

AN03.111

There are these three sources for the origin of kamma. Greed is a source for the origin of kamma, hatred is a source for the origin of kamma, and delusion is a source for the origin of kamma.

Whatever kamma is created based on greed, sourced by greed and originating in greed. That kamma is unwholesome, that kamma is blameworthy, that kamma results in dukkha. And that kamma leads to the origination of kamma. That kamma does not lead to the ending of kamma.

Whatever kamma is created based on hatred, sourced by greed and originating in greed. That kamma is unwholesome, that kamma is blameworthy, that kamma results in dukkha. And that kamma leads to the origination of kamma. That kamma does not lead to the cessation of kamma.

Whatever kamma is made based in delusion, sourced by delusion and originating in delusion. That kamma is unwholesome, that kamma is blameworthy, that kamma results in dukkha. And that kamma leads to the origination of kamma. That kamma does not lead to the cessation of kamma.

These are three sources for the origination of kamma.

There are these three sources for the origin of kamma. Non-greed is a source for the origin of kamma, non-hatred is a source for the origin of kamma, and non-delusion is a source for the origin of kamma.

Whatever kamma is created based on non-greed, sourced by non-greed and originating in non-greed. That kamma is wholesome, that kamma is unblameworthy, that kamma results in happiness. And that kamma leads to the cessation of kamma. That kamma does not lead to the origination of kamma.

Whatever kamma is created based on non-hatred, sourced by non-hatred and originating in non-hatred. That kamma is wholesome, that kamma is unblameworthy, that kamma results in happiness. And that kamma leads to the cessation of kamma. That kamma does not lead to the origination of kamma.

Whatever kamma is created based on non-delusion, sourced by non-delusion and originating in non-delusion. That kamma is wholesome, that kamma is unblameworthy, that kamma results in happiness. And that kamma leads to the cessation of kamma. That kamma does not lead to the origination of kamma.

These are three sources for the origination of kamma.

SN12.046 - A Certain Brahmin

At Savatthī. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, Master Gotama: is the one who acts the same as the one who experiences the result?”

“‘The one who acts is the same as the one who experiences the result’: this, brahmin, is one extreme.”

“Then, Master Gotama, is the one who acts one, and the one who experiences the result another?”

“‘The one who acts is one, and the one who experiences the result is another’: this, brahmin, is the second extreme. Without veering towards either of these extremes, the Tathagata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.’”

When this was said, that brahmin said to the Blessed One: “Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

[Pali] - Aññata-rab-rāhma-ṇa-sutta (excerpt)

Sāvatthiyaṃ viharati. Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ
vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ
etadavoca:

“Kiṃ nu kho, bho gotama, **so karoti so paṭi-saṃve-dayatī**”ti? “So karoti so
paṭi-saṃve-dayatī’ti kho, brāhmaṇa, ayameko anto”.

...

[Sanskrit] Brāhmaṇasūtra

anyataro brāhmaṇo yena bhagavāṃs tenopajagāma | upetya bhagavatā sārdham
sammodanīm samrañjanīm kathām vividhām upasaṃhr̥tyaikānte nyaṣīdat |
ekāntaniṣaṇṇaḥ sa brāhmaṇo bhagavantam idam avocat |

kin nu bho gautama **sa karoti sa pratisaṃvedayati | avyākṛtam idam brāhmaṇa
mayā sa karoti sa pratisaṃvedayati |**

kin nu bho gautama **anyaḥ karoty anyaḥ pratisaṃvedayati | etad api brāhmaṇa
avyākṛtam mayā anyaḥ karoty anyaḥ pratisaṃvedayati |**

kin nu bho gautama sa karoti sa pratisaṃvedayatīti pṛṣṭo avyākṛtam iti vadasi |
anyaḥ karoty anyaḥ pratisaṃvedayatīti pṛṣṭo avyākṛtam iti vadasi | ko nu bho
gautama asya bhāṣitasyārtho draṣṭavyaḥ |

**sa karoti sa pratisaṃvedayatīti brāhmaṇa śāśvatatve paraiti | anyaḥ karoty anyaḥ
pratisaṃvedayatīty ucchede paraiti |**

**ity etāv ubhāv antāv anupagamya madhyamayā pratipadā tathāgato dharmam
deśayati |**

yadutāsmin satīdam bhavaty asyotpādād idam utpadyate |

yadutāvidyāpratyaḃyāḥ saṃskārā iti yāvat samudayo nirodhaś ca bhavati |

AN3.76 Bhava

Then the Venerable Ananda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Bhante, it is said: 'existence, existence.' In what way, Bhante, is there existence?"

"If, Ananda, there were no kamma ripening in the sensory realm, would sense-sphere existence be discerned?"

"No, Bhante"

"Thus, Ananda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in an inferior realm. In this way there is the production of renewed existence in the future.

"If, Ananda, there were no kamma ripening in the form realm, would form-sphere existence be discerned?"

"No, Bhante."

"Thus, Ananda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in a middling realm. In this way there is the production of renewed existence in the future.

"If, Ananda, there were no kamma ripening in the formless realm, would formless-sphere existence be discerned?"

"No, Bhante."

"Thus, Ananda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in a superior realm. In this way there is the production of renewed existence in the future.

"It is in this way, Ananda, that there is existence."

MN072 - To Vacchagotta on Fire (excerpt)

The cosmos is eternal?

The cosmos is not eternal?

The cosmos is finite?

The cosmos is infinite?

The soul & the body are the same?

The soul is one thing and the body
another?

After death a Tathagata exists?

After death a Tathagata does not exist?

After death a Tathagata both exists &
does not exist?

After death a Tathagata neither exists
nor does not exist?

...

“Does Master Gotama have any position at all?”

“A ‘position,’ Vaccha, is something that a Tathagata has done away with.

What a Tathagata sees is this: ‘Such is **form**, such its origination, such its disappearance; such is **feeling**, such its origination, such its disappearance; such is **perception**...such are **intentions**...such is **consciousness**, such its origination, such its disappearance.’ Because of this, I say, a Tathagata—with the ending, fading away, cessation, renunciation, & relinquishment of all constructions, all excogitations, all I-making & mine-making & obsessions with conceit—is, through lack of clinging/sustenance, released.”

...

...

“But, Master Gotama, the monk whose mind is thus released: Where does he reappear?”

“‘Reappear,’ Vaccha, doesn’t apply.”

“In that case, Master Gotama, he does not reappear.”

“‘Does not reappear,’ Vaccha, doesn’t apply.”

“...both does & does not reappear.”

“...doesn’t apply.”

“...neither does nor does not reappear.”

“...doesn’t apply.”

“How is it, Master Gotama, when Master Gotama is asked if the monk reappears... does not reappear... both does & does not reappear... neither does nor does not reappear, he says, ‘...doesn’t apply’ in each case. At this point, Master Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured.”

“Of course you’re befuddled, Vaccha. Of course you’re confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will now put some questions to you. Answer as you see fit. What do you think, Vaccha: If a fire were burning in front of you, would you know that, ‘This fire is burning in front of me’?”

“...yes...”

“And suppose someone were to ask you, Vaccha, ‘This fire burning in front of you, dependent on what is it burning?’ Thus asked, how would you reply?”

“...I would reply, ‘This fire burning in front of me is burning dependent on grass & timber as its sustenance.’”

“If the fire burning in front of you were to go out, would you know that, ‘This fire burning in front of me has gone out’?”

“...yes...”

“And suppose someone were to ask you, ‘This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?’ Thus asked, how would you reply?”

“That doesn’t apply, Master Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished—from having consumed that sustenance and not being offered any other—is classified simply as ‘out’.”

“Even so, Vaccha, any physical form by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of form, Vaccha, the Tathagata is deep, boundless, hard to fathom, like the sea. ‘Reappears’ doesn’t apply. ‘Does not reappear’ doesn’t apply. ‘Both does & does not reappear’ doesn’t apply. ‘Neither reappears nor does not reappear’ doesn’t apply.

“Any feeling... Any perception... Any intention ...

“Any consciousness by which one describing the Tathagata would describe him:
That the Tathagata has abandoned, its root destroyed, made like a palmyra stump,
deprived of the conditions of development, not destined for future arising. Freed
from the classification of consciousness, Vaccha, the Tathagata is deep, boundless,
hard to fathom, like the sea. ‘Reappears’ doesn’t apply. ‘Does not reappear’
doesn’t apply. ‘Both does & does not reappear’ doesn’t apply. ‘Neither reappears
nor does not reappear’ doesn’t apply.”

...

MN038 - The Greater Discourse on the Destruction of Craving (except)

Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

Now on that occasion a pernicious view had arisen in a bhikkhu named Sāti, son of a fisherman, thus: "As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

Several bhikkhus, having heard about this, went to the bhikkhu Sāti and asked him: "Friend Sāti, is it true that such a pernicious view has arisen in you?"

"Exactly so, friends. ...

...

...

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“What is that consciousness, Sāti?”

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response.

...

... I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.

...

“Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;

... ear and sounds, it is reckoned as ear-consciousness;

... nose and odours, it is reckoned as nose-consciousness;

... tongue and flavours, it is reckoned as tongue-consciousness;

... body and tangibles, it is reckoned as body-consciousness;

... mind and mind-objects, it is reckoned as mind-consciousness.

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“Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?” — “No, venerable sir.” — “Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?” — “Yes, venerable sir.”

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“Bhikkhus, knowing and seeing in this way, would you run back to the past thus: ‘Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?’?” — “No, venerable sir.” — “Knowing and seeing in this way, would you run forward to the future thus: ‘Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?’?” — “No, venerable sir.” — “Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’?” — “No, venerable sir.”

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“Bhikkhus, the descent of the embryo takes place through the union of three things. Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in this case too no descent of the embryo takes place. But when there is the union of the mother and father, and the mother is in season, and the gandhabba is present, through the union of these three things the descent of the embryo takes place.

“The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then, when the child is

born, she nourishes it with her own blood; for the mother's breast-milk is called blood in the Noble One's Discipline.

“When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars, and a toy bow and arrow.

“When he grows up and his faculties mature still further, the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye... sounds cognizable by the ear...odours cognizable by the nose... flavours cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

“On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight arises in him. Now delight in feelings is clinging. With his clinging as condition, being comes to be; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

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“Bhikkhus, remember this discourse of mine briefly as deliverance in the destruction of craving; but remember the bhikkhu Sāti, son of a fisherman, as caught up in a vast net of craving, in the trammel of craving.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

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॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय

॥ ॐ नमो भगवते वासुदेवाय ॥

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卷之五



DN15 - The Great Discourse on Causation

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“It is wonderful and marvellous, venerable sir, how this dependent arising is so deep and appears so deep, yet to myself it seems as clear as clear can be.”

“Do not say so, Ānanda! Do not say so, Ānanda! This dependent arising, Ānanda, is deep and it appears deep. Because of not understanding and not penetrating this Dhamma, Ānanda, this generation has become like a tangled skein, like a knotted ball of thread, like matted rushes and reeds, and does not pass beyond saṃsāra with its plane of misery, unfortunate destinations, and lower realms.

...

...

... If there were absolutely and utterly no birth of any kind anywhere—that is, of gods into the state of gods, of celestials into the state of celestials, of spirits, demons, human beings, quadrupeds, winged creatures, and reptiles, each into their own state—if there were no birth of beings of any sort into any state, then, in the complete absence of birth, with the cessation of birth, would aging and death be discerned?”

“Certainly not, venerable sir.”

...

...

... If those qualities, traits, signs, and indicators through which there is a description of the mental body were all absent, would designation-contact be discerned in the material body?”

“Certainly not, venerable sir.”

“If those qualities, traits, signs, and indicators through which there is a description of the material body were all absent, would impingement-contact be discerned in the mental body?”

“Certainly not, venerable sir.”

...

...

... 'With consciousness as condition there is mentality-materiality.'

... If consciousness were not to descend into the mother's womb, would mentality-materiality take shape in the womb?"

"Certainly not, venerable sir."

"If, after descending into the womb, consciousness were to depart, would mentality-materiality be generated into this present state of being?"

"Certainly not, venerable sir."

“If the consciousness of a young boy or girl were to be cut off, would mentality-materiality grow up, develop, and reach maturity?”

“Certainly not, venerable sir.”

“Therefore, Ānanda, this is the cause, source, origin, and condition for mentality-materiality, namely, consciousness.

...

“It is to this extent, Ānanda, that one can be born, age, and die, pass away and re-arise, to this extent that there is a pathway for designation, to this extent that there is a pathway for language, to this extent that there is a pathway for description, to this extent that there is a sphere for wisdom, to this extent that the round turns for describing this state of being, that is, when there is mentality-materiality together with consciousness.

...

“It was said: ‘In dependence upon craving there is pursuit.’ How that is so, Ānanda, should be understood in this way: If there were absolutely and utterly no craving of any kind anywhere—that is, **no craving for sense pleasures, craving for existence, or craving for non-existence**—then, in the complete absence of craving, with the cessation of craving, would pursuit be discerned?”

...

“It was said: ‘With clinging as condition there is existence.’ How that is so, Ānanda, should be understood in this way: If there were absolutely and utterly no clinging of any kind anywhere—that is, **no clinging to sense pleasures, clinging to views, clinging to precepts and observances, or clinging to a doctrine of self**—then, in the complete absence of clinging, with the cessation of clinging, would existence be discerned?”

SN12.015 – Kaccanagotta

At Savatthī. Then the Venerable Kaccanagotta approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, it is said, ‘right view, right view.’ In what way, venerable sir, is there right view?”

“This world, Kaccana, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.

“This world, Kaccana, is for the most part shackled by engagement, clinging, and adherence. But this one with right view does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about ‘my self.’ He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others. It is in this way, Kaccana, that there is right view. “‘All exists’: Kaccana, this is one extreme. ‘All does not exist’: this is the second extreme. Without veering towards either of these extremes, the Tathagata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.”

Tañcāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhini-ve-sā-nusa-yaṃ na upeti na upādiyati nādhiṭṭhāti: ‘attā me’ti.

Upa-yupā-dā-nābhini-ve-sa-vini-bandho khvāyaṃ, kaccāna, loko yebhuyyena

Idappaccayatā ("specific conditionality")

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati;

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,

‘When this exists, that comes to be; with the arising of this, that arises.

When this does not exist, that does not come to be; with the cessation of this, that ceases.