

Anguttara Nikāya

The Numerical Discourses

Dasakanipāta
(Book of the Tens)

AN 10.2

Cetanākaraṇī Sutta ***“Not Needing the Intention”***

Translated by Candana Bhikkhu

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“Bhikkhus, a virtuous person living with wholesome behavior no longer needs to have the intention: ‘*May non-regret come to me.*’ This, because it is only natural at this stage for non-regret to be experienced by a virtuous person living with wholesome behavior.

“Someone who has non-regret, no longer needs to have the intention: ‘*May delight come to me.*’ This, because it is only natural at this stage for the person with non-regret to experience delight.

“Someone who experiences delight, no longer needs to have the intention: ‘*May joy come to me.*’ This, because it is only natural at this stage for the one experiencing delight to also have joy.

“Someone who is joyful, no longer needs to have the intention: ‘*May my body become tranquil.*’ This, because it is only natural at this stage for the joyful person to experience tranquility throughout the body.

“Someone experiencing tranquility throughout the body, no longer needs to have the intention: ‘*May I feel bliss.*’ This, because it is only natural at this stage for the person experiencing tranquility throughout the body to feel bliss.

“Someone experiencing bliss, no longer needs to have the intention: ‘*May I experience samādhi.*’ This, because it is only natural at this stage for the person experiencing bliss to attain to *samādhi*.

“Someone experiencing *samādhi*, no longer needs to have the intention: ‘*May I be able to see and understand how things really are.*’ This, because it is only natural at this stage for the person who attains to *samādhi* to be able to see and understand how things really are.

“Someone who is able to see and understand how things really are, no longer needs to have the intention: ‘*May I become disenchanted and dispassionate towards the world.*’ This, because it is only natural at this stage for the person who sees and understands how things really are, to become disenchanted and dispassionate towards the world.

“Someone who becomes disenchanted and dispassionate towards the world, no longer needs to have the intention: ‘*May I directly know Liberation and experience it, for oneself.*’ This, because it is only natural at this stage for the person who becomes disenchanted and dispassionate towards the world to directly know Liberation and experience it, for oneself.

“Therefore, Bhikkhus, knowing Release and experiencing it directly for oneself, is the purpose and benefit of becoming disenchanted and dispassionate towards the world. Becoming disenchanted and dispassionate towards the world, is the purpose and benefit of seeing and understanding how things really are. Seeing and understanding how things really are, is the purpose and benefit of *samādhī*. *Samādhī* is the purpose and benefit of experiencing bliss. Bliss is the purpose and benefit of experiencing tranquility throughout the body. Experiencing tranquility throughout the body is the purpose and benefit of having joy. Joy is the purpose and benefit of experiencing delight. Experiencing delight is the purpose and benefit of having non-regret. Non-regret is the purpose and benefit of living a virtuous life with wholesome behavior.

“So, you see, Bhikkhus, as one stage of development is completed, it overflows into another, while one advances and moves from one stage to the next, until finally the person traverses from the near shore to the farthest shore.”

Sādhu Sādhu Sādhu