

Anguttara Nikāya

The Numerical Discourses

Dasakanipāta
(Book of the Tens)

AN 10.20

Dutiya Ariyāvāsa Sutta

“Dispositions of the Noble Ones – Part 2”

Translated by Bhikkhu Candana

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Once, The Blessed One was staying at the town of Kammāsadhamma, in the country of the Kuru people. There, The Blessed One addressed the Bhikkhus as He instructed them by saying:

Bhikkhus, there are these ten noble dispositions of the Noble Ones, the ten states that the Noble Ones of the past used to abide and dwell in.

At present too, Bhikkhus, the Noble Ones of today dwell in them, and in the future also, the Noble Ones that are to come, will dwell in them as well.

Now, what are these ten?

1. Here, a Bhikkhu has given up five factors,
2. He possesses six factors,
3. He has placed the single guard,
4. He is endowed with the four supports,
5. He has abandoned all wrong views about the Spiritual Path,
6. He has given up searching and roaming on, in an endless quest,
7. He is pure in his intentions,
8. He lives with his emotions tranquilized,
9. He lives with a heart that is fully released and liberated, and
10. He is released through wisdom.

1. And what, Bhikkhus, are the five factors that the Bhikkhu has given up?

Here, the Bhikkhu abandons sensual desire; ill-will; drowsiness and procrastination; restlessness and worry; as well as doubt. This, therefore, is what is meant by giving up the five factors.

2. And what, Bhikkhus, are the six factors that the Bhikkhu must possess?

Here, on seeing an object with the eye, he neither becomes happy nor upset, but remains steady and equanimous, mindful and alert of what is happening at the eye sense door.
Also, on hearing a sound with the ear, he neither becomes happy nor upset, but remains steady and equanimous, mindful and alert of what is happening at the ear sense door.
On smelling an odor with the nose, he neither becomes happy nor upset, but remains steady and equanimous, mindful and alert of what is happening at the nose sense door.
On tasting a flavor with the tongue, he neither becomes happy nor upset, but remains steady and equanimous, mindful and alert of what is happening at the tongue sense door.
On touching a tangible object with the body, he neither becomes happy nor upset, but remains steady and equanimous, mindful and alert of what is happening at the body sense door.
On cognizing a mind-object with the mind, he neither becomes happy nor upset, but remains steady and equanimous, mindful and alert of what is happening at the mind sense door.
This, therefore, is what is meant by possessing the six factors.

3. And what, Bhikkhus, is meant by the Bhikkhu placing the single guard?

Here, the Bhikkhu is constantly guarding himself with mindfulness. This, therefore, is what is meant by the Bhikkhu placing the single guard.

4. And what, Bhikkhus, is meant by the Bhikkhu being endowed with the four supports?

Here, the Bhikkhu comprehends how certain things must be used or pursued; how some other things must be endured; those things that are to be avoided; while still others that must be fully eliminated. This, therefore, is what is meant by the Bhikkhu being endowed with the four supports.

5. And how, Bhikkhus, has the Bhikkhu abandoned all wrong views about the Spiritual Path?

Here, unlike the putujjanas or other recluses and brahmins, who still have and are attached to various confused views, opinions, and beliefs, such as:

‘Existence is eternal or that ‘existence is not eternal;’ ‘existence is finite’ or that ‘existence is infinite’; ‘the soul and the body are identical’ or that ‘the soul and the body are two different and non-identical things’; ‘The Tathāgata exists after the body dies’ or that ‘The Tathāgata does not exist after the body dies,’ or that ‘The Tathāgata both exists and does not exist after the body dies,’ or that ‘The Tathāgata neither exists nor does not exist after the body dies.’

The Bhikkhu, however, has abandoned, dismissed, rejected, and walked away from all such wrong views. This, therefore, is what is meant by the Bhikkhu having abandoned all wrong views about the Spiritual Path.

6. And how, Bhikkhus, has the Bhikkhu given up searching and roaming on in an endless quest?

Here, the Bhikkhu has relinquished seeking after sense desires, seeking after re-becoming, as well as being perpetually on the spiritual journey. This, therefore, is what is meant by the Bhikkhu having given up searching and roaming on in an endless quest.

7. And how, Bhikkhus, is the Bhikkhu pure in his intentions?

Here, the Bhikkhu has given up intentions that pursue sensual stimulation; he has given up evil intentions, and intentions of cruelty or of harming others. This, then, is how the Bhikkhu is pure in his intentions.

8. And how, Bhikkhus, does the Bhikkhu live with his emotions tranquilized?

Here, due to having given up both pleasure and pain, thus ending both happiness and sadness, the Bhikkhu enters upon and dwells in the Fourth *jhāna*, which has neither pain nor pleasure, with purity of mindfulness pervading throughout, as he dwells in equanimity. This, therefore, is how the Bhikkhu lives with his emotions tranquilized.

9. And how, Bhikkhus, does the Bhikkhu live with a heart that is fully released and liberated?

Here, the Bhikkhu is freed from the passion for wanting; he is freed from hatred; and he is freed from delusion. This, therefore, is how the Bhikkhu lives with a heart that is fully released and liberated.

10. And how, Bhikkhus, is the Bhikkhu released through wisdom?

Here, the Bhikkhu directly knows and understands, unmistakably:

'I have now abandoned and thus I am freed from the passion for wanting, for I have cut and removed it fully from its roots, turning it lifeless like the stump of a palm tree! I have eliminated and destroyed all possibility for it to ever arise again!'

'I have now abandoned and thus I am freed from loathing and hatred, for I have cut and removed it fully from its roots, turning it lifeless like the stump of a palm tree! I have eliminated and destroyed all possibility for it to ever arise again!'

'I have now abandoned and thus I am freed from delusion, for I have cut and removed it fully from its roots, turning it lifeless like the stump of a palm tree! I have eliminated and destroyed all possibility for it to ever arise again!'

This, then, is what is meant by the Bhikkhu who is released through wisdom.

Therefore, Bhikkhus, whatever Noble Ones were to be found in the past, they all possessed these ten noble dispositions, these ten noble states in which they used to abide and dwell.

Whatever Noble Ones that are to be found in the present, they all possess these ten noble dispositions, these ten noble states in which they abide and dwell.

Whatever Noble Ones are to be found in the future, they will all possess these ten noble dispositions, these ten noble states in which they will abide and dwell.

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