

### 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

vimuttāyatanasuttaṃ

pañcimāni bhikkhave vimuttāyatanāni, yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā 2 āsavā parikkhayaṃ gacchati, ananupattataṃ vā<sup>1</sup> anuttaraṃ yogakkhemaṃ anupāpuṇāti. katamāni pañca?

idha bhikkhave bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo<sup>2</sup> sabrahmacārī. yathā yathā bhikkhave tassa bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrah-

<sup>1</sup>ananupattataṃ - vāsīmu. ■

<sup>2</sup>garuṭṭhātiko - sīmu. ■

meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, happiness 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 bhik-

macārī tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti, dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ<sup>3</sup> jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhīyati. idaṃ bhikkhave paṭhamam vimuttāyatanam, yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇa vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti.

<sup>3</sup>pāmujjam - simu, syā. ■

khus, 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, happiness 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

puna ca param bhikkhave bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahma-cārī. api ca kho yathāsutaṃ yathā pariyattaṃ dhammaṃ vitthārena paresaṃ deseti, yathā yathā bhikkhave 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 bhik-

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

khave dutiyaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattam vā anuttaram yoggakkhemam anupāpuṇāti.

puna ca param 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

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, happiness 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.”

bhikkhave bhikkhu  
yathāsutaṃ yathāpa-  
riyattaṃ dhammaṃ  
vitthārena sajjhāyaṃ  
karoti. tathā tathā  
so tasmiṃ dhamme  
atthapaṭisaṃvedī ca  
hoti, dhammapaṭi-  
saṃvidī ca. tassa at-  
thapaṭisaṃvedino  
dhammapaṭisaṃve-  
dino pāmojjaṃ jā-  
yati. pamuditassa  
pīti jāyati. pītima-  
nassa kāyo passam-  
bhati. passaddha-  
kāyo sukhaṃ vedeti  
<sup>4</sup>. sukhino cittaṃ  
samādhīyati. idaṃ  
bhikkhave tatiyaṃ  
vimuttāyatanaṃ yat-  
tha bhikkhuno appa-  
mattassa ātāpino pa-  
hitattassa viharato  
avimuttaṃ vā cittaṃ  
vimuccati, aparik-  
khīṇā vā āsavā parik-

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

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

khayaṃ gacchanti,  
ananuppattaṃ vā  
anuttaraṃ yogakkhe-  
maṃ anupāpuṇāti.

puna ca paraṃ bhik-  
khave bhikkhuno  
naheva kho satthā  
dhammaṃ deseti,  
aññataro vā garuḥ-  
ṭhāniyo sabrahma-  
cāri. nāpi yathāsu-  
taṃ yathāpariyat-  
taṃ dhammaṃ vit-  
thārena paresaṃ  
deseti, nāpi yathā-  
sutaṃ yathāpariyat-  
taṃ dhammaṃ vit-  
thārena sajjhāyaṃ  
karoti, api ca kho ya-  
thāsutaṃ yathāpa-  
riyattaṃ dhammaṃ  
cetasā anuvitakketi  
anuvicāreti mana-  
sānupekkhati. ya-  
thā yathā bhikkhave  
bhikkhu yathāsu-  
taṃ yathāpariyattaṃ

and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, happiness 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.”

dhammaṃ cetasā  
 anuvitakketi anu-  
 cāreti manasānupek-  
 khati, tathā tathā so  
 tasmim dhamme at-  
 thapaṭisaṃvedī ca  
 hoti dhammapaṭi-  
 saṃvedī ca. tassa  
 atthapaṭisaṃvedino  
 dhammapaṭisaṃve-  
 dino pāmojjaṃ jā-  
 yati. pamuditassa  
 pīti jāyati. pītima-  
 nassa kāyo passam-  
 bhati. passaddha-  
 kāyo sukhaṃ vedeti.  
 sukhino cittaṃ samā-  
 dhiyati. idaṃ bhik-  
 khave catutthaṃ vi-  
 muttāyatanam yat-  
 tha bhikkhuno appa-  
 mattassa ātāpino pa-  
 hitattassa viharato  
 avimuttaṃ vā cittaṃ  
 vimuccati, aparik-  
 khiṇā vā āsavā parik-  
 khayam gacchanti,  
 ananuppattaṃ vā  
 anuttaram yoggakkhe-

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

maṃ anupāpuṇāti.

puna ca paraṃ bhikkhave bhikkhuno naheva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahma-cārī. nāpi yathāsutam yathāpariyattam dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutam yathāpariyattam dhammaṃ vitthārena sajjhāyaṃ karoti, nāpi yathāsutam yathāpariyattam dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. api ca khvassa aññataram samādhinimittam suggahītam hoti, sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya. yathā yathā bhik-



the meaning in that Dhamma and experiences the Dhamma. For one who experiences the meaning, experiences the Dhamma, joy is born. For the joyful, happiness 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.”

khave bhikkhuno aññataraṃ samādhinimittaṃ suggahītaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya, 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 pañcamaṃ vimuttāyatanaṃ yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti,

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.”

ananuppattam vā  
anuttaram yogakkhe-  
mam anupāpuṇāti.