

### 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

### 0.0.1 vimuttāyatanasuttam

1. pañcimāni bhikkhave vimuttāyatanāni, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhīṇā vā 2 āsavā parikkhayam gacchanti, ananuppattam vā<sup>1</sup> anuttaram yogakkhemam anupāpuṇāti. katamāni pañca?

2. idha bhikkhave bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo<sup>2</sup> sabrahmacārī. yathā yathā bhikkhave tassa bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti, dhamimapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjam<sup>3</sup> jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati passaddhākāyo sukham vedeti. sukhino cittaṃ samādhīyati. idaṃ bhikkhave paṭhamam vimuttāyatanam, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti.

3. puna ca param bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī. api ca kho yathāsutam yathā pariyattam dhammaṃ vitthārena paresam deseti, yathā yathā bhik-

<sup>1</sup> ananuppattam - vāsīmu. ■

<sup>2</sup> garuṭṭhātiko - sīmu. ■

<sup>3</sup> pāmujjam - simu, syā. ■

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

khave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, 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 samādhīyati. idaṃ bhikkhave dutiyaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppat-taṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

4. puna ca paraṃ bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sa-brahmacārī. 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, dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo 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, ananuppat-taṃ vā anut-

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 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 resolute, his unliberated mind becomes liberated, his undestroyed asavas become utterly destroyed, he attains

taraṃ yogakkhemaṃ anupāpuṇāti.

5. puna ca paraṃ bhikkhave bhikkhuno naheva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sa-brahmacāri. 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, ananuppat-taṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

6. puna ca paraṃ bhikkhave bhikkhuno naheva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sa-brahmacārī. nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā

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-

anuvitakketi anuvicāreti manasānupekkhati. api ca khvassa aññataram samādhinimittam suggahītam hoti, sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya. yathā yathā bhikkhave bhikkhuno aññataram samādhinimittam suggahītam hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya, tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjam jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukham vedeti. sukhino cittaṃ samādhiyati. idaṃ bhikkhave pañcamam vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti.

7. imāni kho bhikkhave pañca vimuttāyatanāni. yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti'ti.



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.”

