0.0.1 The Noble Search (excerpt)

ariyapariyesanasuttaṃ

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 kāmaguṇā katame pañca? cakkhu viññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, ghānaviñañeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, jivhā viññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. ime kho bhikkhave pañca kāmaguṇā.

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.

ye hi keci[1] bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā [2] anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā: anayamāpannā byasanamāpannā yathākāmakaraṇīyā 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 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.

seyyathāpi bhikkhave āraññako migo[3] baddho pā-

[1] ye keci (syā)
[2] ajjhopannā (machasaṃ, pts)
[3] mago (machasaṃ, pts)

sarāsiṃ adhisayeyya, so evamassa veditabbo: anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde[4] 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 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[5] 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.

48. Just as, O bhikkhus, a forest deer might be lying not trapped on a heap of snare. It should be known:

[4] āgacchantevaludde (syā, pts)
[5] yehi ca (machasaṃ)
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"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.

seyyathāpi bhikkhave āraññako migo abaddho pāsarāsiṃ adhisayeyya, so evamassa veditabbo: na anayamāpanno 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 nissaraṇapaññā paribhuñjanti, te evamassu veditabbā: na anayamāpannā 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 hap-

piness 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 āraññako migo araññe pavane vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyaṃ kappeti, taṃ kissa hetu? anāpāthagato bhikkhave luddassa. evameva kho bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ 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 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.

puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso

ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato.'

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 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 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 māraṃ, apadaṃ vadhitvā māracakkhuṃ 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, without 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 paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā 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 vadhitvā 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 paraṃ bhikkhave bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharati ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato'.

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 paraṃ bhikkhave bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. ayaṃ vuccati bhikkhave bhikkhu' andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ 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.

puna ca paraṃ bhikkhave bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati ayaṃ vuccati bhikkhave bhikkhu 'andhamakāsi māraṃ, apadaṃ vadhitvā 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 with wisdom, his asavas come to be utterly extincted. 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 saññāve-

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dayitanirodhaṃ upasampajja viharati. paññāya cassa disvā āsavā parikkhīṇā honti. ayaṃ vuccati bhikkhave bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ. so vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. taṃ kissa hetu? anāpāthagato 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 bhāsitaṃ abhinandunti.