

# Sravasti

Sāvattthī

## ALL THE DEFILEMENTS

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and pay close attention, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Proper attention and improper attention. When you pay improper attention, defilements arise, and once arisen they grow. When you pay proper attention, defilements don't arise, and those that have already arisen are given up.

Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

### 1. Defilements Given Up by Seeing

And what are the defilements that should be given up by seeing? Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained

## SABBĀSAVASUTTA

EVAM ME SUTAM — ekam samayam bhagavā sāvatthiyam viharati jeta-vane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

“sabbāsavasamvarapariyāyam vo, bhikkhave, desessāmi. Tam suṇātha, sādhu kam manasi karotha, bhāsissāmi”ti.

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

“Jānato aham, bhikkhave, passato āsavānam khayam vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiñca passato āsavānam khayam vadāmi? Yoniso ca manasikāram ayoniso ca manasikāram. Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti; yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā samvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

### 1. Dassanāpahātabbāāsava

Katame ca, bhikkhave, āsavā dassanā pahātabbā? Idha, bhikkhave, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto — manasikaraṇīye dhamme

in the teaching of the good persons. They don't understand to which things they should pay attention and to which things they should not pay attention. So they pay attention to things they shouldn't and don't pay attention to things they should.

And what are the things to which they pay attention but should not? They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they pay attention but should not.

And what are the things to which they do not pay attention but should? They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not pay attention but should.

Because of paying attention to what they should not and not paying attention to what they should, unarisen defilements arise and arisen defilements grow.

This is how they attend improperly: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or they are undecided about the present thus: 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'

nappajānāti, amanasikaraṇīye dhamme nappajānāti. So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati— ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati— ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

So evaṃ ayoniso manasi karoti: ‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ

When they attend improperly in this way, one of the following six views arises in them and is taken as a genuine fact. The view: 'My self exists in an absolute sense.' The view: 'My self does not exist in an absolute sense.' The view: 'I perceive the self with the self.' The view: 'I perceive what is not-self with the self.' The view: 'I perceive the self with what is not-self.' Or they have such a view: 'This self of mine is he who speaks and feels and experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.' This is called a misconception, the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. An uneducated ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

But take an educated noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They understand to which things they should pay attention and to which things they should not pay attention. So they pay attention to things they should and don't pay attention to things they shouldn't.

And what are the things to which they don't pay attention and should not? They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don't pay attention and should not.

kathaṅkathī hoti: ‘ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmi bhavissati’ti?

Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘Atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva at-tānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva anattānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; ‘anattānaṃ attānaṃ sañjānāmi’ti vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃ diṭṭhi hoti: ‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassisamaṃ tatheva ṭhassati’ti. Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahaṇaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisāmyojanaṃ. Diṭṭhisāmyojanasāmyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘na parimuccati dukkhasmā’ti vadāmi.

Sutavā ca kho, bhikkhave, ariyasāvako — ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto — manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno



And what are the things to which they do pay attention and should? They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do pay attention and should.

Because of not paying attention to what they should not and paying attention to what they should, unarisen defilements don't arise and arisen defilements are given up.

They properly attend: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. And as they do so, they give up three fetters: identity view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

## 2. Defilements Given Up by Restraint

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting properly, lives restraining the faculty of the eye. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting properly, they live restraining the faculty of the ear ... the nose ... the tongue ... the body ... the mind.

vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati— ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati— ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

So ‘idaṃ dukkhan’ti yoniso manasi karoti, ‘ayaṃ dukkhasamudayo’ti yoniso manasi karoti, ‘ayaṃ dukkhanirodho’ti yoniso manasi karoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yoniso manasi karoti. Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti— sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. Ime vuccanti, bhikkhave, āsavā dassanā pahātābbā.

## 2. Saṃvarāpahātabbaāsava

Katame ca, bhikkhave, āsavā saṃvarā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yañhissa, bhikkhave, cakkhundriyasamvarasamvuto viharato uppajjeyyūṃ āsavā vighātapariḷāhā, cakkhundriyasamvarasamvuto viharato evaṃsa te āsavā vighātapariḷāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati ...pe... ghānindriyasamvarasamvuto viharati ...pe... jivhindriyasamvarasamvuto viharati ...pe... kāyindriyasamvarasamvuto viharati ...pe... manindriyas-

For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

### 3. Defilements Given Up by Using

And what are the defilements that should be given up by using? Take a mendicant who, reflecting properly, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.'

Reflecting properly, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Reflecting properly, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.'

Reflecting properly, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.'

aṃvarasaṃvuto viharati. Yañhissa, bhikkhave, manindriyasaṃvaram̐ asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriyasaṃvaram̐ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

Yañhissa, bhikkhave, saṃvaram̐ asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, saṃvaram̐ saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

### 3. Paṭisevanāpahātabbaāsava

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram̐ paṭisevati: ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānam̐ paṭighātāya, yāvadeva hirikopīnappaṭicchādanattham̐’.

Paṭisaṅkhā yoniso piṇḍapātam̐ paṭisevati: ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṅca vedanam̐ paṭihaṅkhāmi navaṅca vedanam̐ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’.

Paṭisaṅkhā yoniso senāsanam̐ paṭisevati: ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānam̐ paṭighātāya, yāvadeva utuparissayavinodanapaṭisaṅgānāmattham̐’.

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram̐ paṭisevati: ‘yāvadeva uppanānam̐ veyyābādhikānam̐ vedanānam̐ paṭighātāya, abyābajjhāparamatāya’.

For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

#### **4. Defilements Given Up by Enduring**

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

#### **5. Defilements Given Up by Avoiding**

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

Yañhissa, bhikkhave, appaṭisevato uppajjeyyum āsavā vighātapaṭiḷāhā, paṭisevato evaṃsa te āsavā vighātapaṭiḷāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

#### 4. Adhivāsanāpahātabbāāsava

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uñhassa, jighacchāya pipāsāya. Daṃsamakasavātātapasarīsapasamphassānam, duruttānam durāgatānam vacanapathānam, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhivāsakajātiko hoti.

Yañhissa, bhikkhave, anadhivāsayato uppajjeyyum āsavā vighātapaṭiḷāhā, adhivāsayato evaṃsa te āsavā vighātapaṭiḷāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

#### 5. Parivajjanāpahātabbāāsava

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam kukkuram parivajjeti, ahim khāṇum kaṇṭakaṭṭhānam sobbham papātam candanikam oḷigallam. Yathārūpe anāsane nisinnam yathārūpe agocare carantam yathārūpe pāpake mitte bhajantam viññū sabrahmacārī pāpakesu thānesu okappeyyum, so tañca anāsanam tañca agocaram te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

## 6. Defilements Given Up by Dispelling

And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

## 7. Defilements Given Up by Developing

And what are the defilements that should be given up by developing? It's when a mendicant, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Yañhissa, bhikkhave, aparivajjayato uppajjeyyumuñ āsavā vighātapaṇiḷāhā, parivajjayato evaṃsa te āsavā vighātapaṇiḷāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

## 6. Vinodanāpahātabbāāsava

Katame ca, bhikkhave, āsavā vinodanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ ...pe... uppannaṃ vihiṃsāvitakkaṃ ...pe... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti.

Yañhissa, bhikkhave, avinodayato uppajjeyyumuñ āsavā vighātapaṇiḷāhā, vinodayato evaṃsa te āsavā vighātapaṇiḷāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

## 7. Bhāvanāpahātabbāāsava

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti ...pe... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.



For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing. They're called a mendicant who lives having restrained all defilements, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Yañhissa, bhikkhave, abhāvayato uppajjeyyūṃ āsavā vighātāpariḷāhā, bhāvayato evaṃsa te āsavā vighātāpariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayam vuccati, bhikkhave: ‘bhikkhu sabbāsavasasaṃvarasaṃvuto viharati, acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhīsamayā antamakāsi dukkhassā’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

*Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.*