

0.0.1 bhikkhu caturāpasseno

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1. and talk (or how?) O bhikkhu s, a bhikkhu caturāpasseno comes to be (or becomes or is): here (this world) O bhikkhu s, a bhikkhu saṅkhāyekaṃ indulges in. saṅkhāyekaṃ causes to adhivāsati, saṅkhāyekaṃ causes to parivajjati. saṅkhāyekaṃ wards off. thus (or yes) kho O bhikkhu s, a bhikkhu caturāpasseno comes to be (or becomes or is).

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

2. which one? and O bhikkhu s asavas paṭisevanā should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause cīvaram indulges in: only for (the sake of) of/for sīta for (or having) paṭighāta of/for uṇha for (or having) paṭighāta of/for of/for ḍaṃsamakasavātātāpasiriṃsapasampha (s)¹ for (or having) paṭighāta only for (the sake of) hirikopīna-paṭicchādanattham.

katame ca bhikkhave āsavā paṭisevanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati: yāvadeva sītassa paṭighātāya uṇhassa paṭighā-

¹sarīsapa (machasaṃ)■

tāya ḍaṃsamakasavātātāpasirīṃsapasamphassānaṃ²
paṭighātāya yāvadeva hirikopīnapaṭicchādanatthaṃ.

3. paṭisaṅkhā root cause piṇḍapātāṃ indulges in: only
(or also or even or simply or just) not for (or having) dāva
not for (or having) mada not for (or having) maṇḍana not
for (or having) vibhūsana only for (the sake of) of/for this
bodily ssa persists which (or (he) who) for (or having) yā-
pana vihiṃsūparatiyā³ for (or having) brahmacariyānug-
gaha. thus and what came before feeling I (must) paṭi-
haṅkhati and new feeling not will I uppāde yātrā and me
will be (come to be) anavajjatā and phāsuvihāro cā (“|”)
4 .

paṭisaṅkhā yoniso piṇḍapātāṃ paṭisevati: neva davāya
na madāya na maṇḍanāya na vibhūsanāya yāvadeva
imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā⁵ bra-
hmacariyānuggahāya. iti purāṇaṅca vedanaṃ paṭihaṅ-
khāmi navaṅca vedanaṃ na uppādessāmi yātrā ca me
bhavissati anavajjatā ca phāsuvihāro cā'ti⁶ .

4. paṭisaṅkhā root cause dwelling place indulges in:
only for (the sake of) of/for sīta for (or having) paṭighāta
of/for uṇha for (or having) paṭighāta of/for of/for ḍaṃsamakasavātā-
tapasirīṃsapasampha (s) for (or having) paṭighāta only

²sarīsaṃ (machasaṃ) ■

³vihiṃsuparatiyā (syā) ■

⁴phāsuvihāro and (machasaṃ) ■

⁵vihiṃsuparatiyā (syā) ■

⁶phāsuvihāro ca (machasaṃ) ■

for (the sake of) utuparissayavinodanam⁷ paṭisallānārāmattham.

paṭisaṅkhā yoniso senāsanam paṭisevati: yāvadeva sī-tassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapasiriṃsapasamphassānam paṭighātāya yāvadeva utuparissayavinodanam⁸ paṭisallānārāmattham.

5. paṭisaṅkhā root cause gilānapaccayabhesajjaparikkhāram indulges in: only for (the sake of) of/for arisen (or re-born) (s) of/for veyyābādhika (s) of/for feeling (s) for (or having) paṭighāta for (or having) abyāpajjhāparamata⁹. which (in that) of/for indeed (or because) O bhikkhu s of/for appaṭisevā¹⁰ might (or may/would) arises asavas vighātaparilāhā. of/for paṭisevā thus he (she, it, that) those (by/with/for you) asavas vighātaparilāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas paṭisevanā should be abandon(s).

paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāram paṭisevati: yāvadeva uppannānam veyyābādhikānam

⁷vinodana (machasam); vinodanam paṭisallānārāmattham (bjt, pts); vinodanapaṭisallānārāmattham (nld) ■

⁸vinodana (machasam); vinodanam paṭisallānārāmattham (bjt, pts); vinodanapaṭisallānārāmattham (nld) ■

⁹abyāpajja (any (or some) you (aorist of) does (or how many))a; abyāpajjha (bjt); abyābajjha (pts), abyābajjha (nld) ■

¹⁰of/for appaṭisevā machasam (syā) ■

vedanānaṃ paṭighātāya abyāpajjhaparamatāya¹¹ . yaṃ
hissa bhikkhave apaṭisevato¹² uppajjeyyūṃ āsavā vi-
ghātapaṇiḥhā. paṭisevato evaṃsa te āsavā vighātapa-
riḥhā na honti. ime vuccanti bhikkhave āsavā paṭise-
vanā pahātabbā.

6. which one? and O bhikkhu s asavas adhvāsana should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause khamo comes to be (or becomes or is) of/for sīta of/for uṇha for (or having) jighaccha for (or having) pipāsa of/for of/for ḍaṃsamakasaṇḍātāpasirīṃsapasaṃpha (s) of/for durutta (s) of/for durāgata (s) of/for you (all) (must) vacanapati (s) of/for arisen (or reborn) (s) of/for sārīrika (s) of/for feeling (s) of/for suffering (s) of/for tippa (s)¹³ of/for khara (s) of/for kaṭuka (s) of/for asāta (s) of/for amanāpa (s) of/for pāṇahara (s) that [from which] adhvāsaka is born¹⁴ comes to be (or becomes or is). which (in that) of/for indeed (or because) O bhikkhu s anadvāsaya to might (or may/would) arises asavas vighātapaṇiḥhā adhvāsaya to thus he (she, it, that) those (by/with/for you) asavas vighātapaṇiḥhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas adhvāsana should be abandon(s).

¹¹abyāpajja (katthaci)a; abyāpajjha (bjt); abyābajjha (pts), abyābajjha (nld) ■

¹²apaṭisevato machasaṃ (syā) ■

¹³that [from which] adhvāsika is born (syā) ■

¹⁴of/for tippa (s) (machasaṃ) ■

katame ca bhikkhave āsavā adbhivāsanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasa-vātātapasirimsapasamphassānaṃ duruttānaṃ durāga-tānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ¹⁵ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adbhivāsakajātiko¹⁶ hoti. yaṃ hissa bhikkhave anadbhivāsayato uppajjeyyūṃ āsavā vighātapariḷāhā adbhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti. ime vuccanti bhikkhave āsavā adbhivāsanā pahātabbā.

7. which one? and O bhikkhu s asavas parivajjanā should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause caṇḍaṃ hatthiṃ causes to parivajjati. caṇḍaṃ assaṃ causes to parivajjati. caṇḍaṃ goṇaṃ causes to parivajjati. caṇḍaṃ kukkuraṃ causes to parivajjati ahiṃ khāṇuṃ of/for kaṇṭakādha (s)¹⁷ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ. as ārūpe anāsane seating (sat down) as ārūpe agocare wandering as ārūpe evil who mitte bhajantaṃ wise companions in the life of purity evil in (or on/at/within/herein/among) what? (or who or whom?) (s) in (or on/at/within/herein/among) grounds (or means) (s) might (or may/would) okapati. so and that anāsaṇaṃ and that agocaraṃ those (by/with/for you) and evil who mitte paṭisaṅkhā root cause causes to parivajjati. which (in that) of/for in-

¹⁵adbhivāsikajātiko (syā) ■

¹⁶tibbānaṃ (machasaṃ) ■

¹⁷of/for kaṇṭakattā (s) (machasaṃ, syā) ■

deed (or because) O bhikkhu s aparivajjayato might (or may/would) arises asavas vighātapariḷāhā. parivajjayato thus he (she, it, that) those (by/with/for you) asavas vighātapariḷāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas parivajjanā should be abandon(s).

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 kaṇṭakādhānaṃ¹⁸ sobbhaṃ papātaṃ candaṇikaṃ 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. which one? and O bhikkhu s asavas vinodanā should be abandon(s)? here (this world) O bhikkhu s, a bhikkhu paṭisaṅkhā root cause arisen thoughts of we (must) does (or how many) does not tolerate abandons wards off byantīkaroti¹⁹. puts it out of existence. arisen thoughts of ill-

¹⁸kaṇṭakaṭṭhānaṃ (machasam, syā) ■

¹⁹byantiṃ do (or make) (any (or some) you (aorist of) does (or how many)); byantīkaroti (pts); byantīkaroti (bjt); byantīkaroti (nld) ■

will²⁰ does not tolerate abandons wards off byantikaroti puts it out of existence. arisen thoughts of harming does not tolerate abandons wards off byantikaroti puts it out of existence. whatever arisen evil unwholesome dhammas does not tolerate abandons wards off byantikaroti puts it out of existence. which (in that) of/for indeed (or because) O bhikkhu s avinodayato might (or may/would) arises asavas vighātapaṇiḷāhā. vinodayato thus he (she, it, that) those (by/with/for you) asavas vighātapaṇiḷāhā not they comes to be (or becomes or is). these they (or present part.: being or ing) is called O bhikkhu s asavas vinodanā should be abandon(s).

katame ca bhikkhave āsavā vinodanā pahātabbā? idha bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaroti²¹ . anabhāvaṃ gameti. uppannaṃ vyāpādavittakkaṃ²² nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. yaṃ hissa bhikkhave avinodayato uppajjeyyūṃ āsavā vighātapaṇiḷāhā. vinodayato evaṃsa te āsavā vighātapaṇiḷāhā na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā.

²⁰thoughts of ill-will (machasaṃ, pts, syā) ■

²¹byantiṃ karoti (katthaci); byantikaroti (pts); byantikaroti (bjt); byantika-
roti (nld) ■

²²byāpādavittakkaṃ (machasaṃ, pts, syā) ■