

## [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."

## **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. ...

...

...

...

“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.

...

...



“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.”

...

...

“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.”

...

...

“Bhikkhus, knowing and seeing in this way, would you speak thus: ‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?” — “No, venerable sir.” — “Knowing and seeing in this way, would you speak thus: ‘The Recluse says this, and we speak thus at the bidding of the Recluse’?” — “No, venerable sir.” — “Knowing and seeing in this way, would you acknowledge another teacher?” — “No, venerable sir.” — “Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core of the holy life?” — “No, venerable sir.” — “Do you speak only of what you have known, seen, and understood for yourselves?” — “Yes, venerable sir.”

“Good, bhikkhus. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves. For it was with reference to this that it

has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’

“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.

...



**The teaching starts 18 minutes into the video**



## **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.”

...


Details for **DN 15 Mahānidāna**

Language	ID	Title	Vol/Page	Translations
Pāli	DN 15	Mahānidāna	DN ii 55	en 18 ▾
Chinese	T 14	人本欲生	T i 241c23	
Chinese	T 52	大生義	T i 844b09	
Chinese	DA 13 [T 1.13]	大緣方便	T i 060a29	<div><div></div>O ▾</div>
Chinese	MA 97 [T 26.97]	大因	T i 578b07	<div><div></div>O ▾</div>
Sanskrit	SHT		SHT 865, 868, 1238, 1246, 1272, 1294, 2067 ▶	
Sanskrit	SF 240		Waldschmidt 1932: 54–57 ▶	
Sanskrit	SF 138		Sander 1987: 146–154 ▶	

[...] indicates alternative PTS or Taishō numbering.

Parallels for DN 15 MahCite





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Mahānidānasūtra

Entsprechung zu Sūtra 97 im chin. Madhyamāgama.

Nordturkistanische Brāhmī, Typ a;

Fundort: Qizil; 3. Turfan-Expedition.

Das Fragment gehört mit SHT 865/1 zu einem Blatt.

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TRANSLATIONS

BIBLIOGRAPHY

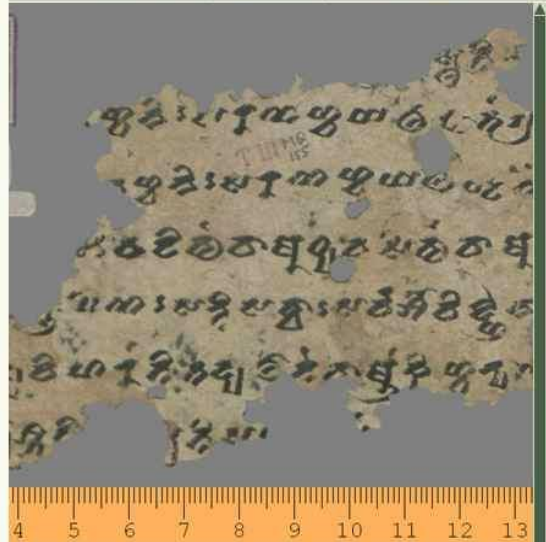
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## DN15 - The Great Discourse on Causation

...

‘With mentality-materiality as condition there is contact.’ How that is so, Ānanda, should be understood in this way: 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 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.

... ‘With mentality-materiality as condition there is consciousness.’ How that is so, Ānanda, should be understood in this way: If consciousness were not to gain a footing in mentality-materiality, would an origination of the mass of suffering—of future birth, aging, and death—be discerned?”

“Certainly not, venerable sir.”

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

“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.

...

... Because that bhikkhu is liberated by directly knowing this: the extent of designation and the extent of the pathway for designation, the extent of language

and the extent of the pathway for language, the extent of description and the extent of the pathway for description, the extent of wisdom and the extent of the sphere for wisdom, the extent of the round and the extent to which the round turns. To say of a bhikkhu who is liberated by directly knowing this that he holds the view 'One does not know and does not see'—that would not be proper.

## **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.