0.0.1 discourse on vimuttāyatana

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 unextincted asavas become utterly extincted, 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, ananuppattaṃ vā[1] 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

idha bhikkhave bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo [2] sabrahmacārī. yathā yathā bhikkhave tassa bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrah-

[1] ananupattaṃ - vāsīmu.
[2] 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 a happy 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 unextincted asavas become utterly extincted, he attains the unattained unsurpassed security from bondage."

macārī tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti, dhamimapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ[3] jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhiyati. idaṃ bhikkhave paṭhamaṃ vimuttāyatanaṃ, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

3. "Furthermore, O bhik-

[3] pāmujjaṃ - sīmu, 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 a happy 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 paraṃ 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 tasmiṃ dhamme atthapaṭisaṃvedī ca hoti. dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukhaṃ vedeti. sukhino cittaṃ samādhiyati. idaṃ bhik-

mind becomes liberated, his unextincted asavas become utterly extincted, he attains the unattained unsurpassed security from bondage."

khave dutiyaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ 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

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 yathāpa-

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 a happy 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 unextincted asavas become utterly extincted, he attains the unattained unsurpassed security from bondage."

riyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti, dhammapaṭisaṃvidī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati. pamuditassa pīti jāyati. pītimanassa kāyo passambhati. passaddhakāyo sukhaṃ vedeti [4]. sukhino cittaṃ samādhiyati. idaṃ bhikkhave tatiyaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā

[4] suggahītaṃ 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 and experiences the Dhamma. For one who experiences

anuttaraṃ yogakkhemaṃ anupāpuṇāti.

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

the meaning, experiences the Dhamma, joy is born. For the joyful, happiness is born. For one of a happy 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 unextincted asavas become utterly extincted, he attains the unattained unsurpassed security from bondage."

tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedi 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, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

6. "Furthermore, O bhikkhus, indeed not even the

puna ca paraṃ bhikkhave bhikkhuno naheva kho satthā

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

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 aññataraṃ samādhinimittaṃ suggahītaṃ hoti, sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya. yathā yathā bhikkhave bhikkhuno aññataraṃ samādhinimittaṃ suggahītaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya, tathā tathā so

the joyful, happiness is born. For one of a happy 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 unextincted asavas become utterly extincted, he attains the unattained unsurpassed security from bondage."

tasmiṃ 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 pañcamaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

7. "These, O bhikkhus, are the five conditions for liber-

imāni kho bhikkhave pañca vimuttāyatanāni. yattha bhik-

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

khuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇātī'ti.