

## Exploring the Ancient Path in the Buddha's Own Words Lesson 3.7.3



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### Samvarasuttaṃ

“Cattārimāni, bhikkhave, padhānāni. Katamāni cattāri? Saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ, anurakkhaṇāppadhānaṃ.

Katamañca, bhikkhave, saṃvarappadhānaṃ? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā<sup>1</sup> pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

Sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ sotindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati sotindriyaṃ, sotindriye saṃvaram āpajjati.

Ghānena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ ghānindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati ghānindriyaṃ, ghānindriye saṃvaram āpajjati.

Jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ jivhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ,

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<sup>1</sup> *abhijjhādomanassā*: is here translated as - craving and aversion, because a meditator will understand that every input through all the sense doors generates a reaction of longing or dislike towards the sensations that go along with the respective input. *abhijjhā* is derived from *abhi* + *jhāyati*: to burn, to be on fire, being consumed by the constant burning of craving and covetousness, *domanassā* is the mental distress, displeasure and discontent derived thereof which expresses itself in “aversion”.

jivhindriye saṃvaram āpajjati.

Kāyena phoṭṭhabbam phusitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam kāyindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye saṃvaram āpajjati.

Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati manindriyam, manindriye saṃvaram āpajjati. Idam vuccati, bhikkhave, saṃvarappadhānam.

Katamañca, bhikkhave, pahānappadhānam? Idha, bhikkhave, bhikkhu uppannam kāmavitakkam nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti; uppannam byāpādavitakkam nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti; uppannam vihiṃsāvitakkam nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti; uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Idam vuccati, bhikkhave, pahānappadhānam.

“Katamañca, bhikkhave, bhāvanāppadhānam? Idha, bhikkhave, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ; vīriyasambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ; pītisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ; passaddhisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ, samādhisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ; upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmiṃ. Idam vuccati, bhikkhave, bhāvanāppadhānam.

“Katamañca, bhikkhave, anurakkhaṇāppadhānam? Idha, bhikkhave, bhikkhu uppannam bhaddakam samādhinimittam anurakkhati aṭṭhikasaññaṃ puḷavakasaññaṃ vinīlakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ. Idam vuccati, bhikkhave, anurakkhaṇāppadhānam. Imāni kho, bhikkhave, cattāri padhānāni”ti.

“Saṃvaro ca pahānañca, bhāvanā anurakkhaṇā;  
ete padhānā cattāro, desitādiccabandhunā<sup>2</sup>;  
yehi bhikkhu idhātāpī, khayamaṃ dukkhassa pāpuṇe”ti.

***Aṅguttaranikāyo, Catukkanipātaṭṭhī, Paṭhamapaṇṇāsakaṃ, Caravaggo***

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āpajjati		undergo, exhibit, produce
anvāssaveyyum	anu + ā + savati	following the flow, stream into,
befall		
asaṃvutaṃ	a + saṃvarati (pp.)	not + restrained, closed
asaṃvutaṃ	a + saṃvuṇāti (pp.)	not + restrained, closed
bhaddakaṃ	bhadda + ka	auspicious, good
desitādiccabandhunā	desita + ādicca + bandhunā	pointed out + sun + kinsman
nādhivāseti	na + adhivāseti	not + wait upon
nānubyañjanaggāhī	na + anu + byañjana + g + gāhī	not + accompanying part + seizing
nimittaggāhī	nimitta + g + gāhī	object + seizing
nissita	nissayati (p.p.)	leaning on, supported by
pāpuṇe	pāpuṇāti (pot.)	should attain
paṭipajjati		enter upon, follow a method
puḷavakasaññaṃ	puḷavaka + saññaṃ	worm invested corpse +
contemplation		
uddhumātakasaññaṃ	uddhumātaka + saññaṃ	swollen, bloated + contemplation
vicchiddakasaññaṃ	vicchiddaka + saññaṃ	having holes all over +
contemplation		
vinīlakasaññaṃ	vinīlaka + saññaṃ	bluish, discolored + contemplation
vinodeti		dispell, remove
viññāya	vijānati (pass.)	recognize, apprehend, understand
yatvādhikaraṇameṇaṃ	yatha+va+ādhikaraṇa (instr.)	thus + attendance, consequence