

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 in, 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 conse-

0.0.1 saṃvarappa-dhānasuttaṃ

cattārimāni bhikkhave padhānāni, katamāni cattāri? saṃvarappa-dhānaṃ pahāṇappa-dhānaṃ, bhāvanappa-dhānaṃ, anurakkhaṇappadhānaṃ.

katamañca bhikkhave saṃvarappadhānaṃ? idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇa-metaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. sotena sad-daṃ sutvā na nimittag-

quence of dwelling with this ear faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow in, 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 in, 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

gāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametam sotindriyam asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati sotindriyam, sotindriye saṃvaram āpajjati. ghāṇena gandham ghāyitvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametam ghāṇindriyam asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati ghāṇindriyam, ghāṇindriye saṃvaram āpajjati. jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametam jivhindriyam asaṃvutaṃ viharan-

might flow in, 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 in, 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 in, he enters upon the path for its restraint, he protects the mind faculty, he undertakes restraint of the

taṃ abhiññhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ, jivhindriye saṃvaram āpajjati. kāyena phoṭṭhabbaṃ phusitvā na nimittagāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇametam kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiññhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kāyindriye saṃvaram āpajjati. manasā dhammaṃ viññāya na nimittagāhī hoti nānuyyañjanaggāhī, yatvādhikaraṇametam manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya

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 thoughts of sensual desire. He abandons it, wards it off, exterminates it, puts it out of existence. He does not tolerate arisen thoughts of ill-will. He abandons it, wards it off, exterminates it, puts it out of existence. He does not tolerate arisen thoughts 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

paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. idaṃ vuccati bhikkhave saṃvarappadhānaṃ.

katamañca bhikkhave paṇāpappadhānaṃ? idha bhikkhave bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannaṃ vyāpādavita-kkaṃ 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 paṇā-

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 re-

ṇappadhānaṃ:

katamañca bhikkhave bhāvanappadhānaṃ? idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. sa-

linquishment. 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 sign of samadhi, the perception of skeleton, the perception of worm-infested [corpse],

mādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. idaṃ vuccati bhikkhave bhāvanappadhānaṃ.

katamañca bhikkhave anurakkhaṇappadhānaṃ? idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasaññaṃ pulavakasaññaṃ vinīlaka-

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.”

saññaṃ vipubbaka-
saññaṃ vicchiddaka-
saññaṃ uddhumātaka-
saññaṃ. idaṃ vuccati
bhikkhave anurakkha-
ṇappadhānaṃ.

imāni kho bhikkhave
cattāri padhānānīti.

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

