

0.0.1 Conditions for Liberation

0.0.1 vimuttāyatanasuttaṃ

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?

pañcimāni bhikkhave vimuttāyatanāni, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā 2 āsavā parikkhayaṃ gacchanti, ananupattaṃ vā¹ anuttaraṃ yogakkhemaṃ anupāpuṇāti. katamāni pañca?

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

¹ananupattaṃ - vāsīmu. ■

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.”

idha bhikkhave bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo² sabrahmacārī. yathā yathā bhikkhave tassa bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim̐ dhamme atthapaṭisaṃvedī ca hoti, dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ³ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhīyati. idaṃ bhikkhave paṭhamam̐ vimuttāyatanaṃ, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

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

²garuṭṭhātiko - simu. ■

³pāmujaṃ - simu, syā. ■

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.”

puna ca param bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī. api ca kho 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 vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppatataṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

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.”

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. pamu-

ditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukhaṃ vedeti⁴. sukhino cittaṃ samādhīyati. idaṃ bhikkhave tatiyaṃ vimuttāyatanaṃ yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

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 deliberately thinks, ponders and mentally examines 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

⁴suggahītaṃ sugāhī vediyati - sīmu. ■

resolute, his unliberated mind becomes liberated, his un-destroyed asavas become utterly destroyed, he attains the unattained unsurpassed security from bondage.”

puna ca paraṃ bhikkhave bhikkhuno naheva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacāri. nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ 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 tasmaṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhiyati. idaṃ bhikkhave catutthaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppatataṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

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.”

puna ca param bhikkhave bhikkhuno naheva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī. nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. api ca khvassa aññataram samādhinimittaṃ suggahitaṃ hoti, sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya.

yathā yathā bhikkhave bhikkhuno aññataram samā-
 dhinimittam suggahītam hoti sumanasikatam sūpadhā-
 ritam suppaṭividdham paññāya, tathā tathā so tasmim
 dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī
 ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino
 pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa
 kāyo passambhati. passaddhakāyo sukham vedeti. su-
 khino cittaṃ samādhiyati. idaṃ bhikkhave pañcamam
 vimuttāyatanaṃ yattha bhikkhuno appamattassa ātā-
 pino pahitattassa viharato avimuttaṃ vā cittaṃ vimuc-
 cati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ana-
 nupattam vā anuttaram yogaḥkhemam anupāpuṇāti.

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.”