

### 0.0.1 Magandiya

#### 0.0.1 māgandiyasuttaṃ

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.

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 pat-tacīvaraṃ ādāya kammāssadammaṃ piṇḍāya pāvīsi. kammāssadamme piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yenaññataro vanasaṇḍo tenupasaṅkami divāvihārāya. taṃ vanasaṇḍaṃ ajjhogahetvā aññatarasmiṃ rukkhamaṭṭhe divāvihāraṃ nisīdi.

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

<sup>2</sup>tiṇasanthārake (machasaṃ) ■

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.

atha kho māgandiyo<sup>3</sup> paribbājako jaṅghāvihāraṃ anu-  
caṅkamamāno anuvicaramāno yena bhāradvājagottassa  
brāhmaṇassa agyāgāraṃ tenupasaṅkami. addasā kho  
māgandiyo paribbājako bhāradvājagottassa brāhma-  
ṇassa agyāgāre tiṇasantharakaṃ paññattaṃ, disvāna  
bhāradvājagottaṃ brāhmaṇaṃ etadavoca: 'kassa nva-  
yaṃ bhoto bhāradvājassa agyāgāre tiṇasantharako pañ-  
ñatto. samaṇaseyyārūpaṃ maññeti.

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 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

<sup>3</sup>māgaṇḍiyo (syā, machasam) ■

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 Khattiyas, wise Brahmins 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 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.”

atthi bho māgandiya samaṇo gotamo sakyaputto sa-  
kyakulā pabbajito. taṃ kho pana bhavantam gotamam  
evaṃ kalyāṇo kittisaddo abbhuggato: 'itipi so bhagavā  
araham sammāsambuddho vijjācaraṇasampanno su-  
gato lokavidū anuttaro purisadammasārathī satthā de-  
vamanussānam buddho bhagavā'ti. tassesā bhoto go-  
tamassa seyyā paññattāti. duddiṭṭham vata bho bhā-  
radvāja addasāma<sup>4</sup> ye mayam tassa bhoto gotamassa  
bhūnahuno<sup>5</sup> seyyam addasāmāti. 'rakkhassetam mā-  
gandiya vācam, rakkhassetam māgandiya vācam, bahū  
hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhma-  
ṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhip-

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

<sup>5</sup>bhunahanassa (syā) ■

pasannā vinītā ariye ñāye dhamme kusale'ti. sammukhā cepi mayam bhāradvāja tam bhavantam gotamam passeyyāma sammukhāpi nam vadeyyāma bhūnahano 3 Sī. Ma. Yu. bhūnahu. samaṇo gotamoti tam kissa hetu: evam hi no sutte ocaratīti. sace tam bhoto māgandiyassa agaru āroceyyametam<sup>6</sup> samaṇassa gotamassāti. appossukko bhavam bhāradvājo vuttova nam vadeyyāti.

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. 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 Magandiya, the wanderer, regarding just this [bed] made of grass?" When thus was said, the brahmin of the

<sup>6</sup>ārocessāmitam (machasaṃ); ārocessāmi tam (syā) ■  
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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 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 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.”

assosi kho bhagavā dibbāya sotadhātuyā visuddhāya  
atikkantamānusakāya<sup>7</sup> bhāradvājagottassa brāhmaṇassa  
māgandiyena paribbājakena saddhiṃ imaṃ kathāsa-

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

lāpaṃ. atha kho bhagavā sāyanhasamayam paṭisal-  
līnā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa  
agyāgāraṃ tenupasaṅkami. upasaṅkamitvā nisīdi<sup>8</sup> pañ-  
ñatte<sup>9</sup> tiṇasantharake. atha kho bhāradvājagotto brā-  
hmaṇo yena bhagavā tenupasaṅkami. upasaṅkami-  
tvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ ka-  
thaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. eka-  
mantaṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇaṃ  
bhagavā etadavoca: 'ahu pana te bhāradvāja māgan-  
diyena paribbājakena saddhiṃ imaṃyeva tiṇasanthar-  
akaṃ ārabba kocideva kathāsallāpo'ti. evaṃ vutte  
bhāradvājagotto<sup>1011</sup> brāhmaṇo saṃviggo lomahaṭṭha-  
jāto bhagavantaṃ etadavoca: 'etadeva kho pana ma-  
yaṃ bhoto gotamassa ārocetukāmā, atha ca pana bha-  
vaṃ gotamo anakkhātaṃyeva akkhāsīti. ayañca hi-  
daṃ<sup>12</sup> bhagavato bhāradvājagottena brāhmaṇena sad-  
dhiṃ antarā kathā vippakatā hoti. atha māgandīyo  
paribbājako jaṅghāvihāraṃ anucaṅkamamāno anu-  
caramāno yena bhāradvājagottassa brāhmaṇassa ag-  
yāgāraṃ, yena bhagavā tenupasaṅkami, upasaṅkami-  
tvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ ka-  
thaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. eka-  
mantaṃ nisinnaṃ kho māgandīyaṃ paribbājakaṃ bha-  
gavā etadavoca. cakkhuṃ kho māgandīya rūpārāmaṃ  
rūparataṃ rūpasammuditaṃ. taṃ tathāgatassa dan-  
taṃ guttaṃ rakkhitaṃ saṃvutaṃ. tassa ca saṃva-

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

<sup>9</sup>paññatteva (sīmu) ■

<sup>10</sup>bhāradvājo (sīmu) ■

<sup>11</sup>ayañca hi (machasaṃ) ■

<sup>12</sup>ayañca hi (machasaṃ) ■

rāya dhammaṃ deseti. idaṃ nu te etaṃ māgandīya 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.

5. That ear, O Magandīya, 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 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.”

sotaṃ kho māgandīya saddārāmaṃ saddarataṃ sad-dasammuditaṃ. taṃ tathāgatassa dantaṃ guttaṃ rak-khitaṃ saṃvutaṃ. tassa ca saṃvarāya dhammaṃ de-seti. idaṃ nu te etaṃ māgandīya 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.

6. That nose, O Magandīya, 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.”

ghānaṃ kho māgandiya gandhārāmaṃ gandharataṃ  
gandhasammuditaṃ. taṃ tathāgatassa dantaṃ gut-  
taṃ rakkhitaṃ saṃvutaṃ. tassa ca saṃvarāya dham-  
maṃ 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 Magandiya, 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 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.”

jivhā kho māgandiya rasārāmā rasārattā rasasammuditaṃ. sā tathāgatassa dantā guttā rakkhitā saṃvutā.



tassā 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 kissa hetu: evaṃ hi no sutte ocaratī'ti.

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 beings." "What is the reason for that? Because it is so, as handed down in our scriptures."

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 kissa hetu: evaṃ hi no sutte ocaratī'ti.

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

mano kho māgandīya dhammārāmo dhammarato dhammasammudito. 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 kissa hetu: evaṃ hi no sutte ocaratī'ti.

10. So what do you think, O Magandīya? 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 Magandīya, what might you say to him? Nothing, O master Gotama.

taṃ kiṃ maññasi māgandīya idhekacco cakkhuviññey-

yehi rūpehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena rūpānaṃyeva samudayañca atthañgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ viditvā rūpataṇhaṃ pahāya rūpapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihareyya. 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.

taṃ kiṃ maññasi māgandiya idhekacco sotaviññeyyehi saddehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena saddānaṃyeva samudayañca atthañgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ viditvā saddataṇhaṃ pahāya saddapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto

vihareyya. imassa pana te māgandīya kimassa vacanīyanti: na kiñci bho gotama.

**12.** So what do you think, O Magandīya? 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 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 Magandīya, what might you say to him? Nothing, O master Gotama.

taṃ kiṃ maññasi māgandīya idhekacco ghānaviññeyyehi gandhehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena gandhānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca ya-thābhūtaṃ viditvā gandhataṇhaṃ pahāya gandhapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasan-tacitto vihareyya. imassa pana te māgandīya kimassa vacanīyanti: na kiñci bho gotama.

**13.** So what do you think, O Magandīya? 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, 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.

taṃ kiṃ maññasi māgandiya idhekacco jivhāviññeyyehi rasehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena rasānaṃyeva samudayañca atthañgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā rasataṇhaṃ pahāya rasaparilāhaṃ paṭvinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. imassa pana te māgandiya kimassa vacanīyanti: na kiñci bho 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.

taṃ kiṃ maññasi māgandiya idhekacco kāyaviññey-  
yehi phoṭṭhabbehi paricāritapubbo assa, itṭhehi kan-  
tehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.  
so aparena samayena poṭṭhabbānaṃyeva samudayañca  
atthaṅgamañca assādañca ādīnavañca nissaraṇañca  
yathābhūtaṃ viditvā phoṭṭhabbatanṃham pahāya phoṭ-  
ṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ  
vūpasantacitto vihareyya. imassa pana te māgandiya  
kimassa vacanīyanti: na kiñci bho 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, 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 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.

ahaṃ kho pana māgandiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim. cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi 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. tassa mayhaṃ māgandiya tayo pāsādā ahesuṃ: eko vas-siko eko hemantiko eko gimhiko. so kho ahaṃ māgandiya vassike pāsāde vassike cattāro māsē nippuri-sehi turiyehi paricārayamāno na heṭṭhāpāsādaṃ oro-hāmi. so aparena samayena kāmānaṃyeva samudayañca atthaṃgamañca assādañca ādīnavañca nissara-ṇaṃ yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante. so tesāṃ na pi-hemi. na tattha abhiraṃāmi. taṃ kissa hetu: yā ha-yaṃ māgandiya ratī aññatreva kāmehi aññatra aku-salehi dhammehi api dibbaṃ sukhaṃ samādhigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi. na tattha abhiraṃāmi.

**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 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 be reborn 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 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."

seyyathāpi māgandiya gahapati vā gahapatiputto vā  
 aḍḍho mahaddhano mahābhogo pañcahi kāmagaṇehi  
 samappito samaṅgībhūto paricāreyya. cakkhuviññey-  
 yehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmū-  
 pasamaṃhitehi rajanīyehi. sotaviññāṇeyyehi saddehi  
 iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamaṃhitehi  
 rajanīyehi ghānaviññeyyehi gandhehi iṭṭhehi kantehi  
 manāpehi piyarūpehi kāmūpasamaṃhitehi rajanīyehi. jiv-  
 hāviññeyyehi rasehi iṭṭhehi kantehi manāpehi piyarū-  
 pehi kāmūpasamaṃhitehi rajanīyehi. kāyaviññeyyehi phoṭ-  
 ṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmū-  
 pasamaṃhitehi rajanīyehi. so kāyena sucaritaṃ caritvā  
 vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā  
 kāyassa bhedaṃ parammaraṇā sugataṃ saggaṃ lokaṃ  
 upapajjeyya devānaṃ tāvatiṃsānaṃ saḥavyataṃ. so  
 tattha nandane vane accharāsaṅghaparivuto dibbehi  
 pañcahi kāmagaṇehi samappito samaṅgīto paricāreyya.  
 so passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi  
 kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricāraya-  
 mānaṃ. taṃ kiṃ maññasi māgandiya, api nu so deva-  
 putto nandane vane accharāsaṅghaparivuto dibbehi  
 pañcahi kāmagaṇehi samappito samaṅgībhūto pari-  
 cārayamāno amussa gahapatissa vā gahapatiputtassa  
 vā piheyya mānusakānaṃ vā pañcannaṃ kāmagaṇā-  
 naṃ, mānusakehi vā kāmehi āvaṭṭeyyāti. no hidaṃ  
 bho gotama, taṃ kissa hetu: mānusakehi bho gotama  
 kāmehi dibbā kāmā abhikkantatarā paṇītarā cāti.

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, 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 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.

evameva kho ahaṃ māgandiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgibhūto paricāresim: cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so-taviññāñeyyehi 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 aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāparilāhena pariḍayhamāne kāme paṭisevante. so tesam na pihemi, na tattha abhiraṃsāmi, taṃ kissa hetu: yā ha'yaṃ māgandiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi. na tattha abhi-

ramāmi.

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, 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.”

seyyathāpi māgandiya kuṭṭhī puriso arugatto pakka-  
gatto kimīhi khajjamāno nakhehi vaṇamukhāni vip-  
pacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa  
mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upa-  
ṭṭhāpeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ  
kareyya, so taṃ bhesajjaṃ āgamaṃ kuṭṭhehi parimuc-

ceyya arogo assa sukhī serī sayamvasī yena kāmaṇ-  
 gamo. so aññaṃ kuṭṭhiṃ purisaṃ passeyya arugat-  
 taṃ pakkagattaṃ kimihi khajjamānaṃ nakhehi vaṇa-  
 mukhāni vippatacchamānaṃ aṅgārakāsuyā kāyaṃ pa-  
 ritāpentaṃ. taṃ kiṃ maññasi māgandiya, 'api nu so  
 puriso amussa kuṭṭhissa purisassa piheyya, aṅgārakā-  
 suyā vā bhesajjapaṭisevanāya vā'ti. no hidaṃ bho go-  
 tama, taṃ kissa hetu: roge hi bho gotama sati bhesaj-  
 jena karaṇīyaṃ hoti, roge asati bhesajjena karaṇīyaṃ  
 na hoti'ti.

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; 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, 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.

evameva kho ahaṃ māgandiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito 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 manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so

aparena samayena kāmānaṃyeva samudayañca atthañ-  
 gamañca assādañca ādīnavañca nissaraṇaṃca yathā-  
 bhūtaṃ veditvā kāmataṇhaṃ pahāya kāmaparilāhaṃ  
 paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto  
 viharāmi. so aññe satte passāmi kāmesu avītarāge  
 kāmataṇhāhi khajjamāne kāmaparilāhena pariḍayha-  
 māne kāme paṭisevante. so tesam na pihemi, na tat-  
 tha abhiraṃāmi, taṃ kissa hetu yā ha'yaṃ māgandīya  
 rati aññatreva kāmehi aññatra akusalehi dhammehi  
 api dibbaṃ sukhaṃ samadigayha tiṭṭhati, tāya ratiyā  
 ramamāno hīnassa na pihemi. na tattha abhiraṃāmi.

20. “Just as, O Magandīya, 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 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 Magandīya? 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 extremely 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.”

seyyathāpi māgandiya kuṭṭhī puriso arugatto pakka-gatto kimīhi khajjamāno nakhehi vaṇamukhāni vip-pat-acchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭ-ṭhāpeyyuṃ. tassa so bhisakko sallakatto bhesajjaṃ kareyya. so taṃ bhesajjaṃ āgama kuṭṭhehi parimuc-ceyya. arogo assa sukhī serī sayamvasī yena kāmaṅ-gamo. tamenam dve balavanto purisā nānābhāsu ga-hetvā aṅgārakāsuṃ upakaḍḍheyyuṃ. taṃ kiṃ mañ-ñasi māgandiya, api nu so puriso iti cīti ceva kāyaṃ sannāmeyyā'ti. evaṃ bho gotama. taṃ kissa hetu: 'asu hi bho gotama aggi dukkhasamphasso ceva mahā-bhitāpo ca mahāpariḷāhocā'ti. taṃ kiṃ maññasi mā-gandiya, idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, udāhu pub-bepi so aggi dukkhasamphasso ceva mahābhitāpo ca

mahāpariḷāho cāti. idāni ceva bho gotama so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca. pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, asuhi ca bho gotama kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyeva aggismiṃ sukhamiti viparīta-saññaṃ paccalatthāti.

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 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.”

evameva kho māgandiya atītampi addhānaṃ kāmā dukkhasamphassā ceva 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 dukkhasamphas-

sesveva<sup>13</sup> kāmesu sukhamiti viparītasaññaṃ paccalatthum.

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 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.

seyyathāpi māgandiya kuṭṭhī puriso arugatto pakka-gatto kimīhi khajjamāno nakhehi vaṇamukhāni vip-pat-acchamāno aṅgārakāsuyā kāyaṃ paritāpeti. yathā yathā kho māgandiya asu kuṭṭhī puriso arugatto pak-kagatto kimīhi khajjamāno nakhehi vaṇamukhāni vip-pat-acchamāno aṅgārakāsuyā kāyaṃ paritāpeti, tathā tathāssa tāni vaṇamukhāni asucitarāni ceva honti dug-gandhatarāni ca pūtikatarāni ca. hoti ceva kāci sā-tamattā assādamattā yadidaṃ vaṇamukhānaṃ kaṇḍū-vanahetu.

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

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 just some measure of pleasure, some measure of enjoyment, namely, on account of the five cords of sensual pleasure.

evameva kho māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapiṇḍehena paṇḍayhamānā kāme paṭisevanti. yathā yathā kho māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapiṇḍehena paṇḍayhamānā kāme paṭisevanti, tathā tathā tesam sattānam kāmataṇhā ceva pavaḍḍhati, kāmapiṇḍehena ca paṇḍayhanti. hoti ceva kāci sātā-mattā assādamattā yadidaṃ pañca kāmaguṇe paṭicca.

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 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.”

taṃ kiṃ maññasi māgandiya: api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmapiṇḍaṃ appaṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihāsi vā, viharati vā, viharissati vāti. no hidaṃ bho gotama. sādhu māgandiya, mayāpi kho etaṃ māgandiya neva diṭṭhaṃ na sutam rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmapiṇḍaṃ appaṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihāsi vā, viharati vā, viharissati vā. atha kho māgandiya ye hi keci samaṇā vā

brāhmaṇā vā vigatapipāsā ajjhataṃ vūpasantacittā vihaṃsu<sup>14</sup> vā, viharanti vā, viharissanti vā. sabbe te kāmānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnaṇca nissaraṇaṇca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmaparilāhaṃ paṭivinodetvā vigatapipāsā ajjhataṃ vūpasantacittā vihaṃsu vā, viharanti vā, viharissanti vāti.

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

atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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

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

**26.** When thus was said, Magandiya, the wanderer said this to the Auspicious One: “Marvellous, master Gotama.

<sup>14</sup>vihaṃsu (sīmu); vihāsuṃ (machasaṃ) ■  
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Unprecedented master Gotama, the extent to which this is well-stated by the venerable Gotama:

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

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

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ sukha'nti.

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

mayāpi kho etaṃ bho gotama sutam pubbakānaṃ pa-  
ribbājakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

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

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ sukha'nti.

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

tayidaṃ bho gotama sametīti.

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

yampana te etaṃ māgandiya sutam pubbakānaṃ paribbājakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

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

ārogyaparamā lābhā,  
nibbānaṃ paramaṃ sukha'nti.

**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 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.”

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



31. Just as, O Māgandīya, 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, Magandīya? 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 Magandīya, 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:

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 tārakarūpāni, na passeyya candimasuriye, so suṇeyya cakkhumato bhāsamānassa: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti<sup>16</sup>. so odātapariyesanaṃ careyya. tamenāṃ aññataro<sup>17</sup> puriso telamasikatena<sup>18</sup> sāhulacīvarena<sup>19,20</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 sāhulacīvaram paṭigaṇheyya, paṭiggahetvā pārūpeyya, pārūpitvā attamano attamanavācaṃ nicchāreyya: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci'nti, udāhu cakkhumato saddāyāti. ajānanto hi bho gotama apassanto so jaccandho puriso amuṃ telamasikataṃ

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

<sup>16</sup>suciti (machasaṃ) ■

<sup>17</sup>tamenāññataro (simu) ■

<sup>18</sup>telamalikatena (macasaṃ) ■

<sup>19</sup>sāhulacīrena (machasaṃ) ■

<sup>20</sup>sāhulacīrena (machasaṃ) ■

sāhulaḥcīvaram paṭigaṇheyya, paṭiggahetvā pārūpeyya,  
 pārūpitvā attamano attamanavācam nicchāreyya: che-  
 kam vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ  
 sucinti, cakkhumate saddhāyāti. evameva kho māgan-  
 diya aññatitthiyā paribbājakā andhā acakkhukā, ajā-  
 nantā ārogyaṃ, apassantā nibbānaṃ. atha ca paṇi'maṃ  
 gāthaṃ bhāsanti.

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

ārogyaparamā lābhā,  
 nibbānaṃ paramaṃ sukha'nti.

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

pubbakehesā māgandiya arahantehi sammāsambud-  
 dhehī gāthā bhāsītā.

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

ārogyaparamā lābhā,  
 nibbānaṃ paramaṃ sukhaṃ; aṭṭhaṅgiko ca

maggānaṃ,  
khemaṃ amatagāminanti.

**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 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.”

sā etarahi anupubbena puthujjanagatā. ayaṃ kho pana māgandiya kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto. so tvaṃ imaṃ kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ 'idaṃ taṃ bho gotama ārogyaṃ idaṃ taṃ nibbāna'nti vadesi. taṃ hi te māgandiya ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsīti.

**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.”

evaṃ pasanno ahaṃ bhoto gotamassa, pahoti me bha-  
vaṃ gotamo tathā dhammaṃ desetum, yathāhaṃ ārog-  
yaṃ jāneyyaṃ, nibbānaṃ passeyya'nti.

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 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.

seyyathāpi māgandiya jaccandho puriso, so na pas-  
seyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rū-  
pāni, na passeyya pītakāni rūpāni, na passeyya lohi-  
takāni rūpāni, na passeyya mañjetṭhakāni rūpāni, na  
passeyya samavisamaṃ, na passeyya tāraakarūpāni, na  
passeyya candimasuriye, tassa mittāmaccā ñātisaḷo-  
hitā bhisakkaṃ sallakattaṃ upatṭhāpeyyum. tassa so  
bhisakko sallakatto bhesajjaṃ kareyya. so taṃ bhe-  
sajjaṃ āgamma na cakkhūni uppādeyya, na cakkhūni  
visodheyya. taṃ kiṃ maññasi māgandiya, nanu so  
vejjo yāvadeva kilamathassa vighātassa bhāgī assā'ti.

evaṃ bho 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.”

evameva kho māgandiya ahañceva<sup>21</sup> te dhammaṃ de-seyyaṃ idantaṃ ārogyaṃ, idantaṃ nibbānanti. so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi. so mamassa kilamatho, sā mamassa vihesā'ti.

**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.”

evaṃ pasanno ahaṃ bho gotamassa, pahoti me bha-vaṃ gotamo tathā dhammaṃ desetum, yathāhaṃ ārogya jāneyyaṃ nibbānaṃ passeyyanti.

**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, can-

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<sup>21</sup>ahañce (machasaṃ) ■  
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not 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.” 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 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.

seyyathāpi māgandīya jaccandho puriso so na passeyya  
 kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na  
 passeyya pītakāni rūpāni, na passeyya lohita-kāni rū-  
 pāni, na passeyya mañjēṭṭhakāni rūpāni, na passeyya

samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasuriye. so suṇeyya cakkhumato bhāsamānassa 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimma-  
laṃ suci'nti. so odātapariyesanaṃ careyya. tamenāñ-  
ñatara puriso telamasikatena sāhulaṭṭhārena<sup>22</sup> vañceyya,  
idante ambho purisa odātaṃ vatthaṃ abhirūpaṃ nim-  
malaṃ sucinti. so taṃ paṭigaṇheyya, paṭiggahetvā  
pārupeyya. tassa mittāmaccā ñātisālohitā bhisakkaṃ  
sallakattaṃ upaṭṭhāpeyyuṃ. tassa so bhisakko salla-  
katto bhesajjaṃ kareyya: uddhavirecanaṃ<sup>23</sup> adhovi-  
recanaṃ añjanaṃ paccañjanaṃ natthukammaṃ. so  
taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni  
visodheyya. tassa saha cakkhuppādā yo amusmiṃ te-  
lomasikate sāhulaṭṭhāre chandarāgo, so pahiyetha. tañca  
naṃ purisaṃ amittatopi daheyya. paccatthikatopi da-  
heyya. api ca jīvitā voropetabbaṃ maññeyya, 'dīgha-  
rattaṃ vata bho ahaṃ iminā purisena telamasikatena  
sāhulaṭṭhārena nikato vañcito paluddho. 'idante am-  
bho purisa odātaṃ vatthaṃ chekaṃ abhirūpaṃ<sup>24</sup> nim-  
malaṃ sucinti.

**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

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

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

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



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 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.”

evameva kho māgandiya ahañceva te dhammaṃ de-seyyaṃ: '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 paluddho, ahaṃ hi rūpaṃyeva upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno upādiyiṃ, saññaṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ. tassa me upādānapaccayā bhavo, bhava paccayā jāti, jāti-paccayā jarāmaraṇaṃ sokaparidevadukkhadomanas-supāyāsā sambhavanti. evametassa kevalassa dukkhak-khandhassa samudayo hotī'ti.

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.”

evaṃ pasanno ahaṃ bhoṭo gotamassa: pahoti me bhavaṃ gotamo tathā dhammaṃ desetum, yathāhaṃ imamahā āsanā anandho 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 cease. Just so, is the cessation of this entire stock of suffering.”

tena hi tvaṃ māgandiya sappurise bhajeyyāsi, yato

kho tvaṃ māgandiya sappurise bhajissasi, tato tvaṃ māgandiya saddhammaṃ sossasi. yato kho tvaṃ māgandiya saddhammaṃ sossasi, tato tvaṃ māgandiya dhammānudhammaṃ paṭipajjissasi. yato kho tvaṃ māgandiya dhammānudhammaṃ paṭipajjissasi, tato tvaṃ māgandiya sāmāmyeva ñassasi, sāmāṃ dakkhisi<sup>25</sup>. ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti, tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

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.”

evaṃ vutte māgandiyo paribbājako bhagavantam eta-davoca: abhikkantaṃ bho gotama abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkuj-

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

jeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya' andhakāre vā telapajjotaṃ dhāreyya, 'cakkhumanto rūpāni dakkhintī'ti, evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada'nti.

43. “Whoever, O Magandiya, was formally of another 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.”

yo kho māgandiya aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. api ca mettha puggalace-mattatā veditāti.

44. “If, O Bhante, one who was formally of another standpoint, 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 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.”

sace bhante aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇtā pabbajjaṃ ākaṅkhaṇtā upasampadāṃ, cattāro māse parivasanti, catunnaṃ māsānaṃ accayena ārad dhacittā bhikkhū pabbājenti. upasampādenti bhikkhubhāvāya. ahaṃ cattāri vassāni parivasissāmi. catunnaṃ maṃ vassānaṃ accayena ārad dhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyāti.

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: “Destroyed 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.

alattha kho māgandiyo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ. acirūpasampanno kho panāyasmā māgandiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca kho panāyasmā māgandiyo arahataṃ ahoṣīti.

