

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.7.3

Saṃvarasuttaṃ

Avoiding Unwholesome and Maintaining the Wholesome



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Saṃvarasuttaṃ	Avoiding Unwholesome and Maintaining the Wholesome
<p>“Cattārimāni, bhikkhave, padhānāni. Katamāni cattāri? Saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ, anurakkhaṇāppadhānaṃ.</p>	<p>“There are, O’ Bhikkhus, four exertions. What four? These are the exertion to restrain, the exertion to reject, the exertion to develop and the exertion to preserve.</p>
<p>Katamañca, bhikkhave, saṃvarappadhānaṃ?</p> <p>Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.</p>	<p>And what, Bhikkhus, is the exertion to restrain?</p> <p>Here, Bhikkhus, a Bhikkhu, perceiving a visual object through the eyes neither adheres to that object nor does he dwell in the details. He works on warding off those states which with unrestrained eye-faculty would result in evil and unwholesome states, such as greed and aversion; he guards his eye doors and increases restraint on the faculties of vision.</p>
<p>Sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ sotindriyaṃ</p>	<p>In hearing a sound through the ears neither adheres to that object nor does he dwell in the details. He works on warding</p>

<p>asaṃvutaṃ viharantaṃ abhiḥhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati sotindriyaṃ, sotindriye saṃvaraṃ āpajjati.</p>	<p>off those states which with unrestrained ear-faculty would result in evil and unwholesome states, such as greed and aversion; he guards his ear doors and increases restraint on the hearing faculties.</p>
<p>Ghānena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ ghānindriyaṃ asaṃvutaṃ viharantaṃ abhiḥhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati ghānindriyaṃ, ghānindriye saṃvaraṃ āpajjati.</p>	<p>In encountering a fragrance through the nose neither adheres to that object nor does he dwell in the details. He works on warding off those states which with unrestrained nose-faculty would result in evil and unwholesome states, such as greed and aversion; he guards his nose doors and increases restraint on the smelling faculties.</p>
<p>Jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ jivhindriyaṃ asaṃvutaṃ viharantaṃ abhiḥhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ, jivhindriye saṃvaraṃ āpajjati.</p>	<p>In savouring a taste through the tongue neither adheres to that object nor does he dwell in the details. He works on warding off those states which with unrestrained eye-faculty with unrestrained tongue-faculty would result in evil and unwholesome states, such as greed and aversion; he guards the doors of taste and increases restraint on the savouring faculties.</p>
<p>Kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiḥhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,</p>	<p>In encountering a touch through the body neither adheres to that object nor does he dwell in the details. He works on warding off those states which with unrestrained body-faculty would result in</p>

<p>tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kāyindriye saṃvaram āpajjati.</p>	<p>evil and unwholesome states, such as greed and aversion; he guards his body doors and increases restraint on the sensible faculties.</p>
<p>Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.</p> <p>Idaṃ vuccati, bhikkhave, saṃvarappadhānaṃ.</p>	<p>In apprehending a thought through the mind he neither adheres to that thought nor does he dwell in the details. He works on warding off those states which with unrestrained mind-faculty would result in evil and unwholesome things such as greed and aversion; he guards his mind doors and increases restraint on the mental faculties.</p> <p>This, Bhikkhus, is the exertion to restrain.</p>
<p>Katamañca, bhikkhave, pahānappadhānaṃ?</p> <p>Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti;</p> <p>uppannaṃ byāpādavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti;</p> <p>uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti;</p> <p>uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.</p>	<p>And what, Bhikkhus, is the exertion to reject?</p> <p>Here, Bhikkhus, a Bhikkhu, does not hold on to arisen thoughts of sensual pleasures, rejects and dispels them, makes an end of them and causes them to perish. He does not hold on to arisen thoughts of aversion, rejects and dispels them, makes an end of them and causes them to perish. He does not hold on to arisen thoughts of violence, rejects and dispels them, makes an end of them and causes them to perish. He does not hold on to evil and unwholesome states that may have arisen, rejects and dispels them, makes an end of them and causes them to perish.</p>

<p>Idaṃ vuccati, bhikkhave, pahānappadhānaṃ.</p>	<p>This, Bhikkhus, is the exertion to reject.</p>
<p>“Katamañca, bhikkhave, bhāvanāppadhānaṃ? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;</p>	<p>And what, Bhikkhus, is the exertion to develop? Here, Bhikkhus, a Bhikkhu, develops the factor of enlightenment of awareness dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops the factor of enlightenment of investigation of Dhamma dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.</p>
<p>vīriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; pīṭisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;</p>	<p>He develops the factor of enlightenment of effort dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops factor of enlightenment of rapture dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.</p>
<p>passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;</p>	<p>He develops factor of enlightenment, of tranquillity dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops the factor of enlightenment of concentration dependent</p>

<p>upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.</p> <p>Idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.</p>	<p>on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops the factor of enlightenment, equanimity dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.</p> <p>This, Bhikkhus, is the exertion to develop.</p>
<p>“Katamañca, bhikkhave, anurakkhaṇāppadhānaṃ? Idha, bhikkhave, bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasaññaṃ puḷavakasaññaṃ vinīlakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ. Idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ. Imāni kho, bhikkhave, cattāri padhānāni”ti. “<i>Samvaro ca pahānañca, bhāvanā anurakkhaṇā; ete padhānā cattāro, desitādiccabandhunā; yehi bhikkhu idhātāpī, khayaṃ dukkhassa pāpune</i>”ti</p>	<p>And what, Bhikkhus, is the exertion to preserve? Here, Bhikkhus, a Bhikkhu, guards a chosen auspicious object of meditation such as the contemplation of a skeleton, the contemplation of a worm infested body, the contemplation of a discoloured corpse, the contemplation of a corpse having holes all over or the contemplation of a corpse swollen up. This, Bhikkhus, is the exertion to preserve. These are, O’ Bhikkhus, the four exertions. “Avoiding, rejecting, developing and preserving; These are the four exertions, as taught by the dispeller of darkness; The Bhikkhu who works thus vigorously, attains the destruction of misery.”</p>