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 enculturation, 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 nānuvyañjanaggāhī, yatvādhikaraṇametaṃ cakkhundriyaṃ asaṃvutaṃ viharan-

taṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. sotena saddaṃ sutvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametaṃ sotindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati sotindriyaṃ, sotindriye saṃvaraṃ āpajjati. ghāṇena gandhaṃ ghāyitvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametaṃ ghāṇindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati ghāṇindriyaṃ, ghāṇindriye saṃvaraṃ āpajjati. jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametaṃ jivhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ, jivhindriye saṃvaraṃ āpajjati. kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametaṃ kāyindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kāyindriye saṃvaraṃ āpajjati. manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇametaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭi-

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

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 pahāṇappadhānaṃ? idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, vyantīkaroti, anabhāvaṃ gameti. uppannaṃ vyāpādavitakkaṃ 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. And what, O bhikkhus, is striving by enculturation? Here, O bhikkhus, a bhikkhu enculturates the mindfulness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates the investigation of dhammas awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates the energy awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates the happiness awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates the tranquility awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates the samadhi awakening factor, in dependence on seclusion, in dependence on fading away, in dependence on cessation, maturing in relinquishment. He enculturates 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 enculturation.

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

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pts page 017

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

imāni kho bhikkhave cattāri padhānānīti.

"Restraint and abandoning,
enculturation and protection;
these four strivings,
taught by the Kinsman of the Sun;
By which an ardent bhikkhu here,
can arrive at the extinction of suffering."

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