

0.0.1 The Noble Search (excerpt)

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.

ariyapariyesanasuttaṃ

pañcime bhikkhave
kāmaguṇā katame
pañca? cakkhu viñ-
ñeyyā rūpā iṭṭhā kantā
manāpā piyarūpā kā-
mūpasamhitā raja-
nīyā, sotaviññeyyā
saddā iṭṭhā kantā
manāpā piyarūpā
kāmaṇpasamhitā ra-
janīyā, ghānaviñña-
ñeyyā gandhā iṭṭhā
kantā manāpā piya-
rūpā kāmaṇpasam-
hitā rajanīyā, jivhā
viññeyyā rasā iṭṭhā
kantā manāpā piya-
rūpā kāmaṇpasam-
hitā rajanīyā, kāya-
viññeyyā phoṭṭhabbā
iṭṭhā kantā manāpā
piyarūpā kāmaṇpa-
samhitā rajanīyā.
ime kho bhikkhave
pañca kāmaguṇā.

These, O bhikkhus, are the five cords of sensual pleasure.

45. Indeed, O bhikkhus, those samanas 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.

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 samanas or brahmanas who

ye hi keci¹ bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmā-guṇe gathitā muc-chitā ajjhāpannā² anādīnavadassāvino anissaraṇapaññā pa-ribhuñjanti, te eva-massu veditabbā: anayamāpannā bya-sanamāpannā yathā-kāmakaraṇīyā pāpi-mato.

seyyathāpi bhikkhave ārañṇako migo³ bad-dho pāsarāsiṃ adhi-sayeyya, so evamassa veditabbo: anayamā-panno byasanamā-panno yathākāma-karaṇīyo luddassa, āgacchante ca pana

¹ye keci (syā) ■

²ajjhāpannā (machasaṃ, pts) ■

³mago (machasaṃ, pts) ■

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.

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.

ludde⁴ na yena kāmaṃ pakkamissatīti. evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti. te evamassu veditabbā: anayamāpannā byasanamāpannā yathā-kāmakaraṇīyā pāpimato.

ye ca⁵ kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā: na ana-

⁴āgacchantevaludde (syā, pts) ■

⁵yehi ca (machasaṃ) ■
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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.” In just the same way, 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.

yamāpaññā na bya-
sanamāpaññā na ya-
thākāmakaraṇīyā pā-
pimato.

seyyathāpi bhikkhave
ārañṇako migo abad-
dho pāsarāsiṃ adhi-
sayeyya, so evamassa
veditabbo: na anaya-
māpañño na byasa-
namāpañño na ya-
thākāmakaraṇīyo
luddassa, āgacchante
ca pana ludde yena
kāmaṃ pakkamis-
satīti. evameva kho
bhikkhave ye keci
samaṇā vā brāhmaṇā
vā ime pañca kāma-
guṇe agathitā amuc-
chitā anajjhāpaññā
ādīnavadassāvino
nissaraṇapaññā pa-
ribhuñjanti, te eva-
massu veditabbā: na
anayamāpaññā na
byasanamāpaññā 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 happiness and pleasure born of seclusion connected with thinking and pondering, the first 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.

50. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with

seyyathāpi bhikkhave ārañṇako migo araṇṇe pavane vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti, taṃ kissa hetu? anāpāthagato bhikkhave luddassa. evameva kho bhikkhave bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkuṃ adassanaṃ gato pāpimato.'

puna ca param bhikkhave bhikkhu vi-

the internal tranquilization and unification of mind [due to] the absense of thinking and pondering, a bhikkhu enters upon and abides in the happiness 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.

51. Furthermore, O bhikkhus, with detachment from happiness, a bhikkhu dwelling mindful and contemplative, 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

takkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhū adassanaṃ gato pāpimato.'

puna ca paraṃ 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 'andhama-

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.

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.

53. Furthermore, O bhikkhus, from the complete surmounting of perceptions of form, from the extinguishing

kāsi mārāṃ, apadaṃ vadhittvā mārācakkhum adassanaṃ gato pāpimato.'

puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi mārāṃ, apadaṃ vadhittvā mārācakkhum adassanaṃ gato pāpimato.'

puna ca param bhikkhave bhikkhu sabbaso rūpaññānaṃ samatikkamā paṭighasaññānaṃ attha-

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.

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.

55. Furthermore, O bhik-

gamā nānattasaññā-
naṃ amanasikārā
ananto ākāsoti ākā-
sānañcāyatanam
upasampajja viha-
rati. ayaṃ vuccati
bhikkhave bhikkhu
'andhamakāsi mā-
raṃ, apadaṃ vadhi-
tvā māraccakkhum
adassanam gato pā-
pimato.'

puna ca param bhik-
khav bhikkhu sab-
baso ākāsānañcā-
yatanam samatik-
kamma anantaṃ viñ-
ñāṇanti viññāṇa-
ñcāyatanam upasa-
mpajja viharati ayaṃ
vuccati bhikkhave
bhikkhu 'andhama-
kāsi māraṃ, apadaṃ
vadhītvā māraccak-
khum adassanam
gato pāpimato'.

puna ca param bhik-
khav bhikkhu sab-

khus, having completely surmounted 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.

56. Furthermore, O bhikkhus, having completely surmounted 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.

57. Furthermore, O bhikkhus, having completely

baso viññāṇaṇcāyatanam samatikamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. ayam vuccati bhikkhave bhikkhu' andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhum adassanaṃ gato pāpimato'.

puna ca paraṃ bhikkhave bhikkhu sabaso ākiñcaññāyatanam samatikkamma nevaññānāsaññāyatanam upasampajja viharati ayam vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhum adassanaṃ gato pāpimato.'

puna ca paraṃ bhik-

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 with wisdom, his asavas come to be 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.

58. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.

khave bhikkhu sabbaso nevasaññā nāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave bhikkhu andhamakāsi māram, apadam vadhitvā mārakahum adassanam gato pāpimato, tiṇṇo loke visattikam. so vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyam kappeti. tam kissa hetu? anāpāthagato bhikkhave pāpimatoti.

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.
