AN 10.20 — Ariyavasa Sutta: Dwellings of the Noble Ones

English translation by Thanissaro Bhikkhu.

Source: https://www.accesstoinsight.org/tipitaka/an/an10/an10.020.than.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: ©2004 Thanissaro Bhikkhu.

License notice: The text of this page ("Ariyavasa Sutta: Dwellings of the Noble Ones", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions.

Attribution: ©2004 Thanissaro Bhikkhu. The text of this page ("Ariyavasa Sutta: Dwellings of the Noble Ones", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Ariyavasa Sutta: Dwellings of the Noble Ones" (AN 10.20), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, https://www.accesstoinsight.org/tipitaka/an/an10/an10.020.than.html .

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks: "Monks."

"Yes, lord," the monks replied.

The Blessed One said: "Monks, there are these ten noble dwellings in which noble ones have dwelled [in the past], dwell [in the present], and will dwell [in the future]. Which ten? There is the case where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off factional truths,[1] has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well-released in mind, is well-released in discernment. These are the ten noble dwellings in which noble ones have dwelled, dwell, and will dwell.

"And how has a monk abandoned five factors? There is the case where a monk's sensual desire is abandoned. His ill-will... His sloth & torpor... His restlessness & anxiety... His uncertainty is abandoned. This is how a monk has abandoned five factors.

"And how is a monk endowed with six [factors]? There is the case where a monk, on seeing a form via the eye, is not gladdened, not saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear... On smelling an aroma via the nose... On tasting a flavor via the tongue... On touching a tactile sensation via the body... On cognizing an idea via the intellect, he is not gladdened, not saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six [factors].

"And how does a monk guard one [factor]? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how a monk guards one [factor].

"And how is a monk supported in four [ways]? There is the case where a monk, carefully reflecting, follows one thing, tolerates another, avoids another, and destroys another. This is how a monk is supported in four [ways]. [2]

"And how has a monk shaken off factional truths? There is the case where a monk has shaken off the run-of-the-mill factional truths of run-of-the-mill brahmans & contemplatives — in other words, 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul & the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathagata exists,' 'After death a Tathagata does not exist,' 'After death a Tathagata both does & does not exist,' 'After death a Tathagata neither does nor does not exist.' All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off factional truths.

"And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality... his search for becoming... his search for a holy life. [3] This is how a monk has thoroughly given up searching.

"And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality... his resolve for ill-will... his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

"And how is a monk calmed in his bodily fabrication? [4] There is the case where a monk, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

"And how is a monk well-released in mind? There is the case where a monk's mind is released from passion, released from aversion, released from delusion. This is how a monk is well-released in mind.

"And how is a monk well-released in discernment? There is the case where a monk discerns, 'Passion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' He discerns, 'Delusion is

abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.' This is how a monk is well-released in discernment.

"Monks, all those in the past who have dwelled in noble dwellings have dwelled in these same ten noble dwellings. All those in the future who will dwell in noble dwellings will dwell in these same ten noble dwellings. All those in the present who dwell in noble dwellings dwell in these same ten noble dwellings.

"These are the ten noble dwellings in which noble ones have dwelled, dwell, and will dwell."

Notes

1.

Pacceka-sacca.

2.

For a discussion of the things to be tolerated, avoided, and destroyed, see MN 2.

3.

On these three searches, see Iti 54-55.

4.

Bodily fabrication (kaya-sankhara) is a technical term for the in-and-out breath. See MN 118, note 3.

See also: AN 4.28