

Dhamma Flows into Dhamma without Anyone who Intends

(Liberation is a Natural Process)¹

Truth Seekers,² when morality is perfected there is no need to intend³ “may a clear conscience arise in me.” Seekers, it is natural that when morality is perfected, a clear conscience arises by itself.

Seekers, when there is a clear conscience there is no need to intend “may delight (*pāmojja*, gladness, inspiration.) arise in me.” Seekers, it is natural that when there is no bad conscience, delight arises by itself.

Seekers, when there is delight there is no need to intend “may contentment (*pīti*, satisfaction, rapture) arise in me.” Seekers, it is natural that when there is delight, contentment arises by itself.

Seekers, when there is contentment there is no need to intend “may my body relax.” Seekers, it is natural that when there is contentment, the body relaxes by itself (*passaddhi*).

Seekers, when the body is relaxed there is no need to intend “may I feel happy.” Seekers, it is natural that when the body is relaxed, happiness is experienced (*sukha*).

Seekers, when there is happiness there is no need to intend “may my mind be well established in *samādhi*.” Seekers, it is natural that when there is happiness, the mind establishes in *samādhi* by itself.

Seekers, when the mind is well established in *samādhi* there is no need to intend “may I understand and see according to reality.” Seekers, it is natural that when the mind is well established in *samādhi*, it naturally understands and sees according to reality.

Seekers, when understanding and seeing according to reality there is no need to intend “may I be disenchanted (with attachments: *nibbidā*, weariness regarding attachments).” Seekers, it is natural that when there is understanding and seeing according to reality, there is disenchantment.

Seekers, when there is disenchantment there is no need to intend “may my attachments fade away (*virāga*).” Seekers, it is natural that when there is understanding and seeing according to reality, attachments fade away.

Seekers, when attachments fade away there is no need to intend “may I realize the knowing and seeing of liberation.” Seekers, it is natural that when attachments fade away, the knowing and seeing of liberation is realized in itself.

¹ Translated from *Paṭicca-samuppāda from His Own Lips*, p. 805-7 (Aṅguttara, Ekadasaka. #2, *Cetanākaraṇīya Sutta*, 24/336/209).

² "Truth Seekers" and "Seekers" are used in place of the original *bhikkhu* (monks, beggars, mendicants) for the sake of inclusiveness.

³ "Intend" (*cetanā*) has connotations of to hope, wish, and seek.

Truth Seekers, in this way fading away (*virāga*) has the knowing and seeing of liberation (*vimuttiññāḍassana*) as its benefit and purpose; disenchantment (*nibbidā*) has fading away as its benefit and purpose; knowing and seeing according to reality (*yathābhūthaññāḍassana*) has disenchantment as its benefit and purpose; concentration (*samādhi*) has knowing and seeing according to reality as its benefit and purpose; happiness (*sukha*) has concentration as its benefit and purpose; tranquillity (*passaddhi*) has concentration as its benefit and purpose; contentment (*pīti*) has tranquillity as its benefit and purpose; delight (*pāmojja*) has contentment as its benefit and purpose; clear conscience (*avippaṭisāra*) has delight as its benefit and purpose; and wholesome morality (*sīlasampanna*) has delight as its benefit and purpose.

Truth Seekers, in this way dhamma flows into dhamma, dhamma completes dhamma, for the reaching of the shore (that is, *nibbāna*) from what is not shore (that is, *samsāra*). So it is.

(Cetanākaraṇīya Sutta; Aṅguttara-nikāya, Elevens, Nissaya-vagga, Sutta #2:
translated from Buddhadāsa Bhikkhu's Thai rendering)