

## 0.0.1 The Bhikkhu's Four Supports

### 0.0.1 bhikkhu caturāpasseno

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.

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

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.

katame ca bhikkhave āsavā paṭisevanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaraṃ paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātāpasiriṃsapasamphassānaṃ<sup>1</sup>

<sup>1</sup>sarīsapa (machasaṃ) ■

paṭighātāya yāvadeva hirikopīnapaṭicchādanattham.

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.”

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

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 senāsanam paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamaka-

<sup>2</sup>vihiṃsuparatiyā (syā) ■

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

savātātapasiriṃsapasamphassānaṃ paṭighātāya yāva-  
deva utuparissayavinodanaṃ<sup>4</sup> paṭisallānārāmatthaṃ.

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.

paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati: yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjhaparamatāya<sup>5</sup>. yaṃ hissa bhikkhave apaṭisevato<sup>6</sup> uppajjeyyumaṃ āsavā vi-  
ghātapariḷāhā. paṭisevato evaṃsa te āsavā vighāta-  
pariḷāhā na honti. ime vuccanti bhikkhave āsavā paṭi-  
sevanā pahātabbā.

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,

<sup>4</sup>vinodana (machasaṃ); vinodanaṃ paṭisallānārāmatthaṃ (bjt, pts); vinodanapaṭisallānārāmatthaṃ (nld) ■

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

<sup>6</sup>appaṭisevato 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.

katame ca bhikkhave āsavā adhivāsanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasa-vātātapasirimsapasamphassānaṃ duruttānaṃ durāga-tānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ<sup>7</sup> kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajā-tiko<sup>8</sup> hoti. yaṃ hissa bhikkhave anadhivāsayato uppaj-jeyyūṃ āsavā vighātapariḷāhā adhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā adhivāsanā pahātabbā.

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,

<sup>7</sup>adhivāsikajātiko (syā)

<sup>8</sup>tibbānaṃ (machasaṃ)

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.

katame ca bhikkhave āsavā parivajjanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ 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 anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. yaṃ hissa bhikkhave aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā. parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā parivajjanā pahātabbā.

8. And which, O bhikkhus, are the asavas to be abandoned by warding off? Here, O bhikkhus, with root

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

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. 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.

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 pa-

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

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

jahati vinodeti byantīkaroti anabhāvaṃ gameti. yaṃ  
 hissa bhikkhave avinodayato uppajjeyyumaṃ āsavā vighā-  
 tapariḷāhā. vinodayato evaṃsa te āsavā vighāta-  
 pariḷāhā na honti. ime vuccanti bhikkhave āsavā vino-  
 danā pahātabbā.

