

0.0.1 Malunkya-putta

1. Then, the venerable Malunkya-putta 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 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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”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?” “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, Malunkya-putta:
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,

0.0.1 mālun̄kyaputtasuttam̄

1. atha kho āyasmā mālun̄kyaputto¹ yena bhagavā tenupasaṅkami. upasaṅkamtivā bhagavantam̄ abhivādetvā ekamantam̄ nisīdi. ekamantam̄ nisinno kho āyasmā mālun̄kyaputto bhagavantam̄ etadavoca: sādhu me bhante, bhagavā saṅkhittena dhammam̄ desetū yamaham̄ bhagavato dhammam̄ sutvā eko vūpa-kaṭṭho appamatto ātāpī pahitatto vihareyyanti.

2. etthadāni mālun̄kyaputta kiṃ dahare bhikkhū vakkhāma, yatra hi nāma tvam̄ bhikkhu jīṇṇo vuddho mahallako addhagato vayoanupatto saṅkhittena ovādam̄ yācasīti. kiṅcāpam̄ bhante jīṇṇo vuddho mahallako addhagato vayoanupatto, desetū me bhante bhagavā saṅkhittena dhammam̄, desetū me sugato saṅkhittena dhammam̄, appevanāmāham̄ bhagavato bhāsītassa attham̄ ājāneyyam̄, appevanāmāham̄ bhagavato bhāsītassa dāyādo assa'nti.

3. tam̄ kimmaññasi mālun̄kyaputta ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti. passeyyanti, atthi te tattha chando vā rāgo vā pemam̄ vāti. no hetam̄ bhante.

4. ye te sotaviññeyyā saddā assutā assutapubbā, na ca suṇāsi, na ca te hoti suṇeyyanti, atthi te tattha chando vā rāgo vā pemam̄ vāti. no hetam̄ bhante.

¹ mālukkya - machasam̄, syā. ■

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,
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,

5. ye te ghānaviññeyyā gandhā aghāyitā aghāyita-pubbā, na ca ghāyasi, na ca te hoti ghāyeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vāti. no hetam bhante.

6. ye te jivhāviññeyyā rasā asāyitā asāyitapubbā, na ca sāsasi, na ca te hoti ghāyeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vāti. no hetam bhante.

7. ye te kāyaviññeyyā phoṭṭhabbā asamphuṭṭhā asamphuṭṭhapubbā, na ca phusasi, na ca te hoti phuseyyanti, atthi te tattha chando vā rāgo vā pemaṃ vāti. no hetam bhante.

8. ye te manoviññeyyā dhammā aviññātā aviññātā-pubbā, na ca vijānāsi, na ca te hoti vijāneyyanti, atthi te tattha chando vā rāgo vā pemaṃ vāti. no hetam bhante.

9. ettha ca te māluṅkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. yato kho te māluṅkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. tato tvam māluṅkyaputta na tena,

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,
 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 cognize,
 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 cognized: "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

yato tvaṃ mālun̄kaputta na tena, tato tvaṃ mālun̄kya-
putta na tattha, yato tvaṃ mālun̄kyaputta na tattha,
tato tvaṃ mālun̄akyaputta nevidha na huraṃ na ubha-
yamantarena esevento dukkhassāti.

10. imassa khvāhaṃ bhante bhagavatā saṅkhittena
bhāsitassa evaṃ vitthārena² atthaṃ ājānāmi.

rūpaṃ disvā sati muṭṭhā,
piyaṃ nimittaṃ³ manasi karoto,
sārattacitto vedeti,
tañca ajjhesāya⁴ tiṭṭhati.
tassa vaḍḍhanti vedanā,
anekā rūpasambhavā,
abhijjhā ca vihesā ca,
cittamassūpahaññati.
evaṃ ācinato dukkhaṃ,
ārā nibbāṇaṃ⁵ vuccati.

saddaṃ sutvā sati muṭṭhā,
piyaṃ nimittaṃ manasi karoto,
sārattacitto vedeti,
tañca ajjhosaṃ⁴ tiṭṭhati,
tassa vaḍḍhanti vedanā,
anekā saddasambhavā,
abhijjhā ca vihesā ca,

²bhāsitassa vitvārena - machasaṃ, syā, sīmu. ■

³piyanimittaṃ - sīmu. sī 2. ■

⁴ajjhosa - machasaṃ, ajejhāsā- syā. ■

⁵nibbāna - machasaṃ. syā. ■

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 sign,
 He feels it with infatuated mind,
 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,

cittamassūpahaññati,
 evaṃ ācinato dukkhaṃ,
 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.

rasaṃ bhotvā sati muṭṭhā,
 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.

phassaṃ⁶ phussa sati muṭṭhā,

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.

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 mud-
 dled,
 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,

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

na so rajjati rūpesu,
 rūpaṃ disvā patissato⁷ virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa passato rūpaṃ,
 sevato cāpi vedanaṃ,
 khīyati nopacīyati,
 evaṃ so caratī sato,

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 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 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.

evaṃ apacinato dukkhaṃ,
santike nibbānaṃ vuccati.

na so rajjati saddesu,
saddaṃ sutvā patissato virattacitto vedeti,
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,
santike nibbānaṃ vuccati.

na so rajjati rasesu,
rasaṃ bhotvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa sāyato rasaṃ,
sevato cāpi vedanaṃ,

For he who sees a form,
 and experiences the feeling in this way,
 The khandhasare 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 dispassionate mind,
 and does not remain holding to it.
 For he who hears a sound,
 and experiences the feeling in this way,
 The khandhasare 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 khandhasare 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,

khīyati no pacīyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccati.

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 vijānato⁸ dhammaṃ,
 sevato cāpi vedanaṃ,
 khīyati no pacīyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccatī ti.

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.
 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 exhausted, not heaped up.
 He thus lives mindfully.
 For one dismantling suffering like this,

11. imassa kho'haṃ bhante bhagavatā saṅkhittena
bhāsitassa evaṃ vitthārena atthaṃ ājānāmīti. sādhu
sādhu māluṅkyaputta, sādhu kho tvaṃ māluṅkyaputta
mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājā-
nāsi.

rūpaṃ disvā sati muṭṭhā,
piyanimittaṃ manasi karoto,
sārattacitto vedeti,
tañca ajjhesāya tiṭṭhati. tassa vaḍḍhanti ve-
danā,
anekā rūpasambhavā,
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.

gandhaṃ ghātvā sati muṭṭhā,

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 infatuated mind,
 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,
 does his mind become disturbed.

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,
 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,
 cittamassūpahaññati,
 evaṃ ācinato dukkhaṃ,

For one heaping up suffering like this,
 Nibbana is said to be far.

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 mud-
 dled,
 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,

ārā nibbāṇaṃ vuccati.

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

na so rajjati rūpesu,
rūpaṃ disvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa passato rūpaṃ,
sevato cāpi vedanaṃ,
khīyati no pacīyati,
evaṃ so caratī sato,
evaṃ apacinato dukkhaṃ,
santike nibbāṇaṃ vuccati.

na so rajjati saddesu,
saddaṃ sutvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa sunato saddaṃ,
sevatocāpi vedanaṃ,

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 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 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,

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,
 sevato cāpi vedanaṃ,
 khīyati no pacīyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccati.

na so rajjati rasesu,
 rasaṃ bhotvā patissato,
 virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa sāyato rasaṃ,
 sevato cāpi vedanaṃ,
 khīyati no pacīyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccati.

na so rajjati phassesu,
 phassaṃ phussa patissato,
 virattacitto vedeti,

Nibbana is said to be near.

Not inflamed by lust for sounds,
having heard a sound he is mindful.
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 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.
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,

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,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccatī ti.

12. imassa kho māluṅkyaputta mayā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabboti. atha kho āyasmā māluṅkyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

13. atha kho āyasmā māluṅkyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yasasathāya kulaputtā sammadeva āgārasmā anagāriyaṃ

The khandhasare 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 khandhasare 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 khandhasare exhausted, not heaped up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 Nibbana is said to be near.

12. It is in this way, Malunkyaputta, that the detailed meaning of this brief statement spoken by me should be

pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ
 diṭṭheva dhamme sayamaññaṃ abhiññaṃ sacchikatvā upasaṃ-
 pajja vihaṃsi. khīṇa jāti, vusitaṃ brahmacariyaṃ, ka-
 taṃ karaṇiyaṃ, nāparaṃ itthattāyāti abbhaññaṃsi. añ-
 ñataro ca paṇāyasmā māluṅkyaputto arahataṃ aho-
 sīti.

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

