

0.0.1 A Being 1

paṭhamabhavasuttaṃ

1. Then the venerable Ananda visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the venerable Ananda said this to the Auspicious One: “A being, a being,” O Bhante, it is said. To what extent, O Bhante, is there a being?”

atha kho āyasmā ānando yena bhagavā tenupa-
saṅkami. upasaṅkamitvā bhagavantam abhivā-
detvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho
āyasmā ānando bhagavantam etadavoca: 'bhavo,
bhavo'ti bhante vuccati. kittāvatā nu kho bhante
bhavo hotī'ti?

2. “But, O Ananda, were kamma not to ripen in the sense-desire sphere, would sense-desire beings be discerned?”

kāmadhātuvepakkañca ānanda, kammaṃ nābha-
vissa api nu kho kāmabhavo paññāyethāti?

3. Certainly not, Bhante.

no hetam bhante.

4. Thus, O Ananda, for beings hindered by ignorance and fettered by thirst, kamma is the field, consciousness is the seed, thirst is the moisture for their consciousness to be established in an inferior sphere. The actualization of a being again in the future comes to be thus.

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho.¹ avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññāṇaṃ patitṭhitaṃ. evaṃ āyati² punabbhavābhiniḃbatti hoti.

5. “But, O Ananda, were kamma not to ripen in the form sphere, would form beings be discerned?”

rūpadhātuvepakkañca ānanda, kammaṃ nābhavissa, api nu kho rūpabhavo paññāyethāti?

6. Certainly not, Bhante.

no hettaṃ bhante.

7. Thus, O Ananda, for beings hindered by ignorance and fettered by thirst, kamma is the field, consciousness is the seed, thirst is the moisture for their consciousness to be established in a middling sphere. The actualization of a being again in the future comes to be thus.

¹taṇhāsineho-machasaṃ. ■

²āyatiṃ-machasaṃ. ■

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ majjhimāya dhātuyā viññā-
ṇaṃ patitṭhitaṃ. evaṃ āyati punabbhavābhini-
batti hoti.

8. “But, O Ananda, were kamma not to ripen in the
formless sphere, would formless beings be discerned?”

arūpadhātuvepakkañca ānanda kammaṃ nā bha-
vissa, api nu kho arūpabhavo paññāyethā?ti.

9. Certainly not, Bhante.

no hettaṃ bhante.

10. Thus, O Ananda, for beings hindered by ignorance
and fettered by thirst, kamma is the field, consciousness
is the seed, thirst is the moisture for their consciousness
to be established in a superior sphere. The actualization
of a being again in the future comes to be thus. “It is in
this way, O Ananda, that there is a being.”

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ
taṇhāsaṃyojanānaṃ paṇītāya dhātuyā viññāṇaṃ
patitṭhitaṃ. evaṃ āyati punabbhavābhini-
batti hoti. evaṃ kho ānanda, bhavo hoti'ti.

