

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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”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

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],
That you don’t expect to see,
Could there be desire or lust, or love in relation to them?

lako addhagato va-
yoanuppatto saṅkhitta-
tena ovādaṃ yācasīti.
kiñcāpaṃ 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 māluṅkya-
putta diṭṭhasutamuta-
viññātabbesu dham-
mesu diṭṭhe diṭṭhamat-
taṃ bhavissati, sute
sutamattaṃ bhavis-
sati, mute mutamat-
taṃ bhavissati, viñ-
ñāte viññātamattaṃ
bhavissati. yato kho
te māluṅkya-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 understood 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 māluṅkyaputta
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-
thārena² atthaṃ ājā-
nāmi.

rūpaṃ disvā sati muṭ-
ṭhā,
piyaṃ nimittaṃ³ ma-

²bhāsitassa vitvārena - macha-
saṃ, syā, simu. ■

³piyanimittaṃ - 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 ajjhesāya⁴ tiṭṭhati.

tassa vaḍḍhanti vedanā,
 anekā rūpasambhavā,
 abhiññhā ca vihesā ca,
 cittamassūpahaññati.
 evaṃ ācinato dukkhaṃ,
 āra nibbāṇaṃ⁵ vuccati.

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

⁴ajjhosa - machasaṃ, ajejhasā-
 syā. ■

⁵nibbāna - 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-

rasam bhotvā sati muṭ-
 ṭhā,
 piyaṃ nimittaṃ manasi
 karoto,
 sārattacitto vedeti,
 tañca ajjhosāya tiṭṭhati,
 tassa vaḍḍhanti vedanā,
 anekā rasasambhavā,
 abhiijhā ca vihesā ca,
 cittamassūpahaññati,
 evaṃ ācinato dukkhaṃ,
 ārā nibbāṇaṃ vuccati.

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

⁶phoṭṭhabbā - 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 patissato⁷
 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,

⁷paṭissato- 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 vijānato⁸ dhammaṃ,

⁸jānato - 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 Malunkya-putta, it is good, Malunkya-putta! It is good that you 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
mālunkya-putta, 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 tiṭṭhati,
yathāssa passato rūpaṃ,
sevato cāpi vedanaṃ,
khīyati no pacīyati,
evaṃ so caratī sato,
evaṃ apacinato dukkhaṃ,
santike nibbānaṃ vuccati.

na so rajjati saddesu,
saddaṃ sutvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,

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 anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

atha kho āyasmā mālun̄kyaputto eko vūpakatṭho appamatto ātāpī pahitatto viharanto 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.

