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

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.

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

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

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.

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

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.

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.”