

### 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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”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-  
luṅkyaputto<sup>1</sup> yena  
bhagavā tenupasaṅ-  
kami. upasaṅkami-  
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-

<sup>1</sup>mālukkya - 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 vayoanupatto saṅkhittena ovādaṃ yācasīti. kiñcāpahaṃ bhante jiṇṇo vuddho mahallako addhagato vayoanupatto, desetu me bhante bhagavā saṅkhittena dhammaṃ, 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 adiṭṭhapubbā, na ca passasi, 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 hetamaṃ bhante.

ettha ca te mālun-  
kyaputta diṭṭhasuta-  
mutaviññātabbesu  
dhammesu diṭṭhe  
diṭṭhamattaṃ bha-  
vissati, sute suta-  
mattaṃ bhavissati,  
mute mutamattaṃ  
bhavissati, viññāte  
viññātamattaṃ 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 ditṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. tato tvam mālunkyaputta na tena, yato tvam mālunkaputta na tena, tato tvam mālunkya-putta na tattha, yato tvam mālunkyaputta na tattha, tato tvam mālunkya-putta ne-vidha na huram na ubhayamantarena esevanto dukkhas-sāti.

imassa khvāham bhante bhagavatā saṅkhittena bhāsi-tassa evaṃ vitthā-rena<sup>2</sup> attham ājā-nāmi.

rūpaṃ disvā sati muṭ-

<sup>2</sup>bhāsitassa 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 nimittam<sup>3</sup> ma-  
 nasi karoto,  
 sārattacitto vedeti,  
 tañca ajjhesāya<sup>4</sup> tiṭ-  
 ṭhati.  
 tassa vaḍḍhanti ve-  
 danā,  
 anekā rūpasambhavā,  
 abhiṃhā ca vihesā ca,  
 cittamassūpahaññati.  
 evaṃ ācinato duk-  
 kham,  
 ārā nibbāṇam<sup>5</sup> vuc-  
 cati.

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

<sup>3</sup>piyanimittam - simu. si 2. ■

<sup>4</sup>ajjhosa - machasaṃ, ajejhasā-  
 syā. ■

<sup>5</sup>nibbāna - 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.

phassaṃ<sup>6</sup> phussa sati  
 muṭṭhā,  
 piyaṃ nimittaṃ manasi  
 karoto,  
 sārattacitto vedeti,  
 tañca ajjhosāya tiṭṭhati,

<sup>6</sup>phoṭṭhabbā - 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  
<sup>7</sup> 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,

<sup>7</sup> 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 vijānato<sup>8</sup>  
 dhammaṃ,  
 sevato cāpi vedanaṃ,  
 khīyati no pacīyati,

<sup>8</sup>jānato - 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 vaḍḍhanti 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 patissato,  
 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 supreme knowledge in just this very

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 diṭṭheva dhamme sa-



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.

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

