

### 0.0.1 Magandiya

māgandiyasuttam

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.

evam me sutam: ekam samayam bhagavā kurūsu viharati kammāssadammaṃ<sup>1</sup> nāma kurūnam nigamo bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasantharake<sup>2</sup>. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya kammāssadammaṃ piṇḍāya pāvisi. kammāssadamme piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yenaññataro vanasaṇḍo tenupasaṅkami divāvihārāya. tam vanasaṇḍam ajjhogahetvā aññatarasamim rukkhāmūle divāvihāram nisīdi.

<sup>1</sup>kammāssadhammam (machasam, syā) ■

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

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.

atha kho māgaṇḍiyo<sup>3</sup> paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami. addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasantharakam paññattaṃ, disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca: 'kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇasantharako paññatto. 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, machasaṃ) ■

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 samanās 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  
sakyakulā pabbajito. taṃ kho pana bhavantam  
gotamam evam kalyāṇo kittisaddo abbhuggato:  
'itipi so bhagavā araham sammāsambuddho vij-  
jācaraṇasampanno sugato lokavidū anuttaro pu-  
risadammasārathī satthā devamanussānam bud-  
dho bhagavā'ti. tassesā bhoto gotamassa seyyā  
paññattāti. duddiṭṭham vata bho bhāradvāja ad-  
dasāma<sup>4</sup> ye mayam tassa bhoto gotamassa bhū-  
nahuno<sup>5</sup> seyyam addasāmāti. 'rakkhassetam mā-  
gandiya vācam, rakkhassetam māgandiya vācam,

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

<sup>5</sup>bhunahanassa (syā) ■

bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi  
brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapa-  
ṇḍitāpi abhippasannā vinītā ariye ñāye dhamme  
kusale'ti. sammukhā cepi mayamaṃ bhāradvāja taṃ  
bhavantamaṃ gotamaṃ passeyyāma sammukhāpi naṃ  
vadeyyāma bhūnahano 3 Sī. Ma. Yu. bhūnahu.  
samaṇo gotamoti taṃ kissa hetu: evamaṃ hi no sutte  
ocaratīti. sace taṃ bhoto māgandiyassa agaru  
āroceyyametaṃ<sup>6</sup> samaṇassa gotamassāti. appo-  
sukko bhavaṃ bhāradvājo vuttova naṃ 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, 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?"

<sup>6</sup>ārocessāmitaṃ (machasaṃ); ārocessāmi taṃ (syā) ■  
bjt page 290 ■

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.”

assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusakāya<sup>7</sup> bhāradvājagottassa brāhmaṇassa māgandiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. atha kho bhagavā sāyan-

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

hasamayam paṭisallīnā vuṭṭhito yena bhāradvā-  
 jagottassa brāhmaṇassa agyāgāraṃ tenupasaṅ-  
 kami. upasaṅkamitvā nisīdi<sup>8</sup> paññatte<sup>9</sup> tiṇasan-  
 tharake. atha kho bhāradvājagotto brāhmaṇo yena  
 bhagavā tenupasaṅkami. upasaṅkamitvā bhaga-  
 vatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ  
 sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekaman-  
 taṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇaṃ  
 bhagavā etadavoca: 'ahu pana te bhāradvāja mā-  
 gandiyena paribbājakena saddhiṃ imaṃyeva ti-  
 ṇasantharakaṃ ārabba kocideva kathāsallāpo'ti.  
 evaṃ vutte bhāradvājagotto<sup>1011</sup> brāhmaṇo saṃ-  
 viggo lomahaṭṭhajāto bhagavantaṃ etadavoca: 'eta-  
 deva kho pana mayaṃ bho gotamassa ārocetu-  
 kāmā, atha ca pana bhavaṃ gotamo anakkhātaṃ-  
 yeva akkhāsīti. ayaṅca hidaṃ<sup>12</sup> bhagavato bhāra-  
 dvājagottena brāhmaṇena saddhiṃ antarā kathā  
 vippakatā hoti. atha māgandiyo paribbājako jaṇ-  
 ghāvihāraṃ anucaṅkamamāno anuvicaramāno yena  
 bhāradvājagottassa brāhmaṇassa agyāgāraṃ, yena  
 bhagavā tenupasaṅkami, upasaṅkamitvā bhaga-  
 vatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ  
 sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekaman-  
 taṃ nisinnaṃ kho māgandīyaṃ paribbājakaṃ bha-  
 gavā etadavoca. cakkhuṃ kho māgandīya rūpā-

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

<sup>9</sup>paññatteva (sīmu) ■

<sup>10</sup>bhāradvājo (sīmu) ■

<sup>11</sup>ayaṅca hi (machasaṃ) ■

<sup>12</sup>ayaṅca hi (machasaṃ) ■

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

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.”

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

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.”

ghānaṃ kho māgandiya gandhārāmaṃ gandha-rataṃ gandhasammuditaṃ. taṃ tathāgatassa dan-taṃ guttaṃ rakkhitaṃ saṃvutaṃ. tassa ca saṃ-varāya dhammaṃ deseti. idaṃ nu te etaṃ mā-gandiya sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. etadeva kho pana me bho gotama san-dhāya 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 māgandīya rasārāmā rasārattā rasasam-muditā. sā tathāgatassa dantā guttā rakkhitā saṃ-vutā. tassā ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ māgandīya sandhāya bhāsitaṃ: 'bhū-nahu samaṇo gotamo'ti. etadeva kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ kissa hetu: evaṃ hi no sutte oca-ratī'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 phoṭṭhab-barato phoṭṭhabbammudito. so tathāgatassa danto gutto rakkhito saṃvuto. tassa ca saṃvarāya 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 ocaratī'ti.

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."

mano kho māgandiya dhammārāmo dhammarato dhammasammudito. so tathāgatassa danto gutto rakkhito saṃvuto. tassa ca saṃvarāya dhammaṃ deseti. idaṃ nu te etaṃ māgandiya sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. etadeva kho pana me bho gotama sandhāya bhāsitaṃ: 'bhūnahu samaṇo gotamo'ti. taṃ kissa hetu: evaṃ hi no sutte ocaratī'ti.

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

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

taṃ kiṃ maññasi māgandiya idhekacco cakkhu-viññeyyehi rūpehi paricāritapubbo assa, itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena rūpānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā rūpaṇhaṃ pahāya rūpaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ 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, itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena saddānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā saddatanhaṃ pahāya saddaparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. imassa pana te māgandiya kimassa vacaniyanti: na kiñci bho 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, having dispelled fever for aromas, might abide rid of thirst, with a mind inwardly calmed. Now, O Magandiya, what might you say to him? Nothing, O master Gotama.

taṃ kiṃ maññasi māgandiya idhekacco ghānaviññeyyehi gandhehi paricāritapubbo assa, itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena gandhānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā gandhatanhaṃ

pahāya gandhapariḷāhaṃ paṭivinodetvā vigatapi-  
pāso ajjhataṃ vūpasantacitto vihareyya. imassa  
pana te māgandiya kimassa vacanīyanti: na kiñci  
bho gotama.

13. So what do you think, O Magandiya? Here, a cer-  
tain one might have previously caused to amuse himself  
with flavors cognizable by the tongue 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 flavors, having abandoned lust for fla-  
vors, 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 jivhāviñ-  
ñeyyehi rasehi paricāritapubbo assa, iṭṭhehi kan-  
tehi manāpehi piyarūpehi kāmūpasamaṃhitehi raja-  
nīyehi. so aparena samayena rasānaṃyeva samu-  
dayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca  
nissaraṇaṇca yathābhūtaṃ veditvā rasataṇhaṃ pa-  
hāya rasapariḷāhaṃ paṭivinodetvā vigatapipāso  
ajjhataṃ vūpasantacitto vihareyya. imassa pana  
te māgandiya kimassa vacanīyanti: na kiñci bho  
gotama.

14. So what do you think, O Magandiya? Here, a cer-

tain 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 kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa, iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. so aparena samayena poṭṭhabbānaṃ yeva samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ viditvā phoṭṭhabbatanṇhaṃ pahāya phoṭṭhabbaparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ 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 vassiko eko hemantiko eko gimhiko. so kho ahaṃ māgandiya vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricārayamāno na heṭṭhāpāsādaṃ orohāmi. so aparena samayena kāmānaṃyeva samudayañca atthaṃgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmaparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmaparilāhena pariḍayhamāne kāme paṭisevante. so tesam na pi-hemi. na tattha abhiramāmi. taṃ kissa hetu: yā hayaṃ māgandiya ratī aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa



na pihemi. na tattha abhiramāmi.

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."

seyyathāpi māgandiya gahapati vā gahapatiputto  
vā aḍḍho mahaddhano mahābhogo pañcahi kāmā-  
gaṇehi samappito samaṅgībhūto paricāreyya.  
cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manā-  
pehi piyarūpehi kāmūpasamhitehi rajanīyehi. so-  
taviññāneyyehi saddehi iṭṭhehi kantehi manāpehi  
piyarūpehi kāmūpasamhitehi rajanīyehi ghānaviñ-  
ñeyyehi gandhehi iṭṭhehi kantehi manāpehi piya-  
rūpehi kāmūpasamhitehi rajanīyehi. jivhāviññey-  
yehi rasehi iṭṭhehi kantehi manāpehi piyarūpehi  
kāmūpasamhitehi rajanīyehi. kāyaviññeyyehi phoṭ-  
ṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmū-  
pasamhitehi rajanīyehi. so kāyena sucariṭaṃ  
caritvā vācāya sucariṭaṃ caritvā manasā sucari-  
taṃ caritvā kāyassa bhedaṃ parammaraṇā suga-  
tiṃ saggamaṃ lokamaṃ upapajjeyya devānaṃ tāvatiṃ-

sānaṃ saḥavyataṃ. so tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmagaṇehi samappito samaṅgīto paricāreyya. so passeyya gahapatim vā gahapatiputtam vā pañcahi kāmagaṇehi samappitam samaṅgībhūtam paricāraya-mānaṃ. taṃ kiṃ maññasi māgandiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya mānusakānaṃ vā pañcannaṃ kāmagaṇānaṃ, mānusakehi vā kāmehi āvaṭṭeyyāti. no hi daṃ bho gotama, taṃ kissa hetu: mānusakehi bho gotama kāmehi dibbā kāmā abhik-kantatarā paṇītatarā 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 kāmaguṇehi samappito samañ-  
 gībhūto paricāresim: cakkhuvīññeyyehi rūpehi iṭ-  
 ṭhehi kantehi manāpehi piyarūpehi kāmūpasam-  
 hitehi rajanīyehi. sotaviññāneyyehi 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 atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāparilāhena pariḍayaṃhamāne kāme paṭisevante. so tesam na pihemi, na tattha abhiraṃmāmi, taṃ kissa hetu: yā ha'yaṃ māgandīya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadigayha tiṭṭhati, tāya ratiyā ramaṃ māno hīnassa na pihemi. na tattha abhiraṃmāmi.

18. “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. 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 pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattam upaṭṭhāpeyyum, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgama kuṭṭhehi parimucceyya arogo assa sukhī serī sayamvasī yena kāmaṅgamo. so aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattam pakkagattam kimīhi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentam. taṃ kiṃ maññasi māgandiya, 'api nu so puriso amussa kuṭṭhissa purisassa piheyya, aṅgārakāsuyā vā bhesajjapaṭisevanāya vā'ti. no hidaṃ bho gotama, taṃ kissa hetu: roge hi bho gotama sati bhesajjena karaṇīyaṃ hoti, roge asati bhesajjena karaṇīyaṃ na hoti'ti.

19. In the same way, O Magandiyā, 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 Magandiyā, there were three mansions for me: one for the rainy season, one for the cold season, one for the hot season. I, O Magandiyā, 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 kāmaguṇehi samappito samaṅgībhūto paricāresim. cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. sotaviññāṇeyyehi 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 atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāparilāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. so aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmaparilāhena pariḍayhamāne kāme paṭisevante. so tesam na pihemi, na tattha abhiramāmi, taṃ kissa hetu yā ha'yaṃ māgandiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ



sukhaṃ samadigayha tiṭṭhati, tāya ratiyā rama-  
māno hīnassa na pihemi. na tattha abhiraṃāmi.

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.”

seyyathāpi māgandiya kuṭṭhī puriso arugatto pak-  
kagatto kimīhi khajjamāno nakhehi vaṇamukhāni  
vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya.  
tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakat-  
taṃ upatṭhāpeyyuṃ. tassa so bhisakko sallakatto  
bhesajjaṃ kareyya. so taṃ bhesajjaṃ āgamma  
kuṭṭhehi parimucceyya. arogo assa sukhī serī sa-  
yaṃvasī yena kāmaṅgamo. tamenam dve bala-  
vanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ  
upakaḍḍheyyuṃ. taṃ kiṃ maññasi māgandiya,  
api nu so puriso iti cīti ceva kāyaṃ sannāmeyyā'ti.  
evaṃ bho gotama. taṃ kissa hetu: 'asu hi bho go-  
tama aggi dukkhasamphasso ceva mahābhitāpo  
ca mahāpariḷāhocā'ti. taṃ kiṃ maññasi māgan-  
diya, 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 ma-  
hāpariḷāho ca. pubbepi so aggi dukkhasamphasso  
ceva mahābhitāpo ca mahāpariḷāho ca, asuhi ca  
bho gotama kuṭṭhī puriso arugatto pakkagatto ki-  
mīhi khajjamāno nakhehi vaṇamukhāni vippatac-  
chamāno upahatindriyo dukkhasamphasseyeva ag-  
gismiṃ sukhamiti viparītasaññaṃ 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 dukkhasamphassesveva<sup>13</sup> kāmesu sukhamiti viparītasāññaṃ 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

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

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 pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. yathā yathā kho māgandiya asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti, tathā tathāssa tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūtikatarāni ca. hoti ceva kāci sātāmattā assādamattā yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu.

**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  
kāmatanḥāhi khajjamānā kāmapariḷāhena pariḍay-  
hamānā kāme paṭisevanti. yathā yathā kho mā-  
gandiya sattā kāmesu avītarāgā kāmatanḥāhi khaj-  
jamānā kāmapariḷāhena pariḍayhamānā kāme pa-  
ṭisevanti, tathā tathā tesam sattānaṃ kāmatanḥā  
ceva pavaḍḍhati, kāmapariḷāhena ca pariḍayhanti.  
hoti ceva kāci sātāmattā 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 paricāraya-māno kāmataṇhaṃ appahāya kāmaparilāhaṃ appaṭivīnodetvā vigatapipāso ajjhataṃ vūpasanta-citto vihāsi vā, viharati vā, viharissati vāti. no hi daṃ bho gotama. sādhu māgandiya, mayāpi kho etaṃ māgandiya neva diṭṭhaṃ na suttaṃ rājā vā rājamahāmatto vā pañcahi kāmagaṇehi samappito samaṅgībhūto paricāraya-māno kāmataṇhaṃ appahāya kāmaparilāhaṃ appaṭivīnodetvā 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 kāmāṇaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nisaraṇaṇca yathābhūtaṃ viditvā kāmataṇhaṃ pa-

<sup>14</sup>vihariṃsu (sīmu); vihāsum (machasam) ■

hāya kāmāparilāhaṃ 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 amatagāminanti.

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:

evaṃ vutte māgandiyo paribbājako bhagavantaṃ  
etadavoca : 'acchariyaṃ bho gotama, abbhutaṃ

bho gotama, yāva subhāsitañcidaṃ bhotā gota-  
mena:

“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  
paribbājakānaṃ ācariyapācariyānaṃ bhāsamānā-  
naṃ:

“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 bhāsamānā-  
naṃ:

“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, 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.”

'katamantaṃ ārogyaṃ, katamantaṃ nibbāna'nti.  
evaṃ vutte māgandiyo paribbājako sakāneva su-  
daṃ gattāni pāṇinā anomajjati. idantaṃ bho go-  
tama ārogyaṃ, idantaṃ nibbānaṃ. ahaṃ hi bho  
gotama etarahi arogo sukhī, na maṃ kiñci ābā-  
dhatī'ti.

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

seyyathāpi māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlākāni rūpāni, na passeyya pītākāni rūpāni, na passeyya lohitaṇṇāni rūpāni, na passeyya maññetṭhakāni<sup>15</sup> rūpāni, na passeyya samavisamaṃ, na passeyya tāraṇarūpāni, na passeyya candimasuriye, so suṇeyya cakkhumato bhāsamānassa: 'chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucinti<sup>16</sup>. so odātapariyesanaṃ careyya. tamenam 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

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

<sup>16</sup>suciti (machasaṃ) ■

<sup>17</sup>tamenaññataro (sīmu) ■

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

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

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

vatthaṃ abhirūpaṃ nimmalaṃ suci'nti, udāhu cak-  
 khumato saddāyāti. ajānanto hi bho gotama apas-  
 santo so jaccandho puriso amuṃ telamasikataṃ  
 sāhulaṭṭhāraṃ paṭigaṇheyya, paṭiggahetvā pārū-  
 peyya, pārūpitvā attamano attamanavācaṃ nic-  
 chāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhi-  
 rūpaṃ nimmalaṃ sucinti, cakkhumate saddhāyāti.  
 evameva kho māgandiya aññatitthiyā paribbājakā  
 andhā acakkhukā, ajānantā 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 sammāsam-  
 buddhehī 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 passeyyāsi.

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 bhavaṃ gotamo tathā dhammaṃ desetum, yathāhaṃ ārogyaṃ 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 passeyya kaṇhasukkāni rūpāni, na passeyya nīlākāni rūpāni, na passeyya pītākāni rūpāni, na passeyya lohita-kāni rūpāni, na passeyya mañjeṭṭhākāni rūpāni, na passeyya samavisamaṃ, na passeyya tāra-karūpāni, na passeyya candimasuriye,

tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakataṃ upaṭṭhāpeyyum. tassa so bhisakko sallakatto bhesajjaṃ kareyya. so taṃ bhesajjaṃ āgama na cakkhūni uppādeyya, na cakkhūni visodheyya. taṃ kiṃ maññasi māgandiya, nanu so vejjo yāva-deva 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 deseyyaṃ idantaṃ ārogyaṃ, idantaṃ nibbānanti. so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi. so mamaṃsa kilamatho, sā mamaṃsa 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 bhoto gotamaṃsa, pahoti me

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<sup>21</sup> ahañce (machasaṃ) ■  
pts page 511 ■

bhavaṃ gotamo tathā dhammaṃ desetum, yathā-  
haṃ 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, 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 [say-  
ing:] Here for you good man, is a white cloth, beautiful,  
spotless and clean.

seyyathāpi māgandiya jaccandho puriso so na pas-  
seyya kaṇhasukkāni rūpāni, na passeyya nīlakāni  
rūpāni, na passeyya pītakāni rūpāni, na passeyya  
lohitakāni rūpāni, na passeyya mañjetṭhakāni rū-  
pāni, na passeyya samavisamaṃ, na passeyya tā-  
rakarūpāni, na passeyya candimasuriye. so su-  
ṇeyya cakkhumato bhāsamānassa 'chekaṃ vata  
bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci'nti.  
so odātapariyesanaṃ careyya. tamenaññataro pu-  
riso telamasikatena sāhulaṭṭhacīvarena<sup>22</sup> vañceyya, idante  
ambho purisa odātaṃ vatthaṃ abhirūpaṃ nim-  
malaṃ sucinti. so taṃ paṭigaṇheyya, paṭiggahe-  
tvā pārūpeyya. tassa mittāmaccā ñātisālohitā bhi-  
sakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. tassa so bhi-  
sakko sallakatto bhesajjaṃ kareyya: uddhavire-  
canaṃ<sup>23</sup> adhovirecanaṃ añjanaṃ paccañjanaṃ nat-  
thukammaṃ. so taṃ bhesajjaṃ āgamma cakkhūni  
uppādeyya, cakkhūni visodheyya. tassa saha cak-  
khuppādā yo amusmiṃ telamasikate sāhulaṭṭhacīva-  
re chandarāgo, so pahiyetha. tañca naṃ purisaṃ  
amittatopi daheyya. paccatthikatopi daheyya. api  
ca jīvitā voropetabbā maññeyya, 'dīgharattaṃ  
vata bho ahaṃ iminā purisena telamasikatena sā-

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

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

hulacīvarena nikato vañcito paluddho. 'idante ambho purisa odātaṃ vatthaṃ chekaṃ abhirūpaṃ<sup>24</sup> nimmalaṃ 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 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 deseyyaṃ: 'idantaṃ ārogyaṃ, idantaṃ nibbāna'nti. so tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. tassa te saha cakkhuppādā yo pañcasupādānak-khandhesu chandarāgo, so pahīyetha, api ca te

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

evamassa dīgharattaṃ vata bho ahaṃ iminā cit-  
tena nikato vañcito paluddho, ahaṃ hi rūpaṃyeva  
upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno  
upādiyiṃ, saññāṃyeva upādiyamāno upādiyiṃ, sañ-  
khāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva  
upādiyamāno upādiyiṃ. tassa me upādānapac-  
cayā bhavo, bhava paccayā jāti, jātippaccayā jarā-  
maraṇaṃ sokaparidevadukkhadomanassupāyāsā  
sambhavanti. evametassa kevalassa dukkhakkhan-  
dhassa 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 bhoto gotamassa: pahoti me  
bhavaṃ gotamo tathā dhammaṃ desetum, yathā-  
haṃ imamhā 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 dhammānuddhammaṃ paṭipajjissasi. yato kho tvaṃ māgandiya dhammānuddhammaṃ paṭipajjissasi, tato tvaṃ māgandiya sāmānyeva ñas-sasi, sāmāṃ dakkhisi<sup>25</sup>. ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti, tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraññaṃ 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,

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

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 etadavoca: abhikkantam bho gotama abhikkantam bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya' andhakāre vā telapajjotaṃ dhāreyya, 'cakkhumanto rūpāni dakkhintī'ti, evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhavantam gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ. 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 imasmiṃ dham-  
mavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upa-  
sampaḍaṃ, so cattāro māse parivasati, catunnaṃ  
māsānaṃ accayena āraddhacittā bhikkhū pabbā-  
jenti, upasampādenti bhikkhubhāvāya. api ca met-  
tha puggalacemattatā 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 dham-  
mavinaye ākaṅkhantā pabbajjaṃ ākaṅkhantā upa-  
sampaḍaṃ, cattāro māse parivasanti, catunnaṃ  
māsānaṃ accayena āraddhacittā bhikkhū pabbā-  
jenti. upasampādenti bhikkhubhāvāya. ahaṃ cat-  
tāri vassāni parivasissāmi. catunnaṃ maṃ vassā-  
naṃ accayena āraddhacittā 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 vūpakatṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agā-rasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca kho panāyasmā māgandiyo arahataṃ ahoṣīti.

