

0.0.1 A Being 2

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:

atha kho āyasmā ānando yena bhagavā tenupa-saṅkami. upasaṅkamtivā bhagavantam abhivā-detvā 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?”

kāmadhātuvepakkañca 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 and fettered by thirsting, kamma is the field, consciousness is the seed, thirsting 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.

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho.¹ avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā cetanā patitṭhitā, patthanā patitṭhitā. evaṃ āyati.² punabbhavābhinibbatti hoti.

6. “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 paññāyethā'ti?

7. Certainly not, Bhante.

no hetam bhante.

8. Thus, O Ananda, for beings hindered by ignorance

¹sneho-machasaṃ. ■

²āyatiṃ - machasaṃ ■

and fettered by thirsting, kamma is the field, consciousness is the seed, thirsting 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.

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ majjhimāya dhātuyā cetanā patitṭhitā, patthanā patitṭhitā. evaṃ āyati³ punabbhavābhiniḥṭṭhi hoti.

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

arūpadhātuvepakkañca ānanda kammā nābhavissa, api nu kho arūpabhavo paññāyethāti?

10. Certainly not, Bhante.

no hettaṃ bhante.

11. 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 volition to be established, for their aspirations to be established in a superior sphere. The actualization of a being again in

³āyatiṃ - machasaṃ

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 cetanā pa-
tiṭṭhitā. patthanā patiṭṭhitā. evaṃ āyati punab-
bhavābhinibbatti hoti. evaṃ ko ānanda bhavo
hoti'ti.

