

0.0.1 Magandiya

1. Thus was heard by me. At one time the Auspicious One dwelled among the Kurus at a market town of the Kurus named Kammassadamma in a brahmin of the bharadvaja clan's grass hut where fire is kept. Then in the morning time, the Auspicious One, having dressed, having taken bowl and robes, entered Kammassadamma for alms food. Having wandered in Kammassadamma for alms food, after his meal, having gone back after alms gathering, he stopped by a certain jungle thicket for the daytime abiding. Having plunged into that jungle thicket, he sat down at a certain root of a tree for the daytime abiding.

māgandīyasuttaṃ

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā kurūsu viharati kam-māssadammaṃ¹ nāma kurūnaṃ nigamo bhāradvājagottassa brāhmaṇassa agyā-gāre tiṇasantharake². atha kho bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya kammās-sadammaṃ piṇḍāya pāvīsi. kammāssadamme piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto yenaññataro vana-saṇḍo tenupasaṅkami divāvihārāya. taṃ vanasaṇḍaṃ aj-jhogahetvā aññatarasmīṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

¹kammāsadhamaṃ (machasaṃ, syā) ■

²tiṇasanthārake (machasaṃ) ■
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2. Now Magandiya, the wanderer, who was walking and wandering about, walking along back and forth, stopped by the brahmin of the bharadvaja clan's grass hut where fire is kept. Magandiya, the wanderer, saw the brahmin of the bharadvaja clan's grass hut where fire is kept prepared. Having seen, he said this to the brahmin of the bharadvaja clan: "For whom is this master Bharadvaja's grass hut where fire is kept prepared. It causes me to think about a form of samana's bed.

3. "Master Magandiya, there is the samana Gotama, son of the Sakyans, who has gone forth from the Sakyan clan. Now a good reputation has been spread about

atha kho māgandiyo
³ paribbājako jaṅghā-
 vihāraṃ anucaṅka-
 mamāno anuvicara-
 māno yena bhāra-
 dvājagottassa brāh-
 maṇassa agyāgāraṃ
 tenupasaṅkami. ad-
 dasā kho māgandiyo
 paribbājako bhāra-
 dvājagottassa brāh-
 maṇassa agyāgāre
 tiṇasantharakaṃ
 paññattaṃ, disvāna
 bhāradvājagottaṃ
 brāhmaṇaṃ etada-
 voca: 'kassa nvayaṃ
 bhoto bhāradvājassa
 agyāgāre tiṇasanthar-
 rako paññatto. sa-
 maṇaseyyārūpaṃ
 maññeti.

atthi bho māgandiya
 samaṇo gotamo sa-
 kyaputto sakyakulā
 pabbajito. taṃ kho
 pana bhavantaṃ

³māgaṇḍiyo (syā, machasaṃ) ■

that Auspicious Gotama thus: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” The bed has been prepared for that master Gotama.” “It is an ill-sight indeed, master Bharadvaja, we who see the sight of the bed of that master Gotama, the destroyer of beings.” “Guard that speech Magandiya. Guard that speech Magandiya. Indeed many of master Gotama’s wise Khatiyas, wise Brahmans too, wise heads of household too, wise samanas too, having gained the higher faith, are trained in the noble know-how, in the Dhamma that is wholesome.” “O Bharadvaja, even if we were to see that Auspicious Gotama face to face, we would say in his face

gotamaṃ evaṃ kal-
yāṇo kittisaddo ab-
bhuggato: 'itipi so
bhagavā araham
sammāsambuddho
vijjācaraṇasampanno
sugato lokavidū anu-
taro purisadammasā-
rathī satthā devama-
nussānaṃ buddho
bhagavā'ti. tassesā
bhoto gotamassa
seyyā paññattāti.
duddiṭṭhaṃ vata bho
bhāradvāja adda-
sāma⁴ ye mayam
tassa bhoto gota-
massa bhūnahuno⁵
seyyam addasāmāti.
'rakkhassetam mā-
gandiya vācam, rak-
khassetam māgan-
diya vācam, bahū
hi tassa bhoto go-
tamassa khattiya-
paṇḍitāpi brāhma-
ṇapaṇḍitāpi gahapa-

⁴ dvikkhattumudīraṇaṃ (machasam) ■

⁵ bhunahanassa (syā) ■

too, “the samana Gotama is a destroyer of beings.” What is the reason for that? Because it is so, as handed down in our scriptures.” “If it is not troublesome for master Magandiya, may I announce this to the samana Gotama?” “Be at ease, master Bharadvaja, you may say to him just what is said.”

4. With the purified divine ear element which surpasses that of humans, the Auspicious One heard this friendly conversation between the

tipaṇḍitāpi samaṇa-
paṇḍitāpi abhippa-
sannā vinītā ariye
ñāye dhamme ku-
sale'ti. sammukhā
cepi mayaṃ bhāra-
dvāja taṃ bhavan-
taṃ gotamaṃ pas-
seyyāma sammu-
khāpi naṃ vadey-
yāma bhūnahano
3 Sī. Ma. Yū. bhū-
nahu. samaṇo gota-
moti taṃ kissa hetu:
evaṃ hi no sutte
ocaratīti. sace taṃ
bhoto māgandiyassa
agaru āroceyyame-
taṃ⁶ samaṇassa go-
tamassāti. appo-
sukko bhavaṃ bhā-
radvājo vuttova naṃ
vadeyyāti.

assosi kho bhagavā
dibbāya sotadhā-
tuyā visuddhāya atik-

⁶ārocessāmitaṃ (machasaṃ);
ārocessāmi taṃ (syā) ■
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brahmin of the bharadvaja clan and Magandiya the wanderer. Then in the evening time, [having] emerged from seclusion, the Auspicious One went to the brahmin of the bharadvaja clan's grass hut where fire is kept. Upon arrival, he sat down on the prepared [bed] made of grass. So then, the brahmin of the bharadvaja clan went to the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the Auspicious One said this to the brahmin of the bharadvaja clan: "Now for you, O bhāradvāja, was there any friendly conversation with Magandiya, the wanderer, regarding just this [bed] made of grass?" When thus was said, the brahmin of the bharadvaja clan, moved by fear, with

kantamānusakāya⁷ bhāradvājagottassa brāhmaṇassa mā-gandiyena paribbāja-kena saddhiṃ imaṃ kathāsallāpaṃ. atha kho bhagavā sāyanhasamayam paṭisal-linā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa agyā-gāraṃ tenupasaṅkami. upasaṅkamtvā nisīdi⁸ paññatte⁹ tiṇasantharake. atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenu-pasaṅkami. upasaṅkamtvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ ka-thaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho bhā-

⁷atikkantamānusikāya (simu, machasaṃ) ■

⁸nisidibhagavā (machasaṃ) ■

⁹paññatteva (simu) ■

hairs standing on end, said this to the Auspicious One: “We ever so desired to inform just this to master Gotama, but now the good Gotama has just declared the yet-to-be-declared.” But this talk between the Auspicious One and the brahmin of the bharadvaja clan was left unfinished [for] then, Magandiya, the wanderer, who was walking and wandering about, walking along back and forth, stopped by the brahmin of the bharadvaja clan’s grass hut where fire is kept. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the Auspicious One said this to Magandiya, the wanderer: That eye, O Magandiya, which enjoys forms, delights in forms, rejoices in forms, has been tamed for the Tathagata, pro-

radvājagottam brāhmaṇam bhagavā eta-
davoca: ‘ahu pana
te bhāradvāja mā-
gandiyena parib-
bājakena saddhiṃ
imaṃyeva tiṇasan-
tharakam ārabha
kocideva kathāsal-
lāpo’ti. evaṃ vutte
bhāradvājagotto¹⁰¹¹
brāhmaṇo saṃviggo
lomahaṭṭhajāto bha-
gavantam etadavoca:
‘etadeva kho pana
mayam bhoto gota-
massa ārocetukāmā,
atha ca pana bha-
vam gotamo anak-
khātaṃyeva akkhā-
sīti. ayañca hidaṃ¹²
bhagavato bhāra-
dvājagottena brāh-
maṇena saddhiṃ an-
tarā kathā vippakatā
hoti. atha māgan-
diyo paribbājako jaṇ-

¹⁰bhāradvājo (simu) ■

¹¹ayañca hi (machasam) ■

¹²ayañca hi (machasam) ■

tected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O māgandīya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It was with reference to just this, master Gotama, that this was said: “The samana Gotama is a destroyer of beings.” “What is the reason for that? Because it is so, as handed down in our scriptures.”

ghāvihāraṃ anucaṇ-
kamamāno anuvica-
ramāno yena bhāra-
dvājagottassa brāh-
maṇassa agyāgāraṃ,
yena bhagavā tenu-
pasāṅkami, upasaṅ-
kamitvā bhagavatā
saddhiṃ sammodi,
sammodanīyaṃ ka-
thaṃ sārāṇīyaṃ vīti-
sāretvā ekamantaṃ
nisīdi. ekamantaṃ
nisinnaṃ kho mā-
gandīyaṃ paribbā-
jakaṃ bhagavā eta-
davoca. cakkhūṃ
kho māgandīya rū-
pārāmaṃ rūpara-
taṃ rūpasammudi-
taṃ. taṃ tathāga-
tassa dantaṃ gut-
taṃ rakkhitaṃ saṃ-
vutaṃ. tassa ca saṃ-
varāya dhammaṃ
deseti. idaṃ nu te
etaṃ māgandīya
sandhāya bhāsitaṃ:
'bhūṇahu samaṇo
gotamo'ti. etadeva

5. That ear, O Magandiya, which enjoys sounds, delights in sounds, rejoices in sounds, has been tamed for the Tathagata, protected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O mājandīya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It was with reference to just this, master Gotama, that this was said: “The samana Gotama is a destroyer of beings.” “What is the reason for that? Because it is so, as handed down in our scriptures.”

6. That nose, O Magandiya,

kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ kissa hetu: evaṃ hi no sutte ocaratīti.

sotaṃ kho mājandīya saddārāmaṃ saddarataṃ sadda-sammuditaṃ. taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ. tassa ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ mājandīya sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. eta-deva kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ kissa hetu: evaṃ hi no sutte ocaratīti.

which enjoys aromas, delights in aromas, rejoices in aromas, has been tamed for the Tathagata, protected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O māgandīya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It was with reference to just this, master Gotama, that this was said: “The samana Gotama is a destroyer of beings.” “What is the reason for that? Because it is so, as handed down in our scriptures.”

7. That tongue, O Magandīya, which enjoys flavors, delights in flavors, rejoices in flavors, has been tamed for the Tathagata, protected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O

ghānaṃ kho māgaṇḍiya gandhārāmaṃ gandharataṃ gandhasammuditaṃ. taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ. tassa ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ māgaṇḍiya sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. etadeva kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ kissa hetu: evaṃ hi no sutte ocaratīti.

jivhā kho māgaṇḍiya rasārāmā rasārattā rasasammuditā. sā tathāgatassa dantā guttā rakkhitā saṃvutā. tassā ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ māgaṇḍiya

māgandīya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It was with reference to just this, master Gotama, that this was said: “The samana Gotama is a destroyer of beings.” “What is the reason for that? Because it is so, as handed down in our scriptures.”

8. That body, O Magandīya, which enjoys tangibles, delights in tangibles, rejoices in tangibles, has been tamed for the Tathagata, protected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O māgandīya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It was with reference to just this, master Gotama, that this was said: “The samana Gotama is a destroyer of be-

sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. etadeva kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ kissa hetu: evaṃ hi no sutte ocaratī'ti.

kāyo kho māgandīya phoṭṭhabbārāmo phoṭṭhabbarato phoṭṭhabbammudito. so tathāgatassa danto gutto rakkhito saṃvuto. tassa ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ māgandīya sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. etadeva kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ

ings.” “What is the reason for that? Because it is so, as handed down in our scriptures.”

9. That mind, O Magandiya, which enjoys dhammas, delights in dhammas, rejoices in dhammas, has been tamed for the Tathagata, protected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O māgandiya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It was with reference to just this, master Gotama, that this was said: “The samana Gotama is a destroyer of beings.” “What is the reason for that? Because it is so, as handed down in our scriptures.”

10. So what do you think, O Magandiya? Here, a certain one might have previ-

kissa hetu: evaṃ hi no sutte ocaratī'ti.

mano kho māgan-
diya dhammārāmo
dhammarato dham-
masammudito. so
tathāgatassa danto
gutto rakkhito saṃ-
vuto. tassa ca saṃ-
varāya dhammaṃ
deseti. idaṃ nu te
etaṃ māgandiya
sandhāya bhāsitaṃ:
'bhūnahu samaṇo
gotamo'ti. etadeva
kho pana me bho go-
tama sandhāya bhā-
sitaṃ: 'bhūnahu sa-
maṇo gotamo'ti. taṃ
kissa hetu: evaṃ hi
no sutte ocaratī'ti.

taṃ kiṃ maññasi
māgandiya idhekacco

ously caused to amuse himself with forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. He, on another occasion, having known as it has come to be just the arising, the disappearance, the gratification, the liability and the stepping out of forms, having abandoned lust for forms, having dispelled fever for forms, might abide rid of thirst, with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

11. So what do you think, O Magandiya? Here, a certain one might have previously caused to amuse himself with sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing,

cakkhuviññeyyehi rūpehi paricārīta-
pubbo assa, iṭṭhehi
kantehi manāpehi
piyarūpehi kāmūpa-
saṃhitehi rajanīyehi.
so aparena sama-
yena rūpānaṃyeva
samudayañca atthañ-
gamañca assādañca
ādinavañca nissara-
ṇaṃ yathābhūtaṃ
viditvā rūpataṇhaṃ
pahāya rūpaparilā-
haṃ paṭivinodetvā
vigatapipāso ajjhat-
taṃ vūpasantacitto
vihareyya. imassa
pana te māgandiya
kimassa vacanīyanti:
na kiñci bho gotama.

taṃ kiṃ maññasi
māgandiya idhekacco
sotaviññeyyehi sad-
dehi paricārītapubbo
assa, iṭṭhehi kantehi
manāpehi piyarū-

connected with sensual desires, provocative of lust. He, on another occasion, having known as it has come to be just the arising, the disappearance, the gratification, the liability and the stepping out of sounds, having abandoned lust for sounds, having dispelled fever for sounds, might abide rid of thirst, with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

12. So what do you think, O Magandiya? Here, a certain one might have previously caused to amuse himself with aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. He, on another occasion, having known as it has come to be

pehi kāmūpasam̐hi-
tehi rajanīyehi. so
aparena samayena
saddānaṃyeva sa-
mudayañca atthaṅ-
gamañca assādañca
ādīnavañca nissara-
ṇaṇca yathābhūtaṃ
viditvā saddataṇhaṃ
pahāya saddapariḷā-
haṃ paṭivinodetvā
vigatapipāso ajjhat-
taṃ vūpasantacitto
vihareyya. imassa
pana te māgandiya
kimassa vacanīyanti:
na kiñci bho gotama.

taṃ kiṃ maññasi
māgandiya idhekacco
ghānaviññeyyehi
gandhehi paricāri-
tapubbo assa, iṭṭhehi
kantehi manāpehi
piyarūpehi kāmūpa-
sam̐hitehi rajanīyehi.
so aparena sama-
yena gandhānaṃ-
yeva samudayañca
atthaṅgamañca as-

just the arising, the disappearance, the gratification, the liability and the stepping out of aromas, having abandoned lust for aromas, having dispelled fever for aromas, might abide rid of thirst, with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

13. So what do you think, O Magandiya? Here, a certain one might have previously caused to amuse himself with flavors cognizable by the tongue that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. He, on another occasion, having known as it has come to be just the arising, the disappearance, the gratification, the liability and the stepping out of flavors, having abandoned lust for flavors,

sādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ veditvā gandhataṇhaṃ pahāya gandhapariḷāhaṃ paṭivinodetvā vigatapiṇṇaso ajjhattaṃ vūpasantaṇṇa vihareyya. imassa pana te māgandiya kimassa vacanīyanti: na kiñci bho gotama.

taṃ kiṃ maññasi māgandiya idhekacco jivhāviññeyyehi rasehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhithehi rājanīyehi. so apareṇa samayeṇa rasāṇaṃyeva samudayañca atthaṅgaṃmañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ veditvā rasataṇhaṃ pahāya rasapariḷāhaṃ paṭivinodetvā

having dispelled fever for flavors, might abide rid of thirst with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

14. So what do you think, O Magandiya? Here, a certain one might have previously caused to amuse himself with tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. He, on another occasion, having known as it has come to be just the arising, the disappearance, the gratification, the liability and the stepping out of tangibles, having abandoned lust for tangibles, having dispelled fever for tangibles, might abide rid of thirst with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

vigatapipāso ajjhat-
taṃ vūpasantacitto
vihareyya. imassa
pana te māgandiya
kimassa vacanīyanti:
na kiñci bho gotama.

taṃ kiṃ maññasi
māgandiya idhekacco
kāyaviññeyyehi phoṭ-
ṭhabbehi paricārita-
pubbo assa, iṭṭhehi
kantehi manāpehi
piyarūpehi kāmū-
pasamhitehi raja-
nīyehi. so aparena
samayena poṭṭhab-
bānaṃyeva samu-
dayaṇca atthaṅga-
maṇca assādaṇca
ādīnavaṇca nissara-
ṇaṇca yathābhūtaṃ
viditvā phoṭṭhabba-
taṇhaṃ pahāya phoṭ-
ṭhabbaparilāhaṃ pa-
ṭivinodetvā vigatapi-
pāso ajjhattaṃ vūpa-
santacitto vihareyya.
imassa pana te mā-
gandiya kimassa va-

15. Yet formerly, O Mag-andiya, indeed when I was a householder, being furnished and endowed with the five cords of sensual pleasure, caused to amuse myself with forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with flavors cognizable by the tongue that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust;

canīyanti: na kiñci
bho gotama.

ahaṃ kho pana mā-
gandiya pubbe agā-
riyabhūto samāno
pañcahi kāmagaṇehi
samappito samaṅgī-
bhūto paricāresim.
cakkhuvīññeyyehi
rūpehi iṭṭhehi kan-
tehi manāpehi pi-
yarūpehi kāmūpa-
saṃhitehi rajanīyehi.
sotaviññeyyehi sad-
dehi iṭṭhehi kantehi
manāpehi piyarū-
pehi kāmūpasamhi-
tehi rajanīyehi. ghā-
naviññeyyehi gan-
dhehi iṭṭhehi kantehi
manāpehi piyarū-
pehi kāmūpasamhi-
tehi rajanīyehi. jiv-
hāviññeyyehi rasehi
iṭṭhehi kantehi ma-
nāpehi piyarūpehi
kāmūpasamhitehi ra-
janīyehi. kāyaviññey-
yehi phoṭṭhabbehi

with tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. In reference to that, O Magandiya, there were three mansions for me: one for the rainy season, one for the cold season, one for the hot season. I, O Magandiya, spent the four months of the rains in that rainy season mansion, being served entirely by female musicians, and I did not descend to the lower mansion. On another occasion, having known as it has come to be, just the arising, the disappearance, the gratification, the liability and the stepping out of sensual pleasures, I abandoned lust for sensual pleasures, dispelled fever for sensual pleasures, I abide rid of thirst, with a mind inwardly calmed. I see other beings not rid of lust in sensual pleasures, being devoured by craving for sensual pleasures,

itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. tassa mayham māgandiya tayo pāsādā ahesum: eko vassiko eko heman-tiko eko gimhiko. so kho aham māgandiya vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricārayamāno na heṭṭhāpāsādaṃ orohāmi. so aparena samayena kāmānaṃ yeva samudayañca atthaṃgamañca asādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapi-pāso ajjhataṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avitarāge kāmataṇhāhi khajjamāne kāmāpa-

burning with fever for sensual pleasures, indulging in sensual pleasures, [but] I do not envy them, nor do I find pleasure therein. What is the reason for that? Because, O Magandiya, that which is this delight just apart from sensual pleasures, apart from unwholesome dhammas which even surpasses the level of divine pleasures, having liking for that, delighting in that, I do not envy what is inferior, nor do I find pleasure therein.

16. “Just as, O Magandiya, a head of household or head of household’s son, wealthy, having great riches, one endowed with great wealth indeed, being furnished and endowed with the five cords of sensual pleasure, might amuse himself with forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected

riḷāhena pariḍaya-
māne kāme paṭise-
vante. so tesam na
pihemi. na tattha
abhiramāmi. tam
kissa hetu: yā ha-
yam māgandiya ratī
aññatreva kāmehi
aññatra akusalehi
dhammehi api dib-
bam sukham sama-
dhigayha tiṭṭhati,
tāya ratiyā rama-
māno hīnassa na pi-
hemi. na tattha abhi-
ramāmi.

seyyathāpi māgan-
diya gahapati vā ga-
hapatiputto vā aḍ-
ḍho mahaddhano
mahābhogo pañcahi
kāmaguṇehi samap-
pito samaṅgībhūto
paricāreyya. cakkhu-
viññeyyehi rūpehi
iṭṭhehi kantehi ma-
nāpehi piyarūpehi

with sensual desires, provocative of lust; with sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with flavors cognizable by the tongue that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. Having conducted himself with good bodily conduct, having conducted himself with good verbal conduct, having conducted himself with good mental conduct, with the breakup of the body, after death, he might reappear in a good destination,

kāmūpasamhitehi rajanīyehi. sotaviññeyyehi saddehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi ghānaviññeyyehi gandhehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. jivhāviññeyyehi rasehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so kāyena sucariṭam caritvā vācāya sucariṭam caritvā manasā sucariṭam caritvā kāyassa bhedā parammaraṇā sugaṭṭiṃ saggaṃ lokaṃ upapajjeyya devānaṃ tāvatiṃsānaṃ

the heavenly world in companionship with the devas of Tavatimsa. There in the Nandana grove surrounded by a multitude of nymphs, indeed being furnished and endowed with the five cords of divine sensual pleasure, might amuse himself. He might see a head of household or head of household's son being furnished and endowed with the five cords of sensual pleasure indeed amusing himself. So what do you think, O Magandiya, would the son of devas surrounded by a multitude of nymphs in the Nandana grove, amusing himself furnished and endowed with the five cords of divine sensual pleasure, long for the head of household or head of household's son amusing himself furnished and endowed with the five cords of human sensual pleasure, or might he be enticed by human sensual pleasures?" No master Gotama. What is

sahavyataṃ. so tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgīto paricāreyya. so passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ. taṃ kiṃ maññasi māgandiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya mānusakānaṃ vā pañcannaṃ kāmaguṇānaṃ, mānusahehi vā kāmehi āvaṭṭeyyāti. no hi daṃ bho gotama, taṃ kissa hetu: mānu-

the reason for that? “Master Gotama, divine sensual pleasures are more brilliant and more excellent than human sensual pleasures.”

17. In the same way, O Magandiya, formerly when I was a householder, being furnished and endowed with the five cords of sensual pleasure, caused to amuse myself with forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with flavors cognizable by the tongue that are agreeable,

sakehi bho gotama
kāmehi dibbā kāmā
abhikkantatarā paṇi-
tatarā cāti.

evameva kho ahaṃ
māgandiya pubbe
agāriyabhūto samāno
pañcahi kāmaguṇehi
samappito samaṅgī-
bhūto paricāresim:
cakkhuviññeyyehi
rūpehi iṭṭhehi kan-
tehi manāpehi piya-
rūpehi kāmūpasam-
hitehi rajanīyehi. so-
taviññāneyyehi sad-
dehi iṭṭhehi kantehi
manāpehi piyarū-
pehi kāmūpasam-
hitehi rajanīyehi. ghā-
naviññeyyehi gan-
dhehi iṭṭhehi kantehi
manāpehi piyarū-
pehi kāmūpasam-
hitehi rajanīyehi. jiv-
hāviññeyyehi rasehi

lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. In reference to that, O Magandiya, there were three mansions for me: one for the rainy season, one for the cold season, one for the hot season. I, O Magandiya, spent the four months of the rains in that rainy season mansion, being served entirely by female musicians, and I did not descend to the lower mansion. On another occasion, having known as it has come to be, just the arising, the disappearance, the gratification, the liability and the stepping out of sensual pleasures, I abandoned lust for sensual pleasures, dispelled fever for sensual pleasures, I abide rid of thirst, with a mind inwardly calmed. I see other beings

iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. kāyaviññeyyehi photṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāparilāhaṃ paṭivinodetvā vigatāpāso ajjhataṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāparilāhena pariḍayhamāne kāme paṭisevante. so tesāṃ na pihemi, na tattha abhiraṃāmi, taṃ kissa hetu: yā ha'yaṃ

not rid of lust in sensual pleasures, being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulging in sensual pleasures, [but] I do not envy them, nor do I find pleasure therein. What is the reason for that? Because, O Magandiya, that which is this delight just apart from sensual pleasures, apart from unwholesome dhammas which even surpasses the level of divine pleasures, having liking for that, delighting in that, I do not envy what is inferior, nor do I find pleasure therein.

18. “Just as, O Magandiya, a man who is a leper with sores on his body, his decaying body being devoured by worms, scratching the surface of the wound with his nails, roasting his body over a red hot charcoal pit. For him, his friends and colleagues,

māgandiya rati añ-
ñatreva kāmehi añ-
ñatra akusalehi dham-
mehi api dibbaṃ su-
khaṃ samadigayha
tiṭṭhati, tāya ratiyā
ramamāno hīnassa
na pihemi. na tattha
abhiramāmi.

seyyathāpi māgan-
diya kuṭṭhī puriso
arugatto pakkagatto
kimīhi khajjamāno
nakhehi vaṇamu-
khāni vippataccha-
māno aṅgārakāsuyā
kāyaṃ paritāpeyya,

blood relations, might hire a physician, a surgeon. That physician or surgeon might make medicine so that owing to that medicine he might be cured of his leprosy, become free from sickness, a happy one, independent, being his own master, able to go wherever he wishes. he might see another man who is a leper with sores on his body, his decaying body being devoured by worms, scratching the surface of the wound with his nails roasting his body over a red hot charcoal pit. So what do you think, O Magandiya? Might that man envy that leper's use of charcoal pit and medicine?" Indeed not, master Gotama. What is the reason for that? "Because, master Gotama, medicine is to be applied when there is sickness herein. Medicine is not to be applied when there is no sickness herein."

tassa mittāmaccā ñā-
tisālohitā bhisakkaṃ
sallakattaṃ upaṭ-
ṭhāpeyyuṃ, tassa so
bhisakko sallakatto
bhesajjaṃ kareyya,
so taṃ bhesajjaṃ
āgamma kuṭṭhehi
parimucceyya arogo
assa sukhī serī sa-
yaṃvasī yena kā-
maṅgamo. so aññaṃ
kuṭṭhiṃ purisaṃ pas-
seyya arugattaṃ
pakkagattaṃ kimīhi
khajjamānaṃ na-
khehi vaṇamukhāni
vippatācchamānaṃ
aṅgārakāsuyā kā-
yaṃ paritāpentaṃ.
taṃ kiṃ maññaṃ
māgandiya, 'api nu
so puriso amussa
kuṭṭhissa purisassa
piheyya, aṅgārakā-
suyā vā bhesajjapa-
ṭisevanāya vā'ti. no
hidaṃ bho gotama,
taṃ kissa hetu: roge
hi bho gotama sati

19. In the same way, O Magandiya, formerly when I was a householder, being furnished and endowed with the five cords of sensual pleasure, caused to amuse myself with forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust; with flavors cognizable by the tongue that are agreeable, lovely, pleasing, endearing,

bhesajjena karaṇī-
yaṃ hoti, roge asati
bhesajjena karaṇī-
yaṃ na hotī'ti.

evameva kho ahaṃ
māgandiya pubbe
agāriyabhūto samāno
pañcahi kāmaguṇehi
samappito samaṅgī-
bhūto paricāresim.
cakkhuviññeyyehi
rūpehi iṭṭhehi kan-
tehi manāpehi piya-
rūpehi kāmūpasam-
hitehi rajanīyehi. so-
taviññāñeyyehi sad-
dehi iṭṭhehi kantehi
manāpehi piyarū-
pehi kāmūpasamhi-
tehi rajanīyehi. ghā-
naviññeyyehi gan-
dhehi iṭṭhehi kantehi
manāpehi piyarū-
pehi kāmūpasamhi-
tehi rajanīyehi. jiv-
hāviññeyyehi rasehi
iṭṭhehi kantehi ma-
nāpehi piyarūpehi
kāmūpasamhitehi ra-

connected with sensual desires, provocative of lust; with tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual desires, provocative of lust. In reference to that, O Magandiya, there were three mansions for me: one for the rainy season, one for the cold season, one for the hot season. I, O Magandiya, spent the four months of the rains in that rainy season mansion, being served entirely by female musicians, and I did not descend to the lower mansion. On another occasion, having known as it has come to be, just the arising, the disappearance, the gratification, the liability and the stepping out of sensual pleasures, I abandoned lust for sensual pleasures, dispelled fever for sensual pleasures, I abide rid of thirst, with a mind inwardly calmed. I see other beings not rid of lust in sensual plea-

janīyehi. kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca asādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapiṇṇaso ajjhataṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante. so tesāna pihemi, na tatha abhiraṃāmi, taṃ kissa hetu yā ha'yaṃ māgandiya rati aññatreva kāmehi aññatra akusalehi dham-

asures, being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulging in sensual pleasures, [but] I do not envy them, nor do I find pleasure therein. What is the reason for that? Because, O Magandiya, that which is this delight just apart from sensual pleasures, apart from unwholesome dhammas which even surpasses the level of divine pleasures, having liking for that, delighting in that, I do not envy what is inferior, nor do I find pleasure therein.

20. “Just as, O Magandiya, a man who is a leper with sores on his body, his decaying body being devoured by worms, scratching the surface of the wound with his nails, roasting his body over a red hot charcoal pit. For him, his friends and colleagues, blood relations, might hire

mehi api dibbaṃ su-
khaṃ samadigayha
tiṭṭhati, tāya ratiyā
ramamāno hīnassa
na pihemi. na tattha
abhiraṃāmi.

seyyathāpi māgan-
diya kuṭṭhī puriso
arugatto pakkagatto
kimīhi khajjamāno
nakhehi vaṇamu-
khāni vippataccha-
māno aṅgārakāsuyā
kāyaṃ paritāpeyya.
tassa mittāmaccā ñā-

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a physician, a surgeon. That physician or surgeon might make medicine so that owing to that medicine he might be cured of his leprosy, become free from sickness, a happy one, independent, being his own master, able to go wherever he wishes. To him two strong men having siezed him by different arms might drag him near a red hot charcoal pit. So what do you think, O Magandiya? Might that man only twist his body this way and that way?" Yes master Gotama. What is the reason for that? "Because, O master Gotama, contact with such fire is just painful, extremely hot and scorching." "So what do you think, O Magandiya? Is it only now that contact with such fire is just painful, extremely hot and scorching or also formally, contact with such fire was just painful, extremely hot and scorching?" "Even now O master Gotama, contact with such fire is just

tisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. tassa so bhisakko salla-katto bhesajjaṃ ka-reyya. so taṃ bhesajjaṃ āgama kuṭṭhehi parimucceyya. arogo assa sukhī serī sayamvasī yena kāmāṅgamo. tame-naṃ dve balavanto purisā nānābhāsu gahetvā aṅgārakāsum upakaḍḍhey-yuṃ. taṃ kiṃ maññasi māgandiya, api nu so puriso iti cīti ceva kāyaṃ sannā-meyyā'ti. evaṃ bho gotama. taṃ kissa hetu: 'asu hi bho gotama aggi dukkha-samphasso ceva mahābhittāpo ca mahāpariāhoca'ti. taṃ kiṃ maññasi māgandiya, idāneva nu kho so aggi dukkhasam-phasso ceva mahā-

painful, and extremely hot and scorching. Also formally, contact with such fire was just painful, extremely hot and scorching. But master Gotama, [when that man was] a leper with sores on his body, his decaying body being devoured by worms, scratching the surface of the wound with his nails, roasting his body over a red hot charcoal pit, with impaired faculties, developed a distorted perception of pleasure in the painful contact with fire.”

21. It is just so, O Magandiya, in the past too, sensual pleasures contact was truly

bhitāpo ca mahāpari-
lāho ca, udāhu pub-
bepi so aggi dukkha-
samphasso ceva ma-
hābhitāpo ca mahā-
parilāho cāti. idāni
ceva bho gotama
so aggi dukkhasam-
phasso ceva mahā-
bhitāpo ca mahāpa-
rilāho ca. pubbepi
so aggi dukkhasam-
phasso ceva mahā-
bhitāpo ca mahāpari-
lāho ca, asuhi ca bho
gotama kutthi puriso
arugatto pakkagatto
kimīhi khajjamāno
nakhehi vaṇamu-
khāni vippatacca-
māno upahatindriyo
dukkhasamphasse-
yeva aggismiṃ su-
khamiti viparītasañ-
ñaṃ paccalatthāti.

evameva kho mā-
gandiya atitampi ad-
dhānaṃ kāmā duk-
khasamphassā ceva

painful, extremely hot and scorching, in the future too, sensual pleasures contact will be truly painful, extremely hot and scorching, at present too, sensual pleasures contact are truly painful, extremely hot and scorching, These beings, O Magandiya, not rid of lust in sensual pleasures, being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulging in sensual pleasures, with impaired faculties, have developed a distorted perception of pleasure in the painful contact in sensual pleasure.”

22. “Just as, O Magandiya, a man who is a leper with sores on his body, his decaying body being devoured by worms, scratching the surface of the wound with his

mahābhitāpā ca mahāpariḷāhā ca. anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca. ime ca māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā upahatindriyā dukkhasamphassesveva¹³ kāmesu sukhamiti viparītasāññaṃ paccalatthum.

seyyathāpi māgandiya kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno

¹³ dukkhasamphassesu yeva (machasaṃ, syā) ■

nails, roasting his body over a red hot charcoal pit. In whichever way a man who is a leper with sores on his body, his decaying body being devoured by worms, scratches the surface of the wound with his nails and roasts his body over a red hot charcoal pit, in consequence of that, the surface of his wounds become even more repulsive, become even more foul-smelling, become even more rotten. Yet there is just some measure of pleasure, some measure of enjoyment, namely, with scratching the surface of his wounds as cause.

23. It is just so, O Magandiya, [for] beings not rid of lust in sensual pleasures, being devoured by craving for sensual pleasures, burning with fever for sensual

nakhehi vaṇamu-khāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. yathā yathā kho māgandiya asu kuṭṭhī puriso arugatto pakagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti, tathā tathāssa tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūṭikatarāni ca. hoti ceva kāci sātammattā assādamattā yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu.

evameva kho māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā kāme paṭisevanti.

pleasures, indulging in sensual pleasures. In whichever way, O Magandiya, those beings not rid of lust in sensual pleasures, being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulge in sensual pleasures, as a consequence of that, those beings craving for sensual pleasures only increase, their fever for sensual pleasures only increase. Yet there is just some measure of pleasure, some measure of enjoyment, namely, on account of the five cords of sensual pleasure.

24. “So what do you think Magandiya? Perhaps you have seen or heard of a king or royal minister who indeed causes to amuse himself furnished and endowed with the five cords of sensual pleasure, without having abandoned craving for sensual pleasure,

yathā yathā kho māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapiṇḍāhena pariḍayhamānā kāme paṭisevanti, tathā tathā tesam sattānaṃ kāmataṇhā ceva pavaḍḍhati, kāmapiṇḍāhena ca pariḍayhanti. hoti ceva kāci sātāmattā asādamattā yadidaṃ pañca kāmagaṇe paṭicca.

taṃ kiṃ maññasi māgandiya: api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno kām-

without having dispelled fever for sensual pleasures, who has abided, or abides, or will abide rid of thirst, with a mind inwardly calmed.”
 Indeed not, master Gotama. Good māgandiya, I too, O Magandiya, have also not seen or not heard of a king or royal minister who indeed causes to amuse himself furnished and endowed with the five cords of sensual pleasure, without having abandoned craving for sensual pleasure, without having dispelled fever for sensual pleasures, who has abided, or abides, or will abide rid of thirst, with a mind inwardly calmed.”
 “Now, O Magandiya, indeed any samana or brahmana who abided rid of thirst, with a mind inwardly calmed, or is abiding, or will abide, all those having known as it has come to be just the arising, the disappearance, the gratification, the liability and the stepping out of sensual

matanḥam appahāya kāmāpariḷāhaṃ appaṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vi-
 hāsi vā, viharati vā, viharissati vāti. no hidaṃ bho gotama. sādhu māgandiya, mayāpi kho etaṃ māgandiya neva diṭṭhaṃ na suttaṃ rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṇ-
 gībhūto paricāraya-
 māno kāmātanḥam appahāya kāmāpariḷāhaṃ appaṭivino-
 detvā vigatapipāso ajjhataṃ vūpasan-
 tacitto vihāsi vā, viharati vā, viharissati vā. atha kho māgan-
 diya ye hi keci sa-
 maṇā vā brāhmaṇā vā vigatapipāsā aj-
 jhattaṃ vūpasanta-

pleasures, abandoned lust for sensual pleasures, dispelled fever for sensual pleasures, they abided rid of thirst, with a mind inwardly calmed, or are abiding, or will abide.”

25. So then, the Auspicious One at that time uttered this inspired utterance:

“Freedom from [all] diseases is the highest gain,
nibbana, the highest pleasure; and of paths, the eight-factored,
leads safely to the deathless.”

cittā vihaṃsu¹⁴ vā,
viharanti vā, viharissanti vā. sabbe
te kāmānaṃyeva samudayañca atthaṅ-
gamañca assādañca
ādinavañca nissara-
ṇaṃ yathābhūtaṃ
viditvā kāmataṇhaṃ
pahāya kāmāpariḷā-
haṃ paṭivinodetvā
vigatapipāsā ajjhat-
taṃ vūpasantacittā
vihaṃsu vā, viharanti vā, viharissanti
vāti.

atha kho bhagavā tā-
yaṃ velāyaṃ imaṃ
udānaṃ udānesi:

ārogyaparamā lābhā,
nibbānaṃ paramaṃ
sukhaṃ; aṭṭhaṅgiko
ca maggānaṃ,
khemaṃ amatagāmi-
nanti.

¹⁴vihaṃsu (sīmu); vihaṃsu
(machasaṃ) ■
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26. When thus was said, Magandiya, the wanderer said this to the Auspicious One: “Marvellous, master Gotama. Unprecedented master Gotama, the extent to which this is well-stated by the venerable Gotama:

“Freedom from [all] diseases is the highest gain,
nibbana, the highest pleasure.”

27. We too have heard this said, O master Gotama, of former wanderers, teachers of teachers:

“Freedom from [all] diseases is the highest gain,
nibbana, the highest pleasure.”

evaṃ vutte māgandiyo paribbājako bhagavantam eta-davoca : 'acchariyaṃ bho gotama, abbhutaṃ bho gotama, yāva subhāsitañcidaṃ bhotā gotamena:

ārogyaparamā lābhā,
nibbānaṃ paramaṃ
sukha'nti.

mayāpi kho etaṃ bho gotama sutam pubbakānaṃ paribbājakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ:

ārogyaparamā lābhā,
nibbānaṃ paramaṃ
sukha'nti.

28. This agrees with that, O master Gotama.”

29. But for you, O Magandiya, of this saying which you heard of former wanderers, teachers of teachers:

“Freedom from [all] diseases is the highest gain,
nibbana, the highest pleasure.”

30. “What is that freedom from [all] diseases, what is that nibbana?” When thus was said, Māgandiya, the wanderer, just robbed over his own body with his hands [saying:] “This is that freedom from [all] diseases, O master Gotama, this is that nibbana. Indeed, O Master Gotama, I at present, am free from sickness and happy, since nothing afflicts me.”

tayidaṃ bho gotama sametīti.

yampana te etaṃ
māgandiya sutam
pubbakānaṃ parib-
bājakānaṃ ācariya-
pācariyānaṃ bhāsa-
mānānaṃ:

ārogyaparamā lābhā,
nibbānaṃ paramaṃ
sukha'nti.

'katamantaṃ ārogyaṃ, katamantaṃ nibbāna'nti. evaṃ vutte māgandiyo paribbājako sakāneva sudaṃ gattāni pāṇinā anomajjati. idantaṃ bho gotama ārogyaṃ, idantaṃ nibbānaṃ. ahaṃ hi bho gotama etarahi arogo sukhī, na maṃ kiñci ābādhayatī'ti.

31. Just as, O Māgandiya, a man blind from birth, who cannot see black or white forms, cannot see blue forms, cannot see yellow forms, cannot see red forms, cannot see crimson forms, cannot see the even and uneven, cannot see the stars, cannot see the moon and sun, he might hear one possessed of eyes saying: “Flawless indeed, sir, is a white cloth, beautiful, spotless and clean. He would walk in search of a white [cloth]. To him another man might cheat with a coarse robe stained with oil [saying]: Here for you good man, is a white cloth, beautiful, spotless and clean. He would accept it. Having accepted it, he would wrap himself with it. Having wrapped himself with it, contented, he would utter these words of contentment: “Flawless indeed, sir, is a white cloth, beautiful, spotless and clean.” So what do you think, Magandiya?

seyyathāpi māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṇṇakāni rūpāni, na passeyya mañjeṭṭhakāni¹⁵ rūpāni, na passeyya samavisaṃsaṃ, na passeyya tāraṇakārūpāni, na passeyya candima-suriye, so suṇeyya cakkhumato bhāsa-mānassa: ‘chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti¹⁶. so odātapariyesaṃ naṃ careyya. tamenāṇṇatara¹⁷ puriso telamasikatena

¹⁵ mañjiṭṭhakāni (machasaṃ) ■

¹⁶ suciti (machasaṃ) ■

¹⁷ tamenāṇṇatara (simu) ■

When that man blind from birth, accepted the coarse robe stained with oil, [and] having accepted it, he would wrap himself with it [and] having wrapped himself with it, contented, he would utter these words of contentment: “Flawless indeed, sir, is a white cloth, beautiful, spotless and clean,” would he have done so knowing and seeing, or out of faith in the man who possessed eyes?” Indeed Master Gotama, when that man blind from birth, accepted the coarse robe stained with oil, [and] having accepted it he would wrap himself with it, [and] having wrapped himself with it, contented, he would utter these words of contentment: “Flawless indeed, sir, is a white cloth, beautiful, spotless and clean,” he would have done so not knowing and not seeing, but out of faith in the man who possessed eyes.” It is just so, O Magandiya, wan-

¹⁸ sāhulācīvarena¹⁹

²⁰ vañceyya: idante amho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti. so taṃ paṭigaṇheyya, paṭigahetvā pārūpeyya, pārūpitvā attamano attamanavācaṃ nicchāreyya: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci'nti. taṃ kiṃ maññasi māgandiya, api nu so jaccandho puriso jānanto passanto amuṃ telamasikaṃ taṃ sāhulācīvaram paṭigaṇheyya, paṭigahetvā pārūpeyya, pārūpitvā attamano attamanavācaṃ nicchāreyya: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ

¹⁸telamalikatena (macasaṃ)

¹⁹sāhulicirena (machasaṃ)

²⁰sāhulicirena (machasaṃ)

derers of other standpoints are blind, without eyes. They do not know freedom from [all] diseases, they do not see nibbana. But yet, they utter this stanza:

“Freedom from [all] diseases is the highest gain,
nibbana, the highest plea-

nimmalaṃ suci'nti,
udāhu cakkhumato
saddāyāti. ajānanto
hi bho gotama apas-
santo so jaccandho
puriso amuṃ tela-
masikataṃ sāhu-
ḷacīvaraṃ paṭigaṇ-
heyya, paṭiggahetvā
pārupeyya, pārupi-
tvā attamano atta-
manavācaṃ nicchā-
reyya: chekaṃ vata
bho odātaṃ vatthaṃ
abhirūpaṃ nimma-
laṃ sucinti, cakkhu-
mate saddhāyāti.
evameva kho mā-
gandiya aññatitthiyā
paribbājakā andhā
acakkhukā, ajānantā
ārogyaṃ, apassantā
nibbānaṃ. atha ca
pani'maṃ gāthaṃ
bhāsanti.

ārogyaparamā lābhā,
nibbānaṃ paramaṃ
sukha'nti.

sure.”

32. These stanzas, O Magandiya, were uttered by past arahants, rightly self-awakened Buddhas:

“Freedom from [all] diseases is the highest gain,
nibbana, the highest pleasure; and of paths, the eight-factored,
leads safely to the deathless.”

33. At present, it has gradually gone to puthujjanas.
“Although, O Magandiya, this body is an embodiment of disease, an embodiment of tumor, an embodiment of a dart, an embodiment of a calamity, an embodiment of an affliction, [yet] you say of this body which is an embodiment of disease, an embodiment of tumor, an embodiment of a dart, an embodiment of a

pubbakehesā māgandiya arahantehi sam-
māsambuddhehī gā-
thā bhāsītā.

ārogyaparamā lābhā,
nibbānaṃ paramaṃ
sukhaṃ; aṭṭhaṅgiko
ca maggānaṃ,
khemam amata-gāmi-
nanti.

sā etarahi anupub-
bena puthujjanagatā.
ayaṃ kho pana mā-
gandiya kāyo roga-
bhūto gaṇḍabhūto
sallabhūto aghabhūto
ābādhabhūto. so
tvam imaṃ kāyaṃ
rogabhūtaṃ gaṇḍa-
bhūtaṃ sallabhūtaṃ
aghabhūtaṃ ābādha-
bhūtaṃ 'idaṃ taṃ
bho gotama ārog-

calamity, an embodiment of an affliction that: “This is that freedom from [all] diseases, O master Gotama, this is that nibbana.” Indeed for you, O Magandiya, that noble eye does not exist, the noble eye by which you can know freedom from [all] diseases, see nibbana.”

34. “I have confidence for the master Gotama thus, the venerable Gotama is able to teach me the dhamma in such a way that I might know freedom from [all] diseases, that I might see nibbana.”

35. “Just as, O Māgandiya, a man blind from birth, who cannot see black or white forms, cannot see blue forms, cannot see yellow forms, cannot see red forms, cannot see crimson forms, cannot see the even and uneven, cannot see the stars, cannot see the

yaṃ idaṃ taṃ nibbāna'nti vadesi. taṃ hi te māgandīya ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsīti.

evaṃ pasanno ahaṃ bhoṭo gotamassa, pahoti me bhavaṃ gotamo tathā dhammaṃ desetum, ya-thāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyya'nti.

seyyathāpi māgandīya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya

moon and sun. For him, his friends and colleagues, blood relations, might hire a physician, a surgeon. That physician or surgeon might make medicine [but] owing to that medicine, his eyes would not arise, his eyes would not be purified. So what do you think, O Magandiya, wouldn't that doctor only partake in weariness and frustration?" Yes, master Gotama.

36. "It is just so, O Magandiya, even [if] I would to teach the Dhamma for you [thus]: This is that freedom

lohitakāṇi rūpāṇi,
na passeyya mañjeṭ-
ṭhakāṇi rūpāṇi, na
passeyya samavisa-
maṃ, na passeyya
tārakarūpāṇi, na
passeyya candima-
suriye, tassa mittā-
maccā ñātisaḷohitā
bhisakkaṃ sallakat-
taṃ upaṭṭhāpeyyuṃ.
tassa so bhisakko
sallakatto bhesaj-
jaṃ kareyya. so taṃ
bhesajjaṃ āgama
na cakkhūni uppā-
deyya, na cakkhūni
visodheyya. taṃ kiṃ
maññasi māgandiya,
nanu so vejjo yāva-
deva kilamathassa
vighātassa bhāgī
assā'ti. evaṃ bho
gotama.

evameva kho māgan-
diya ahañceva²¹ te
dhammaṃ deseyyaṃ

²¹ahañce (machasaṃ) ■

from [all] diseases, this is that nibbana. That you may not know that freedom from [all] diseases, you may not see that nibbana, that will be wearisome for me, that will be troublesome.”

37. “I have confidence for the master Gotama thus, the venerable Gotama is able to teach me the dhamma in such a way that I might know freedom from [all] diseases, that I might see nibbana.”

38. Just as, O Māgandiya, a man blind from birth, who cannot see black or white forms, cannot see blue forms, cannot see yellow forms, cannot see red forms, cannot see crimson forms, cannot see the even and uneven, cannot see the stars, cannot see the moon and sun, he might hear one possessed of eyes

idantaṃ ārogyaṃ,
idantaṃ nibbānanti.
so tvaṃ ārogyaṃ
na jāneyyāsi, nibbā-
naṃ na passeyyāsi.
so mamassa kilama-
tho, sā mamassa vi-
hesā'ti.

evaṃ pasanno ahaṃ
bhoto gotamassa,
pahoti me bhavaṃ
gotamo tathā dham-
maṃ desetum, ya-
thāhaṃ ārogya jā-
neyyaṃ nibbānaṃ
passeyyanti.

seyyathāpi māgan-
diya jaccandho pu-
riso so na passeyya
kaṇhasukkāni rū-
pāni, na passeyya
nīlakāni rūpāni, na
passeyya pītakāni
rūpāni, na passeyya
lohitakāni rūpāni, na
passeyya mañjeṭṭha-

saying: “Flawless indeed, sir, is a white cloth, beautiful, spotless and clean. He would walk in search of a white [cloth]. To him another man might cheat with a coarse robe stained with oil [saying]: Here for you good man, is a white cloth, beautiful, spotless and clean. He would accept it. Having accepted it, he would wrap himself with it. Having wrapped himself with it, contented, he would utter these words of contentment: “Flawless indeed, sir, is a white cloth, beautiful, spotless and clean.” For him, his friends and colleagues, blood relations, might hire a physician, a surgeon. That physician or surgeon might make medicine: up-going purgatives, down-going purgatives, ointments, counter-ointments and nasal medicine. So owing to that medicine, his eyes would arise, his eyes would be purified. For him, along

kāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakārūpāni, na passeyya candimasuriye. so suṇeyya cakkhumato bhāsamānassa 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci'nti. so odātapa-riyesanaṃ careyya. tamenaññataro puriso telamasikatena sāhulaḥcivarena²² vañceyya, idante ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti. so taṃ paṭigaṇheyya, paṭiggahetvā pārūpeyya. tassa mittā-maccā ñātisālohitā bhisakkaṃ sallakataṃ upaṭṭhāpeyyuṃ. tassa so bhisakko sallakatto bhesajjaṃ kareyya: uddhavi-

²²sāhulaḥcīrena (machasaṃ) ■

with the arising of his eyes, his desire and lust in that coarse robe stained with oil gets abandoned, and he might also burn with unfriendliness towards that man. Rather, he might even burn with adversity thinking he should be deprived of life [thus:] Indeed for a long time sir, I have been cheated, deceived, tricked in this way by that man with a coarse robe stained with oil [saying:] Here for you good man, is a white cloth, beautiful, spotless and clean.

recanaṃ²³ adhovi-
recanaṃ añjanaṃ
paccañjanaṃ nat-
thukammaṃ. so taṃ
bhesajjaṃ āgamma
cakkhūni uppādeyya,
cakkhūni visodheyya.
tassa saha cakkhup-
pādā yo amusmiṃ
telamasikate sāhula-
cīvare chandarāgo,
so pahīyetha. tañca
naṃ purisaṃ amit-
tatopi daheyya. pac-
catthikatopi daheyya.
api ca jīvitā vorope-
tabbaṃ maññeyya,
'dīgharattaṃ vata
bho ahaṃ iminā pu-
risena telamasika-
tena sāhulacīvarena
nikato vañcito palud-
dho. 'idante ambho
purisa odātaṃ vat-
thaṃ chekaṃ abhi-
rūpaṃ²⁴ nimmalaṃ

²³uddhaṃ virecanaṃ (machasam) ■

²⁴vatthaṃ abhirūpaṃ (machasam, pts) ■

39. “It is just so, O Magandiya, even [if] I would to teach the Dhamma for you [thus]: This is that freedom from [all] diseases, this is that nibbana. That you may know that freedom from [all] diseases, you may see that nibbana. Along with the arising of the [noble] eye, your desire and lust for the five khandhas of appropriation gets abandoned, and it will occur to you thus: Indeed for a long time sir, I have been cheated, deceived, tricked in this way by this mind. Indeed I only appropriated form when holding, only appropriated feeling when holding, only appropriated perception when holding, only appropriated sankharas when holding, only appropriated consciousness when holding. For me in dependence on holding, there is being; in dependence

sucinti.

evameva kho māgandiya ahañceva te dhammaṃ deseyyaṃ: 'idantaṃ ārogyaṃ, idantaṃ nibbāna'nti. so tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo, so pahīyetha, api ca te evamassa dīgharattaṃ vata bho ahaṃ iminā cittaena nikato vañcito palud-dho, ahaṃ hi rūpaṃ-yeva upādiyamāno upādiyiṃ, vedanaṃ-yeva upādiyamāno upādiyiṃ, saññaṃ-yeva upādiyamāno upādiyiṃ, saṅkhāre-yeva upādiyamāno upādiyiṃ, viññāṇaṃ-yeva upādiyamāno upādiyiṃ. tassa me

on being, there is birth; in dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of suffering.”

40. “I have confidence for the master Gotama thus, the venerable Gotama is able to teach me the dhamma in such a way that I might rise from my seat without blindness.”

41. Well then you, O Magandiya, should associate with true men. Since you, O Magandiya will associate with true men, therefore you, O Magandiya, will hear the true Dhamma. Since you, O Magandiya, will hear the true Dhamma, therefore you, O Magandiya, will practice the

upādānapaccayā bhavo, bhava pac-cayā jāti, jātipac-cayā jarāmaraṇaṃ sokaparidevadukkha-domanassupāyāsā sambhavanti. eva-metassa kevalassa dukkhakkhandhassa samudayo hoti'ti.

evaṃ pasanno ahaṃ bhoto gotamassa: pahoti me bhavaṃ gotamo tathā dhammaṃ desetum, ya-thāhaṃ imamhā āsanā anandho vuṭṭhaheyya'nti.

tena hi tvaṃ māgan-diya sappurise bha-jeyyāsi, yato kho tvaṃ māgandiya sappurise bhajis-sasi, tato tvaṃ mā-gandiya saddham-maṃ sossasi. yato

Dhamma in accordance with the Dhamma. Since you, O Magandiya, will practice the Dhamma in accordance with the Dhamma, therefore you, O Magandiya, will come to know just by yourself, come to see by yourself: These are diseases, tumors and darts. Here, diseases, tumors and darts cease without remainder. For me from the cessation of holding, there is the cessation of being; from the cessation of being, there is the cessation of birth; from the cessation of birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair cease. Just so, is the cessation of this entire stock of suffering.”

42. When thus was said, Māgandiya, the wanderer, said

kho tvaṃ māgandiya saddhammaṃ sosasi, tato tvaṃ māgandiya dhammānuddhammaṃ paṭipajjisasi. yato kho tvaṃ māgandiya dhammānuddhammaṃ paṭipajjissasi, tato tvaṃ māgandiya sāmaṃyeva ñassasi, sāmaṃ dakkhisi²⁵. ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti, tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokapariḍevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakhandhassa nirodho hotī'ti.

²⁵ dakkhissasi (machasaṃ, sīmu) ■

this to the Auspicious One:
 “Excellent, O master Gotama!
 Excellent, O master Gotama!
 Just as, O master Gotama,
 one might set upright what
 has been overturned, or open
 up what has been closed, or
 show a path to one who is
 lost, or bear an oil lamp in
 the darkness so that those
 with good eyesight can see
 forms, just so has the Dham-
 ma been explained by the
 venerable Gotama in count-
 less ways. I go, to the Auspi-
 cious Gotama, as refuge, and
 to the Dhamma, and to the
 Bhikkhu Sangha. May I gain
 the going forth in master Go-
 tama’s presence, may I obtain
 the higher ordination.”

evaṃ vutte māgan-
 diyo paribbājako
 bhagavantam etada-
 voca: abhikkantaṃ
 bho gotama abhik-
 kantaṃ bho gotama,
 seyyathāpi bho go-
 tama nikkujjitaṃ
 vā ukkujjeyya, pa-
 ṭicchannaṃ vā vi-
 vareyya, mūḷhasa
 vā maggaṃ ācik-
 kheyya' andhakāre
 vā telapajjotaṃ dhā-
 reyya, 'cakkhumanto
 rūpāni dakkhinti'ti,
 evamevaṃ bhotā go-
 tamena anekapari-
 yāyena dhammo pa-
 kāsito. esāhaṃ bha-
 vantaṃ gotamaṃ
 saraṇaṃ gacchāmi
 dhammañca bhik-
 khusaṅghañca. la-
 bheyyāhaṃ bhoto
 gotamassa santike
 pabbajjaṃ, labhey-
 yaṃ upasampada'nti.

yo kho māgandiya

43. “Whoever, O Maga-
ndiya, was formally of an-
other standpoint, and wishes
for the going forth, wishes
for the higher ordination in
this Dhamma and Discipline,
lives under probation for
four months. After the four
months, if the bhikkhus are
convinced, they may give
him the going-forth, they
may give him the higher
ordination to the state of a
bhikkhu. But differences are
known by me on individual
case by case basis.”

44. “If, O Bhante, one who
was formally of another stand-
point, and wishes for the
going forth, wishes for the
higher ordination in this
Dhamma and Discipline,
lives under probation for
four months, and after the
four months, if the bhikkhus
are convinced, they may give
him the going-forth, they
may give him the higher

aññatitthiyapubbo
imasmim dhammavi-
naye ākaṅkhati pab-
bajjaṃ, ākaṅkhati
upasampadaṃ, so
cattāro māse pariva-
sati, catunnaṃ māsā-
naṃ accayena ārad-
dhacittā bhikkhū
pabbājenti, upasam-
pādentī bhikkhubhā-
vāya. api ca mettha
puggalacemattatā
viditāti.

sace bhante aññatit-
thiyapubbā imasmim
dhammavinaye ākaṅ-
khantā pabbajjaṃ
ākaṅkhantā upasam-
padaṃ, cattāro māse
parivasanti, catun-
naṃ māsānaṃ acca-
yena āraddhacittā
bhikkhū pabbājenti.
upasampādentī bhik-

ordination to the state of a bhikkhu, then I will live on probation for four years. After the four years, if the bhikkhus are convinced, they may give me the going-forth, they may give me the higher ordination to the state of a bhikkhu.”

45. Indeed Magandiya, the wanderer, gained the going-forth in the Auspicious One’s presence, gained the higher ordination. Not long after his higher ordination, the venerable Magandiya, dwelling alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. He understood: “De-

khubbhāvāya. ahaṃ cattāri vassāni parivasissāmi. catunnaṃ maṃ vassānaṃ accayena āraddha-cittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyāti.

alattha kho māgandiyo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ. acirūpasampanno kho paṇāyasmā māgandiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā

stroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” And the venerable Magandiya became one of the arahants.

sacchikatvā upasam-
pajja vihāsi. khīṇā
jāti, vusitaṃ brah-
macariyaṃ, kataṃ
karaṇīyaṃ, nāparaṃ
itthattāyāti abbhañ-
ñāsi. aññataro ca
kho panāyasmā mā-
gandiyo arahataṃ
ahosīti.

