0.0.1 The asavas

āsavasuttaṃ

0. Source: Savatthi.

sāvatthinidānaṃ

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?

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

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

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 vino-

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.

danā pahātabbā, te āsavā vinodanāya pahīnā honti. ye āsavā bhāvanā pahātabbā, te āsavā bhāvanāya pahīnā honti.

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

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 vighātapariḷāhā, cakkhūndriyasaṃvara saṃvutassa[1] viharato evaṃsa te āsavā vighātapariḷāhā na honti.

[1] cakkhundriya saṃvaraṃ - machasaṃ.

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.

paṭisaṅkhā yoniso sotindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave sotindriya saṃvaraṃ asaṃvutassa viharato uppajjeyyuṃ āsavā vighātapariḷāhā sotindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

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.

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. 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.

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

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. 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.

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.

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.

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

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. 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

paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati: neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā, brahmacariyānuggahāya. iti

[2] sarisapasamphassānaṃ - machasaṃ.

new feeling. And life support for me will be blameless and one of comfortable abiding."

pūrāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi. yātrāva me bhavissati anavajjatā ca phāsuvihāro cāti.

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.

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

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."

paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati: yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjhaparamatā-

yāti.

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

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. 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

katame ca bhikkhave āsavā adhivāsanā pahātabbā ye adhivāsanā pavinā honti: idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ, duruttānaṃ

[3] apaṭisevayato - sīmu.
[4] paṭisevayato - sīmu.

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.

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. 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 ele-

katame ca bhikkhave āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti: idha bhikkhave bhik-

[5] tibbānaṃ - machasaṃ.
[6] adhivāsato - machasaṃ.
[7] adhivāsanā - machasaṃ.

phant. 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. 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.

khū paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭakādhānaṃ[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

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

vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā parivajjanā pahātabba, ye parivajjanāya pahīnā honti.

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.

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

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.

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

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.

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

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 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.

paṭisaṅkhā yoniso uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti, byantikaroti, 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. And what, O bhikkhus, are the asavas to be abandoned by enculturation which

katame ca bhikkhave āsavā bhāvanāya pahātabbā ye bāva-

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.

nāya pahīṇā honti: idha bhikkhave bhikkhū paṭisaṅkhā yoniso satisambojjhaṅghaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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.

paṭisaṅkhā yoniso sammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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.

paṭisaṅkhā yoniso vīriyasambojjhāṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

24. With root reason reflec-

paṭisaṅkhā yoniso

tion, he enculturates the happiness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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.

paṭisaṅkhā yoniso passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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.

paṭisaṅkhā yoniso samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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

paṭisaṅkhā yoniso upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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.

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. “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.”

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