know all holdings do not explain all holdings rightfully. Bhikkhus, there are certain recluses and brahmins, who acknowledge they know all holdings but are unable to explain all holdings as they really are. They explain the holding to sensuality, and the holding to views, not the holding to virtues and not the holding to the self view. What is the reason. These good recluses and brahmins do not know two holdings as they really are, they explain the holding to sensuality and the holding to views, not the holding to virtues and not the holding to the self view. So these good recluses and brahmins who acknowledge they know all holdings do not explain all holdings rightfully. .Bhikkhus, there are certain recluses and brahmins, who acknowledge they know all holdings but are unable to explain all holdings as they really are. They explain the holding to sensuality the holding to views and the holding to virtues not the holding to the self view. What is the reason. These good recluses and brahmins do not know one holding as it really is, they explain the holding to sensuality, the holding to views, and the holding to virtues not the holding to the self view. So these good recluses and brahmins who acknowledge they know all holdlings do not explain all holdings rightfully Bhikkhus, in such a dispensation, the faith in the Teacher has not reached the highest point I say. The faith in the Teaching has not reached the highest point , I say. The completion of virtues has not reached the highest point., I say. And that rightful mutual understanding has not reached the highest point. What is the reason: Bhikkhus, it happens in a teaching not well proclaimed, not well explained, not leading beyond, not leading to appeasement, and taught by one not rightfully enlightened.

Bhikkhus, the Thus Gone One worthy, rightfully enlightened, acknowledges the knowledge of all holdings and explains all holdings. Explain the holding to sensuality, the holding to views, the holding to virtues and the holding to the self view. Bhikkhus, in such a dispensation, the faith in the Teacher has reached the highest point. The faith in the Teaching has reached the highest point. The completion of virtues has reached the highest point. The rightful mutual understanding has reached the highest point. What is the reason. Bhikkhus, it happens in a well proclaimed teaching, in a well

explained teaching, in a teaching leading beyond, in a teaching leading to appeasement, and when taught by one rightfully enlightened.

Bhikkhus, these four holdings, from what do they originate, from what do they rise, from what do they come to birth, and with what do they develop. They originate from craving, rise from craving, come to birth from craving, and develop with craving. Bhikkhus, this craving, from what does it originate, from what does it rise, from what does it come to birth, and with what does it develop. Craving originates from feelings, rise from feelings, come to birth from feelings and develop with feelings. Bhikkhus, these feelings, from what do they originate, from what do they rise, from what do they come to birth, and with what do they develop. Feelings originate from contact, rise from contact, come to birth from contact, and develop with contact. Bhikkhus, this contact from what does it originate, from what does it rise, from what does it come to birth, and with what does it develop. Contact originates from the six spheres, rises from the six spheres, comes to birth from the six spheres and develops with the six spheres. Bhikkhus, these six spheres from what do they originate, from what do they rise, from what do they come to birth, and with what do they develop. The six spheres originate from name and matter, rise from name and matter, come to birth from name and matter and develop with name and matter. Bhikkhus, this name and matter, from what does it originate, from what does it rise, from what does it come to birth and with what does it develop. Name and matter originates from consciousness, rises from consciousness, comes to birth from consciousness and develops with consciousness. Bhikkhus, this consciousness, from what does it originate, from what does it rise, from what does it come to birth, with what does it develop. Consciousness originates from determinations, rises from determinations, comes to birth from determinations, and develops with determinations. Bhikkhus, these determinations, from what do they originate, from what do they rise, from what do they come to birth and with what do they develop. Determinations originate from ignorance, rise from ignorance, come to birth from ignorance and develop with ignorance. Bhikkhus, when ignorance dispelled and turned out science arises, he does not hold to sensuality, does not hold to views, does not hold to virtues, and does not hold to the self view. Not holding is not worried, not worried, he by himself is extinguished: birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

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