

### 0.0.1 Intention (3)

tatīyacetanāsuttaṃ

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 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, ārammaṇametam hoti viññāṇassa ṭhitiyā. ārammaṇe sati patiṭṭhā viññāṇassa hoti. tasmim patiṭṭhite viññāṇe virūlhe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatim jātijarāmaṇaṃ sokapariḍevadukkhadomanassupāyāsā 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.

no ce bhikkhave, ceteti, no ce pakappeti, atha ce anuseti ārammaṇametam hoti viññāṇassa ṭhitiyā. ārammaṇe sati patitṭhā viññāṇassa hoti. tasmim patitṭhite viññāṇe virūlhe nati hoti. natiyā sati āgatigati hoti. āgatigatiyā sati cutūpapāto hoti. cutūpapāte sati āyatim jātijarāmarāṇam sokapari-devadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa 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 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 pa-  
kappeti, no ca anuseti, ārammaṇametam na hoti  
viññāṇassa t̥hitiyā. ārammaṇe asati patiṭṭhā viñ-  
ñāṇassa na hoti. tadappatiṭṭhite viññāṇe virūl̥he  
nati na hoti. natiyā asati āgatigati na hoti. āgati-  
gatiyā asati cutūpapāto na hoti. cutūpapāte asati  
āyatim̐ jātijarāmarāṇam̐ sokaparidevaduḥkhado-  
manassupāyāsā nirujjhanti. evametassa kevalassa  
dukkhakkhandhassa nirodho hotī'ti.

