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(Arahatta) Māluṅkyā,putta Sutta¹

The Discourse to Māluṅkyā,putta (on his arhathood) | S 35.95
 Theme: Minding the mind: Māluṅkyā,putta goes into retreat and awakens
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1 Māluṅkyā,putta

1.1 Māluṅkyā,putta, in his younger days, was a heedless man of the world, possessive, pleasure-loving and intellectually-inclined, but religious by nature. His father was an appraiser (*agghā,paṇika*) of the king of Kosala (SA 2:384). His mother was the brahminee Māluṅkyā (or Māluṅkyā, according to the Burmese reading) (AA 3:220; ThaA 2:170).

Hence, he is said to be “the brahminee Māluṅkyā’s sons” (*māluṅkyā,brāhmaṇiyā putto*, SA 2:382), or Māluṅkyā,brāhmiṇī,putta (or technically, Māluṅkyā,brāhmiṇī,putta). More commonly, however, he is known as Māluṅkyā,putta—though more correctly, it should be Māluṅkyā,putta—“the son of Māluṅkyā.”

It is not certain whether his father is called Māluṅkyā, too. Hence, his matronymic, “Māluṅkyā’s son,” is probably the correct form (rather than “Māluṅkyā’s son”). In other words, we should understand the name *māluṅkyā,putta* (despite its masculine form) as an abridgement of the matronymic *māluṅkyā,-brāhmiṇī,putta* (following Buddhaghosa at SA 2:382).²

1.2 Māluṅkyā,putta became a wanderer (*paribbājaka*)³ when he came of age (early adolescence). Later, after listening to the Buddha teaching, he joined the order (ThaA 2:170). **The Cūḷa Māluṅkyā,putta Sutta** (M 63)⁴ records how he demands that the Buddha clarify to him on the 10 undeclared (*avyakata*) theses and where the famous parable of the poisoned arrow is found. In the following text, **the Mahā Māluṅkyā,putta Sutta** (M 64), he is the occasion for the Buddha’s teaching on the five lower fetters⁵ and the latent tendencies (*anusaya*).⁶

1.3 The (Arahatta) Māluṅkyā,putta Sutta (S 35.95/4:72-76) records how Māluṅkyā,putta, in his old age, approaches the Buddha for a “teaching in brief” for his solitary retreat. The Buddha reproaches him for doing it so late, yet praises him as an example to other monks.

The Commentaries to the Saṃyutta (SA 3:20) and to the Aṅguttara (AA 3:220) say that in his youth, Māluṅkyā,putta had been negligent and loved possessions, thus neglecting the detailed teachings. Now in his old age, he decided to dwell in the forest and meditate. After receiving a brief discourse on the six sense-bases from the Buddha, Māluṅkyā,putta went into solitary retreat and attained arhathood.

1.4 The Saṃyutta story appears in a shorter form, without the verses, in **the Māluṅkyā,brāhmiṇī,putta Sutta** of the Aṅguttara (A 4.254/2:248 f). The teaching there is very brief [§5n], unlike in the Saṃyutta which parallels the teaching given to Bāhiya Dārucīriya [2].

Māluṅkyā,putta’s verses are found in **the Thera,gātha** (Tha 399-404, 794-817). **Tha 399-404** was spoken on his visit to his home after attaining arhathood when his relatives and friends tried to lure him back by a great display of hospitality. **Tha 794-817** is Māluṅkyā,putta’s *udāna*, a study in *satipaṭṭhāna*, to

¹ Called **Saṅgayha Sutta 2** = “Including (the Six Senses) II” in PTS ed.

² On the suffix *-putta*, see (2).

³ On *paribbājaka*, see SD 38.6 (2.1.7).

⁴ M 63/1:426-432 @ SD 5.8. Qu at Miln 144.

⁵ There are **the 10 fetters**, namely: (1) self-identity view (*sakkāya,ditṭhi*), (2) persistent doubt (*vicikicchā*), (3) attachment to rules and rites (*sīla-b,bata,parāmāsa*), (4) sensual lust (*kāma,rāga*), (5) repulsion (*paṭigha*), (6) greed for form existence (*rūpa,rāga*), (7) greed for formless existence (*arūpa,rāga*), (8) conceit (*māna*), (9) restlessness (*uddhacca*), (10) ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). In some places, no 5 (*paṭigha*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*orambhāgiya*), and the rest, the higher fetters (*uddhambhāgiya*). The lower fetters are so called because they lead to birth in the sense-spheres.

⁶ M 64/1:432-437 @ SD 21.10. On the latent tendencies, see **Sallatthana S** (S 36.6), SD 5.5 Intro (3 kinds) & **Madhu,piṇḍika S** (M 18.8), SD 6.14 (7 kinds). See Intro (2.1) n under *anusaya*.

the Buddha's brief instruction given in the *Māluṅkya,putta S*, and which is repeated by the Buddha himself (S 4:73 ff)..

1.5 The Sāmyutta Commentary says that *Māluṅkyā,putta* is one of the 80 great elder (SA 2:384).

2 The suffix *-putta* and related suffixes

2.1 The suffix, *-putta* (literally meaning “son of”), is often found in personal names or appellations use to distinguish the various key figures of a sutta or text. Although, in many cases, *putta* would translate as “son of,” in other contexts, this may not be the case. Here are listed a few common meanings of *-putta* as a suffix to names or appellations.⁷

2.2 PARENT-DERIVED NAMES

2.2.0 **Patronymic and matronymic.** There are two kinds of names derived from parents: the matronymic and the patronymic. A **matronymic** is a name derived from one's mother or a maternal ancestor. Two famous examples are **Sigāla,mātā** [2.3.2.2] and **Sigāla,pitā** [2.3.2.3]

2.2.1 **A patronymic** is a name derived from that of the father or a paternal ancestor. Both these kinds of names are found in the suttas.

2.2.1.1 There is **Yasa Kakaṇḍaka,putta**, “Kakaṇḍaka's son,”⁸ who is the president of the 2nd Council (“the council of the 700”), held in Rājagaha, about 100 years after the Buddha's passing.⁹

2.2.1.2 Then, there is the brahmin youth, **Subha Todeyya,putta**, the “son of Todeyya,” a name which is also a toponymic [2.6.3].

2.2.1.3 **Citta Hatthi.sāri,putta** is an elephant trainer's son (*hatthi,ācariyassa putto*, DA 2:378), whose arhathood is recorded in **the Poṭṭhapāda Sutta** (D 9).¹⁰ We have no reference to his father's name, that is, Hatthi,sāri, which can mean “Elephant” Sāri (with “elephant” as his nick-name). If this is his patronymic, then his father would be Hatthi,sāri. His renunciation is also recorded in **the (Citta) Hatthi.-sāri,putta Sutta** (A 6.60).¹¹

2.2.2 **The matronymic** is more common than the patronymic in the suttas.

2.2.2.1 The best known example is that of **Sāri,putta**, “son of (the brahminee) Sārī,” and whose personal name is Upatissa, but we are so used to his matronymic.¹²

2.2.2.2 Another well known matronymic is that of **Māluṅkya,putta**, “Māluṅkyā's son” [1.1].

2.2.2.3 The elder **Puṇṇa Mantāni,putta**¹³ (or Mantāni,putta),¹⁴ declared by the Buddha as the foremost of monks who are Dharma-speakers (A 1:23),¹⁵ is the elder Ānanda's preceptor.¹⁶

2.2.2.4 The patricidal rajah of Magadha is named **Ajāta,sattu Vehehi,putta**, “the son of the lady Vedehī” and figures prominently in **the Sāmañña,phala Sutta** (D 2).¹⁷

2.3 FILIONYMIC

2.3.1 Nakula

2.3.1.1 Filionymic or a name derived from a son, usually the only one, is common in the early Buddhist suttas. Often such names come in pairs, that is, those of the mother and the father.

2.3.1.2 Well known examples are those of the parents of the little known monk Nakula (“mon-goose”), that is, the streamwinners **Nakula,mātā** (“Nakula's mother”) and **Nakula,pitā** (Nakula's father).

⁷ On *-putta*, see L Alsdorf, *Kleine Schriften*, Wiesbaden, 1974:587 f.

⁸ V 2:294,9 = VA 33,16; DA 525,33 = AA 4:19,2; ThaA 2:123,7.

⁹ On the Yasa Kakaṇḍaka,putta as identical to Yasa Kula,putta, see SD 11.2 (1.4).

¹⁰ D 9,48-56 + SD 7.14 (2).

¹¹ A 6.60/3:392-399 @ SD 7.14 Intro.

¹² On Sāriputta, see Piya Tan, *The Buddha and His Disciples* [2002]. Singapore: The Minding Centre, 2013 ch 5.

¹³ **Ratha Vinīta S** (M 1:145 ff); Tha 4.

¹⁴ S 14.15/2:155 f, 22.83/3:105.

¹⁵ See also **Caṅkama S** (S 14.15/2:155 f), SD 34.6.

¹⁶ **(Puṇṇa) Ānanda S** (S 22.83/3:105), SD 71.1.

¹⁷ D 2 @ SD 8.10 (4) for details. See also **Mahā,parinibbāna S** (D 16,1.1.1) n, SD 9.

The couple feature in such well known discourses as **the Nakula,mātā Sutta** (A 8.48), **the Nakula,pitā Sutta** (S 22.1) and **the Sama,jīvi Sutta** (A 4.55).¹⁸

2.3.2 Sigāla

2.3.2.1 Sigāla (“jackal”) is the protagonist of **the Sigāl’ovāda Sutta** (D 31).¹⁹ His parents are the streamwinners, Sigāla,mātā (“Sigāla’s mother”) and Sigāla,pitā (“Sigāla’s father”). It is on account of the father’s wisdom, giving his worldly son, Sigāla, his last wishes that after his death, Sigāla should worship the 6 directions, knowing that the Buddha would admonish and convert him.²⁰

2.3.2.2 **Sigāla,mātā** (“Sigāla’s mother”) is born in a seth family in Rājagaha. She marries Sigāla,pitā of Sāvattthī and has a son named Sigāla [2.3.2.1]. Hearing the Buddha teach the Dharma, she renounces as a nun, She is full of devotion to the Buddha, even admiring his physical beauty. It is said that after hearing the Buddha teach the Sigālovāda Sutta [2.3.2.1] to her son, Sigāla, she becomes a streamwinner. The Buddha in due course gives her appropriate teachings, and she attains arhathood. The Buddha declares her to be the foremost of nuns who was devoted to faith (*saddha’dhimuttānam*).²¹

2.3.2.3 **Sigāla,pitā** or **Sigāla,pitu** (“Sigāla’s father”) is a householder of Savattthī, who marries Sigāla,mātā, and they have a son, Sigāla [2.3.2.1]. Like his wife, he, too, renounces the world. The Buddha teaches him the meditation on the perception of a skeleton (*aṭṭhi,saññā*). His Theragāthā is **Tha 18**, spoken by a devata to spur him with his practice, so that he attains arhathood.²²

There was the Buddha’s heir, | a monkin the Bhesakalā forest.

He suffused this whole earth | with the perception of a skeleton.

I think that he will quickly | abandon lustful desires.

Tha 18²³

2.4 SOCIAL ORIGINS AND STATUS

2.4.1 The common term, *gaha.pati.putta* (“householder’s son”) is found in **the Sāmañña,phala Sutta** (D 2),²⁴ **the Kandaraka Sutta** (M 51)²⁵ and **the Yamaka Sutta** (S 22.85).²⁶ A famous examples is that of the young **Sigāla**.²⁷ In his case, *gaha.pati.putta* should be rendered as “young householder” [2.3.2].²⁸ There is also the case of **Soṇa**, the householder’s son of Rāja,gaha, as related in **the Soṇa Sutta 1** (S 22.49).²⁹

The term *gaha.pati.putta* can also simply mean “a member of a *gaha.pati* clan” or pleonastically,³⁰ as “householder,” as in **the Kevaḍḍha Sutta** (D 11.1),³¹ or in *bhaṇḍ’āgāriko gaha.pati.putto*, “a treasurer who is a householder,” in the commentary on **the Tiro,kuḍḍa Sutta** (PvA 20 f). The last, however, is not a name, but an appellative or description of a person.

2.4.2 Kula,putta

2.4.2.1 The term *kula,putta*, “son of family,” is very common, and can refer to a youth from any “good family,” that is, any of the 4 social classes.³² It can also be rendered as “youth of family, clansman or noble youth.”

¹⁸ Respectively, A 8.48/4:268 f @ SD 5.3; S 22.1/3:1-5), SD 5.4; A 4.55/2:61 f @ SD 5.1.

¹⁹ Also called Siṅgālaka (Be Se), Sigālaka (Ce).

²⁰ See **Sigāl’ovāda S** (D 31), SD 4.1.

²¹ A 1:25; AA 1:381.

²² ThaA 1:74-76.

²³ Tha 18: *Ahū buddhassa dāyādo bhikkhu bhesakalā,vane | kevalam aṭṭhi,saññāya aphari paṭhavim imam | mañ-
ñe’ham kāma,rāgam so khippam eva pahīyatīti.*

²⁴ D 2,41/1:62, SD 8.10.

²⁵ M 51,13/1:344, SD 32.9.

²⁶ S 22.85/3:112, SD 21.12.

²⁷ For further details on *gaha.pati.putta*, see SD 38.6 (2.1.3).

²⁸ **Gaha.pati,putta**: D 31,3.2/3:180 @ SD 4.1.

²⁹ S 22.49/3:48 + SD 31.13 (1). On *gaha.pati.putta*, etc, see **Gīhi S** (A 5.179), SD 70.10 (2).

³⁰ **Pleonastic** means a repetition of the same sense in different words, such as “a true fact,” or “a free gift.”

³¹ D 11,1 @ SD 1.7.

³² On **the 4 classes**, see SD 10.8 (6).

2.4.2.2 The earliest example of the usage of this appellative is that of **Yasa Kula,putta**, “Yasa the son of family,” whose life-story is parallels that of the Buddha himself.³³ Yasa and his 54 friends who renounced the world are all called “sons of family” (*kula,putta*).³⁴ Together with the first 5 monks, they were sent out as the first missionaries.³⁵

2.4.2.3 In the **Vakkali Sutta** (S 22.87), the Buddha refers to Vakkali posthumously as *kula,putta* instead of *bhikkhu*. Vakkali was probably in his early 20s.³⁶

2.4.2.4 The aged monk **Pukkusāti** is similarly referred to as *kula,putta* in the **Dhātu Vibhaṅga Sutta** (M 140).³⁷

2.4.3 Another interesting term is *ayya,putta* (Skt *ārya,putra*),³⁸ which the CPD defines as follow: (1) a young master, “the son of the house”; (2) a husband; (3) a venerable person; a prince. Its opposite seems to be *dāsi,putta*, “a slave-woman’s son.”³⁹ In the phrase, “but you are a Sakya’s slave-woman’s son,” the component *putta*, “son,” has a generic sense, meaning “descendent,” as in the **Sambula Jātaka** (J 519/5:94), where *ayya,putta* = *ayya* (“gentleman, lord”) (PvA 66).

2.4.4 Deva,putta

2.4.4.1 Also common is the appellative, *deva,putta*, literally “deva’s son,” but often translated figuratively as “young (male) deva.”⁴⁰ There is also the feminine counterpart, *deva,dhītā*, “deva’s daughter.” These appellatives refer only to the gods of the form world (*rūpa,loka*), or the 6 lowest heavens, that is, the 4 great kings, the 33 gods, the Yāma gods, the Tusita gods, the gods who delight in creation, and the gods who lord over others’ creations.⁴¹

2.4.4.2 Although these god have some kind of “form” (*rūpa*), it is a “fine-material” form that clearly is non-biological. Hence, such gods are said to be “spontaneously arisen” (*opāpatika*), that is, they are not womb-born like humans.⁴² In fact, the 5 celestial lords or leaders of their respective heavens (other than the 4 great kings) are all called *deva,putta*, that is, Suyāma Deva,putta (lord of the Yāma gods), Santusita Deva,putta (lord of the Tusita gods), Sunimmita Deva,putta, and Vasa,vattī Deva,putta (the lord of the Para,nimmita,vasa.vattī gods).⁴³

2.4.4.3 As such, *-putta* here probably as the same sense as in *kula,putta*, that is, a “well-born” or perfect in celestial form, or we may render *deva,putta* here as “young god.” These long-lived gods—whose lives range from 500 celestial years to 128,000 celestial years—are spontaneously born looking like beautiful 16-year-old youths and remain so throughout their lives.⁴⁴

2.5 OCCUPATION-BASED NAMES.

2.5.0 The early Buddhist texts (sutta and Vinaya) often identify protagonists by their trade or occupation, with the suffix *-putta*. The suttas, for example, mention illustrious **monks** such as Citta Hatthi.sāri,-putta [2.2.1.3]; and notorious monks such as Sāti Kevaṭṭa,putta [2.5.1] and Ariṭṭha the former vulture catcher [2.5.2]. The Vinaya mentions the monk Dhaniya Kumbhakāra,putta [2.5.3].

There are also **laymen** such as Cunda Kammāra,putta [2.5.4], Gamanī Asi,bandhaka,putta [2.5.5], and Saccaka Nigaṇṭha,putta [2.5.6]. Among **non-Buddhist teachers**, there is the well known Nigaṇṭha Nāṭa,-putta or Nāṭa,putta [2.5.7], and the wanderer Potali,putta Paribbājaka [2.5.8].

³³ See SD 11.2 (4).

³⁴ See SD 11.2 (9)+(10).

³⁵ See SD 11.2(11).

³⁶ S 22.87,39/3:124 + SD 8.8 (qv).

³⁷ M 140 (SD 4.17.3 n, qv). See also **Mahā,parinibbāna S** (D 16,5.8ab), SD 9 (7.7). On other terms denoting “young,” see **Sigāl’ovāda S** (D 31,1.2) n, SD 4.1.

³⁸ D 3,1.16.1/1:92 (SD 21.3).

³⁹ D 3,1.22/1:95,30.

⁴⁰ D 2:12, 14; S 1:46 f, 216 f, 4:289; A 1:278; It 76

⁴¹ These are, respectively, *cātum,mahārājika, tāvatimsa, yāma, tusita, nimmāna,raṭī* and *para.nimmita,vasa.vattī** : see SD 1.7 (Appendix).

⁴² See PugA 1 §40. On *opapātika* as part of the Buddha creed of right views, see SD 40a.1 (5.1.2.3(5)).

⁴³ See **Kevaḍḍha S** (D 11/1:216), SD 1.7.

⁴⁴ See SD 1.7 (Appendix) for refs.

2.5.1 Sāti Kevaṭṭa,putta, “the fisherman’s son,” according to **the Mahā Taṇhā,saṅkhaya Sutta** (M 38) holds the view that “it is the same consciousness that is reborn,” alluding to a permanent soul, and idea strongly rejected by the Buddha.⁴⁵

2.5.2 The following name does not have the suffix *-putta*, but only an appellative referring to his erstwhile occupation. **Ariṭṭha, the former vulture catcher** (*gaddha,bādhi,pubba*) is recorded in **the Alagadd-ūpama Sutta** (M 22) as holding the wrong view that monastics may indulge in sexual intercourse. This view is unequivocally rejected by the Buddha.⁴⁶ **Pācittiya 68**—known as the Ariṭṭha rule—was introduced on his account.⁴⁷

2.5.3 The Vinaya mentions **Dhaniya Kumbha.kāra,putta**, “the potter’s son,” as the “first doer,” that is, the precedent for the introduction of **Pārājika 2**. This rule forbids monastics from taking anything not given, especially stealing, and whose breach entails “defeat” (*pārājika*), that is, automatic expulsion from the order.⁴⁸

2.5.4 Cunda Kammāra,putta, Cunda the smith’s son is well known from **the Māha,parinibbāna Sutta** (D 16), which records him as the donor of the Buddha’s last meal.⁴⁹

2.5.5 Gāmaṇī Asi,bandhaka,putta, “the headman, the son of a sword-smith” or “the young sword-smith,”⁵⁰ is a western brahmin and an erstwhile nirgrantha or Jain follower, who asks the Buddha a double-horned question.⁵¹ We have four suttas to his name, all preserved in **the Gāmaṇī Vagga**, “the chapter on the headman.”⁵²

2.5.6 Both the parents of **Saccaka Nigaṇṭha,putta**, “Saccaka the nirgrantha’s son,” are nirgranthas, belonging to the Aggi,vessana clan, the most prominent of the Jain clans. The suttas record the Buddha as addressing him by his clan name, Aggi,vessana (as often is the case with the brahmin interlocutors in other suttas). He is the protagonist of two important early Buddhist dialogues, that is, **the Cūḷa Saccaka Sutta** (M 35)⁵³ and **the Mahā Saccaka Sutta** (M 36), where the Buddha teaches that self-mortification is not the way to spiritual liberation.⁵⁴

2.5.7 Nigaṇṭha Nāṭa,putta or **Nāṭa,putta**, comes from the Nāṭa (Skt *jñātr*) tribe, belonging to the warrior or kshatriya (*khattiya*), class (like the Buddha); hence, his last name. Although we can render *nāṭa,putta* as “the son of Nāṭa/Nāṭa,” it is probably more correct to understand it as meaning “son of the Nāṭa/Nāṭa tribe,” or simply as “of the Nāṭa/Nāṭa tribe.”

Historically, he is said to be the founder of Jainism, but traditionally, he is the 24th, the last, of the Jain “ford-makers” (*tirthaṅkāra*) or saviours. He is said to be the one who reformed the Jain teachings, from which modern Jainism evolved.⁵⁵

2.5.8 Potali,putta Paribbājaka, “the wanderer Potali’s son,” apparently appears only at the beginning of **the Mahā Kamma Vibhaṅga Sutta** (M 136), asking the monk Samiddhi a question on karma.⁵⁶ We know nothing else about Potali,putta or Potali.⁵⁷

⁴⁵ M 38 (SD 7.10).

⁴⁶ M 22 (SD 3.13); V 2:25 f; MA 2:105. See also SD 40a.26 (2.2.4).

⁴⁷ Pāc 68 (V 4:135.18-30); VA 1:25.

⁴⁸ Pār 2 (V 3:41-44); VA 1:106.

⁴⁹ **D 16/2:126,21 f** (glossed as “a goldsmith’s son,” *suvanṇa.kāra,putta*, DA 548,9) = 3:207,7 f = A 5:263,5 f (AA 5:74,20 = DA 568,9) = U 81,14 f (UA 399,13, as prec). Cunda is exonerated of any blame (D 2:136,9 f = U 85,15; UA 406,16; VA 1119,3).

⁵⁰ (**Pacchā,bhūmaka**) **Asi,bandhaka,putta S** (S 42.6) + SD 39.9 (1.2), on his name.

⁵¹ (**Asi,bandhaka,putta**) **Kulā S** (S 42.6), SD 7.11 (1), on Asi,bandhaka,putta, & (**Asi,bandhaka,putta**) **Kulā S** (42.9), SD 7.11 (2), on the double-horned question..

⁵² **S 42.6** (SD 39.9), **42.7** (SD 51.6), **42.8** (SD 57.9) and **42.9** (SD 7.11): see SD 39.9 (1.1).

⁵³ M 35/1:227-237 @ SD 26.5.

⁵⁴ **Cūḷa Saccaka S** (M 35/1:227-237), SD 26.5.

⁵⁵ See SD 27.1 (2.1).

⁵⁶ **Mahā Kamma Vibhaṅga S** (M 136/3:207-214) + SD 4.16 (1.1).

2.5.9 In commentarial literature, such appellatives relating to trade was more common. **Kuruṅga Miga Jātaka** (J 206), for example, mentions **Luḍḍa,putta**, “the hunter’s son” (J 206/2:153-155). Here, however, it seems we can take it to mean a “young hunter” or even simply. “a hunter.”

2.6 TOPONYMIC

2.6.1 A toponymic is a name derived from a place, such as a village. The monk Sudinna Kalanda,-putta or Kalandaka,putta (“the son from Kalanda(ka) village”) was from the village of Kalanda (“a spread mat”) or Kalandaka (“squirrel”).⁵⁸ He is the monk instrumental in the Buddha’s introducing of the first Pārājika, that against monastics having any kind of sexual intercourse.⁵⁹

2.6.2 Toponymics with -putta

2.6.2.0 Terms like Sakya,putta, Vajji,putta, Malla,putta and Kāsi,putta⁶⁰ are toponymics simply referring to persons who originate from those respective countries or regions. Sakya, for example, is both a clan name as well as a country or tribe name.

2.6.2.1 **Sakya,putta**, however, is special, and has the broadest sense of the early Buddhist toponymics. Although, it is a toponymic, its better known usage is that by the Buddha as an appellative for his monastics. The worthy monastics are called Sakya,putta, “Sakya sons,” or better, “the sons of the Sakya (that is, the Buddha”), as in **the Pahārāda Sutta** (A 8.19).⁶¹

This usage refers to the Buddha’s declaration that all monastics, no matter which class they are from, become classless (*vevaṇṇiya*) when they renounce the world.⁶² Sakya,putta here then is a special appellative for such a classless community.

2.6.2.2 **Vajji,putta** refers to one born into the Vajjī tribe, which form one of the 16 great states (*mahā jana,pada*) in the Buddha’s time.⁶³ Here, again, we see -putta as simply referring to the origins of the person, that is, “Vajjī son,” someone “of the Vajjī tribe,” or simply a Vajjī. In **the Mahā,parinibbāna Sutta** (D 16), the Buddha gives a list of the strengths of the Vajjī nation.⁶⁴

2.6.2.3 **Dabba Malla,putta**, a monk from the Malla tribe, is declared by the Buddha as the foremost of monks who allocated lodgings to monks (A 1:24; V 2:75-77). His appellative simply means “of the Malla tribe” or “the Malla.” This is usually the rule with appellatives that are tribe-names suffixed with -putta, as we have seen here.

His final passing away by way of spontaneous combustion is recorded in **the Dabba Sutta 1** (U 8.9/-92) and **the Dabba Sutta 2** (U 8.10/93). Dabba also features in the Vinaya in connection with the introduction of **Saṅgh’ādi,sesa 8**, the training-rule regarding one who, being corrupted, accusing another of an offence entailing defeat (*duṭṭha,dosa sikkhāpada*, V 3:158-160), and of **Pācittiya 14**, the training-rule regarding clearing up sangha seats by a monk by leaving (*ujjhāpanaka sikkhāpada*, V 4:37 f).

2.6.2.3 **The Mahā,parinibbāna Sutta** (D 16) mentions **Pukkusa Malla,putta** (a young Malla) as a disciple of Āḷāra Kālāma,⁶⁵ that he is the last layman to go for refuge before the Buddha himself,⁶⁶ and then the story of his offering two sets of golden robes, one for the Buddha, and the other for Ānanda.⁶⁷

2.6.2.4 **The Malla,puttas**, originating from the Malla tribe, are recorded in **the Mahā,parinibbāna Sutta** (D 16), as performing the last rites for the Buddha’s remains.⁶⁸

⁵⁷ The name **Potaliya** is found in (**Gaha,pati**) **Potaliya S** (M 54), where he is a part-time wanderer (M 54 @ SD 43.8). Apparently, he also features in (**Catukka**) **Potaliya S** (A 4.100), SD 77.10. However, we cannot be certain if this Potaliya is the same person as Potali,putta, or in any way related.

⁵⁸ V 1:13 f; VA 1:202.

⁵⁹ Pār 1 (V 3:23,33-36).

⁶⁰ *Kāsi,putta*, J 543/6:175 (v5112)

⁶¹ A 8.19,14 + SD 45.18 (2.4.3); also V 1:44; A 4:202; U 44.

⁶² **Pabbajita Abhiṇṇa S** (A 10.48,2(1)), SD 48.9.

⁶³ On the 16 great states (*mahā,jana,pada*), see SD 4.18 App & SD 9 (16): map (16.3).

⁶⁴ D 16,1.4 (SD 9).

⁶⁵ D 16,4.26-34 (SD 9).

⁶⁶ D 16,4.33-34 (SD 9).

⁶⁷ D 16,4.35-37 (SD 9).

⁶⁸ D 16,5.19-22 (SD 9).

2.6.3 Patronymic and toponymic. Not all toponymic has the suffix *-putta*. There is the case of the well known brahmin, Todeyya, “the one from Tudi, gāma” (AA 3:174). His son is brahmin youth Subha Todeyya,putta (“Todeyya’s son”), the protagonist of **the (Brahma, vihāra) Subha Sutta** (M 99) and **the Cūḷa Kamma Vibhaṅga Sutta** (M 135).⁶⁹

3 Māluṅkyaputta’s Teaching

3.1 THE SATIPATTHANA INSTRUCTION

3.1.1 The brief teaching the Buddha gives to Māluṅkyaputta is called “Māluṅkyaputta’s teachings [§13], but it is better known as **Bāhiya’s Teaching** or “the Bāhiya teaching,” so called because it is well known cognitive training that the Buddha gives to the bark-clothed ascetic **Bāhiya Dāruccīriya**.⁷⁰ The teaching comprises two parts: (1) the satipatthana instruction (which is quite straightforward), and (2) the intentional language statement, which is somewhat cryptic to the uninstructed (which we will discuss in some detail here).

3.1.2 The satipatthana instruction of the Bāhiya teaching is standard mindfulness practice. The Saṃyutta Commentary, however, interprets it in the Abhidhamma manner: in the form base, that is, in what is seen by eye-consciousness, “there is only consciousness,” that is, as eye-consciousness is not affected by lust, hatred or delusion in relation to form that has come into range, so the impulsion (*javana*) will be just a mere eye-consciousness by being empty of lust, etc.

So, too, for the heard and the sensed. The “known” is the object known by the mind-door adverting (*mano, dvārāvajjana*). In the known, “only the known” is the adverting (consciousness) as the limit. As we do not become lustful, etc, by adverting, so we will set our mind with adverting as the limit, not allowing it to arise by way of lust, etc.

3.2 THE INTENTIONAL-LANGUAGE STATEMENT

3.2.1 The second part of the Bāhiya teaching appears cryptic to the uninstructed, but the use of intentional language here is understandable. Everyday language, being everything to everyone and mostly nothing in true reality, cannot convey the direct experiences of seeing true reality. In a way, the intentional language of experienced meditation teachers are spontaneous expressions and direct communications to the student or audience, one that clearly hits the message home right there. Of course, only those who have the means to decipher the message will understand: that decoding tool is one’s own mindfulness attainment.

3.2.2 *You will not be “by that” (na tena)* means that you will not be aroused *by that* lust, or irritated *by that* hatred, or deluded *by that* delusion. It also means that you will not assume that there is an abiding self or soul, an “I” or a “me.” **Brahmavamso** says here that

The Buddha is saying there is no “doer,” nor a “knower,” behind sensory experience. No longer will you be able to use sensory experience as evidence for a self. Descartes’ famous “I am because I think” is refuted. You will not be because of thinking, nor because of seeing, hearing or sensing. In the Buddha’s words, “You will not be because of that (sensory experience)” [*na tena*].
 (“Bāhiya’s Teaching,” 2005:4)

3.2.3 *Then you will not be “therein” (na tattha)*: the seen.” For eye-consciousness really sees only form in form, not some essence that is permanent, etc. So too for the remaining types of consciousness (ie the *javana* series, SAPT), there will be merely the experienced. Or, alternatively, the meaning is “My mind will be mere eye-consciousness, which means the cognizing of form in form. When you are not aroused by that lust, etc, then “you will not be therein”—not bound, not attached, not established in what is seen, heard, sensed and known.”⁷¹ **Brahmavamso** adds:

⁶⁹ See respectively **(Brahma, vihāra) Subha S** (M 99), SD 38.6 (3), and **Cūḷa Kamma Vibhaṅga S** (M 135), SD 4.15 (1.2)..

⁷⁰ **Bāhiya S** (U 1.10/6-8), SD 33.7.

⁷¹ See Bodhi S:B 1410 n75; Analayo 2003:229-232.

When the sensory processes are discarded as tenable evidence for a self, a soul, or a me, then you are no longer located in the sensory experience. In the Buddha's words, "You will not be 'in that' [*na tattha*]." You no longer view, perceive or even think that there is a "me" involved in life. In the words of the doctor in the original [TV] series of Star Trek, "It is life, Jim, but not as we know it!" There is no longer any sense of self, or soul, at the centre of experience. You are no more "in that."

Just to close off the loophole that you might think you can escape non-existence of a self or soul by identifying with a transcendental state of being beyond what is seen, heard, sensed or cognized, the Buddha thunders, "and you will be neither here (with the seen, heard, sensed or cognized) nor beyond (outside of the seen, heard, sensed or cognized) nor in between the two (neither of the world nor beyond the world). The last phrase comprehensively confounded the sophists!

("Bāhiya's Teaching," 2005:4)

3.2.4 "Be neither here nor beyond nor in between the two" (*n'ev'idha na huram na ubhayam antarena*), means that one would not be reborn anywhere. The Commentary rejects "in between the two" (*ubhayam antarena*) as implying an intermediate state (*antarā, bhāva*). However, a number of canonical texts apparently support this notion; for example, in **the Kutuhala, sāla Sutta** (S 44.9), the Buddha declares: "When, Vaccha, a being has laid down this body but has not yet been reborn in another body, I declare that it is fuelled by craving."⁷²

3.3 SPIRITUAL EXERCISE

3.3.1 The purpose of such an exercise is to avoid any kind of identification with the sense-experience.⁷³ This teaching is especially significant, since the activities of seeing, hearing, sensing and knowing can lead to the building of a sense of abiding self, as warned in **the Alagaddūpama Sutta** (M 22).⁷⁴ **Analayo** gives a helpful summary of the cognitive training behind the exercise:

This instruction directs bare awareness to whatever is seen, heard, sensed, or cognized. Maintaining bare awareness in this way prevents the mind from evaluating and proliferating the raw data of sense perception. This corresponds to an interception of the first stages of the sequence of the perceptual process, through mindful attention. Here, bare awareness simply registers whatever arises at a sense door without giving rise to biased form of cognition and to unwholesome thoughts and associations.⁷⁵

In terms of sense-restraint, the stage of making a "sign" (*nimitta*) is thereby brought into conscious awareness.⁷⁶ Establishing bare awareness at this stage of the perceptual process prevents the latent tendencies (*anusaya*),⁷⁷ influxes [cankers] (*āsava*),⁷⁸ and fetters (*saṃyojana*)⁷⁹ from arising.

⁷² S 44.9/4:400; cf M 1:266, 2:157. On the intermediate state, see also John Ireland, U:I 128 n21 & Mahasi Sayadaw, 1981:13 f; also Bodhi S:B 1406 n53, 1411 n75.

⁷³ See M 1:136; M 3:261.

⁷⁴ M 22.15-29/1:135-139 (SD 3.13). See also K Bhattacharya, "Diṭṭham, sutam, mutam, viññatam," ed Balasoorya et al, *Buddhist Studies in Honour of Walpola Rahula*, London, 1980:10.

⁷⁵ Cf Sn 793, 798, 802, 812, 914, where the same terms are used implying the same idea. For other citations, see Analayo 2003:230 n52.

⁷⁶ **Māluṅkyaputta**, after receiving the "Bāhiya" instructions, points out how lack of mindfulness leads to attending to a pleasing sign (*piya, nimitta*), thence to mental infatuation [§14 = Tha 794-817]; in part at Tha 98 f.

⁷⁷ **Latent tendencies** (*anusayā*). There are 7 of them: (1) lust for sensual pleasures (*kāma-c.chanda*); (2) repulsion (*paṭigha*); (3) wrong view (*diṭṭhi*); (4) perpetual doubt (*vicikicchā*); (5) conceit (*māna*); (6) lust for becoming (*bhava, rāga*); (7) ignorance (*avijjā*). They are listed in **Saṅgīti S** (D 33.2.3(12)/3:254), **Anusaya S** (A 7.11 & 12/ 4:9) and **Vibhaṅga** (Vbh 383). They are deeply embedded in one's mind through past habitual acts and can only be uprooted on attaining the path. (3)-(4) are eliminated upon streamwinning; (1)-(2) upon non-return; (5)-(7) upon arhat-hood. See Abhs 7.9: "The latent dispositions (*anusaya*) are defilements which 'lie along with' (*anuseti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions. The term 'latent dispositions' highlights the fact that the defilements are liable to arise so long as they have not been

...Such absence of unnecessary proliferation is characteristic of the cognitions of *arahants*, who are no longer influenced by subjective biases and who cognize phenomena without self-reference. Free from craving and proliferations, they are not identified with either “here” (senses), or “there” (objects), or “in between” (consciousness), resulting in freedom from any type of becoming [existence], whether it be “here,” or “there,” or “in between.” (Analayo 2003:230, 232)

3.3.2 Brahmavamso explains the relationship between Bāhiya’s teaching and dhyana experience as follows:

The Buddha is saying that once you have penetrated the truth of sensory experience [*na tena*], by suppressing the Hindrances through Jhāna, you will see that there is no “doer,” nor a “knower,” behind sensory experience...

In summary, the Buddha advised both Bāhiya and the Venerable Māluṅkyaputta to experience the Jhānas to suppress the Five Hindrances. Thereby one will discern with certainty the absence of a self or a soul behind the sensory process. Consequently, sensory experience will never again be taken as evidence of a “knower” or a “doer”: such that you will never imagine a self or a soul at the centre of experience, nor beyond, nor anywhere else. Bāhiya’s Teaching put in a nutshell the way to realization of No-self, Anattā. “Just this,” concluded the Buddha “is the end of suffering.” (“Bāhiya’s Teaching,” 2005:4)

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The Discourse to Māluṅkyā,putta (on his arhathood)

S 35.95

2 Then,⁸⁰ the venerable Māluṅkyā,putta approached the Blessed One, paid homage to him, and sat down at one side.

3 Sitting thus at one said, the venerable Māluṅkyā,putta said to the Blessed One:

Māluṅkyā,putta asks for a brief teaching

“Bhante, it would be good if the Blessed One would teach me the Dharma in brief, so that, having heard the Dharma from the Blessed One, I might dwell alone, aloof, diligent, exertive and resolute.”

4 “Now here, Māluṅkyā,putta, what should I tell the young monks when a monk like you—old, aged, burdened with years, advanced in life, reached the declining years—asks for an exhortation in brief?”⁸¹

eradicated by the supramundane paths. Though all defilements are, in a sense, *anusayas*, the seven mentioned here are the most prominent.” (Abhs:B 268). See also Abhs:SR 172.

⁷⁸ “**Mental influxes**,” *āsava*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kāma’āsava*), (2) (desire for eternal) existence (*bhava’āsava*), (3) wrong views (*dīṭṭh’āsava*), (4) ignorance (*avijjā’sava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of 3 influxes (omitting the influx of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.

⁷⁹ **Fetters** (*saṃyojanā*), ie mental fetters. See (1) n under “lower fetters.”

⁸⁰ The Sutta seems to start abruptly. In fact, Ee combines the prcc **Cha Phass’āyatana S** (Be) (S 35.94), SD 94.7, with this one under the title **Saṅgāyha S**.

⁸¹ The Buddha reproaches him for doing it so late, yet praises him as an example to other monks.

5 “Although, bhante, I am old, aged, burdened with years, advanced in life, reached the declining years, let the Blessed One teach me the Dharma in brief, let the Sugata [Well-gone] teach me the Dharma in brief. Perhaps I may understand the meaning of the Blessed One’s word, perhaps I may become an heir to the Blessed One’s word.”⁸²

Mere sensing

6 “What do you think, Māluṅkya,putta, regarding forms knowable [cognizable]⁸³ by the eye that you have not seen, that you have never seen before,⁸⁴ that you do not see nor that which you would not see—would you have desire or lust or affection therein?”

“No, bhante.”

7 “What do you think, Māluṅkya,putta, as regards sounds knowable by *the ear* that you have not known and never known before, that you do not know nor that which you would not know—would you have desire or lust or affection therein?”

“No, bhante.”

8 What do you think, Māluṅkya,putta, as regards smells knowable by *the nose* that you have not known and never known before, that you do not know nor that which you would not know—would you have desire or lust or affection therein?”

“No, bhante.”

9 What do you think, Māluṅkya,putta, as regards tastes knowable by *the tongue* that you have not known and never known before, that you do not know nor that which you would not know—would you have desire or lust or affection therein?”

“No, bhante.”

10 What do you think, Māluṅkya,putta, as regards touch knowable by *the body* that you have not known and never known before, that you do not know nor that which you would not know—would you have desire or lust or affection therein?”

“No, bhante.” [73]

11 What do you think, Māluṅkya,putta, as regards mind-objects knowable by *the mind (mano)* that you have not known and never known before, that you do not know, nor that which you would not know—would you have desire or lust or affection therein?”

“No, bhante.”

12 MĀLUNKYAPUTTA’S TEACHING [3]

“Here, Māluṅkya,putta,⁸⁵ in things⁸⁶ that are to be seen, heard, sensed⁸⁷ and known⁸⁸ by you:⁸⁹

⁸² According to **Māluṅkyā, brahmiṇī, putta S** (A 4.254), the Buddha then instructs him thus: “Māluṅkyaputta, when craving arises in a monk, it arises in four ways. Craving arises due to robes ... alms-food ... lodging ... (the desire) to be in this or that state [of rebirth]. Now, Māluṅkyaputta, when craving is abandoned in a monk, cut down at the root, made like a palm-tree stump, making sure it would not arise again, that monk is called ‘one who has cut off craving, broken the fetters, by the perfect understanding of conceit has made an end of suffering’” (cf M 1:12, S 4:205).

⁸³ I would prefer to tr *viññeyya* as “to be known” rather than cumbersome Latinism “cognizable,” but “know” has a very broad senses, covering only what is experienced through the sense but also referring to a state contrary to ignorance (not knowing). However, when applied here as an amplification, it helps the reader more readily to work out the true sense of *viññata* and *viññeyya* as being somewhere in the overlapping of the two English words, “cognize” and “know.”

⁸⁴ *Adiṭṭha, pubbā*, explained by Comy as referring respectively to “not seen in this existence” and “never seen before (in previous lives).”

⁸⁵ “Bāhiya” at U 1.10, SD 33.7, where this passage recurs, and is called “Bāhiya’s teaching.”

⁸⁶ “In things things that are to be seen, heard, sensed and known,” *diṭṭha, suta, muta, viññatabbesu dhammesu.*” See foll n.

⁸⁷ *Muta*, ie, what is tasted, smelt and touched. See prev n.

⁸⁸ On the seen, heard, sensed and known, see D 3.13 (5.2.2); also *Diṭṭha suta muta viññāta*, SD 53.5.

in the seen	there will only be the seen;	<i>diṭṭhe diṭṭha.mattam bhavissati</i>
in the heard	there will only be the heard;	<i>sute suta.mattam bhavissati</i>
in the sensed	there will only be the sensed;	<i>mute muta.mattam bhavissati</i>
in the known	there will only be the known.	<i>viññāte viññāta.mattam bhavissati</i>

Not by that nor therein

- 13** ⁹⁰“When, Māluṅkyaputta, in things to be seen, heard, sensed and known by you,
in the seen there will only be the seen;
in the heard there will only be the heard;
in the sensed there will only be the sensed;
in the known there will only be the known,
then, Māluṅkyaputta, you are ‘not by that.’⁹¹
When Māluṅkyaputta, you are ‘not by that,’ then you will ‘not be therein.’⁹²
When Māluṅkyaputta, you are ‘not therein,’ then you will ‘be neither here nor beyond nor in between the two.’⁹³
This is itself the ending of suffering.”⁹⁴
- 14** “I understand in detail [fully understand], bhante, the meaning of what was stated by the Blessed One in brief:

THE ELDER MĀLUṅKYĀ,PUTTA’S VERSES⁹⁵

Delighting in the senses

- (1) Having seen a material form, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it. [Tha 794]
- His many feelings grow, born of form,
His mind is disturbed by covetousness and cruelty.⁹⁶
For one who heaps up suffering thus,
Nirvana is said to be far away. 1 [Tha 795]

⁸⁹ This verse is the crux of the sutta and *satipaṭṭhāna*. In sutta terms, such experiences are not to be seen as “This is mine” (*etam mama*) (which arises through craving, *taṇhā*), or as “This I am” (*eso ‘ham asmi*) (due to conceit, *māna*), or as “This is my self” (*eso me attā*) (due to wrong view, *diṭṭhi*) (**Anattā Lakkhaṇa S**, S 3:68), SD 1.2. In short, such experiences are not “beliefs” but direct experiences of reality. See Peter Harvey, *The Selfless Mind*, 1995:32 f. In simple Abhidhamma terms, such a process should be left at the sense-doors, and not be allowed to reach the mind-door. As long as the experience of sensing is mindfully left at its sense-door and taken for what it really is, that is an experience of reality (*param’attha*); after it has reached the mind-door and evaluated, it becomes conventional (*paññatti*) reality, that brings one suffering due to greed, hate or delusion. When such sense-experiences are mindfully left on the reality level, one would in due course see the three characteristics of impermanence, unsatisfactoriness and non-self. See Mahasi Sayadaw, *A Discourse on Malukyaputta Sutta*, tr U Htin Fatt, Rangoon, 1981.

⁹⁰ This teaching is also given to the ascetic Bāhiya Dārucīriya (**Bāhiya S**, U 1.10/8), SD 33.7. See (2).

⁹¹ *Na tena*, that is, one would not be aroused “by that” lust, etc. See (2).

⁹² *Na tatta*, that is, one would not be “therein,” i.e. in the seen, etc. See (2).

⁹³ “Be neither here... nor in between the two,” *n’ev’idha na huram na ubhayam antarena*, meaning that one would not be reborn anywhere. See (3.2.4).

⁹⁴ On this koan-like teaching, see **The taming of the bull**, SD 8.2(10).

⁹⁵ These verses are found verbatim in Tha 794-817. The bold references preceding the Tha refs refer to S readings.

⁹⁶ Reading *cittam ass’ūpahaññati* as in Tha 795b and also followed by Bodhi (S:B 1411 n76).

- (2) Having heard a sound, his mindfulness is confused,
 Attending to a pleasing sign,
 Who enjoys it with infatuated mind
 And goes on grasping it. [74] 2 [Tha 796]
- His many feelings grow, born of sound,
 His mind is disturbed by covetousness and cruelty.
 For one who heaps up suffering thus,
 Nirvana is said to be far away. [Tha 797]
- (3) Having smelt a smell, his mindfulness is confused,
 Attending to a pleasing sign,
 Who enjoys it with infatuated mind
 And goes on grasping it. 3 [Tha 798]
- His many feelings grow, born of smell,
 His mind is disturbed by covetousness and cruelty.
 For one who heaps up suffering thus,
 Nirvana is said to be far away. [Tha 799]
- (4) Having tasted a taste, his mindfulness is confused,
 Attending to a pleasing sign,
 Who enjoys it with infatuated mind
 And goes on grasping it. [Tha 800]
- His many feelings grow, born of taste,
 His mind is disturbed by covetousness and cruelty.
 For one who heaps up suffering thus,
 Nirvana is said to be far away. 4 [Tha 801]
- (5) Having felt a touch, his mindfulness is confused,
 Attending to a pleasing sign,
 Who enjoys it with infatuated mind
 And goes on grasping it. [Tha 802]
- His many feelings grow, born of touch,
 His mind is harmed by covetousness and cruelty.
 For one who heaps up suffering thus,
 Nirvana is said to be far away. 5 [Tha 803]
- (6) Having known a mind-object, his mindfulness is confused,
 Attending to a pleasing sign,
 Who enjoys it with infatuated mind
 And goes on grasping it. [Tha 804]
- His many feelings grow, born of mind-object,
 His mind is harmed by covetousness and cruelty.
 For one who heaps up suffering thus,
 Nirvana is said to be far away. 6 [Tha 805]

Not delighting in the senses

- (7) Not delighting in material forms, having seen a form, he is truly mindful,
 With a detached mind, he feels⁹⁷ it, but does not go on clinging to it. [Tha 806]
 Even as he sees a form and sensing a feeling,
 It dies away, not heaped up: thus mindful he conducts himself.
 Thus doing away with suffering, he's said to be close to nirvana. [Tha 807]
- (8) Not delighting in sounds, having heard a sound, he is truly mindful,
 With a detached mind, he feels it, but does not go on clinging to it. [Tha 808]
 Even as he hears a sound and sensing a feeling,
 It dies away, not heaped up: thus mindful he conducts himself.
 Thus doing away with suffering, he's said to be close to nirvana. [Tha 809]
- (9) Not delighting in smells, having smelt a smell, he is truly mindful,
 With a detached mind, he feels it, but does not go on clinging to it. [Tha 810]
 Even as he smells a smell and sensing a feeling,
 It dies away, not heaped up: thus mindful he conducts himself.
 Thus doing away with suffering, he's said to be close to nirvana. 7 [Tha 811]
- (10) Not delighting in tastes, having tasted a taste, he is truly mindful,
 With a detached mind, he feels it, but does not go on clinging to it. 8 [Tha 812]
 [75] Even as he tastes a taste and sensing a feeling,
 It dies away, not heaped up: thus mindful he conducts himself.
 Thus doing away with suffering, he's said to be close to nirvana. 9 [Tha 813]
- (11) Not delighting in touch, having felt a touch, he is truly mindful,
 With a detached mind, he feels it, but does not go on clinging to it. 10 [Tha 814]
 Even as he feels a touch and sensing a feeling,
 It dies away, not heaped up: thus mindful he conducts himself.
 Thus doing away with suffering, he's said to be close to nirvana. 11 [Tha 815]
- (12) Not delighting in mind-objects, having known a mind-object,
 he is truly mindful,
 With a detached mind, he feels it, but does not go on clinging to it. [Tha 816]
 Even as he knows a mind-object and sensing a feeling,
 It dies away, not heaped up: thus mindful he conducts himself.
 Thus doing away with suffering, he's said to be close to nirvana. 12 [Tha 817]

It is in such a way, bhante, that I understand in detail the meaning of what was stated by the Blessed One in brief.”

15 “Good, Māluṅkyaputta, good! It is good that you understand in detail the meaning of what was stated in brief.

⁹⁷ *Vedeti*, this is the simplest word of “experiences, feels, knows” a sensation. Cf *paṭisaṁvedeti* (he experiences), caus of √vid, “to know,” very common in **Ānāpāna,sati S** (M 118,18-25). This latter word connotes a more conscious and willful action.

Delighting in the senses (The Buddha's reprise)

- (1) *Having seen a material form, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it.* [Tha 794]
- His many feelings grow, born of form,
His mind is disturbed by covetousness and cruelty.⁹⁸
For one who heaps up suffering thus,
Nirvana is said to be far away.* 1 [Tha 795]
- (2) *Having heard a sound, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it.* 2 [Tha 796]
- His many feelings grow, born of sound,
His mind is disturbed by covetousness and cruelty.
For one who heaps up suffering thus,
Nirvana is said to be far away.* [Tha 797]
- (3) *Having smelt a smell, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it.* 3 [Tha 798]
- His many feelings grow, born of smell,
His mind is disturbed by covetousness and cruelty.
For one who heaps up suffering thus,
Nirvana is said to be far away.* [Tha 799]
- (4) *Having tasted a taste, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it.* [Tha 800]
- His many feelings grow, born of taste,
His mind is disturbed by covetousness and cruelty.
For one who heaps up suffering thus,
Nirvana is said to be far away.* 4 [Tha 801]
- (5) *Having felt a touch, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it.* [Tha 802]
- His many feelings grow, born of touch,
His mind is harmed by covetousness and cruelty.
For one who heaps up suffering thus,
Nirvana is said to be far away.* 5 [Tha 803]

⁹⁸ Reading *cittam ass'ūpahaññati* as in Tha 795b and also followed by Bodhi (S:B 1411 n76).

- (6) *Having known a mind-object, his mindfulness is confused,
Attending to a pleasing sign,
Who enjoys it with infatuated mind
And goes on grasping it.* [Tha 804]
- His many feelings grow, born of mind-object,
His mind is harmed by covetousness and cruelty.
For one who heaps up suffering thus,
Nirvana is said to be far away.* 6 [Tha 805]

Not delighting in the senses

- (7) *Not delighting in material forms, having seen a form, he is truly mindful,
With a detached mind, he feels⁹⁹ it, but does not go on clinging to it.* [Tha 806]
*Even as he sees a form and sensing a feeling,
It dies away, not heaped up: thus mindful he conducts himself.
Thus doing away with suffering, he's said to be close to nirvana.* [Tha 807]
- (8) *Not delighting in sounds, having heard a sound, he is truly mindful,
With a detached mind, he feels it, but does not go on clinging to it.* [Tha 808]
*Even as he hears a sound and sensing a feeling,
It dies away, not heaped up: thus mindful he conducts himself.
Thus doing away with suffering, he's said to be close to nirvana.* [Tha 809]
- (9) *Not delighting in smells, having smelt a smell, he is truly mindful,
With a detached mind, he feels it, but does not go on clinging to it.* [Tha 810]
*Even as he smells a smell and sensing a feeling,
It dies away, not heaped up: thus mindful he conducts himself.
Thus doing away with suffering, he's said to be close to nirvana.* 7 [Tha 811]
- (10) *Not delighting in tastes, having tasted a taste, he is truly mindful,
With a detached mind, he feels it, but does not go on clinging to it.* 8 [Tha 812]
*Even as he tastes a taste and sensing a feeling,
It dies away, not heaped up: thus mindful he conducts himself.
Thus doing away with suffering, he's said to be close to nirvana.* 9 [Tha 813]
- (11) *Not delighting in touch, having felt a touch, he is truly mindful,
With a detached mind, he feels it, but does not go on clinging to it.* 10 [Tha 814]
*Even as he feels a touch and sensing a feeling,
It dies away, not heaped up: thus mindful he conducts himself.
Thus doing away with suffering, he's said to be close to nirvana.* 11 [Tha 815]
- (12) *Not delighting in mind-objects, having known a mind-object,
he is truly mindful,
With a detached mind, he feels it, but does not go on clinging to it.* [Tha 816]
*Even as he knows a mind-object and sensing a feeling,
It dies away, not heaped up: thus mindful he conducts himself.
Thus doing away with suffering, he's said to be close to nirvana.* 12 [Tha 817]

⁹⁹ *Vedeti*, see §14 (7) n.

It is in such a way that, Māluṅkya,putta, that the meaning of what was stated in brief should be understood in detail.”

Māluṅkya,putta’s liberation

16 Then the venerable Māluṅkya,putta, delighted, rejoiced in the Blessed One’s word, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, departed.

17 THE FULL ARHATHOOD PERICOPE¹⁰⁰

Then, the venerable Māluṅkya,putta, dwelling alone, aloof, diligent, exertive, and resolute, in no long time at all, right here and now, having realized it for himself through direct knowledge, attained and dwelled in the supreme goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.

18 THE ARHAT’S REVIEW KNOWLEDGE. He directly knew:

“Birth is destroyed,	<i>khīṇa,jāti</i>
the holy life has been lived,	<i>vusitam brahma,cariyam</i>
done what is to be done,	<i>kataṃ karaṇīyam</i>
there is no more of this state of being.” ¹⁰¹	<i>nāparam itthattāyāti</i>

And the venerable Māluṅkya,putta became one of the arhats.

— evaṃ —

Reading

Brahmavamso

2005 “Bāhiya’s Teaching: In the seen is just the seen.” Talk to the monks at Bodhinyana Monastery, 29 May 2005.

http://www.bswa.org/audio/documents/BodhinyanaTalk_09.pdf.

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¹⁰⁰ For details, see **Poṭṭhapāda S** (D 9,56.2+56.3), SD 7.14.

¹⁰¹ On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.