

0.0.1 The Bhikkhu's Four Supports

1. And how, O bhikkhus, does a bhikkhu have four supports? Here, O bhikkhus, a bhikkhu having considered, makes use of [accordingly]. Having considered, he tolerates [accordingly]. Having considered, he avoids [accordingly]. Having considered, he wards off [accordingly]. Thus, O bhikkhus, are a bhikkhu's four supports.

2. And which, O bhikkhus, are the asavas to be abandoned by making use of? 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.

0.0.1 bhikkhu caturāpasseno

kathañca bhikkhave bhikkhu caturāpasseno hoti: idha bhikkhave bhikkhu saṅkhāyekaṃ paṭisevati. saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjati. saṅkhāyekaṃ vinodeti. evaṃ kho bhikkhave bhikkhu caturāpasseno hoti.

katame ca bhikkhave āsavā paṭisevanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhāyoniso cīvaraṃ paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ¹ paṭighātāya yāvadeva hirikopīnapaṭicchādanatthaṃ.

¹sarīsapa (machasaṃ) ■

3. 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.”

4. 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.

paṭisaṅkhā yoniso piṇḍapātamaṃ paṭisevati: neva dāvāya na madāvāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā² brahmācariyānuggahāya. itī purāṇaṇca vedanaṃ paṭihaṅkhāmi navaṇca vedanaṃ na uppādesāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti³.

paṭisaṅkhā yoniso senāsanamaṃ paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ paṭighātāya yāvadeva utu-

²vihiṃsūparatiyā (syā) ■

³phāsuvihāro ca (machasaṃ) ■

5. 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.” O bhikkhus, whichever troublesome and afflictive asavas may arise because of not making use of, those troublesome and afflictive asavas do not come to be for one who makes use thus. These, O bhikkhus, are called the asavas to be abandoned by making use of.

6. And which, 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,

parissayavinodanam⁴
paṭisallānārāmattham.

paṭisaṅkhā yoniso gilānapaccayabhesaj-japarikkhāraṃ paṭisevati: yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajhaparamatāya⁵. yaṃ hissa bhikkhave apaṭisevato⁶ uppajjeyyumaṃ āsavā vighātapaṇiḷāhā. paṭisevato evaṃsa te āsavā vighātapaṇiḷāhā na honti. ime vuccanti bhikkhave āsavā paṭisevanā pahātābbā.

katame ca bhikkhave

⁴vinodana (machasaṃ); vinodanam paṭisallānārāmattham (bjt, pts); vinodanapaṭisallānārāmattham (nld) ■

⁵abyāpajja (katthaci)a; abyāpajjha (bjt); abyābajjha (pts), abyābajjha (nld) ■

⁶appaṭisevato machasaṃ (syā) ■

heat and creepy crawlers, offensive speech, unwelcome ways of speech, arisen bodily feelings that are painful, piercing, sharp, severe, disagreeable, detestful, menacing to life, from [all] that he is a forbearer. O bhikkhus, whichever troublesome and afflictive asavas may arise because of not tolerating, those troublesome and afflictive asavas do not come to be for one who tolerates thus. These, O bhikkhus, are called the asavas to be abandoned by tolerating.

7. And which, O bhikkhus, are the asavas to be abandoned by avoiding? Here, O

āsavā adhvīṇāsanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasirīṃsapasamphasānam duruttānam durāgatānam vacanapaṭhānam uppannānam sārīrikānam vedanānam dukkhānam tippānam⁷ kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhvīṇasakajātiko⁸ hoti. yaṃ hissa bhikkhave anadvīṇāsayato uppajjeyyūṃ āsavā vi-ghātapariḷāhā adhvīṇāsayato evaṃsa te āsavā vi-ghātapariḷāhā na honti. ime vuccanti bhikkhave āsavā adhvīṇāsanā pahātabbā.

katame ca bhikkhave

⁷adhivāsikajātiko (syā)

⁸tibbānam (machasaṃ)

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, sitting 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. O bhikkhus, whichever troublesome and afflictive asavas may arise because of not avoiding, those troublesome and afflictive asavas do not come to be for one who avoids thus. These, O bhikkhus, are called the asavas to be abandoned by avoiding.

āsavā parivajjanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭakādhānaṃ⁹ sobbhaṃ paṭāṃ candanikaṃ oḷigallaṃ. yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ. so tañca anāsaṇaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. yaṃ hissa bhikkhave aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā. parivajjayato evaṃsa te

⁹kaṇṭakaṭṭhānaṃ (machasaṃ, syā) ■

8. And which, O bhikkhus, are the asavas to be abandoned by warding off? Here, O bhikkhus, with root reason reflection, a bhikkhu does not tolerate arisen thoughts of sensual desire. He abandons them, wards them off, makes an end of them, puts them out of existence. He does not tolerate arisen thoughts of ill-will. He abandons them, wards them off, does away with them, puts them out of existence. He does not tolerate arisen thoughts of harming. He abandons them, wards them off, does away with them, puts them out of existence. He does not tolerate arisen thoughts of harming. He abandons them, wards them off, does away with them, puts them out of existence.

āsavā vighātaparilāhā
na honti. ime vuccanti
bhikkhave āsavā pari-
vajjanā pahātabbā.

katame ca bhikkhave
āsavā vinodanā pahā-
tabbā? idha bhikkhave
bhikkhu paṭisaṅkhā
yoniso uppannaṃ kā-
mavittakkaṃ nādhivā-
seti pajahati vinodeti
byantikaroti¹⁰. ana-
bhāvaṃ gameti. up-
pannaṃ vyāpādivi-
takkaṃ¹¹ nādhivāseti
pajahati vinodeti byan-
tikaroti anabhāvaṃ
gameti. uppannaṃ vi-
hiṃsāvitakkaṃ nādhi-
vāseti pajahati vīno-
deti byantikaroti ana-
bhāvaṃ gameti. up-
pannuppanne pāpake
akusale dhamme nā-

¹⁰byantiṃ karoti (katthaci);
byantikaroti (pts); byanti-
karoti (bjt); byantikaroti
(nld) ■

¹¹byāpādivittakkaṃ (machasaṃ,
pts, syā) ■

existence. He does not tolerate any arisen evil unwholesome dhammas. He abandons them, wards them off, does away with them, puts them out of existence. O bhikkhus, whichever troublesome and afflictive asavas may arise because of not warding off, those troublesome and afflictive asavas do not come to be for one who wards off thus. These, O bhikkhus, are called the asavas to be abandoned by warding off.

dhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. yaṃ hissa bhikkhave avinodayato uppajjeyyūṃ āsavā vighātapariḷāhā. vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā.

