

### 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 thirsting, kamma is the field, conscious-
 

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṇhā

ness is the seed, thirsting 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 thirsting, kamma is the field, consciousness is the seed, thirsting 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.<sup>1</sup> avijjānīva-  
raṇānaṃ sattānaṃ  
taṇhāsaṃyojanānaṃ  
hīnāya dhātuyā viñ-  
ñānaṃ patitṭhitaṃ.  
evaṃ āyati<sup>2</sup> punab-  
bhavābhiniḃbatti  
hoti.

rūpadhātuvepak-  
kañca ānanda, kam-  
maṃ nābhavissa, api  
nu kho rūpabhavo  
paññāyethāti?

no hetam bhante.

iti kho ānanda, kam-  
maṃ khettaṃ, viñ-  
ñānaṃ bījaṃ, taṇhā  
sineho. avijjānīva-  
raṇānaṃ sattānaṃ  
taṇhāsaṃyojanānaṃ  
majjhimāya dhātuyā  
viññānaṃ patitṭhi-  
taṃ. evaṃ āyati pu-  
nabbhavābhiniḃbatti

<sup>1</sup> taṇhāsineho-machasaṃ. ■

<sup>2</sup> āyatiṃ-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 thirsting, kamma is the field, consciousness is the seed, thirsting 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 bhavissa,  
api nu kho arūpa-  
bhavo paññāyethā?ti.

no hetam bhante.

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

