

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 iṭṭhā kantā manāpā piyarūpā kāmū-
pasamhitā rajanīyā, sotaviññeyyā saddā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā, ghānavi-
ññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmū-
pasamhitā rajanīyā, jivhā viññeyyā rasā iṭṭhā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā, kāyaviñ-
ñeyyā phoṭṭhabbā iṭṭhā 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 keci¹ bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhāpannā² 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 migo³ baddho pāsārāsīm adhisayeyya, so evamassa veditabbo: anayamā-

¹ye keci (syā) ■

²ajjhāpannā (machasaṃ, pts) ■

³mago (machasaṃ, pts) ■

panno 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-riphuṇjanti. 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 ca⁵ kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuṇjanti, 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.”

⁴āgacchantevaludde (syā, pts) ■

⁵yehi ca (machasaṃ) ■

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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.

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-
cāyatanam samatikkamma anantaṃ viññāṇanti viññā-
ṇañcāyatanam upasampajja viharati ayaṃ vuccati bhik-
khave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhi-
tvā māraccakkhum 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-
cāyatanam samatikkamma natthi kiñcīti ākiñcaññāya-
tanaṃ upasampajja viharati. ayaṃ vuccati bhikkhave
bhikkhu' andhamakāsi māraṃ, apadaṃ vadhitvā mā-
racakkhum 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-
ñāyatanam samatikkamma nevasaññānāsaññāyatanam

upasampajja viharati ayam vuccati bhikkhave bhikkhu
'andhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhum
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 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.

puna ca paraṃ bhikkhave bhikkhu sabbaso nevasaññā
nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ
upasampajja viharati. paññāya cassa disvā āsavā pa-
rikkhīṇā honti. ayam vuccati bhikkhave bhikkhu an-
dhamakāsi māraṃ, apadaṃ vadhitvā māraccakkhum
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.

