

### 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.

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 con-

### 0.0.1 bhikkhu caturāpasseno

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

2. katame ca bhikkhave āsavā paṭisevanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātāpasiriṃsapasamphassānam<sup>1</sup> paṭighātāya yāvadeva hirikopīnapaṭicchādanattham.

3. paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati: neva dāvāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā<sup>2</sup> brahmacariyānuggahāya. iti purāṇaṃca vedanam paṭihaṅkhāmi navañca vedanam na uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti<sup>3</sup>.

4. paṭisaṅkhā yoniso senāsanam paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātāpasiriṃsapasamphassānam paṭighātāya yāva-

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<sup>1</sup>sarīsapa (machasaṃ) ■

<sup>2</sup>vihiṃsuparatiyā (syā) ■

<sup>3</sup>phāsuvihāro ca (machasaṃ) ■

tacts with gadflies, mosquitoes, wind, heat and creepy crawlers. Merely for allaying the perils of the seasons, [and] for the purpose of enjoying seclusion.

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, 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.

deva utuparissayavinodanam<sup>4</sup> paṭisallānārāmattham.

5. paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāram paṭisevati: yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya abyāpajjhaparamatāya<sup>5</sup>. yaṃ hissa bhikkhave apaṭisevato<sup>6</sup> uppajjeyyūṃ āsavā vighātapariḷāhā. paṭisevato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā.

6. katame ca bhikkhave āsavā adhvīṣaṇā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasa-vātātapasirīmsapasamphassānam duruttānam durāgatānam vacanapathānam uppannānam sārīrikānam vedanānam dukkhānam tippānam<sup>7</sup> kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhvīṣakajātiko<sup>8</sup> hoti. yaṃ hissa bhikkhave anadvīṣayato uppajjeyyūṃ āsavā vighātapariḷāhā adhvīṣayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā adhvīṣaṇā pahātabbā.

7. katame ca bhikkhave āsavā parivajjanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hat-

<sup>4</sup>vinodana (machasaṃ); vinodanam paṭisallānārāmattham (bjt, pts); vinodanapaṭisallānārāmattham (nld) ■

<sup>5</sup>abyāpajja (katthaci)a; abyāpajjha (bjt); abyābajjha (pts), abyābajjha (nld) ■

<sup>6</sup>appaṭisevato machasaṃ (syā) ■

<sup>7</sup>adhvīṣikajātiko (syā) ■

<sup>8</sup>tibbānam (machasaṃ) ■

7. And which, O bhikkhus, are the asavas to be abandoned 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, 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.

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,

thiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭakādhānaṃ<sup>9</sup> sobbhaṃ papātaṃ 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 vighātapariḷhā. parivajjayato evaṃsa te āsavā vighātapariḷhā na honti. ime vuccanti bhikkhave āsavā parivajjanā pahātabbā.

8. katame ca bhikkhave āsavā vinodanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti<sup>10</sup>. anabhāvaṃ gameti. uppannaṃ vyāpādavittakkaṃ<sup>11</sup> nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. yaṃ hissa bhikkhave avinodayato uppajjeyyuṃ āsavā vighātapariḷhā. vinodayato evaṃsa te āsavā vighātapariḷhā na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā.

<sup>9</sup>kaṇṭakatṭhānaṃ (machasaṃ, syā)■

<sup>10</sup>byantiṃ karoti (katthaci); byantīkaroti (pts); byantīkaroti (bjt); byantīkaroti (nld)■

<sup>11</sup>vyāpādavittakkaṃ (machasaṃ, pts, syā)■

puts them out of 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.

