

0.0.1 Magandiya

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

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

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

Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” The bed has been prepared for that master Gotama.” “It is an ill-sight indeed, master Bharadvaja, we who see the sight of the bed of that master Gotama, the destroyer of beings.” “Guard that speech Magandiya. Guard that speech Magandiya. Indeed many of master Gotama’s wise 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.”

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, the Auspicious One went to the brahmin of the bharadvaja clan’s grass hut where fire is kept. Upon arrival, he sat down on the prepared [bed] made of grass. So then, the brahmin of the bharadvaja clan went to the Auspicious One. Upon

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

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 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.”

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.”

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.”

8. That body, O Magandiya, 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 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.”

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

10. So what do you think, O Magandiya? Here, a certain one might have previously caused to amuse himself with forms cognizable by the eye that are agree-

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

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

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

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

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

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

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.

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 reappear 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 Magandiya, would the son of devas surrounded by a multitude of nymphs in the Nandana grove, amusing himself furnished and endowed with the five cords of divine sensual pleasure, long for the head of household or head of household's son amusing himself furnished and endowed with the five cords of human sensual pleasure, or might he be enticed by human sensual pleasures?" No master Gotama. What is 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 de-

sires, 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.

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.”

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.

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 make medicine so that owing to that medicine he might be cured of his leprosy, become free from sickness, a happy one, independent, being his own master, able to go wherever he wishes. To him two strong men having siezed him by different arms might drag him near a red hot charcoal pit. So what do you think, O Magandiya? Might that man only twist his body this way and that way?” Yes master Gotama. What is the reason for that? “Because, O master Gotama, contact with such fire is just painful, extremely hot and scorching.” “So what do you think, O Magandiya? Is it only now that contact with such fire is just painful, extremely hot and scorching or also formally, contact with such fire was just painful, extremely hot and scorching?” “Even now O master Gotama, contact with such fire is just painful, and extremely hot and scorching. Also formally, contact with such fire was just painful, extremely hot and scorching. But master Gotama, [when that man was] a leper with sores on his body, his decaying body being devoured by worms, scratching the surface of the wound with his nails, roasting his body over a red hot charcoal pit, with impaired faculties, developed a distorted perception of pleasure in the painful contact with fire.”

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

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

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

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

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

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

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

26. When thus was said, Magandiya, the wanderer said this to the Auspicious One: “Marvellous, master Gotama. Unprecedented master Gotama, the extent to which this is well-stated by the venerable Gotama:

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

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

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

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

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

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

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

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

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

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

33. At present, it has gradually gone to puthujjanas. “Although, O Magandiya, this body is an embodiment of disease, an embodiment of tumor, an embodiment of a dart, an embodiment of a calamity, an embodiment of an affliction, [yet] you say of this body which is an embodiment of disease, an embodiment of tumor, an embodiment of a dart, an embodiment of a calamity, an embodiment of an affliction that: “This is that freedom from [all] diseases, O master Gotama, this is that nibbana.” Indeed for you, O Magandiya, that noble eye does not exist, the noble eye by which you can know freedom from [all] diseases, see nibbana.”

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

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

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

36. "It is just so, O Magandiya, even [if] I would to teach the Dhamma for you [thus]: This is that freedom from [all] diseases, this is that nibbana. That you may not know that freedom from [all] diseases, you may not see that nibbana, that will be wearisome for me, that will be troublesome."

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

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

39. "It is just so, O Magandiya, even [if] I would to teach the Dhamma for you [thus]: This is that freedom from [all] diseases, this is that nibbana. That you may know that freedom from [all] diseases, you may see that nibbana. Along with the arising of the [noble] eye, your desire and lust for the five khandhas of appropriation gets abandoned, and it will occur to you thus: Indeed for a long time sir, I have been cheated, deceived, tricked in

this way by this mind. Indeed I only appropriated form when holding, only appropriated feeling when holding, only appropriated perception when holding, only appropriated sankharas when holding, only appropriated consciousness when holding. For me in dependence on holding, there is being; in dependence on being, there is birth; in dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of suffering.”

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

41. Well then you, O Magandiya, should associate with true men. Since you, O Magandiya will associate with true men, therefore you, O Magandiya, will hear the true Dhamma. Since you, O Magandiya, will hear the true Dhamma, therefore you, O Magandiya, will practice the Dhamma in accordance with the Dhamma. Since you, O Magandiya, will practice the Dhamma in accordance with the Dhamma, therefore you, O Magandiya, will come to know just by yourself, come to see by yourself: These are diseases, tumors and darts. Here, diseases, tumors and darts cease without remainder. For me from the cessation of holding, there is the cessation of being; from the cessation of being, there is the cessation of birth;

from the cessation of birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair cease. Just so, is the cessation of this entire stock of suffering.”

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

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.”

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.”

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.