

Cetanākaraṇīya Sutta

AN XI 2 Discourse on Making a Wish

Translated by Bhante Ānanda

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"Being virtuous, monks,

*(1) Endowed with virtue, no need to wish: (1)
"May I be free from remorse."*

*It is the Dhamma¹ that,
By being virtuous,
Endowed with virtue,
One is free from remorse. (2)*

*(2) Free from remorse, monks, no need to wish:
"May gladness² arise in me."*

*It is the Dhamma that,
Being free from remorse,
Gladness arises in one. (3)*

*(3) Being glad, monks, no need to wish:
"May joy³ arise in me."*

*It is the Dhamma that,
By being glad,
Joy arises in one. (4)*

*(4) Joyful in mind, monks, no need to wish:
"May my body be relaxed."*

*It is the Dhamma that,
By being joyful in mind,
One's body is relaxed. (5)*

¹ Dhamma: Here as "Nature", natural law, the way things work.

² Pāmojja; Pamodati [pa+mud] to rejoice, enjoy, to be delighted, to be glad or satisfied

³ Pīti

(5) *Relaxed in body, monks, no need to wish:*
“May I experience happiness.”

It is the Dhamma that,
By being relaxed in body,
One experiences happiness. (6)

(6) *Happy, monks, no need to wish:*
“May my mind be collected and harmonious.”

It is the Dhamma that,
By being happy,
One’s mind is collected and harmonious. (7)

(7) *Collected and harmonious in mind⁴, monks, no need to wish:*
“May I know and see clearly⁵”

It is the Dhamma that
By collected mental harmony,
One knows and sees clearly. (8)

(8) *Knowing and seeing clearly, no need to wish:*
“May I disengage completely.”⁶

It is the Dhamma that
By knowing and seeing clearly,
One disengages completely. (9)

(9) *Disengaging completely, monks, no need to wish:*
“May I be free from Tension.”

It is the Dhamma that,
By Disengaging completely,
One is free of Tension. (10)

(10) *Free from Tension, monks, no need to wish:*
“May I experience Knowledge and Sight of Liberation.”

⁴ *Samāhita* [pp. of *samādahati*] 1. put down, fitted; — 2. collected (of mind), settled, composed, firm, attentive

⁵ *Yathābhūtaṃ jānāmi passāmī’ti*: Lit.: Knowing and Seeing as it is. Without proliferating or conceptualizing.

⁶ *Nibbindati*

*It is the Dhamma that,
By being Tensionless,
One experiences Knowledge and Sight of Liberation. (11)*



[Reverse Order]

So it goes monks,

*(10) Freedom from Tension is for the sake of Knowledge and Sight of Liberation,
(11) Knowledge and Sight of Liberation is its benefit,*

*(9) Disengaging completely is for the sake of Freedom from Tension,
(10) Freedom from Tension is its benefit,*

*(8) Knowing and Seeing clearly is for the sake of Disengaging completely,
(9) Disengaging completely is its benefit,*

*(7) Collected mental harmony is for the sake of Knowing and Seeing clearly,
(8) Knowing and Seeing clearly is its benefit,*

*(6) Happiness is for the sake of collected mental harmony,
(7) Collected mental harmony is its benefit,*

*(5) Calm is for the sake of happiness,
(6) Happiness is its benefit,*

*(4) Joy is for the sake of Calm,
(5) Calm is its benefit,*

*(3) Gladness is for the sake of Joy,
(4) Joy is its benefit,*

*(2) Freedom from remorse is for the sake of Gladness,
(3) Gladness is its benefit,*

*(1) Skillful virtue is for the sake of Freedom from remorse,
(2) Freedom from remorse is its benefit.*

*“So it goes monks,
One dhamma fulfilling the next,⁷
Each dhamma suffused by the previous one,
Going from this shore to the shore beyond.⁸”*

⁷ *Dhammā dhamme abhisandenti*

⁸ *Nibbāna is the shore beyond.*



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