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Vimutt'āyatana Sutta

The Discourse on the Grounds for Freedom | A 5.26¹

Theme: Can spiritual freedom be won other than through meditation?

Translated by Piya Tan ©2006

1 The joy of the Dharma

1.1 SUTTA SUMMARY

1.1.1 The 5 grounds

This short remarkable Sutta presents 5 different ways whereby the mind can be cultivated to reach freedom. **The 5 grounds for (spiritual) freedom** (*vimutt'āyatana*) in terms of occasions are as follows:²

(1) “deep listening” to (or feeling) the Dharma	[§2]	<i>paṭisaṃvedeti</i>
(2) teaching the Dharma	[§3]	<i>deseti</i>
(3) reciting the Dharma	[§4]	<i>sajjhāyaṃ karoti</i>
(4) reflecting on the Dharma	[§5]	<i>manasānupekkhati</i>
(5) meditation (mental concentration)	[§6]	<i>samādhi, nimittaṃ suggahitaṃ</i>

Each of these exercises should lead us to “knowing the Dharma and its meaning [goal]” (“knowing the Dharma as purpose and as truth,” *attha, paṭisaṃvedī ca hoti dhamma, paṭisaṃvedī ca*), that is, understanding the true purpose of the teaching and the wisdom it entails.

1.1.2 Two benefits

The Sutta mentions **2 benefits** of any of these methods, thus:

- (1) freeing the mind of the mental hindrances (*nīvaraṇa*),³ that is, to attain dhyana, or at least some level of samadhi;
- (2) freeing oneself of all the mental influxes (*āsava*),⁴ that is, total freedom or awakening as an arhat.

1.2 “KNOWING THE MEANING [GOAL] AND THE DHARMA”

1.2.1 The importance of the interesting phrase—“knowing the meaning [goal] and the Dharma”—is found in at least 4 other discourses, such as **the Mahā Gopālaka Sutta** (M 33), where the 2 terms—***attha, veda*** and ***dhamma, veda***—appear in the same context, that of listening to the Dharma:⁵

*Idha bhikkhave bhikkhu tathāgata-p, pavedite
dhamma, vinaye desiyamāne
labhati attha, vedaṃ,*

Here, bhikshus, a monk, when the Dharma and Vinaya of the Tathagata is being taught, gains inspired knowledge in the meaning [goal],

¹ This tr with brief nn is also found at SD 3.2(5.2).

² These key points are also given in Saṅgīti S (D 33,2.1(25)/3:241).

³ On the 5 mental hindrances, see ***Nīvaraṇa***, SD 32.1.

⁴ There are the 4 mental influxes (*āsava*), those of sensual desire (*kāma'āsava*), existence (*bhava'āsava*), views (*diṭṭh'āsava*) and ignorance (*avijj'āsava*). These 4 influxes are also called “floods” (*ogha*) or “yokes” (*yoga*): D 16,10.4 n (SD 9). The set of 3 influxes (omitting views) is prob older: M 9; A 3.59, 3.67, 6.63 & SD 30.3 (1.3.2).

⁵ See (***Agata, phala***) ***Mahānāma S*** (A 6.10), SD 15.3.

labhati dhamma,vedam,
labhati dhammūpasamhitam pāmujjam ...

gains inspired knowledge in the Dharma,
gains gladness connected with Dharma; ...
(M 33,10/1:221,80, 33,22/1:224,2-3)

1.2.2 *Veda* as “joy”

1.2.2.1 *Veda*, it should be noted, usually means “knowledge,”⁶ but here has the sense of “gladness or inspiration” connected with spiritual knowing: the joy of learning. Although it is derived from the same root *VVID*, “to know,” it often has the sense of what we today understand as “feel” (in the sense of direct experience, not merely “knowing”); hence, we have *vediyati*, “to feel,” and *vedanā*, “feeling.”

However, *veda* is more than mere knowing or feeling: it is “a (joyful) feeling, religious emotion, enthusiasm (a positive version of *sarṁvega*, ‘spiritual urgency’).”⁷ While *sarṁvega* compels us to move away, to flee, from its source (as from seeing an old man, a sick man or a corpse), *veda* has the opposite effect of strongly drawing us to its source (as from seeing the radiant renunciant, the 4th sight of the young Siddhattha).⁸ Hence, “**inspiration**” is a good translation of *veda*; specifically, it is “joyful inspiration.”

1.2.2.2 As pointed out elsewhere,⁹ *attha,veda* (“inspired knowledge in the meaning [goal]”) refers to a clear understanding of the purpose of the spiritual life or our purpose of life in general, that is, awakening: this is the quality of the streamwinner who is a faith-follower (*saddhā’nusārī*).¹⁰

In the *Vimutt’āyatana Sutta* (A 5.26), *veda* also refers to one who “(joyfully) knows the meaning [goal]” (*attha,paṭisaṁvedī*). *Dhamma,veda* (“inspired knowledge in the Dharma”) refers to a deep understanding of reality, which characterizes the streamwinner who is a truth-follower (*dhammānusārī*); hence, it is a “joyful knowing.”¹¹ In this *Sutta*, this is one who “(joyfully) knows the Dharma” (*dhamma,-paṭisaṁvedī*).

1.2.2.3 Even when we are still unawakened “outsiders” (*bāhira*),¹² that is, we have not attained even streamwinning,¹³ we can feel *attha,veda* and *dhamma,veda*. *Attha,veda*, “joyful inspiration in the meaning or goal (of the Dharma)” can still arise in us, the unawakened, from our own practice of the Dharma. *Dhamma,veda*, “the joyful inspiration in the Dharma as teaching and truth,” can move us when we listen to the Dharma, when we understand the suttas, when we rejoice in the Dharma goodness of others, and so on.

These are the twin joys that empower us to, **firstly**, move away from the blind crowd and crowded living: to progressively or suddenly renounce the deluded “world” of **views**. This is the joy that displaces

⁶ As in *veda,gū*. “a knowledge-master” (Sn 1059); or simply *veda* (M 3:386, the Buddha as “knower”); Sn 529, 792; DA 1:139; MA 1:173; SnA 403.

⁷ D 2:210 (*veda,paṭilābha + somanassa-paṭilābha*); M 1:465 (*uḷāra*); Sn 1027 (= *pīti*, SnA 585); J 2:336, 3:266. *Attha,veda + dhamma,veda*, enthusiasm for the meaning [goal] and the truth (for the spirit & the letter) of Buddha’s teaching (M 1:37; A 5:329 f, 333, 349, 352; *veda* here glossed with *somanassa*, “mental joy” (MA 1:173).

⁸ On Siddhattha’s 4 sights, see **Mahā’padāna S** (D 14,2.1-2.14) + SD 49.8b (1.0.4.4 + 1.0.4.5); **Sukhumāla S** (A 3.38), SD 5.16 (19.4.2) = SD 63.7; also **Mada S** (A 3.39/1:146 f), SD 42.13 & **Ariya Pariyesanā S** (M 26), SD 1.11(3.2).

⁹ See (**Agata,phala**) **Mahānāma S** (A 6.10), SD 15.3 (3.2).

¹⁰ One who is filled with resolution (*adhimokkha*) and, in considering the formations as impermanent, gains the faculty of faith, at the path-moment of streamwinning, is called faith follower. (Vism 21.74-78/659 f)

¹¹ One who is filled with wisdom (*paññā*) and, in considering the formations as non-self, gains the faculty of wisdom, at the moment of streamwinning, is called a truth (or Dharma) follower. (Vism 21.74-78/659 f)

¹² On *bahira*, see **Cūḷa Hatthi, padōpama S** (M 27,25.4) n + SD 40a.5 (1.1.2); **Dakkhiṇa Vibhaṅga S** (M 142,5(11)) + nn, SD 1.9; SD 47.1 (1.1.2).

¹³ Only streamwinners and saints are *not* “outsiders”: (**Sotāpanna**) **Nandiya S** (S 55.40,4) + SD 47.1 (1.1.2).

the attraction to and desire for **sensual pleasures**; for, this is a higher pleasure that is purely mental and the pure mind. It compels and enables us to live the celibate life joyfully. This is **true renunciation**.

1.2.2.4 When we lack this joy, we will not be able to love the Dharma. We will see the robe as an easy and effective way of drawing the crowd and blinding it with our weaknesses for things, money, pleasure, status, titles, power and worldliness. We will then even thingify and commodify meditation and its joy as a sales pitch to attract clients and patrons. We are going in just the opposite direction that the young Siddhattha took when he saw the 4 sights. [1.2.2.1]

Secondly, it gives us a clear vision of the open space of spiritual life, and moves us towards it. No matter how much the world tries to hold us back, we are naturally and inexorably drawn to the simple joys of the Dharma. Indeed, we see no other true meaning or real purpose in life than *the meaning and purpose that is the Dharma*. Its most significant effect on us is to move us to aspire to streamwinning in this life itself.¹⁴

2 The way to mental concentration

2.1 Mental mastery through meditation entails the progressive concentration of the mind—called **the 5 grounds of freedom** (*pañca vimutt'āyatana*), that is, the bases or stages of mental freedom leading up to dhyana (to begin with)—thus:¹⁵

Inspired by the meaning [goal] and by the Dharma [knowing the Dharma in the spirit and in the letter],¹⁶

pāmujjam [pāmojjam] jāyati
pamuditassa **pīti** jāyati
pīti, manassa kāyo passambhati
passadha, kāyo sukham vedeti
sukhino cittaṃ samādhīyati

gladness¹⁷ arises in him;
because of gladness, **zest** arises;
because of zest, the body¹⁸ becomes **tranquil**;
when the body is tranquil, he feels **happiness**;
a happy mind becomes **concentrated**. [§2.3]

2.2 The Aṅguttara Commentary explains that as we listen to the Dharma, we come to know about the dhyanas, insight, the paths and the fruits; and knowing about them, zest arises in us. On account of that zest, we are able to bring the meditation subject to the level of access concentration (*upacāra samādhī*),¹⁹ develop insight, and attain arhathood. In this connection, it is said: “The mind becomes concentrated.” (AA 3:230)

2.3 The importance of this set of occasions for mental freedom is attested by its presence in numerous places throughout the Nikāyas, where it usually alludes to the abandoning of the 5 mental hindrances.²⁰

¹⁴ See **Entering the stream**, SD 3.3.

¹⁵ See **Saṅgīti S** (D 33,2.1(25)/3:241).

¹⁶ On this phrase, see SD 101.7 (2.2.4).

¹⁷ Comy explains *pāmujja* or *pāmojja* as “weak zest” (*taruṇa, pīti*) (AA 3:230).

¹⁸ Comy glosses “body” (*kāya*) here as “the mental body” (*nāma, kāya*), ie, the mind or mental aggregates (feeling, perception, formations, and consciousness) (AA 2:230; ThīA 160): see **Viññāṇa**, SD 17.8a (5.2).

¹⁹ “Access concentration” (*upacāra, samādhī*). In meditation, an entirely clear and immovable image (*nimitta*) arising at a high degree of concentration is called **counter-image** (*paṭibhāga, nimitta*). As soon as this image arises, the stage of neighbourhood (or access) concentration (*upacāra, samādhī*) is reached. For details, see SD 13.1 (3.1.4) (7); also see BDict: *kasiṇa, samādhī*.

²⁰ See Gethin 2001:154 f.

Sāmañña,phala Sutta ²¹	D 2,75.1/1:73
Poṭṭha,pāda Sutta ²²	D 9/1:182
Subha Sutta	D 10/1:207
Te,vijja Sutta ²³	D 13/1:250
Saṅgīti Sutta ²⁴	D 33/3:241 (x2)
Das'uttara Sutta	D 34/3:279 (x5), 288
Vatth'upama Sutta	M 37/1:37 (x3), 38
Cūḷa Assa,pura Sutta	M 40/1:283
Pamāda Vihāri Sutta	S 35.97/4:78 (x2), 79 (x2)
Pāṭaliya Sutta	S 42.13/4:352 (x2), 353-358
Bhikkhuṇ'upassaya Sutta	S 47.10/5:156 (x2)
Nandiya Sakka Sutta	S 47.40/5:398 (x3), 399
Parisā Sutta	A 3.93/1:243 f
Vimutt'āyatana Sutta ²⁵	A 5.26/3:21, 22 (x2), 23, 25
(Agata,phala) Mahā,nāma Sutta ²⁶	A 6.10/3:285 (x2), 286, 287 (x2), 288
(Anussati) Mahā,nāma Sutta	A 11.12/5:329, 330 (x2), 331 (x2), 332, 334
Paṭisambhidā,magga	Pm 1:85, 86 (x3)

2.4 The first 5 suttas of the **Book of Tens** (*Dasaka Nipāta*) of the Aṅuttara Nikāya give an extended version of this sequence, one factor leading to the next right up to spiritual freedom (*vimutti*) itself, thus:²⁷

<i>kusalāni sīlāni</i>	wholesome moral virtues (plural) (various kinds of precepts)
<i>avippaṭisāro</i>	non-regret
<i>pāmuja</i>	<u>gladness</u>
<i>pīti</i>	<u>zest</u>
<i>passaddhi</i>	<u>tranquillity</u>
<i>sukha</i>	<u>happiness</u>
<i>samādhi</i>	<u>concentration</u>
<i>yathā,bhūta,ñāṇa,dassana</i>	the knowledge and vision of true reality
<i>nibbidā,virāgo</i>	repulsion and dispassion
<i>vimutti,ñāṇa,dassana</i>	the knowledge and vision of freedom

2.5 RELATED SUTTA

The (Aṭṭhaka) Paññā Sutta (A 8.2), is a discourse related to the Vimutt'āyatana Sutta, addressed to a monk who wishes to succeed in the theory and practice of the Dharma. **The 8 conditions** conducive to cultivation leading to mental freedom are summarized as follows:

- (1) He lives near a teacher, cultivating moral virtue and showing lovingkindness to the teacher.
- (2) He questions the teacher on the Dharma from time to time.
- (3) Having heard the Dharma, he practises solitude of body and of mind.
- (4) He is morally virtuous, keeping to precepts (as a monastic or a lay practitioner).

²¹ SD 8.10.

²² SD 7.14.

²³ SD 1.8.

²⁴ SD 3.2; 21.5 (this tr).

²⁵ SD 21.5 (this tr).

²⁶ SD 15.3.

²⁷ See eg **(Dasaka) Cetanā'karaṇīya S** (A 10.2/5:2-4), SD 41.6; also Gethin 2001:154 f.

- (5) He is learned in the Dharma and has a good memory.
 (6) He is assertive in the Dharma practice and duties.
 (7) He keeps in touch with the order (fellowship), practises right speech, and enjoys noble silence.
 (8) He constantly observes the rise and fall of the 5 aggregates. (A 8.2/4:151-155), SD 44.13

3 Skills for mind-training

3.1 THE 3 WISDOMS

3.1.1 Underlying the 5 grounds for freedom are **the 3 wisdoms** or 3 levels of knowledge, that is,

- (1) “wisdom through listening” (*suta,mayā paññā*), that is, knowledge arising through receiving teachings, especially a direct transmission from a living teacher;
- (2) “wisdom through thinking” (*cintā,mayā paññā*), that is, knowledge arising through recollection and reflection;
- (3) “wisdom through mental cultivation” (*bhāvanā,mayā paññā*), that is, the understanding arising through direct seeing, that is, a personal experience of true reality.

(D 33,1.10(43)/3:219; Vbh 324)

3.2 THE 3 LEVELS OF RENOUNCING DEFILEMENTS

3.2.1 Applying the models of the 3 wisdoms and the 3 to the 5 grounds of freedom, we can structure them in this manner:

	<u>level of practice</u>	<u>level of renunciation</u>
(1) listening to the Dharma	wisdom through listening	displacement (<i>tad-aṅga,pahāna</i>)
(2) teaching the Dharma	} wisdom through thinking	suppression (<i>vīhambhana,pahāna</i>)
(3) reciting the Dharma		
(4) reflecting on the Dharma		
(5) meditation	wisdom through cultivation	uprooting (<i>samuccheda,pahāna</i>)

3.2.2 Basically, when we attentively listen to the Dharma or study the suttas, we are able to **displace** the grosser defilements (especially by way of keeping the precepts, not transgressing them). When we apply our mind more fully into examining and reflecting on the Dharma, we are readier and abler to **suppress** our more obsessive defilements. However, both of these are temporary measures, and need to be habitually done so that they become our second nature of wholesomeness, so that we can readily **uproot** them in due course through mental cultivation, and attain the path.²⁸

3.3 HOLISTIC EMPHASIS

Hence, this categorization of **the 5 grounds for freedom** is neither an hierarchical status nor a progressive ritual, but one of holistic emphasis. In every ground, there are aspects of the 3 wisdoms actively present. In the case of “listening to the Dharma,” for example, “wisdom through *listening*” would be predominant. But in every case, there is some level of *thinking*. In the case of “meditation,” however, there is a minimum of thinking, restricted mostly to the beginning of the practice, or after emerging from some

²⁸ For details on these methods of abandoning defilements, see SD 21.6 (5).

level of *cultivation* (that is, mental concentration), to reflect on impermanence, or doing a related meditation.²⁹

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Vimutt'āyatana Sutta

The Discourse on the Grounds for Freedom

A 5.26

1 Bhikshus, there are these **5 grounds**³⁰ **for freedom** [spiritual freedom] by which the unliberated mind of a monk,³¹ dwelling heedful, ardent, exertive, finds freedom;³² or,³³ by which the mental influxes,³⁴ not wholly destroyed, become wholly destroyed;³⁵ or, where the unattained unsurpassed safety from the yoke is attained.³⁶ What are the five?

(1) Experiencing the Dharma: wisdom through deep listening

2 Here, bhikshus, **the Teacher** [the Buddha] or a certain colleague in the holy life [a certain fellow brahmachari], in the role of a teacher,³⁷ teaches the Dharma to a monk.³⁸

²⁹ For a vertical or progressive treatment of the 3 wisdoms, see **Levels of learning**, SD 40a.4 (5.1).

³⁰ *Āyatanāni = kāraṇāni* (AA 3:230), “cause, reason; ground; motive; means” (DP).

³¹ What the **Satipaṭṭhāna S** (M 10) comy explains of “a monk” (*bhikkhu*), applies here, too: it may refer to either an ordained monastic or anyone who is meditating (DA 3:756; VbhA 216 f; cf SnA 251). See **Satipaṭṭhāna S** (M 10,3) + SD 13.1 (3.1.1).

³² *Yattha bhikkhuno appamattassa ātāpino pahitattassa viharato, avimuttam vā cittam vimuccati.*

³³ The alternative conj “or” (*vā*) shows that the 3 key lines here (headed by “or” here) are *synonymous* in the sense that the underscored phrases all refer to the attainment of arhathood.

³⁴ The term *āsava* (lit “inflow”) comes from *ā-savati* “flows in, flows out” (ie, either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), influx, or simply left untranslated. The Abhidhamma lists 4 āsava: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of 3 influxes (omitting the influx of views) [43] is prob older and is found more frequently in the Suttas (D 33,1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these āsavas is equivalent to arhathood. See BDict under āsava.

³⁵ *Aparikkhīṇā vā āsavā parikkhayaṃ gacchanti.*

³⁶ *Ananuppattaṃ vā anuttaraṃ yoga-k,khemaṃ anupāpuṇāti.*

³⁷ “In the role of a teacher,” *garu-ṭ,ṭhāniya*, which **Paññā S** (A 8.2/4:151) glosses as “one who is respectable and esteemed, being a condition giving rise to respect” (*gārav’uppatti,paccaya,bhūtaṃ garu,bhāvanīyaṃ*, AA 4:71). Alt trs: “occasioning reverence” (ItA:M 396), or “in the standing of a teacher” (PED). I take *garu,bhāvanīya* (“respected and esteemed”) as dvandva (as at **M 6,3/1:33**; **A 3:111-114** ×14, 136 ×2, 195 f ×4, 262 ×2, **4:2** ×4, 32, 157 ×4, 361, 5:131): see **Piya Mittha S 2** (A 7.36), where they form 2 of the qualities of a worthy friend, viz: loving (*piya*), pleasant (*manāpa*), worthy of respect (*garu*), worthy of esteem (*bhāvanīya*), a speaker (*vatta*), one patient with words (*vacana-k,khama*), who converses profoundly (*gambhīraṃ ca katham katham hoti*), and does not lead one in wrong [unreasonable] ways (*no c’atṭhane niyojati*) (A 7.36/4:32).

2.2 Bhikshus, even as the Teacher or a certain colleague in the holy life, in the role of a teacher,³⁹ teaches the Dharma, in whatever way, to the monk,

he feels joyfully inspired by the meaning [the goal] and feels joyfully inspired by the Dharma [the teaching] in just that way.⁴⁰

2.3 Feeling joyfully inspired by the meaning [goal] and feeling joyfully inspired by the Dharma, gladness arises (in him); pāmuja [pāmojja]
 from gladness,⁴¹ zest arises; pīti
 because of a zestful mind, the body becomes tranquil passadha
 when the body is tranquil, he feels happy; sukha
 a happy mind becomes concentrated; samādhiyati⁴²

2.4 This, bhikshus, is the 1st ground for freedom where the unliberated mind of a monk, dwelling heedful and exertive, finds freedom; or where the mental influxes, not wholly destroyed, become wholly destroyed, or where the unattained unsurpassed safety from the yoke is attained.

(2) Teaching the Dharma: wisdom through wise thinking

3 Furthermore, bhikshus, neither the Teacher nor a certain colleague in the holy life, in the role of a teacher, teaches the Dharma to a monk;

3.2 but he himself teaches the Dharma in detail to others just as he has heard it, just as he has mastered it in theory,⁴³ in this and that way.

³⁸ *Idha, bhikkhave, bhikkhuno satthā dhammaṃ deseti aññataro vā garu-ṭṭhāniyo sa, brahma, cārī.* Examples of those who attained the path by such a listening are Bāhiya Dāru.ciriya, who attains arhathood, as recorded in (Arahatta) Bāhiya S (U 1.10/6-9), SD 33.7; assassins hired by Deva, datta to kill the Buddha (Cv 7.3.6-8 @ V 2:192 f) & Suppabuddha (U 5.3/49), all of whom became streamwinners. On the possible arising of “dharma-restlessness” (*dhamm’uddhacca*) on such occasions, see SD 41.5 (5.1.2).

³⁹ “In the role of a teacher,” *garu-ṭṭhāniya*, which Paññā S (A 8.2/4:151) glosses as “one who is respectable and esteemed, being a condition giving rise to respect” (*gārav’uppatti, paccaya, bhūtaṃ garu, bhāvāniyaṃ*, AA 4:71). Alt trs: “occasioning reverence” (ItA:M 396), or “in the standing of a teacher” (PED). I take *garu, bhāvāniya* (“respected and esteemed”) as dvandva (as at M 6,3/1:33; A 3:111-114 ×14, 136 ×2, 195 f ×4, 262 ×2, 4:2 ×4, 32, 157 ×4, 361, 5:131): see Piya Mitta S 2 (A 7.36), where they form 2 of the qualities of a worthy friend, viz: loving (*piya*), pleasant (*manāpa*), worthy of respect (*garu*), worthy of esteem (*bhāvāniya*), a speaker (*vatta*), one patient with words (*vacana-k, khama*), who converses profoundly (*gambhīraṃ ca kathaṃ kathaṃ hoti*), and does not lead one in wrong [unreasonable] ways (*no c’atṭhane niyojeti*) (A 7.36/4:32).

⁴⁰ *Yathā yathā, bhikkhave, tassa bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sa, brahm.acārī ta-thā tathā so tasmim dhamme attha, paṭisaṃvedī ca hoti dhamma, paṭisaṃvedī ca.* On *attha, paṭisaṃvedī ... dhamma, paṭisaṃvedī*, see (1).

⁴¹ *Pamuditassa pīti jāyati*, where *pamuditassa* is “genitive of material.” It functions only adverbially, here showing the origin of *pīti*. This construction is also found in *sammā, diṭṭhissa bhikkhave sammā, saṅkappo pahoti*, “right view intention from (lit, “of”) right view,” and all the other 9 limbs of the 10 rightnesses (*sammatta*) (M 117,34/3:76,1, passim), SD 6.10; otherwise it is rare Pali. See Wijesekera, *Syntax of the Cases in the Pali Nikayas*, 1993:§145. On the 10 rightnesses, see SD 10.16 (1.2.2, 1.8).

⁴² Here, Comy explains “mind becomes concentrated” (*cittaṃ samādhiyati*) as referring to the samadhi of having attained the fruit of arhathood (*arahatta, phala, samādhinā*, AA 3:230). However, it is clear from the closing para of each section that these methods are capable of making us “learners,” or “where the mental influxes, not wholly destroyed, become wholly destroyed,” arhats.

3.3 Bhikshus, just as the monk [22] *teaches the Dharma in detail to others just as he has heard it, just as he has mastered it in theory, in whatever way, in that state,*⁴⁴
he feels joyfully inspired by the meaning and feels joyfully inspired by the Dharma.

3.4 Feeling joyfully inspired by the meaning [goal] and feeling joyfully inspired by the Dharma,
gladness *arises in him;*
from gladness, zest *arises;*
because of a zestful mind, *the (mental) body becomes tranquil;*
when the body is tranquil, *he feels happy;*
a happy mind becomes concentrated.

3.5 This, bhikshus, is **the 2nd ground for freedom**
where the unliberated mind of a monk, dwelling heedful and exertive, finds freedom;
or where the mental influxes, not wholly destroyed, become wholly destroyed,
or where the unattained unsurpassed safety from the yoke is attained.

(3) Reciting the Dharma: wisdom through wise reflection

4 Furthermore, bhikshus, *neither the Teacher nor a certain colleague in the holy life, in the role of a teacher, teaches the Dharma to a monk;*

4.2 *nor does he himself teach the Dharma in detail to others just as he has heard it, just as he has mastered it in theory;*

4.3 but he himself recites the Dharma in detail to others, just as he has heard it, just as he has mastered it in theory.⁴⁵

4.4 Bhikshus, just as the monk recites the Dharma in detail to others,
just as he has heard it. Just as he has mastered it in theory, in whatever way,
in that Dharma, he feels joyfully inspired by the meaning and feels joyfully inspired by the Dharma.

[D 3:242]

4.5 Feeling joyfully inspired by the meaning [goal] and feeling joyfully inspired by the Dharma,
gladness *arises in him;*
because of gladness, zest *arises;*
because of zest, *the body becomes tranquil;*
when the body is tranquil, *he feels happy;*
a happy mind becomes concentrated.

4.6 This, bhikshus, is **the 3rd ground for freedom**
*where the unliberated mind of a monk, dwelling heedful and exertive, finds **freedom**;*
*or where the mental influxes, not wholly destroyed, become **wholly destroyed**,*
*or where the unattained unsurpassed **safety from the yoke** is attained.*

⁴³ *Api ca kho yathā,sutaṃ yathā,pariyattaṃ dhammaṃ vitthārena paresaṃ deseti. Yathā yathā, bhikkhave, bhik-khu yathā,sutaṃ yathā,pariyattaṃ dhammaṃ vitthārena paresaṃ deseti. “Mastered it in theory,” yathā,pariyattaṃ. Cf Saddhamma Sammosa S 2 (A 5.155,3/3:177). A famous case here is that of the monk Nāgasena, who attains the fruit of streamwinning (*sotāpatti,phala*), reflecting on what he has just taught to a woman lay-follower (Miln 16).*

⁴⁴ *So tasmim dhamme.*

⁴⁵ *Api ca kho yathā,sutaṃ yathā,pariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti.*

(4) Reflecting on the Dharma: wisdom through wise thinking

5 Furthermore, bhikshus, *neither the Teacher nor a certain colleague in the holy life, in the role of a teacher, teaches the Dharma to a monk;*

5.2 *nor does he himself teach the Dharma in detail to others just as he has heard it, just as he has mastered it in theory;*

5.3 *nor does he recite the Dharma in detail to others, just as he has heard it, just as he has mastered it in theory;*

5.4 but **he himself applies his mind to the Dharma, [23] sustains the thought, mentally attends to it,** just as he has heard it, just as he has mastered it in theory.⁴⁶

5.5 Bhikshus, just as this monk applies his mind to the Dharma, sustains the thought, mentally attends to it, in whatever way, in that Dharma,

he is feels joyfully inspired by the meaning [goal] and feels joyfully inspired by the Dharma.

5.6 *Feeling joyfully inspired by the meaning [goal] and joyfully inspired by the Dharma, gladness*

<i>because of gladness,</i>	<i>arises in him;</i>
<i>because of zest,</i>	<i>zest arises;</i>
<i>when the body is tranquil,</i>	<i>the body becomes tranquil;</i>
<i>a happy mind becomes</i>	<i>he feels happy;</i>
	<i>concentrated.</i>

5.7 This, bhikshus, is **the 4th ground for freedom** *where the unliberated mind of a monk, dwelling heedful and exertive, finds freedom;* *or where the mental influxes, not wholly destroyed, become wholly destroyed,* *or where the unattained unsurpassed safety from the yoke is attained.*

(5) Meditating: wisdom through mental cultivation

6 Furthermore, bhikshus, *neither the Teacher nor a certain colleague in the holy life, in the role of a teacher, teaches the Dharma to a monk;*

6.2 *nor does he himself teach the Dharma in detail to others, just as he has heard it, just as he has mastered it in theory;*

6.3 *nor does he recite the Dharma in detail to others, just as he has heard it, just as he has mastered it in theory;*

6.4 *nor does he apply his mind to the Dharma, nor sustains the thought, nor mentally attends to it, just as he has heard it, just as he has mastered it in theory;*

6.5 but **he himself properly grasps some concentration-sign,**⁴⁷

⁴⁶ *Api ca kho yathā, sutam yathā, pariyaṭṭam dhammam cetasā anuvitakketi anuvicāreti manasānupekkhati.*

⁴⁷ **Analayo:** The last phrase reads more literally: “having well grasped some sign of concentration, having well given attention to it, having well held it [in one’s mind], having well penetrated it with wisdom.” Though in some Pāli discourses the “sign of concentration” stands for the vision of a corpse in decay (D 3:226 & A 2:17), the original intention of the description of the 5th ground for freedom need not have been restricted to contemplating a corpse, but could be understood to comprise any sign of concentration that can be apprehended during meditation practice. | On each of these 5 occasions for freedom, what according to the description given in the Pāli discourses takes place is that one comes to have a direct grasp of the teachings in spirit and letter, due to which delight and joy arise, which in turn lead to tranquillity and concentration. | Judging from this description, it seems that, due to the direct

having properly considered it, having applied his mind to it, having well penetrated it with wisdom.⁴⁸

6.6 Bhikshus, just as this monk properly grasps some concentration-sign, having properly considered it, having applied his mind to it, having well penetrated it with wisdom, in whatever way, in that Dharma, he feels joyfully inspired by the meaning [goal] and feels joyfully inspired by the Dharma,

6.7 *Feeling joyfully inspired by the meaning [goal] and feeling joyfully inspired by the Dharma, gladness arises in him; because of gladness, zest arises; because of zest, the body becomes tranquil; when the body is tranquil, he feels happy; a happy mind becomes concentrated.*

6.8 This, bhikshus, is **the 5th ground for freedom** where the unliberated mind of a monk, dwelling heedful and exertive, finds freedom; or where the mental influxes, not wholly destroyed, become wholly destroyed, or where the unattained unsurpassed safety [24] from the yoke is attained.

7 These, bhikshus, are **the 5 grounds for freedom** [§1] by which the unliberated mind of a monk, dwelling heedful, ardent, exertive, finds **freedom**; or, by which the mental influxes, not wholly destroyed, become **wholly destroyed**, or, where the unattained unsurpassed **safety from the yoke** is attained.

— chaṭṭhaṃ —

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grasp of the teachings arrived at by way of any of these 5 grounds for freedom, 3 qualities are brought into being that are also part of the standard listing of the factors of awakening: joy (*pīti*), tranquillity (*passaddhi*), and concentration (*samādhi*). (*Craving & Liberation*, 2008: 173 f) (MS).

⁴⁸ *Api ca khv-assa aññatarāṃ samādhi, nimittāṃ saggahitāṃ hoti sumanasikatāṃ sūpadhāritāṃ suppaṭividdhāṃ paññāya.*