

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

sañcetanāsuttaṃ

sāvattiyaṃ

kāye vā bhikkhave
sati kāyasañcetanā-
hetu uppañjati ajjhat-
taṃ sukhadukkhaṃ.
vācāya vā bhikkhave
sati vacisañcetanā-
hetu uppañjati ajjhat-
taṃ sukhadukkhaṃ.
mane vā bhikkhave
sati manosañcetanā-
hetu uppañjati ajjhat-
taṃ sukhadukkhaṃ.
avijjāpaccayā va.

sāmaṃ vā taṃ bhik-
khava kāyasaṅkhā-
raṃ abhisāṅkhāroti,
yaṃ paccayāssa taṃ
uppañjati ajjhattaṃ
sukhadukkhaṃ. pare
vāssa taṃ bhikkhave
kāyasaṅkhāraṃ abhi-
saṅkhāronti, yaṃ
paccayāssa taṃ up-

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 contemplation,

pajjati ajjhataṃ sukhadukkhaṃ. sampajāno vā taṃ bhikkhave kāyaśāṅkhāraṃ abhiśāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. asampajāno vā taṃ bhikkhave kāyaśāṅkhāraṃ abhiśāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

sāmaṃ vā taṃ bhikkhave vacīśāṅkhāraṃ abhiśāṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. pare vāssa taṃ bhikkhave vacīśāṅkhāraṃ abhiśāṅkhāronti, yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. sampajāno vā taṃ bhikkhave vacīśāṅkhāraṃ abhiśāṅkhāroti,

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

yaṃ paccayāssa taṃ
uppañjati ajjhataṃ
sukhadukkhaṃ. asaṃ-
pajāno vā taṃ bhik-
khava vacīsaṅkhā-
raṃ abhisāṅkhāroti,
yaṃ paccayāssa taṃ
uppañjati 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 bhik-
khava manosaṅkhā-
raṃ abhisāṅkhāroti,
yaṃ paccayāssa taṃ
uppañjati ajjhataṃ
sukhadukkhaṃ. paṇ-
vāssa taṃ bhikkhave
manosaṅkhāraṃ
abhisāṅkhāroni,
yaṃ paccayāssa taṃ
uppañjati ajjhataṃ
sukhadukkhaṃ. saṃ-
pajāno vā taṃ bhik-
khava manosaṅkhā-
raṃ abhisāṅkhāroti,
yaṃ paccayāssa taṃ
uppañjati ajjhataṃ
sukhadukkhaṃ. asaṃ-
pajāno vā taṃ bhik-
khava manosaṅkhā-

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.

raṃ abhisañkhāroti,
yaṃ paccayāssa taṃ
uppañjati ajjhataṃ
sukhadukkhaṃ.

imesu bhikkhave
dhammesu avijjā
anupatitā. avijjā-
yatveva asesavirā-
ganirodhā so kāyo
na hoti, yaṃ pac-
cayāssa taṃ uppañ-
jati ajjhataṃ sukha-
dukkhaṃ. sā vācā
na hoti, yaṃ pac-
cayāssa taṃ uppañ-
jati ajjhataṃ sukha-
dukkhaṃ. so mano
na hoti, yaṃ pacca-
yāssa taṃ uppañjati
ajjhataṃ sukhaduk-
khaṃ. khettaṃ taṃ
na hoti, vatthuaṃ taṃ
na hoti, āyatanaṃ
taṃ na hoti, adhika-
raṇaṃ taṃ na hoti,
yaṃ paccayāssa taṃ
uppañjati ajjhataṃ
sukhadukkhaṃ.

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

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.”

cattārome bhikkhave attabhāvapaṭilābhā. katame cattāro?

atthi bhikkhave attabhāvapaṭilābhō, yasmim attabhāvapaṭilābhe attasañcetanā, kamati no parasañcetanā. atthi bhikkhave attabhāvapaṭilābhō, yasmim attabhāvapaṭilābhe parasañcetanā kamati no attasañcetanā. atthi bhikkhave attabhāvapaṭilābhō, yasmim attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca. atthi bhikkhave attabhāvapaṭilābhō, 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

evaṃ vutte āyasmā
sāriputto bhagavan-
taṃ etadavoca: imassa
kho ahaṃ bhante
bhagavatā saṅkhit-
tena bhāsitassa evaṃ
vitthārena atthaṃ
ājānāmi: tatra bhante
yvāyaṃ attabhāva-
paṭilābho, yasmim̐ attā-
bhāva-paṭilābhe attā-
sañcetanā kamati no
parasañcetanā. at-
tasañcetanāhetu te-
saṃ sattānaṃ tamhā
kāyā cuti hoti. tatra
bhante yvāyaṃ attā-
bhāva-paṭilābho, yas-
mim̐ attabhāva-paṭi-
lābhe parasañcetanā
kamati no attasañce-
tanā. parasañceta-
nāhetu tesāṃ sattā-
naṃ tamhā kāyā cuti
hoti. tatra bhante
yvāyaṃ attabhāva-
paṭilābho, yasmim̐
attabhāva-paṭilābhe
attasañcetanā ca ka-
mati parasañcetanā

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]?"

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?

ca. attasañcetanā
ca parasañcetanā
ca hetu tesam sattā-
nam tamhā kāyā cuti
hoti. tatra bhante
yvāyaṃ attabhāva-
paṭilābho, yasmim
attabhāvapaṭilābhe
neva attasañcetanā
kamati no parasañ-
cetanā. katame tena
devā daṭṭhabbāti?

nevasaññānāsañ-
ñāyatanūpagā sārī-
putta devā tena daṭ-
ṭhabbāti.

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

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 upon and abides in the do-

tāro itthattanti?

idha sārputta ekac-
cassa puggalassa
orambhāgiyāni sañ-
ñojanāni appahīṇāni
honti. so diṭṭheva
dhamme nevasañ-
ñānāsaññāyatanam
upasampajja viha-
rati. so tadassādeti.
tannikāmeti, tena
ca vittim āpajjati.
tattha ṭhito tada-
dhimutto tabbahu-
lavihārī. aparihīno
kālam kurumāno
nevasaññānāsañ-
ñāyatanūpagānam
devānam sahavya-
tam upapajjati. so
tato cuto āgāmī hoti
āgantā itthattam.

idha pana sārputta
ekaccassa pugga-
lassa orambhāgiyāni
saññojanāni pahī-
nāni honti. so diṭ-
theva dhamme ne-

main 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.”

vasaññānāsaññāya-
tanam upasampajja
viharati. so tadas-
sādeti. tannikāmeti,
tena ca vitthim āpaj-
jati. tattha tthito ta-
dadhimutto tabbahu-
lavihārī. aparihīno
kālam kurumāno ne-
vasaññānāsaññāya-
tanūpagānam de-
vānam saḥavyatam
upapajjati. so tato
cuto anāgāmī hoti
anāgantā itthattam.

ayam kho sārīputta
hetu ayam paccayo,
yena midhekacce
sattā tamhā kāyā
cutā āgāmīno honti
āgantāro itthattam.
ayam pana sārīputta
hetu ayam paccayo,
yenamidhekacce
sattā tamhā kāyā
cutā anāgāmīno honti
anāgantāro itthat-
tanti.

