

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

### Lesson 3.7.6

#### Indriyaṣaṃvaraṣīlaṃ

#### Maintaining one's Object of Meditation unobstructed



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Indriyaṣaṃvaraṣīlaṃ	Maintaining one's Object of Meditation unobstructed
<p>Yaṃ pana “so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.</p>	<p>Here when: ‘perceiving a visual object through the eyes’ he neither adheres to that object nor does he dwell in the details.</p> <p>If he was to dwell with the eye-faculty unguarded it would result in evil and unwholesome states, such as greed and aversion; thus he guards his eye doors and increases restraint on the faculties of vision.</p>
<p>Sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃenaṃ sotindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati sotindriyaṃ, sotindriye saṃvaraṃ āpajjati.</p>	<p>In hearing a sound through the ears neither he adheres to that object nor does he dwell in the details.</p> <p>If he was to dwell with the ear-faculty unguarded it would result in evil and unwholesome states, such as greed and aversion; thus he guards his ear doors and increases restraint on the hearing faculties.</p>

<p>Ghānena gandhaṃ ghāyivā na nimittaggāhī hoti nānubyañjanaggāhī,</p> <p>yatvādhikaraṇamenam ghānindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati ghānindriyaṃ, ghānindriye saṃvaram āpajjati.</p>	<p>In encountering a fragrance through the nose neither he adheres to that object nor does he dwell in the details.</p> <p>If he was to dwell with the nose-faculty unguarded it would result in evil and unwholesome states, such as greed and aversion; thus he guards his nose doors and increases restraint on the smelling faculties.</p>
<p>Jivhāya rasaṃ sāyivā na nimittaggāhī hoti nānubyañjanaggāhī,</p> <p>yatvādhikaraṇamenam jivhindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati jivhindriyaṃ, jivhindriye saṃvaram āpajjati.</p>	<p>In savouring a taste through the tongue neither he adheres to that object nor does he dwell in the details.</p> <p>If he was to dwell with the tongue-faculty unguarded it would result in evil and unwholesome states, such as greed and aversion; thus he guards the doors of taste and increases restraint on the savouring faculties.</p>
<p>Kāyena phoṭṭhabbaṃ phusivā na nimittaggāhī hoti nānubyañjanaggāhī,</p> <p>yatvādhikaraṇamenam kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati kāyindriyaṃ, kāyindriye saṃvaram āpajjati.</p>	<p>In encountering a touch through the body he neither adheres to that object nor does he dwell in the details.</p> <p>If he was to dwell with the body-faculty unguarded it would result in evil and unwholesome states, such as greed and aversion; thus he guards his body doors and increases restraint on the sensible faculties.</p>

<p>Manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī,</p> <p>yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,</p> <p>tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati”ti vuttaṃ, idaṃ indriyasamvarasilāṃ.</p>	<p>In apprehending a thought through the mind he neither adheres to that thought nor does he dwell in the details.</p> <p>If he was to dwell with the mind-faculty unguarded it would result in evil and unwholesome things such as greed and aversion; thus he guards his mind doors and increases restraint on the mental faculties’ this is what is called: virtue of restraint of the sense faculties!</p>
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<p>Yaṃ panetaṃ tadanantaraṃ “so cakkhunā rūpaṃ disvā”tiādinā nayena dassitaṃ indriyasamvarasīlaṃ,</p> <p>tattha sotī pātimokkhasamvarasīle t̥hito bhikkhu.</p> <p>Cakkhunā rūpaṃ disvāti kāraṇavasena cakkhūti laddhavohārena rūpadassanasamatthena cakkhuvīññāṇena rūpaṃ disvā.</p>	<p>Now, in regard to the virtue of restraint of the sense faculties as shown by inference here beginning with: “perceiving a visual object through the eyes” and those following,</p> <p>thus ‘he’ refers to a Bhikkhu – he, who is established in the virtue of perfecting the regulations of the Pātimokkha restraint.</p> <p>‘Seeing a visual object through the eyes’ is done by means of an ‘instrument’ called the eye which is capable to see a physical form via the eye-consciousness.</p>
<p>Porāṇā panāhu “cakkhu rūpaṃ na passati, acittakattā, cittaṃ na passati, acakkhukattā,</p> <p>dvārārammaṇasaṅghaṭṭe pana cakkhupasādavatthukena cittena passati.</p> <p>Īdisī panesā ‘dhanunā vijjhatī’tiādīsu viya sasambhārakathā nāma hoti,</p> <p>tasmā cakkhuvīññāṇena rūpaṃ disvāti ayamevettha attho”ti.</p>	<p>As the ancient scriptures say: ‘It is not the eye that sees, because it is doing it without mind, it is not the mind that sees, because it is doing it without the eye’ - it is mind based on ‘eye-sensitivity’ that sees when the object provokes the doors of perception.</p> <p>As a comparison, when one says: ‘he shoots with a bow’ or something like that, then the phrase refers to the instrument. Similarly is the meaning here: ‘One sees a physical form through eye-consciousness.’</p>
<p>Na nimittaggāhīti itthipurisanimittam vā subhanimittādikaṃ vā</p> <p>kilesavatthubhūtaṃ nimittam na gaṇhāti,</p> <p>ditṭhamattheyeva saṅṭhāti.</p>	<p>He does not ‘adhere to that object’ means: He does not adhere to the sign of a woman or a man nor to anything that could turn into a base of defilement such as a sign of attractiveness and so forth. He remains only with what is seen.</p>

<p>Nānubyañjanaggāhīti kilesānaṃ anuanubyañjanato pākaṭabhāvākaraṇato anubyañjananti laddhavo hāraṃ hatthapādasitahasitakathitavilokitādibhedan ākāraṃ na gaṇhāti, yaṃ tattha bhūtaṃ, tadeva gaṇhāti, cetiya-pabbata-vāsī mahātissatthero viya.</p>	<p>‘He does ‘not dwell in the details’: He does not follow up ‘minor attributes’ consisting of hands, feet, smile, laughter, speech, looking in front and so forth that are called attributes as they manifest as particulars of defilements. He only apprehends to what there really is like Mahātissa Thera who dwelled at Cetiya-pabbata.</p>
<p>Theraṃ kira cetiya-pabbatā anurādhapuram piṇḍacārathāya āgacchantaṃ aññatarā kulasuṇhā sāmikena saddhiṃ bhaṇḍitvā sumaṇḍitapasādhitā devakaññā viya kālasseva anurādhapurato nikkhamitvā ñātiḥaram gaḇchantī antarāmagge disvā vipallatthacittā mahāhasitaṃ hasi.</p>	<p>It is said that a certain wife, after having quarrelled with her husband adorned herself like a heavenly goddess and went towards the city Anurādhapuram to the house of her relatives. When she passed Cetiya-pabbata and saw the Thera walking for alms towards the same city of Anurādhapuram she, with a tainted mind, laughed loudly.</p>
<p>Thero kimetanti olokeno tassā dantaṭṭhike asubhasaññaṃ paṭilabhitvā arahattaṃ pāpuṇi. Tena vuttaṃ – “Tassā dantaṭṭhikaṃ disvā, pubbasaññaṃ anussari; Tattheva so ṭhito thero, arahattaṃ apāpuṇī”ti.</p>	<p>Thinking: ‘what is this?’ the Elder looked at her and while realizing her row of teeth as a sign of impurity achieved Arahantship. It is said: “While seeing a row of teeth and remembering earlier perceptions Standing at this very spot, the Thera attained Arahantship.”</p>
<p>Sāmikopi kho panassā anumaggaṃ gaḇchanto theram disvā “kiñci, bhante, itthiṃ passathā”ti pucchi. Taṃ thero āha –</p>	<p>When the husband, following the same path saw the Thera and asked him: “Bhante, have you seen a woman?” the Thera replied:</p>

<p>“Nābhijānāmi itthī vā, puriso vā ito gato;</p> <p>Apica atthisaṅghāto, gacchatesa mahāpathe”ti.</p>	<p>“I don’t know if a woman or if a man passed by here.</p> <p>Merely an accumulation of bones passed this great road.”</p>
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