

### 0.0.1 A Being 2

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:
 

atha kho āyasmā ānando yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:
2. “A being, a being,” O Bhante, it is said. To what extent, O Bhante, is there a being?
 

'bhavo, bhavo'ti bhante vuccati, kittāvatā nu kho bhante bhavo hotī'ti?.
3. “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 paññāyethā'ti?.
4. Certainly not, Bhante.
 

no hetam bhante.
5. Thus, O Ananda, for beings hindered by ignorance
 

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bijam, taṇhā

and fettered by thirst, kamma is the field, consciousness is the seed, thirst is the moisture for their volition to be established, for their aspirations to be established in an inferior sphere. The actualization of a being again in the future comes to be thus.

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

7. Certainly not, Bhante.

8. 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 volition to be established, for their aspirations to be established in a middling sphere. The actualization of a being again in the future comes to be thus.

sineho.<sup>1</sup> avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā cetanā patitṭhitā, patthanā patitṭhitā. evaṃ āyati.<sup>2</sup> punabbhavābhiniḍḍatti hoti.

rūpadhātuvepakkaṇca ānanda, kammaṃ nābhavissa, api nu kho rūpabhavo paññāyethā'ti?

no hetam bhante.

iti kho ānanda, kammaṃ khettaṃ, viññānaṃ bījaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ majjhimāya dhātuyā cetanā patitṭhitā, patthanā patitṭhitā.

<sup>1</sup>sneho-machasaṃ.

<sup>2</sup>āyatiṃ - machasaṃ

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

10. Certainly not, Bhante.

11. 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 volition to be established, for their aspirations 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.”

evaṃ āyati<sup>3</sup> punabbhavābhinibbatti hoti.

arūpadhātuvepakkaṇṇa ānanda kammā nābhavissa, api nu kho arūpabhavo paññāyethāti?

no hetam bhante.

iti kho ānanda kammam khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ paṇītāya dhātuyā cetanā patitṭhitā. patthanā patitṭhitā. evaṃ āyati punabbhavābhinibbatti hoti. evaṃ ko ānanda bhavo hoti'ti.

<sup>3</sup>āyatiṃ - machasaṃ

