AN 3.112 — Dutiya Nidāna Sutta (Origination of Actions – Part 2)

English translation by Bhikkhu Candana.

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Text

111. Dutiya Nidāna Sutta (Origination of Actions – Part 2) Bhikkhus, these three are the origins for the arising of actions. What three?

Bhikkhus, passionate interest arises on account of thoughts, that trigger the arousal of desire and wanting, related to the past.

Bhikkhus, passionate interest arises on account of thoughts, that trigger the arousal of desire and wanting, related to the future.

Bhikkhus, passionate interest arises on account of thoughts, that trigger the arousal of desire and wanting, related to the present.

a. And how, Bhikkhus, does passionate interest arise on account of thoughts, that trigger the arousal of desire and wanting, related to the past?

Here, Bhikkhus, there is thinking and planning that occurs due to the presence of perceptions and ideas, triggering the arousal of desire and wanting, related to the past. Because of the process of thinking and planning, there is the arousal of new desire. Then, due to the arisen desire, one becomes fettered and chained by those thoughts, compelling him to seek ways to satisfy them by turning them into actions. Bhikkhus, this fetter itself is the outcome of desire that was allowed to roam free within the greedy and wanting heart, agitating it further.

In this way, Bhikkhus, passionate interest arises on account of thoughts that trigger the arousal of desire and greed related to the past.

b. And how, Bhikkhus, does passionate interest arise on account of thoughts, that trigger the arousal of desire and wanting, related to the future?

Here, Bhikkhus, there is thinking and planning that occurs due to the presence of perceptions and ideas, triggering the arousal of desire and wanting related to the future. Because of the process of thinking and planning, there is the arousal of new desire. Then,

due to the arisen desire, one becomes fettered and chained by those thoughts, compelling him to seek ways to satisfy them by turning them into actions. Bhikkhus, this fetter itself is the outcome of desire that was allowed to roam free within the greedy and wanting heart, agitating it further.

In this way Bhikkhus, passionate interest arises on account of thoughts, that trigger the arousal of desire and greed related to the future.

c. And how, Bhikkhus, does passionate interest arise on account of thoughts, that trigger the arousal of desire and greed, related to the present?

Here, Bhikkhus, there is thinking and planning that occurs due to the presence of perceptions and ideas, triggering the arousal of desire and wanting, related to the present. Because of the process of thinking and pondering, there is the arousal of new desire. Then, due to the arisen desire, one becomes fettered and chained by those thoughts, compelling him to seek ways to satisfy them by turning them into actions. Bhikkhus, this fetter itself is the outcome of desire that was allowed to roam free within the greedy and wanting heart, agitating it further.

In this way, Bhikkhus, passionate interest arises on account of thoughts, that trigger the arousal of desire and greed related to the present.

On the other hand, Bhikkhus, there are these other three origins for the arising of actions. What three?

Here, Bhikkhus, passionate interest does not arise on account of thoughts that might have triggered or aroused desire and wanting, pertaining to the past.

Passionate interest does not arise on account of thoughts that might have triggered or aroused desire and wanting, related to things of the future.

Similarly, passionate interest does not arise on account of thoughts that might have triggered or aroused desire and wanting, pertaining to the present.

a. And how, Bhikkhus, does passionate interest not arise on account of thoughts that might have triggered or aroused desire and wanting, pertaining to things of the past?

Bhikkhus, knowing the future outcome of thoughts, which might trigger or arouse desire and wanting pertaining to things of the past, one should therefore avoid them, abstain from hankering for them, and instead penetratingly see this through careful discernment.

Thus, passionate interest does not arise on account of thoughts that might have triggered or aroused desire and wanting, pertaining to things of the past.

b. And how, Bhikkhus, does passionate interest not arise on account of thoughts that might have triggered or aroused desire and wanting, pertaining to the future?

Bhikkhus, knowing the future outcome of thoughts, which might trigger or arouse desire and wanting pertaining to things of the future, one should therefore avoid them, abstain from hankering for them, and instead penetratingly see this through careful discernment.

Thus, passionate interest does not arise on account of thoughts, that might have triggered or aroused desire and wanting pertaining to the future.

c. And how, Bhikkhus, does passionate interest not arise on account of thoughts, that might have triggered or aroused desire and wanting, pertaining to the present?

Bhikkhus, knowing the outcome of thoughts, which might trigger or arouse desire and wanting pertaining to things of the present, one should therefore avoid them, abstain from hankering for them, and instead penetratingly see this through careful discernment.

Thus, passionate interest does not arise on account of thoughts, that might have triggered or aroused desire and wanting pertaining to the present.

Bhikkhus, these three are also the origins for the arising of actions.