

The Ten *Ariyāvāsā*

“Dasayime, Bhikkhave, ariyāvāsā ye ariyā āvasiṃsu vā, āvasanti vā, āvasissanti vā. Katame dasa?

Ida, Bhikkhave, bhikkhu pañcaṅga-vippahīno hoti, chanlaṅga-samannāgato, ekārakko, caturāpasseno, paṇunna-pacceka-sacco, samavaya-satṭhesano, anāvila-saṅkappo, passaddha-kāya-saṅkhāro, suvimutta-citto, suvimutta-pañño.”

1. To abandon the five factors (hindrances), to be fulfilled with the six factors and one protection.
2. To depend on the four supports, and to dispel personal truths.
3. To be free from searching, to have pure thoughts, to calm the in and out breath.
4. To have a well-liberated mind and well-liberated wisdom.
5. The Buddha expounded the ten features of *ariyāvāsā*.

Abandoning the Five Factors (Hindrances)

1. Sensual desire is like a debt, discard it immediately.
2. Anger is like a disease, suppress it and cut it off.
3. Sloth and torpor are a prison, note and know to get rid of them.
4. Restlessness and worry enslave you, overcome them quickly.
5. Skeptical doubt is a like a crossroad, remove it when you encounter it.

Being Endowed With the Six Factors

1. When a visible object is seen and noted, know the seeing process correctly.
2. When a sound is heard and noted, know the hearing process correctly.
3. When an odor is smelled and noted, know the smelling process correctly.
4. When a flavor is tasted and noted, know the tasting process correctly.
5. When a touch is experienced and noted, know the touching process correctly.
6. When a dhamma object is experienced and noted, know the knowing process correctly.

Do not be elated, do not be depressed, be equanimous while noting.

The yogi can be like an *arahant* when he or she is noting correctly.

One Protection

By noting and observing every object with mindfulness, you will always be protected.

The Four Supports

To depend on the four requisites, to forbear unpleasant feelings, to avoid dangerous places, to remove unwholesome thoughts.

Aniccā

1. All phenomena that are impermanent are the five aggregates.

2. Disappearance after arising is the characteristic of *anicca*.
3. At the moment of noting, experiencing passing away of phenomena and knowing their impermanence is the knowledge of *anicca*.

The Benefits of Vipassanā

1. If one sees *anicca*, one understands *dukkha*.
2. If one understands *dukkha*, one sees *anatta*.
3. If one sees *anatta*, one rushes into *nibbāna*.
4. If one attains *nibbāna*, one is definitely liberated from the four lower realms.

Kāma Sutta

1. *Vatthu-kama* are sense pleasures and the objects of sensuality. *Kilesa-kama* is the craving for these sensual objects.
2. When people are fulfilled with sense pleasures, they become happy and delighted.
3. If people lose their sense pleasures while enjoying them, they can become depressed.
4. Like avoiding a poisonous snake, you should be free from the entanglement of sense pleasures.
5. You should be frightened and avoid sense pleasures like a poisonous snake. Greed pervades the *loka*, craving is always hungry, you can be free from them by noting and observing.
6. If you are attached to sense pleasures, you will be overpowered and tortured by them.
7. Like a leaking boat, suffering will always follow you.
8. Sense pleasures are like a bone and meat, a grass torch, a live coal-pit, a dream.
9. They are like borrowed things, fruits, a knife and chopping board, a spear and stake.
10. Like a snake's head, and fire, altogether there are eleven examples. By contemplating these, you should discard sense pleasures.

11. While noting and observing, while avoiding sense pleasures, you will be free from the floods.
12. Like scooping water out of a boat, when it becomes light, you will reach the other shore of *nibbāna*.

Like a Dream

The objects seen in a dream all disappear upon waking. Similarly, in real life, our meetings, experiences, and partings are always arising and disappearing.

The Five Contemplations

1. I am sure to become old. I cannot avoid aging.
2. I am sure to get sick. I cannot avoid illness.
3. I am sure to die. I cannot avoid death.
4. I must be separated from all that is dear to me.
5. *Kamma* is my property, I am the heir of my *kamma*, I originate from my *kamma*, I am born of my *kamma*, *kamma* is my relatives, *kamma* is my refuge, whatever *kamma* I perform, good or bad, of these I will become the heir.