Thag 16.5 — Māluṅkyaputta (2nd)

English translation by Bhikkhu Sujato.
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Text

Verses of the Senior Monks 16.5

The Book of the Twenties

Chapter One

Māluṅkyaputta (2nd)

When you see a sight, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
Many feelings grow
arising from sights.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.
When you hear a sound, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
Many feelings grow
arising from sounds.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,

you’re said to be far from extinguishment.
When you smell an odor, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
Many feelings grow
arising from smells.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you’re said to be far from extinguishment.
When you enjoy a taste, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
Many feelings grow
arising from tastes.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you’re said to be far from extinguishment.
When you sense a touch, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
Many feelings grow
arising from touches.
The mind is damaged
by covetousness and cruelty.

Heaping up suffering like this,
you’re said to be far from extinguishment.
When you know an idea, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.
Many feelings grow
arising from ideas.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you’re said to be far from extinguishment.
There’s no desire for sights
when you see a sight with mindfulness.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.
Even as you see a sight
and undergo a feeling,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.
There’s no desire for sounds
when you hear a sound with mindfulness.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.
Even as you hear a sound
and undergo a feeling,
you wear away, you don’t heap up:

that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.
There’s no desire for odors
when you smell an odor with mindfulness.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.
Even as you smell an odor
and undergo a feeling,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.
There’s no desire for tastes
when you enjoy a taste with mindfulness.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.
Even as you savor a taste
and undergo a feeling,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.
There’s no desire for touches
when you sense a touch with mindfulness.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.
Even as you sense a touch
and get familiar with how it feels,

you wear away, you don’t heap up:

that’s how to live mindfully.

Eroding suffering like this,

you’re said to be in the presence of extinguishment.

There’s no desire for ideas

when you know an idea with mindfulness.

Experiencing it with a mind free of desire,

you don’t keep clinging to it.

Even as you know an idea

and get familiar with how it feels,

you wear away, you don’t heap up:

that’s how to live mindfully.

Eroding suffering like this,

you’re said to be in the presence of extinguishment.