

0.0.1 Conditions for Liberation

1. “There are, O bhikkhus, these five conditions for liberation whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.” Which five?

2. “Here, O bhikkhus, the Teacher or a certain companion in the life of purity in the position of a teacher teaches the Dhamma to a bhikkhu. In whichever way, O bhikkhus, the Teacher or a certain companion in the life of purity in the position of a teacher teaches the Dhamma to that bhikkhu, in just that way, he experiences the meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, rapture is born. For one of rapturous mind, the body becomes tranquil. One whose body is tranquil feels pleasure. The mind of one in pleasure attains samadhi. This, O bhikkhus, is the first condition for liberation, whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.”

3. “Furthermore, O bhikkhus, indeed not even the Teacher or a certain companion in the life of purity in the position

of a teacher teaches the Dhamma to the bhikkhu. Rather, he teaches the Dhamma in detail as he has heard it, as he has learned it. In whichever way, O bhikkhus, that bhikkhu teaches the Dhamma in detail as he has heard it, as he has learned it, in just that way, he experiences the meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, rapture is born. For one of rapturous mind, the body becomes tranquil. One whose body is tranquil feels pleasure. The mind of one in pleasure attains samadhi. This, O bhikkhus, is the second condition for liberation, whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.”

4. “Furthermore, O bhikkhus, indeed not even the Teacher or a certain companion in the life of purity in the position of a teacher teaches the Dhamma to the bhikkhu; nor does he teach the Dhamma in detail as he has heard it, as he has learned it. Rather, he recites the Dhamma in detail as he has heard it, as he has learned it. In whichever way, O bhikkhus, that bhikkhu recites the Dhamma in detail as he has heard it, as he has learned it, in just that way, he experiences the meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, rapture is born. For one of rapturous mind, the

body becomes tranquil. One whose body is tranquil feels pleasure. The mind of one in pleasure attains samadhi. This, O bhikkhus, is the third condition for liberation, whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.”

5. “Furthermore, O bhikkhus, indeed not even the Teacher or a certain companion in the life of purity in the position of a teacher teaches the Dhamma to the bhikkhu; nor does he teach the Dhamma in detail as he has heard it, as he has learned it; nor does he recite the Dhamma in detail as he has heard it, as he has learned it. Rather, he deliberately thinks, ponders and mentally examines the Dhamma in detail as he has heard it, as he has learned it. In whichever way, O bhikkhus, that bhikkhu recites the Dhamma in detail as he has heard it, as he has learned it, in just that way, he experiences the meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, rapture is born. For one of rapturous mind, the body becomes tranquil. One whose body is tranquil feels pleasure. The mind of one in pleasure attains samadhi. This, O bhikkhus, is the fourth condition for liberation, whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security

from bondage.”

6. “Furthermore, O bhikkhus, indeed not even the Teacher or a certain companion in the life of purity in the position of a teacher teaches the Dhamma to the bhikkhu; nor does he teach the Dhamma in detail as he has heard it, as he has learned it; nor does he recite the Dhamma in detail as he has heard it, as he has learned it; nor does he deliberately think, ponder and mentally examine the Dhamma in detail as he has heard it, as he has learned it. Rather, he has a certain sign of samadhi well grasped, well attended to, well retained in mind, well penetrated with wisdom. In whichever way, O bhikkhus, that bhikkhu has a certain sign of samadhi well grasped, well attended to, well retained in mind, well penetrated with wisdom, in just that way, he experiences the meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, rapture is born. For one of rapturous mind, the body becomes tranquil. One whose body is tranquil feels pleasure. The mind of one in pleasure attains samadhi. This, O bhikkhus, is the fifth condition for liberation, whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.”

7. “These, O bhikkhus, are the five conditions for libera-

tion whereby for a bhikkhu dwelling ever vigilant, ardent and resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.”