

0.0.1 Intention (2)

dutiyacetanāsuttam

0. At Savatthi.

sāvatthiyaṃ

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 an actualization of a being again in the future. There being an actualization of a being again in the future, 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, ārammaṇametam hoti viññāṇassa ṭhitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. tasmim patiṭṭhite viññāṇe virūḷhe āyatim punabbhavābhinibbatti hoti. āyatim punabbhavābhinibbattiyā sati āyatim jāti jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

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 an actualization of a being again in the future. There being an actualization of a being again in the future, 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 ceno ca - sī. mu - syā. pakappeti, atha ce anuseti, ārammaṇame-
taṃ hoti viññāṇassa t̥hitiyā. ārammaṇe sati pa-
tiṭṭhā viññāṇassa hoti. tasmim̐ patiṭṭhite viññāṇe
virūl̥he āyatim̐ punabbhavābhinibbatti hoti. āya-
tim̐ punabbhavābhinibbattiyā sati āyatim̐ jātijarā-
maraṇaṃ sokaparidevadukkhadomanassupāyāsā
sambhavanti. evametassa kevalassa dukkhakkhan-
dhassa samudayo hoti.

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 actualization of a being again in the future.

There being no actualization of a being again in the future, there is no 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 pa-
kappeti, no ca anuseti, ārammaṇametam na hoti
viññāṇassa t̥hitiyā. ārammaṇe asati patiṭṭhā viñ-
ñāṇassa na hoti. tadappatiṭṭhite viññāṇe avirū-
ḷhe āyatim punabbhavābhiniḃbatti na hoti. āya-
tim punabbhavābhiniḃbattiyā asati āyatim jātija-
rāmarāṇaṃ sokaparideva dukkhadomanassupāyāsā
nirujjhanti. evametassa kevalassa dukkhakkhan-
dhassa nirodho hotī'ti.

