

### 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 passaddhakāyasāṅkhāro 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 passaddhakāyasāṅkhāro 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 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), uddhac-cakukkuccaṃ 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 ñgavip-pahīno 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

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

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 paṭinissaṭṭha (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 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 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 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 (“|”).