

0.0.1 Striving by Restraint

saṃvarappadhānasuttaṃ

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

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

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

katamañca bhikkhave saṃvarappadhānaṃ? idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇametam cakkhundriyaṃ asaṃvutaṃ viharan-

taṃ abhijjhā domanassā pāpakā akusalā dhammā
 anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rak-
 khati cakkhundriyaṃ, cakkhundriye saṃvaram āpaj-
 jati. sotena saddaṃ sutvā na nimittaggāhī hoti
 nānuyyañjanaggāhī, yadvādhikaraṇametam sotin-
 driyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā
 pāpakā akusalā dhammā anvāssaveyyuṃ, tassa
 saṃvarāya paṭipajjati, rakkhati sotindriyaṃ, so-
 tindriye saṃvaram āpajjati. ghāṇena gandhaṃ
 ghāyitvā na nimittaggāhī hoti nānuyyañjanaggāhī,
 yadvādhikaraṇametam ghāṇindriyaṃ asaṃvutaṃ
 viharantaṃ abhijjhā domanassā pāpakā akusalā
 dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭi-
 pajjati, rakkhati ghāṇindriyaṃ, ghāṇindriye saṃ-
 varam āpajjati. jivhāya rasaṃ sāyitvā na nimit-
 taggāhī hoti nānuyyañjanaggāhī, yadvādhikaraṇa-
 metam jivhindriyaṃ asaṃvutaṃ viharantaṃ abhij-
 jhā domanassā pāpakā akusalā dhammā anvās-
 saveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati
 jivhindriyaṃ, jivhindriye saṃvaram āpajjati. kā-
 yena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti
 nānuyyañjanaggāhī, yadvādhikaraṇametam kāyin-
 driyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā
 pāpakā akusalā dhammā anvāssaveyyuṃ, tassa
 saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kā-
 yindriye saṃvaram āpajjati. manasā dhammaṃ
 viññāya na nimittaggāhī hoti nānuyyañjanaggāhī,
 yadvādhikaraṇametam manindriyaṃ asaṃvutaṃ
 viharantaṃ abhijjhā domanassā pāpakā akusalā
 dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭi-

pajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. idaṃ vuccati bhikkhave saṃvappadhānaṃ.

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 striving by abandoning.

katamañca bhikkhave paḥāṇappadhānaṃ? idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannaṃ vyāpādavitaṅkaṃ 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 paḥāṇappadhānaṃ:

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

katamañca bhikkhave bhāvanappadhānaṃ? idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariñāmiṃ. dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanis-

sitaṃ vossaggapariṇāmiṃ. 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. 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.

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

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

imāni kho bhikkhave cattāri padhānānīti.

“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.”

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

