

SN 35.95

Salāyatanavagga Samyutta (On the Six Sense Bases)

*Salavagga Vagga
The Section on the Sixes*

Māluṅkyaputta Sutta

“On Māluṅkyaputta”

Translated by Bhikkhu Candana

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Once, the Venerable Māluṅkyaputta approached the Blessed One, and after paying homage to Him, sat to one side and said: “Bhante, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I may go and live on my own, secluded, withdrawn, and diligent, as I strive ardently in my practice with resolution.”

“Well, Māluṅkyaputta, when an old Bhikkhu such as yourself, advanced in years, burdened with the effects of old age, finally comes forward now, *and* during the very last stage of one’s life, asking me for a brief instruction, and that *only* after so many years, then *what* can one turn and say to the younger Bhikkhus?”

“As you have said, Bhante, I am now old, advanced in years, burdened with the effects of old age, finally coming forward now, *and* during the very last stage of my life, asking the Blessed One for a brief instruction. Please, Lord, may the Blessed One instruct and guide this old man, by giving me a short exposition on the Dhamma. May the Sugata teach me the Dhamma in brief. With the help of the Great Teacher, I may understand the meaning of the Blessed One’s statement, and perhaps I may become an heir to the Dhamma taught by the Blessed One.”

“What do you think, Māluṅkyaputta, do you possess any desire, lust, or affection for those sights and shapes experienced by the eye that you have not seen before, that you did not see yet, that you do not see now, and that you would not think you might see later?”

“No, Bhante.”

“Do you possess any desire, lust, or affection for those sounds experienced by the ear that you have not heard before, that you did not hear yet, that you do not hear now, and that you would not think you might hear later?”

“No, Bhante.”

“Do you possess any desire, lust, or affection for those smells and fragrances experienced by the nose that you have not smelled before, that you did not smell yet, that you do not smell now, and that you would not think you might smell later?”

“No, Bhante.”

“Do you possess any desire, lust, or affection for those tastes experienced by the tongue that you have not tasted before, that you did not taste yet, that you do not taste now, and that you would not think you might taste later?”

“No, Bhante.”

“Do you possess any desire, lust, or affection for those tactile objects experienced by the body that you have not touched before, that you did not touch yet, that you do not touch now, and that you would not think you might touch later?”

“No, Bhante.”

“Do you possess any desire, lust, or affection for those thoughts or concepts experienced by the mind that you have not known or cognized before, that you did not know yet, that you do not know now, and that you would not think you might know later?”

“No, Bhante.”

“Here, Māluṅkyaputta, regarding things that are seen, heard, sensed, and known by you: direct your mind in such a way that, in the seen there will be only the seen; in the heard there will be only the heard; in the sensed there will be only the sensed; in the known there will be only the known.

“Then, Māluṅkyaputta, whether seeing, hearing, sensing, or knowing, in the seen there will be only the seen, in the heard there will be only the heard, in the sensed there will be only the sensed, in the known there will be only the known. In this manner, Māluṅkyaputta, you will not be ‘leaning into the experience.’ When you are not ‘leaning into the experience,’ then you will not be ‘identified with the experience.’ And when, Māluṅkyaputta, you are not ‘identified with the experience,’ then you will be neither in this world nor in the world beyond, nor caught in between the two. This itself is the end of all suffering.”

“Bhante, this is how I understand the detailed meaning of what has been just taught to me in brief, by the Blessed One:

“While having a confused mind that is in turmoil,
Whatever form or shape one sees, one grabs onto it,
Holding on to its pleasant features and details,

Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having seen it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one visible form, seen by the eye,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever sound one hears, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having heard it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one audible sound, heard by the ear,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever fragrance one smells, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having smelled it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one fragrance, smelled by the nose,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever flavor one tastes, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having tasted it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one flavor, tasted by the tongue,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,

Whatever tactile object one touches, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having touched it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one tactile object, touched by the body,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever thought or concept one knows or experiences, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having thought it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one concept, experienced by the mind,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“But when standing mindfully in the present moment,
Whatever form or shape that is seen,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the visual object being seen.
“In this way, living mindfully even in the midst of seeing a form,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever sound that is heard,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the audible sound being heard.
“In this way, living mindfully even in the midst of hearing a sound,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,

Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever fragrance or odor that is smelled,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the odor being smelled.”
“In this way, living mindfully even in the midst of smelling an odor,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever flavor that is tasted,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the flavor being tasted.”
“In this way, living mindfully even in the midst of tasting a flavor,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever tactile object or surface that is touched or sensed,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the surface being touched.”
“In this way, living mindfully even in the midst of touching a tactile object or surface,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever thought or concept that is known and experienced,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the thought being cognized.”
“In this way, living mindfully even in the midst of experiencing a thought or concept,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“Bhante, this is how I understand the detailed meaning of what has been just taught to me in brief, by the Blessed One.”

“Sadhu! Sadhu Mālunkeyaputta! It is good that you understand the detailed meaning of what has been just taught to you in brief, by me.”

“For indeed, while having a confused mind that is in turmoil,
Whatever form or shape one sees, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having seen it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one visible form, seen by the eye,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever sound one hears, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having heard it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one audible sound, heard by the ear,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever fragrance one smells, one grabs onto it,

Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having smelled it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one fragrance, smelled by the nose,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever flavor one tastes, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having tasted it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one flavor, tasted by the tongue,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever tactile object one touches, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having touched it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one tactile object, touched by the body,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“While having a confused mind that is in turmoil,
Whatever thought or concept one knows or experiences, one grabs onto it,
Holding on to its pleasant features and details,
Thus, one is overwhelmed with thoughts of desire and lust,
While latching on tightly to it, long after having thought it.
“Meanwhile, countless feelings overrun the mind from within,
Having originated from that one concept, experienced by the mind,
Where the mind becomes lost in chaos,
Torn between lusting after the delightful and disgusted by the repulsive.
Thus, one only ends up accumulating more suffering,
While one remains far from ever experiencing Nibbāna.

“But when standing mindfully in the present moment,
Whatever form or shape that is seen,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the visual object being seen.
“In this way, living mindfully even in the midst of seeing a form,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever sound that is heard,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the audible sound being heard.
“In this way, living mindfully even in the midst of hearing a sound,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever fragrance or odor that is smelled,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the odor being smelled.”
“In this way, living mindfully even in the midst of smelling an odor,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever flavor that is tasted,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,

No longer a victim to be tightly glued to it, nor latched onto the flavor being tasted.”
“In this way, living mindfully even in the midst of tasting a flavor,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever tactile object or surface that is touched or sensed,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the surface being touched.”
“In this way, living mindfully even in the midst of touching a tactile object or surface,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

“When standing mindfully in the present moment,
Whatever thought or concept that is known and experienced,
One no longer lusts after nor is repelled by it;
Instead, one experiences it with dispassion,
No longer a victim to be tightly glued to it, nor latched onto the thought being cognized.”
“In this way, living mindfully even in the midst of experiencing a thought or concept,
One sees and knows what feelings are generated because of it,
But while observing it as it is, both the object and it’s feeling together wear away,
Never piling up, never accumulating in the mind.
Thus, in the presence of diligent mindfulness, suffering is exhausted, not added.
And for the person who dismantles suffering in this manner,
One is said to already be in the presence of Nibbāna Supreme.”

Immediately after, the Venerable Māluṅkyaputta, having delighted and rejoiced in the Blessed One’s approving words, rose from his seat, and after paying his respects to the Blessed One and circumambulating the Teacher by keeping Him on his right, he departed.

Then, while living on his own, secluded, withdrawn, and diligent, the Ven. Māluṅkyaputta strove ardently in his practice and with resolution, soon he realized for himself and with direct knowledge and in this very life, the Highest Goal of the Holy Life, for the sake of which good sons of families rightly go forth from the lay life into homelessness. And he personally knew and understood with absolute certainty:

“Destroyed is birth, the Holy Life has been fully lived, what had to be completed has now been completed, there is no more rebirth into any state of becoming.” And the Venerable Mālun̄kyaputta finally became one of the Arahants.

Sadhu

Sadhu

Sadhu