

0.0.1 A Being 1

paṭhamabhavasuttam

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 tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā 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?”

kāmadhātuvepakkaṅca ānanda, kammaṃ nābhavissa 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

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā

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.

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

6. Certainly not, 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.

sineho.¹ avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññānaṃ patitṭhitam. evaṃ āyati² punabbhavābhiniḍḍatti hoti.

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

no hetam bhante.

iti kho ānanda, kammaṃ khettaṃ, viññānaṃ bījaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ majjhimāya dhātuyā viññānaṃ patitṭhitam. evaṃ āyati punabbhavābhiniḍḍatti

¹taṇhāsineho-machasaṃ. ■

²āyatiṃ-machasaṃ. ■

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

9. Certainly not, 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.”

hoti.

arūpadhātuvepak-
kañca ānanda kam-
maṃ nā bhaviṣṣa,
api nu kho arūpa-
bhavo paññāyethā?ti.

no hetam̐ bhante.

iti kho ānanda, kam-
maṃ khettaṃ, viñ-
ñānaṃ bījaṃ, taṇhā
sineho. avijjānīva-
raṇānaṃ sattānaṃ
taṇhāsaṃyojanā-
naṃ paṇītāya dhā-
tuyā viññānaṃ patiṭ-
ṭhitaṃ. evaṃ āyati
punabbhavābhinib-
batti hoti. evaṃ kho
ānanda, bhavo hoti'ti.

