

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 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

0.0.1 āsavasuttaṃ

0. sāvatthinidānaṃ

1. chahi bhikkhave dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. katamehi chahī?

2. idha bhikkhave bhikkhūno ye āsavā saṃvarā pahātabbā, te āsavā saṃvarena pahīnā honti. ye āsavā paṭisevanā pahātabbā, te āsavā paṭisevanāya pahīnā honti. ye āsavā adhivāsanā pahātabbā, te āsavā adhivāsanāya pahīnā honti. ye āsavā parivajjanā pahātabbā, te āsavā parivajjanāya pahīnā honti. ye āsavā vinodanā pahātabbā, te āsavā vinodanāya pahīnā honti. ye āsavā bhāvanā pahātabbā, te āsavā bhāvanāya pahīnā honti.

3. katame ca bhikkhave āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti? idha bhikkhave bhikkhū paṭisaṅkhā yoniso cakkhūndriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave cakkhūndriya saṃvaraṃ asaṃvutassa viharato uppajjeyyumaṃ āsavā vighātapariḷābhā, cakkhūndriya saṃvara saṃvutassa¹ viharato evaṃsa te āsavā vighātapariḷāhā na honti.

4. paṭisaṅkhā yoniso sotindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave sotindriya saṃvaraṃ asaṃ-

¹cakkhundriya saṃvaraṃ - machasaṃ. ■

asavas do not come to be for one who dwells restrained by the restraint of the eye faculty.

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.

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.

utassa viharato uppajjeyyum āsavā vighātapariḷāhā sotindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

5. paṭisaṅkā yoniso ghānindriya saṃvara saṃvuto viharati, yaṃ hissa bhikkhave ghānindriya saṃvaram asaṃvutassa viharato uppajjeyyum āsavā vighātapariḷāhā, ghānindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

6. paṭisaṅkā yoniso jivhindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave jivhindriya saṃvaram asaṃvutassa viharato uppajjeyyum āsavā vighātapariḷāhā, jivhindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

7. paṭisaṅkhā yoniso kāyindriya saṃvara saṃvuto viharati. yaṃ hissa bhikkhave kāyindriya saṃvara asaṃvutassa viharato uppajjeyyum āsavā vighātapariḷāhā, kāyindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

8. paṭisaṅkhā yoniso manindriya saṃvara saṃvuto viharati. yaṃ bhissa bhikkhave manindriya saṃvara asaṃvutassa viharato uppajjeyyum āsavā vighātapariḷāhā, manindriya saṃvara saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

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.

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.

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

9. yaṃ hissa bhikkhave saṃvaram asaṃvutassa viharato uppajjeyyumaṃ āsavā vighātapaṇiḥhā, saṃvaram saṃvutassa viharato evaṃsa te āsavā vighātapaṇiḥhā na honti. ime vuccanti bhikkhave āsavā saṃvarā pahātabbā yesaṃvarena pahīnā honti.

10. katame ca bhikkhave āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti? idha bhikkhave bhikkhū paṭisaṅkhā yoniso cīvaram paṭisevati: yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsama-kasavātātapasiriṃsapasamphassānaṃ² paṭighātāya, yāvadeva hirikopina paṭicchādanatthaṃ

11. paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati: neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā, brahmacariyānuggahāya. iti pūrāṇaṃca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādesāmi. yātrāva me bhavissati anavajjātā ca phāsuvihāro cāti.

12. paṭisaṅkā yoniso senāsanam paṭisevati: yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsama-kasavātātapasiriṃsapasamphassānaṃ paṭighātāya, yāvadeva utuparissaya vinodanam paṭisallānārāmatthaṃ

13. paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati: yāvadeva uppannānaṃ veyyābādhikā-

²sarisapasamphassānaṃ - machasaṃ. ■

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

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.

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.”

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

naṃ vedanānaṃ paṭighātāya, abyāpajjhaparamatāyāti.

14. yaṃ hissa bhikkhave appaṭisevato³ uppajjeyyūṃ āsavā vighāta pariḷāhā, paṭisevato⁴ evaṃsa te āsavā vighātapaṇiḷāhā na honti. ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti.

15. katame ca bhikkhave āsavā adbhivāsanaṃ pahātabbā ye adbhivāsanaṃ pavinaṃ honti: idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasirimsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanā naṃ dukkhānaṃ tippānaṃ⁵ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ, paṇaharānaṃ adbhivāsakajātiko hoti. yaṃ hissa bhikkhave anadbhivāsayaṃ. uppajjeyyūṃ āsavā vighātapaṇiḷāhā, adbhivāsayaṃ⁶ evaṃsa te āsavā vighātapaṇiḷāhā na honti. ime vuccanti bhikkhave āsavā adbhivāsanaṃ pahātabbā ye adbhivāsanaṃ⁷ pavinaṃ honti.

16. katame ca bhikkhave āsavā parivajjanaṃ pahātabbā ye parivajjanaṃ pavinaṃ honti: idha bhikkhave bhikkhū paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭhakādhā-

³appaṭisevayato - sīmu.

⁴paṭisevayato - sīmu.

⁵tippānaṃ - machasaṃ.

⁶adbhivāsato - machasaṃ.

⁷adbhivāsanaṃ - machasaṃ.

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 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 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.

naṃ⁸ sobbhaṃ papātaṃ candanikaṃ oligallaṃ. ya-
 thārūpe anāsane nisinnaṃ, yathārūpe agocare caran-
 taṃ, yathārūpe pāpake mitte bhajantaṃ, viññū sabra-
 hmaṇṇā pāpakesu ṭhānesu okappeyyuṃ, so taṃ ceva
 anāsaṇaṃ taṃ ca⁹ agocaraṃ te ca pāpake mitte paṭi-
 saṅkhā yoniso parivajjeti. yaṃ hissa bhikkhave apa-
 rivajjayato uppajjayato uppajjeyyuṃ āsavā vighātapa-
 riḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā
 na honti. ime vuccanti bhikkhave āsavā parivajjanā
 pahātabba, ye parivajjanāya pahīnā honti.

17. katame ca bhikkhave āsavā vinodanā pahātabbā
 ye vinodanāya pahīnā honti. idha bhikkhave bhikkhū
 paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ, nādhivā-
 seti, pajahati vinodeti byāntikaroti anabhāvaṃ ga-
 meti.

18. paṭisaṅkhā yoniso uppannaṃ byāpādavittakkaṃ
 nādhivāseti, pajahati vinodeti byāntikaroti anabhāvaṃ
 gameti.

19. paṭisaṅkhā yoniso uppannaṃ vihiṃsāvikkakkaṃ, nā-
 dhivāseti, pajahati vinodeti byāntikaroti anabhāvaṃ
 gameti

20. paṭisaṅkhā yoniso uppannuppanne pāpake aku-
 sale dhamme nādhivāseti pajahati vinodeti, byāntika-

⁸naṇṭakaṭṭhānaṃ - machasaṃ. ■

⁹sotaṃca anāsaṇaṃ - machasaṃ. ■

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.

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.

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

roti, anabhāvaṃ gameti. yaṃ hissa bhikkhave avinodayato uppajjeyyūṃ āsavā vighātapariḷhā vinodayato evaṃsa te āsavā vighātapariḷhā na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā ye vinodanāya pahīnā vonti.

21. katame ca bhikkhave āsavā bhāvanāya pahātabbā ye bhāvanāya pahīnā honti: idha bhikkhave bhikkhū paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

22. paṭisaṅkhā yoniso sammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

23. paṭisaṅkhā yoniso vīriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

24. paṭisaṅkhā yoniso pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

25. paṭisaṅkhā yoniso passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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 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.

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.

26. paṭisaṅkhā yoniso samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vos-saggaparināmiṃ.

27. paṭisaṅkhā yoniso upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vos-saggaparināmiṃ.

28. yaṃ hissa bhikkhave abhāvayato uppajjeyyūṃ āsavā vighātapariḷāhā bhāvayato evaṃsa te āsavā vighātaparisāhā na honti. ime vuccanti bhikkhave āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti.

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

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.

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.

27. With root reason reflection, he nurtures to maturation 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.”

