

### 0.0.1 Intention (3)

#### 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 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.

tatiyacetanāsuttam

sāvatthiyam

yañca bhikkhave, ceteti, yañca pakappeti, yañca anuseti, ārammaṇametam hoti viññāṇassa ṭhitiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūḷhe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatim jātijarāmarañam 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 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.

3. But from the time, O bhikkhus, one is not intent on [anything], and one does not plan, and one has no ten-

no ce bhikkhave, ceteti, no ce pakappeti, atha ce anuseti ārammaṇametam hoti viññāṇassa ṭhitiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūlḥe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatim jātijarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

yato ca kho bhikkhave, no ceva ceteti, no ca pakappeti, no ca anuseti, ārammaṇametam na hoti

dency 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 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.”

viññāṇassa t̥hitiyā.  
 ārammaṇe asati pa-  
 tiṭṭhā viññāṇassa na  
 hoti. tadappatiṭṭhite  
 viññāṇe virūḷhe nati  
 na hoti. natiyā asati  
 āgatigati na hoti.  
 āgatigatiyā asati cu-  
 tūpapāto na hoti. cu-  
 tūpapāte asati āya-  
 tiṃ jātijarāmaṇaṃ  
 sokaparidevadukkha-  
 domanassupāyāsā  
 nirujjhanti. evame-  
 tassa kevalassa duk-  
 khakkhandhassa ni-  
 rodho hotī'ti.

