# SN 12.38 — Cetanā Sutta — Intentionality

English translation by Bhikkhu Candana.

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## Text

While The Blessed One was staying at the City of Sāvatthī, He addressed the Bhikkhus by saying:

“Bhikkhus, whatever one intends, and whatever one determines, and whatever one has an underlying tendency for in his heart, that very thing is the mental basis for supporting and maintaining consciousness.

“And when there is the mental basis, this means there is also sufficient support for the establishing of consciousness.

“And when consciousness is established and is thus allowed to grow, then this means that there definitely is a future renewed existence, which is going to take place, yet again.

“And when there is the production of future renewed existence, then there definitely is future birth, along with aging, illness and death, grieving, wailing, distress, torment, depression, and anguish to follow.

“This, therefore, is how the entire mass of suffering starts.

“And if, Bhikkhus, one does not intend, nor determines, yet one sill has underlying tendencies in his heart, those again become the mental basis for supporting and maintaining consciousness.

“And when there is the mental basis, this means there is also sufficient support for the establishing of consciousness.

“And when consciousness is established and is thus allowed to grow, then this means that there definitely is a future renewed existence, which is going to take place, yet again.

“And when there is the production of future renewed existence, then there definitely is future birth, along with aging, illness and death, grieving, wailing, distress, torment, depression, and anguish to follow.

“This, therefore, is how the entire mass of suffering starts.

“But, Bhikkhus, if one does not intend, nor determines, and has no underlying tendency left in his heart, then there is no mental basis for supporting and maintaining consciousness.

“And when there is no mental basis, this means there is also no support for the establishing of consciousness.

“And when consciousness is not established and is thus not allowed to grow, then this means that there definitely is no future renewed existence, which can never take place, again.

“And when there is no production of future renewed existence, then there definitely is no future birth, along with no more aging, illness and death, no grieving, no wailing, no distress, no torment, no depression, and no anguish to follow.

“This, therefore, is how the entire mass of suffering comes to a complete end.”

Sādhu Sādhu Sādhu