0.1 All the Asavas

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. "O bhikkhus, I will teach you an exposition on the restraint of all the asavas. Listen to that and do mind it well, I will speak.". "Yes Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

3. It is from knowing, O bhikkhus, from seeing, that the extinction of the asavas come to be, I say, not from unknowing, not from unseeing. But knowing what, O bhikkhus, seeing what, does the extinction of the asavas come to be? Attention to the root-source and attention to the non-root-source. From attending to the non-root-source, O bhikkhus, unarisen asavas arise and arisen asavas increase. But from attending to the root-source, O bhikkhus, unarisen asavas do not arise and arisen asavas get abandoned.

4. There are, O bhikkhus, asavas that should be abandoned by seeing. There are asavas that should be abandoned by restraining. There are asavas that should be abandoned by using. There are asavas that should be

abandoned by enduring. There are asavas that should be abandoned by avoiding. There are asavas that should be abandoned by dispelling. There are asavas that should be abandoned by enculturation.

5. And what, O bhikkhus, are the asavas that should be abandoned by seeing? Here, O bhikkhus, the Dhamma-deaf puthujjana, who does not possess the vision of the noble ones, not well-versed, not trained in the noble one's Dhamma, who does not possess the vision of the true persons, not well-versed, not trained in the true person's Dhamma, does not wisely understand the dhammas that should be attended to. He does not wisely understand the dhammas that should not be attended to. Not wisely understanding the dhammas that should be attended to, not wisely understanding the dhammas that should not be attended to, he attends to the dhammas that should not be attended to, he does not attend to the dhammas that should be attended to.

6. And what, O bhikkhus, are the dhammas that should not be attended to, that he attends to? They are, O bhikkhus, the dhammas that while attending to them, unarisen asavas of sensual desire arise and arisen asavas of sensual desire increase; unarisen asavas of being arise and arisen asavas of being increase; unarisen asavas of ignorance arise and arisen asavas of ignorance increase.

7. And what, O bhikkhus, are the dhammas that should be attended to, that he does not attend to? They are, O bhikkhus, the dhammas that while attending to them, unarisen asavas of sensual desire do not arise and arisen asavas of sensual desire get abandoned; unarisen asavas of being do not arise and arisen asavas of being get abandoned; unarisen asavas of ignorance do not arise and arisen asavas of ignorance get abandoned.

8. For him attending to the dhammas that should not be attended to, not attending to the dhammas that should be attended to, unarisen asavas arise and arisen asavas increase.

9. He attends to the non-root-source thus: "Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past? Will I be in the future? Will I not be in the future? What will I be in the future? How will I be in the future? Having been what, what will I become in the future? Am I? Am I not? What am I? How am I? This being, from where did it come? Where is it headed?"

10. Of him attending to the non-root-source thus, six views or a certain one among them arises. The view: "There is a self for me" arises as real and actual; or the view: "There is not a self for me" arises as real and actual; or the view: "A self percieves a self" arises as real and actual; or the view: "A self percieves a non-self" arises as

real and actual; or the view: "A non-self percieves a self" arises as real and actual; or there is a view thus: "It is this self of mine which speaks and feels and experiences here and there the results of good and evil kamma. But this self of mine is permanent, everlasting, eternal, not liable to degenerate. It will remain just so forever and ever." This, O bhikkhus, is called an entrenchment in views, a jungle of views, a desert of views, an entangling of views, a wriggling of views, a fetter of views. Yoked to the fetter of views, O bhikkhus, the Dhamma-deaf puthujjana is not freed from birth, old age, death, sorrow, lamentation, physical suffering, mental suffering, and despair. He is not freed from suffering, I say."

11. But the Dhamma-hearer, O bhikkhus, the noble disciple; the one who possesses the vision of the noble ones, an expert, well-trained in the noble one's Dhamma; the one who possesses the vision of the true persons, an expert, well-trained in the true person's Dhamma, wisely understands the dhammas that should be attended to. He wisely understands the dhammas that should not be attended to. Wisely understanding the dhammas that should be attended to, wisely understanding the dhammas that should not be attended to, he attends to the dhammas that should be attended to, he does not attend to the dhammas that should not be attended to.

12. And what, O bhikkhus, are the dhammas that should not be attended to, that he does not attend to? They are,

O bhikkhus, the dhammas that while attending to them, unarisen asavas of sensual desire arise and arisen asavas of sensual desire increase; unarisen asavas of being arise and arisen asavas of being increase; unarisen asavas of ignorance arise and arisen asavas of ignorance increase.

13. And what, O bhikkhus, are the dhammas that should be attended to, that he attends to? They are, O bhikkhus, the dhammas that while attending to them, unarisen asavas of sensual desire do not arise and arisen asavas of sensual desire get abandoned; unarisen asavas of being do not arise and arisen asavas of being get abandoned; unarisen asavas of ignorance do not arise and arisen asavas of ignorance get abandoned.

14. For him not attending to the dhammas that should not be attended to, attending to the dhammas that should be attended to, unarisen asavas do not arise and arisen asavas get abandoned. He attends to the root-source thus: “This is suffering”; he attends to the root-source thus: “This is the origination of suffering”; he attends to the root-source thus: “This is the cessation of suffering”; he attends to the root-source thus: “This is the path leading to the cessation of suffering.”Of him attending to the root-source thus, three fetters get abandoned: the self-affirmation view, doubt, strong hold on virtue and practices. These, O bhikkhus, are called the asavas to be abandoned by seeing.

15. And what, O bhikkhus, are the asavas to be abandoned 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.

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

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

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

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

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

21. 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.

23. And what, O bhikkhus, are the asavas to be abandoned 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.

24. 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."

25. 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.

26. 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."

27. 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.

28. And what, O bhikkhus, are the asavas to be abandoned by enduring? Here, O bhikkhus, with root reason reflection, a bhikkhu endures 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, detestable, menacing to life, from [all] that he endures.

29. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not endure [these things], those vexing and feverish asavas do not come to be for one who endures [them]. These, O bhikkhus, are called the asavas to be abandoned by enduring.

30. And what, O bhikkhus, are the asavas to be abandoned by avoiding? Here, O bhikkhus, with root reason reflection, a bhikkhu avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a thorny place, a pit, a precipice, a sewer, a cesspool, sitting on any type of unsuitable seats, wandering about any type of unsuitable resorts, associating with evil friends, by which his wise companions in the life of purity may find grounds to suspect him of evil. And so with root reason reflection,

he avoids those unsuitable seats, those unsuitable resorts, and those evil friends.

31. 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.

32. And what, O bhikkhus, are the asavas to be abandoned 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. 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. 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. 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.

33. 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.

34. And what, O bhikkhus, are the asavas to be abandoned 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.

35. 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.

36. 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.

37. 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.

38. 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.

39. 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.

40. 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.

41. 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.

42. From the time, O bhikkhus, for a bhikkhu, those asavas that should be abandoned by seeing have been abandoned by seeing, those asavas that should be abandoned by restraining have been abandoned by restraining, those asavas that should be abandoned by using have been abandoned by using, those asavas that should be abandoned by enduring have been abandoned by enduring, those asavas that should be abandoned by avoiding have been abandoned by avoiding, those asavas that should be abandoned by dispelling have been abandoned by dispelling, those asavas that should be abandoned by enculturation have been abandoned by enculturation, this, O bhikkhus, is called “a bhikkhu who dwells

restrained by the restraint of all the asavas. He has cut-off thirsting, untied the fetters, and by rightly breaking through to conceit, has made an end of suffering."

43. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.