

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 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

0.0.1 ariyapariyesanasuttam

44. pañcime bhikkhave kāmaguṇā katame pañca? cak-khu viññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmū-pasaṃhitā rajanīyā, sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, ghānavi-ññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmū-pasaṃhitā rajanīyā, jivhā viññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, kāyaviñ-ñeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmū-pasaṃhitā rajanīyā. ime kho bhikkhave pañca kāma-guṇā.

45. ye hi keci¹ bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā² anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā: anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato.

46. seyyathāpi bhikkhave āraññako migo³ baddho pā-sarāsīm adhisayeyya, so evamassa veditabbo: anaya-māpanno byasanamāpanno yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde⁴ na yena kāmam pakkamis-satīti. evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā anādīnavadassāvino anissaraṇapaññā pa-

¹ye keci (syā) ■

²ajjhāpannā (machasaṃ, pts) ■

³mago (machasaṃ, pts) ■

⁴āgacchantevaludde (syā, pts) ■

comes, it surely will not get away.” In just the same way, 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.

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 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.

ribhuñjanti. te evamassu veditabbā: anayamāpaññā byasanamāpaññā yathākāmakaraṇīyā pāpimato.

47. ye ca⁵ kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhāpaññā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā: na anayamāpaññā na byasanamāpaññā na yathākāmakaraṇīyā pāpimato.

48. seyyathāpi bhikkhave ārañṇako migo abaddho pāsārāsīm adhisayeyya, so evamassa veditabbo: na anayamāpañño na byasanamāpañño na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yena kāmam pakkamissatīti. evameva kho bhikkhave ye keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhāpaññā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā: na anayamāpaññā na byasanamāpaññā na yathākāmakaraṇīyā pāpimato.

49. seyyathāpi bhikkhave ārañṇako migo araṇṇe pavane vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyam kappeti, tam kissa hetu? anāpāthagato bhikkhave luddassa. evameva kho bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave

⁵yehi ca (machasaṃ) ■

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 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 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.

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

bhikkhu 'andhamakāsi mārāṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.'

50. puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi mārāṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.'

51. 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 'andhamakāsi mārāṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.'

52. puna ca paraṃ bhikkhave bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassado-manassānaṃ atthagamā adukkaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi mārāṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.'

53. puna ca paraṃ bhikkhave bhikkhu sabbaso rūpa-saññānaṃ samatikkamā paṭighasaññānaṃ atthagamā

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 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.

nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsa-
nañcāyatanam upasampajja viharati. ayaṃ vuccati
bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ va-
dhitvā māraccakkhum adassanaṃ gato pāpimato.'

54. puna ca paraṃ bhikkhave bhikkhu sabbaso ākā-
sānañcāyatanam samatikkamma anantaṃ viññānanti
viññānañcāyatanam upasampajja viharati ayaṃ vuc-
cati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ
vadhivā māraccakkhum adassanaṃ gato pāpimato'.

55. puna ca paraṃ bhikkhave bhikkhu sabbaso viñ-
ñānañcāyatanam samatikkamma natthi kiñcīti ākiñcañ-
ñāyatanam upasampajja viharati. ayaṃ vuccati bhik-
khave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadh-
itvā māraccakkhum adassanaṃ gato pāpimato'.

56. puna ca paraṃ bhikkhave bhikkhu sabbaso ākiñ-
caññāyatanam samatikkamma nevasaññānāsaññāya-
tanaṃ upasampajja viharati ayaṃ vuccati bhikkhave
bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhivā mā-
racakkhum adassanaṃ gato pāpimato.'

57. puna ca paraṃ bhikkhave bhikkhu sabbaso ne-
vasaññā nāsaññāyatanam samatikkamma saññāveda-
yitanirodham upasampajja viharati. paññāya cassa di-
svā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave

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.

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 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.

bhikkhu andhamakāsi mārāṃ, apadaṃ vadhivā mā-
 racakkhuṃ adassanaṃ gato pāpimato, tiṇṇo loke vi-
 sattikaṃ. so vissattho gacchati, vissattho tiṭṭhati, vis-
 sattho nisīdati, vissattho seyyaṃ kappeti. taṃ kissa
 hetu? anāpāthagato bhikkhave pāpimatoti.

58. idamavoca bhagavā. attamanā te bhikkhū bha-
 gavato bhāsitāṃ abhinanduntī.

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

