

0.0.1 Striving by Restraint

1. There are, O bhikkhus, these four strivings. Which four? Striving by restraint, striving by abandoning, striving by maturation, striving by protection.

2. “And what, O bhikkhus, is striving by restraint? Here, O bhikkhus, having seen a form with the eye, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this eye faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the eye faculty, he undertakes restraint of the eye faculty. Having heard a sound with the ear, a bhikkhu does

saṃvarappadhānasuttaṃ

cattārimāni bhikkhave padhānāni, katamāni cattāri? saṃvarappadhānaṃ pahāṇappadhānaṃ, bhāvanappadhānaṃ, anurakkhaṇappadhānaṃ.

katamañca bhikkhave saṃvarappadhānaṃ? idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yattvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cak-

not grasp its sign, does not grasp its details, since in consequence of dwelling with this ear faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the ear faculty, he undertakes restraint of the ear faculty. Having smelled an aroma with the nose, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this nose faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the nose faculty, he undertakes restraint of the nose faculty. Having tasted a flavor with the tongue, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this tongue faculty un-

khundriyaṃ, cak-
khundriye saṃva-
raṃ āpajjati. sotena
saddaṃ sutvā na ni-
mittaggāhī hoti nā-
nuvyañjanaggāhī, ya-
tvādhikaraṇameṭaṃ
sotindriyaṃ asaṃ-
vutaṃ viharantaṃ
abhijjhā domanassā
pāpakā akusalā dhammā
anvāssaveyyuṃ, tassa
saṃvarāya paṭipaj-
jati, rakkhati sotin-
driyaṃ, sotindriye
saṃvaraṃ āpajjati.
ghāṇena gandhaṃ
ghāyitvā na nimit-
taggāhī hoti nānu-
vyañjanaggāhī, ya-
tvādhikaraṇame-
taṃ ghāṇindriyaṃ
asaṃvutaṃ viharan-
taṃ abhijjhā doma-
nassā pāpakā aku-
salā dhammā an-
vāssaveyyuṃ, tassa
saṃvarāya paṭipaj-
jati, rakkhati ghāṇin-
driyaṃ, ghāṇindriye

guarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the tongue faculty, he undertakes restraint of the tongue faculty. Having touched a tangible with the body, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this body faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the body faculty, he undertakes restraint of the body faculty. Having cognized a dhamma with the mind, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this mind faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the

saṃvaram āpajjati. jivhāya rasam sāyitvā na nimittaggāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇametam jivhindriyam asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṃvaram āpajjati. kāyena phoṭṭhabbam phusitvā na nimittaggāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇametam kāyindriyam asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye saṃvaram āpajjati. manasā dhammam

path for its restraint, he protects the mind faculty, he undertakes restraint of the mind faculty. This, O bhikkhus, is called striving by restraint.

viññāya na nimittag-
gāhī hoti nānuvyañ-
janaggāhī, yatvādhi-
karaṇametam manin-
driyaṃ asaṃvutaṃ
viharantaṃ abhiijhā
domanassā pāpakā
akusalā dhammā an-
vāssaveyyuṃ, tassa
saṃvarāya paṭipaj-
jati, rakkhati manin-
driyaṃ, manindriye
saṃvaraṃ āpajjati.
idaṃ vuccati bhik-
khave saṃvarappa-
dhānaṃ.

3. And what, O bhikkhus, is striving by abandoning? Here, O bhikkhus, a bhikkhu does not tolerate arisen thought of sensual desire. He abandons it, wards it off, exterminates it, puts it out of existence. He does not tolerate arisen thought of ill-will. He abandons it, wards it off, exterminates it, puts it out of existence. He does not toler-

katamañca bhikkhave
pahāṇappadhānaṃ?
idha bhikkhave bhik-
khu uppannaṃ kā-
mavitakkaṃ nādhi-
vāseti, pajahati, vi-
nodedi, vyantīkaroti,
anabhāvaṃ gameti.
uppannaṃ vyāpāda-
vitakkaṃ nādhivā-
seti, pajahati, vino-
dedi, vyantīkaroti,
anabhāvaṃ gameti.

ate arisen thought of harming. He abandons it, wards it off, exterminates it, puts it out of existence. He does not tolerate any arisen evil unwholesome dhammas. He abandons them, wards them off, exterminates them, puts them out of existence. This, O bhikkhus, is called striving by abandoning.

4. And what, O bhikkhus, is striving by maturation? Here, O bhikkhus, a bhikkhu brings into being the mindfulness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He brings into being the investigation of dhammas awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in re-

uppannam vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, vyantīkaroti anabhāvaṃ gameti. idaṃ vuccati bhikkhave pahāṇapadhānaṃ:

katamañca bhikkhave bhāvanappadhānaṃ? idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. viriyasam-

linquishment. He brings into being the energy awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He brings into being the happiness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He brings into being the tranquility awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He brings into being the samadhi awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He brings into being the equanimity awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing

bojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. pītisaṃbojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. idaṃ vuccati bhikkhave bhāvanappa-dhānaṃ.

in relinquishment. This, O bhikkhus, is called striving by maturation.

5. And what, O bhikkhus, is striving by protection? Here, O bhikkhus, a bhikkhu protects an arisen splendid sign of samadhi, the perception of skeleton, the perception of worm-infested [corpse], the perception of discoloured [corpse], the perception of festering [corpse], the perception of fissured [corpse], the perception of bloated [corpse]. This, O bhikkhus, is called striving by protection.

6. These, O bhikkhus, are the four strivings.”

“Restraint and abandoning,
maturation and protection;
these four strivings,

katamañca bhikkhave
anurakkhaṇappa-
dhānaṃ? idha bhik-
khav bhikkhu up-
pannaṃ bhaddakaṃ
samādhinimittaṃ
anurakkhati aṭṭhi-
kasaññaṃ pulava-
kasaññaṃ vinīlaka-
saññaṃ vipubbaka-
saññaṃ vicchidda-
kasaññaṃ uddhumā-
takasaññaṃ. idaṃ
vuccati bhikkhave
anurakkhaṇappadhā-
naṃ.

imāni kho bhikkhave
cattāri padhānānīti.

saṃvaro ca pahāṇaṃ,
bhāvanā anurakkhaṇā;

taught by the Kinsman of
 the Sun;
 By which an ardent bhikkhu
 here,
 can arrive at the destruc-
 tion of suffering.”

ete padhānā cattāro,
 desitādiccabandhunā;
 yehi bhikkhu idhātāpī,

khayaṃ dukkhassa
 pāpuṇe'ti.

