

0.0.1 Malunkya-putta

0.0.1 māluṅkyaputtasuttaṃ

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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”

atha kho āyasmā māluṅkyaputto¹ yena bhagavā tenu-pasaṅkami. upasaṅkamitvā bhagavantam abhivādevtvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā māluṅkyaputto bhagavantam etadavoca: sādhu me bhante, bhagavā saṅkhittena dhammaṃ desetu yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

2. “Here now, Malunkya-putta, what should we say to the young bhikkhu, 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,

¹mālukya - machasaṃ, syā. ■
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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 mālun̄kyaputta kiṃ dahare bhikkhū vakkhāma,
yatra hi nāma tvaṃ bhikkhu jīṇo vuddho mahallako
addhagato vayoanupatto saṅkhittena ovādaṃ yāca-
sīti. kiñcāpaṃ bhante jīṇo vuddho mahallako ad-
dhagato vayoanupatto, desetu me bhante bhagavā
saṅkhittena dhammaṃ, desetu me sugato saṅkhittena
dhammaṃ, appevanāmāhaṃ bhagavato bhāsitassa at-
thaṃ ājāneyyaṃ, appevanāmāhaṃ bhagavato bhāsi-
tassa dāyādo 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 mālun̄kyaputta 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.

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 aghāyitapubbā,
 na ca ghāyasi, na ca te hoti ghāyeyyanti, atthi te tat-
 tha 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 tattha chando
 vā rāgo vā pemaṃ vāti. no hetamaṃ 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 asamphuṭ-
 ṭhapubbā, na ca phusasi, na ca te hoti phuseyyanti, at-
 thi te tattha chando vā rāgo vā pemaṃ vāti. no hetamaṃ
 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 aviññātapubbā,
 na ca vijānāsi, na ca te hoti vijāneyyanti, atthi te tat-
 tha chando vā rāgo vā pemaṃ vāti. no hetam bhante.

9. Here, for you Malunkyaputta, 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 Malunkyaputta, 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.”

ettha ca te mālunkyaputta diṭṭhasutamutaviññātabbesu

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

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

imassa khvāhaṃ bhante bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena² atthaṃ ājānāmi.

“Having seen a form 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 seeing forms,
 And by covetousness and by vexation,
 does his mind become disturbed.
 For one heaping up suffering like this,

²bhāsitassa vitvārena - machasaṃ, syā, sīmu. ■

Nibbana is said to be far.

rūpaṃ disvā sati muṭṭhā,
 piyaṃ nimittaṃ³ manasi karoto,
 sārattacitto vedeti,
 tañca ajjhesāya⁴ tiṭṭhati.
 tassa vaḍḍhanti vedanā,
 anekā rūpasambhavā,
 abhiṇṇā ca vihesā ca,
 cittamassūpahaññati.
 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,
 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,

³piyanimittaṃ - sīmu. sī 2. ■

⁴ajjhosa - machasaṃ, ajejhasā- syā. ■

⁵nibbāna - machasaṃ. syā. ■

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 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.

rasaṃ bhotvā sati mutṭhā,
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 muṭṭhā,
 piyaṃ nimittaṃ manasi karoto,
 sārattacitto vedeti,
 tañca ajjhosāya tiṭṭhati,
 tassa vaḍḍhanti vedanā,
 anekā phassasambhavā,
 abhijjhā ca vihesā ca,
 cittamassūpahaññati,
 evaṃ ācinato dukkhaṃ,
 āra 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,

⁶phoṭṭhabbā - syā. ■

Nibbana is said to be far.

dhammaṃ ñatvā sati mutṭhā,
 piyaṃ nimittaṃ manasi karoto,
 sārattacitto vedeti,
 tañca ajjhesāya tiṭṭhati.
 tassa vaḍḍhanti vedanā,
 anekā dhammasambhavā,
 abhiṃhā ca vihesā ca,
 cittaṃ assūpahaññati,
 evaṃ ācinato dukkhaṃ,
 ārā nibbāṇaṃ vuccati.

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.

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 inflamed by lust for sounds,
 having heard a sound he is mindful.
 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.

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

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 exhausted, not heaped up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 Nibbana is said to be near.

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 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.

na so rajjati rasesu,
 rasam bhotvā patissato,
 virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa sāyato rasam,
 sevato cāpi vedanam,
 khīyati no pacīyati,
 evam so caratī sato,
 evam apacinato dukkham,
 santike nibbānam vuccati.

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.

na so rajjati phassesu,
 phassam phussa patissato,
 virattacitto vedeti,
 tañca nājjhosāya tiṭṭhati,
 yathāssa phusato phassam,
 sevato cāpi vedanam,
 khīyati no pacīyati,

evaṃ so caratī sato,
 evaṃ apacinato dukkhaṃ,
 santike nibbānaṃ vuccati.

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 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.

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

⁸jānato - machasaṃ, syā. ■

Maluṅkyaputta! It is good that you understand in detail the meaning of what was stated by me in brief.

imassa kho'haṃ bhante bhagavatā saṅkhittena bhāsita-
tassa evaṃ vitthārena atthaṃ ājānāmīti. sādhu sādhu
māluṅkyaputta, sādhu kho tvaṃ māluṅkyaputta mayā
saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāsi.

“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.

rūpaṃ disvā sati muṭṭhā,
piyanimittaṃ manasi karoto,
sārattacitto vedeti,
tañca ajjhesāya tiṭṭhati. tassa vaḍḍhanti ve-
danā,
anekā rūpasambhavā,
abhijjhā ca vihesā ca,
cittamassūpahaññati,
evaṃ ācinato dukkhaṃ,

ārā nibbāṇaṃ vuccati.

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,
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,
 cittaṃ assūpahaññati,
 evaṃ ācinato dukkhaṃ,
 āra 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,
 abhiññā 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,
 abhiññā 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 muṭṭhā,
 piyaṃ nimittaṃ manasi karoto,
 sārattacitto vedeti,
 tañca ajjhesāya tiṭṭhati.
 tassa vaḍḍhanti vedanā,
 anekā dhammasambhavā,
 abhiijhā ca vibhesā ca,
 cittamassūpahaññati,
 evaṃ ācinato dukkhaṃ,
 ārā nibbāṇaṃ vuccati.

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.

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 inflamed by lust for sounds,
 having heard a sound he is mindful.
 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.

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 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 exhausted, not heaped up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 Nibbana is said to be near.

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 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.

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 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 khandhasare exhausted, not heaped up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 Nibbana is said to be near.

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 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 feeling in this way,
 The khandhasare exhausted, not heaped up.
 He thus lives mindfully.
 For one dismantling suffering like this,
 Nibbana is said to be near.

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, Malunkya-putta, that the detailed meaning of this brief statement spoken by me should be understood.” Then, the venerable Mālun-kyaputta, 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 mālun-kyaputta mayā saṅkhittena bhāsi-
 tassa evaṃ vitthārena attho daṭṭhabboti. atha kho
 āyasmā mālun-kyaputto bhagavato bhāsitam abhinan-
 ditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivā-
 detvā padakkhiṇaṃ katvā pakkāmi.

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 understood: “De-

stroyed 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.

atha kho āyasmā mālunkya-putto eko vūpakaṭṭho ap-
pamatto ātāpī pahitatto viharanto na cirasseva yassat-
thāya kulaputtā sammadeva āgārasmā anagāriyaṃ pab-
bajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭ-
ṭheva dhamme sayāṃ abhiññā sacchikatvā upasam-
pajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, ka-
taṃ karaṇiyaṃ, nāparaṃ itthattāyāti abbhaññāsi. añ-
ñataro ca panāyasmā mālunkya-putto arahataṃ aho-
sīti.

