

## (Cattāro) Padhānā Sutta

### The Discourse on the (Four) Exertions

[The 4 right efforts or the dynamics of spiritual growth]

(Dīgha Nikāya 33.1.11(10)/3:225 f = Aṅguttara Nikāya 4.14/2:16 f)

Translated & annotated by Piya Tan ©2004

#### 1 Short and long definitions

The (Cattāro) Padhānā Sutta is one of the few sections of **the Saṅgīti Sutta** (D 33) that is a complete sutta (D 33.1.11(10)), and it also appears separately in the Aṅguttara (A 4.14).

**1.1 DEFINITION.** In the Suttas, the right effort (*sammā vāyāma*) of the eightfold path, when occurring independently, is called “exertion” (*padhānā*). The importance of right effort or right striving is shown by the fact that a whole section—the Samma-p, padhāna Saṃyutta—is given to it in the Saṃyutta Nikāya.<sup>1</sup> The Suttas give them two 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) Padhānā Sutta (sutta 14 of chapter 4 of the Aṅguttara Nikāya<sup>2</sup> and **the Saṅgīti Sutta**<sup>3</sup>). The better known short definition, found in all the four Nikāyas and the Abhidhamma Piṭaka, goes thus:<sup>4</sup>

Bhikshus, there are these four right exertions. What are the four?

(1) Here, bhikshus, a monk brings forth desire for the non-arising (*saṃvara*) of unarisen evil 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 evil unwholesome states. He makes an effort, rouses energy, applies his mind and strives.

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

(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 four right exertions.

(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)

The terms of this passage are explained according to the Sutta method in **the Vibhaṅga** (Vbh 208-210).<sup>5</sup> The “**evil 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.

**The Vibhaṅga** analysis according to the Abhidhamma method (Vbh 211-214) regards right exertion as the effort factor (*sammā vāyāma*) in the supramundane paths that accomplishes all four functions simultaneously.

<sup>1</sup> S 5.1-54/5:244-248.

<sup>2</sup> A 4.14/2:16 f.

<sup>3</sup> D 33.1.11(10)/3:225.

<sup>4</sup> *Cattāro`me bhikkhave samma-p, padhānā. Katame cattāro. (1) Idha bhikkhave bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyāmati virīyaṃ ārabhati cittaṃ paggaṇhāti padahati. (2) Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyāmati virīyaṃ ārabhati cittaṃ paggaṇhāti padahati. (3) Anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyāmati virīyaṃ ārabhati cittaṃ paggaṇhāti padahati. (4) Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammōsāya bhīyyo-, bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyāmati virīyaṃ 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.*

<sup>5</sup> For comy see VbhA 289-296 & Vism 22.35/679.

**1.2 APPLICATION.** Although the four 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 Cattaro Padhāna Sutta, and adding a few new strategies):<sup>6</sup>

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| (1) The effort to <i>prevent</i> the arising of unarisen unwholesome states. | Understanding the nature of <u>the five mental hindrances</u> ; <sup>7</sup> and <u>the restraint of the senses</u> ( <i>indriya,saṁvara</i> ).  |
| (2) The effort to <i>abandon</i> arisen                                      | Right thought. Do not comment on or pursue the thought or experience: unwholesome states. “Let it come, let it go.” <u>Perception of impermanence</u> <i>anicca,saññā</i> ) and <u>of foulness</u> ( <i>asubha,saññā</i> ). <sup>8</sup> Diligence in putting forth effort in mindfulness (eg sitting 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 “impermanent”); <sup>9</sup> <u>spiritual friendship</u> ( <i>kalyāṇa,mittatā</i> ). <sup>10</sup>   |

## 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 exertion), the Sanskrit equivalent appears to be *samyak,prahāna* (right abandoning). However, from the Pali and Sanskrit contexts, it is clear that “**four right exertions**” would better fit the formula than “four 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/prahānāya*). 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.”<sup>11</sup> Yaśomitra’s *Kośa,vyākhyā* also glosses *samyak-pradhāna* by *samyak-pradhāna*,<sup>12</sup> while Vasubandhu seems to offer an explanation of *samyak-prahāna* (or *-pradhāna*),<sup>13</sup> in terms of *pra-dhā* and not *pra-hā* when he says that *vīrya* is called *samyak-prahāna* (or *-pradhāna*) because by “mean of it body, speech and mind are properly applied” (*tena hi samyak kāya-vāg-manāmsi pradhīyante*).<sup>14</sup> Chinese translations of Buddhist texts witness

<sup>6</sup> See Bodhi 1984:70-82.

<sup>7</sup> *Pañca,nīvaraṇa*, ie, sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt: see **Bhāvanā** = SD 15.1(8.2).

<sup>8</sup> That is, reflecting on the unattractive aspects of the object (thought).

<sup>9</sup> See eg (**Anicca**) **Cakkhu S** (S 25.1) = SD 16.7.

<sup>10</sup> 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).

<sup>11</sup> *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)

<sup>12</sup> See Lamotte, *Traité* 3:1123.

<sup>13</sup> Abhidharma,kośa(bhāṣya) [Abhk] 384. Pradhan’s text in fact reads *-pradhāna*, but is emended by the compilers of the index to *-prahāna* (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)

<sup>14</sup> 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-prahānāni. Samyak*

both “endeavour” and “abandoning.”<sup>15</sup> 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*.<sup>16</sup> (Gethin 2001:70)

### 3 Samana,maṇḍikā Sutta (M 78)

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**<sup>17</sup> (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,pattaṃ samaṇaṃ ayojjhaṃ*).

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

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

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

The pattern of the four tetrads parallels exactly that of **the four 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,gāminī,paṭipadā/nirodhāya paṭipanno*. The right exertion formula is then applied to the four tetrads. In the first section, the monk abandons evil 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 first dhyana; finally, in the fourth, he attains the second 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 *vīrya* itself—as essentially that which supports and sustains any particular achievement. This notion of *vīrya* 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, *vīrya* has the characteristic of shoring up; shored up by *vīrya* no skillful *dharmas* are lost.

[Miln 26] (Gethin 2001:78)

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*kāya-vāg-manāṃsi dhārayanaṭi ti pradhānāni*. **The Abhidharma,dīpa** (ed PS Jaini, Patna) 1977:358 also gives both *-prahāna* and *-pradhāna*.

<sup>15</sup> Lamotte, *Traité* 3:1123: “Dan les sources pāli, *sammappadhāna*, ‘efforts corrects’; dan les sources sanskrites, *samyakprahāna*, ‘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)

<sup>16</sup> Eg **Abhidharma,hr̥daya** (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) (Abhidharmasamuccaya) d’Asaṅga*. Paris) 1971:120; **Abhidharma,dīpa** 1977:358 (Gethin’s fn). See “(Cattāro) Iddhi,pādā” = SD 10.3 Intro (2) (2005).

<sup>17</sup> M 78/2:22-29 = SD 18.9.

## The Discourse on the (Four) Exertions

(D 33.1.11(10)/3:225 f = A 4.14/2:16 f)<sup>18</sup>

[225]

1 Bhikshus, there are these four exertions. What are the four?

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

2 (1) SENSE-RESTRAINT. **And what, bhikshus, is the exertion of restraint (*saṁvara-p, padhāna*)?**

<sup>19</sup>Here, bhikshus, when a monk sees a form with the eye, **he grasps neither its sign nor its detail.**

So long he dwells unrestrained in that ear-faculty, evil, 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 he dwells unrestrained in that nose-faculty, evil, 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 he dwells unrestrained in that tongue-faculty, evil, 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 he dwells unrestrained in that body-faculty, evil, 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 he dwells unrestrained in that mind-faculty, evil, 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.<sup>20</sup>

This, bhikshus, is called the exertion of restraint.

3 (2) RIGHT THOUGHT. **And what, bhikshus, is the exertion of abandoning (*pahāna-p, padhāna*)?**

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

<sup>18</sup> Dīgha references are in *italics*.

<sup>19</sup> This whole para: *Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī. Yatvādhikaraṇaṃ eṇaṃ cakkhundriyaṃ asaṁvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā an-vāssaveyyuṃ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṁvaraṃ āpajjati. On Na nimitta-g, gāhī hoti nānuyyañjana-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**” (*anuyyañjana*) 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.*

<sup>20</sup> 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 (×4), 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 hatred when it has arisen. He abandons it, brings it to a state of non-existence.

He does not harbour a thought of violence [cruelty] when it has arisen. He abandons it, dispels it, makes an end of it, brings it to a state of non-existence.<sup>21</sup>

This, bhikshus, is called the exertion of abandoning.

**4 (3) THE 7 AWAKENING-FACTORS. And what, bhikshus, is the exertion 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 exertion of cultivation. [17]

**5 (4) WISE ATTENTION. And what, bhikshus, is the exertion of guarding (*anurakkhaṇa-p, padhāna*)?**

Here, bhikshus, a monk guards the auspicious<sup>22</sup> sign of concentration when it has arisen, that is to say, the perception [image] of a skeleton, the perception of the worm-infested (corpse), the perception of the discoloured (corpse), the perception of the festering (corpse), the perception of the fissured (corpse), the perception of the bloated (corpse).<sup>23</sup>

This, bhikshus, is called the exertion of guarding.

These, bhikshus, are the four exertions.

**6** <sup>24</sup>Restraint, abandoning, cultivating and guarding—

<sup>21</sup> On non-violence, see eg Dh 225, 261, 270, 300.

<sup>22</sup> *Bhaddakam*, which Comy glosses as “obtained” (*laddhakam*) (AA 3:20). The Tīkā says “*bhaddaka* means beautiful, by way of the suppression of such inauspicious evil states such as the hindrances, and auspicious by way of the singular benefit, difficult to obtain, by way of the ridding of lust. For the direct knowledge of the samadhi-sign is not difficult to obtain as such, when there a direct opposition to lust.” (*Bhaddakan ti abhaddakānam nīvaraṇādi, pāpa, dhammānam vikkhambhanena rāga, vigamanena ekanta, hitattā dullabhattā ca bhaddakam sundaram. Na hi aññam samādhi. nimittam evam dullabham rāgassa uju, vipaccanīka, bhūtam atthi*) (AAṬ:Be 2239). See **Bhaddeka, ratta S** (M 131) = SD 8.9 Intro 1.

<sup>23</sup> “The perception of a skeleton... the bloated (corpse),” *aṭṭhikam, saññam puḷavaka, saññam vinīlaka, saññam vipubbaka, saññam vicchidaka, saññam uddhumataka, saññam*. These perceptions appear in **Mahā Satipaṭṭhāna S** (D 22.7/2:295) where *vinīlaka* (discoloured), *vipubbaka* (festering) and *uddhumataka* (bloated up) describe the first type of corpse; *puḷavaka* (worm-infested) is one of the 2<sup>nd</sup> kind; and *aṭṭhika* (the skeleton) comprises the last 7 kinds (D 22.9 f/2:296). This simplified Āṅguttara 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.

<sup>24</sup> This stanza is found only in the Āṅguttara version.

These four exertions have been taught by the Kinsman of the Sun.  
That monk, exertive [ardent] (*ātāpī*)<sup>25</sup> here, reaches the end of suffering.

— evaṃ —

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<sup>25</sup> 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 sampājano 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).