

### 0.0.1 The Noble Search (excerpt)

#### 0.0.1 ariyapariyesanasuttam

44. These five, O bhikkhus, are cords of sensual pleasure. Which five? Forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Flavors cognizable by the tongue that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. These, O bhikkhus, are the five cords of sensual pleasure.

pañcime bhikkhave kāmagaṇā katame pañca? cak-  
khu viññeyyā rūpā itthā kantā manāpā piyarūpā kāmū-  
pasamhitā rajanīyā, sotaviññeyyā saddā itthā kantā  
manāpā piyarūpā kāmūpasamhitā rajanīyā, ghānavi-  
ññeyyā gandhā itthā kantā manāpā piyarūpā kāmū-  
pasamhitā rajanīyā, jivhā viññeyyā rasā itthā kantā  
manāpā piyarūpā kāmūpasamhitā rajanīyā, kāyaviñ-  
ñeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmū-  
pasamhitā rajanīyā. ime kho bhikkhave pañca kāma-  
gaṇā.

45. Indeed, O bhikkhus, those samanās or brahmanas who use these five cords of sensual pleasure bound, infatuated, committed, blind to their liability, not understanding the stepping out, those should be known thus: They have entered upon misfortune, entered upon a disaster, to be done by the Evil One as he pleases.

ye hi keci<sup>1</sup> bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhāpannā<sup>2</sup> anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā: anayamāpannā byasanamāpannā ya-thākāmakaraṇīyā pāpimato.

46. Just as, O bhikkhus, a forest deer might be lying trapped on a heap of snare. It should be known: “It has entered upon misfortune, entered upon a disaster, for the hunter to do with as he pleases. Now when the hunter comes, it surely will not get away.” In just the same way, O bhikkhus, those samanās or brahmanas who use these five cords of sensual pleasure bound, infatuated, committed, blind to their liability, not understanding the stepping out, those should be known thus: They have entered upon misfortune, entered upon a disaster, to be done by the Evil One as he pleases.

seyyathāpi bhikkhave ārañṇako migo<sup>3</sup> baddho pāsārāsīm adhisayeyya, so evamassa veditabbo: anayamā-

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<sup>1</sup>ye keci (syā) ■

<sup>2</sup>ajjhāpannā (machasam, pts) ■

<sup>3</sup>mago (machasam, pts) ■

panno byasanamāpanno yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde<sup>4</sup> na yena kāmaṃ pakkamis-satīti. evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhāpannā anādīnavadassāvino anissaraṇapaññā pa-ribhuñjanti. te evamassu veditabbā: anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato.

47. But, O bhikkhus, those samanas or brahmanas who use these five cords of sensual pleasure not bound, not infatuated, not committed, seeing their liability, understanding the stepping out, those should be known thus: They have not entered upon misfortune, not entered upon a disaster, not to be done by the Evil One as he pleases.

ye ca<sup>5</sup> kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te eva-massu veditabbā: na anayamāpannā na byasanamā-pannā na yathākāmakaraṇīyā pāpimato.

48. Just as, O bhikkhus, a forest deer might be lying not trapped on a heap of snare. It should be known: “It has not entered upon misfortune, not entered upon a disaster, for the hunter cannot do with as he pleases. Now when the hunter comes, it will surely get away.”

<sup>4</sup>āgacchantevaludde (syā, pts) ■

<sup>5</sup>yehi ca (machasaṃ) ■

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In just the same way, O bhikkhus, those samanās or brahmanas who use these five cords of sensual pleasure not bound, not infatuated, not committed, seeing their liability, understanding the stepping out, those should be known thus: They have not entered upon misfortune, not entered upon a disaster, not to be done by the Evil One as he pleases.

seyyathāpi bhikkhave ārañṇako migo abaddho pāsārāsīm adhisayeyya, so evamassa veditabbo: na anāyamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yena kāmaṃ pakkamissatīti. evameva kho bhikkhave ye keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapañṇā paribhuñjanti, te evamassu veditabbā: na anāyamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato.

49. Just as, O bhikkhus, a forest deer living in the forest, a big forest, walks confidently, stands confidently, sits down confidently, lies down confidently. What is the reason for that? O bhikkhus, it has gone out of the reach of the hunter. In just the same way, O bhikkhus, quite secluded from sense-desires, secluded from unwholesome dhammas, a bhikkhu enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first jhāna. This, O bhikkhus, is said to be a bhikkhu who has blinded Mara. Having plucked out Mara's eyes, he has gone without a trace,

not seen by the Evil One.

seyyathāpi bhikkhave āraññaṃ migo araññe pavane  
vissattho gacchati vissattho tiṭṭhati vissattho nisīdati  
vissattho seyyaṃ kappeti, taṃ kissa hetu? anāpātha-  
gato bhikkhave luddassa. evameva kho bhikkhave bhik-  
khu vivicceva kāmehi vivicca akusalehi dhammehi sa-  
vitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ  
jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave  
bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā mā-  
racakkhuṃ adassanaṃ gato pāpimato.'

50. Furthermore, O bhikkhus, from the subsiding of  
thinking and pondering, with the internal tranquilization  
and unification of mind [due to] the absense of thinking  
and pondering, a bhikkhu enters upon and abides in  
the rapture and pleasure born of samadhi, the second  
jhana. This, O bhikkhus, is said to be a bhikkhu who has  
blinded Mara. Having plucked out Mara's eyes, he has  
gone without a trace, not seen by the Evil One.

puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ  
vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhā-  
vaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ du-  
tiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhik-  
khave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhi-  
tvā māracakkhuṃ adassanaṃ gato pāpimato.'

51. Furthermore, O bhikkhus, with detachment from rapture, a bhikkhu dwelling mindful and clearly comprehending, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure,” enters upon and abides in the third jhana. This, O bhikkhus, is said to be a bhikkhu who has blinded Mara. Having plucked out Mara’s eyes, he has gone without a trace, not seen by the Evil One.

puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu ‘an-dhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhum adassanaṃ gato pāpimato.’

52. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana. This, O bhikkhus, is said to be a bhikkhu who has blinded Mara. Having plucked out Mara’s eyes, he has gone without a trace, not seen by the Evil One.

puna ca param bhikkhave bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsa-

tipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhivā māracakkhuṃ adassanaṃ gato pāpimato.'

53. Furthermore, O bhikkhus, from the complete surmounting of perceptions of form, from the extinguishing of perceptions of resistance, from non-attention to perceptions of diversity, “space is infinite,” a bhikkhu enters upon and abides in the domain of infinite space. This, O bhikkhus, is said to be a bhikkhu who has blinded Mara. Having plucked out Mara’s eyes, he has gone without a trace, not seen by the Evil One.

puna ca paraṃ bhikkhave bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhivā māracakkhuṃ adassanaṃ gato pāpimato.'

54. Furthermore, O bhikkhus, having completely surmounted the domain of infinite space, “consciousness is infinite,” a bhikkhu enters upon and abides in the domain of infinite consciousness. This, O bhikkhus, is said to be a bhikkhu who has blinded Mara. Having plucked out Mara’s eyes, he has gone without a trace, not seen by the Evil One.

puna ca param bhikkhave bhikkhu sabbaso ākāsānañ-  
cāyatanaṃ samatikkamma anantaṃ viññāṇanti viññā-  
ṇañcāyatanaṃ upasampajja viharati ayaṃ vuccati bhik-  
khave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhi-  
tvā māraccakkuṃ adassanaṃ gato pāpimato'.

55. Furthermore, O bhikkhus, having completely sur-  
mounted the domain of infinite consciousness, “there  
is nothing,” a bhikkhu enters upon and abides in the  
domain of nothingness. This, O bhikkhus, is said to be  
a bhikkhu who has blinded Mara. Having plucked out  
Mara’s eyes, he has gone without a trace, not seen by the  
Evil One.

puna ca param bhikkhave bhikkhu sabbaso viññāṇañ-  
cāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāya-  
tanaṃ upasampajja viharati. ayaṃ vuccati bhikkhave  
bhikkhu' andhamakāsi māraṃ, apadaṃ vadhitvā mā-  
racakkuṃ adassanaṃ gato pāpimato'.

56. Furthermore, O bhikkhus, having completely sur-  
mounted the domain of nothingness, a bhikkhu enters  
upon and abides in the domain of neither perception nor  
non-perception. This, O bhikkhus, is said to be a bhikkhu  
who has blinded Mara. Having plucked out Mara’s eyes,  
he has gone without a trace, not seen by the Evil One.

puna ca param bhikkhave bhikkhu sabbaso ākiñcañ-  
ñāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ



upasampajja viharati ayaṃ vuccati bhikkhave bhikkhu  
'andhamakāsi māraṃ, apadaṃ vadhitrā māracakkhuṃ  
adassanaṃ gato pāpimato.'

57. Furthermore, O bhikkhus, having completely surmounted the domain of neither perception nor non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling, and having seen for wisdom, his asavas are utterly destroyed. This, O bhikkhus, is said to be a bhikkhu who has blinded Mara. Having plucked out Mara's eyes, he has gone without a trace, not seen by the Evil One, having crossed over the adhesion in the world. He walks confidently, stands confidently, sits down confidently, lies down confidently. What is the reason for that? O bhikkhus, he has gone out of the reach of the Evil One.

puna ca paraṃ bhikkhave bhikkhu sabbaso nevasaññā  
nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ  
upasampajja viharati. paññāya cassa disvā āsavā pa-  
rikkhīṇā honti. ayaṃ vuccati bhikkhave bhikkhu an-  
dhamakāsi māraṃ, apadaṃ vadhitrā māracakkhuṃ  
adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ. so  
vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati,  
vissattho seyyaṃ kappeti. taṃ kissa hetu? anāpātha-  
gato bhikkhave pāpimatoti.

58. This is what the Auspicious One said. Delighted,

those bhikkhus rejoiced in the Auspicious One's words.

idamavoca bhagavā. attamanā te bhikkhū bhagavato  
bhāsitam abhinanduntī.

