

0.0.1 dutiya ariyavāsa discourse on

1. At one time the Auspicious One kurūsu abides kam-māssadammaṃ named (or indeed) of/for kuru (s) market town, at that place the Auspicious One addressed bhikkhu here (this world) O bhikkhu s, a bhikkhu ṅgavippahīno five comes to be (or becomes or is) chaḷaṅgasaman-nāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasatṭhesano thoughts of anāvila passaddhakāyasaṅkhāro suvimuttacitto suvimuttapaṭṭo. the Auspicious One said this, these kho O bhikkhu s ten ariyavāsā which noble they (aorist of) āvasati or they (or present part.: being or ing) āvasati or they (or present part.: being or ing) will āvasati or, which one? ten :

2. here (this world) O bhikkhu s, a bhikkhu ṅgavip-pahīno five comes to be (or becomes or is) factor chaḷa excelling in (or endowed with) ekārakkho, caturāpasseno, panuṇṇapaccekasacco samavayasatṭhesano thoughts of anāvila passaddhakāyasaṅkhāro suvimuttacitto suvimut-tapaṭṭo.

3. and talk (or how?) O bhikkhu s, a bhikkhu ṅgavip-pahīno five comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu kāmaccando pahīno comes to be (or becomes or is), ill-will pahīno comes to be (or becomes or is), sluggishness and lack of mental agility of/for pahi (s) comes to be (or becomes or is), uddhac-cakukkuccaṃ of/for pahi (s) comes to be (or becomes or

0.0.1 dutiya ariyavāsa suttam

1. ekaṃ samayaṃ bhagavā kurūsu viharati kammās-sadammaṃ nāma kurūnaṃ nigamo, tatra kho bhagavā bhikkhu āmantesi idha bhikkhave bhikkhu pañcaṅga-vippahīno hoti chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapaṭṭo. bhagavā etadavoca, ime kho bhikkhave dasa ariyavāsā yadariyā āvasiṃsu vā āvasanti vā āvasissanti vā, katame dasa:

2. idha bhikkhave bhikkhu pañcaṅgavippahīno hoti chaḷaṅga samannāgato ekārakkho, caturāpasseno, panuṇṇapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkāro suvimuttacitto suvimuttapaṭṭo.

3. kathaṅca bhikkhave bhikkhu pañcaṅgavippahīno hoti: idha bhikkhave bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

4. kathaṅca bhikkhave bhikkhu chaḷaṅgasamannāgato hoti: idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti, na dummano. upekkhako viharati sato sampajāno. sotena saddaṃ sutvā neva sumano

is), doubt(s) from abandoned comes to be (or becomes or is). thus (or yes) kho O bhikkhu s, a bhikkhu ngavip-pahino five comes to be (or becomes or is).

4. and talk (or how?) O bhikkhu s, a bhikkhu chaḷaṇ-gasamannāgato comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu with/by/from eye (s) form(s) having seen only (or also or even or simply or just) not sumano comes to be (or becomes or is), not sad. an equanimous one abides mindfully clearly comprehending. from ear to sound(s) having heard only (or also or even or simply or just) not sumano comes to be (or becomes or is), not sad. an equanimous one abides mindfully clearly comprehending. from nose to aroma(s) having smells only (or also or even or simply or just) not sumano comes to be (or becomes or is), not sad. an equanimous one abides mindfully clearly comprehending. for (or having) tongue taste of (or flavor) having tastes only (or also or even or simply or just) not sumano comes to be (or becomes or is), not sad. an equanimous one abides mindfully clearly comprehending from bodily to poṭṭabba having attained (touched; lit. stroked) only (or also or even or simply or just) not sumano comes to be (or becomes or is), not sad. an equanimous one abides mindfully clearly comprehending. (with or from) the mind the dhamma for (or having) cognized only (or also or even or simply or just) not sumano comes to be (or becomes or is), not sad. an equanimous one abides mindfully clearly comprehending. thus (or yes) kho O

hoti, na dummano. upekkhako viharati sato sampajāno. ghānena gandhaṃ ghāyitvā neva sumano hoti, na dummano. upekkhako viharati sato sampajāno. jivhāya rasaṃ sāyitvā neva sumano hoti, na dummano. upekkhako viharati sato sampajāno kāyena poṭṭabbaṃ phusitvā neva sumano hoti, na dummano. upekkhako viharati sato sampajāno. manasā dhammaṃ viññāya neva sumano hoti, na dummano. upekkhako viharati sato sampajāno. evaṃ kho bhikkhave bhikkhu chaḷaṇgasamannāgato hoti.

5. kathañca bhikkhave bhikkhu ekārakkho hoti: idha bhikkhave bhikkhu satārakkhena cetasā samannāgato hoti. evaṃ kho bhikkhave bhikkhu ekārakkho hoti.

6. kathañca bhikkhave bhikkhu caturāpasseno hoti: idha bhikkhave bhikkhu saṅkhāyekaṃ paṭisevati. saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti. saṅkhāyekaṃ vinodeti. evaṃ kho bhikkhave bhikkhu caturāpasseno hoti.

7. kathañca bhikkhave bhikkhu panuṇṇapaccekasacco hoti: idha bhikkhave bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni seyyathidaṃ: sasato lokoti vā asasato lokoti vā antavā lokoti vā anantavā lokoti vā taṃ jīvaṃ taṃ sarīranti vā aññaṃ jīvaṃ aññaṃ sarīranti vā hoti tathāgato parammaraṇāti vā na hoti tathāgato parammaraṇāti vā hoti ca na hoti ca tathāgato parammaraṇāti vā neva hoti na na

bhikkhu s, a bhikkhu chaḷaṅgasamannāgato comes to be (or becomes or is).

5. and talk (or how?) O bhikkhu s, a bhikkhu ekārakkho comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu by which (or with) satārakkha from the mind excelling in (or endowed with) comes to be (or becomes or is). thus (or yes) kho O bhikkhu s, a bhikkhu ekārakkho comes to be (or becomes or is).

6. and talk (or how?) O bhikkhu s, a bhikkhu caturāpasseno comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu saṅkhāyekaṃ indulges in. saṅkhāyekaṃ causes to adhivāsati, saṅkhāyekaṃ causes to parivajjati. saṅkhāyekaṃ wards off. thus (or yes) kho O bhikkhu s, a bhikkhu caturāpasseno comes to be (or becomes or is).

7. and talk (or how?) O bhikkhu s, a bhikkhu panuṇṇa-paccekasacco comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu the/one who which (or (he) who) (s) the/one who that (or him) (s) of/for puthusamaṇabrāhmaṇa (s) the/one who puthupaccekasacca (s) such as: eternal lokoti or not eternal lokoti or having an end lokoti or anantavā lokoti or that livelihood that they (or present part.: being or ing) sarīrati or a other (or final knowledge) livelihood a other (or final knowledge) they (or present part.: being or ing) sarīrati or comes to be (or becomes or is) tathāgato parammaraṇa (“|”) or not comes to be (or becomes or is) tathāgato parammaraṇāki or comes to

hoti tathāgato parammaraṇāti vā, sabbāni tāni nuṇṇāni honti panuṇṇāni, cattāni vantāni muttāni pahīnāni paṭinissatṭhāni, evaṃ kho bhikkhave bhikkhu paṇuṇṇa paccekasacco hoti.

8. kathañca bhikkhave bhikkhu samavayasatṭhesano hoti: idha bhikkhave bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippasaddhā. evaṃ kho bhikkhave bhikkhu samavayasatṭhesano hoti.

9. kathañca bhikkhave bhikkhu anāvilasaṅkappo hoti: idha bhikkhave bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsāṅkappo pahīno hoti, evaṃ kho bhikkhave bhikkhu anāvilasaṅkappo hoti.

10. kathañca bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti: idha bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthajhānaṃ upasampajja viharati. evaṃ kho bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti.

11. kathañca bhikkhave bhikkhu suvimuttacitto hoti: idha bhikkhave bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti, evaṃ kho bhikkhave bhikkhu suvimuttacitto hoti.

be (or becomes or is) and not comes to be (or becomes or is) and tathāgato parammaraṇa (“|”) or only (or also or even or simply or just) not comes to be (or becomes or is) not not comes to be (or becomes or is) tathāgato parammaraṇa (“|”) or, the/one who all (s) the/one who that (or him) (s) the/one who nuṇṇa (s) they comes to be (or becomes or is) the/one who panuṇṇa (s), the/one who catta (s) the/one who vanta (s) the/one who liberated (s) the/one who pahīna (s) the/one who paṭinissatṭha (s), thus (or yes) kho O bhikkhu s, a bhikkhu panuṇṇa paccekasacco comes to be (or becomes or is).

8. and talk (or how?) O bhikkhu s, a bhikkhu samavayasaṭṭhesano comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu kāmesanā from abandoned comes to be (or becomes or is), bhavesanā from abandoned comes to be (or becomes or is), brahmacariyesanā paṭippassaddhā. thus (or yes) kho O bhikkhu s, a bhikkhu samavayasaṭṭhesano comes to be (or becomes or is).

9. and talk (or how?) O bhikkhu s, a bhikkhu thoughts of anāvila comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu thoughts of we (must) does (or how many) pahīno comes to be (or becomes or is), thoughts of ill-will pahīno comes to be (or becomes or is), thoughts of harming pahīno comes to be (or becomes or is), thus (or yes) kho O bhikkhu s, a bhikkhu thoughts of anāvila comes to be (or becomes or is).

12. kathañca bhikkhave bhikkhu suvimuttapaṭṭo hoti: idha bhikkhave bhikkhu rāgo me pahīno, ucchinna-mūlo tālāvatthukato anabhāvakato. āyatim anuppādadhammoti pajānāti. doso me pahīno, ucchinna-mūlo tālāvatthukato anabhāvakato. āyatim anuppādadhammoti pajānāti. moho me pahīno ucchinna-mūlo tālāvatthukato anabhāvakato āyatim anuppādadhammoti pajānāti. evaṃ kho bhikkhave bhikkhu suvimuttapaṭṭo hoti.

13. yehi keci bhikkhave atītamaddhānaṃ ariyā ariyavāse āvasiṃsu, sabbe te imeva dasa ariyavāse āvasiṃsu. ye hi keci bhikkhave anāgatamaddhānaṃ ariyā ariyavāse āvasissanti, sabbe te imeva dasaariyavāse āvasissanti. ye hi keci bhikkhave etarahi ariyā ariyavāse āvasanti sabbe te imeva dasaariyavāse āvasanti. ime kho bhikkhave dasaariyavāsā ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vāti.

10. and talk (or how?) O bhikkhu s, a bhikkhu passaddhakāyasaṅkhāro comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu of/for happiness (or pleasure) and abandoning of/for suffering and abandoning only (or also or even or simply or just) former (or past) of/for of/for somanassadomana (s) disappearance (going down) neither painful nor pleasant upekkhāsati pārisuddhiṃ of/for catutthajha (s) enter upon abides. thus (or yes) kho O bhikkhu s, a bhikkhu passaddhakāyasaṅkhāro comes to be (or becomes or is).

11. and talk (or how?) O bhikkhu s, a bhikkhu suvimuttacitto comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu rāgā of mind vimuttaṃ comes to be (or becomes or is), dosā of mind vimuttaṃ comes to be (or becomes or is), mohā of mind vimuttaṃ comes to be (or becomes or is), thus (or yes) kho O bhikkhu s, a bhikkhu suvimuttacitto comes to be (or becomes or is).

12. and talk (or how?) O bhikkhu s, a bhikkhu suvimuttapaṭṭo comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu lust me pahīno, ucchinnamūlo tālāvatthukato anabhāvakato. in the future anuppādadhammoti wisely understands. hate (or fault or blemish) me pahīno, ucchinnamūlo tālāvatthukato anabhāvakato. in the future anuppādadhammoti wisely understands. delusion me pahīno ucchinnamūlo tālāvatthukato anabhāvakato in the future anuppādadhammoti pajāniti. thus (or yes) kho O bhikkhu s, a bhikkhu suvimuttapaṭṭo

comes to be (or becomes or is).

13. by which (or with or from) which (or (those) who) (s) any (or some) who O bhikkhu s of/for atitamaddha (s) noble ariyavāse they (aorist of) āvasati, (the) all those (by/with/for you) only (or also or even or simply or just) this ten ariyavāse they (aorist of) āvasati. which (or (those) who) indeed (or because) any (or some) who O bhikkhu s of/for anāgatamaddha (s) noble ariyavāse they (or present part.: being or ing) will āvasati, (the) all those (by/with/for you) only (or also or even or simply or just) this ten ariyavāse they (or present part.: being or ing) will āvasati. which (or (those) who) indeed (or because) any (or some) who O bhikkhu s at present noble ariyavāse they (or present part.: being or ing) āvasati (the) all those (by/with/for you) only (or also or even or simply or just) this ten ariyavāse they (or present part.: being or ing) āvasati. these kho O bhikkhu s ten ariyavāsā which (or (those) who) noble they (aorist of) āvasati or they (or present part.: being or ing) āvasati or they (or present part.: being or ing) will āvasati only (“|”).

