

### 0.0.1 Intention (2)

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 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.

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.

### 0.0.1 dutiyacetanāsuttam

#### 0. sāvatthiyaṃ

1. yañca bhikkhave, ceteti yañca pakappeti, yañca anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūlhe āyatim punabbhavābhiniḃbatti hoti. āyatim punabbhavābhiniḃbattiyā sati āyatim jāti jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

2. no ce bhikkhave, ceteti, no ceno ca - sī. mu - syā. pakappeti, atha ce anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūlhe āyatim punabbhavābhiniḃbatti hoti. āyatim punabbhavābhiniḃbattiyā sati āyatim jātijarāmarañam 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 ṭhitiyā. ārammaṇe asati patitṭhā viññāṇassa na hoti. tadappatitṭhite viññāṇe avirūlhe āyatim punabbhavābhiniḃbatti na hoti. āyatim punabbhavābhiniḃbattiyā asati āyatim jātijarāmarañam sokaparideva dukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti'ti.

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.”

