

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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”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,

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,

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

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 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 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 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 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,

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 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 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 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 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 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,
 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.
 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,
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.

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,
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 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,
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 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,
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 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 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 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 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 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,
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.
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,
 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.

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 supreme 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 Malunkya-putta became one of the arahants.