

### 0.0.1 A Being 1

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

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

kāmadhātuvepakkañca ānanda, kammaṃ nābha-  
vissa 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, consciousness 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.

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho.<sup>1</sup> avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññāṇaṃ patitṭhitam. evaṃ āyati<sup>2</sup> punabbhavābhiniḃbatti hoti.

5. “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 paññāyethāti?

6. Certainly not, Bhante.

no hetam 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

<sup>1</sup> taṇhāsineho-machasaṃ. ■

<sup>2</sup> āyatiṃ-machasaṃ. ■

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 viññāṇaṃ patitṭhitam. evaṃ āyati punabbhavābhinibbatti hoti.

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

arūpadhātuvepakkañca ānanda kammaṃ nā bhavissa, api nu kho arūpabhavo paññāyethā?ti.

9. Certainly not, Bhante.

no hetam 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.”

iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ paṇītāya dhātuyā viññāṇaṃ

patitṭhitam. evaṃ āyati punabbhavābhinibbatti  
hoti. evaṃ kho ānanda, bhavo hotī'ti.

