

IV.9. Māgandiya

*Mixed Levels of Discourse may not be*

*4 sales*

*physically Personages*

835. 'Seeing (the daughters of Māra), Tanhā, Arati, and Raḡā there was not even desire for sexual intercourse. What indeed is this, full of urine and excrement? I would not wish to touch her even with my foot.'

836. (164) 'If you do not wish such a jewel, a woman sought by many kings of men, what sort of view, life lived according to virtuous conduct and vows, and rebirth into existence do you profess?'

837. 'Māgandiya,' said the Blessed One, 'nothing has been grasped by (me) from among the [doctrines], after consideration, grasping, while searching I saw inner peace.'

*What inner peace*

838. 'Those decisions which have been formed,' said Māgandiya, 'you speak of indeed without grasping, sage. This thing (called inner peace, how is it proclaimed by the wise?'

*Sorts out*

*How many? Concerning*

839. 'One says that purity is not by view, by learning, by knowledge, or even by virtuous conduct and vows, Māgandiya,' said the Blessed One. 'Not by absence of view, of learning, of knowledge, of virtuous conduct, or vows, not by that either. And discarding these, without grasping, calmed, not dependent, one would not long for existence.'

840. 'If one says that purity is not by view, by learning, by knowledge,' said Māgandiya, 'or even by virtuous conduct and vows, (165) nor by absence of view, of learning, of knowledge, of virtuous conduct, or vows, not by that either, I think (his) doctrine is foolish indeed. Some do believe that purity is by means of view.'

841. Dependent upon view, enquiring, Māgandiya,' said the Blessed One, 'you have become infatuated in respect of what has been grasped, and hence you have not even the slightest notion (of what I am talking about). Therefore you regard (it) as foolish.

842. Whoever thinks himself equal, superior, or inferior, he would dispute on that account. (But) one unshaken in the three modes (of self-conceit) — for him there is no "equal" (or "superior").

843. Why would that brahman say, "It is true." Or with whom would he dispute, (saying) "It is false". In whom there is no

(idea of being) equal or unequal either, with whom would he join in dispute?

844. Leaving his home, wandering homeless, not making acquaintances in a village, free from sensual pleasures, showing no preferences, a sage would not engage in disputatious speech with the people.

845. [A great man would not grasp and dispute about those (views), free from which he should conduct himself in the world. (166) Just as a lotus with a thorny stalk] which grows in the water is unsullied by water and mud, so a sage professing peace, not (being) greedy, is unsullied by sensual pleasure and the world.

846. One who has knowledge does not become proud because of view or thought, for he is not like that. He cannot be influenced by action or learning; he is not led into [clinging (to views).]

847. There are no ties for one who is devoid of perceptions. There are no illusions for one who is released through wisdom. But those who have grasped perception and view wander in the world, causing offence.'

837b,c. views

845a-c. A great man conducting himself in the world free from those (views) would not dispute grasping them (would not take them up again). Just as a lotus with a rough stalk

846d. existences (dwelling-places)