Snp 4.9 — With Māgaṇḍiya

English translation by Bhikkhu Sujato.
Source: https://suttacentral.net/snp4.9/en/sujato
Source revision: 3bc8665e0e28e70518eba94304a2fafcab80f933
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Text

Anthology of Discourses 4.9

With Māgaṇḍiya

“Even when I saw the sirens Craving, Malignancy, and Lust,

I had no desire for sex.

What is this body full of piss and shit?

I wouldn’t even want to touch it with my foot.”

“If you do not want a gem such as this,

a lady desired by many lords of men,

then what manner of theory, precepts and vows, livelihood,

and rebirth in a new life do you assert?”

“After judging among the teachings,”

said the Buddha to Māgaṇḍiya,

“none have been adopted thinking, ‘I assert this.’

Seeing views without adopting any,

searching, I saw inner peace.”

“O sage, you speak of judgments you have formed,”

said Māgaṇḍiya,

“without having adopted any of those views.

As to that matter of ‘inner peace’—

how is that described by the attentive?”

“Purity is spoken of not as due to view,”

said the Buddha to Māgaṇḍiya,

“learning, knowledge, or precepts and vows;

nor without view, learning,
knowledge, or precepts and vows.
Having relinquished these, not adopting them,
peaceful, independent, one would not pray for another life.”
“It seems purity is spoken of not as due to view,”
said Māgaṇḍiya,
“learning, knowledge, or precepts and vows;
nor without view, learning,
knowledge, or precepts and vows.
If so, I think this teaching is sheer folly;
some believe that purity comes from view.”
“Continuing to question while relying on a view,”
said the Buddha to Māgaṇḍiya,
“you’ve become confused by all you’ve adopted.
From this you’ve not glimpsed the slightest idea,
which is why you consider the teaching folly.
If you think that ‘I’m equal,
special, or worse’, you’ll dispute about that.
Not wavering due to the three discriminations,
they have no thought, ‘I’m equal or special’.
Why would that brahmin say, ‘It’s true’,
or with whom would they dispute, ‘It’s false’?
There is no equal or unequal in them,
so who would they take on in debate?
After leaving their bastion to migrate without abode,
a sage doesn’t get close to anyone in town.
Rid of sensual pleasures, not expecting,
they wouldn’t get in arguments with people.
A spiritual giant would not take up for debate

the things in the world from which they live secluded.
As a prickly lotus born in the water
is unsullied by water and mud,
so the greedless sage, proponent of peace,
is unsmeared by sensuality and the world.
A knowledge master does not become conceited
due to view or thought, for they are not determined by that.
They’ve no need for deeds or learning,
they’re not indoctrinated in dogmas.
There are no ties for one detached from ideas;
there are no delusions for one freed by wisdom.
But those who have adopted ideas and views
wander the world causing conflict.”