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Māluṅkyā,putta Sutta¹

The Discourse to Māluṅkyā,putta | S 35.95/4:72-75

Theme: Minding the mind

Translated by Piya Tan ©2003

1 Māluṅkyā,putta

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 (*agghāpanika*) of the king of Kosala (SA 2:384). His mother was the brahminee Māluṅkyā (AA 3:220; ThaA 2:170).

Māluṅkyā,putta became a wanderer (*paribbājaka*) 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)² 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 fetters³ and the latent tendencies (*anusaya*).⁴

The 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.

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,gāthā** (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 *satipatthāna*, to the Buddha's brief instruction given in the Māluṅkyā,putta S, and which is repeated by the Buddha himself (S 4:73 ff). These latter Elder's Verses probably come from the short Māluṅkyā,brāhmiṇī,putta S (A 2:248, DPPN 662).

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

2 Bāhiya's Teaching

2.1 THE SATIPATTHANA INSTRUCTION. The brief teaching the Buddha gives to Māluṅkyā,putta is **Bāhiya's Teaching** or “the Bāhiya teaching” [§13], so called because it is well known cognitive training that the Buddha gives to the bark-clothed ascetic **Bāhiya Dārucīriya**.⁵ 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).

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

² Qu at Miln 144.

³ There are **the 10 fetters**, namely: (1) self-identity view (*sakkāya,ditṭhi*), (2) persistent doubt (*vicikicchā*), (3) attachment to rules and rites (*silā-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.

⁴ 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*.

⁵ **Bāhiya S** (U 1.10/6-8) = SD 33.7.

The satipatthana instruction of the Bāhiya teaching is standard mindfulness practice. The Sāmyutta 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 “cognized” is the object cognized by the mind-door advertizing (*mano,dvārāvajjana*). In the cognized, “only the cognized” is the advertizing (consciousness) as the limit. As one does not become lustful, etc, by advertizing, so I will set my mind with advertizing as the limit, not allowing it to arise by way of lust, etc.

2.1 THE INTENTIONAL LANGUAGE STATEMENT. 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.

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)

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, SAPṬ), 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 cognized.⁶ Brahmavamso adds:

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)

“Be neither here nor beyond nor in between the two” (*n’ev’idha na hurāṃ 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:

⁶ See Bodhi S:B 1410 n75; Analayo 2003:229-232.

“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.”⁷

In a personal communication to me, Brahmavamso says,

Another passage which gives strong support to the “intermediate” state is found in [A 7.52] which lists the seven types of non-returned together with similes. The first three types of anagamis are called antara, parinibbāyin and are likened to a spark flying off a hot piece of metal which cools: (1) just after falling off, (2) while flying up, (3) while falling down, all before establishing themselves on the ground. The implication is of a state between death and re-appearance in the Suddh’āvāsa. (Personal communication, 2004)

Brahmavamso also mentions in one of his public talks in Singapore (2002) that his experiences with the dying in Thailand) seems to strongly suggest the existence of the intermediate state.⁸

The purpose of such an exercise is to avoid any kind of identification with the sense-experience.⁹ 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).¹⁰ **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.¹¹

In terms of sense-restraint, the stage of making a “sign” (*nimitta*) is thereby brought into conscious awareness.¹² Establishing bare awareness at this stage of the perceptual process prevents the latent tendencies (*anusaya*),¹³ influxes [cankers] (*āsava*),¹⁴ and fetters (*saṃyojana*)¹⁵ from arising.

⁷ S 44.9/4:400; cf M 1:266, 2:157.

⁸ See also John Ireland, U:1 128 n21 & Mahasi Sayadaw, 1981:13 f; also Bodhi S:B 1406 n53, 1411 n75.

⁹ See M 1:136; M 3:261.

¹⁰ M 22.15-29/1:135-139 = SD 3.13. See also K Bhattacharya, “Diṭṭhaṃ, suttaṃ, mutaṃ, viññataṃ,” ed Bala-soorya et al, *Buddhist Studies in Honour of Walpola Rahula*, London, 1980:10.

¹¹ 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.

¹² **Māluṅkyā,putta**, 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.

¹³ **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 arhathood. 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 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.

¹⁴ **“Mental cankers,”** *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 canker of (1) sense-desire (*kāma’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (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 three cankers (omitting the canker of views) [43] is probably

...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)

Brahmavamso further takes pain to show the relationship between Bāhiya’s teaching and dhyana experience:

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

S 35.95/4:72-75

2 Then 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?”¹⁶

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.”¹⁷

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.

¹⁵ **Fetters** (*saṃyojanā*), ie mental fetters. See Intro (1) n under “lower fetters.”

¹⁶ The Buddha reproaches him for doing it so late, yet praises him as an example to other monks.

¹⁷ 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, Māluṅkyā,putta, 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).

Mere sensing

6 “What do you think, Māluṅkyā,putta, regarding forms cognizable [knowable]¹⁸ by the eye that you have not seen, that you have never seen before,¹⁹ 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, Māluṅkyā,putta, as regards sounds cognizable by *the ear* that you have not cognized and never cognized before, that you do not cognize nor that which you would not cognize—would you have desire or lust or affection therein?”

“No, bhante.”

8 What do you think, Māluṅkyā,putta, as regards smells cognizable by *the nose* that you have not cognized and never cognized before, that you do not cognize nor that which you would not cognize—would you have desire or lust or affection therein?”

“No, bhante.”

9 What do you think, Māluṅkyā,putta, as regards tastes cognizable by *the tongue* that you have not cognized and never cognized before, that you do not cognize nor that which you would not cognize—would you have desire or lust or affection therein?”

“No, bhante.”

10 What do you think, Māluṅkyā,putta, as regards touch cognizable by *the body* that you have not cognized and never cognized before, that you do not cognize nor that which you would not cognize—would you have desire or lust or affection therein?”

“No, bhante.” [73]

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

“No, bhante.”

12 “Here, Māluṅkyā,putta, regarding things²⁰ seen, heard, sensed²¹ and cognized [known] by you:²²

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|------------------------|-----------------------------------------|
| 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 cognized | there will only be the cognized. |

¹⁸ 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.”

¹⁹ *Adiṭṭha,pubbā*, explained by Comy as referring respectively to “not seen in this existence” and “never seen before (in previous lives).”

²⁰ “Regarding things seen, heard, sensed and cognized,” *diṭṭha,suta,muta,viññatabbesu dhammesu*, lit “in things that are to be seen, to be heard, to be sensed, to be cognized.” See *Diṭṭha Suta Muta Viññāta* = SD 53.5.

²¹ *Muta*, that is, what is tasted, smelt and touched. See prev n.

²² 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). 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.

Not by that nor therein

13 ^{23c}When, Māluṅkyā,putta, regarding what is seen, heard, sensed and cognized 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 cognized there will only be the cognized,
 then, Māluṅkyā,putta, you are ‘not by that.’²⁴
 When Māluṅkyā,putta, you are ‘not by that,’ then you will ‘not be therein.’²⁵
 When Māluṅkyā,putta, you are ‘not therein,’ then you will ‘be neither here nor beyond nor in be-
 tween the two.’²⁶

This is itself the ending of suffering.”²⁷

14 “I understand in detail [fully understand], bhante, the meaning of what was stated by the Blessed One in brief:

THE ELDER MĀLUṆKYĀ,PUTTA’S VERSES²⁸Delighting 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.²⁹
 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. [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]

²³ This teaching is also given to the ascetic Bāhiya Dārucīriya (**Bāhiya S**, U 1.10/8). See Intro (2).

²⁴ *Na tena*, that is, one would not be aroused “by that” lust, etc. See Intro (2).

²⁵ *Na tattha*, that is, one would not be “therein,” i.e. in the seen, etc. See Intro (2).

²⁶ “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 Intro (2).

²⁷ On this koan-like teaching, see **The Taming of the Bull** = SD 8.2(10).

²⁸ These verses are found verbatim in Tha 794-817. The bold references preceding the Tha refs refer to S readings.

²⁹ Reading *cittam ass’ūpahaññati* as in Tha 795b and also followed by Bodhi (S:B 1411 n76).

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 feels³⁰ 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,

³⁰ *Vedeti*, this is the simplest word of “experiences, feels, knows” a sensation. Cf *paṭisaṃvedeti* (he experiences), caus of √vid, “to know,” very common in *Ānāpānasati S* (M 118.18-25). This latter word connotes a more conscious and willful action.

- 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, Mālunkya,putta, good! It is good that you understand in detail the meaning of what was stated in brief.

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.³¹
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

³¹ Reading *cittam ass'ūpahaññati* as in Tha 795b and also followed by Bodhi (S:B 1411 n76).

- 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]
- (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 feels³² 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]

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

Māluṅkyā,putta's liberation

16 Then the venerable Māluṅkyā,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 Then, dwelling alone, aloof, diligent, exertive, and resolute, the venerable Māluṅkyā,putta, by realizing it for himself through direct knowledge, in this very life, entered and dwelt in that unsurpassed goal of the holy life for the sake of which sons of family rightly go forth from the household life into homelessness.

³² *Vedeti*, this is the simplest word of “experiences, feels, knows” a sensation. Cf *paṭisaṃvedeti* (he experiences), caus of √vid, “to know,” very common in *Ānāpānasati S* (M 118.18-25). This latter word connotes a more conscious and willful action.

He directly knew: “Birth is destroyed, the holy life has been lived, done what had to be done, there is no more for this state of being.”

And the venerable Māluṅkyā,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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