

### 0.0.1 Malunkyaputta

1. Then, the venerable Malunkyaputta visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Malunkyaputta said this to the Auspicious One. “It would be good, O Bhante, if the Auspicious One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”

2. “Here now, Malunkya-putta, what should we say to the young bhikkhus, in as much as you, an aged bhikkhu, old, an old man, advanced in years, reached decay, asks for advice in brief?”

mālunkyaputtasuttaṃ

atha kho āyasmā mā-  
luṅkyaputto<sup>1</sup> yena  
bhagavā tenupasaṅ-  
kami. upasaṅkami-  
tvā bhagavantam  
abhivādetvā eka-  
mantam nisīdi. eka-  
mantam nisinno kho  
āyasmā mālunkya-  
putto bhagavantam  
etadavoca: sādhu  
me bhante, bhagavā  
saṅkhittena dham-  
mam desetu yama-  
ham bhagavato dham-  
mam sutvā eko vūpa-  
kaṭṭho appamatto  
ātāpī pahitatto viha-  
reyyanti.

etthadāni mālunkya-  
putta kiṃ dahare  
bhikkhū vakkhāma,  
yatra hi nāma tvam  
bhikkhu jīṇṇo vud-

<sup>1</sup>mālukkya - machasaṃ, syā. ■  
pts page 072 ■

“I am aged, O Bhante, old, an old man, advanced in years, reached decay, [but] somehow, let the Auspicious One teach me the Dhamma in brief, O Bhante, let the Well-farer teach me the Dhamma in brief. Perhaps I might understand the meaning of the Auspicious One’s statement. Perhaps I may become an heir of the Auspicious One’s statement.”

3. What do you think about that, Malunkyaputta:  
Of forms cognizable by the eye,  
Those [forms] that have not been seen,  
That have formally not been seen,  
That you’re not seeing [now],

dho mahallako addhagato vayoanupatto saṅkhittena ovādaṃ yācasīti. kiñcāpahaṃ bhante jiṇṇo vuddho mahallako addhagato vayoanupatto, desetu me bhante bhagavā saṅkhittena dhammaṃ, desetu me sugato saṅkhittena dhammaṃ, appeva-nāmāhaṃ bhagavato bhāsitassa atthaṃ ājāneyyaṃ, appeva-nāmāhaṃ bhagavato bhāsitassa dāyādo assa'nti.

taṃ kimmaññasi māluṅkyaputta ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti. passeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vāti. no hetam bhante.

That you don't expect to see,  
 Could there be desire or lust,  
 or love in relation to them?  
 Surely not, venerable sir.

4. Of sounds cognizable by  
 the ear,  
 Those [sounds] that have not  
 been heard,  
 That have formally not been  
 heard,  
 That you're not hearing [now],  
 That you don't expect to  
 hear,  
 Could there be desire or lust,  
 or love in relation to them?  
 Surely not, venerable sir.

5. Of aromas cognizable by  
 the nose,  
 Those [aromas] that have not  
 been smelled,  
 That have formally not been  
 smelled,  
 That you're not smelling  
 [now],  
 That you don't expect to  
 smell,  
 Could there be desire or lust,

ye te sotaviññeyyā  
 saddā assutā assuta-  
 pubbā, na ca suṇāsi,  
 na ca te hoti suṇey-  
 yanti, atthi te tattha  
 chando vā rāgo vā  
 pemaṃ vāti. no he-  
 taṃ bhante.

ye te ghānaviññeyyā  
 gandhā aghāyitā  
 aghāyitapubbā, na  
 ca ghāyasi, na ca te  
 hoti ghāyeyyanti, at-  
 thi te tattha chando  
 vā rāgo vā pemaṃ  
 vāti. no hetam bhante.

or love in relation to them?  
Surely not, venerable sir.

6. Of flavors cognizable by  
the tongue,  
Those [flavors] that have not  
been tasted,  
That have formally not been  
tasted,  
That you're not tasting [now],  
That you don't expect to  
taste,  
Could there be desire or lust,  
or love in relation to them?  
Surely not, venerable sir.

7. Of tangibles cognizable  
by the body,  
Those [tangibles] that have  
not been touched,  
That have formally not been  
touched,  
That you're not touching  
[now],  
That you don't expect to  
touch,  
Could there be desire or lust,  
or love in relation to them?  
Surely not, venerable sir.

ye te jivhāviññeyyā  
rasā asāyitā asāyita-  
pubbā, na ca sāyasi,  
na ca te hoti ghāyey-  
yanti, atthi te tattha  
chando vā rāgo vā  
pemaṃ vāti. no he-  
taṃ bhante.

ye te kāyaviññeyyā  
phoṭṭhabbā asam-  
phuṭṭhā asamphuṭ-  
ṭhapubbā, na ca phu-  
sasi, na ca te hoti  
phuseyyanti, atthi  
te tattha chando vā  
rāgo vā pemaṃ vāti.  
no hetam bhante.

8. Of dhammas cognizable  
by the mind,  
Those [dhammas] that have  
not been cognized,  
That have formally not been  
cognized,  
That you're not cognizing  
[now],  
That you don't expect to cog-  
nize,  
Could there be desire or lust,  
or love in relation to them?  
Surely not, venerable sir.

9. Here, for you Malunkya-  
putta, in regard to dhammas  
seen, heard, thought, or cog-  
nized: "In the seen there will  
be merely the seen. In the  
heard there will be merely  
the heard. In the thought  
there will be merely the  
thought. In the cognized  
there will be merely the  
cognized." "Since for you  
Malunkyaputta, in regard  
to dhammas seen, heard,  
thought, or cognized, in the  
seen there will be merely

ye te manoviññeyyā  
dhammā aviññātā  
aviññātapubbā, na  
ca vijānāsi, na ca te  
hoti vijāneyyanti, at-  
thi te tattha chando  
vā rāgo vā pemaṃ  
vāti. no hetamaṃ bhante.

ettha ca te mālun-  
kyaputta diṭṭhasuta-  
mutaviññātabbesu  
dhammesu diṭṭhe  
diṭṭhamattaṃ bha-  
vissati, sute suta-  
mattaṃ bhavissati,  
mute mutamattaṃ  
bhavissati, viññāte  
viññātamattaṃ bha-  
vissati. yato kho te  
mālunkyaputta diṭ-  
ṭhasutamutaviññā-  
tabbesu dhammesu

the seen, in the heard there will be merely the heard, in the thought there will be merely the thought, in the cognized there will be merely the cognized, therefore you Malunkyaputta, are not that by which. Since you Malunkyaputta, are not that by which, therefore you Malunkyaputta, are not in that place. Since you Malunkyaputta, are not in that place, therefore you Malunkyaputta, are neither in this world, nor in the other world, nor in between both [worlds]. Just this is the end of suffering.”

10. Indeed, O Bhante, for this brief statement spoken by the Auspicious One, I understand the meaning in detail.

“Having seen a form with mindfulness muddled,  
Attending to the pleasing

ditṭhe ditṭhamattam  
bhavissati, sute su-  
tamattam bhavissati,  
mute mutamattam  
bhavissati, viññāte  
viññātamattam bha-  
vissati. tato tvam  
mālunkyaputta na  
tena, yato tvam mā-  
lunkaputta na tena,  
tato tvam mālunkya-  
putta na tattha, yato  
tvam mālunkyaputta  
na tattha, tato tvam  
mālunkaputta ne-  
vidha na huram na  
ubhayamantarena  
esevanto dukkhas-  
sāti.

imassa khvāham  
bhante bhagavatā  
saṅkhittena bhāsi-  
tassa evaṃ vitthā-  
rena<sup>2</sup> attham ājā-  
nāmi.

rūpaṃ disvā sati muṭ-

<sup>2</sup>bhāsitassa vitvārena - macha-  
sam, syā, sīmu. ■

sign,  
 He feels it with infatu-  
 ated mind,  
 And remains tightly hold-  
 ing to it.  
 So for him increases vari-  
 ous feelings,  
 That originate with see-  
 ing forms,  
 And by covetousness and  
 by vexation,  
 does his mind become  
 disturbed.  
 For one heaping up suf-  
 fering like this,  
 Nibbana is said to be far.

Having heard a sound  
 with mindfulness mud-  
 dled,  
 Attending to the pleasing  
 sign,  
 He feels it with infatu-  
 ated mind,  
 And remains tightly hold-  
 ing to it.  
 So for him increases vari-  
 ous feelings,  
 That originate with hear-  
 ing sounds,

ṭhā,  
 piyaṃ nimittam<sup>3</sup> ma-  
 nasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhesāya<sup>4</sup> tiṭ-  
 ṭhati.  
 tassa vaḍḍhanti ve-  
 danā,  
 anekā rūpasambhavā,  
 abhiijhā ca vihesā ca,  
 cittamassūpahaññati.  
 evaṃ ācinato duk-  
 kham,  
 ārā nibbāṇam<sup>5</sup> vuc-  
 cati.

saddam sutvā sati  
 muṭṭhā,  
 piyaṃ nimittam ma-  
 nasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭ-  
 ṭhati,  
 tassa vaḍḍhanti ve-  
 danā,

<sup>3</sup>piyanimittam - simu. si 2. ■

<sup>4</sup>ajjhosa - machasaṃ, ajejhasā-  
 syā. ■

<sup>5</sup>nibbāna - machasaṃ. syā. ■

And by covetousness and  
by vexation,  
does his mind become  
disturbed.  
For one heaping up suf-  
fering like this,  
Nibbana is said to be far.

Having smelled an aroma  
with mindfulness mud-  
dled,  
Attending to the pleasing  
sign,  
He feels it with infatu-  
ated mind,  
And remains tightly hold-  
ing to it.  
So for him increases vari-  
ous feelings,  
That originate with smelling  
aromas,  
And by covetousness and  
by vexation,  
does his mind become  
disturbed.  
For one heaping up suf-  
fering like this,  
Nibbana is said to be far.

anekā saddasambhavā,  
abhijjhā ca vihesā ca,  
cittamassūpahaññati,  
evaṃ ācinato duk-  
khaṃ,  
ārā nibbāṇaṃ vuc-  
cati.

gandhaṃ ghātvā sati  
muṭṭhā,  
piyaṃ nimittaṃ ma-  
nasi karoto,  
sārattacitto vedeti,  
tañca ajjhesāya tiṭ-  
ṭhati.  
tassa vaḍḍhanti ve-  
danā,  
anekā gandhasam-  
bhavā,  
abhijjhā ca vihesā ca,  
cittamassūpahaññati,  
evaṃ ācinato duk-  
khaṃ,  
ārā nibbāṇaṃ vuc-  
cati.



Having tasted a flavor  
 with mindfulness muddled,  
 Attending to the pleasing  
 sign,  
 He feels it with infatuated  
 mind,  
 And remains tightly holding  
 to it.  
 So for him increases various  
 feelings,  
 That originate with tasting  
 flavors,  
 And by covetousness and  
 by vexation,  
 does his mind become  
 disturbed.  
 For one heaping up suffering  
 like this,  
 Nibbana is said to be far.

Having touched a tangible  
 with mindfulness muddled,  
 Attending to the pleasing  
 sign,  
 He feels it with infatuated  
 mind,  
 And remains tightly holding  
 to it.

rasaṃ bhotvā sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,  
 tassa vadḍhanti vedanā,  
 anekā rasasambhavā,  
 abhijjhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

phassaṃ<sup>6</sup> phussa sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,

<sup>6</sup>phoṭṭhabbā - syā. ■

So for him increases various feelings,  
 That originate with touching tangibles,  
 And by covetousness and by vexation,  
 does his mind become disturbed.  
 For one heaping up suffering like this,  
 Nibbana is said to be far.

Having cognized a dhamma with mindfulness muddled,  
 Attending to the pleasing sign,  
 He feels it with infatuated mind,  
 And remains tightly holding to it.  
 So for him increases various feelings,  
 That originate with cognizing dhammas,  
 And by covetousness and by vexation,  
 does his mind become disturbed.  
 For one heaping up suf-

tassa vaḍḍhanti vedanā,  
 anekā phassasambhavā,  
 abhiijhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

dhammaṃ ñatvā sati muṭṭhā,  
 piyaṃ nimittaṃ manasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhesāya tiṭṭhati.  
 tassa vaḍḍhanti vedanā,  
 anekā dhammasambhavā,  
 abhiijhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

fering like this,  
Nibbana is said to be far.

Not inflamed by lust for  
forms,  
having seen a form he is  
mindful.  
He feels it with a dispa-  
sionate mind,  
and does not remain  
holding to it.  
For he who sees a form,  
and experiences the feel-  
ing in this way,  
The khandhas are ex-  
hausted, not heaped  
up.  
He thus lives mindfully.  
For one dismantling suf-  
fering like this,  
Nibbana is said to be  
near.

Not inflamed by lust for  
sounds,  
having heard a sound he  
is mindful.  
He feels it with a dispa-  
sionate mind,  
and does not remain

na so rajjati rūpesu,  
rūpaṃ disvā patissato  
<sup>7</sup> virattacitto vedeti,  
tañca nājjhosāya tiṭ-  
ṭhati,  
yathāssa passato rū-  
paṃ,  
sevato cāpi vedanaṃ,  
khīyati nopacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ  
vuccati.

na so rajjati saddesu,  
saddaṃ sutvā patis-  
sato virattacitto ve-  
deti,  
tañca nājjhosāya tiṭ-  
ṭhati,

<sup>7</sup> paṭissato- machasaṃ. ■

holding to it.  
 For he who hears a sound,  
 and experiences the feel-  
 ing in this way,  
 The khandhasare ex-  
 hausted, not heaped  
 up.  
 He thus lives mindfully.  
 For one dismantling suf-  
 fering like this,  
 Nibbana is said to be  
 near.

Not inflamed by lust for  
 aromas,  
 having smelled an aroma  
 he is mindful.  
 He feels it with a dispas-  
 sionate mind,  
 and does not remain  
 holding to it.  
 For he who smells an  
 aroma,  
 and experiences the feel-  
 ing in this way,  
 The khandhasare ex-  
 hausted, not heaped  
 up.  
 He thus lives mindfully.

yathāssa suṇato sad-  
 daṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato duk-  
 khaṃ,  
 santike nibbānaṃ  
 vuccati.

na so rajjati gandhesu,  
 gandhaṃ ghātvā pa-  
 tissato,  
 virattacitto vedeti,  
 tañca nājjhosāya tiṭ-  
 ṭhati,  
 yathāssa ghāyato gan-  
 dhaṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato duk-  
 khaṃ,  
 santike nibbānaṃ  
 vuccati.

For one dismantling suffering like this,  
Nibbana is said to be near.

Not inflamed by lust for flavors,  
having tasted a flavor he is mindful.  
He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who tastes a flavor,  
and experiences the feeling in this way,  
The khandhas are exhausted, not heaped up.  
He thus lives mindfully.  
For one dismantling suffering like this,  
Nibbana is said to be near.

Not inflamed by lust for tangibles,  
having touched a tangible he is mindful.

na so rajjati rasesu,  
rasaṃ bhotvā patis-  
sato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭ-  
ṭhati,  
yathāssa sāyato ra-  
saṃ,  
sevato cāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ  
vuccati.

na so rajjati phassesu,  
phassaṃ phussa pa-

He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who touches a tangible,  
and experiences the feeling in this way,  
The khandhas are exhausted, not heaped up.  
He thus lives mindfully.  
For one dismantling suffering like this,  
Nibbana is said to be near.

Not inflamed by lust for dhammas,  
having cognized a dhamma he is mindful.  
He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who cognizes a dhamma,  
and experiences the feeling in this way,  
The khandhas are ex-

tissato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭṭhati,  
yathāssa phusato phassaṃ,  
sevato cāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato dukkhaṃ,  
santike nibbānaṃ vuccati.

na so rajjati dhammesu,  
dhammaṃ ñatvā patissato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭṭhati,  
yathāssa vijānato<sup>8</sup> dhammaṃ,  
sevatocāpi vedanaṃ,  
khīyati no pacīyati,

<sup>8</sup>jānato - machasaṃ, syā. ■

hausted, not heaped  
up.  
He thus lives mindfully.  
For one dismantling suf-  
fering like this,  
Nibbana is said to be  
near.

11. It is in this way, O Bhante, that I understand in detail the meaning of this brief statement spoken by the Auspicious One.” Good, good Malunkya-putta. It is good that you, Malunkya-putta, understand in detail the meaning of what was stated by me in brief.

“Having seen a form with  
mindfulness muddled,  
Attending to the pleasing  
sign,  
He feels it with infatu-  
ated mind,  
And remains tightly hold-  
ing to it.  
So for him increases vari-  
ous feelings,

evaṃ so caratī sato,  
evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ  
vuccatī ti.

imassa kho'haṃ bhante  
bhagavatā saṅkhit-  
tena bhāsitaṃ evaṃ  
vitthārena atthaṃ  
ājānāmīti. sādhu sā-  
dhu māluṅkyaputta,  
sādhu kho tvaṃ mā-  
luṅkyaputta mayā  
saṅkhittena bhāsi-  
tassa vitthārena at-  
thaṃ ājānāsi.

rūpaṃ disvā sati muṭ-  
ṭhā,  
piyanimittaṃ manasi  
karoto,  
sārattacitto vedeti,  
tañca ajjhesāya tiṭ-  
ṭhati. tassa vaḍ-  
ḍhanti vedanā,  
anekā rūpasambhavā,

That originate with seeing forms,  
 And by covetousness and by vexation,  
 does his mind become disturbed.  
 For one heaping up suffering like this,  
 Nibbana is said to be far.

Having heard a sound with mindfulness muddled,  
 Attending to the pleasing sign,  
 He feels it with infatuated mind,  
 And remains tightly holding to it.  
 So for him increases various feelings,  
 That originate with hearing sounds,  
 And by covetousness and by vexation,  
 does his mind become disturbed.  
 For one heaping up suffering like this,  
 Nibbana is said to be far.

abhijjhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

saddaṃ sutvā sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,  
 tassa vaḍḍhanti vedanā,  
 anekā saddasambhavā,

abhijjhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.



Having smelled an aroma  
 with mindfulness muddled,  
 Attending to the pleasing  
 sign,  
 He feels it with infatuated  
 mind,  
 And remains tightly holding  
 to it.  
 So for him increases various  
 feelings,  
 That originate with smelling  
 aromas,  
 And by covetousness and  
 by vexation,  
 does his mind become  
 disturbed.  
 For one heaping up suffering  
 like this,  
 Nibbana is said to be far.

Having tasted a flavor  
 with mindfulness muddled,  
 Attending to the pleasing  
 sign,  
 He feels it with infatuated  
 mind,  
 And remains tightly holding  
 to it.

gandham ghātvā sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhesāya tiṭṭhati.  
 tassa vaḍḍhanti vedanā,  
 anekā gandhasambhavā,  
 abhijjhā ca vibhesā  
 ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

rasaṃ bhotvā sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,  
 tassa vaḍḍhanti vedanā,

So for him increases various feelings,  
 That originate with tasting flavors,  
 And by covetousness and by vexation,  
 does his mind become disturbed.  
 For one heaping up suffering like this,  
 Nibbana is said to be far.

Having touched a tangible with mindfulness muddled,  
 Attending to the pleasing sign,  
 He feels it with infatuated mind,  
 And remains tightly holding to it.  
 So for him increases various feelings,  
 That originate with touching tangibles,  
 And by covetousness and by vexation,  
 does his mind become disturbed.  
 For one heaping up suf-

anekā rasasambhavā,  
 abhijjhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkham,  
 ārā nibbāṇaṃ vuccati.

phassaṃ phussa sati muṭṭhā,  
 piyaṃ nimittaṃ manasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,  
 tassa vaḍḍhanti vedanā,  
 anekā phassasambhavā,  
 abhijjhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkham,  
 ārā nibbāṇaṃ vuccati.

fering like this,  
Nibbana is said to be far.

Having cognized a dham-  
ma with mindfulness  
muddled,  
Attending to the pleasing  
sign,  
He feels it with infatu-  
ated mind,  
And remains tightly hold-  
ing to it.  
So for him increases vari-  
ous feelings,  
That originate with cog-  
nizing dhammas,  
And by covetousness and  
by vexation,  
does his mind become  
disturbed.  
For one heaping up suf-  
fering like this,  
Nibbana is said to be far.

Not inflamed by lust for  
forms,  
having seen a form he is  
mindful.  
He feels it with a dispas-  
sionate mind,

dhammaṃ ñatvā sati  
muṭṭhā,  
piyaṃ nimittaṃ ma-  
nasi karoto,  
sārattacitto vedeti,  
tañca ajjhesāya tiṭ-  
ṭhati.  
tassa vaḍḍhanti ve-  
danā,  
anekā dhammasam-  
bhavā,  
abhijjhā ca vibhesā  
ca,  
cittamassūpahaññati,  
evaṃ ācinato duk-  
khaṃ,  
ārā nibbāṇaṃ vuc-  
cati.

na so rajjati rūpesu,  
rūpaṃ disvā patis-  
sato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭ-  
ṭhati,

and does not remain  
 holding to it.  
 For he who sees a form,  
 and experiences the feel-  
 ing in this way,  
 The khandhasare ex-  
 hausted, not heaped  
 up.  
 He thus lives mindfully.  
 For one dismantling suf-  
 fering like this,  
 Nibbana is said to be  
 near.

Not inflamed by lust for  
 sounds,  
 having heard a sound he  
 is mindful.  
 He feels it with a dispas-  
 sionate mind,  
 and does not remain  
 holding to it.  
 For he who hears a sound,  
 and experiences the feel-  
 ing in this way,  
 The khandhasare ex-  
 hausted, not heaped  
 up.  
 He thus lives mindfully.

yathāssa passato rū-  
 paṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato duk-  
 khaṃ,  
 santike nibbānaṃ  
 vuccati.

na so rajjati saddesu,  
 saddaṃ sutvā patis-  
 sato,  
 virattacitto vedeti,  
 tañca nājjhosāya tiṭ-  
 ṭhati,  
 yathāssa sunato sad-  
 daṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato duk-  
 khaṃ,  
 santike nibbānaṃ  
 vuccati.

For one dismantling suffering like this,  
Nibbana is said to be near.

Not inflamed by lust for aromas,  
having smelled an aroma he is mindful.  
He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who smells an aroma,  
and experiences the feeling in this way,  
The khandhas are exhausted, not heaped up.  
He thus lives mindfully.  
For one dismantling suffering like this,  
Nibbana is said to be near.

Not inflamed by lust for flavors,  
having tasted a flavor he is mindful.

na so rajjati gandhesu,  
gandhaṃ ghātvā patissato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭṭhati,  
yathāssa ghāyato gandhaṃ,  
sevatocāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato dukkhaṃ,  
santike nibbānaṃ vuccati.

na so rajjati rasesu,  
rasaṃ bhotvā patissato,  
virattacitto vedeti,

He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who tastes a flavor,  
and experiences the feeling in this way,  
The khandhas are exhausted, not heaped up.  
He thus lives mindfully.  
For one dismantling suffering like this,  
Nibbana is said to be near.

Not inflamed by lust for tangibles,  
having touched a tangible he is mindful.  
He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who touches a tangible,  
and experiences the feeling in this way,  
The khandhas are ex-

tañca nājjhosāya tiṭṭhati,  
yathāssa sāyato ra-  
saṃ,  
sevato cāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ  
vuccati.

na so rajjati phassesu,  
phassaṃ phussa pa-  
tissato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭṭhati,  
yathāssa phusato phas-  
saṃ,  
sevato cāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato duk-

hausted, not heaped  
 up.  
 He thus lives mindfully.  
 For one dismantling suf-  
 fering like this,  
 Nibbana is said to be  
 near.

Not inflamed by lust for  
 dhammas,  
 having cognized a dham-  
 ma he is mindful.  
 He feels it with a dispas-  
 sionate mind,  
 and does not remain  
 holding to it.  
 For he who cognizes a  
 dhamma,  
 and experiences the feel-  
 ing in this way,  
 The khandhas are ex-  
 hausted, not heaped  
 up.  
 He thus lives mindfully.  
 For one dismantling suf-  
 fering like this,  
 Nibbana is said to be  
 near.

khaṃ,  
 santike nibbānaṃ  
 vuccati.

na so rajjati dham-  
 mesu,  
 dhammaṃ ñatvā pa-  
 tissato,  
 virattacitto vedeti,  
 tañca nājjhosāya tiṭ-  
 ṭhati,  
 yathāssa vijānato dham-  
 maṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato duk-  
 khaṃ,  
 santike nibbānaṃ  
 vuccatī ti.

imassa kho māluṇ-

12. It is in this way, Malunkya-putta, that the detailed meaning of this brief statement spoken by me should be understood.” Then, the venerable Mālunkya-putta, having delighted, having rejoiced in the Auspicious One’s words, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, he departed.

13. Then, the venerable Malunkya-putta, dwelling alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen just rightly go forth from the household life into homelessness, having realized it with his own higher knowledge in just this very life. He understood: “Destroyed is birth, lived is the life of purity, done is what had to be

kyaputta mayā saṅkhittena bhāsitassa evaṃ vitthārena attho datṭhabboti. atha kho āyasmā mālunkya-putto bhagavato bhāsitam abhinanditvā anumoditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

atha kho āyasmā mālunkya-putto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kula-puttā sammadeva āgāasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti,



done, there is no other for thusness.” And the venerable Malunkyaṇḍita became one of the arahants.

vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca panāyasmā mālunkyaṇḍito arahataṃ ahoṣīti.

