

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 happy delight come to me.’*

This, because it is only natural at this stage for the person with non-regret to experience happy delight.

Someone who experiences happy delight, no longer needs to have the intention: *‘May overflowing joy come to me.’*

This, because it is only natural at this stage for the one experiencing delight to also have overflowing spiritual joy.

Someone who is thus joyful, no longer needs to have the intention: *‘May my body become tranquil and truly relaxed.’*

This, because it is only natural at this stage for the joyful person to experience tranquility throughout the body as it becomes truly relaxed.

Someone experiencing tranquility and relaxation thus, 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 such tranquility throughout the body to soon feel bliss.

Someone experiencing such bliss, no longer needs to have the intention: *‘May I experience samādhi, wherein the heart becomes utterly collected and at peace.’*

This, because it is only natural at this stage for the person experiencing bliss to attain to *samādhi*.

Furthermore, 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, and all that it offers.

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 myself.’*

This, because it is only natural at this stage for the person who becomes disenchanted and dispassionate towards the world, to directly experience the unmistakability of Release, by seeing and understanding True Freedom for oneself, which comes with Full Awakening.

Therefore, Bhikkhus, the unmistakable knowing and seeing of 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 *samādhi*.

Samādhi and the collectedness of mind is the purpose and benefit of experiencing bliss.

Bliss is the purpose and benefit of experiencing tranquility and relaxation throughout the body.

Experiencing tranquility throughout the body is the purpose and benefit of having spiritual joy.

Spiritual joy is the purpose and benefit of experiencing happy and gladdening delight.

Experiencing happy and gladdening delight is the purpose and benefit of having non-regret.

Non-regret is the purpose and benefit of living a virtuous life through one’s wholesome behavior.

So, you see, Bhikkhus, as one stage of development is completed, it overflows into another, as one gradually and progressively advances by moving up from one stage to the next, until finally the traversing person, steadily but surely, finds himself no longer standing on the near shore, for he has now crossed over and reached the farther shore!

Sādhū

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