

0.0.1 A Being 2

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:

2. “A being, a being,” O Bhante, it is said. To what extent, O Bhante, is there a being?”

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

4. Certainly not, Bhante.

5. 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 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.

0.0.1 paṭhamabhavasuttaṃ

1. atha kho āyasmā ānando yena bhagavā tenupa-
saṅkami. upasaṅkamitvā bhagavantam abhivādetvā
ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā
ānando bhagavantam etadavoca:

2. 'bhavo, bhavo'ti bhante vuccati, kittāvatā nu kho
bhante bhavo hoti'ti?.

3. kāmādhātuvepakkañca ānanda, kammaṃ nābha-
vissa, api nu kho kāmabhavo paññāyethā'ti?.

4. no hetam bhante.

5. iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho.¹ avijjānīvaraṇānaṃ sattānaṃ taṇ-
hāsaṃyojanānaṃ hīnāya dhātuyā cetanā patitṭhitā, pat-
thanā patitṭhitā. evaṃ āyati.² punabbhavābhiniḃbatti
hoti.

6. rūpadhātuvepakkañca ānanda, kammaṃ nābhavissa,
api nu kho rūpabhavo paññāyethā'ti?

7. no hetam bhante.

¹sneho-machasaṃ. ■

²āyatiṃ - machasaṃ ■

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.

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.”

8. iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇ-
hāsaṃyojanānaṃ majjhimāya dhātuyā cetanā patitṭhitā,
patthanā patitṭhitā. evaṃ āyati³ punabbhavābhini-
batti hoti.

9. arūpadhātuvepakkañca ānanda kammā nābhavissa,
api nu kho arūpabhavo paññāyethāti?

10. no hettaṃ bhante.

11. iti kho ānanda kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇ-
hāsaṃyojanānaṃ pañitāya dhātuyā cetanā patitṭhitā.
patthanā patitṭhitā. evaṃ āyati punabbhavābhini-
batti hoti. evaṃ ko ānanda bhavo hoti'ti.

³āyatim - machasam ■