0.0.1 Intention (3)

tatiyacetanāsuttaṃ

0. At Savatthi.

sāvatthiyaṃ

1. “That which, O bhikkhus, one intends, and that which one thinks over, 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 inclination. There being an inclination, there is a coming and a going. There being a coming and a going, there is a passing away and an arising. There being a passing away and an arising, there is future birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Thus arises this entire amassment of suffering.

yañca bhikkhave, ceteti, yañca pakappeti, yañca anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. tasmiṃ patiṭṭhite viññāṇe virūḷhe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatiṃ jātijarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo

hoti.

2. If, O bhikkhus, one does not intend, if one does not think over, 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 inclination. There being an inclination, there is a coming and a going. There being a coming and a going, there is a passing away and an arising. There being a passing away and an arising, there is future birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Thus arises this entire amassment of suffering.

no ce bhikkhave, ceteti, no ce pakappeti, atha ce anuseti ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. tasmiṃ patiṭṭhite viññāṇe virūḷhe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatiṃ jātijarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

3. But from the time, O bhikkhus, that one does not intend, and one does not think over, 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. With consciousness unestablished and not having come to growth, there is no inclination. Inclination not being, there is not a coming and a going. A coming and a going not being, there is not a passing away and an arising. A passing away and an arising not being, there is not future birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Thus ceases this entire stock of suffering."

yato ca kho bhikkhave, no ceva ceteti, no ca pakappeti, no ca anuseti, ārammaṇametaṃ na hoti viññāṇassa ṭhitiyā. ārammaṇe asati patiṭṭhā viññāṇassa na hoti. tadappatiṭṭhite viññāṇe virūḷhe nati na hoti. natiyā asati āgatigati na hoti. āgatigatiyā asati cutūpapāto na hoti. cutūpapāte asati āyatiṃ jātijarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.