AN 5.26 — Opportunities for Freedom

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Text

Numbered Discourses 5.26

3. With Five Factors

Opportunities for Freedom

“Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke. What five?

Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. In whatever way the Teacher or a respected spiritual companion teaches Dhamma to that mendicant, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. In whatever way that mendicant teaches Dhamma in detail to others as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the second opportunity for freedom. …

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant rehearses the teaching in detail as they learned and memorized it. In whatever way that mendicant rehearses the teaching in detail as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the third opportunity for freedom. …

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant rehearse the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and

memorized it. In whatever way that mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fourth opportunity for freedom. …

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant rehearse the teaching … or think about it. But a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. In whatever way a mendicant's meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fifth opportunity for freedom. …

These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke."