

0.0.1 Malunkyauputta

mālunkyauputtasuttam

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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”

atha kho āyasmā mālunkyauputto¹ yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mālunkyauputto bhagavantam etadavoca: sādhu me bhante, bhagavā saṅkhittena dhammam desetu yamaḥam bhagavato dhammam sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

2. “Here now, Malunkyauputta, 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

¹mālukkya - machasaṃ, syā. ■
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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."

etthadāni mālunkyaputta kiṃ dahare bhikkhū vak-
khāma, yatra hi nāma tvaṃ bhikkhu jiṇṇo vuddho
mahallako addhagato vayoanuppatto saṅkhittena
ovādaṃ yācasīti. kiñcāpahaṃ bhante jiṇṇo vud-
dho mahallako addhagato vayoanuppatto, desetu
me bhante bhagavā saṅkhittena dhammaṃ, de-
setu me sugato saṅkhittena dhammaṃ, appeva-
nāmāhaṃ bhagavato bhāsitassa atthaṃ ājāney-
yaṃ, appevanāmāhaṃ bhagavato bhāsitassa dā-
yādo assa'nti.

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?
Surely not, venerable sir.

taṃ kimmaññasi mālunkyaputta ye te cakkhuviñ-

ñeyyā rūpā aditṭhā aditṭhapubbā, na ca passasi,
na ca te hoti. passeyyanti, atthi te tattha chando
vā rāgo vā pemaṃ vāti. no hetam bhante.

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 assutapubbā, na
ca suṇāsi, na ca te hoti suṇeyyanti, atthi te tattha
chando vā rāgo vā pemaṃ 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 aghāyita-
pubbā, na ca ghāyasi, na ca te hoti ghāyeyyanti,
atthi te tattha chando vā rāgo vā pemaṃ vāti. no

hetam bhante.

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.

ye te jivhāviññeyyā rasā asāyitā asāyitapubbā, na
ca sāyasi, na ca te hoti ghāyeyyanti, atthi te tat-
tha chando vā rāgo vā pemaṃ vāti. no hetam
bhante.

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 kāyaviññeyyā phoṭṭhabbā asamphuṭṭhā asam-
phuṭṭhapubbā, na ca phusasi, na ca te hoti phu-
seyyanti, atthi te tattha chando vā rāgo vā pe-

maṃ 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 cognize,
 Could there be desire or lust,
 or love in relation to them?
 Surely not, venerable sir.

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

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 Malunkya-putta, are not that by which. Since you Malunkya-putta, 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.”

ettha ca te mālunkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. yato kho te mālunkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. tato tvaṃ mālunkyaputta na tena, yato tvaṃ mālunkaputta na tena, tato tvaṃ mālunkyaputta na tattha, yato tvaṃ mālunkyaputta na tattha, tato tvaṃ mālunkaputta nevidha na huraṃ na ubhaya-mantarena esevanto dukkhassāti.

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

imassa khvāhaṃ bhante bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena² atthaṃ ājānāmi.

“Having seen a form with mindfulness muddled,

²bhāsitassa vitvārena - machasaṃ, syā, sīmu. ■

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.

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

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,

³piyanimittam - sīmu. sī 2. ■

⁴ajjhosa - machasaṃ, ajejhasā- syā. ■

⁵nibbāna - machasaṃ. syā. ■

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.

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

gandham 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 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.

rasam 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.

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.

phassaṃ⁶ phussa sati mutṭhā,
 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.

Having cognized a dhamma with mindfulness

⁶photṭhabbā - syā. ■

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.

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.

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.

na so rajjati rūpesu,
rūpaṃ disvā paṭissato⁷ virattacitto vedeti,

tañca nājjhosāya tiṭṭhati,
yathāssa passato rūpaṃ,
sevato cāpi vedanaṃ,
khīyati nopacīyati,
evaṃ so caratī sato,
evaṃ apacinato dukkhaṃ,
santike nibbānaṃ vuccati.

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.

na so rajjati saddesu,

⁷paṭissato- machasaṃ. ■

saddaṃ sutvā patissato virattacitto ve-
 deti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa suṇato saddaṃ,
 sevato cāpi vedanaṃ,
 khīyati no pacīyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccati.

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.

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.

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.

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.

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.

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.

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.

na so rajjati dhammesu,
 dhammaṃ ñatvā patissato,
 virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa vijānato⁸ dhammaṃ,
 sevato cāpi vedanaṃ,
 khīyati no paciṃyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 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 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.

imassa kho'haṃ bhante bhagavatā saṅkhittena
 bhāsitassa evaṃ vitthārena atthaṃ ājānāmīti. sādhu
 sādhu māluṅkyaputta, sādhu kho tvaṃ māluṅkyaputta
 mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsi.

“Having seen a form with mindfulness muddled,

⁸jānato - machasaṃ, syā. ■

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.

rūpaṃ disvā sati mutṭhā,
 piyanimittaṃ manasi karoto,
 sārattacitto vedeti,
 tañca ajjhesāya tiṭṭhati. tassa vaḍḍhanti
 vedanā,
 anekā rūpasambhavā,
 abhijjhā ca vihesā ca,
 cittaṃ assūpahaññati,
 evaṃ ācīnato dukkhaṃ,
 ārā nibbāṇaṃ vuccati.

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.

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.

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.

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.

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.

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.

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,
 ārā nibbāṇaṃ vuccati.

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.

dhammaṃ ñatvā sati mutṭhā,
 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.

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.

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 nibbānaṃ vuccati.

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.

na so rajjati saddesu,
 saddaṃ sutvā patissato,
 virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa sunato saddaṃ,
 sevato cāpi vedanaṃ,
 khīyati no pacīyati,
 evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,

santike nibbānaṃ vuccati.

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.

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.

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,
thisis 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.

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

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,
thisis 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.

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.

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.

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

imassa kho mālunkyaputta mayā saṅkhittena bhāsitaṃ evaṃ vitthārena attho daṭṭhabboti. atha kho āyasmā mālunkyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavan-taṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

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 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 Malunkyaputta became one of the arahants.

atha kho āyasmā mālun̄kyaputto eko vūpakat̄tho
 appamatto ātāpī pahitatto viharanto na cirasseva
 yassatthāya kulaputtā sammadeva āgāasmā ana-
 gāriyaṃ pabbajanti, tadanuttaraṃ brahmacariya-
 pariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sac-
 chikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ
 brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ it-
 thattāyāti abbhaññāsi. aññataro ca panāyasmā
 mālun̄kyaputto arahataṃ ahosīti.

