

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

16. The Great Exposition (16. Mahāniddesapāḷi)

9. Exposition of the Discourse to Māgaṇḍiya
(9. Māgaṇḍiyasuttaniddeso)

[Mnd 9, PTS 181-209]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

9. Exposition of the Discourse to Māgaṇḍiya

Now he will explain the Māgaṇḍiyasutta Exposition -

- 70.** Having seen Craving, Discontent and Lust, there was no desire even for sexual intercourse;
How much less for this, full of urine and excrement - I would not wish to touch it even with my foot.

"Having seen Craving, Discontent and Lust, there was no desire even for sexual intercourse" means: Having seen, having perceived Craving and Discontent and Lust, Māra's daughters, there was no desire or lust or affection for sexual intercourse - having seen Craving, Discontent and Lust, there was no desire even for sexual intercourse.

"How much less for this, full of urine and excrement - I would not wish to touch it even with my foot" means: How much less for this body, full of urine, full of excrement, full of phlegm, full of blood, a skeleton of bones connected by sinews, smeared with blood and flesh, wrapped in hide, covered with skin, full of holes large and small, oozing and dripping, frequented by swarms of worms, filled with various impurities and stains - one would not wish to step on it with one's foot, how much less communion or meeting with it - how much less for this, full of urine and excrement - I would not wish to touch it even with my foot. It is not surprising that a man aspiring to divine sensual pleasures would not wish for human sensual pleasures, or aspiring to human sensual pleasures would not wish for divine sensual pleasures. Since you do not wish for, do not consent to, do not aspire to, do not long for, do not pray for both, what is your view, with what view are you endowed? - thus he asks.

Therefore the Blessed One said -

"Having seen Craving, Discontent and Lust, there was no desire even for sexual intercourse;
How much less for this, full of urine and excrement - I would not wish to touch it even with my foot."

- 71.** "If you do not wish for such a jewel, a woman desired by many lords of men;
What kind of wrong view, ceremonial observances, livelihood, and rebirth in existence do you speak of?"
- 72.** "For him there is no 'I say this'," (said the Blessed One to Māgaṇḍiya)
"Having discriminated what is grasped among phenomena;
And seeing, not grasping among views, seeking internal peace, I saw.

"For him there is no 'I say this'": "I say this" means I say this, I say that, I say this much, I say to this extent, I say this wrong view - "The world is eternal" or etc. "The Truth-finder neither exists nor does not exist after death" or. "For him there is not" means it is not for me, "I say to this extent" - for him there is not - for him there is no "I say this."

"Māgaṇḍiya": the Blessed One addresses that brahmin by name. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One" -said the Blessed One to Māgaṇḍiya.

"Having discriminated what is grasped among phenomena": "Among phenomena": among the sixty-two wrong views. "Having discriminated": having discriminated, having decided, having examined, having thoroughly examined, having weighed, having determined, having made clear, having made manifest - grasping by limitation, grasping by portion, grasping by excellence, grasping by share, grasping by accumulation, grasping by collection - "this is true, real, actual, factual, exact, not reversed" - grasped, adhered to, attached to, clung to, inclined to - does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - having discriminated what is grasped among phenomena.

"And seeing, not grasping among views": Seeing the danger in views, I do not grasp views, I do not adhere to them, I do not cling to them. Or else they should not be grasped, should not be adhered to, should not be clung to. Thus also "and seeing, not grasping among views."

Or else "The world is eternal, only this is the truth, anything else is vain" - this is a wrong view, a thicket of views, a wilderness of views, a wriggling of views, a writhing of views, a mental fetter of wrong view, bringing suffering, bringing vexation, bringing anguish, bringing fever; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. Seeing the danger in views, I do not grasp views, I do not adhere to them, I do not cling to them. Or else they should not be grasped, should not be adhered to, should not be clung to. Thus also "and seeing, not grasping among views."

Or else "The world is non-eternal, the world is finite, the world is infinite, the soul is the same as the body, the soul is one thing and the body another, the Truth-finder exists after death, the Truth-finder does not exist after death, the Truth-finder both exists and does not exist after death, the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - this is a wrong view, a thicket of views, a wilderness of views, a wriggling of views, a writhing of views, a mental fetter of wrong view, bringing suffering, bringing vexation, bringing anguish, bringing fever; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. Seeing the danger in views, I do not grasp views, I do not adhere to them, I do not cling to them. Or else they should not be grasped, should not be adhered to, should not be clung to. Thus also "and seeing, not grasping among views."

Or these views when thus grasped, thus adhered to, will lead to such destinations, to such future states. Seeing the danger in views, I do not grasp views, I do not adhere to them, I do not cling to them. Or else they should not be grasped, should not be

adhered to, should not be clung to. Thus also "and seeing, not grasping among views."

Or these views are conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Seeing the danger in views, I do not grasp views, I do not adhere to them, I do not cling to them. Or else they should not be grasped, should not be adhered to, should not be clung to. Thus also "and seeing, not grasping among views."

Or these views are impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Seeing the danger in views, I do not grasp views, I do not adhere to them, I do not cling to them. Or else they should not be grasped, should not be adhered to, should not be clung to. Thus also "and seeing, not grasping among views."

Seeking internal peace, I saw. Internal peace means internally the peace of lust, the peace of hate, the peace of delusion, of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... of all unwholesome volitional activities - the peace, the calming, the complete calming, the quenching, the tranquillising, the peace. Seeking means seeking, discriminating, thoroughly discriminating, weighing, determining, making clear, making manifest; seeking, discriminating, thoroughly discriminating, weighing, determining, making clear, making manifest "all activities are impermanent"; "all activities are suffering"... seeking, discriminating, thoroughly discriminating "all phenomena are non-self"... seeking, discriminating, thoroughly discriminating, weighing, determining, making clear, making manifest "whatever has the nature of arising, all that has the nature of cessation." I saw means I saw, I perceived, I beheld, I penetrated - seeking internal peace, I saw.

Therefore the Blessed One said -

"For him there is no 'I say this'," (said the Blessed One to Māgaṇḍiya)
"Having discriminated what is grasped among phenomena;
And seeing, not grasping among views,
Seeking internal peace, I saw."

73. "Those judgments which have been designed," (thus spoke Māgaṇḍiya)
"You, sage, speak of not grasping them;
'Internal peace' - whatever this meaning is, how has that been declared by the wise?"

"Those judgments which have been designed": Judgments are called the sixty-two wrong views, the judgments of views. "Designed" means designed, prepared, conditioned, established - also designed. Or else, impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation, subject to change - also designed - those judgments which have been designed.

"Thus spoke Māgaṇḍiya": "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "thus."
"Māgaṇḍiya": this is that brahmin's name, term, designation, description, conventional expression - thus spoke Māgaṇḍiya.

"You, sage, speak of not grasping them, 'internal peace' - whatever this meaning is":
"Those" means the sixty-two wrong views. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Not grasping" means seeing the danger in views, you say "I do not grasp views, I do not adhere to them, I do not cling to them," and you say "internal peace." "Whatever this meaning is" means whatever is the ultimate reality - you, sage, speak of not grasping them, "internal peace" - whatever this meaning is.

"How has that been declared by the wise?": "How" is a term of doubtful questioning, uncertain questioning, wavering questioning, indefinite questioning - "is it thus indeed, or is it not indeed, what indeed, how indeed" - how. "By the wise" means by the wise, by the learned, by those endowed with wisdom, by the intelligent, by the knowledgeable, by the discerning, by the sagacious. "Declared" means known, declared, told, taught, described, established, opened, analysed, made clear, made manifest - how has that been declared by the wise?

Therefore that brahmin said -

"Those judgments which have been designed," (thus spoke Māgaṇḍiya)
"You, sage, speak of not grasping them;
'Internal peace' - whatever this meaning is, how has that been declared by the wise?"

- 74.** "Not by view, not by tradition, not by knowledge," (said the Blessed One to Māgaṇḍiya)
"Nor by moral rules and austerities does he speak of purity;
Not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that;
Having abandoned these and not grasping, peaceful, not depending, one should not long for existence."

"Not by view, not by tradition, not by knowledge": Even by what is seen, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation; Even by what is heard, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation; Even by what is seen and heard, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation; Even by knowledge, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation - not by view, not by tradition, not by knowledge.

"Māgaṇḍiya": the Blessed One addresses that brahmin by name. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One" -said the Blessed One to Māgaṇḍiya.

"Nor by moral rules and austerities does he speak of purity": Even by morality, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation; Even by austerity, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation; Even by moral rules and austerities, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation - nor by moral rules and austerities does he speak of purity.

"Not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that": View also should be desired. Right view with ten bases - "There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." Hearing also should be desired - the voice of another, discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism; Knowledge also should be desired - knowledge of the ownership of actions, knowledge conforming to truth, knowledge of direct knowledge, knowledge of attainment; Morality also should be desired - restraint by the Pātimokkha; Austerity also should be desired - the eight ascetic practices - the forest-dweller's practice, the almsfood eater's practice, the rag-robe wearer's practice, the three-robe wearer's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the sitter's practice, the any-bed user's practice.

"Not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that": Not by mere right view, not by mere hearing, not by mere knowledge, not by mere morality, not by mere austerity does one attain internal peace, nor without these mental states does one reach internal peace. But these mental states are requisites for reaching, attaining, touching, realising internal peace - not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that.

"Having abandoned these and not grasping": "These" means the abandoning of mental states belonging to the dark side through uprooting should be desired, non-identification with wholesome mental states in the three elements should be desired; when mental states belonging to the dark side have been abandoned through uprooting abandonment, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, and there is non-identification with wholesome mental states in the three elements, in this way too he does not grasp, does not adhere, does not cling. Or else they should not be grasped, should not be adhered to, should not be clung to. Thus also "having abandoned these and not grasping." When craving and view and conceit have been abandoned, their root cut

off, made like a palm stump, brought to obliteration, subject to non-arising in the future, in this way too he does not grasp, does not adhere, does not cling. Thus also "having abandoned these and not grasping."

When meritorious volitional activity and demeritorious volitional activity and imperturbable volitional activity have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, in this way too he does not grasp, does not adhere, does not cling. Thus also "having abandoned these and not grasping."

"Peaceful, not depending, one should not long for existence": "Peaceful": peaceful through the calming of lust, peaceful through the calming of hate, peaceful through the calming of delusion, of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, he is peaceful, at peace, appeased, quenched, tranquillised - peaceful.

"Not depending": there are two supports - support of craving and support of views, etc. this is support of craving, etc. this is support of views. Having abandoned support of craving, having relinquished support of views, not depending on the eye, not depending on the ear, not depending on the nose, not depending on the tongue, not depending on the body, not depending on the mind, regarding forms... sounds... odours... flavours... tangible objects... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick... the sensual element... the material element... the immaterial element... sensual existence... fine-material existence... immaterial existence... percipient existence... non-percipient existence... neither-percipient-nor-non-percipient existence... single-aggregate constituent existence... four-aggregate constituent existence... five-aggregate constituent existence... the past... the future... the present... not depending on phenomena that are seen, heard, sensed, and to be cognised, not grasping, not adhering to, not being attached to - peaceful, not depending. "One should not long for existence": one should not long for sensual existence, one should not long for fine-material existence, one should not long for immaterial existence, one should not pray for, one should not yearn for - peaceful, not depending, one should not long for existence.

Therefore the Blessed One said -

"Not by view, not by tradition, not by knowledge," (said the Blessed One to Māgaṇḍiya)

"Nor by moral rules and austerities does he speak of purity;

Not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that;

Having abandoned these and not grasping, peaceful, not depending, one should not long for existence."

75. "If indeed not by view, not by tradition, not by knowledge," (thus spoke Māgaṇḍiya)
"Nor by moral rules and austerities does he speak of purity;
Not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that;
I imagine this teaching to be sheer delusion, some by view attain purity."

"If indeed not by view, not by tradition, not by knowledge": Even by view, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation; Even by what is heard, purity, purification, complete purity, freedom, liberation, complete liberation... Even by what is seen and heard, purity, purification, complete purity, freedom, liberation, complete liberation... Even by knowledge, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation - if indeed not by view, not by tradition, not by knowledge.

"Thus spoke Māgaṇḍiya": "thus" is word-connection, etc. "Māgaṇḍiya": this is that brahmin's name, etc. thus spoke Māgaṇḍiya.

"Nor by moral rules and austerities does he speak of purity": Even by morality, purity, purification, complete purity, etc. Even by austerity, purity, purification, complete purity, etc. Even by moral rules and austerities, he does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation - nor by moral rules and austerities does he speak of purity.

"Not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that": You say thus "view is to be desired," you say thus "hearing is to be desired," you say thus "knowledge is to be desired," you are not able to approve definitively, nor are you able to reject definitively - not without view, not without tradition, not without knowledge, not without morality, not without austerity, nor by that.

"I imagine this teaching to be sheer delusion": This teaching of yours is sheer delusion, a foolish teaching, a deluded teaching, an ignorant teaching, an eel-wriggling teaching - thus I imagine, thus I know, thus I understand, thus I cognise, thus I recognise, thus I penetrate - I imagine this teaching to be sheer delusion.

"Some by view attain purity": By the view of purity, some ascetics and brahmins attain purity, purification, complete purity, freedom, liberation, complete liberation; By the view "the world is eternal, only this is the truth, anything else is vain," some ascetics and brahmins attain purity, purification, complete purity, freedom, liberation, complete liberation; "The world is non-eternal," etc. By the view "the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain," some ascetics and brahmins attain purity, purification, complete purity, freedom, liberation, complete liberation - some by view attain purity.

Therefore that brahmin said -

"If indeed not by view, not by tradition, not by knowledge," (thus spoke

Māgaṇḍiya)

"Nor by moral rules and austerities does he speak of purity;
Not without view, not without tradition, not without knowledge, not without
morality, not without austerity, nor by that;
I imagine this teaching to be sheer delusion, some by view attain purity."

76. "And asking questions in dependence on wrong view," (said the Blessed One to Māgaṇḍiya)

"You have come to delusion regarding what has been grasped;
And from this you have not seen even a subtle perception, therefore you
regard it as sheer delusion."

"And asking questions in dependence on wrong view": The brahmin Māgaṇḍiya asks about wrong view in dependence on wrong view, asks about attachment in dependence on attachment, asks about bondage in dependence on bondage, asks about impediment in dependence on impediment. "Asking questions" means he asks again and again - and asking questions in dependence on wrong view.

"Māgaṇḍiya": the Blessed One addresses that brahmin by name. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One" - said the Blessed One to Māgaṇḍiya.

"You have come to delusion regarding what has been grasped": That wrong view which has been grasped by you, adhered to, attached to, clung to, inclined to - by that very wrong view you are deluded, greatly deluded, completely deluded, you have come to delusion, you have come to great delusion, you have come to complete delusion, you have plunged into darkness - you have come to delusion regarding what has been grasped.

"And from this you have not seen even a subtle perception": From this internal peace, or from the practice, or from the teaching of the Dhamma, he does not obtain the perception of what is fitting, the perception of what is attained, the perception of characteristics, the perception of reason, the perception of state - whence then knowledge? Thus also "and from this you have not seen even a subtle perception." Or else, impermanence or what is in conformity with the perception of impermanence, or suffering or what is in conformity with the perception of suffering, or non-self or what is in conformity with the perception of non-self, or the mere arising of perception or the mere perceiving - he does not obtain, whence then knowledge? Thus also "and from this you have not seen even a subtle perception."

"Therefore you regard it as sheer delusion": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source - from the nature of sheer delusion, from the nature of foolishness, from the nature of confusion, from the nature of not knowing, from the nature of eel-wriggling - you regard, you see, you perceive, you look at, you contemplate, you examine - therefore you regard it as sheer delusion.

Therefore the Blessed One said -

"And asking questions in dependence on wrong view," (said the Blessed One to Māgaṇḍiya)

"You have come to delusion regarding what has been grasped;
And from this you have not seen even a subtle perception, therefore you regard it as sheer delusion."

- 77.** Equal, superior, or inferior, whoever imagines thus would dispute on account of that;
One unshaken in the three discriminations, for him there is no 'equal' or 'superior'."

"Equal, superior, or inferior, whoever imagines thus would dispute on account of that": Whoever imagines "I am equal" or "I am superior" or "I am inferior", he on account of that conceit, on account of that view, or on account of that person would make dispute, would make quarrel, would make strife, would make contention, would make conflict - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can" - equal, superior, or inferior, whoever imagines thus would dispute on account of that.

"One unshaken in the three discriminations, for him there is no 'equal' or 'superior'": One for whom these three discriminations have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he does not tremble, does not waver in the three discriminations; for the person who is unshaken, "I am equal" or "I am superior" or "I am inferior" - "For him there is not": "It is not for me" - one unshaken in the three discriminations, "equal" or "superior" - for him there is not.

Therefore the Blessed One said -

"Equal, superior, or inferior, whoever imagines thus would dispute on account of that;
One unshaken in the three discriminations, for him there is no 'equal' or 'superior'."

- 78.** "Truth" - what would that brahmin say, or "falsehood" - with whom would he dispute?
In whom there is neither equal nor unequal, with whom would he engage in dispute?

"'Truth' - what would that brahmin say": "Brahmin": through having warded off seven qualities, one is a brahmin, etc. Unattached, such a one is called a Brahṃā. "'Truth' - what would that brahmin say": "The world is eternal, only this is the truth, anything else is vain" - what would the brahmin say, what would he discuss, what would he declare, what would he explain, what would he express? "The world is non-eternal," etc. "The Truth-finder neither exists nor does not exist after death, only this is the

truth, anything else is vain" - what would the brahmin say, what would he discuss, what would he declare, what would he explain, what would he express? - "'Truth' - what would that brahmin say."

"Or 'falsehood' - with whom would he dispute": The brahmin, "Mine alone is truth, yours is falsehood" - by what conceit, by what view, or with what person would he make dispute, would he make quarrel, would he make strife, would he make contention, would he make conflict - "You do not understand this Teaching and discipline, etc. Disentangle yourself if you can" - "Or 'falsehood' - with whom would he dispute."

"In whom there is neither equal nor unequal": "In whom" means in whatever person, the Worthy One, one who has eliminated the mental corruptions, the conceit "I am equal" is not present, the conceit "I am superior" is not present, the inferiority complex "I am inferior" is not present - they do not exist, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "In whom there is neither equal nor unequal."

"With whom would he engage in dispute": He, by what conceit, by what view, or with what person would he engage in dispute, would he be competent, would he make dispute, would he make quarrel, would he make strife, would he make contention, would he make conflict - "You do not understand this Teaching and discipline, etc. Disentangle yourself if you can" - "With whom would he engage in dispute."

Therefore the Blessed One said -

"'Truth' - what would that brahmin say, or 'falsehood' - with whom would he dispute?

In whom there is neither equal nor unequal, with whom would he engage in dispute?"

- 79.** Having abandoned the abode, faring without a dwelling, the sage not making intimacies in the village;
Empty of sensual pleasures, not putting anything forward, he would not engage in dispute with people.

Then the householder Hāliddakāni approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the householder Hāliddakāni said this to the Venerable Mahākaccāna - "This was said, venerable sir, Kaccāna, by the Blessed One in the Aṭṭhakavagga, in Māgaṇḍiya's Question -

'Having abandoned the abode, faring without a dwelling, the sage not making intimacies in the village;

Empty of sensual pleasures, not putting anything forward, he would not engage in dispute with people.'

How, venerable sir, Kaccāna, should the meaning of what was spoken in brief by the Blessed One be understood in detail?"

"The material element, householder, is the abode of consciousness. And consciousness shackled by lust for the material element is called 'one who fares in an

abode'. The element of feeling, householder... the element of perception, householder... The element of activities, householder, is the abode of consciousness. And consciousness shackled by lust for the element of activities is called 'one who fares in an abode'. Thus, householder, one is one who fares in an abode.

"And how, householder, is one who fares without an abode? Regarding the material element, householder, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Truth-finder is called 'one who fares without an abode'. Regarding the element of feeling, householder... regarding the element of perception, householder... regarding the element of activities, householder... regarding the consciousness element, householder, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Truth-finder is called 'one who fares without an abode'. Thus, householder, one is one who fares without an abode.

"And how, householder, is one who dwells in an abode? One who is shackled by the spreading out in the abode of the sign of matter, householder, is called 'one who dwells in an abode'. The sign of sound... the sign of odour... the sign of flavour... the sign of tangible object... One who is shackled by the spreading out in the abode of the sign of mental phenomena, householder, is called 'one who dwells in an abode'. Thus, householder, one dwells in an abode.

"And how, householder, is one who dwells without an abode? The shackles of the spreading out in the abode of the sign of matter, householder, have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; therefore the Truth-finder is called 'one who dwells without an abode'. The sign of sound... the sign of odour... the sign of flavour... the sign of tangible object... The shackles of the spreading out in the abode of the sign of mental phenomena, householder, have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; therefore the Truth-finder is called 'one who dwells without an abode'. Thus, householder, one dwells without an abode.

"And how, householder, does one form intimacies in the village? Here, householder, a certain monk dwells in company with laypeople, rejoicing together, sharing another's sorrow, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them. Thus, householder, one forms intimacies in the village.

"And how, householder, does one not form intimacies in the village? Here, householder, a certain monk dwells not in company with laypeople, not rejoicing together, not sharing another's sorrow, not happy when they are happy, not unhappy when they are unhappy, when duties to be done have arisen he himself does not commit to exertion in them. Thus, householder, one does not form intimacies in the village.

"And how, householder, is one not rid of sensual pleasures? Here, householder, a certain monk is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. Thus, householder, one is not rid of sensual pleasures.

"And how, householder, is one rid of sensual pleasures? Here, householder, a certain monk is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving. Thus, householder, one is rid of sensual pleasures.

"And how, householder, is one putting forward? Here, householder, for a certain monk it occurs thus - 'May I be of such matter in the future period of time,' therein one pursues delight; 'May I be of such feeling... 'May I be of such perception,' 'May I be of such activities,' may I be of such consciousness in the future period of time,' therein one pursues delight. Thus, householder, one is putting forward.

"And how, householder, is one not putting forward? Here, householder, for a certain monk it occurs thus - 'May I be of such matter in the future period of time,' therein one does not pursue delight; 'May I be of such feeling... 'May I be of such perception,' 'May I be of such activities,' may I be of such consciousness in the future period of time,' therein one does not pursue delight. Thus, householder, one is not putting forward.

"And how, householder, is one a maker of quarrelsome talk with people? Here, householder, a certain one is a maker of such talk - 'You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can.' Thus, householder, one is a maker of quarrelsome talk with people.

"And how, householder, is one not a maker of quarrelsome talk with people? Here, householder, a certain one is not a maker of such talk - 'You do not understand this Teaching and discipline, etc. Disentangle yourself if you can.' Thus, householder, one is not a maker of quarrelsome talk with people. Thus, householder, that which was said by the Blessed One in the Māgaṇḍiya Question in the Aṭṭhakavagga -

'Having abandoned the abode, faring without a dwelling, the sage not making intimacies in the village;
Empty of sensual pleasures, not putting anything forward, he would not engage in dispute with people.'

"This, householder, is how the meaning of what was spoken in brief by the Blessed One should be understood in detail."

Therefore the Blessed One said -

'Having abandoned the abode, faring without a dwelling, the sage not making

intimacies in the village;
Empty of sensual pleasures, not putting anything forward, he would not
engage in dispute with people.'

- 80.** Secluded from which views one would wander in the world, the noble one
would not speak having taken them up;
Just as the water-born lotus with thorny stalk, is untainted by water and mud;
Thus the sage who speaks of peace, without greed, is untainted by sensual
pleasures and the world.

"Secluded from which views one would wander in the world": "From which" means
from which wrong views. "Secluded" means free, secluded, separated from bodily
misconduct, from verbal misconduct... from mental misconduct... from lust... etc.
free, secluded, separated from all unwholesome volitional activities. "One would
wander" means one would wander, one would dwell, one would conduct oneself, one
would proceed, one would maintain oneself, one would sustain oneself, one would
keep oneself going. "In the world" means in the human world - secluded from which
views one would wander in the world.

"The noble one would not speak having taken them up": "Noble one" means one who
does not commit offence - noble one, one who does not go - noble one, one who does
not come back - noble one. How is one who does not commit offence - a noble one?
Offences are called evil unwholesome mental states that are subject to defilement,
leading to rebirth, that give trouble, with painful results, leading to future birth,
ageing and death.

He commits no offence whatsoever in the world, (thus spoke the Blessed One
to Sabhiya)
Having abandoned all bondages and bonds;
Everywhere he does not cling, liberated, such a one is called a noble one
because of that state.

Thus one who does not commit offence - noble one.

How is one who does not go - a noble one? One does not go to bias through desire,
one does not go to bias through hatred, one does not go to bias through delusion,
one does not go to bias through fear, one does not go through the influence of lust,
one does not go through the influence of hate, one does not go through the influence
of delusion, one does not go through the influence of conceit, one does not go
through the influence of views, one does not go through the influence of restlessness,
one does not go through the influence of doubt, one does not go through the
influence of underlying tendencies, one is not driven, led, carried, or drawn along by
divisive mental states. Thus one who does not go - noble one.

How is it that he does not return - a noble one? Whatever mental defilements have
been abandoned by the path of stream-entry, he does not come again to those
mental defilements, does not fall back, does not return. By the path of once-
returning... by the path of non-returning... whatever mental defilements have been
abandoned by the path of arahantship, he does not come again to those mental
defilements, does not fall back, does not return. Thus he does not return - noble one.

"The noble one would not speak having taken them up": The noble one would not speak, discuss, declare, explain, express, having taken, having learnt, having grasped, having adhered to, having clung to those wrong views; "The world is eternal" etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - he would speak, discuss, declare, explain, express - the noble one would not speak having taken them up.

"Just as the water-born lotus with thorny stalk, is untainted by water and mud." "Water" means water, "water-born" means a lotus, "thorn" means a rough stalk, "water" means water, "water-born" means a lotus born from water, "water" means water, "mud" means mire. Just as a lotus, water-born, born from water, does not cling to water and mud, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted - just as the water-born lotus with thorny stalk, is untainted by water and mud.

"Thus the sage who speaks of peace, without greed, is untainted by sensual pleasures and the world." "Thus" is the establishment of the simile. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "One who speaks of peace": the sage who speaks of peace, who speaks of shelter, who speaks of refuge, who speaks of safety, who speaks of fearlessness, who speaks of the imperishable, who speaks of the deathless, who speaks of Nibbāna - thus the sage who speaks of peace. "Without greed." Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. One for whom this greed has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called not greedy. He is not greedy for forms, for sounds... odours... flavours... tangible objects... in family... in group... in residence... in material gain... in fame... in praise... in happiness... in robes... in almsfood... in lodging... in requisite of medicines for the sick... in the sensual element... in the material element... in the immaterial element... in sensual existence... in fine-material existence... in immaterial existence... in percipient existence... in non-percipient existence... in neither-percipient-nor-non-percipient existence... in single-aggregate constituent existence... in four-aggregate constituent existence... in five-aggregate constituent existence... in the past... in the future... in the present... not greedy, not attached, not infatuated, not clinging regarding phenomena that are seen, heard, sensed, and to be cognised, free from greed, with greed gone, with greed abandoned, with greed vomited, with greed released, with greed eliminated, with greed relinquished, without lust, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - thus the sage who speaks of peace, without greed.

"Untainted by sensual pleasures and the world": "Sensual pleasures": in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "In the world" means in the realm of misery, in the human world, in the heavenly world, in the world of aggregates, in the world of elements, in the world of sense bases. "Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. this is clinging through craving, etc. this is clinging through wrong view. The sage, having abandoned

clinging through craving, having relinquished clinging through wrong view, does not cling to sensual pleasures and the world, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - thus the sage who speaks of peace, without greed, is untainted by sensual pleasures and the world.

Therefore the Blessed One said -

"Secluded from which views one would wander in the world, the noble one would not speak having taken them up;
Just as the water-born lotus with thorny stalk, is untainted by water and mud;
Thus the sage who speaks of peace, without greed, is untainted by sensual pleasures and the world."

- 81.** One who has attained the highest knowledge is not one who goes by view, nor by what is thought; he does not approach conceit, for he is not made of that; He is not to be guided by action, nor by learning, he is not led into attachments.

"One who has attained the highest knowledge is not one who goes by view, nor by what is thought; he does not approach conceit": "Not" is a rejection. "One who has attained the highest knowledge": Knowledge is called the knowledge of the four paths, wisdom, wisdom faculty, power of wisdom, enlightenment factor of investigation of phenomena, investigation, insight, right view. Through those knowledges, one has gone to the end of birth, ageing and death, attained the end; gone to the summit, attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna; or one who has gone to the end of the knowledges is one who has attained the highest knowledge; or one who has gone to the end through the knowledges is one who has attained the highest knowledge; or because of having known the seven phenomena, one is one who has attained the highest knowledge; identity view is known, sceptical doubt is known, adherence to moral rules and austerities is known, lust is known, hate is known, delusion is known, conceit is known; for him evil unwholesome mental states are known, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having investigated all the vedas," (thus spoke the Blessed One to Sabhiya)
"Whatever are here of ascetics and brahmins;
Without lust regarding all feelings, having overcome all knowledge, he is one who has attained the highest knowledge."

"Not by view" means his sixty-two wrong views have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. He is not driven by view, is not led, is not carried, is not drawn along, nor does he fall back on that wrong view as having substance, does not return to it - one who has attained the highest knowledge is not one who goes by view. "Nor by what is thought" means by what is thought or by the voice of another or by the convention of the multitude, he

does not lead conceit, does not approach, does not go to, does not grasp, does not fondle, does not adhere - one who has attained the highest knowledge is not one who goes by view, nor by what is thought; he does not approach conceit.

"For he is not made of that" means through the influence of craving, through the influence of view, he is not made of that, not devoted to that, not heading for that. When craving and view and conceit have been abandoned by him, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, in this way he is not made of that, not devoted to that, not heading for that - he does not approach conceit, for he is not made of that.

"He is not to be guided by action, nor by learning": "Not by action" means by meritorious volitional activity or by demeritorious volitional activity or by imperturbable volitional activity, he is not driven, is not led, is not carried, is not drawn along - not by action. "Nor is he to be guided by learning" means by purity through learning or by the voice of another or by the convention of the multitude, he is not driven, is not led, is not carried, is not drawn along - he is not to be guided by action, nor by learning.

"He is not led into attachments": "Involvement" means there are two involvements - involvement with craving and involvement with wrong view, etc. This is involvement with craving, etc. This is involvement with wrong view. For him, involvement with craving has been abandoned, involvement with wrong view has been relinquished. Because involvement with craving has been abandoned, because involvement with wrong view has been relinquished, he is not led into attachments, not tainted, not approaching, not attached, not inclined, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - he is not led into attachments.

Therefore the Blessed One said -

"One who has attained the highest knowledge is not one who goes by view, nor by what is thought; he does not approach conceit, for he is not made of that; He is not to be guided by action, nor by learning, he is not led into attachments."

- 82.** For one dispassionate towards perception there are no mental knots, for one liberated by wisdom there are no delusions;
Those who have grasped perception and view, they wander in the world clashing.

"For one dispassionate towards perception there are no mental knots": Whoever develops the noble path preceded by serenity meditation, for him from the beginning the mental knots are suppressed; when arahantship is attained, for the Worthy One the mental knots and delusions and mental hindrances and perception of sensuality, perception of anger, perception of violence, and perception of view have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - for one dispassionate towards perception there are no mental knots.

"For one liberated by wisdom there are no delusions": Whoever develops the noble path preceded by insight meditation, for him from the beginning delusions are suppressed; when arahantship is attained, for the Worthy One delusions and mental knots and mental hindrances and perception of sensuality, perception of anger, perception of violence, and perception of view have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - for one liberated by wisdom there are no delusions.

"Those who have grasped perception and view, they wander in the world clashing": Those who grasp perception - perception of sensuality, perception of anger, perception of violence - they, by the power of perception, clash and collide. Kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his brother, a sister quarrels with her sister, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend. They there, having fallen into dispute, strife, and contention, attack one another with fists, attack with clods, attack with sticks, attack with knives. They there undergo death and suffering like death. Those who grasp the view "The world is eternal" or etc. "The Truth-finder neither exists nor does not exist after death" - they, by the power of view, clash and collide; they clash teacher against teacher, they clash preaching of the teaching against preaching of the teaching, they clash group against group, they clash view against view, they clash practice against practice, they clash path against path.

Or else they dispute, they make disputes, they make quarrels, they make strife, they make contentions, they make conflicts - "You do not understand this Teaching and discipline, etc. or disentangle yourself if you can." Their volitional activities have not been abandoned; Because volitional activities have not been abandoned, they clash regarding destination, they clash in hell, they clash in the animal realm, they clash in the sphere of ghosts, they clash in the human world, they clash in the heavenly world; destination against destination... rebirth against rebirth... conception against conception... existence against existence... the round of rebirths against the round of rebirths... the cycle against the cycle, they clash and collide, they speak, they wander, they dwell, they move, they conduct themselves, they protect, they sustain, they sustain themselves. "In the world" means in the realm of misery, etc. in the world of sense bases - those who have grasped perception and view, they wander in the world clashing.

Therefore the Blessed One said -

"For one dispassionate towards perception there are no mental knots, for one liberated by wisdom there are no delusions;
Those who have grasped perception and view, they wander in the world clashing."

The Exposition of the Māgaṇḍiya Discourse is ninth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 16. The Great Exposition. 9. Exposition of the Discourse to Māgaṇḍiya Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org