

0.0.1 dutiya ariyavāsa discourse on

dutiya ariyavāsa suttaṃ

1. At one time the Auspicious One kurūsu abides kammāssadammaṃ 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) chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṃvīlasaṅkappo esano thoughts of anāvila passaddhakāya saṅkhāro 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 :

ekaṃ samayaṃ bhagavā kurūsu viharati kammāssadammaṃ nāma kurūnaṃ nigamo, tatra kho bhagavā bhikkhu āmantesi idha bhikkhave bhikkhu pañcaṅgavippahīno hoti chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṃvīlasaṅkappo passaddhakāya saṅkhāro suvimuttacitto suvimuttapaṭṭo. bhagavā etadavoca, ime kho bhikkhave dasa ariyavāsā yadariyā āvasiṃsu vā āvasanti vā āvasissanti vā, katame dasa:

2. here (this world) O bhikkhu

idha bhikkhave bhikkhu pañcaṅgavippahīno

s, a bhikkhu ñgavippahīno five comes to be (or becomes or is) factor chaḷa excelling in (or endowed with) ekārakkho, caturāpasseno, panuṇṇapaccekasacco samavayasatṭhesano thoughts of anāvila passaddhakāyaśaṅkāro suvimuttacitto suvimuttapaṭṭo.

3. and talk (or how?) O bhikkhu s, a bhikkhu ñgavippahīno five comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu kāmacchando 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), uddhaccakukkuccam of/for pahi (s) comes to be (or becomes or is), doubt(s) from abandoned comes to be (or becomes or is). thus (or yes) kho O bhikkhu s, a bhikkhu ñgavippahīno five comes to be (or becomes or

hoti chaḷaṅga samannāgato ekārakkho, caturāpasseno, panuṇṇapaccekasacco samavayasatṭhesano anāvilasaṅkappo passaddhakāyaśaṅkāro suvimuttacitto suvimuttapaṭṭo.

kathaṅca bhikkhave bhikkhu pañcaṅgavippahīno hoti: idha bhikkhave bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham pahīnam hoti, uddhaccakukku pahīnam hoti, vicikicchā pahīnā hoti. evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

is).

4. and talk (or how?) O bhikkhu s, a bhikkhu chaḷaṅgasamannāgato 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 fla-

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 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

vor) 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 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

viharati sato sampajāno. evaṃ kho bhikkhave bhikkhu chaḷaṅgasamannāga hoti.

kathaṇca bhikkhave bhikkhu ekārakkho hoti: idha bhikkhave bhikkhu satārakkhena

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 adhivāseti, 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 panuṇṇapaccakasacco comes to be (or becomes or is): here, O bhikkhu s of/for bhikkhu

cetasā samannāgato hoti. evaṃ kho bhikkhave bhikkhu ekārakkho hoti.

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

kathaṇca bhikkhave bhikkhu panuṇṇapaccakasacco hoti: idha bhikkhave bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ

the/one who which (or (he) who) (s) the/one who that (or him) (s) of/for puthusamaṇa maṇa (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 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

puthupaccekasaccāni
seyyathīdaṃ: sassato
loki vā asassato
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
parammaraṇāki vā
hoti ca na hoti ca
tathāgato parammaraṇāti
vā neva hoti na na
hoti tathāgato parammaraṇāti
vā, sabbāni tāni nuṇṇāni
honti panuṇṇāni,
cattāni vantāni muttāni
pahīnāni paṭinissaṭṭhāni,
evaṃ kho bhikkhave
bhikkhu panuṇṇa
paccekasacco hoti.

(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 samavayasatṭhesano 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 samavayasatṭhesano comes to be (or becomes or is).

9. and talk (or how?) O bhikkhu s, a bhikkhu thoughts

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

kathañca bhikkhave
bhikkhu anāvilasaṅkappo

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).

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 somanassadomanassa (s) disappearance (going down) neither painful nor pleasant up-

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

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.

ekkhāsatipārisuddhiṃ of/for catutthajha (s) enter upon abides. thus (or yes) kho O bhikkhu s, a bhikkhu passad-dhakāyasaṅkhāro 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

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.

kathañca bhikkhave bhikkhu suvimuttapaṭṭo hoti: idha bhikkhave bhikkhu rāgo me pahīno, ucchinnamūlo tālāvatthukato anabhāvakato.

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 atītamaddha (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

āyatim anuppādadhammoti pajānāti. doso me pahīno, ucchinnamūlo tālāvatthukato anabhāvakato. āyatim anuppādadhammoti pajānāti. moho me pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadhammoti pajāniti. evaṃ kho bhikkhave bhikkhu suvimuttapaṭṭo hoti.

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

O bhikkhu s of/for anāgata-maddha (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 riyavāse 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 riyavāse they (or present part.: being or ing) āvasati. these kho O bhikkhu s ten riyavāsā 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 (“|”).

āvasanti. ime kho bhikkhave dasaariyavāsā ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vāti.