

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 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 unguarded, covetousness and longing [and] evil unwhole-

0.0.1 saṃvarappadhānasuttam

1. cattārimāni bhikkhave padhānāni, katamāni cattāri? saṃvarappadhānaṃ pahāṇappadhānaṃ, bhāva-nappadhānaṃ, anurakkhaṇappadhānaṃ.

2. katamañca bhikkhave saṃvarappadhānaṃ? idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇame-taṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. sotena saddaṃ su-tvā na nimittaggāhī hoti nānuyyañjanaggāhī, yatvā-dhikaraṇame-taṃ sotindriyaṃ asaṃvutaṃ viharantaṃ abhiijjhā domanassā pāpakā akusalā dhammā anvāssa-veyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati sotin-driyaṃ, sotindriye saṃvaram āpajjati. ghāṇena gan-dhaṃ ghāyitvā na nimittaggāhī hoti nānuyyañjanag-gāhī, yatvādhikaraṇame-taṃ ghāṇindriyaṃ asaṃvutaṃ viharantaṃ abhiijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati ghāṇindriyaṃ, ghāṇindriye saṃvaram āpajjati. jivhāya rasaṃ sâyitvā na nimittaggāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇame-taṃ jivhindriyaṃ asaṃvutaṃ viha-rantaṃ abhiijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ, jivhindriye saṃvaram āpajjati. kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānuyyañ-

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

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 tolerate 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

janaggāhī, yatvādhikaraṇametam kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kāyindriye saṃvaram āpajjati. manasā dhammaṃ viññāya na nimittaggāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇametam manindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. idaṃ vuccati bhikkhave saṃvappadhānaṃ.

3. katamañca bhikkhave pahāṇappadhānaṃ? idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannaṃ vyāpādavitaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, vyantīkaroti anabhāvaṃ gameti. idaṃ vuccati bhikkhave pahāṇappadhānaṃ:

4. katamañca bhikkhave bhāvanappadhānaṃ? idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-pariṇāmiṃ. dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-

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 relinquishment. 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 rapture 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 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

gapariṇāmiṃ. viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. pītisambojjhaṅgaṃ 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 bhāvanappadhānaṃ.

5. katamañca bhikkhave anurakkhaṇappadhānaṃ? idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasaññaṃ pulavakasaññaṃ vinīlakasaññaṃ vipubbakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ. idaṃ vuccati bhikkhave anurakkhaṇappadhānaṃ.

6. imāni kho bhikkhave cattāri padhānānīti.

samvaro ca pahāṇaṇca,
bhāvanā anurakkhaṇā;
ete padhānā cattāro,
desitādiccabandhunā;
yehi bhikkhu idhātāpī,
khayaṃ dukkhassa pāpuṇe'ti.

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

