

### 0.0.1 Intention (1)

#### 0. At Savatthi.

1. “That which, O bhikkhus, one is intent on, and that which one plans, and that which one has a tendency towards, that is the foothold for the persistence of consciousness. There being a foothold, there is the establishment of consciousness. In one whose consciousness is established and has come to growth, there is descent of name-and-form. In dependence on name-and-form, there is the six-sense-domain. In dependence on the six-sense-domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Thus arises this entire amassment of suffering.

2. If, O bhikkhus, one is not intent on [anything], if one does not plan, yet one has a tendency towards [something], that is the foothold for the persistence of consciousness. There being a foothold, there is the establishment of consciousness. In one whose consciousness is established and has come to growth, there is descent of name-and-form. In dependence on name-and-form, there is the six-sense-domain. In dependence on the

### 0.0.1 cetanāsuttam

#### 0. sāvattthiyaṃ

1. yañca bhikkhave, ceteti, yañca pakappeti, yañca anuseti, ārammaṇametaṃ hoti viññāṇassa t̥hitiyā. ārammaṇe sati patit̥thā viññāṇassa hoti. tasmim̐ patit̥thite viññāṇe virūl̥he nāmarūpassa avakkanti hoti. nāmarūpapaccayā saḷāyatanam̐, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam̐, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam̐ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

2. no ce bhikkhave, ceteti, no ce pakappeti, atha ce anuseti, ārammaṇametaṃ hoti viññāṇassa t̥hitiyā. ārammaṇe sati patit̥thā viññāṇassa hoti. tasmim̐ patit̥thite viññāṇe virūl̥he nāmarūpassa avakkanti hoti. nāmarūpapaccayā saḷāyatanam̐. saḷāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānam̐. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmaraṇam̐, sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

3. yato ca kho bhikkhave, no ceva ceteti, no ca pakappeti, no ca anuseti, ārammaṇametaṃ na hoti viññāṇassa t̥hitiyā. ārammaṇe asati patit̥thā viññāṇassa na hoti. tadappatit̥thite viññāṇe avirūl̥he nāmarūpassa

six-sense-domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Thus arises this entire amassment of suffering.

3. But from the time, O bhikkhus, one is not intent on [anything], and one does not plan, and one has no tendency towards [anything], there is not the foothold for the persistence of consciousness. There being no foothold, there is no establishment of consciousness. That unestablished consciousness not having come to growth, there is no descent of name-and-form. From the cessation of name-and-form, there is the cessation of the six-sense domain. From the cessation of the six-sense domain, there is the cessation of contact. From the cessation of contact, there is the cessation of feeling. From the cessation of feeling, there is the cessation of thirsting. From the cessation of thirsting, there is the cessation of undertaking. From the cessation of undertaking, there is the cessation of being. From the cessation of being, there is the cessation of birth. From the cessation of birth, there is the cessation of old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the cessation of this entire stock of suffering.”

avakkanti na hoti. nāmarūpanirodhā saḷāyatana ni-  
 rodho. saḷāyatananirodhā phassanirodho. phassani-  
 rodhā vedanānirodho. vedanānirodhā taṇhānirodho.  
 taṇhānirodhā upādānanirodho. upādānanirodhā bha-  
 vanirodho. bhavanirodhā jātinirodho. jātinirodhā ja-  
 rāmarañam, sokaparidevadukkhadomanassupāyāsā ni-  
 rujjhanti. evametassa kevalassa dukkhakkhandhassa  
 nirodho hotī'ti.