

2

(Catu) Padhāna Sutta

The Discourse on the (Four) Strivings
or **(Catukka) Padhāna Sutta** The (Fours) Discourse on Striving
or **Saṁvara Sutta** The Discourse on Restraint | A 4.14 = D 33,1.11(10)
Theme: The 4 right efforts as the dynamics of spiritual growth
Translated & annotated by Piya Tan ©2004

1 Definitions

1.0 In the Aṅguttara Nikāya, this teaching is called **the (Catu) Padhāna Sutta** (A 4.14). It appears as a part of **the Saṅgīti Sutta** (D 33), wherein it is a rare example of a complete sutta, known as **the Saṁvara Sutta** (D 33,1.11(10)). The Saṅgīti Sutta, being an attempt at cataloguing all the Dharma teachings, is a later compilation than the Aṅguttara Nikāya, on which it is based.¹

On suttas related to striving and effort, see SD 51.21 (3).

1.1 SHORT AND LONG DEFINITIONS

1.1.1 In the Suttas, **the right effort** (*sammā vāyāmā*) of the eightfold path, when occurring independently, is called “striving” or “exertion” (*padhāna*). The importance of right effort or right striving is attested by the fact that a whole section—**the Samma-p, padhāna Saṁyutta**—is given to it in the Saṁyutta Nikāya.²

The Suttas give them 2 kinds of definitions: the short one and the long one. While the short definition is more common, the long definition is the one given in our (Cattāro) Padhāna Sutta (sutta 14 of chapter 4 of the Aṅguttara Nikāya³ and **the Saṅgīti Sutta**⁴). The better known short definition, found in all the 4 Nikāyas and the Abhidhamma Piṭaka, goes thus:⁵

Bhikshus, there are these 4 right strivings. What are the four?

(1) Here, bhikshus, a monk brings forth desire for the restraint (*saṁvara*) of unarisen bad unwholesome states. He makes an effort, rouses energy, applies his mind and strives.

(2) Here, bhikshus, a monk brings forth desire for the abandoning (*pahāna*) of arisen bad unwholesome states. He makes an effort, rouses energy, applies his mind and strives.

(3) Here, bhikshus, a monk brings forth desire for the cultivating (*bhāvanā*) of unarisen wholesome states. He makes an effort, rouses energy, applies his mind and strives.

¹ See K R Norman, *Pāli Literature* (in Jan Gonda (ed), *A History of Indian Literature*, vol 7,2), Wiesbaden: Otto Harrassowitz, 1983:43.

² S 5.1-54/5:244-248.

³ A 4.14/2:16 f.

⁴ D 33,1.11(10)/3:225.

⁵ *Cattāro’me bhikkhave samma-p, padhānā. Katame cattāro. (1) Idha bhikkhave bhikkhu anuppannānaṃ pāpākānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. (2) Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. (3) Anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. (4) Uppannānaṃ kusālānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyo, bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ime kho bhikkhave sammappadhānā ti. **The Āgama version** (preserved in Chinese tr)—at SĀ 647 (T2.182bc) & SĀ 877-879 (T2.221ab)—reverses the positions of the first two strivings.*

(4) Here, bhikshus, a monk brings forth desire for the maintenance [guarding] (*anurakkhana*) of arisen wholesome states. He makes an effort, rouses energy, applies his mind and strives.

These, bhikshus, are the 4 right strivings.

(D 3:221; M 2:11; S 5:244; A 4.13/2:15, 4.14/2:16 f, 4.69/2:74; Vbh 208; cf A 4.14/2:16 f)

1.1.2 The terms of this passage are explained according to the Sutta method in **the Vibhaṅga** (Vbh 208-210).⁶ The “**bad unwholesome states**” (*pāpakānaṃ akusalānaṃ dhammānaṃ*) here are greed, hate and delusion, and the defilements associated with them. “**Desire**” (*chanda*) here is the wholesome intention. “**Desire**,” “**effort**,” “**energy**,” and “**striving**” are all terms for effort (*virīya*). The “**mind**” is defined by the same terms as for *citta*. The “**wholesome states**” (*kusalānaṃ dhammānaṃ*) are non-greed, non-hate and non-delusion and their associated qualities.

1.1.3 The **Vibhaṅga** analysis, using the Abhidhamma method (Vbh 211-214), regards right striving as the effort limb (*sammā vāyāma*) in the supramundane path that accomplishes all 4 functions simultaneously.

1.2 APPLICATION. Although the 4 right efforts can be effectively used in general problem-solving, they are specifically meant to be applied to mindfulness and meditation exercises, in this manner (by way of summarizing **the (Catu) Padhāna Sutta**, and a few new strategies):⁷

- | | |
|--|---|
| (1) The effort to <i>prevent</i> the arising | Understanding the nature of <u>the 5 mental hindrances</u> ; ⁸ of unarisen unwholesome states and <u>the restraint of the senses</u> (<i>indriya, saṁvara</i>). |
| (2) The effort to <i>abandon</i> arisen unwholesome states. | Right thought. Do not comment on or pursue the thought or experience: “Let it come, let it go.” <u>Perception of impermanence</u> (<i>anicca, saññā</i>) and <u>of foulness</u> (<i>asubha, saññā</i>). ⁹ Diligence in putting forth effort in mindfulness (eg sitting in meditation). |
| (3) The effort to <i>cultivate</i> [practise] unarisen wholesome states. | Understanding and practising <u>the 7 awakening-factors</u> [SD 10.15]. |
| (4) The effort to <i>maintain</i> [guard] arisen wholesome states. | Refining the practice of the 7 awakening-factors; <u>wise attention</u> (<i>yoniso manasikāra</i>) towards all sense-experiences (that is, regarding them simply as being “impermanent”); ¹⁰ <u>spiritual friendship</u> (<i>kalyāṇa, mittatā</i>). ¹¹ |

1.3 EFFORT OR ENERGY?

1.3.1 It is useful to investigate and understand the differences between effort (*vāyāma*) or striving (*padhāna*) and energy (*virīya*). Essentially, effort and striving refer to a general but deliberate application

⁶ For comy see VbhA 289-296 & Vism 22.35/679.

⁷ See Bodhi 1984:70-82.

⁸ *Pañca, nīvaraṇa*, ie, sensual desire, ill will, sloth and torpor, restlessness and worry, and doubt: see **Bhāvanā**, SD 15.1(8.2).

⁹ That is, reflecting on the unattractive aspects of the object (thought).

¹⁰ See eg (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7.

¹¹ S 5:2-30; A 1:14-18; It 10. See **Upakkilesa S** (M 128,8-13/3:155-157), SD 5.8; also see Piya Tan, *The Buddha and His Disciples*, 2004 ch 5 (on Sāriputta & Moggallāna).

of the will, while energy is a naturally occurring mental factor.¹² We need to mindfully and regularly exert *effort* at the earlier stages of the training (before attaining the path, that is, up to just before attaining streamwinning). However, when the mind is developed and has attained the path, the *energy* becomes natural and spontaneous, such as in a streamwinner.¹³

1.3.2 Furthermore, we can see that in **the noble eightfold path**, effort (*vāyāma*) comes *before* mindfulness (*sati*).¹⁴ However, in **the 7 awakening-factors**, energy (*virīya*) comes *after* mindfulness.¹⁵ As such, they do not always have the same sense, but depend on their respective contexts.¹⁶

1.3.3 A rule of thumb is that virīya—and also *vāyāma* [1.3.2]—can be taken as “effort” (in a general sense) when it refers to a worldly state (that is, before one is awakened), but should be translated as “energy” (which is more spontaneous) when referring to a supermundane state (relating to the cultivation of the path).

On the other hand, padhāna—because it is more deliberate—is “effort, exertion, striving.” Energy naturally arises at the higher levels of spiritual attainments—even in the early stages of sainthood—so that we progress less willfully, more “effortlessly,” more spontaneously.¹⁷

2 Pradhāna or prahāna?

The Pali **Mahā Satipaṭṭhāna Sutta** and the Sanskrit **Smṛtyupasthāna Sūtra** show a discrepancy in terminology with regards to *padhāna/prahāna*. While the Pali form is *samma-p, padhāna* (right striving), the Sanskrit equivalent appears to be *samyak, prahāna* (right abandoning). However, from the Pali and Sanskrit contexts, it is clear that “**4 right strivings**” or “endeavours” would better fit the formula than “4 right abandonings,”

... since all four parts of the formula speak of one who endeavours (*padahati/pradadhāti*) while only the second part explicitly mentions abandoning (*pahānāya/prahāṇāya*). The Sanskrit version even says “rightly endeavours” (*samyak pradadhāti*).

A further factor that seems to count against *samyak-prahāna* as being a correct interpretation of an underlying original term, is that Sanskrit sources do in fact in one or two instances cite four *samyak-pradhānas*. Thus, for example, the *Mahāvastu* has the phrase, “the four *samyak-pradhānas* are my horses.”¹⁸ Yaśomitra’s *Kośa, vyākhyā* also glosses *samyak-pradhāna* by *samyak-pradhāna*,¹⁹ while Vasubandhu seems to offer an explanation of *samyak-prahāna* (or *-pradhāna*),²⁰

¹² A mental factors (*cetasika*), in Abhidhamma, is one of numerous mental concomitants that accompany, in various combinations, the mind and its 6 sense-consciousnesses. In terms of “**mind-body**” (*nāma,rūpa*) process, the mind is “name (or naming process)” (*nāma*) and our physical “body” (ie the 5 physical senses) is *rūpa*. In terms of **the 5 aggregates** (*pañca-k.khandha*: see SD 17), consciousness (*viññāṇa*) is the mind (*citta*), while the first 3 mental aggregates (*vedanā* or feeling, *saññā* or perception, and *saṅkhārā* or formations) are mental factors (*cetasika*). See SD 17.1a (4.3.2) & SD 33.1a (3.1)+n.

¹³ See SD 10.16 (6.3.4.1). On streamwinning, see **Entering the stream**, SD 3.3.

¹⁴ On the eightfold path, see **Sacca Vibhaṅga S** (M 141,23-31/3:250-252), SD 11.11; **Mahā Satipaṭṭhāna S** (D 22,21/2:311-313), SD 13.2; **Mahā Cattārīsaka S** (M 117/3:71-78), SD 6.10.

¹⁵ On the 7 awakening-factors, see **Mahā Sakul’udāyī S** (M 77,20) + SD 6.18 (7).

¹⁶ For further reading, see Gethin 2001:72 f, 78-80, 116 f.

¹⁷ See, eg, (**Ekā, dasaka**) **Cetanā’karaṇīya S** (A 11.2), SD 33.3b.

¹⁸ *Samyak, pradhānā caturo me aśvā* (Mvst 3:165). The Skt fragments of **the Dharmaskandha** also witness *samyak, pradhāna* (*Fragmente des Dharmaskandha*, ed S Dietz, Göttingen, 1984:52. (Gethin’s fn)

¹⁹ See Lamotte, *Traité* 3:1123.

in terms of *pra-dhā* and not *pra-hā* when he says that *vīrya* is called *samyak-prahāṇa* (or *-pradhāna*) because by “means of it body, speech and mind are properly applied” (*tena hi samyak kāya-vāg-manāmsi pradhīyante*).²¹ Chinese translations of Buddhist texts witness both “endeavour” and “abandoning.”²² Furthermore the Buddhist Sanskrit exegetical tradition is apparently unanimous in identifying four *samyak-prahāṇas/-pradhānas* with “strength” (*vīrya*), in exactly the same way as the Pāli tradition does *samma-ppadhāna*.²³ (Gethin 2001:70)

3 Samana,maṇḍikā Sutta (M 78)

3.1 In his monumental work, *The Buddhist Path to Awakening*, Rupert Gethin shows how the *samma-p, -padhāna* formula is most strikingly applied in **the Samana,maṇḍika Sutta**²⁴ (2001:76-78). The sutta opens with the Buddha stating that a person endowed with ten qualities is one who has “accomplished what is wholesome, who has perfect wholesomeness, attained to the supreme attainment, an invincible recluse” (*purisa, puggalaṃ sampanna, kusalaṃ parama, kusalaṃ uttama, patti, pattarṃ samaṇaṃ ayojjharṃ*).

3.2 The Buddha then begins his exposition of this statement by listing 16 items in four tetrads that need to be understood:

- | | |
|---|------------------------------|
| (1) one needs to understand unwholesome moral habits, | <i>akusala, sīlā</i> |
| (2) from what they arise, | <i>ito, samuṭṭhāna</i> |
| (3) where they completely cease, and | <i>aparisesā nirujjhanti</i> |
| (4) how one practises towards their cessation. | <i>nirodhāya paṭipanno</i> |

In the same way, we should understand wholesome moral habits (*kusala, sīlā*), and unwholesome thoughts (*akusala, saṅkappā*) and wholesome thought (*kusala, saṅkappā*).

3.3 The pattern of the 4 tetrads parallels exactly that of the 4 noble truths: an item is stated, its arising is considered, followed by the statement of its ending, and the way leading to its ending, that is, following the parallels thus: *samudaya/samuṭṭhāna, nirodha/nirujjhanti, nirodha, gāmini, paṭipadā/nirodhāya paṭipanno*.

²⁰ Abhidharma,kośa(bhāṣya) [Abhk] 384. Pradhan’s text in fact reads *-pradhāna*, but is emended by the compilers of the index to *-prahāṇa* (Abhk index 435); the general authority for their corrigenda are the Tibetan and Chinese versions and Yaśomitra (id, p427); cf Abhdk:LVP 4:281 n2. (Gethin’s fn)

²¹ Cf Artha, viniścaya Sūtra (ed with comy, *-nibandhana*, NH Samtani, Patna) 1971:214, which gives *-prahāna* and then comments on *-pradhāna* in very similar terms to the Kośa: *katamāni catvāri samyak-prahāṇāni. Samyak kāya-vāg-manāmsi dhārayanatī ti pradhānāni. The Abhidharma, dīpa* (ed PS Jaini, Patna) 1977:358 also gives both *-prahāṇa* and *-pradhāna*.

²² Lamotte, *Traité* 3:1123: “Dan les sources pāli, *sammappadhāna*, ‘efforts corrects’; dan les sources sanskrites, *samyakprahāṇa*, ‘destructions correctes,’ traduit en tibétain par *yan dag par sponba* [=abandonment] ... Les traductions chinoises donnent le choix entre *tcheng cheng* ou *tcheng k’in* [= endeavour] d’une part, et *tcheng touan* [= abandoning] d’autre part.” (Gethin’s fn)

²³ Eg **Abhidharma, hrdaya** (tr I Armelin, tr *Le Coeur de la loi suprême*. Paris) II 1978:194; **Abhidharma,kośa** [Abhk: LVP] 385; **Abhidharma, samuccaya** (tr W Rahula, *Le Compendium de la Super-doctrine (philosophie) (Abhidharma-samuccaya) d’Asaṅga*. Paris) 1971:120; **Abhidharma, dīpa** 1977:358 (Gethin’s fn). See (**Cattāro**) **Iddhi, pādā**, SD 10.3 (2).

²⁴ M 78/2:22-29 @ SD 18.9.

3.4 The right striving formula is then applied to the 4 tetrads. In the first section, the monk abandons bad conduct and cultivates good conduct; in the second, he is endowed with good moral habits (*sīlavā*) and knows the subsequent freedom of mind (*ceto, vimutti*); in the third, he attains the 1st dhyana; finally, in the 4th, he attains the 2nd dhyana.

In each instance what brings about and supports the ceasing of the given set of items, what facilitates the particular achievement, is the practice of the four aspects of *samma-p, padhāna* (not, however, referred to by name). This use of the formula, then, seems to fit in well with a general picture of the *samma-ppadhāna*—and indeed *virīya* itself—as essentially that which supports and sustains any particular achievement. This notion of *virīya* as that which supports is vividly taken up in the *Milindapañha*:

Just as, your majesty, a man might shore up a house that was falling down with an extra piece of wood, and being thus shored up that house would not fall down. Even so, your majesty, *virīya* has the characteristic of shoring up; shored up by *virīya* no skillful *dharmas* are lost. [Miln 26] (Gethin 2001:78)

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(Catu) Padhāna Sutta

The Discourse on the (Four) Strivings

A 4.14 = D 33,1.11(10)²⁵

[225]

1 Bhikkhus, there are these 4 strivings. What are the four?

The striving of restraint; the striving of abandoning, the striving of cultivation; the striving of guarding.

1. SENSE-RESTRAINT

2 And what, bhikkhus, is the striving of restraint (*saṁvara-p, padhāna*)?

(1) ²⁶Here, bhikkhus, when a monk sees a form with the eye, he grasps neither its sign nor its detail.²⁷

So long as he dwells unrestrained in that eye-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the eye-faculty, he commits himself to the restraint of the eye-faculty.

²⁵ = D 33,1.11(10)/3:225 f. Dīgha references are in *italics*.

²⁶ This whole para: *Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuvyañjana-g, gāhī. Yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṁvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā an-vāssaveyyuṃ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṁvaraṃ āpajjati. On Na nimitta-g, gāhī hoti nānuvyañjana-g, gāhī, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature),” see SD 19.14. Comys say that “**sign**” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda, rāga, vasena*) or on account of merely one’s view (*diṭṭhi, matta, vasena*); “**detail**” (*anuvyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.*

²⁷ *Na nimitta-g, gāhī hoti nānuvyañjana-g, gāhī*. For special study, see **Nimitta & anuvyañjana**, SD 19.14.

(2) When he hears a sound with the ear, **he grasps neither its sign nor its detail.**

So long as he dwells unrestrained in that ear-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the ear-faculty, he commits himself to the restraint of the ear-faculty.

(3) When he smells a smell with the nose, **he grasps neither its sign nor its detail.**

So long as he dwells unrestrained in that nose-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the nose-faculty, he commits himself to the restraint of the nose-faculty.

(4) When he tastes a taste with the tongue, **he grasps neither its sign nor its detail.**

So long as he dwells unrestrained in that tongue-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the tongue-faculty, he commits himself to the restraint of the tongue-faculty.

(5) When he feels a touch with the body, **he grasps neither its sign nor its detail.**

So long as he dwells unrestrained in that body-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the body-faculty, he commits himself to the restraint of the body-faculty.

(6) When he cognizes a mind-object with the mind, **he grasps neither its sign nor its detail.**

So long as he dwells unrestrained in that mind-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the mind-faculty, he commits himself to the restraint of the mind-faculty.²⁸

This, bhikshus, is called the striving of restraint.

2. RIGHT THOUGHT

3 And what, bhikshus, is the striving of abandoning (*pahāna-p, padhāna*)?

Here, bhikshus, a monk does not harbour a thought of sensual desire (*kāma, vitakka*) when it has arisen. He abandons it, dispels it, makes an end of it, brings it to a state of non-existence.

He does not harbour a thought of hatred [ill will] (*vyāpāda, vitakka*) when it has arisen. He abandons it, brings it to a state of non-existence.

²⁸ This sense-restraint passage recurs at **D** 2,64/1:70, **10**,2.2/1:207, **33**,1.11(10)/3:225; **M** 27,15/1:180, **33**,20/-1:223, **38**,35/1:269, **51**,16/1:346, **53**,8/1:355, **94**,18/2:162, **101**,33/2:226; **S** 35.120/4:104, **35.239**/4:176; **A** 3.16/-1:113, **4.14**/2:16, **4.37**/2:39, **4.164**/2:152 (ī4), **4.198**,11/2:210, **5.76**,12/3:99 f, **5.140**.11/3:163, **10.99**,6/5:206, **11.18**,23/5:351. For a detailed analysis, see Vism 1.53-69/20-22. For a study, see SD 19.14.

He does not harbour a thought of violence [cruelty] (*vihimsā, vitakka*) when it has arisen. He abandons it, dispels it, makes an end of it, brings it to a state of non-existence.²⁹

This, bhikshus, is called the striving of abandoning.

3. THE 7 AWAKENING-FACTORS.

4 And what, bhikshus, is the striving of cultivation (*bhāvanā-p, padhāna*)?

Here, bhikshus, a monk cultivates the awakening factor of mindfulness

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikshus, a monk cultivates the awakening factor of dharma-investigation

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikshus, a monk cultivates the awakening factor of effort

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikshus, a monk cultivates the awakening factor of zest

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikshus, a monk cultivates the awakening factor of tranquillity

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikshus, a monk cultivates the awakening factor of concentration

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

Here, bhikshus, a monk cultivates the awakening factor of equanimity

based on seclusion, based on dispassion, based on cessation (of suffering), ripening in letting go.

This, bhikshus, is called the striving of cultivation. [17]

4. WISE ATTENTION.

5 And what, bhikshus, is the striving [effort] of guarding (*anurakkhaṇa-p, padhāna*)?

Here, bhikshus, a monk guards the auspicious³⁰ sign of concentration when it has arisen, that is to say,

the perception [image] of	a skeleton,
the perception of	a worm-infested (corpse),
the perception of	a discoloured (corpse),
the perception of	a festering (corpse),
the perception of	a fissured (corpse),
the perception of	a bloated (corpse). ³¹

²⁹ On non-violence, see eg Dh 225, 261, 270, 300.

³⁰ *Bhaddakam*, which Comy glosses as “obtained” (*laddhakam*) (AA 3:20). The *Ṭikā* says “*bhaddaka* means beautiful, by way of the suppression of such inauspicious bad states such as the hindrances, and auspicious by way of the singular benefit, difficult to obtain, by way of the ridding of lust. The direct knowledge of the samadhi-sign is not difficult to obtain as such, when there is a direct opposition to lust.” (*Bhaddakan ti abhaddakānaṃ nīvaraṇādi, pāpa, dhammānaṃ vikkhambhanena rāga, vigamanena ekanta, hitattā dullabhata ca bhaddakam sundaram. Na hi aññaṃ samādhi. nimittam evam dullabham rāgassa uju, vipaccanika, bhūtam atthi*) (AAṬ:Be 2239). See **Bhaddeka, ratta S** (M 131), SD 8.9 (1).

³¹ “The perception of a skeleton ... the bloated (corpse),” *aṭṭhikam, saññaṃ puḷavaka, saññaṃ vinilaka, saññaṃ vipubbaka, saññaṃ vicchidaka, saññaṃ uddhumataka, saññaṃ*. These perceptions appear in **Mahā Satipaṭṭhāna S** (D 22.7), SD 13.2 = **Satipaṭṭhāna S** (M 10, 14), SD 13.3, where *vinilaka* (discoloured), *vipubbaka* (festering) and *uddhumataka* (bloated up) describe the first type of corpse; *puḷavaka* (worm-infested) is one of the 2nd kind; and *aṭṭhika* (the skeleton) comprises the last 7 kinds (D 22,9 f = M 10.14). This simplified Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S. For lay practice, this section would comprise wise attention (esp the perception of impermanence) and spiritual friendship: see **Nimitta & anuvyañjana**, SD 19.14 & **Spiritual friendship**, SD 8.1 respectively.

This, bhikshus, is called the striving [effort] of guarding.

These, bhikshus, are the 4 strivings.

- 6 ³²Restraint, abandoning, cultivating and guarding—
These four strivings have been taught by the Kinsman of the Sun.
That monk, exertive [ardent] (*ātāpī*)³³ here, reaches the end of suffering.

— evaṃ —

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³² This stanza is found only in the Aṅguttara version.

³³ It is clear from this context, this word *ātāpī* (exertive) refers to the four right efforts, and has this meaning in many other contexts, too, such as **Mahā Satipaṭṭhāna S** (D 22.1/2:290) and in the popular stock phrase *ātāpī sam-pājano satimā* (exertive, fully aware, mindful) (D 22.1/2:290). See also D 3:58, 77, 141, 221, 276 = M 1:56 (MA 1:243), 2:11 = S 5:141-143 (SA 3:180); A 4:300, 457 = Pm 41 (PmA 175) = Vbh 193 f (VbhA 219, 220 x2).