

### 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

### 0.0.1 vimuttāyatana-suttaṃ

pañcimāni bhikkhave vimuttāyatanāni, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā 2 āsavā parikkhayaṃ gacchanti, ananupattaṃ vā<sup>1</sup> anuttaram yogakkhemam anupāpuṇāti. kāmāni pañca?

idha bhikkhave bhikkhuno satthā dhammam deseti aññataro vā garuṭṭhāniyo<sup>2</sup> sabrahmacārī. yathā yathā bhikkhave tassa bhikkhuno satthā dhammam deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti,

<sup>1</sup>ananupattaṃ - vāsīmu. ■

<sup>2</sup>garuṭṭhātiko - simu. ■

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 Dham-

dhamimapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ<sup>3</sup> jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhīyati. idaṃ bhikkhave paṭhamam vimuttāyatanaṃ, yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppat- taṃ vā anuttaraṃ yogakkhemaṃ anupāpu- ṇāti.

puna ca paraṃ bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī. api ca kho

<sup>3</sup>pāmujjam - simu, syā. ■

ma 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.”

yathāsutaṃ yathā pariyattaṃ dhammaṃ vitthārena paresaṃ deseti, yathā yathā bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti. dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhīyati. idaṃ bhikkhave dutiyaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anut-

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.

taraṃ yogakkhemaṃ  
anupāpuṇāti.

puna ca paraṃ bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī. nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti yathā yathā bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. tathā tathā so tasmaṃ dhamme atthapaṭisaṃvedī ca hoti, dhammapaṭisaṃvidī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo pas-

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

sambhati. passaddha-kāyo sukhaṃ vedeti  
<sup>4</sup>. sukhino cittaṃ samādhīyati. idaṃ bhikkhave tatiyaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaram yোগakkhemaṃ anupāpuṇāti.

puna ca param bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacāri. nāpi yathāsutam yathāpariyattam dhammaṃ vitthārena paresam deseti, nāpi yathāsutam yathāpariyattam dhammaṃ

<sup>4</sup>suggahitaṃ sugāhī vediyati -  
 sīmu. ■

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.”

vitthārena sajjhāyaṃ karoti, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. yathā yathā bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati, tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedi ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhīyati. idaṃ bhikkhave catutthaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato

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

avimuttam vā cittam vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppat-  
tam vā anuttaram yo-  
gakkhemam anupāpu-  
ṇāti.

puna ca param bhik-  
khava bhikkhuno na-  
heva kho satthā dham-  
mam deseti, aññataro  
vā garuṭṭhāniyo sabra-  
hmacārī. nāpi yathāsu-  
tam yathāpariyattam  
dhammam vitthārena  
paresam deseti, nāpi  
yathāsutam yathāpa-  
riyattam dhammam  
vitthārena sajjhāyam  
karoti, nāpi yathāsu-  
tam yathāpariyattam  
dhammam cetasā anu-  
vitakketi anuvicāreti  
manasānupekkhati.  
api ca khvassa aññata-  
ram samādhinimittam  
suggahitam hoti, su-  
manasikataṃ sūpadhā-

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.”

ritam suppaṭividdham paññāya. yathā yathā bhikkhave bhikkhuno aññataram samādhi-nimittam suggahītam hoti sumanasikatam sūpadhāritam suppa-ṭividdham paññāya, tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhamma-paṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passad-dhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhiyati. idaṃ bhikkhave pañcamaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppat-



7. “These, O bhikkhus, are the 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.”

taṃ vā anuttaraṃ yo-  
gakkhemaṃ anupāpu-  
ṇāti.