

0.0.1 Intention

0. At Savatthi

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.

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.

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 contempla-

0.0.1 sañcetanāsuttaṃ

0. sāvatthiyaṃ

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

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

tion, one activates that verbal activity, conditioned by which there arises that internal pleasure and pain.

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.

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.

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

4. sāmam vā taṃ bhikkhave manosāṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. pare vāssa taṃ bhikkhave manosāṅkhāraṃ abhisāṅkhāronti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. sampajāno vā taṃ bhikkhave manosāṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. asampajāno vā taṃ bhikkhave manosāṅkhāraṃ abhisāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

5. imesu bhikkhave dhammesu avijjā anupatitā. avijjāyatveva asesavirāgaṇirodhā so kāyo na hoti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. sāvācā na hoti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. so mano na hoti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. khettaṃ taṃ na hoti, vatthum taṃ na hoti, āyatanam taṃ na hoti, adhikaraṇam taṃ na hoti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

6. cattārome bhikkhave attabhāvaapaṭilābhā. katame cattāro?

7. atthi bhikkhave attabhāvaapaṭilābho, yasmiṃ attabhāvaapaṭilābhe attasañcetanā, kamati no parasañcetanā. atthi bhikkhave attabhāvaapaṭilābho, yasmiṃ attabhāvaapaṭilābhe parasañcetanā kamati no attasañcetanā. atthi bhikkhave attabhāvaapaṭilābho, yasmiṃ attabhāvaapaṭilābhe attasañcetanā ca kamati parasañcetanā ca. atthi bhikkhave attabhāvaapaṭilābho, yasmiṃ

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

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]

attabhāvapaṭilābhe neva attasañcetanā kamati no parasañcetanā. ime kho bhikkhave cattāro attabhāvapaṭilābhāti.

8. evaṃ vutte āyasmā sārīputto bhagavantam etada-voca: imassa kho ahaṃ bhante bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi: tatra bhante yvāyaṃ attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā kamati no parasañcetanā. attasañcetanāhetu tesam sattānaṃ tamhā kāyā cuti hoti. tatra bhante yvāyaṃ attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe parasañcetanā kamati no attasañcetanā. parasañcetanāhetu tesam sattānaṃ tamhā kāyā cuti hoti. tatra bhante yvāyaṃ attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca. attasañcetanā ca parasañcetanā ca hetu tesam sattānaṃ tamhā kāyā cuti hoti. tatra bhante yvāyaṃ attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe neva attasañcetanā kamati no parasañcetanā. katame tena devā daṭṭhabbāti?

9. nevasaññānāsaññāyatanūpagā sārīputta devā tena daṭṭhabbāti.

10. ko nu kho bhante hetu ko paccayo yena midhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ? ko pana bhante hetu ko paccayo yena midhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattanti?

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]?"

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

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?

11. Here, O Sariputta, a certain individual has not 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 returner, one who comes back to this world.

12. But here, O Sariputta, a certain individual has abandoned the five lower fetters. In this very life, he enters

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

12. idha pana sārīputta ekaccassa puggalassa orambhāgiyāni saññojanāni pahīṇāni honti. so diṭṭheva dhamme nevasaññānāsaññāyatanam upasampajja viharati. so tadassādeti. tannikāmeti, tena ca vittiṃ āpajjati. tattha ṭhito tadadhimutto tabbahulavihārī. aparihīno kālam kurumāno nevasaññānāsaññāyatanūpagānam devānam saḥavyatam upapajjati. so tato cuto anāgāmī hoti anāgantā itthattam.

13. ayaṃ kho sārīputta hetu ayaṃ paccayo, yena midhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattam. ayaṃ pana sārīputta hetu ayaṃ paccayo, yenamidhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattanti.

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.

13. “This, O Sariputta, is the cause, this is the reason why some beings here pass away from that group as returners, 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.”

