

### 0.0.1 Malunkya-putta

1. Then, by which way [led to] the Auspicious One, by that way the venerable Malunkya-putta approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Malunkya-putta 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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”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?”

### 0.0.1 māluṅkyaput-tasuttaṃ

atha kho āyasmā māluṅkyaputto<sup>1</sup> yena bhagavā tenupasaṅkami. upasaṅkamtīvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā māluṅkyaputto bhagavantam etadavoca: sādhu me bhante, bhagavā saṅkhittena dhammam desetu yamaḥ bhagavato dhammam sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

etthadāni māluṅkyaputta kiṃ dahare bhikkhū vakkhāma, yatra hi nāma tvaṃ bhikkhu jīṇṇo vuddho mahal-

<sup>1</sup>mālukkya - machasaṃ, syā. ■  
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“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],  
That you don’t expect to see,  
Could there be desire or lust, or love in relation to them?

lako addhagato va-  
yoanuppatto saṅkhit-  
tena ovādaṃ yācasīti.  
kiñcāpahaṃ bhante  
jiṇṇo vuddho mahal-  
lako addhagato vayo-  
nuppatto, desetu me  
bhante bhagavā saṅ-  
khittena dhammaṃ,  
desetu me sugato saṅ-  
khittena dhammaṃ,  
appevanāmāhaṃ bha-  
gavato bhāsitassa at-  
thaṃ ājāneyyaṃ, ap-  
pevanāmāhaṃ bha-  
gavato bhāsitassa dā-  
yādo assa'nti.

taṃ kammaññasi mā-  
luṅkyaputta ye te cak-  
khuviññeyyā rūpā adiṭ-  
ṭhā adiṭṭhapubbā, na  
ca passasi, na ca te  
hoti. passeyyanti, at-  
thi te tattha chando vā  
rāgo vā pemaṃ vāti.  
no hetam bhante.

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.

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

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

ye te ghānaviññeyyā  
gandhā aghāyitā aghā-  
yitapubbā, na ca ghā-  
yasi, na ca te hoti ghā-  
yeyyanti, atthi te tat-  
tha chando vā rāgo vā  
pemaṃ vāti. no hetam  
bhante.

ye te jivhāviññeyyā

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.

8. Of dhammas cognizable  
by the mind,

rasā asāyitā asāyita-  
pubbā, na ca sāyasi,  
na ca te hoti ghāyey-  
yanti, atthi te tattha  
chando vā rāgo vā pe-  
maṃ vāti. no hetam  
bhante.

ye te kāyaviññeyyā  
phoṭṭhabbā asamphuṭ-  
ṭhā asamphuṭṭhapubbā,  
na ca phusasi, na ca te  
hoti phuseyyanti, at-  
thi te tattha chando vā  
rāgo vā pemaṃ vāti.  
no hetam bhante.

ye te manoviññeyyā

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  
Malunkya-putta, in regard  
to dhammas seen, heard,  
thought, or cognized, in the  
seen there will be merely  
the seen, in the heard there  
will be merely the heard,

dhammā aviññātā aviñ-  
ñātapubbā, na ca vi-  
jānāsi, na ca te hoti  
vijāneyyanti, atthi te  
tattha chando vā rāgo  
vā pemaṃ vāti. no he-  
taṃ bhante.

ettha ca te mālunkya-  
putta diṭṭhasutamuta-  
viññātabbesu dham-  
mesu diṭṭhe diṭṭhamat-  
taṃ bhavissati, sute  
sutamattaṃ bhavis-  
sati, mute mutamat-  
taṃ bhavissati, viñ-  
ñāte viññātamattaṃ  
bhavissati. yato kho  
te mālunkya-putta diṭ-  
ṭhasutamutaviññātab-  
besu dhammesu diṭṭhe  
diṭṭhamattaṃ bhavis-  
sati, sute sutamattaṃ  
bhavissati, mute mu-  
tamattaṃ bhavissati,

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  
sign,  
He feels it with infatu-

viññāte viññātamata-  
taṃ bhavissati. tato  
tvaṃ māluṅkyaputta  
na tena, yato tvaṃ mā-  
luṅkaputta na tena,  
tato tvaṃ māluṅkyap-  
putta na tattha, yato  
tvaṃ māluṅkyaputta  
na tattha, tato tvaṃ  
māluṅkyaputta nevi-  
dha na huraṃ na ubha-  
yamantarena esevanto  
dukkhassāti.

imassa khvāhaṃ bhante  
bhagavatā saṅkhittena  
bhāsitassa evaṃ vit-  
thārena<sup>2</sup> atthaṃ ājā-  
nāmi.

rūpaṃ disvā sati muṭ-  
ṭhā,  
piyaṃ nimittaṃ<sup>3</sup> ma-

<sup>2</sup>bhāsitassa vitvārena - macha-  
saṃ, syā, simu. ■

<sup>3</sup>piyanimittaṃ - simu. sī 2. ■

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,  
 And by covetousness and

nasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhesāya<sup>4</sup> tiṭṭhati.

tassa vaḍḍhanti vedanā,  
 anekā rūpasambhavā,  
 abhiññhā ca vihesā ca,  
 cittamassūpahaññati.  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ<sup>5</sup> vuccati.

saddaṃ sutvā sati muṭ-  
 ṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhosaṃ vihesā ca,  
 tassa vaḍḍhanti vedanā,  
 anekā saddasambhavā,  
 abhiññhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,

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

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

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.

ārā nibbāṇaṃ vuccati.

gandhaṃ ghātvā sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhesāya tiṭṭhati.  
 tassa vaḍḍhanti vedanā,  
 anekā gandhasambhavā,

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



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 hold-

rasaṃ bhotvā sati muṭ-  
 ṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,  
 tassa vaḍḍhanti vedanā,  
 anekā rasasambhavā,  
 abhiññā ca vihesā ca,  
 cittaṃ assūpahaññati,  
 evaṃ ācīnato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

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

<sup>6</sup>phoṭṭhabbā - syā. ■

ing 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 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

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,  
 aneka dhammasambhavā,  
 abhiijhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.

disturbed.  
 For one heaping up suffering 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 dispassionate mind,  
 and does not remain holding to it.  
 For he who sees a form,  
 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 sounds,  
 having heard a sound he is mindful.

na so rajjati rūpesu,  
 rūpaṃ disvā patissato<sup>7</sup>  
 virattacitto vedeti,  
 tañca nājjhosāya tiṭṭhati,  
 yathāssa passato rūpaṃ,  
 sevato cāpi vedanaṃ,  
 khīyati nopacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato dukkhaṃ,  
 santike nibbānaṃ vuccati.

na so rajjati saddesu,  
 saddaṃ sutvā patissato  
 virattacitto vedeti,

<sup>7</sup>paṭissato- machasaṃ. ■

He feels it with a dispassionate mind,  
and does not remain holding to it.  
For he who hears a sound,  
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 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 ex-

tañca nājjhosāya tiṭṭhati,  
yathāssa suṇato saddaṃ,  
sevatocāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato dukkhaṃ,  
santike nibbānaṃ vuccati.

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,

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  
flavors,  
having tasted a flavor he  
is mindful.  
He feels it with a dispa-  
sionate mind,  
and does not remain  
holding to it.  
For he who tastes a fla-  
vor,  
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.

santike nibbānaṃ vuc-  
cati.

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

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 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

na so rajjati phassesu,  
phassaṃ phussa patissato,  
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,

<sup>8</sup>jānato - machasaṃ, syā. ■

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.

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 Malunkyaputta. It is good that you, Malunkyaputta, 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,

sevatocāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ vuc-  
catī ti.

imassa kho'haṃ bhante  
bhagavatā saṅkhittena  
bhāsitassa evaṃ vit-  
thārena atthaṃ ājā-  
nāmīti. sādhu sādhu  
mālunkyaputta, sādhu  
kho tvaṃ mālunkya-  
putta mayā saṅkhit-  
tena bhāsitassa vitthā-  
rena atthaṃ ājānāsi.

rūpaṃ disvā sati muṭ-  
ṭhā,  
piyanimittaṃ manasi  
karoto,  
sārattacitto vedeti,

And remains tightly holding to it.  
 So for him increases various feelings,  
 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,

tañca ajjhesāya tiṭṭhati.  
 tassa vaḍḍhanti vedanā,  
 anekā rūpasambhavā,  
 abhiijhā 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,  
 abhiijhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 ārā nibbāṇaṃ vuccati.



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.

Having tasted a flavor

gandhaṃ 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 muṭ-

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.

ðhā,  
 piyaṃ nimittaṃ manasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,  
 tassa vaḍḍhanti vedanā,  
 anekā rasasambhavā,  
 abhijjhā ca vihesā ca,  
 cittamassūpahaññati,  
 evaṃ ācinato dukkhaṃ,  
 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,

So for him increases vari-  
ous feelings,  
That originate with touch-  
ing tangibles,  
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 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.

cittamassūpahaññati,  
evaṃ ācinato dukkhaṃ,  
ārā nibbāṇaṃ vuccati.

dhammaṃ ñatvā sati  
muṭṭhā,  
piyaṃ nimittaṃ manasi  
karoto,  
sārattacitto vedeti,  
tañca ajjhesāya tiṭṭhati.  
tassa vaḍḍhanti vedanā,  
anekā dhammasam-  
bhavā,  
abhijjhā ca vibhesā ca,  
cittamassūpahaññati,  
evaṃ ācinato dukkhaṃ,  
ārā nibbāṇaṃ vuccati.

For one heaping up suffering 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 dispassionate mind,  
and does not remain holding to it.

For he who sees a form,  
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 sounds,  
having heard a sound he is mindful.  
He feels it with a dispas-

na so rajjati rūpesu,  
rūpaṃ disvā patissato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭ-  
ṭhati,  
yathāssa passato rū-  
paṃ,  
sevato cāpi vedanaṃ,  
khīyati no pacīyati,  
evaṃ so caratī sato,  
evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ vuc-  
cati.

na so rajjati saddesu,  
saddaṃ sutvā patissato,  
virattacitto vedeti,  
tañca nājjhosāya tiṭ-  
ṭhati,

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.  
 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 dispa-  
 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

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

na so rajjati gandhesu,  
 gandhaṃ ghātvā patis-  
 sato,  
 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 vuc-

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.  
 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,

cati.

na so rajjati rasesu,  
 rasam bhotvā patissato,  
 virattacitto vedeti,  
 tañca nājjhosāya tiṭṭhati,  
 yathāssa sāyato rasam,  
 sevato cāpi vedanam,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,  
 evaṃ apacinato dukkham,  
 santike nibbānam vuccati.

na so rajjati phassesu,  
 phassam phussa patis-

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 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 feel-

sato,  
 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 dhammaṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,  
 evaṃ so caratī sato,

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.

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 Mālun̄kyaputta, 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 consum-

evaṃ apacinato duk-  
khaṃ,  
santike nibbānaṃ vuc-  
catī ti.

imassa kho mālun̄kya-  
putta mayā saṅkhit-  
tena bhāsitassa evaṃ  
vitthārena attho daṭ-  
ṭhabboti. atha kho āya-  
smā mālun̄kyaputto  
bhagavato bhāsitam  
abhinanditvā anum-  
oditvā uṭṭhāyāsanā bha-  
gavantaṃ abhivādetvā  
padakkhiṇaṃ katvā  
pakkāmi.

atha kho āyasmā mā-  
lun̄kyaputto eko vū-  
pakaṭṭho appamatto  
ātāpī pahitatto viha-  
ranto na cirasseva



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

yassatthāya kulaputtā sammadeva āgārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti abhaññāsi. aññataro ca panāyasmā māluṅkyaputto arahataṃ aho-sīti.

