

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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”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-
luṅkyaputto¹ yena
bhagavā tenupasañ-
kami. upasañkami-
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-

¹mālukkya - 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],

dho mahallako addhagato vayoanup-
patto saṅkhittena ovādaṃ yācasīti. kiñ-
cāpahaṃ bhante jīṇṇo vuddho mahal-
lako addhagato vayoanupatto, desetu
me bhante bhagavā saṅkhittena dham-
maṃ, 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 adiṭṭha-
pubbā, na ca pas-sasi, 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 hetam bhante.

ettha ca te mālun-
kyaputta diṭṭhasuta-
mutaviññātabbesu
dhammesu diṭṭhe
diṭṭhamattam bha-
vissati, sute suta-
mattam bhavissati,
mute mutamattam
bhavissati, viññāte
viññātamattam 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 ditṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati. tato tvaṃ mālunkyaputta na tena, yato tvaṃ mālunkaputta na tena, tato tvaṃ mālunkya-putta na tattha, yato tvaṃ mālunkyaputta na tattha, tato tvaṃ mālunkya-putta ne-vidha na huraṃ na ubhayamantarena esevanto dukkhas-sāti.

imassa khvāhaṃ bhante bhagavatā saṅkhittena bhāsi-tassa evaṃ vitthā-rena² atthaṃ ājā-nāmi.

rūpaṃ disvā sati muṭ-

²bhāsitassa vitvārena - macha-saṃ, 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 nimittam³ ma-
 nasi karoto,
 sārattacitto vedeti,
 tañca ajjhesāya⁴ tiṭ-
 ṭhati.
 tassa vaḍḍhanti ve-
 danā,
 anekā rūpasambhavā,
 abhiṇṇhā ca vihesā ca,
 cittamassūpahaññati.
 evaṃ ācinato duk-
 khaṃ,
 ārā nibbāṇam⁵ vuc-
 cati.

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

³piyanimittam - simu. si 2. ■

⁴ajjhosa - machasaṃ, ajejhasā-
 syā. ■

⁵nibbāna - 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.

phassaṃ⁶ phussa sati
 muṭṭhā,
 piyaṃ nimittaṃ manasi
 karoto,
 sārattacitto vedeti,
 tañca ajjhosāya tiṭṭhati,

⁶phoṭṭhabbā - 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 tainted among forms,
having seen a form he is
mindful.

He experiences it fade
away from the mind,
and does not remain
holding to it.

For him seeing a form,
and partaking of the ex-
perience in this way,

this is the exhaustion [of
khandhas], the not-
building-up.

He thus lives mindfully.
For one dismantling suf-
fering like this,
is said to be in the pres-
ence of nibbana.

Not tainted among sounds,

having heard a sound he
is mindful.

He experiences it fade
away from the mind,
and does not remain

na so rajjati rūpesu,
rūpaṃ disvā patissato
⁷ 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,

⁷ patissato- machasaṃ. ■

holding to it.
 For him hearing a sound,
 and partaking of the ex-
 perience in this way,

this is the exhaustion [of
 khandhas], the not-
 building-up.

He thus lives mindfully.
 For one dismantling suf-
 fering like this,
 is said to be in the pres-
 ence of nibbana.

Not tainted among aro-
 mas,
 having smelled an aroma
 he is mindful.

He experiences it fade
 away from the mind,
 and does not remain
 holding to it.

For him smells an aroma,
 and partaking of the ex-
 perience in this way,

this is the exhaustion [of
 khandhas], the not-
 building-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,
is said to be in the presence of nibbana.

Not tainted among flavors,
having tasted a flavor he is mindful.

He experiences it fade away from the mind,
and does not remain holding to it.

For him tasting a flavor,
and partaking of the experience in this way,

this is the exhaustion [of khandhas], the not-building-up.

He thus lives mindfully.
For one dismantling suffering like this,
is said to be in the presence of nibbana.

Not tainted among 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 experiences it fade
 away from the mind,
 and does not remain
 holding to it.
 For him touching a tangible,
 and experiences the feeling
 in this way,
 this is the exhaustion [of
 khandhas], the not-
 building-up.
 He thus lives mindfully.
 For one dismantling suffering
 like this,
 is said to be in the presence
 of nibbana.

Not tainted among dhammas,
 having cognized a dhamma
 he is mindful.
 He experiences it fade
 away from the mind,
 and does not remain
 holding to it.
 For him cognizing a dhamma,
 and partaking of the experience
 in this way,

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

na so rajjati dhammesu,
 dhammaṃ ñatvā patissato,
 virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa vijānato⁸
 dhammaṃ,
 sevato cāpi vedanaṃ,
 khīyati no pacīyati,

⁸jānato - machasaṃ, syā. ■

this is the exhaustion [of
khandhas], the not-
building-up.

He thus lives mindfully.
For one dismantling suf-
fering like this,
is said to be in the pres-
ence of nibbana.

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

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

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

“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-

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

ous 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.
 For one heaping up suffering like this,

anekā rūpasambhavā,
 abhiijhā ca vihesā ca,
 cittamassūpahaññati,
 evaṃ ācinato duk-
 khaṃ,
 ārā nibbāṇaṃ vuc-
 cati.

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 duk-
 khaṃ,
 ārā nibbāṇaṃ vuc-
 cati.

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
with mindfulness mud-
dled,
Attending to the pleasing
sign,
He feels it with infatu-
ated mind,

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

rasaṃ bhotvā sati
muṭṭhā,
piyaṃ nimittaṃ ma-
nasi karoto,
sārattacitto vedeti,
tañca ajjhosāya tiṭ-
ṭhati,

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.
 So for him increases various feelings,
 That originate with touching tangibles,
 And by covetousness and by vexation,
 does his mind become

tassa vaḍḍhanti vedanā,
 anekā rasasambhavā,
 abhiijhā 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,
 abhiijhā ca vihesā ca,
 cittamassūpahaññati,
 evaṃ ācinato dukkham,
 ārā nibbāṇaṃ vuc-

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 tainted among forms,
 having seen a form he is mindful.
 He experiences it fade

cati.

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

na so rajjati rūpesu,
 rūpaṃ disvā patisato,
 virattacitto vedeti,

away from the mind,
and does not remain
holding to it.
For him seeing a form,
and partaking of the ex-
perience in this way,

this is the exhaustion [of
khandhas], the not-
building-up.
He thus lives mindfully.
For one dismantling suf-
fering like this,
is said to be in the pres-
ence of nibbana.

Not tainted among sounds,

having heard a sound he
is mindful.

He experiences it fade
away from the mind,
and does not remain
holding to it.
For him hearing a sound,
and partaking of the ex-
perience in this way,

this is the exhaustion [of
khandhas], the not-

tañca nājjhosāya tiṭ-
ṭhati,
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,
sevatocāpi vedanaṃ,
khīyati no pacīyati,
evaṃ so caratī sato,
evaṃ apacinato duk-
khaṃ,
santike nibbānaṃ

building-up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 is said to be in the presence of nibbana.

Not tainted among aromas,
 having smelled an aroma he is mindful.
 He experiences it fade away from the mind,
 and does not remain holding to it.
 For him smells an aroma,
 and partaking of the experience in this way,

this is the exhaustion [of khandhas], the not-building-up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 is said to be in the presence of nibbana.

Not tainted among flavors,

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 patis-

having tasted a flavor he
is mindful.

He experiences it fade
away from the mind,
and does not remain
holding to it.

For him tasting a flavor,
and partaking of the ex-
perience in this way,

this is the exhaustion [of
khandhas], the not-
building-up.

He thus lives mindfully.
For one dismantling suf-
fering like this,
is said to be in the pres-
ence of nibbana.

Not tainted among tangi-
bles,

having touched a tangi-
ble he is mindful.

He experiences it fade
away from the mind,
and does not remain
holding to it.

For him touching a tangi-
ble,
and experiences the feel-

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-
tissato,
virattacitto vedeti,
tañca nājjhosāya tiṭ-
ṭhati,
yathāssa phusato phas-
saṃ,
sevato cāpi vedanaṃ,
khīyati no pacīyati,

ing in this way,
 this is the exhaustion [of
 khandhas], the not-
 building-up.
 He thus lives mindfully.
 For one dismantling suf-
 fering like this,
 is said to be in the pres-
 ence of nibbana.

Not tainted among dham-
 mas,
 having cognized a dham-
 ma he is mindful.
 He experiences it fade
 away from the mind,
 and does not remain
 holding to it.
 For him cognizing a
 dhamma,
 and partaking of the ex-
 perience in this way,

this is the exhaustion [of
 khandhas], the not-
 building-up.
 He thus lives mindfully.
 For one dismantling suf-
 fering like this,
 is said to be in the pres-

evaṃ so caratī sato,
 evaṃ apacinato duk-
 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.

ence of nibbana.

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

imassa kho mālunkya-putta mayā saṅkhittena bhāsitaṃ evaṃ vitthārena attho datṭhabboti. atha kho āyasmā mālunkya-putto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

atha kho āyasmā mālunkya-putto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kula-puttā sammadeva āgārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ ditṭheva dhamme sa-

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.

yaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca panāyasmā mālunkyaputto arahataṃ ahoṣīti.

