

### 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. These, O

### 0.0.1 ariyapariyesa- nasuttaṃ

pañcime bhikkhave  
kāmaguṇā katame  
pañca? cakkhu viñ-  
ñeyyā rūpā iṭṭhā kantā  
manāpā piyarūpā kā-  
mūpasamhitā rajanīyā,  
sotaviññeyyā saddā  
iṭṭhā kantā manāpā  
piyarūpā kāmūpasam-  
hitā rajanīyā, ghāna-  
viññeyyā gandhā iṭ-  
ṭhā kantā manāpā pi-  
yarūpā kāmūpasam-  
hitā rajanīyā, jivhā  
viññeyyā rasā iṭṭhā  
kantā manāpā piya-  
rūpā kāmūpasamhitā  
rajanīyā, kāyaviññeyyā  
phoṭṭhabbā iṭṭhā kantā  
manāpā piyarūpā kā-  
mūpasamhitā rajanīyā.  
ime kho bhikkhave  
pañca kāmaguṇā.

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 use these five cords of sen-

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

seyyathāpi bhikkhave ārañṇako migo<sup>3</sup> baddho pāsārāsīm adhi-sayeyya, so evamassa veditabbo: anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde<sup>4</sup> na yena kāmam pak-

<sup>1</sup>ye keci (syā) ■

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

<sup>3</sup>mago (machasaṃ, pts) ■

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

sual 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.

48. Just as, O bhikkhus, a forest deer might be lying not

kamissatīti. evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti. te evamassu veditabbā: anayamāpannā byasana-māpannā yathākāmakaraṇīyā pāpimato.

ye ca<sup>5</sup> kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā: na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato.

seyyathāpi bhikkhave

<sup>5</sup>yehi ca (machasam) ■  
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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.

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

ārañṇako migo abad-dho pāsarāsiṃ adhi-sayeyya, so evamassa veditabbo: na anaya-māpanno na byasana-māpanno na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yena kāmaṃ pakkamissatīti. evameva kho bhikkhave ye keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhāpannā ādīnavadassā-vino nissaraṇapaṇṇā paribhuñjanti, te evamassu veditabbā: na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato.

seyyathāpi bhikkhave ārañṇako migo araṇṇe pavane vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kap-

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 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 the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, a bhikkhu enters upon and abides in the rapture and pleasure born of samadhi, the second

peti, taṃ kissa hetu? anāpāthagato bhikkhave luddassa. evameva kho bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhivā maracakkhuṃ adassanaṃ gato pāpimato.'

puna ca paraṃ bhikkhave bhikkhu vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati

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 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.

52. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and

bhikkhave bhikkhu  
'andhamakāsi mārāṃ,  
apadaṃ vadhitvā mā-  
racakkhuṃ adassanaṃ  
gato pāpimato.'

puna ca paraṃ bhik-  
khav bhikkhu pītiyā  
ca virāgā upekkhako  
ca viharati sato ca  
sampajāno sukhañca  
kāyena paṭisaṃve-  
deti yantaṃ ariyā ācik-  
khanti upekkhako sa-  
timā sukhavihārīti ta-  
tiyaṃ jhānaṃ upasaṃ-  
pajja viharati. ayaṃ  
vuccati bhikkhave bhik-  
khu 'andhamakāsi mā-  
rāṃ, apadaṃ vadhitvā  
māracakkhuṃ adassa-  
naṃ gato pāpimato.'

puna ca paraṃ bhik-  
khav bhikkhu sukhassa  
ca pahānā dukkhassa

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 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

ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhāṃ asukkhāṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhūṃ adassanaṃ gato pāpimato.'

puna ca paraṃ bhikkhave bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanāṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhūṃ adassanaṃ gato pāpimato.'

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 bhikkhus, 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.

puna ca param bhikkhave bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇaṇcāyatanaṃ upasampajja viharati ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhivā māraccakkuṃ adassanaṃ gato pāpimato'.

puna ca param bhikkhave bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaṇṇāyatanaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhivā māraccakkuṃ adassanaṃ gato pāpimato'.



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 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

puna ca param bhikkhave bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkuṃ adassanaṃ gato pāpimato.'

puna ca param bhikkhave bhikkhu sabbaso nevasaññā nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkuṃ adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ.

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.

so vissattho gacchati,  
vissattho tiṭṭhati, vis-  
sattho nisīdati, vissat-  
tho seyyaṃ kappeti.  
taṃ kissa hetu? anā-  
pāthagato bhikkhave  
pāpimatoti.

idamavoca bhagavā.  
attamanā te bhikkhū  
bhagavato bhāsitāṃ  
abhinanduntī.

