

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

āsavasuttaṃ

sāvattthinidānaṃ

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

idha bhikkhave bhikkhūno ye āsavā saṃvarā pahātabbā, te āsavā saṃvarena pahīnā honti. ye āsavā paṭisevanā pahātabbā, te āsavā paṭisevanāya pahīnā honti. ye āsavā adhvāsānā pahātabbā, te āsavā adhvāsānāya pahīnā honti. ye āsavā parivajjanā pahātabbā, te āsavā parivajjanāya pahīnā honti. ye āsavā vinodanā pahātabbā, te āsavā vinodanāya pahīnā

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.

4. With root reason reflection, a bhikkhu dwells re-

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 uppajjeyyūṃ āsavā vighātapariḷābhā, cakkhūndriyasamvara saṃvutassa¹ viharato evaṃsa te āsavā vighātapariḷābhā na honti.

¹cakkhundriya saṃvaram - machasaṃ. ■

strained 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 reflec-

paṭisaṅkhā yoniso
sotindriya saṃvara
saṃvuto viharati.
yaṃ hissa bhikkhave
sotindriya saṃvaram
asaṃvutassa viharato
uppañjeyyumaṃ āsavā
vighātapariḷāhā sotindriya
saṃvara saṃvutassa
viharato evaṃsa te
āsavā vighātapariḷāhā
na honti.

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

paṭisaṅkhā yoniso

tion, 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.

jivhindriya saṃvara saṃvuto viharati.
yaṃ hissa bhikkhave
jivhindriya saṃvaram
asaṃvutassa viharato
uppajjeyyumaṃ āsavā
vighātapariḷāhā, 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
saṃvaram aṣaṃvutassa
viharato uppajjeyyūṃ
āsavā vighātapariḷāhā,
saṃvaram saṃvutassa
viharato evaṃsa te
āsavā vighātapariḷāhā
na honti. ime vuccanti
bhikkhave āsavā
saṃvarā pahātabbā
yesaṃvarena pahinā
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 new feeling. And life support

katame ca bhikkhave
āsavā paṭisevanā
pahātabbā ye paṭisevanāya
pahīnā honti? idha
bhikkhave bhikkhū
paṭisaṅkhā yoniso
cīvaram paṭisevati:
yāvadeva sītassa
paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsamakasavā²
paṭighātāya, yāvadeva
hirikopina paṭicchādanatthanam

paṭisaṅkhā yoniso
piṇḍapātaṃ paṭisevati:
neva davāya, na madāya,
na maṇḍanāya, na
vibhūsanāya, yāvadeva
imassa kāyassa ṭhitiyā
yāpanāya vihiṃsūparatiyā,
brahmacariyānuggahāya.
iti pūrāṇaṅca vedanaṃ
paṭihaṅkhāmi, navaṅca
vedanaṃ na uppādessāmi.

²sarisapasamphassānaṃ -
machasaṃ. ■

for me will be blameless and one of comfortable abiding.”

yātrāva me bhavissati
anavajjatā ca phāsuvihāro
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
senāsanam paṭisevati:
yāvadeva sītassa
paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsamakasavātāta,
paṭighātāya, yāvadeva
utuparissaya vinodanam
paṭisallānārāmattham

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
gilānapaccayabhesajjaparikkhāra
paṭisevati: yāvadeva
uppannānam veyyābādhikānam
vedanānam paṭighātāya,
abyāpajjhāparamatāyāti.

14. Indeed O bhikkhus, whatever vexing and feverish asavas might arise for one who does not make use

yam hissa bhikkhave
appaṭisevato³ uppajjeyyūṃ
āsavā vighāta pariḷāhā,

³appaṭisevayato - simu. ■

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 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

paṭisevato⁴ evaṃsa
te āsavā vighātapariḷāhā
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 yoniso
khmo hoti sītassa
uṇhassa jighacchāya
pipāsāya ḍaṃsamakasavātāta
duruttānaṃ durāgatānaṃ
vacanapathānaṃ,
uppannānaṃ sārīrikānaṃ
vedanā naṃ dukkhānaṃ
tippānaṃ⁵ kharānaṃ
kaṭukānaṃ asātānaṃ
amanāpānaṃ, paṇaharānaṃ
adhivāsakajātiko
hoti. yaṃ hissa bhikkhave

⁴paṭisevayato - sīmu.■

⁵tibbānaṃ - machasaṃ.■

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

anadhivāsayato. uppajjeyyūṃ āsavā vighātapaṇiḷāhā, adhivāsayato⁶ evaṃsa te āsavā vighātapaṇiḷāhā na honti. ime vuccanti bhikkhave āsavā adhivāsanā pahātabbā ye adhivāsanāya⁷ pahīnā honti.

katame ca bhikkhave āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti: idha bhikkhave bhikkhū paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti. caṇḍaṃ assaṃ parivajjeti. caṇḍaṃ goṇaṃ parivajjeti. caṇḍaṃ kukkuraṃ parivajjeti ahiṃ khāṇuṃ kaṇṭakādhānaṃ⁸ sobbhaṃ papātaṃ candanikaṃ oligallaṃ. yathārūpe anāsane nisinnaṃ, yathārūpe agocare carantaṃ,

⁶adhivāsato - machasaṃ. ■

⁷adhivāsanā - machasaṃ. ■

⁸naṇṭakattāhānaṃ - machasaṃ. ■

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.

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,

yathārūpe pāpake
mitte bhajantaṃ,
viññū sabrahmacārī
pāpakesu ṭhānesu
okappeyyuṃ, so taṃ
ceva anāsaṇaṃ taṃ
ca⁹ agocaraṃ te ca
pāpake mitte paṭisaṅkhā
yoniso parivajjeti.
yaṃ hissa bhikkhave
aparivajjayato uppajjayato
uppajjeyyuṃ āsavā
vighātapariḷāhā, parivajjayato
evaṃsa te āsavā vighātapariḷā
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
kāma vitakkaṃ, nādhivāseti,

⁹sotaṃca anāsaṇaṃ -
machasaṃ. ■

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

pajahati vinodeti
byantīkaroti anabhāvaṃ
gameti.

paṭisaṅkhā yoniso
uppannaṃ byāpādavitaṅkaṃ
nādhivāseti, pajahati
vinodeti byāntīkaroti
anabhāvaṃ gameti.

paṭisaṅkhā yoniso
uppannaṃ vihiṃsāvikaṃ,
nādhivāseti, pajahati
vinodeti byāntīkaroti
anabhāvaṃ gameti

paṭisaṅkhā yoniso
uppannuppanne pāpake
akusale dhamme
nādhivāseti pajahati
vinodeti, byantīkaroti,
anabhāvaṃ gameti.
yaṃ hissa bhikkhave
avinodayato uppajjeyyūṃ
āsavā vighātapariḷāhā
vinodayato evaṃsa
te āsavā vighātapariḷāhā

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 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

na honti. ime vuccanti bhikkhave āsavā vinodanā pahātabbā ye vinodanāya pahīnā vonti.

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

paṭisaṅkhā yoniso sammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

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 rapture awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment.

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
vīriyasambojjhaṅgaṃ
bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ
vossaggaparināmiṃ.

paṭisaṅkhā yoniso
pīṭisambojjhaṅgaṃ
bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ
vossaggaparināmiṃ.

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.

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.

paṭisaṅkhā yoniso
samādhisambojjhaṅgaṃ
bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ
vossaggaparināmiṃ.

paṭisaṅkhā yoniso
upekkhāsambojjhaṅgaṃ
bhāveti vivekanissitaṃ
virāganissitaṃ nirodhanissitaṃ
vossaggaparināmiṃ.

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

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.”

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