

0.0.1 Intention

sañcetanāsuttam

0. At Savatthi

sāvatthiyaṃ

1. When there is body, O Bhikkhus, then with bodily intention as cause, there arises internal pleasure and pain. When there is speech, O Bhikkhus, then with verbal intention as cause, there arises internal pleasure and pain. When there is mind, O Bhikkhus, then with mental intention as cause, there arises internal pleasure and pain, only in dependence on ignorance.

kāye vā bhikkhave sati kāyasañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ. vācāya vā bhikkhave sati vacisañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ. mane vā bhikkhave sati manosañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ. avijjāpaccayā va.

2. Either one's self activates that bodily activity, conditioned by which there arises that internal pleasure and pain. Or else others activate for one that bodily activity, conditioned by which there arises that internal pleasure and pain. Either with contemplation, one activates that bodily activity, conditioned by which there arises that

internal pleasure and pain. Or else without contemplation, one activates that bodily activity, conditioned by which there arises that internal pleasure and pain.

sāmaṃ vā taṃ bhikkhave kāyaśaṅkhāraṃ abhiśaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. pare vāssa taṃ bhikkhave kāyaśaṅkhāraṃ abhiśaṅkhāronti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. sampajāno vā taṃ bhikkhave kāyaśaṅkhāraṃ abhiśaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. asampajāno vā taṃ bhikkhave kāyaśaṅkhāraṃ abhiśaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

3. Either one's self activates that verbal activity, conditioned by which there arises that internal pleasure and pain. Or else others activate for one that verbal activity, conditioned by which there arises that internal pleasure and pain. Either with contemplation, one activates that verbal activity, conditioned by which there arises that internal pleasure and pain. Or else without contemplation, one activates that verbal activity, conditioned by which there arises that internal pleasure and pain.

sāmaṃ vā taṃ bhikkhave vacīśaṅkhāraṃ abhiśaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. pare vāssa taṃ bhikkhave vacīśaṅkhāraṃ abhiśaṅkhāronti, yaṃ paccayāssa taṃ

uppajjati ajjhataṃ sukhadukkhaṃ. sampajāno vā taṃ bhikkhave vacīsaṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. asampajāno vā taṃ bhikkhave vacīsaṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

4. Either one's self activates that mental activity, conditioned by which there arises that internal pleasure and pain. Or else others activate for one that mental activity, conditioned by which there arises that internal pleasure and pain. Either with contemplation, one activates that mental activity, conditioned by which there arises that internal pleasure and pain. Or else without contemplation, one activates that mental activity, conditioned by which there arises that internal pleasure and pain.

sāmaṃ vā taṃ bhikkhave manosaṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. pare vāssa taṃ bhikkhave manosaṅkhāraṃ abhisāṅkhāronti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. sampajāno vā taṃ bhikkhave manosaṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. asampajāno vā taṃ bhikkhave manosaṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

5. Immersion in ignorance, O bhikkhus, is the nature

of these [activities]. But with the remainderless fading away and cessation of that very ignorance, there is not that body, conditioned by which there arises that internal pleasure and pain. There is not that speech, conditioned by which there arises that internal pleasure and pain. There is not that mind, conditioned by which there arises that internal pleasure and pain. There is not that field, there is not that ground, there is not that domain, there is not that location conditioned by which there arises that internal pleasure and pain.

imesu bhikkhave dhammesu avijjā anupatitā. avijjāyatveva asesavirāganirodhā so kāyo na hoti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. sā vācā na hoti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. so mano na hoti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. khettaṃ taṃ na hoti, vatthuaṃ taṃ na hoti, āyatanānaṃ taṃ na hoti, adhikaraṇaṃ taṃ na hoti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

6. There are, O bhikkhus, these four acquisitions of self-begetting. Which four?

cattārome bhikkhave attabhāvaapaṭilābhā. katame cattāro?

7. “There is, O bhikkhus, an acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes ow-

ing to one's own intention, not another's intention. There is, O bhikkhus, an acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes owing to another's intention, not one's own intention. There is, O bhikkhus, an acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes owing to both one's own intention and another's intention. There is, O bhikkhus, an acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes owing to neither one's own intention nor another's intention."

atthi bhikkhave attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe attasañcetanā, kamati no parasañcetanā. atthi bhikkhave attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe parasañcetanā kamati no attasañcetanā. atthi bhikkhave attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca. atthi bhikkhave attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe neva attasañcetanā kamati no parasañcetanā. ime kho bhikkhave cattāro attabhāvapaṭilābhāti.

8. When thus was said, the venerable Sariputta said this to the Auspicious One: "I, O Bhante, understand the detailed meaning of what the Auspicious One has stated in brief thus: The acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes owing to one's own intention, not another's intention, the passing away of beings from that group is caused by one's own

intention. The acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes owing to another's intention, not one's own intention, the passing away of beings from that group is caused by another's intention. The acquisition of self-begetting, whereby in that acquisition of self-begetting, one goes owing to both one's own intention and another's intention, the passing away of beings from that group is caused by both one's own intention and another's intention. [But] this acquisition of self-begetting, O Bhante, whereby in that acquisition of self-begetting, one goes conditioned by neither one's own intention nor another's intention, what type of devas are to be seen [as such]?"

evaṃ vutte āyasmā sārīputto bhagavantam eta-
davoca: imassa kho ahaṃ bhante bhagavatā saṅ-
khittena bhāsītassa evaṃ vitthārena atthaṃ ājā-
nāmi: tatra bhante yvāyaṃ attabhāvapaṭilābho,
yasmim attabhāvapaṭilābhe attasañcetanā kamati
no parasañcetanā. attasañcetanāhetu tesam sat-
tānaṃ tamhā kāyā cuti hoti. tatra bhante yvāyaṃ
attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe
parasañcetanā kamati no attasañcetanā. para-
sañcetanāhetu tesam sattānaṃ tamhā kāyā cuti
hoti. tatra bhante yvāyaṃ attabhāvapaṭilābho,
yasmim attabhāvapaṭilābhe attasañcetanā ca ka-
mati parasañcetanā ca. attasañcetanā ca para-
sañcetanā ca hetu tesam sattānaṃ tamhā kāyā
cuti hoti. tatra bhante yvāyaṃ attabhāvapaṭilā-
bho, yasmim attabhāvapaṭilābhe neva attasañce-

tanā kamati no parasañcetanā. katame tena devā
daṭṭhabbāti?

9. “They are to be seen, O Sariputta, as the devas gone
to the domain of neither perception nor non-perception.”

nevasaññānāsaññāyatanūpagā sārīputta devā tena
daṭṭhabbāti.

10. What is the cause, O Bhante, what is the reason why
some beings here pass away from that group as returners,
coming back to this world? Yet, what is the cause, O
Bhante, what is the reason why some beings here pass
away from that group as non-returners, not coming back
to this world?

ko nu kho bhante hetu ko paccayo yena midhe-
kacce sattā tamhā kāyā cutā āgāmino honti āgan-
tāro itthattaṃ? ko pana bhante hetu ko paccayo
yena midhekacce sattā tamhā kāyā cutā anāgā-
mino honti anāgantāro itthattanti?

11. Here, O Sariputta, a certain individual has not aban-
doned the five lower fetters. In this very life, he enters
upon and abides in the domain of neither perception nor
non-perception. He enjoys that, strives after that, and
enters upon happiness by it. Settled therein, resolved
on it, a frequent dweller in that, not fallen away from
it when passing away, he rises in companionship with

the devas pertaining to the domain of neither perception nor non-perception. Passing away from there, he is a returner, one who comes back to this world.

idha sārīputta ekaccassa puggalassa orambhāgiyāni saññojanāni appahīṇāni honti. so diṭṭheva dhamme nevasaññānāsaññāyatanam upasampajja viharati. so tadassādeti. tannikāmeti, tena ca vit-tim āpajjati. tattha ṭhito tadadhimutto tabbahulavihārī. aparihīno kālam kurumāno nevasaññānāsaññāyatanūpagānam devānam saḥavyatam upapajjati. so tato cuto āgāmī hoti āgantā itthattam.

12. But here, O Sariputta, a certain individual has abandoned the five lower fetters. In this very life, he enters upon and abides in the domain of neither perception nor non-perception. He enjoys that, strives after that, and enters upon happiness by it. Settled therein, resolved on it, a frequent dweller in that, not fallen away from it when passing away, he rises in companionship with the devas pertaining to the domain of neither perception nor non-perception. Passing away from there, he is a non-returner, one who does not come back to this world.

idha pana sārīputta ekaccassa puggalassa orambhāgiyāni saññojanāni pahīnāni honti. so diṭṭheva dhamme nevasaññānāsaññāyatanam upasampajja viharati. so tadassādeti. tannikāmeti, tena ca vit-tim āpajjati. tattha ṭhito tadadhimutto tabbahula-

vihārī. aparihīno kālāṃ kurumāno nevasaññānā-
saññāyatanūpagānaṃ devānaṃ saḥavyataṃ upa-
pajjati. so tato cuto anāgāmī hoti anāgantā itthat-
taṃ.

13. “This, O Sariputta, is the cause, this is the reason why some beings here pass away from that group as re-
turners, coming back to this world. And this, O Sariputta,
is the cause, this is the reason why some beings here pass
away from that group as non-returners, not coming back
to this world.”

ayaṃ kho sārīputta hetu ayaṃ paccayo, yena mi-
dhekacce sattā tamhā kāyā cutā āgāmino honti
āgantāro itthattaṃ. ayaṃ pana sārīputta hetu
ayaṃ paccayo, yenamidhekacce sattā tamhā kāyā
cutā anāgāmino honti anāgantāro itthattanti.

