

# **The Magandiya Yarn**

Spun from the Pāli

**Majjhima Nikāya  
Sutta Number 75**

by  
Michael Olds

THE SCENE IS THE KILN SHED OF BHARADVAJA. A SHED OPEN AT THE FRONT. THE OPENING OF THE KILN IS SEEN AT THE BACK WITH THE FIRE IN THE CHAMBER BURNING INTENSLEY [IT WOULD ROAR, BUT THERE IS NO SOUND WHATSOEVER], FIREWOOD IN STACKS, POTS STACKED AROUND ON TOP OF EACH OTHER, AND THE GRASS MAT OF THE LUCKY MAN IS SCREENED OFF SO THAT ONLY THE SHADOW OF THE ACTOR IS SEEN IT IS PLACED TOWARDS THE FRONT OF THE STAGE AT THE SIDE WITH IT'S FRONT SLANTING TOWARDS THE BACK OF THE SHED. WHEN BHARADVAJA AND MAGANDIYA SIT THEY SIT FACING THE LUCKY MAN SLANTED TOWARDS THE AUDIENCE, NOT DIRECTLY IN FRONT OF THE LUCKY MAN. GOTAMA IS NEVER SEEN EXCEPT BEHIND THE SCREEN. WHEN HE SITS, HE HAS HIS SIDE TO THE AUDIENCE. HE IS FACING EAST. NOBODY IS PRESENT.

STORY TELLER: I hear tell once upon a time the Lucky Man,  
Kuruland,  
come a revisit'n.

Now a potter's town of the Kurus was named Kammassadhamma —  
The-word-is-my-work/pleasure's-the-word —  
and there,  
in the kiln shed of a Brahman of the Bharadvaja clan,  
the Lucky Man spread out a grass mat.

STORY TELLER: Then the Lucky Man,  
rising up in the early pre-dawn,  
attending to bowl and robes,  
entered Kammassadhamma Town,  
and,  
after his beggar's rounds,  
after the meal,  
having gone deep into the forest,  
he sat down at the root of a tree to spend the afternoon.

STAGE GOES DARK AND THEN GRADUALLY LIGHTS UP REVEALING THE  
BRAHMAN BHARADVAJA AT WORK. HE IS DRESSED IN WHITE BUT HIS  
CLOTHES ARE PROBABLY WELL-STAINED WITH CLAY AND ASH FROM HIS  
WORK ON POTS AND THE KILN. HE HAS A FULL BEARD.

ENTER MAGANDIYA. HE IS COMPLETELY NAKED. HE MUST BE SEEN TO BE IN THE PRIME OF LIFE, FIT, MUSCULAR, HE IS DEFINED BY HIS SENSUALITY, BUT HE IS COVERED FROM HEAD TO FOOT IN DUST. HE HAS A FULL BEARD AND MATTED HAIR DOWN TO HIS WAIST ... OK, REAR END.

STORY TELLER: At the same time, the bum, Nonose, who was always pacing back and forth and wandering around came upon the kiln shed of the Brahman of the Bharadvaja clan where he saw that grass mat.

MAGANDIYA: For whom is this grass matting spread, good Bharadvaja?  
It is the bedding of some beggar, methinks.

BHARADVAJA: There is this shaman Gotama, Magandiya,  
Son of the Sakkyans,  
having broken off from the Sakkyan Clan  
to become a homeless beggar.

They say this Gotama is the Lucky Man,  
The Potter,  
The Lightning Bearer,  
an Arahant,  
The #1-Highest-Self-Awakened-One,  
Master of Conduct,  
Seer of the Worlds,  
The Well-Gone,  
None-Better as a Dhamma-Trainer,  
Teacher of Gods and Man,  
Buddha ...

This is that good Gotama's bedding.

MAGANDIYA: A low sight indeed, is this we see, good Bharadvaja;  
this bedding of that bhunahuno wet blanket, the good Gotama.

BHARADVAJA: Watch out for your words, Magandiya!  
Watch out for your words!

Many are the Wise Nobles, wise Brahman, wise Householders, wise Shaman  
who have found peace of mind  
having been skillfully trained by Gotama  
in the methods of his aristocratic Doctrine.

MAGANDIYA: I'd tell that broke-tooth Gotama straight to his face, good  
Bharadvaja, if I were to see him:  
'The Shaman Gotama is a kill-joy.'

How come?

Because this is what an investigation of our suttas would say.

BHARADVAJA: If you have no objection, good Magandiya,  
I would repeat this to the Shaman Gotama.

MAGANDIYA: Feel free, honorable Bharadvaja, to repeat what I said.

STAGE GOES DARK.

STAGE GRADUALLY LIGHTS UP AS THE STORY TELLER BEGINS AGAIN AT FIRST TO THE BRIGHT LIGHT OF LATE AFTERNOON AND THEN GROWS DARKER AS THE EVENING WEARS ON, WHILE IN THE SHED, LIGHT FROM THE KILN FIRE TOWARDS THE BACK OF THE STAGE ILLUMINATES THE SCENE. THE LUCKY MAN SHOULD ALWAYS HARDLY BE SEEN, SHOULD ALMOST BE A DISEMBODED VOICE. HIS ROBES COULD BE JUST MADE OUT TO BE MADE OF CLOTH OF GOLD OR SOME BRIGHTLY REFLECTING MATERIAL OF GOLDEN OR SAFFRON COLORING, AT ONE TIME THE GLORIOUS GIFT OF A KING BUT NOW THREADBEAR. WE ARE PRIMARILY INTERESTED IN THIS STORY IN THE REACTIONS OF MAGANDIA AS HE GROWS INTO UNDERSTANDING. THE LUCKY MAN SHOULD SPEAK SLOWLY, ENUNCIATE PERFECTLY CLEARLY, IN A PLEASANT, MELLOW TONE, NOT TOO DEEP, NOT TOO HIGH, WITH LIFE, BUT WITHOUT DRAMA OR SING-SONG, PROJECTING UTTER CALM INNER PEACE, COMMAND AND UNFLAPPABILITY.

STORY TELLER: Then, as the afternoon turned into evening,  
The Lucky Man,  
rising up from his seat at the root of that tree,  
emerged from the forest,  
returned to the kiln shed of the Brahman of the Bharadvaja clan,  
and sat down on the grass matting he had spread out there,  
[GOTAMA ENTERS. THE LUCKY MAN SITS DOWN IN ONE SMOOTH MOVEMENT WITHOUT ADJUSTING HIS SEAT ONCE HE HAS REACHED IT]  
and a short time later the Brahman of the Bharadvaja clan approached,  
[ENTER BHARADVAJA]  
gave salutation,[PALMS TOGETHER RAISED TO THE SKY, TOUCHING THE FOREHEAD, EXTENDED TO GOTAMA] and sat down on a low seat to the side at a respectful distance.

IT LOOKS AS THOUGH THE TWO ARE SPEAKING TOGETHER, BUT WE HEAR NOTHING.

STORY TELLER: There, after the exchange of greetings and polite talk, The Lucky Man said:

GOTAMA: There was some conversation between you and the wanderer Magandiyā,  
was there not, Bharadvaja,  
concerning this spreading of grass? [NO PATTING THE GRASS! NO GESTURES WHATSOEVER. JACK BENNY!]

STORY TELLER: Well, Bharadvaja was flabbergasted!

[HIS HAIR SHOULD BE MADE TO STAND ON END WITH STATIC ELECTRICITY. HE IS NEARLY FAINTING.]

BHARADVAJA: Why, that was the very thing I had come to discuss with you, Good Gotama!  
You must have read my mind!

STORY TELLER: But before they could get into that,

this conversation was interrupted by the arrival of the wanderer Magandiya who, always pacing back and forth and wandering around, had returned once again to the kiln shed of the Brahman of the Bharadvaja clan.

MAGANDIYA GIVES SALUTATION AND TAKES A SEAT.

GOTAMA: The Eye, Magandiya, enjoys formed material, loves formed material, delights in formed material; so the Getter of the Getting gets it by the teeth, puts a guard over it, watches over it and teaches a Doctrine for it's restraint.

Is this what you intended, Magandiya, when you said: 'The Shaman Gotama is a bhunahu, life-stiffler?'

MAGANDIYA: Exactly! Good Gotama, exactly!

It was just because of this that I said:

'The Shaman Gotama is a life-stiffler.'

How come?

Because this is what an investigation of our suttas would say."

GOTAMA: The Ear, Nose, Tongue, Body and Mind, Magandiya, enjoy their respective objects of sense, love their respective objects of sense, delight in their respective objects of sense, so the Getter of the Getting gets them by the teeth, puts a guard over them, watches over them and teaches a Doctrine for their restraint.

Is this what you intended, Magandiya, when you said:

'The Shaman Gotama is a life-stiffler'?

MAGANDIYA: Exactly! Good Gotama, exactly!

It was just because of this that I said:

'The Shaman Gotama is a life-stiffler.

How come?

Because this is what an investigation of our suttas would say.

GOTAMA: What do you think, Magandiya?

Here someone thoroughly indulges eye-consciousness, enrapt in lust for the wished, pleasing, liked,

that which carries pleasure.

Then, after a time,  
having discovered, as it really is,  
the origins of,  
subsidence of,  
taste of,  
wretchedness of  
and escape from formed materials,  
he lets go of hunger for formed materials,  
consuming passion for formed materials, and,  
with thirst gone,  
he lives subjectively at peace in heart.

What do you think about such a one as such as this, Magandiya?

MAGANDIYA: Not a thing, Good Gotama.

GOTAMA: What do you think, Magandiya?

Here someone thoroughly indulges ear, nose, tongue, taste and mental consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure.

Then, after a time,  
having discovered, as it really is,  
the origins of, subsidence of, taste of, wretchedness of and escape from  
sounds, scents, tastes, touches and mental objects, and,  
with thirst gone,  
he lives subjectively at peace in heart.

What do you think about such a one as such as this, Magandiya?

MAGANDIYA: Not a thing, Good Gotama.

GOTAMA: Even so, Magandiya,

in a similar way,

I once lived in a house provided with the five pleasure-cords;  
hemmed in by, thoroughly indulging in eye-consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure;  
thoroughly indulging ear, nose, tongue, and body consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure.

I had three palaces, Magandiya;  
one for the summer,  
one for the winter and



one for the rains.

During the four months of the rains,  
I lived in that palace surrounded by female entertainers,  
and not once during the four months would I descend from that palace."

Then, after a time,  
having discovered, as it really is,  
the origins of, subsidence of, taste of,  
wretchedness of and escape from sense pleasures,  
with thirst gone,  
I lived subjectively at peace in heart.

Then, seeing other beings not free from lust for pleasures,  
hungry for pleasures,  
being eaten away by pleasures,  
being burnt up by pleasures,  
thoroughly indulging in sense pleasures,  
I neither partook of those delights  
nor experienced envy of those who did.

How come?

Because there is, Magandiya, happiness other than sensual pleasure,  
other than unskillful ways,  
the sweet, godlike pleasure to be had in serenity.

Finding happiness in this happiness  
I have no thirst for  
and do not partake in  
what has been left behind.

STAGE GOES DARK JUST FOR A PAUSE.

STAGE IS RELIT. NOTHING HAS CHANGED.

GOTAMA: Imagine, Magandiya,  
a rich householder or householder's son,  
a man of wealth and possessions  
provided with the five pleasure-cords  
who, thoroughly indulging in eye-consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure;  
thoroughly indulging ear, nose, tongue, and body consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure;  
but a man well behaved in body,  
well behaved in speech,  
well behaved in thought,  
at the break-up of the elements at the death of the body  
finding consciousness again in a good birth,  
a heavenly location,  
the company of the Gods of the Three and Thirty.  
And there in Nandana Grove,  
accompanied by nymphs,  
he might partake of and enjoy  
the five pleasure-cords of the gods.

Then, he might see a householder or householder's son  
provided with and indulging in the five pleasure-cords of humans.

What do you think about this, Magandiya?

Would that young god there in Nandana Grove accompanied by nymphs,  
partaking of and enjoying the five pleasure-cords of the gods  
envy that householder's or householder's son's enjoyment of the five pleasure-  
cords of humans?

Would he return to human enjoyments?

MAGANDIYA: "No, Good Gotama, he would not.

How come?

Because god-like pleasures are way beyond,  
much higher than human pleasures.

GOTAMA: In the same way, Magandiya,  
I once lived in a house provided with the five pleasure-cords;  
hemmed in by, thoroughly indulging in eye-consciousness,  
enrapt in lust for the wished, pleasing, liked,

that which carries pleasure;  
thoroughly indulging ear, nose, tongue, and body consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure.

Then, after a time,  
having discovered, as it really is,  
the origins of, subsidence of, taste of, wretchedness of and escape from sense  
pleasures,  
with thirst gone,  
I lived subjectively at peace in heart.

Then, seeing other beings not free from lust for pleasures,  
hungry for pleasures,  
being eaten away by pleasures,  
being burnt up by pleasures,  
thoroughly indulging in sense pleasures,  
I neither partook of those delights  
nor experienced envy of those who did.

How come?

Because there is, Magandiya,  
happiness other than sensual pleasure,  
other than unskillful ways,  
the sweet, godlike pleasure to be had in serenity.

Finding happiness in this happiness  
I have no thirst for and do not partake in  
what has been left behind.

STAGE GOES DARK FOR A PAUSE

STAGE IS RELIT. NOTHING HAS CHANGED.

GOTAMA: Imagine, Magandiya,  
some leper here,  
his limbs covered in sores,  
covered in rot,  
worm-eaten,  
tearing at the face of his wounds,  
scratching them open with his nails,  
burning his body over a charcoal pit.

And bye and bye this man's friends and acquaintances and blood-relatives  
set him up with a medicine man  
and this medicine man makes up an herbal potion  
and by way of that potion he is completely released from his leprosy,  
well, and happy,  
self-reliant,  
able to come and go as he likes.

Then he might see another leper,  
his limbs covered in sores,  
covered in rot,  
worm-eaten,  
tearing at the face of his wounds,  
scratching them open with his nails,  
burning his body over a charcoal pit.

What do you think about this, Magandiya?

Would that man envy that leper's use of a charcoal pit as his medicinal  
treatment?

MAGANDIYA: No, Good Gotama.

How come?

There being sickness, a medicine is needed;  
there not being sickness, no medicine is needed.

STAGE GOES DARK JUST FOR A PAUSE.

STAGE IS RELIT. NOTHING HAS CHANGED.

GOTAMA: In the same way, Magandiya,  
I once lived in a house provided with the five pleasure-cords;  
hemmed in by, thoroughly indulging in eye-consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure;  
thoroughly indulging ear, nose, tongue, and body consciousness,  
enrapt in lust for the wished, pleasing, liked,  
that which carries pleasure.

Then, after a time,  
having discovered, as it really is,  
the origins of, subsidence of, taste of,  
wretchedness of and escape from sense pleasures,  
with thirst gone,  
I lived subjectively at peace in heart.

Then, seeing other beings not free from lust for pleasures,  
hungry for pleasures, being eaten away by pleasures, being burnt up by  
pleasures,  
thoroughly indulging in sense pleasures,  
I neither partook of those delights  
nor experienced envy of those who did.

How come?

Because there is, Magandiya,  
happiness other than sensual pleasure,  
other than unskillful ways,  
the sweet, godlike pleasure to be had in serenity.

Finding happiness in this happiness  
I have no thirst for  
and do not partake in what has been left behind.

GOTAMA: Imagine, Magandiya,  
some leper here,  
his limbs covered in sores, covered in rot, worm-eaten,  
tearing at the face of his wounds, scratching them open with his nails,  
burning his body over a charcoal pit.

And bye and bye this man's friends and acquaintances and blood-relatives set  
him up with a medicine man  
and this medicine man makes up an herbal potion  
and by Way of that potion he is completely released from his leprosy,  
well, and happy,  
self-reliant,  
able to come and go as he likes.

Then come along two strong men who grab him by the limbs  
and drag him towards that pit of charcoal.

What do you think about this, Magandiya,  
would that man not twist his body this way and that?

MAGANDIYA: Yes, Good Gotama.

How come?

Contact with fire is painful,  
it burns and is very injurious.

GOTAMA: What do you think about this, Magandiya?  
In this case is it only just now that  
contact with fire is painful, burns and is very injurious,  
or was it the case before this that  
contact with fire was painful, burned and caused injury?

MAGANDIYA: Both now and before, Good Gotama,  
contact with fire is painful, burns and is very injurious.

It is because the leper,  
his limbs covered in sores,  
covered in rot,  
worm-eaten,  
tearing at the face of his wounds,  
scratching them open with his nails,  
is out of control,  
that he perceives contact with the painful  
as contact with the pleasurable.

GOTAMA: In the same way, Magandiya,

in the long distant past  
contact with sense pleasures was painful, burned and caused injury;  
in the distant future, too,  
contact with sense pleasures will be painful, burn, and cause injury;  
and so too in the present  
contact with sense pleasures is painful, burns, and causes injury;  
and those, Magandiya, not free from hunger and thirst for sense pleasures,  
being eaten away, being burned up by sense pleasures,  
are out of control and perceive contact with the painful as contact with the  
pleasurable.

LONG PAUSE

GOTAMA: In the same way, Magandiya,  
as there might be some leper here,  
his limbs covered in sores,  
covered in rot,  
worm-eaten,  
tearing at the face of his wounds,  
scratching them open with his nails,  
burning his body over a charcoal pit;  
but the more, Magandiya, this leper here,  
his limbs covered in sores,  
covered in rot,  
worm-eaten,  
tears at the face of his wounds,  
scratching them open with his nails,  
and burns his body over a charcoal pit,  
the more infected,  
foul-smelling and rotten his wounds become.

And sorry is the satisfaction he gets  
from scratching and burning his body  
in that pit of charcoal.

LONG PAUSE



GOTAMA: In the same way, Magandiya,  
those beings not free from hunger and thirst for sense pleasures,  
even while being eaten away,  
being burned up by sense pleasures,  
pursue sense pleasures,  
and the more those beings,  
not free from hunger and thirst for sense pleasures,  
while being eaten away,  
being burned up by sense pleasures,  
pursue sense pleasures,  
the more their hunger and thirst for sense pleasures grows  
and the more they are eaten away and burned up by sense pleasures.  
And sorry is the satisfaction they get from the five pleasure-cords.  
LONG PAUSE

GOTAMA: What do you think about this, Magandiya?

Have you ever heard of or seen a King or the Chief Minister of a King provided with the five pleasure-cords; hemmed in by, thoroughly indulging in the five pleasure-cords, who, not having let go of hunger and thirst for sense pleasures, not having put out the burning of sense pleasures, that lived or lives with thirst gone, subjectively at peace in heart?

MAGANDIYA: No, Good Gotama.

GOTAMA: That is good, Magandiya, that is good.

Neither have I heard of or seen a King or the Chief Minister of a King provided with the five pleasure-cords; hemmed in by, thoroughly indulging in the five pleasure-cords, who, not having let go of hunger and thirst for sense pleasures, not having put out the burning of sense pleasures, that lived or lives with thirst gone, subjectively at peace in heart.

But, Magandia, those Shaman and Brahmans who lived, or who are living having let go of hunger and thirst for sense pleasures, having put out the burning of sense pleasures, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from sense pleasures, with thirst gone, live subjectively at peace in heart.

CURTAIN

THIS IS WRITTEN IN LARGE LETTERS ON A SCREEN

§

**Non-disease the highest gain  
The highest pleasure, Nibbana  
And of Ways, the Eight Dimensioned  
A peaceful deathless journey is**

§

High Views High Principles High Talk  
High Works High Lifestyle High Endeavour  
High Mind High Serenity

GOTAMA: Non-disease the highest gain  
The highest pleasure, Nibbana  
And of Ways, the Eight Dimensioned  
A peaceful deathless journey is

MAGANDIYA: This is wonderful, Good Gotama, this is marvelous!  
This is really well spoken, Good Gotama!

'Non-disease's the highest gain,  
the highest pleasure, Nibbana.'

We too have this in our tradition as a saying of the teachers of our teachers.

GOTAMA: But, Magandiya, this saying of the teachers of your teachers that  
you have heard:

'Non-disease's the highest gain,  
the highest pleasure, Nibbana,'  
what is your understanding of this 'non-disease',  
what is your understanding of this 'Nibbana?'

MAGANDIYA STROKES HIS LIMBS

MAGANDIYA: This is that 'non-disease', Good Gotama,  
this is that 'Nibbana,'  
for I now enjoy the pleasure of perfect health."

GOTAMA: Imagine, Magandiya,  
some man here,  
born blind,  
unable to distinguish the light from the dark,  
unable to see deep dark blue shapes  
or golden shapes,  
or blood red shapes  
or bright orange shapes,  
unable to see what was on the level  
or what was not on the level,  
unable to see the stars  
or the moon and sun,  
hearing some sighted man say:  
'Indeed a well made clean white robe is a pleasurable thing!'  
going around searching for such a white thing.

Then imagine that another person comes along with an  
"holy oil and charcoal dust anointed" piece of sturdy-cloth,  
a deceiver who says:  
'Here you are, my good man,

this is a well made clean white robe!

He might accept it

and taking it

and dressing himself in it

and dressed and proud of himself

he might, unable to contain his pride in himself

burst out saying:

'Indeed a well made clean white robe is a pleasurable thing!'

GOTAMA: What do you think about that, Magandiya?

Did that man, born blind,

knowing and seeing

accept that oily and sooty piece of rough-wear,

take it and dressing himself in it

and dressed and proud of himself,

unable to contain his pride in himself

burst out saying:

'Indeed a well made clean white robe is a pleasurable thing!'

Or was this done out of faith in that sighted man?

MAGANDIYA: It was not out of knowing and seeing,  
that that man,  
blind from birth  
accepted that oily and sooty piece of rough wear  
and dressing himself in it  
and dressed and proud of himself,  
unable to contain his pride in himself,  
burst out saying:  
'Indeed a well made clean white robe is a pleasurable thing!'  
It was out of faith in that sighted man.

GOTAMA: In the same way, Magandiya,  
wanderers of other views are blind,  
without sight,  
without knowing non-disease,  
without seeing Nibbana,  
they say:

'Non-disease's the highest gain,  
the highest pleasure, Nibbana.'

But, Magandiya, it was this that was said  
by the Arahants and Buddhas of Old:

'Non-disease the highest gain  
The highest pleasure, Nibbana  
And of Ways, the Eight Dimensioned  
A peaceful deathless journey is'

And here this is come down to the ordinary common man,  
and to you, Magandiya.

And of this body,  
which is a living disease,  
a living boil,  
a living sting,  
a living Abyss of Hell,  
a living sickness,  
of this living disease, living boil, living sting, living Abyss, living sickness,  
you say:

'This is that 'non-disease', Good Gotama, this is that 'Nibbana,'



GOTAMA: That Aristocratic Eye does not exist in you, Magandiya,  
by which you might see  
with the eyes of an Aristocrat,  
Non-Disease and Nibbana.

MAGANDIYA: I am so inspired, Good Gotama  
that I believe the Good Gotama could so teach me Dhamma  
that I might know non-disease, see Nibbana.

GOTAMA: Imagine, Magandiya,  
some man here,  
born blind,  
unable to distinguish the light from the dark,  
unable to see deep dark blue shapes  
or golden shapes,  
or blood red shapes  
or bright orange shapes,  
unable to see what was on the level  
or what was not on the level,  
unable to see the stars or the moon and sun,  
and by and by this man's friends and acquaintances and blood-relatives  
set him up with a medicine man  
and this medicine man makes up an herbal potion,  
but is unable to clear up his sight,  
is unable to make him see.

What do you think about that, Magandiya?

Would that medicine man,  
because of this  
experience fatigue and annoyance?

MAGANDIYA: Even so, Good Gotama.

GOTAMA: In the same way, Magandiya,  
were I to teach you Dhamma, saying:  
'Thus is non-disease; thus is Nibbana,'  
and you did not understand  
'Thus is non-disease; thus is Nibbana,'  
this would fatigue and annoy me.

MAGANDIYA: I am so inspired, Good Gotama  
that I believe the Good Gotama could so teach me Dhamma  
that I might know non-disease, see Nibbana.

GOTAMA: Imagine, Magandiya,  
some man here,  
born blind,  
unable to distinguish the light from the dark,  
unable to see deep dark blue shapes  
or golden shapes,  
or blood red shapes  
or bright orange shapes,  
unable to see what was on the level or what was not on the level,  
unable to see the stars or the moon and sun,  
hearing some sighted man say:  
'Indeed a well made clean white robe is a pleasurable thing!'  
going around searching for such a white thing.  
And then another person might come along  
with an oily and sooty piece of rough-wear,  
a deceiver who says:  
'Here you are, my good man,  
this is a well made clean white robe!'  
And he might accept it  
and taking it he might dress himself in it.  
And then bye and bye this man's friends and acquaintances and blood-  
relatives  
set him up with a medicine man  
and this medicine man makes up an herbal potion,  
administers emetics and purgatives,  
satisfies his eyes by dropping medicinal oils into them,  
administers drugs through the nose  
applies collyrium to the eyes,  
and because of this he might be able to make him see,  
clear up his sight.  
With the clearing up of his sight,  
that man might let go his longing and love for that oily and sooty piece of  
rough-wear,  
but react with anger to that man that deceived him with the oily and sooty  
piece of rough cloth saying  
'Here you are, my good man, this is a well made clean white robe!'

considering him as no friend,  
considering him an enemy,  
he might even take his life.

"In the same way, Magandiya,  
were I to teach you Dhamma, saying:  
'Thus is non-disease; thus is Nibbana,'  
you might understand  
'Thus is non-disease; thus is Nibbana.'

With the clearing up of your sight  
you might let go of your longing and love for the five stockpiled shitpiles of  
being,

but you might think:

'For a long time I have been done in, deceived, cheated by my mind, for,  
of a mind to get forms, I grasped,  
of a mind to get sense experience, I grasped,  
of a mind to get perception, I grasped,  
of a mind to get the personal, I grasped,  
of a mind to get consciousness, I grasped;  
grasping rebounded in being;  
being rebounded in birth;  
birth rebounded in old age and death,  
grief and lamentation,  
pain and misery  
and despair.

Such was the origin of this whole mess of pain.

MAGANDIYA: I am so inspired, Good Gotama  
that I believe the Good Gotama could so teach me Dhamma  
that I could hope to rise above such anger.

GOTAMA: In this case then, Magandiya,  
make friends with good men;  
from making friends with good men, Magandiya  
comes hearing True Doctrine;  
from hearing True Doctrine, Magandiya,  
comes taking up the Doctrine within the Doctrine;  
from taking up the Doctrine within the Doctrine  
will come knowing for yourself,  
will come seeing for yourself  
that these are a disease,  
a boil,  
a sting  
but that here  
this disease,  
this boil,  
this sting  
can be uprooted absolutely.

From the eradication of grasping,  
the eradication of being;  
from the eradication of being,  
the eradication of birth;  
from the eradication of birth,  
the eradication of aging and death,  
grief and lamentation,  
pain and misery  
and despair.

Such is the eradication of this whole mess of pain.

THE STAGE GOES DARK

THE STAGE IS RE-LIT. EVERYTHING IS AS IT WAS EXCEPT THAT MAGANDIYA HAS BECOME CLEAN, IS WEARING SAFFRON ROBES, AND HAS SHAVEN HIS HEAD.

MAGANDIYA: Most Excellent, Good Gotama! Most Excellent!

In the same way as if someone had turned the upside down upright;  
or had opened the closed;  
or explained The Way to someone who was lost;  
or brought an oil lamp into the dark  
so that those with eyes in their heads that could see could see material shapes;  
in the same way the Good Gotama has set up, opened up, explained, and  
illuminated Dhamma in a multiplicity of ways.

I take refuge in the venerable Gotama, in the Dhamma, in the Order of  
Beggars.

May I gain the going forth under the good Gotama,  
may I gain ordination.

GOTAMA: He who, of other views  
wishes for the going forth in this Doctrine and Discipline, Magandiya,  
is given probation for four months.

At the end of four months the Bhikkhus,  
approving of him,  
may allow the going forth,  
may grant him ordination.

Nevertheless here I see room to allow for differences in individuals.

MAGANDIYA: If, Good Gotama, those of other views  
who wish for the going forth in this Doctrine and Discipline  
are given probation for four months,

and at the end of four months the Bhikkhus,  
approving of him,  
may allow the going forth,  
may grant him ordination,

I will undergo probation for four years,  
and at the end of four years the Bhikkhus,  
approving of me,  
may allow the going forth,  
may grant me ordination.

THE LIGHT SLOWLY DIMS

STORY TELLER: But as I hear tell, The Beggar Magandiya received orders  
at that time at the hands of the Buddha himself,  
and living by himself,

above it all,  
carefully,  
energetically,  
resolutely,  
shortly realized and attained for himself  
by his own higher powers  
that goal which justifies even young men of good families giving up the  
household life for homelessness,  
and so living he knew for himself:  
"Left Behind is birth.  
Lived is the Best of Lives.  
Done is Duty's doing.  
No more this side or that,  
no more being any kind of an It in any place of Atness for me!  
And that is how Magandiya became one who was numbered among the  
Arahants.