

# AN 5.26: Vimuttāyatana Sutta

## *Circumstances of Liberation*

Translated by Bhante Suddhāso

“Monks, there are five circumstances of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety. What five?

“Here, monks, a monk is taught Dhamma by the Teacher or by a respected co-practitioner. Monks, when that monk is being taught Dhamma by the Teacher or by a respected co-practitioner, he experiences the meaning and the Dhamma. When one experiences the meaning and the Dhamma, joyfulness is born. When one is joyful, euphoria is born. When one has a euphoric mind, one’s body becomes tranquil. When one has a tranquil body, one experiences happiness. When one is happy, one’s mind enters samādhi. Monks, this is the first circumstance of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety.

“Here, monks, a monk is not taught Dhamma by the Teacher or by a respected co-practitioner, but he teaches to others in detail the Dhamma that he has heard and mastered. Monks, when a monk teaches to others in detail the Dhamma that he has heard and mastered, he experiences the meaning and the Dhamma. When one experiences the meaning and the Dhamma, joyfulness is born. When one is joyful, euphoria is born. When one has a euphoric mind, one’s body becomes tranquil. When one has a tranquil body, one experiences happiness. When one is happy, one’s mind enters samādhi. Monks, this is the second circumstance of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety.

“Here, monks, a monk is not taught Dhamma by the Teacher or by a respected co-practitioner, and does not teach to others in detail the Dhamma that he has heard and mastered, but he recites in detail the Dhamma that he has heard and mastered. Monks, when a monk recites in detail the Dhamma that he has heard and mastered, he experiences the meaning and the Dhamma. When one experiences the meaning and the Dhamma, joyfulness is born. When one is joyful, euphoria is born. When one has a euphoric mind, one’s body becomes tranquil. When one has a tranquil body, one experiences happiness. When one is happy, one’s mind enters samādhi. Monks, this is the third circumstance of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety.

“Here, monks, a monk is not taught Dhamma by the Teacher or by a respected co-practitioner, does not teach to others in detail the Dhamma that he has heard and mastered, and does not recite in detail the Dhamma that he has heard and mastered, but he thinks about, mentally explores, and mentally examines the Dhamma that he has heard and mastered. Monks, when a monk thinks about, mentally explores, and mentally examines the Dhamma that he has heard and mastered, he experiences the meaning and

the Dhamma. When one experiences the meaning and the Dhamma, joyfulness is born. When one is joyful, euphoria is born. When one has a euphoric mind, one's body becomes tranquil. When one has a tranquil body, one experiences happiness. When one is happy, one's mind enters samādhi. Monks, this is the fourth circumstance of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety.

“Here, monks, a monk is not taught Dhamma by the Teacher or by a respected co-practitioner, does not teach to others in detail the Dhamma that he has heard and mastered, does not recite in detail the Dhamma that he has heard and mastered, and does not think about, mentally explore, and mentally examine the Dhamma that he has heard and mastered, but he has a particular samādhi-object which he has held well, attended to well, taken up well, and penetrated well with wisdom. Monks, when a monk has a particular samādhi-object which he has held well, attended to well, taken up well, and penetrated well with wisdom, he experiences the meaning and the Dhamma. When one experiences the meaning and the Dhamma, joyfulness is born. When one is joyful, euphoria is born. When one has a euphoric mind, one's body becomes tranquil. When one has a tranquil body, one experiences happiness. When one is happy, one's mind enters samādhi. Monks, this is the fifth circumstance of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety.

“Monks, these are the five circumstances of liberation where a monk who is vigilant, ardent, and self-directed liberates his unliberated mind, eliminates his uneliminated corruptions, and attains the unattained supreme safety.”