

0.0.1 dutiya ariyavāsa discourse on

dutiya ariyavāsa suttaṃ

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) chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṭṭhesano thoughts of anāvila passaddhakāyaśaṅkhāro 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 :

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

2. here (this world) O bhikkhu s, a bhikkhu ṅgavippahīno five comes to be (or becomes or is) factor chaḷa excelling in (or endowed with) ekārakkho, caturāpasseno,

panuṇṇapaccekasacco samavayasatṭhesano thoughts of anāvila passaddhakāyasāṅkāro suvimuttacitto suvimuttapaṭṭo.

idha bhikkhave bhikkhu pañcaṅgavippahīno hoti chaḷaṅga samannāgato ekārakkho, caturāpasseno, panuṇṇapaccekasacco samavayasatṭhesano anāvilasaṅka passaddhakāyasāṅkāro suvimuttacitto suvimuttapaṭṭo.

3. and talk (or how?) O bhikkhu s, a bhikkhu ṅgavippahīno 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 ṅgavippahīno five comes to be (or becomes or is).

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

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

kathañca 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 viharati sato sampajāno. evaṃ kho bhikkhave bhikkhu chaḷaṅgasamannāgato hoti.

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).

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

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).

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

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 puthusamaṇabrāh-
maṇa (s) the/one who puthupaccekasacca (s) such as: eter-
nal 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 param-
maraṇa (“|”) 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).

kathañca bhikkhave bhikkhu panuṇṇapaccekasacco hoti: idha bhikkhave bhikkhuno yāni tāni puthusamaṇabrāhmaṇaṃ puthupaccekasaccāni seyyathīdaṃ: sassato lokoti 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.

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).

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

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).

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

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 somanassadomanā (s) disappearance (going down) neither painful nor pleasant upekkhāsatipārisuddhiṃ of/for catutthajha (s) enter upon abides. thus (or yes) kho O bhikkhu s, a bhikkhu passaddhakāyasaṅkhāro comes to be (or becomes or is).

kathañca bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti: idha bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ

atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhim
catutthajhānaṃ upasampajja viharati. evaṃ kho
bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti.

11. and talk (or how?) O bhikkhu s, a bhikkhu su-
vimuttacitto 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).

kathaṅca 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.

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

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

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
 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 (“|”).

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.