

0.0.1 A Being 1

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?”

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

3. Certainly not, Bhante.

4. 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 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 thirst, kamma is the field, consciousness

0.0.1 paṭhamabhavasuttaṃ

1. atha kho āyasmā ānando yena bhagavā tenupa-
saṅkami. upasaṅkamtivā bhagavantam abhivādetvā
ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā
ānando bhagavantam etadavoca: 'bhavo, bhavo'ti bhante
vuccati. kittāvatā nu kho bhante bhavo hoti'ti?

2. kāmadhātuvepakkañca ānanda, kammaṃ nābha-
vissa api nu kho kāmabhavo paññāyethāti?

3. no hetam bhante.

4. iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho.¹ avijjānīvaraṇānaṃ sattānaṃ taṇ-
hāsaṃyojanānaṃ hīnāya dhātuyā viññāṇaṃ patitṭhi-
taṃ. evaṃ āyati² punabbhavābhiniḃbatti hoti.

5. rūpadhātuvepakkañca ānanda, kammaṃ nābhavissa,
api nu kho rūpabhavo paññāyethāti?

6. no hetam bhante.

7. iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bī-
jaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇ-
hāsaṃyojanānaṃ majjhimāya dhātuyā viññāṇaṃ pa-
titṭhitam. evaṃ āyati punabbhavābhiniḃbatti hoti.

¹taṇhāsneho-machasaṃ. ■

²āyatim-machasaṃ. ■

is the seed, thirst 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.

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 thirst, kamma is the field, consciousness is the seed, thirst 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.”

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

9. no hetam bhante.

10. iti kho ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho. avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ paṇītāya dhātuyā viññāṇaṃ patiṭṭhitaṃ. evaṃ āyati punabbhavābhiniḃbatti hoti. evaṃ kho ānanda, bhavo hotī'ti.