

### 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

āsavasuttam

sāvattthinidānam

chahi bhikkhave dham-  
mehi samannāgato  
bhikkhu āhuneyyo  
hoti pāhuneyyo dak-  
khiṇeyyo añjalikara-  
ṇīyo anuttaram puñ-  
ṇakkhettaṃ lokassa.  
katamehi chahī?

idha bhikkhave bhik-  
khūno ye āsavā saṃ-  
varā pahātabbā, te  
āsavā saṃvarena pa-  
hīnā honti. ye āsavā  
paṭisevanā pahā-  
tabbā, te āsavā pa-  
ṭisevanāya pahīnā  
honti. ye āsavā adhi-  
vāsanā pahātabbā,  
te āsavā adhivāsa-  
nāya 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.

3. And what, O bhikkhus, are the asavas to be abandoned by restraining which he has 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.

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

katame ca bhikkhave āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti? idha bhikkhave bhikkhū paṭisaṅkhā yoniso cakkhūndriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave cakkhūndriya saṃvaram asaṃvutassa viharato up-pajjeyyūṃ āsavā vi-ghātapariḷābhā, cakkhūndriya saṃvara saṃvutassa<sup>1</sup> viharato evaṃsa te āsavā vi-ghātapariḷāhā na honti.

<sup>1</sup>cakkhundriya saṃvaram - 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.

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.

paṭisaṅkhā yoniso  
sotindriya saṃvara  
saṃvuto viharati.  
yaṃ hissa bhikkhave  
sotindriya saṃva-  
raṃ asaṃvutassa  
viharato uppajjey-  
yūṃ āsavā vighāta-  
pariḷāhā sotindriya  
saṃvara saṃvutassa  
viharato evaṃsa te  
āsavā vighātapari-  
ḷāhā na honti.

paṭisaṅkā yoniso  
ghānindriya saṃ-  
vara saṃvuto viha-  
rati, yaṃ hissa bhik-  
khava ghānindriya  
saṃvaraṃ asaṃvu-  
tassa viharato up-  
pajjeyyūṃ āsavā vi-  
ghātapariḷāhā, ghā-  
nindriya saṃvara  
saṃvutassa viharato  
evaṃsa te āsavā vi-  
ghātapariḷāhā 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.

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.

paṭisaṅkā yoniso jivhindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave jivhindriya saṃvaraṃ asaṃvutassa viharato uppajjeyyumaṃ āsavā vighāta-pariḷāhā, jivhindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

paṭisaṅkhā yoniso kāyindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave kāyindriya saṃvara asaṃvutassa viharato uppajjeyyumaṃ 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.

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 abandoned by restraining.

paṭisaṅkhā yoniso maninadriya saṃvara saṃvuto viharati. yaṃ bhissa bhikkhave manindriya saṃvaraasaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

yaṃ hissa bhikkhave saṃvaramaṃ asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, saṃvaramaṃ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā saṃvarā pahātābā yesaṃvarena pahīnā honti.

10. And what, O bhikkhus, are the asavas to be abandoned by using which he has 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.

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

katame ca bhikkhave āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti? idha bhikkhave bhikkhū paṭisaṅkhā yoniso cīvaram paṭisevati: yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātā-tapasirīṃsapasamphassānaṃ<sup>2</sup> paṭighātāya, yāvadeva hirikopina paṭicchādanattham

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

<sup>2</sup>sarisapasamphassānaṃ - machasaṃ. ■

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

pūrāṇaṅca vedanaṃ  
paṭihaṅkhāmi, na-  
vaṅca vedanaṃ na  
uppādessāmi. yāt-  
rāva me bhavissati  
anavajjatā ca phāsu-  
vihāro 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 se-  
nāsanam paṭisevati:  
yāvadeva sītassa pa-  
ṭighātāya, uṇhassa  
paṭighātāya, ḍaṃsa-  
makasavātātapasi-  
rimsapasamphassā-  
nam paṭighātāya, yā-  
vadeva utuparissaya  
vinodanam paṭisallā-  
nārāmattham

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  
gilānapaccayabhe-  
sajjaparikkhāram pa-  
ṭisevati: yāvadeva  
uppannānam veyyā-  
bādhikānam veda-  
nānam paṭighātāya,  
abyāpajjhaparamatā-

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 abandoned 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, detestful, menacing

yāti.

yaṃ hissa bhikkhave appaṭisevato<sup>3</sup> up-pajjeyyūṃ āsavā vighāta pariḷāhā, paṭisevato<sup>4</sup> evaṃsa te āsavā vighātāpariḷāhā na honti. ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti.

katame ca bhikkhave āsavā adhivāsanā pahātabbā ye adhivāsanā pavinā honti: idha bhikkhave bhikkhu paṭisaṅkhā yo-niso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapa-siriṃsapasamphasānam, duruttānam

<sup>3</sup>apaṭisevayato - sīmu.

<sup>4</sup>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.

16. And what, O bhikkhus, are the asavas to be abandoned by avoiding which he has abandoned by avoiding? Here, O bhikkhus, with root reason reflection, a bhikkhu avoids a wild ele-

durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanā naṃ dukkhānaṃ tippānaṃ<sup>5</sup> kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ, pāṇaharānaṃ adhivāsakajātikoti. yaṃ hissa bhikkhave anadhivāsayato. uppajjeyyūṃ āsavā vighātapaṇīlāhā, adhivāsayato<sup>6</sup> evaṃsa te āsavā vighātapaṇīlāhā na honti. ime vuccanti bhikkhave āsavā adhivāsanaṃ pahātābbaṃ ye adhivāsanaṃ<sup>7</sup> pahīnaṃ honti.

katame ca bhikkhave āsavā parivajjanā pahātābbaṃ ye parivajjanāya pahīnaṃ honti: idha bhikkhave bhik-

<sup>5</sup>tibbānaṃ - machasaṃ.

<sup>6</sup>adhivāsato - machasaṃ.

<sup>7</sup>adhivāsanaṃ - 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, 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. 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 abandoned by avoiding.

khū paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭakādhānaṃ<sup>8</sup> sobbhaṃ papātaṃ candanikaṃ oligallaṃ. yathārūpe anāsane nisinnaṃ, yathārūpe agocare carantaṃ, yathārūpe pāpake mitte bhajantaṃ, viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so taṃ ceva anāsaṇaṃ taṃ ca<sup>9</sup> agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. yaṃ hissa bhikkhave aparivajjayato uppajjayato uppajjeyyūṃ āsavā

<sup>8</sup> naṇṭakaṭṭhānaṃ - machasaṃ. ■

<sup>9</sup> sotamaṃ anāsaṇaṃ - machasaṃ. ■

17. And what, O bhikkhus, are the asavas to be abandoned by dispelling which he has 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.

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.

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

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

paṭisaṅkhā yoniso uppannaṃ byāpādadavitakkaṃ 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.

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 abandoned by dispelling.

21. And what, O bhikkhus, are the asavas to be abandoned by maturation which

paṭisaṅkhā yoniso uppannaṃ vihiṃsā-vikkaṃ, nādhivāseti, pajahati vinodeti byāntikaroti anabhāvaṃ gameti

paṭisaṅkhā yoniso uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti, byāntikaroti, anabhāvaṃ gameti. yaṃ hissa bhikkhave avinodayato uppajjeyyumaṃ āsavā vighātapariḷāhā vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā ye vinodanāya pahīnā vonti.

katame ca bhikkhave āsavā bhāvanāya pahātabbā ye bāva-

he has abandoned by maturation? Here, O bhikkhus, with root reason reflection, a bhikkhu nurtures to maturation 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 nurtures to maturation 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 nurtures to maturation the energy 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 satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

paṭisaṅkhā yoniso sammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

paṭisaṅkhā yoniso vīriyasambojjhāṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

24. With root reason reflection, he nurtures to maturation the happiness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

paṭisaṅkhā yoniso  
pīṭisambojjhaṅgaṃ  
bhāveti vivekanissitaṃ  
virāganissitaṃ  
nirodhanissitaṃ  
vosaggaparināmiṃ.

25. With root reason reflection, he nurtures to maturation 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 nurtures to maturation 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 nurtures to maturation

paṭisaṅkhā yoniso  
upekkhāsambojjhaṅgaṃ

tion 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 nurture to maturation [these things], those vexing and feverish asavas do not come to be for one who nurtures [them] to maturation.

**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.”

gaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

yaṃ hissa bhikkhave abhāvayato uppajjeyyumaṃ āsavā vighāta-pariḷāhā bhāvayato evaṃsa te āsavā vighātaparisāhā na honti. ime vuccanti bhikkhave āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti.

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

