Snp 4.9 — Māgaṇḍiya Sutta — Discourse to Māgaṇḍiya

English translation by Bhikkhu Candana.
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Text

Snp. 4.9

Māgaṇḍiya Sutta

“Discourse to Māgaṇḍiya”

835. “Even while meeting the daughters of Māra: Craving, Affection, and Lust, no sexual desire arose in me, and now, you offer me this bag of excrement and urine, which I would not even touch with the tip of my toe.”

836. “If you refuse to accept such a jewel of a woman, with beauty unmatched, someone who is desired by both kings and men alike, well, do tell us then, what doctrine is it that you teach? What are the training rules for the lifestyle that you consider to be virtuous, which would lead to a new becoming?”

837. The Blessed One then replied:

“Māgaṇḍiya, searching as I have to find the discriminating Dhamma, yet not becoming identified with all that I have penetratingly seen and gained insights into; on account of all that, I became established in contentedness and true security, as the peace and appeasement permeate within Me.”

838. Then, the brahmin Māgaṇḍiya said:

“All those discoveries you have made while on your quest, where you still remain unattached to whatever you have penetratingly seen and gained insights into, nor identifying with them, how, O! Sage! do you declare the peace and appeasement permeating within, where you have become established in contentedness and true security?”

839. The Blessed One then replied:

“One becomes pure not through having or maintaining this or that view, Māgaṇḍiya, nor by relying on what others have taught you or the knowledge you have collected, nor by observing training rules or other ritualistic practices you engage in. But you must also understand that it is not by the complete avoidance of these either! In other words, it is not by not having this or that view, nor by not relying on what you have learned from others, or the knowledge gained, nor by relinquishing the training rules and precepts either, whereby purity may develop in you. Instead, it is through not latching onto these, nor getting identified with them, nor taking them too seriously that one becomes established in peace and contentedness; truly and completely free, without relying on anything or anyone other than oneself, with no need to be longing for a future life either.”

840. Continuing with another question, Māgaṇḍiya the brahmin asked:

“If, as you declare, purity is not to be attained through having or maintaining this or that view, nor by relying on what others have taught or the knowledge one has collected, nor by observing training rules or other ritualistic practices one engages in; nor it being attained without these, then as I

understand it, the Dhamma you teach is that of a foolish and bewildered mind. For, one must have at least some view established in him, to fall back on and resort to, in order to attain purity.”

841. Then, The Blessed One replied by saying to Māgaṇḍiya:

“The fact that you are still questioning us on this matter, clearly shows your reliance on the beliefs and views you have adopted and are holding onto. It is because of your adherence to these that you have doubts and uncertainty, Māgaṇḍiya, which is obstructing your understanding here. Hence, you are unable to even get the slightest idea or gain the smallest insight, which is why you call this Dhamma ‘foolish and bewildering.’

842. “Anyone who thinks of himself as equal, superior, or inferior to another will, sooner or later, get into disputes. But the one who remains unperturbed, not allowing himself to be pulled this way and that by these three ways of comparing, no thoughts of ‘equality’ or ‘superiority’ will remain.

843. “For, why would such a Noble One go on claiming? ‘Yes, this is true.’ Or why would he engage in disputing and arguing with others by stating? ‘No, this is false.’ So, if there is no longer a question of being ‘equal’ or ‘superior,’ then what is there left for disputing?

844. “Once having left the homelife, the sage, now wandering homeless, does not go seeking new companions or relationships to become close friends with anyone in the village. With sensuality all given up, he remains neither

concerned about getting recognition nor praise or honor, and with nothing left to be agitated about, there would be no arguments with people for him to get into.

845. “A Nāga (Arahant) is no longer contentious, for he would not get involved in debates about anything in the world entirely, seeing that he has left it all behind and secluded himself from it. Like the stem of a lotus, born in the mud and piercing out of the water, yet unsullied by neither, likewise, the peaceful sage, desireless and settled, remains unsullied by the world and all the sensuality it offers.

846. “Having seen the Dhamma and attained to Right View, the wise one does not become conceited, nor engages in comparing while placing himself above, below, or as equal to others. He no longer needs to do things or to study further, so to impress others or to show off, since he sees things clearly and cannot be deluded, nor led by any rigid dogmas or lifeless views.

847. “Māgaṇḍiya, there can be no bonds that could ever tie up the person who has finally detached himself from reliance on perceptions and views. No delusion could ever exist for the one, who has finally released himself through Wisdom. But those who keep compiling and adopting more views, while relying on perceptions, continue to loiter and float around in the world of Samsāra.”