

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

cetanāsuttam

sāvatthiyam

yañca bhikkhave, ceteti, yañca pakappeti, yañca anuseti, ārammaṇametam hoti viññāṇassa ṭhitiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūḷhe nāmarūpassa avakanti hoti. nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa

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 six-sense-domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence

samudayo hoti.

no ce bhikkhave, ceteti, no ce pakappeti, atha ce anuseti, ārammaṇametam hoti viññāṇassa tītiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūlḥe nāmarūpassa avakkanti hoti. nāmarūpapaccayā saḷāyatanam. saḷāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā tanhā. tanhāpaccayā upādānam. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmaraṇam, sokaparidevadukkha-

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

domanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

yato ca kho bhikkhave, no ceva ceteti, no ca pakappeti, no ca anuseti, ārammaṇametam na hoti viññāṇassa ṭhitiyā. ārammaṇe asati patitṭhā viññāṇassa na hoti. tadap-patitṭhite viññāṇe avirūḷhe nāmarūpassa avakkanti na hoti. nāmarūpanirodhā saḷāyatana nirodho. saḷāyatananirodhā phassanirodho. phassanirodhā vedanānirodho. vedanāni-

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.”

rodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmarañam, sokaparidevadukkhadomanassupāyāsā nirujjhanti. evamevassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

