**Pali Reading Club, 13.07.20: *Māgandiya Sutta***

**Sutta-nipāta IV: Aṭṭhakavagga, 9 (Ee 163-66)**

**835.** disvāna Taṇhaṃ Aratiṃ Ragañ ca,

nāhosi chando api methunasmiṃ,

kim evedaṃ mutta-karīsa-puṇṇaṃ,

pādā pi naṃ samphusitaṃ na icche. **[p.164]**

* The metre is *Tuṭṭhubha*, a syllable metre with eleven syllables in each *pāda*:

 ∪ **–** ∪ **– ,** ∪ **,** ∪∪ **–** ∪ **–** ∪ |

di svā na ta ṇhaṃ **,** a ra tiṃ ra gañ ca

 **– –** ∪ **– – ,** ∪∪ **–** ∪ **–** ∪

disvāna Taṇhaṃ Aratiṃ Ragañ ca: having seen thirst, delight and passion

nāhosi chando api methunasmiṃ: There was not even desire for sexual intercourse

kim ev' edaṃ mutta-karīsa-puṇṇaṃ: what on earth is this, full of piss and shit?

pādā pi naṃ samphusitaṃ na icche: I would not wish to touch it even with my foot

* Norman, ‘(the daughters of Māra), Taṇhā, Arati, and Ragā’.
* ***pāda*** *…*

**836.** etādisañ ce ratanam na icchasi,

nāriṃ narindehi bahūhi patthitaṃ,

diṭṭhi-gataṃ sila-vatānujīvitaṃ,

bhavūpapattiñ ca vadesi kīdisaṃ.

etādisañ ce ratanam na icchasi: if you do not want such a jewel

nāriṃ narindehi bahūhi patthitaṃ: a woman desired by many leaders of men

diṭṭhi-gataṃ sila-vatānujīvitaṃ bhavūpapattiñ ca vadesi kīdisaṃ: what sort of view, practised by virtues and vows, and what rebirth into existence, do you proclaim?

**837.** idaṃ vadāmī ti na tassa hoti, (Māgandiyā ti Bhagavā)

dhammesu niccheyya samuggahītaṃ,

passañ ca diṭṭhīsu anuggahāya,

ajjhatta-santiṃ pacinaṃ adassaṃ.

idaṃ vadāmī ti na tassa hoti dhammesu niccheyya samuggahītaṃ: there is not, for him, anything grasped among doctrines, after examining, (saying) ‘I say this’

passañ ca diṭṭhīsu anuggahāya: looking among views, without grasping

ajjhatta-santiṃ pacinaṃ adassaṃ: while investigating, I saw inner peace

* **PED**, *nicchināti*, ‘to discriminate, consider, investigate, ascertain’.
* **PED**, *paciṇāti*: ‘to pick, pluck, gather, take up, collect, accumulate … to pick out (mentally), to discern, distinguish, realise'.

**838.** vinicchayā yāni pakappitāni, (iti Māgandiyo)

te ve muni brūsi anuggahāya,

ajjhatta-santī ti yam etam atthaṃ,

kathan nu dhīrehi paveditaṃ taṃ.

vinicchayā yāni pakappitāni: the judgments which have been fashioned

* Note the change of gender: masc. & neut. nom. pl.
* PED, ***vinicchināti***, ‘to investigate, try; to judge, determine, decide’

te ve muni brūsi anuggahāya: those you mention, without grasping, sage

ajjhatta-santī ti yam etam atthaṃ: this matter which (has been mentioned), ‘innner peace’

kathan nu dhīrehi paveditaṃ taṃ:  how is it proclaimed by the wise?

**839.** na diṭṭhiyā na sutiyā na ñāṇena, (Māgandiyā ti Bhagavā)

sīla-bbatenāpi na suddhim āha,

adiṭṭhiyā assutiyā aññāṇā

asīlatā abbatā no pi tena,

ete ca nissajja anuggahāya

santo anissāya bhavaṃ na jappe.

na diṭṭhiyā na sutiyā na ñāṇena sīla-bbatenāpi na suddhim āha: one says that purity is not through view, learning, knowledge or virtue and vows

adiṭṭhiyā assutiyā aññāṇā asīlatā abbatā no pi tena: by non-view, non-learning, non-knowledge and without virtue and vows – it is also not through that

ete ca nissajja anuggahāya: but relinquishing these, not grasping,

santo anissāya bhavaṃ na jappe: calm, without support, one would not long for being

**840.** no ce kira diṭṭhiyā na sutiyā na ñāṇena, (iti Māgandiyo)

sīla-bbatenāpi visuddhim āha **[p.165]**

adiṭṭhiyā assutiyā aññāṇā

asīlatā abbatā no pi tena,

maññe-m-ahaṃ momuham eva dhammaṃ,

diṭṭhiyā eke paccenti suddhiṃ.

no ce kira diṭṭhiyā na sutiyā na ñāṇena sīla-bbatenāpi visuddhim āha: if one says purification is not through view, learning, knowledge or even virtue and vows

adiṭṭhiyā assutiyā aññāṇā asīlatā abbatā no pi tena: but by non-view, non-learning, non-knowledge and without virtue and vows – it is also not through that,

maññe-m-ahaṃ momuham eva dhammaṃ: I think the teaching is simply stupid

* **PED**, *momūha*, ‘dull, silly, stupid, infatuated, bewildered’

diṭṭhiyā eke paccenti suddhiṃ: some are convinced that purity is through view

* **PED**, *pacceti*, ‘to come on to, come back to, fig. fall back on, realise’.

**841.** diṭṭhiñ ca nissāya anupucchamāno, (Māgandiyā ti Bhagavā)

samuggahītesu pamoham āgā

ito ca nāddakkhi aṇum pi saññaṃ,

tasmā tuvaṃ momuhato dahāsi.

diṭṭhiñ ca nissāya anupucchamāno: dependent on view, enquiring

samuggahītesu pamoham āgā: you have become infatuated about what has been grasped

ito ca nāddakkhi aṇum pi saññaṃ: hence you have not realised even the slightest notion

tasmā tuvaṃ momuhato dahāsi: therefore you regard (it) as stupid

**842.** samo visesī uda vā nihīno,

yo maññatī so vivadetha tena,

tīsu vidhāsu avikampamāno,

samo visesī ti na tassa hoti.

samo visesī uda vā nihīno: equal, distinct or inferior

yo maññatī so vivadetha tena: the one who thinks (thus), argues because of it

tīsu vidhāsu avikampamāno: not trembling in these three modes

samo visesī ti na tassa hoti: the idea ‘equal, distinct’ does not occur to him

**843.** saccan ti so brāhmaṇo kiṃ vadeyya,

musā ti vā so vivadetha kena:

yasmiṃ samaṃ visamañ cāpi n' atthi,

sa kena vādaṃ paṭisaṃyujeyya.

saccan ti so brāhmaṇo kiṃ vadeyya: why would that Brahmin say ‘truth’

musā ti vā so vivadetha kena: or, with whom would he debate, saying ‘false’

yasmiṃ samaṃ visamañ cāpi n' atthi: in whom there is not (the ideas) ‘equal, unequal’

sa kena vādaṃ paṭisaṃyujeyya: with whom would he engage a debate?

**844.** okam pahāya aniketa-sārī

gāme akubbaṃ muni santhavāni

kāmehi ritto apurekkharāno

kathaṃ na viggayha janena kayirā.

okam pahāya aniketa-sārī: abandoning home, wandering homeless

gāme akubbaṃ muni santhavāni: the sage does not fashion intimacy in a village

kāmehi ritto apurekkharāno: empty of sensual desires, not preferring

* **PED**, *purakkharoti*, ‘to put in front, to revere, follow, honour’.

kathaṃ na viggayha janena kayirā: he would not make talk disputatiously with people

* **PED,** *viggayha*, absol. of *viggaṇhati*, ‘to take hold of, to quarrel, to be in disharmony with’.
* The absol. is normally used adverbially; the present indicative is not used.

**845.** yehi vivitto vicareyya loke,

na tāni uggayha vadeyya nāgo: **[p.166]**

elambujaṃ kaṇṭakaṃ vārijaṃ yathā

jalena paṃkena c' anūpalittaṃ,

evaṃ munī santi-vādo agiddho,

kāme ca loke ca anūpalitto.

yehi vivitto vicareyya loke: those, separated from which he would wander in the world

na tāni uggayha vadeyya nāgo: a mighty elephant would not grasp them and speak

elambujaṃ kaṇṭakaṃ vārijaṃ yathā jalena paṃkena c' anūpalittaṃ: just as a thorny lotus, water born, is not smeared by water or mud

evaṃ munī santi-vādo agiddho kāme ca loke ca anūpalitto: thus the sage, proclaiming tranquility, not greedy, does not ‘stick to’ sensual pleasures or the world.

**846.** na vedagū diṭṭhiyā na mutiyā

sa mānam eti, na hi tam-mayo so,

na kammanā no pi sutena neyyo

anūpanīto so nivesanesu.

na vedagū diṭṭhiyā na mutiyā sa mānam eti: That ‘Vedagū’ does not become conceited because of view and thought

na hi tammayo so: for he is not like that

na kammanā no pi sutena neyyo: he cannot be led/inferred through action and learning

anūpanīto so nivesanesu: he is not led into attachments

**847.** saññā-virattassa na santi ganthā,

paññā-vimuttassa na santi mohā:

saññañ ca diṭṭhiñ ca ye aggahesuṃ,

te ghaṭṭayantā vicaranti loke ti.

saññā-virattassa na santi ganthā: for the one with no passion for conceptions, there are no bonds

paññā-vimuttassa na santi mohā: there are no illusions for the one released through insight

saññañ ca diṭṭhiñ ca ye aggahesuṃ: those who have grasped conceptions and views

te ghaṭṭayantā vicaranti loke: they wander in the world, clashing