0.0.1 The asavas

0. Source: Savatthi.

1. A bhikkhu endowed with six qualities, O bhikkhus, is worthy of offerings, worthy of gifts, worthy of hospitality, worthy of reverential salutations, an unsurpassed field of merit for the world. What six?

2. Here, O bhikkhus, for a bhikkhu, whichever asavas are to be abandoned by restraining, those asavas he has abandoned by restraining. Whichever asavas are to be abandoned by using, those asavas he has abandoned by using. Whichever asavas are to be abandoned by tolerating, those asavas he has abandoned by tolerating. Whichever asavas are to be abandoned by avoiding, those asavas he has abandoned by avoiding. Whichever asavas are to be abandoned by dispelling, those asavas he has abandoned by dispelling. Whichever asavas are to be abandoned by developing, those asavas he has abandoned by developing.

3. And what, O bhikkhus, are the asavas to be abandoned by restraining which he has abondoned by restraining? Here, O bhikkhus, with root reason reflection, a bhikkhu dwells restrained by the restraint of the eye faculty. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by the restraint of the eye faculty, those vexing and feverish

0.0.1 āsavasuttaṃ

0. sāvatthinidānaṃ

1. chahi bhikkhave dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. katamehi chahī?

2. idha bhikkhave bhikkhūno ye āsavā saṃvarā pahātabbā, te āsavā saṃvarena pahīnā honti. ye āsavā paṭisevanā pahātabbā, te āsavā paṭisevanāya pahīnā honti. ye āsavā adhivāsanā pahātabbā, te āsavā adhivāsanāya pahīnā honti. ye āsavā parivajjanā pahātabbā, te āsavā parivajjanāya pahīnā honti. ye āsavā vinodanā pahātabbā, te āsavā vinodanāya pahīnā honti. ye āsavā bhāvanā pahātabbā, te āsavā bhāvanāya pahīnā honti.

3. katame ca bhikkhave āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti? idha bhikkhave bhikkhū paṭisaṅkhā yoniso cakkhūndriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave cakkhūndriya saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷābhā, cakkhūndriyasaṃvara saṃvutassa[1] viharato evaṃsa te āsavā vighātapariḷāhā na honti.

4. paṭisaṅkhā yoniso sotindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave sotindriya saṃvaraṃ asaṃ-

[1] cakkhundriya saṃvaraṃ - machasaṃ.

asavas do not come to be for one who dwells restrained by the restraint of the eye faculty.

4. With root reason reflection, a bhikkhu dwells restrained by the restraint of the ear faculty restrained. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by the restraint of the ear faculty, those vexing and feverish asavas do not come to be for one who dwells restrained by the restraint of the ear faculty restrained.

5. With root reason reflection, a bhikkhu dwells restrained by the restraint of the nose faculty restrained. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by the restraint of the nose faculty, those vexing and feverish asavas do not come to be for one who dwells restrained by the restraint of the nose faculty restrained.

6. With root reason reflection, a bhikkhu dwells restrained by the restraint of the tongue faculty restrained. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by the restraint of the tongue faculty, those vexing and feverish asavas do not come to be for one who dwells restrained by the restraint of the tongue faculty restrained.

7. With root reason reflection, a bhikkhu dwells restrained by the restraint of the body faculty restrained.

vutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā sotindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

5. paṭisaṅkā yoniso ghānindriya saṃvara saṃvuto viharati, yaṃ hissa bhikkhave ghānindriya saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, ghānindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

6. paṭisaṅkā yoniso jivhindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave jivhindriya saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, jivhindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

7. paṭisaṅkhā yoniso kāyindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave kāyindriya saṃvara asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, kāyindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

8. paṭisaṅkhā yoniso maninadriya saṃvara saṃvuto viharati. yaṃ bhissa bhikkhave manindriya saṃvaraasaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, manindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by the restraint of the body faculty, those vexing and feverish asavas do not come to be for one who dwells restrained by the restraint of the body faculty restrained.

8. With root reason reflection, a bhikkhu dwells restrained by the restraint of the mind faculty restrained. Indeed, O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by the restraint of the mind faculty, those vexing and feverish asavas do not come to be for one who dwells restrained by the restraint of the mind faculty restrained.

9. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who dwells unrestrained by [these] restraints, those vexing and feverish asavas do not come to be for one who dwells restrained by [these] restraints. These, O bhikkhus, are called the asavas to be abandoned by restraining which he has abondoned by restraining.

10. And what, O bhikkhus, are the asavas to be abandoned by using which he has abondoned by using? Here, O bhikkhus, with root reason reflection, a bhikkhu makes use of robes only for the sake of repelling against coldness, repelling against hotness, repelling against the touch of gadflies, mosquitoes, wind, heat and creepy

9. yaṃ hissa bhikkhave saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā, saṃvaraṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā saṃvarā pahātabbā yesaṃvarena pahīnā honti.

10. katame ca bhikkhave āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti? idha bhikkhave bhikkhū paṭisaṅkhā yoniso cīvaraṃ paṭisevati: yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ[2] paṭighātāya, yāvadeva hirikopina paṭicchādanatthaṃ

11. paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati: neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā, brahmacariyānuggahāya. iti pūrāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi. yātrāva me bhavissati anavajjatā ca phāsuvihāro cāti.

12. paṭisaṅkā yoniso senāsanaṃ paṭisevati: yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ paṭighātāya, yāvadeva utuparissaya vinodanaṃ paṭisallānārāmatthaṃ

13. paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati: yāvadeva uppannānaṃ veyyābādhikā-

[2] sarisapasamphassānaṃ - machasaṃ.

crawlers. Merely for the sake of concealing that which brings shame.

11. With root reason reflection, a bhikkhu makes use of alms food neither for enjoyment nor for intoxication, nor for decoration, nor for beautification, [but] merely for the sustenance of this body, for nourishment, for abstinence from harm [and] for assisting the life of purity. "Thus my termination of the former feeling will not give rise to a new feeling. And life support for me will be blameless and one of comfortable abiding."

12. With root reason reflection, a bhikkhu makes use of a dwelling place merely for repelling against coldness, for repelling against hotness, for repelling against contacts with gadflies, mosquitoes, wind, heat and creepy crawlers. Merely for allaying the perils of the seasons, [and] for the purpose of enjoying seclusion.

13. With root reason reflection, a bhikkhu makes use of medicinal requisites for support when sick merely for repelling against arisen afflictive feelings, for freedom from oppression at most."

14. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not make use of [these things], those vexing and feverish asavas do not come to be for one who makes use [of them]. These, O

naṃ vedanānaṃ paṭighātāya, abyāpajjhaparamatāyāti.

14. yaṃ hissa bhikkhave appaṭisevato[3] uppajjeyyuṃ āsavā vighāta pariḷāhā, paṭisevato[4] evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti.

15. katame ca bhikkhave āsavā adhivāsanā pahātabbā ye adhivāsanā pavinā honti: idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanā naṃ dukkhānaṃ tippānaṃ[5] kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ, pāṇaharānaṃ adhivāsakajātiko hoti. yaṃ hissa bhikkhave anadhivāsayato. uppajjeyyuṃ āsavā vighātapariḷāhā, adhivāsayato[6] evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā adhivāsanā pahātabbā ye adhivāsanāya[7] pahīnā honti.

16. katame ca bhikkhave āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti: idha bhikkhave bhikkhū paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭakādhā-

[3] apaṭisevayato - sīmu.
[4] paṭisevayato - sīmu.
[5] tibbānaṃ - machasaṃ.
[6] adhivāsato - machasaṃ.
[7] adhivāsanā - machasaṃ.

bhikkhus, are called the asavas to be abandoned by using which he has abondoned by using.

15. And what, O bhikkhus, are the asavas to be abandoned by tolerating? Here, O bhikkhus, with root reason reflection, a bhikkhu is a forbearer of coldness, hotness, hunger, thirst, contacts with gadflies, mosquitoes, wind, heat and creepy crawlers, offensive speech, unwelcome ways of speech, arisen bodily feelings that are painful, piercing, sharp, severe, disagreeable, detesful, menacing to life, from [all] that he is a forbearer. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not tolerate [these things], those vexing and feverish asavas do not come to be for one who tolerates [them]. These, O bhikkhus, are called the asavas to be abandoned by tolerating.

16. And what, O bhikkhus, are the asavas to be abandoned by avoiding which he has abondoned by avoiding? Here, O bhikkhus, with root reason reflection, a bhikkhu avoids a wild elephant. He avoids a wild horse, he avoids a wild bull, he avoids a wild dog, a snake, a stump, a thorny place, a pit, a precipice, a sewer, a cesspool, siting on whichever types of unsuitable seats, wandering about whichever types of unsuitable resorts, associating with evil friends upon which his wise companions in the life of purity may find grounds to suspect him of evil. So those unsuitable seats, and those unsuitable resorts, and those evil friends, with root reason reflection he avoids.

naṃ[8] sobbhaṃ papātaṃ candanikaṃ oligallaṃ. yathārūpe anāsane nisinnaṃ, yathārūpe agocare carantaṃ, yathārūpe pāpake mitte bhajantaṃ, viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so taṃ ceva anāsanaṃ taṃ ca[9] agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. yaṃ hissa bhikkhave aparivajjayato uppajjayato uppajjeyyuṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā parivajjanā pahātabba, ye parivajjanāya pahīnā honti.

17. katame ca bhikkhave āsavā vinodanā pahātabbā ye vinodanāya pahīṇā honti. idha bhikkhave bhikkhū paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ, nādhivāseti, pajahati vinodeti byantikaroti anabhāvaṃ gameti.

18. paṭisaṅkhā yoniso uppannaṃ byāpādavitakkaṃ nādhivāseti, pajahati vinodeti byāntikaroti anabhāvaṃ gameti.

19. paṭisaṅkhā yoniso uppannaṃ vihiṃsāvikkaṃ, nādhivāseti, pajahati vinodeti byāntikaroti anabhāvaṃ gameti

20. paṭisaṅkhā yoniso uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti, byantika-

[8] naṇṭakaṭṭhānaṃ - machasaṃ.
[9] sotaṃca anāsanaṃ - machasaṃ.

Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not avoid [these things], those vexing and feverish asavas do not come to be for one who avoid [them]. These, O bhikkhus, are called the asavas to be abandoned by avoiding which he has abondoned by avoiding.

17. And what, O bhikkhus, are the asavas to be abandoned by dispelling which he has abondoned by dispelling? Here, O bhikkhus, with root reason reflection, a bhikkhu does not tolerate arisen thoughts of sensual desire. He abandons them, dispels them, makes an end of them, puts them out of existence.

18. With root reason reflection, he does not tolerate arisen thoughts of ill-will. He abandons them, dispels them, makes an end of them, puts them out of existence.

19. With root reason reflection, he does not tolerate arisen thoughts of harming. He abandons them, dispels them, makes an end of them, puts them out of existence.

20. With root reason reflection, he does not tolerate any arisen evil unwholesome dhammas. He abandons them, dispels them, makes an end of them, puts them out of existence. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not dispel [these things], those vexing and feverish asavas

roti, anabhāvaṃ gameti. yaṃ hissa bhikkhave avinodayato uppajjeyyuṃ āsavā vighātapariḷāhā vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā ye vinodanāya pahīnā vonti.

21. katame ca bhikkhave āsavā bhāvanāya pahātabbā ye bāvanāya pahīṇā honti: idha bhikkhave bhikkhū paṭisaṅkhā yoniso satisambojjhaṅghaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

22. paṭisaṅkhā yoniso sammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

23. paṭisaṅkhā yoniso vīriyasambojjhāṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

24. paṭisaṅkhā yoniso pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

25. paṭisaṅkhā yoniso passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

do not come to be for one who dispels [them]. These, O bhikkhus, are called the asavas to be abandoned by dispelling which he has abondoned by dispelling.

21. And what, O bhikkhus, are the asavas to be abandoned by enculturation which he has abondoned by enculturation? Here, O bhikkhus, with root reason reflection, a bhikkhu enculturates the mindfulness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

22. With root reason reflection, he enculturates the investigation of dhammas awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

23. With root reason reflection, he enculturates the energy awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

24. With root reason reflection, he enculturates the happiness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

26. paṭisaṅkhā yoniso samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

27. paṭisaṅkhā yoniso upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

28. yaṃ hissa bhikkhave abhāvayato uppajjeyyuṃ āsavā vighātapariḷāhā bhāvayato evaṃsa te āsavā vighātaparisāhā na honti. ime vuccanti bhikkhave āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti.

29. imehi kho bhikkhave chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti.

25. With root reason reflection, he enculturates the tranquility awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

26. With root reason reflection, he enculturates the samadhi awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

27. With root reason reflection, he enculturates the equanimity awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

28. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not enculturates [these things], those vexing and feverish asavas do not come to be for one who enculturates them.

29. “These, O bhikkhus, are the six qualities endowed with which a bhikkhu is worthy of offerings, worthy of gifts, worthy of hospitality, worthy of reverential salutations, an unsurpassed field of merit for the world.”