

### 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, by which way [led to] a certain jungle thicket, by that way he approached for the daytime abiding. Having plunged into that jungle thicket, he sat down at a certain root of a tree for the daytime abiding.

### 0.0.1 māgandiyasuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā kurūsu viharati kammāssadammaṃ<sup>1</sup> nāma kurūnaṃ nigamo bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasantharake<sup>2</sup>. atha kho bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya kammāssadammaṃ piṇḍāya pāvisi. kammāssadamme piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yenaññataro vanaṣaṇḍo tenupasaṅkami divāvihārāya. taṃ vanaṣaṇḍaṃ ajjhogahe-tvā aññatarasmiṃ ruk-khamūle divāvihāraṃ nisīdi.

<sup>1</sup>kammāssadhammaṃ (machasaṃ, syā) ■

<sup>2</sup>tiṇasanthārake (machasaṃ) ■  
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2. Now Magandiya, the wanderer, who was walking and wandering about, walking along back and forth, by which way [led to] the brahmin of the bharadvaja clan's grass hut where fire is kept, by that way he approached. 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 that Auspicious Gotama thus: "Truly is he the Auspicious

atha kho mājandīyo  
<sup>3</sup> paribbājako jaṅghā-  
 vihāraṃ anucaṅkama-  
 māno anuvicaramāno  
 yena bhāradvājagot-  
 tassa brāhmaṇassa  
 agyāgāraṃ tenupasaṅ-  
 kami. addasā kho mā-  
 gandiyo paribbājako  
 bhāradvājagottassa  
 brāhmaṇassa agyā-  
 gāre tiṇasantharakam  
 paññattaṃ, disvāna  
 bhāradvājagottaṃ brā-  
 hmaṇaṃ etadavoca:  
 'kassa nvayaṃ bhoto  
 bhāradvājassa agyā-  
 gāre tiṇasantharako  
 paññatto. samaṇasey-  
 yārūpaṃ maññeti.

atthi bho mājandīya  
 samaṇo gotamo sa-  
 kyaputto sakyakulā  
 pabbajito. taṃ kho  
 pana bhavantaṃ go-  
 tamaṃ evaṃ kalyāṇo  
 kittisaddo abbhuggato:

<sup>3</sup>māgaṇḍīyo (syā, machasaṃ) ■

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 too, “the samana Gotama is a destroyer of beings.” What is

'itipi so bhagavā araham sammāsambudho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā'ti. tassesā bhoto gotamassa seyyā paññattāti. dudiṭṭhaṃ vata bho bhāradvāja addasāma<sup>4</sup> ye mayam tassa bhoto gotamassa bhūnahuno<sup>5</sup> seyyam addasāmāti. 'rakkhassetaṃ māgandiya vācam, rakkhassetaṃ māgandiya vācam, bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhippasannā vinītā ariye ñāye dhamme kusale'ti. sammukhā cepi mayam bhāra-

<sup>4</sup> dvikkhattumudiraṇaṃ (machasam) ■

<sup>5</sup> bhunahanassa (syā) ■

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 brahmin of the bharadvaja clan and Magandiya the wanderer. Then in the evening time, [having] emerged from seclusion, by which way [led] to the brahmin of the bharadvaja clan’s grass hut where fire is kept, by that way the Auspicious One approached.

dvāja taṃ bhavantam  
gotamam passeyyāma  
sammukhāpi naṃ va-  
deyyāma bhūnahano  
3 Sī. Ma. Yu. bhūnahu.  
samaṇo gotamoti taṃ  
kissa hetu: evaṃ hi no  
sutte ocaratīti. sace  
taṃ bhoto māgandi-  
yassa agaru ārocey-  
yametaṃ<sup>6</sup> samaṇassa  
gotamassāti. appo-  
sukko bhavaṃ bhā-  
radvājo vuttova naṃ  
vadeyyāti.

assosi kho bhagavā  
dibbāya sotadhātuyā  
visuddhāya atikkanta-  
mānusakāya<sup>7</sup> bhāra-  
dvājagottassa brāhma-  
ṇassa māgandiyena pa-  
ribbājakena saddhiṃ  
imaṃ kathāsallāpaṃ.  
atha kho bhagavā sā-  
yanhasamayam paṭi-

<sup>6</sup>ārocessāmitam (machasaṃ);  
arocessāmi taṃ (syā) ■

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<sup>7</sup>atikkantamānusikāya (sīmu,  
machasaṃ) ■

Having approached, he sat down on the prepared [bed] made of grass. So then, by which way [led to] the Auspicious One, by that way the brahmin of the bharadvaja clan approached. Having approached, 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 Magandīya, the wanderer, regarding just this [bed] made of grass?” When thus was said, the brahmin of the bharadvaja clan, moved by fear, with 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 simply declared

sallīnā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami. upasaṅkamitvā nisīdi<sup>8</sup> paññatte<sup>9</sup> tiṇasantharake. atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇaṃ bhagavā etadavoca: ‘ahu pana te bhāradvāja māgandīyena paribbājakena saddhiṃ imaṃyeva tiṇasantharakaṃ ārabha kocideva kathā-sallāpo’ti. evaṃ vutte bhāradvājagotto<sup>1011</sup> brāhmaṇo saṃviggo

<sup>8</sup>nisīdibhagavā (machasaṃ) ■

<sup>9</sup>paññatteva (sīmu) ■

<sup>10</sup>bhāradvājo (sīmu) ■

<sup>11</sup>ayaṇca hi (machasaṃ) ■

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, by which way [led to] the brahmin of the bharadvaja clan’s grass hut where fire is kept, by that way he approached. Having approached, 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, protected, guarded, restrained, and he teaches the Dhamma for their restraint. For you, O māgandiya, was it with ref-

lomahaṭṭhajāto bhagavantam etadavoca: 'etadeva kho pana mayam bhoto gotamassa ārocetukāmā, atha ca pana bhavam gotamo anakkhātameva akkhāsīti. ayañca hidaṃ <sup>12</sup> bhagavato bhāradvājagottena brāhmaṇena saddhiṃ antarā kathā vippakatā hoti. atha māgandiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ, yena bhagavā tenupa-saṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho māgandiyaṃ paribbājakaṃ bhagavā etadavoca. cakkhum

<sup>12</sup>ayañca hi (machasaṃ) ■

erence 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.”

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 m $\ddot{a}$ gandiya, was it with reference to this that this was said: “The samana Gotama is a destroyer of beings.” It

kho m $\ddot{a}$ gandiya r $\ddot{u}$ p $\ddot{a}$ -  
r $\ddot{a}$ ma $\mathfrak{m}$  r $\ddot{u}$ parata $\mathfrak{m}$  r $\ddot{u}$ -  
pasammudita $\mathfrak{m}$ . ta $\mathfrak{m}$   
tath $\ddot{a}$ gatassa danta $\mathfrak{m}$   
gutta $\mathfrak{m}$  rakkhita $\mathfrak{m}$  sa $\mathfrak{m}$ -  
vuta $\mathfrak{m}$ . tassa ca sa $\mathfrak{m}$ -  
var $\ddot{a}$ ya dhamma $\mathfrak{m}$  de-  
seti. ida $\mathfrak{m}$  nu te eta $\mathfrak{m}$   
m $\ddot{a}$ gandiya sandh $\ddot{a}$ ya  
bh $\ddot{a}$ sita $\mathfrak{m}$ : 'bh $\ddot{u}$ nahu  
sama $\mathfrak{ṇo}$  gotamo'ti. eta-  
deva kho pana me bho  
gotama sandh $\ddot{a}$ ya bh $\ddot{a}$ -  
sita $\mathfrak{m}$ : 'bh $\ddot{u}$ nahu sa-  
ma $\mathfrak{ṇo}$  gotamo'ti. ta $\mathfrak{m}$   
kissa hetu: eva $\mathfrak{m}$  hi no  
sutte ocarat $\ddot{i}$ ti.

sota $\mathfrak{m}$  kho m $\ddot{a}$ gandiya  
sadd $\ddot{a}$ r $\ddot{a}$ ma $\mathfrak{m}$  saddara-  
ta $\mathfrak{m}$  saddasammudi-  
ta $\mathfrak{m}$ . ta $\mathfrak{m}$  tath $\ddot{a}$ gatassa  
danta $\mathfrak{m}$  gutta $\mathfrak{m}$  rakkhi-  
ta $\mathfrak{m}$  sa $\mathfrak{m}$ vuta $\mathfrak{m}$ . tassa  
ca sa $\mathfrak{m}$ var $\ddot{a}$ ya dham-  
ma $\mathfrak{m}$  deseti. ida $\mathfrak{m}$  nu  
te eta $\mathfrak{m}$  m $\ddot{a}$ gandiya  
sandh $\ddot{a}$ ya bh $\ddot{a}$ sita $\mathfrak{m}$ :  
'bh $\ddot{u}$ nahu sama $\mathfrak{ṇo}$  go-

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, 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 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.”

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

ghānaṃ kho māgandiya gandhārāmaṃ gandharataṃ gandhasammuditaṃ. taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ. tassa ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ māgandiya 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.



7. That tongue, O Magandhiya, 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 mājandhiya, 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 Magandhiya, 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

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

kāyo kho mājandhiya phoṭṭhabbārāmo phoṭṭhabbarato phoṭṭhabbammudito. so tathāgatassa danto gutto rakkhito saṃvuto. tassa ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ mājandhiya

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.”

9. That mind, O Magandīya, 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 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:  
'bhūṇahu samaṇo go-  
tamo'ti. etadeva kho  
pana me bho gotama  
sandhāya bhāsitaṃ:  
'bhūṇahu samaṇo go-  
tamo'ti. taṃ kissa hetu:  
evaṃ hi no sutte oca-  
ratī'ti.

mano kho māgandīya  
dhammārāmo dham-  
marato dhammasam-  
mudito. so tathāga-  
tassa danto gutto rak-  
khito saṃvuto. tassa  
ca saṃvarāya dham-  
maṃ deseti. idaṃ nu  
te etaṃ māgandīya  
sandhāya bhāsitaṃ:  
'bhūṇahu samaṇo go-  
tamo'ti. etadeva kho  
pana me bho gotama  
sandhāya bhāsitaṃ:  
'bhūṇahu samaṇo go-  
tamo'ti. taṃ kissa hetu:  
evaṃ hi no sutte oca-

ings.” “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 previously 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.

ratī'ti.

taṃ kiṃ maññasi mā-  
gandiya idhekacco cak-  
khuviññeyyehi rūpehi  
paricāritapubbo assa,  
iṭṭhehi kantehi manā-  
pehi piyarūpehi kāmū-  
pasaṃhitehi rajanīyehi.  
so aparena samayena  
rūpānaṃyeva samuda-  
yañca atthaṅgamañca  
assādañca ādīnavañca  
nissaraṇaṃ yathā-  
bhūtaṃ viditvā rūpa-  
taṇhaṃ pahāya rūpa-  
pariḷāhaṃ paṭivinode-  
tvā vigatapipāso ajjhat-  
taṃ vūpasantacitto vi-  
hareyya. imassa pana  
te māgandiya kimassa  
vacanīyanti: na kiñci  
bho 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, 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,

taṃ kiṃ maññasi mā-gandiya idhekacco so-taviññeyyehi saddehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena saddānaṃyeva samudayañca atthañgamañca assādañca ādīnavañca nissarañca yathābhūtaṃ viditvā saddatanhaṃ pahāya saddapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. imassa pana te māgandiya kimassa vacanīyanti: na kiñci bho gotama.

taṃ kiṃ maññasi mā-gandiya idhekacco ghānaviññeyyehi gandhehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi ra-

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 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 disap-

janīyehi. so aparena samayena gandhānaṃ-  
yeva samudayañca  
atthaṅgamañca assā-  
dañca ādīnavañca nis-  
saraṇaṇca yathābhū-  
taṃ viditvā gandhataṅ-  
haṃ pahāya gandhapa-  
rīlāhaṃ paṭivinodetvā  
vigatapipāso ajjhataṃ  
vūpasantacitto viha-  
reyya. imassa pana te  
māgandiya kimassa va-  
canīyanti: na kiñci bho  
gotama.

taṃ kiṃ maññasi mā-  
gandiya idhekacco jiv-  
hāviññeyyehi rasehi  
paricāritapubbo assa,  
iṭṭhehi kantehi manā-  
pehi piyarūpehi kāmū-  
pasamhitehi rajanīyehi.  
so aparena samayena  
rasānaṃyeva samuda-  
yañca atthaṅgamañca  
assādañca ādīnavañca  
nissaraṇaṇca yathā-  
bhūtaṃ viditvā rasa-

pearance, the gratification, the liability and the stepping out of flavors, having abandoned lust for flavors, 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

taṇhaṃ pahāya rasaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. imassa pana te māgandiya kimassa vacanīyanti: na kiñci bho gotama.

taṃ kiṃ maññasi māgandiya idhekacco kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena phoṭṭhabbānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā phoṭṭhabbatāṇhaṃ pahāya phoṭṭhabbaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya.

thirst with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

15. Yet formerly, O Magandiya, 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,

imassa pana te māgandiya kimassa vacanīyanti: na kiñci bho gotama.

ahaṃ kho pana māgandiya pubbe agāriya-bhūto samāno pañcahi kāmaguṇehi samapito samaṅgībhūto paricāresim. cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. sotaviññeyyehi saddehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. ghānaviññeyyehi gandhehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. jivhāviññeyyehi rasehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manā-

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-

pehi piyarūpehi kāmū-pasaṃhitehi rajanīyehi. tassa mayhaṃ māgandiya tayo pāsādā ahesuṃ: eko vassiko eko hemantiko eko gimhiko. so kho ahaṃ māgandiya vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricārayamāno na heṭṭhāpāsādaṃ orohāmi. so aparena samayena kāmānaṃyeva samudayañca atthaṃgamañca assādañca ādīnavañca nissarañca yathābhūtaṃ vidditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante. so tesam na pihemi. na tattha



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.

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

abhiramāmi. taṃ kissa hetu: yā hayaṃ mā-gandiya ratī aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi. na tattha abhiramāmi.

seyyathāpi māgandiya gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmāguṇehi samappito samangībhūto paricāreyya. cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi pi-

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; 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,

yarūpehi kāmūpasamhitehi rajanīyehi. so taviññañeyyehi saddehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi ghānaviññeyyehi gandhehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. jivhāviññeyyehi rasehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ parammaṇā sugatiṃ saggaṃ lokaṃ upapajjeyya devānaṃ tāvatimsānaṃ saṃvāyamaṃ. so tattha nandane vane accharāsaṅghaparivuto dib-

after death, he might be re-born in a good destination, 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 Magandiyā, 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

behi pañcahi kāmaguṇehi samappito samaṅgīto paricāreyya. so passeyya gahapatim vā gahapatiputtam vā pañcahi kāmaguṇehi samappitam samaṅgībhūtam paricārayamānam. tam kiṃ maññasi māgandiyā, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya mānusakānam vā pañcannam kāmaguṇānam, mānusakehi vā kāmehi āvaṭṭeyyāti. no hidam bho gotama, tam kissa hetu: mānusakehi bho gotama kāmehi dibbā kāmā abhikkantatarā paṇītarā cāti.

by human sensual pleasures?”  
 No master Gotama. What is 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;

evameva kho ahaṃ  
 māgandiya pubbe agā-  
 riya bhūto samāno pañ-  
 cahi kāmagaṇehi sa-  
 mappito samaṅgībhūto  
 paricāresim: cakkhu-  
 viññeyyehi rūpehi iṭ-  
 ṭhehi kantehi manā-  
 pehi piyarūpehi kāmū-  
 pasamaṃhitehi rājanīyehi.  
 sotaviññāṇeyyehi sad-  
 dehi iṭṭhehi kantehi  
 manāpehi piyarūpehi  
 kāmūpasamaṃhitehi ra-  
 janīyehi. ghānaviññey-  
 yehi gandhehi iṭṭhehi  
 kantehi manāpehi pi-  
 yarūpehi kāmūpasamaṃ-  
 hitehi rājanīyehi. jiv-  
 hāviññeyyehi rasehi  
 iṭṭhehi kantehi manā-  
 pehi piyarūpehi kāmū-

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. 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

pasamhitehi rajanīyehi. kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivindetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante. so tesāṃ na pihemi, na tattha abhiraṃāmi, taṃ kissa hetu: yā ha'yaṃ māgandiya rati aññatreva kāmehi aññatra akusalehi dhammehi apidibbaṃ sukhaṃ sama-

thirst, with a mind inwardly calmed. I see other beings 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

digayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi. na tattha abhiramāmi.

seyyathāpi māgandiya kuṭṭhi puriso arugatto pakkagatto ki-mihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno añ-

hot charcoal pit. For him, his friends and colleagues, 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

gārakāsuyā kāyaṃ paritāpeyya, tassa mit-tāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya arogo assa sukhī serī sayamaṃ vasī yena kāmaṅgamo. so aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ. taṃ kiṃ maññasi māgandiya, 'api nu so puriso amussa kuṭṭhissa purisassa piheyya, aṅgārakāsuyā vā bhesajjapaṭisevanāya vā'ti. no hi daṃ bho gotama, taṃ kissa hetu: roge hi bho gotama sati bhesajjena karaṇīyaṃ hoti,

herein.”

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, connected with sensual desires, provocative of lust;

roge asati bhesajjena  
karaṇīyaṃ na hotī'ti.

evameva kho ahaṃ  
māgandiya pubbe agā-  
riyabhūto samāno pañ-  
cahi kāmagaṇehi sa-  
mappito samaṅgībhūto  
paricāresim. cakkhu-  
viññeyyehi rūpehi iṭ-  
ṭhehi kantehi manā-  
pehi piyarūpehi kāmū-  
pasamhitehi rajanīyehi.  
sotaviññāṇeyyehi sad-  
dehi iṭṭhehi kantehi  
manāpehi piyarūpehi  
kāmūpasamhitehi ra-  
janīyehi. ghānaviññey-  
yehi gandhehi iṭṭhehi  
kantehi manāpehi pi-  
yarūpehi kāmūpasam-  
hitehi rajanīyehi. jiv-  
hāviññeyyehi rasehi  
iṭṭhehi kantehi manā-  
pehi piyarūpehi kāmū-  
pasamhitehi rajanī-  
yehi. kāyaviññeyyehi  
phoṭṭhabbehi iṭṭhehi  
kantehi manāpehi pi-  
yarūpehi kāmūpasam-



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,

hitehi rajanīyehi. so aparena samayena kāmāṇṇāyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivino-detvā vigatapipāso ajjhataṃ vūpasan-tacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante. so tesāṃ na pihemi, na tattha abhiraṃāmi, taṃ kissa hetu yā ha'yaṃ māgandiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samādigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi. na tattha abhiraṃāmi.

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 a physician, a surgeon. That physician or surgeon might

seyyathāpi māgan-  
diya kuṭṭhī puriso aru-  
gatto pakkagatto ki-  
mīhi khajjamāno na-  
khehi vaṇamukhāni  
vippatacchamāno añ-  
gārakāsuyā kāyaṃ pa-  
ritāpeyya. tassa mit-  
tāmaccā ñātisāḷohitā  
bhisakkaṃ sallakat-  
taṃ upaṭṭhāpeyyum.  
tassa so bhisakko sal-  
lakatto bhesajjaṃ ka-

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 simply painful, extremely hot and scorching." "So what do you think, O Magandiya? Is it only now that contact with such fire is simply painful, extremely hot and scorching or also formally, contact with such fire was simply painful, extremely hot and scorching?" "Even now O master Gotama, contact with such fire is simply painful, and ex-

reyya. so taṃ bhesaj-  
jaṃ āgamma kuṭṭhehi  
parimucceyya. arogo  
assa sukhī serī sayam-  
vasī yena kāmaṅgamo.  
tamenam dve bala-  
vanto purisā nānābā-  
hāsu gahetvā aṅgāra-  
kāsuṃ upakaḍḍhey-  
yūṃ. taṃ kiṃ maññasi  
māgandiya, api nu so  
puriso iti cīti ceva kā-  
yaṃ sannāmeyyā'ti.  
evaṃ bho gotama. taṃ  
kissa hetu: 'asu hi  
bho gotama aggi duk-  
khasamphasso ceva  
mahābhitāpo ca ma-  
hāpariḷāhocā'ti. taṃ  
kiṃ maññasi māgan-  
diya, idāneva nu kho  
so aggi dukkhasam-  
phasso ceva mahābhi-  
tāpo ca mahāpariḷāho  
ca, udāhu pubbepi  
so aggi dukkhasam-  
phasso ceva mahābhi-  
tāpo ca mahāpariḷāho  
cāti. idāni ceva bho  
gotama so aggi duk-

tremely hot and scorching. Also formally, contact with such fire was simply 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 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

kkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca. pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, asuhi ca bho gotama kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakkhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyeva aggismiṃ sukhāmiti viparītasāññaṃ paccalatthāti.

evameva kho māgandiya atītaṃpi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca. anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva

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 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

mahābhitāpā ca mahāpariḷāhā ca. ime ca māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā upahatindriyā dukkhasamphassesveva<sup>13</sup> kāmesu sukhamiti viparītasāññaṃ paccalattthū.

seyyathāpi māgandiya kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno añgārakāsuyā kāyaṃ paritāpeti. yathā yathā kho māgandiya asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno añgārakāsuyā kāyaṃ paritāpeti, tathā tathāssa

<sup>13</sup> dukkhasamphassesu yeva (machasaṃ, syā) ■

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 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

tāni vaṇamukhāni asu-  
citarāni ceva honti  
duggandhatarāni ca  
pūtikatarāni ca. hoti  
ceva kāci sātamattā  
assādamattā yadidaṃ  
vaṇamukhānaṃ kaṇḍū-  
vanahetu.

evameva kho māgan-  
diya sattā kāmesu avī-  
tarāgā kāmataṇhāhi  
khajjamānā kāmapa-  
riḷāhena pariḍayha-  
mānā kāme paṭise-  
vanti. yathā yathā kho  
māgandiya sattā kā-  
mesu avītarāgā kāma-  
taṇhāhi khajjamānā  
kāmapariḷāhena pari-  
ḍayhamānā kāme pa-  
ṭisevanti, tathā tathā  
tesaṃ sattānaṃ kāmata-  
ṇhā ceva pavaḍḍhati,  
kāmapariḷāhena ca pa-  
riḍayhanti. hoti ceva  
kāci sātamattā assāda-  
mattā yadidaṃ pañca  
kāmaguṇe paṭicca.

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, 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

taṃ kiṃ maññasi māgandiya: api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmaparilāhaṃ appaṭṭi-vinodetvā vigatapipāso ajjhataṃ vūpasanta-citto vihāsi vā, viharati vā, viharissati vāti. no hidaṃ bho gotama. sādhu māgandiya, mayāpi kho etaṃ māgandiya neva diṭṭhaṃ na sutāṃ rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmaparilāhaṃ appaṭṭi-

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 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:

vinodetvā vigatapipāso  
ajjhataṃ vūpasanta-  
citto vihāsi vā, viha-  
rati vā, viharissati vā.  
atha kho māgandiya  
ye hi keci samaṇā vā  
brāhmaṇā vā vigata-  
pipāsā ajjhataṃ vū-  
pasantacittā vihaṃsu  
<sup>14</sup> vā, viharanti vā, vi-  
harissanti vā. sabbe  
te kāmānaṃyeva sa-  
mudayaṇca atthaṅga-  
maṇca assādaṇca ādī-  
navaṇca nissaraṇaṇca  
yathābhūtaṃ veditvā  
kāmatanṇhaṃ pahāya  
kāmapariḷāhaṃ paṭivi-  
nodetvā vigatapipāsā  
ajjhataṃ vūpasanta-  
cittā vihaṃsu vā, viha-  
ranti vā, viharissanti  
vāti.

atha kho bhagavā tā-  
yaṃ velāyaṃ imaṃ  
udānaṃ udānesi:

<sup>14</sup> viharimṣu (simu); vihāsum  
(machasam) ■  
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“Freedom from [all] diseases is the highest gain,  
nibbana, the highest pleasure; and of paths, the eight-factored,  
leads safely to the deathless.”

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:

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ sukhaṃ; aṭṭhaṅgiko ca  
maggānaṃ,  
khemam amataḡāminanti.

evaṃ vutte māgandiyo  
paribbājako bhagavantaṃ etadavoca : 'acchariyaṃ bho gotama,  
abbhutaṃ bho gotama,  
yāva subhāsitañcidaṃ  
bhotā gotamena:

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ sukha'nti.

mayāpi kho etaṃ bho  
gotama sutam pubbakānaṃ  
paribbājakānaṃ ācariyapācariyā-

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

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, simply robbed over his own body with his

naṃ bhāsamānānaṃ:

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ su-  
kha'nti.

tayidaṃ bho gotama  
sametīti.

yampana te etaṃ mā-  
gandiya sutam pubba-  
kānaṃ paribbājakā-  
naṃ ācariyapācariyā-  
naṃ bhāsamānānaṃ:

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ su-  
kha'nti.

'katamantaṃ ārogya-  
yaṃ, katamantaṃ nib-  
bāna'nti. evaṃ vutte  
māgandiyo paribbā-  
jako sakāneva sudam  
gattāni pāṇinā ano-  
majjati. idantaṃ bho

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.”

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

gotama ārogyaṃ, idantaṃ nibbānaṃ. ahaṃ hi bho gotama etarahi arogo sukhī, na maṃ kiñci ābādhayatī'ti.

seyyathāpi māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohita-kāni rūpāni, na passeyya mañjetṭhakāni<sup>15</sup> rūpāni, na passeyya samavisamaṃ, na passeyya tāraka-rūpāni, na passeyya candimasuriye, so suṇeyya cakkhumato bhāsamānassa: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti<sup>16</sup>. so odātapariyesanaṃ

<sup>15</sup>mañjiṭṭhakāni (machasaṃ) ■

<sup>16</sup>sucīti (machasaṃ) ■

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? 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, con-

careyya. tamenam aññataro<sup>17</sup> puriso telamasikatena<sup>18</sup> sāhulacīvarena<sup>1920</sup> vañceyya: idante amho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti. so taṃ paṭigaṇheyya, paṭiggahetvā 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 telamasikataṃ sāhulacīvaraṃ paṭigaṇheyya, paṭiggahetvā pārūpeyya, pārūpitvā attamano attamanavācaṃ nicchāreyya: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ

<sup>17</sup>tamenaññataro (sīmu)

<sup>18</sup>telamalikatena (macasaṃ)

<sup>19</sup>sāhulicīrena (machasaṃ)

<sup>20</sup>sāhulicīrena (machasaṃ)

tented, 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, wanderers 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 pleasure.”

32. These stanzas, O Ma-

suci'nti, udāhu cakkhumato saddhāyāti. ajānanto hi bho gotama apassanto so jaccandho puriso amuṃ telamasikataṃ sāhulaṭṭhāraṃ paṭigaṇṇheyya, paṭiggahetvā pārūpeyya, pārūpitvā attamano attamanavācaṃ nicchāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti, cakkhumate saddhāyāti. evameva kho māgandiya aññatitthiyā paribbājakā andhā acakkhukā, ajānantā ārogyaṃ, apasantaṃ nibbānaṃ. atha ca paṇi'maṃ gāthaṃ bhāsanti.

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ sukha'nti.

gandīya, 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 Magandīya, 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 calamity, an embodiment of an affliction that: “This is

pubbakehesā māgandīya arahantehi sammāsambuddhehi gāthā bhāsītā.

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

sā etarahi anupubbena puthujjanagatā. ayaṃ kho pana māgandīya kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto. so tvaṃ imaṃ kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ 'idaṃ taṃ bhogama ārogyaṃ idaṃ taṃ nibbāna'nti vadesi. taṃ hi te māgandīya ariyaṃ cakkhum natthi yena tvaṃ ariyena

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 moon and sun. For him, his friends and colleagues, blood relations, might hire a physi-

cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsīti.

evaṃ pasanno ahaṃ bhoto gotamassa, pa-hoti me bhavaṃ gotamo tathā dhammaṃ desetum, yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyya'nti.

seyyathāpi māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjetthakāni rūpāni, na passeyya samavisamaṃ,

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cian, 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 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."

na passeyya tārakarū-  
pāni, na passeyya can-  
dimasuriye, tassa mit-  
tāmaccā ñātisālohitā  
bhisakkaṃ sallakat-  
taṃ upaṭṭhāpeyyuṃ.  
tassa so bhisakko sal-  
lakatto bhesajjaṃ ka-  
reyya. so taṃ bhesaj-  
jaṃ āgamma na cak-  
khūni uppādeyya, na  
cakkhūni visodheyya.  
taṃ kiṃ maññasi mā-  
gandiya, nanu so vejjo  
yāvadeva kilamathassa  
vighātassa bhāgī assā'ti.  
evaṃ bho gotama.

evameva kho māgan-  
diya ahañceva<sup>21</sup> te  
dhammaṃ deseyyaṃ  
idantaṃ ārogyaṃ, idan-  
taṃ nibbānanti. so  
tvaṃ ārogyaṃ na jā-  
neyyāsi, nibbānaṃ  
na passeyyāsi. so ma-  
massa kilamatho, sā  
mamassa vihesā'ti.

<sup>21</sup> ahañce (machasaṃ) ■  
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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 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.

evaṃ pasanno ahaṃ  
bhoto gotamassa, pa-  
hoti me bhavaṃ go-  
tamo tathā dhammaṃ  
desetuṃ, yathāhaṃ  
ārogya jāneyyaṃ nib-  
bānaṃ passeyyanti.

seyyathāpi māgandiya  
jaccandho puriso so  
na passeyya kaṇhasuk-  
kāni rūpāni, na pas-  
seyya nīlakāni rūpāni,  
na passeyya pītakāni  
rūpāni, na passeyya  
lohitakāni rūpāni, na  
passeyya mañjeṭṭha-  
kāni rūpāni, na pas-  
seyya samavisamaṃ,  
na passeyya tāraka-  
rūpāni, na passeyya  
candimasuriye. so su-  
ṇeyya cakkhumato  
bhāsamānassa 'che-  
kaṃ vata bho odātaṃ  
vatthaṃ abhirūpaṃ  
nimmalaṃ suci'nti. so  
odātapariyesanaṃ ca-  
reyya. tamenaññatara  
puriso telamasikatena

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 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

sāhulaḥcīvarena<sup>22</sup> vañceyya, idante ambho purisa odātaṃ vatthaṃ abhirūpaṃ nim-malaṃ sucinti. so taṃ paṭigaṇheyya, paṭig-gahetvā pārūpeyya. tassa mittāmaccā ñā-tisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. tassa so bhisakko sallakatto bhesajjaṃ kareyya: uddhāvirecanaṃ<sup>23</sup> adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ. so taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni visodheyya. tassa saha cakkhuppādā yo amu-smiṃ telamasikate sāhulaḥcīvare chandarrāgo, so pahīyetha. tañca naṃ purisaṃ amittatopi daheyya. paccatthikatopi da-

<sup>22</sup>sāhulaḥcīrena (machasaṃ) ■

<sup>23</sup>uddhaṃ virecanaṃ (machasaṃ) ■

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.

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

heyya. api ca jīvitā voropetabbaṃ maññeyya, 'dīgharattaṃ vata bho ahaṃ iminā purisena telamasika-tena sāhulaṭṭhārena nikato vañcito paluddho. 'idante ambho purisa odātaṃ vatthaṃ chekaṃ abhirūpaṃ<sup>24</sup> nimmalaṃ sucinti.

evameva kho māgandiya ahañceva te dhammaṃ deseyyaṃ: 'idantaṃ ārogyaṃ, idantaṃ nibbāna'nti. so tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. tassa te saha cakkhupādā yo pañcasupādānakkhandhesu chandarāgo, so pahiyetha, api ca te evamassa dīgharattaṃ vata bho ahaṃ iminā cittena nikato vañcito paluddho, ahaṃ hi rūpaṃ-

<sup>24</sup>vatthaṃ abhirūpaṃ (machasam, pts) ■

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 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.”

yeva upādiyamāno upādiyiṃ, vedanaṃ-  
yeva upādiyamāno upādiyiṃ, saññāṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ. tassa me upā-  
dānapaccayā bhavo, bhava paccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadu-khadomanassupāyāsā sambhavanti. evame-  
tassa kevalassa dukkhakkhandhassa samu-  
dayo hotī'ti.

evaṃ pasanno ahaṃ  
bhoto gotamassa: pa-  
hoti me bhavaṃ go-  
tamo tathā dhammaṃ  
desetuṃ, yathāhaṃ  
imamhā āsanā anan-  
dho vuṭṭhaheyya'nti.

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 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

tena hi tvam māgandiya sappurise bhajeyyāsi, yato kho tvam māgandiya sappurise bhajissasi, tato tvam māgandiya saddhammam sossasi. yato kho tvam māgandiya saddhammam sossasi, tato tvam māgandiya dhammānudhammam paṭipajjissasi. yato kho tvam māgandiya dhammānudhammam paṭipajjissasi, tato tvam māgandiya sāmāyeyeva ñassasi, sāmāyeyeva dakkhisi<sup>25</sup>. ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti, tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkha-domanassupāyāsā nirujjhanti, evametassa

<sup>25</sup>dakkhissasi (machasaṃ, simu)■

cease. Just so, is the cessation of this entire stock of suffering.”

42. When thus was said, Māgandiya, the wanderer, said 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 Dhamma been explained by the venerable Gotama in countless ways. I go, to the Auspicious Gotama, as refuge, and to the Dhamma, and to the Bhikkhu Sangha. May I gain the going forth in master Gotama’s presence, may I obtain the higher ordination.”

kevalassa dukkhakkhandhassa nirodho hotī'ti.

evaṃ vutte māgandiyo paribbājako bhagavantaṃ etadavoca: abhikkantaṃ bho gotama abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya' andhakāre vā telapajjotaṃ dhāreyya, 'cakkhumanto rūpāni dakkhintī'ti, evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsitō. esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada'nti.

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

yo kho māgandiya añ-  
ñatitthiyapubbo ima-  
smiṃ dhammavinaye  
ākaṅkhati pabbajjaṃ,  
ākaṅkhati upasampa-  
daṃ, so cattāro māse  
parivasati, catunnaṃ  
māsānaṃ accayena  
āraddhacittā bhikkhū  
pabbājenti, upasampā-  
denti bhikkhubhāvāya.  
api ca mettha puggala-  
cemattatā veditāti.

sace bhante aññatit-  
thiyapubbā imasmīṃ  
dhammavinaye ākaṅ-  
khantā pabbajjaṃ ākaṅ-  
khantā upasampadaṃ,  
cattāro māse pariva-  
santi, catunnaṃ mā-  
sānaṃ accayena ārad-  
dhacittā bhikkhū pab-  
bājenti. upasampā-  
denti bhikkhubhāvāya.  
ahaṃ cattāri vassāni

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-

parivasissāmi. catun-  
naṃ maṃ vassānaṃ  
accayena āradhacittā  
bhikkhū pabbājentu,  
upasampādentu bhik-  
khubhāvāyāti.

alattha kho māgandiyo  
paribbājako bhagavato  
santike pabbajjaṃ,  
alattha upasampadaṃ.  
acirūpasampanno kho  
panāyasmā māgandiyo  
eko vūpakattho appa-  
matto ātāpī pahitatto  
viharanto na cirasseva  
yassatthāya kulaputtā  
sammadeva agārasmā  
anagāriyaṃ pabba-  
janti, tadanuttaraṃ  
brahmacariyapariyosā-  
naṃ diṭṭheva dhamme  
sayāṃ abhiññā sac-  
chikatvā upasampajja  
vihāsi. khīṇā jāti, vu-  
sitaṃ brahmacariyaṃ,



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.

katam karaṇīyaṃ, nā-  
paraṃ itthattāyāti ab-  
bhaññāsi. aññataro  
ca kho panāyasmā mā-  
gandiyo arahataṃ aho-  
sīti.

