0.0.1 Malunkyaputta

māluṅkyaputtasuttaṃ

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One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Auspicious One, I might dwell alone, withdrawn, vigilant, ardent, resolute.”

atha kho āyasmā māluṅkyaputto[1] yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā māluṅkyaputto bhagavantaṃ etadavoca: sādhu me bhante, bhagavā saṅkhittena dhammaṃ desetu yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

2. “Here now, Malunkyaputta, 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

[1] mālukkya - 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 māluṅkyaputta kiṃ dahare bhikkhū vakkhāma, yatra hi nāma tvaṃ bhikkhu jiṇṇo vuddho mahallako addhagato vayoanuppatto saṅkhittena ovādaṃ yācasīti. kiñcāpahaṃ bhante jiṇṇo vuddho mahallako addhagato vayoanuppatto, desetu me bhante bhagavā saṅkhittena dhammaṃ, desetu me sugato saṅkhittena dhammaṃ, appevanāmāhaṃ bhagavato bhāsitassa atthaṃ ājāneyyaṃ, appevanāmāhaṃ bhagavato bhāsitassa 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 māluṅkyaputta ye te cakkhuviñ-

ñeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti. passeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vāti. no hetaṃ 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 hetaṃ 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 tattha chando vā rāgo vā pemaṃ vāti. no

hetaṃ 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 hetaṃ 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 asamphuṭṭhapubbā, na ca phusasi, na ca te hoti phuseyyanti, atthi te tattha chando vā rāgo vā pe-

maṃ vāti. no hetaṃ 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 hetaṃ 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,

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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 māluṅkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati. yato kho te māluṅkyaputta diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati. tato tvaṃ māluṅkyaputta na tena, yato tvaṃ māluṅkaputta na tena, tato tvaṃ māluṅkyaputta na tattha, yato tvaṃ māluṅkyaputta na tattha, tato tvaṃ māluṅakyaputta nevidha na huraṃ na ubhayamantarena 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 vitthārena[2] atthaṃ ājānāmi.

"Having seen a form with mindfulness muddled,

[2]bhāsitassa 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 muṭṭhā,
piyaṃ nimittaṃ[3] manasi karoto,
sārattacitto vedeti,
tañca ajjhesāya[4] tiṭṭhati.
tassa vaḍḍhanti vedanā,
anekā rūpasambhavā,
abhijjhā ca vihesā ca,
cittamassūpahaññati.
evaṃ ācinato dukkhaṃ,
ārā nibbāṇaṃ[5] 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,

[3]piyanimittaṃ - sīmu. sī 2.
[4]ajjhosa - machasaṃ, ajejhasā- syā.
[5]nibbāna - 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,
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 muṭṭhā,
piyaṃ nimittaṃ manasi karoto,
sārattacitto vedeti,
tañca ajjhosāya tiṭṭhati,
tassa vaḍḍhanti vedanā,
anekā rasasambhavā,

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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[6] 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

[6] phoṭṭhabbā - 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,
abhijjhā 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,
thisis the exhaustion [of khandhas], the not-

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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[7] 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,
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 saddesu,

[7] paṭissato- machasaṃ.

saddaṃ sutvā patissato virattacitto ve-
deti,
tañca nājjhosāya tiṭṭhati,
yathāssa suṇato saddaṃ,
sevatocāpi 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,
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 gandhesu,
gandhaṃ ghātvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa ghāyato gandhaṃ,
sevatocāpi 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,
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,

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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,
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 dhammesu,
dhammaṃ ñatvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa vijānato[8] dhammaṃ,
sevatocāpi 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 Malunkyaputta. It is good that you, Maluṅkyaputta, 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,

[8] jānato - machasaṃ, syā.
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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
vedanā,
anekā rūpasambhavā,
abhijjhā ca vihesā ca,
cittamassūpahaññati,
evaṃ ācinato 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 muṭṭhā,
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,
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 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,
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 saddesu,
saddaṃ sutvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa sunato saddaṃ,
sevatocāpi 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,
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 gandhesu,
gandhaṃ ghātvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa ghāyato gandhaṃ,
sevatocāpi 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,
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,
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,
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 dhammesu,
dhammaṃ ñatvā patissato,
virattacitto vedeti,
tañca nājjhosāya tiṭṭhati,
yathāssa vijānato dhammaṃ,
sevatocāpi 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 Māluṅkyaputta, 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 māluṅkyaputta mayā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabboti. atha kho āyasmā māluṅkyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ 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 nothing else for thusness." And the venerable Malunkyaputta became one of the arahants.

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atha kho āyasmā māluṅkyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva āgārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsi. aññataro ca panāyasmā māluṅkyaputto arahataṃ ahosīti.