

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

dutiyacetanāsuttaṃ

sāvattiyaṃ

yañca bhikkhave, ceteti yañca pakappeti, yañca anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. tasmim patiṭṭhite viññāṇe virūḷhe āyatim punabbhavābhinibbatti hoti. āyatim punabbhavābhinibbattiyā sati āyatim jāti jarāmaṇaṃ so-kaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

no ce bhikkhave, ceteti, no ceno ca -

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.

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

sī. mu - syā. pakappeti, atha ce anuseti, ārammaṇametam hoti viññāṇassa t̥hitiyā. ārammaṇe sati patit̥ṭhā viññāṇassa hoti. tasmim̐ patiṭṭhite viññāṇe virūl̥he āyatim̐ punabbhavābhinibbatti hoti. āyatim̐ punabbhavābhinibbattiyā sati āyatim̐ jātijarāmarāṇam sokaparidevadukkhaḍomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

yato ca kho bhikkhave, no ceva ceteti, no ca pakappeti, no ca anuseti, ārammaṇametam na hoti viññāṇassa t̥hitiyā. ārammaṇe asati patit̥ṭhā viññāṇassa na hoti. tadappatiṭ-

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.”

ṭhite viññāṇe avirū-
ḷhe āyaṭiṃ punab-
bhavābhinibbatti na
hoti. āyaṭiṃ punab-
bhavābhinibbattiyā
asati āyaṭiṃ jātijarā-
maraṇaṃ sokapari-
deva dukkhadoma-
nassupāyāsā niruj-
jhanti. evametassa
kevalassa dukkhak-
khandhassa nirodho
hotī'ti.

