

MADHUPIN̄DIKASUTTAM

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 2. sīhanādavaggo, 8. madhupiṇḍikasuttaṃ (MN 18)
The Honeyball

9. evaṃ me sutāṃ.
Thus have I heard.

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvīsi.

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kapilavatthu for alms.

kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapapaṭikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya.

When he had wandered for alms in Kapilavatthu and had returned from his almsround, after his meal he went to the Great Wood for the day's abiding,

mahāvanaṃ ajjhogāhetvā beluvalatṭhikāya mūle divāvihāraṃ nisīdi.

and entering the Great Wood, sat down at the root of a bilva sapling for the day's abiding.

daṇḍapāṇipi kho sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami.

Daṇḍapāṇi the Sakyan, while walking and wandering for exercise, also went to the Great Wood,

mahāvanaṃ ajjhogāhetvā yena beluvalatṭhikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

and when he had entered the Great Wood, he went to the bilva sapling where the Blessed One was and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ atṭhāsi.

ekamantaṃ thito kho daṇḍapāṇi sakko bhagavantaṃ etadavoca:

When this courteous and amiable talk was finished, he stood at one side leaning on his stick and asked the Blessed One:

“kiṃvādī samaṇo kimakkhāyī”ti?

“What does the recluse assert, what does he proclaim?”

“yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathīṃ chinna-kukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseṇti — evaṃvādī kho ahaṃ, āvuso, evamakkhāyī”ti.

“Friend, I assert and proclaim [my teaching] in such a way that one does not quarrel with anyone in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, its princes and its people; in such a way that perceptions no more underlie that brahmin who abides detached from sensual pleasures, without perplexity, shorn of worry, free from craving for any kind of being.”

“evaṃ vutte daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisaṅkhaṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

When this was said, Daṇḍapāṇi the Sakyan shook his head, wagged his tongue, and raised his eyebrows until his forehead was puckered in three lines. Then he departed, leaning on his stick.

200. atha kho bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then, when it was evening, the Blessed One rose from meditation and went to Nigrodha's Park, where he sat down on a seat made ready for him and told the bhikkhus what had taken place.

nisajja kho bhagavā bhikkhū āmantesi:

“idhāhaṃ, bhikkhave, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvīsiṃ.

kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapapaṭikkanto yena mahāvanaṃ tenupasaṅkamiṃ divāvihārāya.

mahāvanaṃ ajjhogāhetvā beluvalatṭhikāya mūle divāvihāraṃ nisīdiṃ.

daṇḍapāṇipi kho, bhikkhave, sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami.

mahāvanaṃ ajjhogāhetvā yena beluvalatṭhikā yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ atṭhāsi.

ekamantaṃ thito kho, bhikkhave, daṇḍapāṇi sakko maṃ etadavoca — ‘kiṃvādī samaṇo kimakkhāyī’ti?

“evam vutte aham, bhikkhave, dandapaṇiṃ sakkaṃ etadavocaṃ — yaṭhāvādī kho, āvuso, sadevake loke samārake sabrahmaṇe paṭṭamaṇiṇiṃ viharantaṃ taṃ brāhmaṇaṃ akathamaṇiṃ chinnakukkuccaṃ bhavābhava vitataṇhaṃ saṇṇā nānuseṇī — evavādī kho aham, āvuso, evamakkhāyī”ti.

“evam vutte bhikkhave, dandapaṇiṃ sakko sisam okampetvā, jivhaṃ mllājetvā, tvisakhaṃ naḷāṭikaṃ naḷāṭe vuttiṭṭhāpetvā dandāmolubbhā pakkāmi”ti.

201. evaṃ vutte aṇṇataro bhikkhu bhagavantaṃ etadavoca:

Then a certain bhikkhu asked the Blessed One:

“kīṃvādī pana, bhante, bhagavā sadevake loke samārake sabrahmaṇe paṭṭamaṇiṇiṃ viharantaṃ taṃ brāhmaṇaṃ sadevake loke viḍḍayha ttiṭṭhā? “But, venerable sir, how does the Blessed One assert and proclaim [his teaching] in such a way that he does not quarrel with anyone in the world with his gods, his Māras, and his Brahmas, in this generation with its recluses and brahmins, its princes and its people?”

akathamaṇiṃ chinnakukkuccaṃ bhavābhava vitataṇhaṃ saṇṇā nānuseṇī”ti? And, venerable sir, how is it that perceptions no more underlie the Blessed One, that brahmin who abides detached from sensual pleasures, without perplexity, shorn of worry, free from craving for any kind of being?”

“yatoniḍaṇaṃ, bhikkhu, purisaṃ papañcasaññaṇasāṅkhā samudācaranti.

“Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man: eṭṭha ce natthi abhinanditaḍḍaṃ abhivāditāḍḍaṃ ajjhositaḍḍaṃ.

if nothing is found there to delight in, welcome and hold to.

eśevanto rāgaṇusayaṇaṃ,

this is the end of the underlying tendency to lust.

eśevanto paṭigghāṇusayaṇaṃ,

of the underlying tendency to aversion,

eśevanto dīṭṭhāṇusayaṇaṃ,

of the underlying tendency to views,

eśevanto vicikicchāṇusayaṇaṃ,

of the underlying tendency to doubt,

eśevanto māṇaṇusayaṇaṃ,

of the underlying tendency to conceit,

eśevanto bhavarāgaṇusayaṇaṃ,

of the underlying tendency to desire for being,

eśevanto avijjāṇusayaṇaṃ,

of the underlying tendency to ignorance;

eśevanto dandādāna-sattihādāna-kalāha-viggaḥa-vivāda-tuvamaṇuvāṇ-pesunāna-musāvādānaṃ. *this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words, and false speech;*

eṭṭhete pāpaka akusala dhammā aparisesā nirujjhanti”ti.

here these evil unwholesome states cease without remainder.”

idaṃavoca bhagavā.

That is what the Blessed One said.

idaṃ vatvāna sugato utthāyāsana viharati pavīsi.

Having said this, the Sublime One rose from his seat and went into his dwelling.

202. aṭha kho tesaṃ bhikkhūnaṃ acirapakkaṇtassa bhagavato etadahosi:

Then, soon after the Blessed One had gone, the bhikkhus considered:

“idaṃ kho no, āvuso, bhagavā saṅkhittitena uddesaṃ uddisīva, vitthārena aṭṭhaṃ avihajīva, utthāyāsana viharati pavīṭho: *“Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without expounding the detailed meaning.*

“yatoniḍaṇaṃ, bhikkhu, purisaṃ papañcasaññaṇasāṅkhā samudācaranti.

“Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

eṭṭheta ce natthi abhinanditaḍḍaṃ abhivāditāḍḍaṃ ajjhositaḍḍaṃ.

if nothing is found there to delight in, welcome and hold to.

eśevanto rāgaṇusayaṇaṃ,

this is the end of the underlying tendency to lust.

eśevanto paṭigghāṇusayaṇaṃ,

of the underlying tendency to aversion,

esevanto ditṭhānusayānaṃ,

of the underlying tendency to views,

esevanto vicikicchānusayānaṃ,

of the underlying tendency to doubt,

esevanto mānānusayānaṃ,

of the underlying tendency to conceit,

esevanto bhavarāgānusayānaṃ,

of the underlying tendency to desire for being,

esevanto avijjānusayānaṃ,

of the underlying tendency to ignorance;

esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvam-pesuṇṇa-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words, and false speech;

etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

here these evil unwholesome states cease without remainder.”

ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Now who will expound this in detail?”

atha kho tesāṃ bhikkhūnaṃ etadahosi:

Then they considered:

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

“The venerable Mahā Kaccāna is praised by the Teacher and esteemed by his wise companions in the holy life.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

He is capable of expounding the detailed meaning.

yaṃnūna mayāṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

Suppose we went to him and asked him the meaning of this.”

atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamiṃsu; upasaṅkamtivā āyasmatā mahākaccānena saddhiṃ sammodiṃsu.

Then the bhikkhus went to the venerable Mahā Kaccāna and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocuṃ:

When this courteous and amiable talk was finished, they sat down to one side and told him what had taken place, adding:

“idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavitṭho:

““yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

“Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

if nothing is found there to delight in, welcome and hold to,

esevanto rāgānusayānaṃ,

this is the end of the underlying tendency to lust,

esevanto paṭighānusayānaṃ,

of the underlying tendency to aversion,

esevanto ditṭhānusayānaṃ,

of the underlying tendency to views,

esevanto vicikicchānusayānaṃ,

of the underlying tendency to doubt,

esevanto mānānusayānaṃ,

of the underlying tendency to conceit,

esevanto bhavarāgānusayānaṃ,

of the underlying tendency to desire for being,

esevanto avijjānusayānaṃ,

of the underlying tendency to ignorance;

esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvam-pesuṇṇa-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words, and false speech;

etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

here these evil unwholesome states cease without remainder.”

eso cevetassa attho.

Such is the meaning of this,

evañca naṃ dhārethā”ti.

and so you should remember it.”

evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca:

When this was said, the venerable Ānanda said to the Blessed One:

“seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasāṃ asecanakaṃ.

“Venerable sir, just as if a man exhausted by hunger and weakness came upon a honeyball, wherever he would taste it he would find a sweet delectable flavour;

evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkheyya, labhetheva attamanataṃ, labhetheva cetaso pasādaṃ.

so too, venerable sir, any able-minded bhikkhu, wherever he might scrutinize with wisdom the meaning of this discourse on the Dhamma, would find satisfaction and confidence of mind.

ko nāmo ayaṃ, bhante, dhammapariyāyo”ti?

Venerable sir, what is the name of this discourse on the Dhamma?”

“tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyo tveva naṃ dhārehi”ti.

“As to that, Ānanda, you may remember this discourse on the Dhamma as ‘The Honeyball Discourse.’”

idamavoca bhagavā.

That is what the Blessed One said.

attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

madhupiṇḍikasuttaṃ niṭṭhitaṃ atṭhamāṃ.

tesam no, āvuso kaccāna, amhākam acirapakkantassā bhagavato etadāhosi — ‘idaṃ kho no, āvuso, bhagavā samkhittena uddesaṃ uddisīva vittharena aṭṭhaṃ avibhajīva uṭṭhāyasana pavītiho: vittharaṃ pavītiho:’

“yatonidānaṃ, bhikkhu, purisaṃ papācasaṇṇāsāṅkhā samudācaranti.

“Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

ettha ce natthi abhinandītabbaṃ abhivādītabbaṃ ajjhosītabbaṃ.

if nothing is found there to delight in, welcome and hold to,

esevanto rāgānūsayaṇāṃ,

this is the end of the underlying tendency to lust,

esevanto paṭighānūsayaṇāṃ,

of the underlying tendency to aversion,

esevanto dīṭṭhānūsayaṇāṃ,

of the underlying tendency to views,

esevanto vicikicchānūsayaṇāṃ,

of the underlying tendency to doubt,

esevanto māṇānūsayaṇāṃ,

of the underlying tendency to conceit,

esevanto bhavarāgānūsayaṇāṃ,

of the underlying tendency to desire for being,

esevanto aviṃjjanūsayaṇāṃ,

of the underlying tendency to ignorance;

esevanto dāṇḍādāna-sattṭhādāna-kālaha-vigāha-tuvāṇutuvāṇ-pesuṇṇa-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious

words, and false speech;

ettṭhe papāka akusala dhamma aparisesa nīrujjiḥanti”ti.

here these evil unwholesome states cease without remainder,”

ko nu kho imassa bhagavata samkhittitena uddesassa uddittitassā vittharena aṭṭhaṃ

avibhattassā vittharena aṭṭhaṃ vibhajeyyāti? tesam no, āvuso kaccāna, amhākam etadāhosi

— “ayaṃ kho āyasma mahākaccāno sattiṃ ceva samvvaṇṇito sambhāvito ca viññānaṃ

sabrahmaṇacāritāṃ, pahoti cāyasma mahākaccāno imassa bhagavata samkhittitena uddesassa

uddittitassā vittharena aṭṭhaṃ avibhattassā vittharena aṭṭhaṃ vibhajīti.

yaṇṇuṇa mayāṃ yenāyasma mahākaccāno tenupasaṇheyyāma; upasaṇkamitvā āyamaṇaṃ

mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

“Let the venerable Maha Kaccāna expound it to us.”

203. “seyyathāpi, āvuso, puriso sārattṭhiko sārāgaveśi sārāparīyesanaṃ carāmaṇo mahato

rukkhassā tittāto sāravato aṭṭkammaeva mulaṃ, aṭṭkamma khandhaṃ, sakkhāpalāse saraṇ

parīyesītabbhaṃ māñheyya;

[The venerable Maha Kaccāna replied:] “Friends, it is as though a man needing heartwood, seeking

heartwood, wandering in search of heartwood, though that heartwood should be sought for among the

branches and leaves of a great tree standing possessed of heartwood, after he had passed over the root and

the trunk.

evaṃsampadamidaṃ āyamaṇaṇaṃ sattiṃ samvvaṇṇitvā, taṃ bhagavaṇaṃ aṭṭiva,

amhe etamatthaṃ paṭipuccheṭṭītabbaṃ māñṇātha.

And so it is with you, venerable sirs, that you think that I should be asked about the meaning of this, after you

passed the Blessed One by when you were face to face with the Teacher.

so hāvuso, bhagavā jānaṃ jānāti, passaṃ passaṃ, cakkhuhūbhūto nāṇabhūto dhammabhūto

brahmabhūto, vatā pavattā, amatassa nīnneṭā, amatassa data, dhammassaṃ tathāgato.

For knowing, the Blessed One knows; seeing, he sees; he is vision, he is knowledge, he is the Dhamma, he is

the holy one; he is the sayer, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of

the Dhamma, the Tathāgata.

so ceva paṇetassā kālō ahosi, yaṃ bhagavaṇantaṃyeva etamatthaṃ paṭipuccheyyātha.

That was the time when you should have asked the Blessed One the meaning.

“addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passaṃ, cakkhuhūbhūto nāṇabhūto

dhammabhūto brahmabhūto, vatā pavattā, attṭhassa nīnneṭā, amatassa data, dhammassaṃ

tathāgato.

“Surely, friend Kaccāna, knowing, the Blessed One knows; seeing, he sees; he is vision, he is knowledge, he

is the Dhamma, he is the holy one; he is the sayer, the proclaimer, the elucidator of meaning, the giver of the

Deathless, the lord of the Dhamma, the Tathāgata.

esevanto dāṇḍādāna-sattṭhādāna-kālaha-vigāha-tuvāṇutuvāṇ-pesuṇṇa-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious

words, and false speech;

ettṭhe papāka akusala dhamma aparisesa nīrujjiḥanti”ti.

here these evil unwholesome states cease without remainder,”

tesam no, bhāṇe, amhākam acirapakkantassā bhagavato etadāhosi — ‘idaṃ kho no, āvuso,

bhagavā samkhittitena uddesaṃ uddisīva vittharena aṭṭhaṃ avibhajīva uṭṭhāyasana vittharaṃ

pavītiho:

“yatonidānaṃ, bhikkhu, purisaṃ papācasaṇṇāsāṅkhā samudācaranti.

“Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

ettha ce natthi abhinandītabbaṃ abhivādītabbaṃ ajjhosītabbaṃ.

if nothing is found there to delight in, welcome, and hold to,

esevanto rāgānūsayaṇāṃ,

this is the end of the underlying tendency to lust,

esevanto paṭighānūsayaṇāṃ,

of the underlying tendency to aversion,

esevanto dīṭṭhānūsayaṇāṃ,

of the underlying tendency to views,

esevanto vicikicchānūsayaṇāṃ,

of the underlying tendency to doubt,

esevanto māṇānūsayaṇāṃ,

of the underlying tendency to conceit,

esevanto bhavarāgānūsayaṇāṃ,

of the underlying tendency to desire for being,

esevanto aviṃjjanūsayaṇāṃ,

of the underlying tendency to ignorance;

esevanto dāṇḍādāna-sattṭhādāna-kālaha-vigāha-tuvāṇutuvāṇ-pesuṇṇa-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious

words, and false speech;

ettṭhe papāka akusala dhamma aparisesa nīrujjiḥanti”ti.

here these evil unwholesome states cease without remainder,”

ko nu kho imassa bhagavata samkhittitena uddesassa uddittitassā vittharena aṭṭhaṃ

avibhattassā vittharena aṭṭhaṃ vibhajeyyāti? tesam no, bhāṇe, amhākam etadāhosi — ‘ayaṃ

kho āyasma mahākaccāno sattiṃ ceva samvvaṇṇito sambhāvito ca viññānaṃ

sabrahmaṇacāritāṃ, pahoti cāyasma mahākaccāno imassa bhagavata samkhittitena uddesassa

uddittitassā vittharena aṭṭhaṃ vibhajeṭṭītabbaṃ māñṇāna mayāṃ

yenāyasma mahākaccāno tenupasaṇkamitvā āyamaṇaṃ paṭipuccheyyāma”ti.

atha kho mayāṃ, bhāṇe, yenāyasma mahākaccāno tenupasaṇkamitvā

āyamaṇaṃ etamatthaṃ paṭipuccheṭṭītha.

tesam no, bhāṇe, āyasmata mahākaccāna imehi ākārehi imehi padehi imehi byañjanehi

“paṇḍito, bhikkhave, mahākaccāno; mahāpapaṇṇo, bhikkhave,

“Mahā Kaccāna is wise, bhikkhus, Maha Kaccāna has great wisdom.

maṇ ceṇi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahaṃpi taṃ evamevaṃ

byākareyyaṃ yaṭṭaṃ taṃ mahākaccāneṇa byākataṃ.

If you had asked me the meaning of this, I would have explained it to you in the same way that Maha Kaccāna

has explained it.

so ceva panetassa kālo ahosi, yaṃ bhagavantamīveva etamatthaṃ paṭipuccheyyāma.

That was the time when we should have asked the Blessed One the meaning.

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

As he told us, so we should have remembered it.

api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ,

Yet the venerable Mahā Kaccāna is praised by the Teacher and esteemed by his wise companions in the holy life.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

The venerable Mahā Kaccāna is capable of expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning.

vibhajatāyasmā mahākaccāno agaruṃ katvā”ti.

Let the venerable Mahā Kaccāna expound it without finding it troublesome.”

“tena hāvuso, suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

“Then listen, friends, and attend closely to what I shall say.”

“evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.

“Yes, friend,” the bhikkhus replied.

āyasmā mahākaccāno etadavoca —

The venerable Mahā Kaccāna said this:

204. “yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho:

“Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is:

“‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

‘Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ,

if nothing is found there to delight in, welcome, and hold to,

esevanto rāgānusayānaṃ,

this is the end of the underlying tendency to lust,

esevanto paṭighānusayānaṃ,

of the underlying tendency to aversion,

esevanto diṭṭhānusayānaṃ,

of the underlying tendency to views,

esevanto vicikicchānusayānaṃ,

of the underlying tendency to doubt,

esevanto mānānusayānaṃ,

of the underlying tendency to conceit,

esevanto bhavarāgānusayānaṃ,

of the underlying tendency to desire for being,

esevanto avijjānusayānaṃ,

of the underlying tendency to ignorance;

esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvāṃ-pesuṇña-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words, and false speech;

ett hete pāpakā akusalā dhammā aparisesā nirujjhanti”ti,

here these evil unwholesome states cease without remainder.’

imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi:

I understand the detailed meaning of it to be as follows:

“cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ,

“Dependent on the eye and forms, eye-consciousness arises.

tiṇṇaṃ saṅgati phasso,

The meeting of the three is contact.

phassapaccayā vedanā,

With contact as condition there is feeling.

yaṃ vedeti taṃ sañjānāti,

What one feels, that one perceives.

yaṃ sañjānāti taṃ vitakketi,

What one perceives, that one thinks about.

yaṃ vitakketi taṃ papañceti,

What one thinks about, that one mentally proliferates.

vedanāpaññattiyā asati saññāpaññattim paññāpessatīti — netaṃ thānaṃ vijjati.

When there is no manifestation of feeling, it is impossible to point out the manifestation of perception.

saññāpaññattiyā asati vitakkapaññattim paññāpessatīti — netaṃ thānaṃ vijjati.

When there is no manifestation of perception, it is impossible to point out the manifestation of thinking.

vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatīti — netaṃ thānaṃ vijjati.

When there is no manifestation of thinking, it is impossible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

“yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho:

“Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is:

“‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

‘Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ,

if nothing is found there to delight in, welcome, and hold to,

esevanto rāgānusayānaṃ,

this is the end of the underlying tendency to lust,

esevanto paṭighānusayānaṃ,

of the underlying tendency to aversion,

esevanto diṭṭhānusayānaṃ,

of the underlying tendency to views,

esevanto vicikicchānusayānaṃ,

of the underlying tendency to doubt,

esevanto mānānusayānaṃ,

of the underlying tendency to conceit,

esevanto bhavarāgānusayānaṃ,

of the underlying tendency to desire for being,

esevanto avijjānusayānaṃ,

of the underlying tendency to ignorance;

esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvāṃ-pesuṇña-musāvādānaṃ.

this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words, and false speech;

ett hete pāpakā akusalā dhammā aparisesā nirujjhanti”ti,

here these evil unwholesome states cease without remainder.’

imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

I understand the detailed meaning of this summary to be thus.

ākankhamānā ca pana tumhe āyasmanto bhagavantamīveva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha.

Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this.

yathā no bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

As the Blessed One explains it to you, so you should remember it.”

205. atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu.

Then the bhikkhus, having delighted and rejoiced in the venerable Mahā Kaccāna’s words, rose from their seats and went to the Blessed One.

ekamantaṃ nisinnaṃ kho te bhikkhū bhagavantaṃ etadavocuṃ:

After paying homage to him, they sat down at one side and told the Blessed One all that had taken place after he had left, adding:

“yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho:

“‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

‘Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man:

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

if nothing is found there to delight in, welcome, and hold to,

esevanto rāgānusayānaṃ,

this is the end of the underlying tendency to lust,

esevanto paṭighānusayānaṃ,

of the underlying tendency to aversion,

so vatāṇuso, sotāsamn̐ asatī sadde asatī asatī cakkhuvuṇṇāṇe asatī phassapaṇṇatīm

pañṇāpessatī — netaṃ ihānaṃ vijjati.

“When there is no ear, no sound, and no ear-consciousness it is impossible to point out the manifestation of contact.”

phassapaṇṇatīya asatī vedanāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of contact, it is impossible to point out the manifestation of feeling.

vedanāpaṇṇatīya asatī saṇṇāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of feeling, it is impossible to point out the manifestation of perception.

saṇṇāpaṇṇatīya asatī vitakkapaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of perception, it is impossible to point out the manifestation of thinking.

vitakkapaṇṇatīya asatī papācāsasaṇṇāsāṅkhāsamanudācaranapaṇṇatīm paṇṇāpessatī — netaṃ

ihānaṃ vijjati.

When there is no manifestation of thinking, it is impossible to point out the manifestation of besement by perceptions and notions [born of] mental proliferation.

ghānasam̐ asatī gandhe asatī asatī cakkhuvuṇṇāṇe asatī phassapaṇṇatīm paṇṇāpessatī —

netāṃ ihānaṃ vijjati.

When there is no nose, no odour, and no nose-consciousness it is impossible to point out the manifestation of contact.

phassapaṇṇatīya asatī vedanāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of contact, it is impossible to point out the manifestation of feeling.

vedanāpaṇṇatīya asatī saṇṇāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of feeling, it is impossible to point out the manifestation of perception.

saṇṇāpaṇṇatīya asatī vitakkapaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of perception, it is impossible to point out the manifestation of thinking.

vitakkapaṇṇatīya asatī papācāsasaṇṇāsāṅkhāsamanudācaranapaṇṇatīm paṇṇāpessatī — netaṃ

ihānaṃ vijjati.

When there is no manifestation of thinking, it is impossible to point out the manifestation of besement by perceptions and notions [born of] mental proliferation.

jivhāya asatī rase asatī asatī cakkhuvuṇṇāṇe asatī phassapaṇṇatīm paṇṇāpessatī — netaṃ

ihānaṃ vijjati.

When there is no tongue, no flavour, and no tongueconsciousness it is impossible to point out the manifestation of contact.

phassapaṇṇatīya asatī vedanāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of contact, it is impossible to point out the manifestation of feeling.

vedanāpaṇṇatīya asatī saṇṇāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of feeling, it is impossible to point out the manifestation of perception.

saṇṇāpaṇṇatīya asatī vitakkapaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of perception, it is impossible to point out the manifestation of thinking.

vitakkapaṇṇatīya asatī papācāsasaṇṇāsāṅkhāsamanudācaranapaṇṇatīm paṇṇāpessatī — netaṃ

ihānaṃ vijjati.

When there is no manifestation of thinking, it is impossible to point out the manifestation of besement by perceptions and notions [born of] mental proliferation.

kāyaśam̐ asatī phoṭṭhabbe asatī asatī cakkhuvuṇṇāṇe asatī phassapaṇṇatīm paṇṇāpessatī

— netaṃ ihānaṃ vijjati.

When there is no body, no tangible, and no body-consciousness it is impossible to point out the manifestation of contact.

phassapaṇṇatīya asatī vedanāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of contact, it is impossible to point out the manifestation of feeling.

vedanāpaṇṇatīya asatī saṇṇāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of feeling, it is impossible to point out the manifestation of perception.

saṇṇāpaṇṇatīya asatī vitakkapaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of perception, it is impossible to point out the manifestation of thinking.

vitakkapaṇṇatīya asatī papācāsasaṇṇāsāṅkhāsamanudācaranapaṇṇatīm paṇṇāpessatī — netaṃ

ihānaṃ vijjati.

When there is no mind, no mind-object, and no mind-consciousness it is impossible to point out the manifestation of contact.

ihānaṃ vijjati.

phassapaṇṇatīya asatī vedanāpaṇṇatīm paṇṇāpessatī — netaṃ ihānaṃ vijjati.

When there is no manifestation of contact, it is impossible to point out the manifestation of feeling.

yaṃ papāceti tattonidānaṃ purisaṃ papācāsasaṇṇāsāṅkhā samudācaranti

attīānāgatatapaccuppannesu cakkhuvuṇṇeyyesu rūpesu.

With what one has has mentally proliferated as the source, perceptions and notions [born of] mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye.

sotācāṇuso, paṭicca sadde ca uppañjati sotavīṇṇāṇaṃ,

“Dependent on the ear and sounds, ear-consciousness arises.

tiṇṇaṃ saṅgati phasso,

The meeting of the three is contact.

phassapaccaya vedana,

With contact as condition there is feeling.

yaṃ vedeti taṃ saṅjānati,

What one feels, that one perceives.

yaṃ saṅjānati taṃ vitakkeṭi,

What one perceives, that one thinks about.

yaṃ vitakkeṭi taṃ papāñceti,

What one thinks about, that one mentally proliferates.

yaṃ papāñceti tattonidānaṃ purisaṃ papācāsasaṇṇāsāṅkhā samudācaranti

attīānāgatatapaccuppannesu sotavīṇṇeyyesu rūpesu.

With what one has has mentally proliferated as the source, perceptions and notions [born of] mental proliferation beset a man with respect to past, future, and present sounds cognizable through the ear.

ghānācāṇuso, paṭicca gandhe ca uppañjati ghānavīṇṇāṇaṃ,

Dependent on the nose and odours, nose-consciousness arises.

tiṇṇaṃ saṅgati phasso,

The meeting of the three is contact.

phassapaccaya vedana,

With contact as condition there is feeling.

yaṃ vedeti taṃ saṅjānati,

What one feels, that one perceives.

yaṃ saṅjānati taṃ vitakkeṭi,

What one perceives, that one thinks about.

yaṃ vitakkeṭi taṃ papāñceti,

What one thinks about, that one mentally proliferates.

yaṃ papāñceti tattonidānaṃ purisaṃ papācāsasaṇṇāsāṅkhā samudācaranti

attīānāgatatapaccuppannesu ghānavīṇṇeyyesu rūpesu.

With what one has has mentally proliferated as the source, perceptions and notions [born of] mental proliferation beset a man with respect to past, future, and present odours cognizable through the nose.

jivhācāṇuso, paṭicca rase ca uppañjati jivhāvīṇṇāṇaṃ,

Dependent on the tongue and flavours, tongue-consciousness arises.

tiṇṇaṃ saṅgati phasso,

The meeting of the three is contact.

phassapaccaya vedana,

With contact as condition there is feeling.

yaṃ vedeti taṃ saṅjānati,

What one feels, that one perceives.

yaṃ saṅjānati taṃ vitakkeṭi,

What one perceives, that one thinks about.

yaṃ vitakkeṭi taṃ papāñceti,

What one thinks about, that one mentally proliferates.

yaṃ papāñceti tattonidānaṃ purisaṃ papācāsasaṇṇāsāṅkhā samudācaranti

attīānāgatatapaccuppannesu jivhāvīṇṇeyyesu rūpesu.

With what one has has mentally proliferated as the source, perceptions and notions [born of] mental proliferation beset a man with respect to past, future, and present flavors cognizable through the tongue.

kāyācāṇuso, paṭicca phoṭṭhabbe ca uppañjati kāyavīṇṇāṇaṃ,

Dependent on the body and tangibles, eye-consciousness arises.

tiṇṇaṃ saṅgati phasso,

The meeting of the three is contact.

phassapaccaya vedana,

With contact as condition there is feeling.

yaṃ vedeti taṃ saṅjānati,

What one feels, that one perceives.

yaṃ sañjānāti taṃ vitakkeṭṭi,
What one perceives, that one thinks about.

yaṃ vitakkeṭṭi taṃ papañceti,
What one thinks about, that one mentally proliferates.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti
atītānāgatapaccuppannesu kāyaviññeyyesu rūpesu.
With what one has mentally proliferated as the source, perceptions and notions [born of] mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye.

manañcāvuso, paṭicca dhamme ca uppajjati manoviññānaṃ,
Dependent on the mind and mind-objects, mind-consciousness arises.

tiṇṇaṃ saṅgati phasso,
The meeting of the three is contact.

phassapaccayā vedanā,
With contact as condition there is feeling.

yaṃ vedeti taṃ sañjānāti,
What one feels, that one perceives.

yaṃ sañjānāti taṃ vitakkeṭṭi,
What one perceives, that one thinks about.

yaṃ vitakkeṭṭi taṃ papañceti,
What one thinks about, that one mentally proliferates.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti
atītānāgatapaccuppannesu manoviññeyyesu dhammesu.
With what one has mentally proliferated as the source, perceptions and notions [born of] mental proliferation beset a man with respect to past, future, and present mind-objects cognizable through the mind.

“so vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
“When there is the eye, a form, and eye-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

so vatāvuso, sotasmim sati sadde sati cakkhuviññāṇe sati phassapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
“When there is the ear, a sound, and ear-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

ghānasmim sati gandhe sati cakkhuviññāṇe sati phassapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the nose, an odour, and nose-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.

When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

jivhāya sati rase sati cakkhuviññāṇe sati phassapaññattim paññāpessatīti — ṭhānametaṃ
vijjati.

When there is the tongue, a flavour, and tongue-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

kāyasmim sati phoṭṭhabbe sati cakkhuviññāṇe sati phassapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the body, a tangible, and body-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

manasmim sati dhamme sati manoviññāṇe sati phassapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the mind, a mind-object, and mind-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatīti — ṭhānametaṃ vijjati.
When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
ṭhānametaṃ vijjati.
When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.

“so vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuviññāṇe asati phassapaññattim
paññāpessatīti — netaṃ ṭhānaṃ vijjati.
“When there is no eye, no form, and no eye-consciousness, it is impossible to point out the manifestation of contact.

phassapaññattiyā asati vedanāpaññattim paññāpessatīti — netaṃ ṭhānaṃ vijjati.
When there is no manifestation of contact, it is impossible to point out the manifestation of feeling.

vedanāpaññattiyā asati saññāpaññattim paññāpessatīti — netaṃ ṭhānaṃ vijjati.
When there is no manifestation of feeling, it is impossible to point out the manifestation of perception.

saññāpaññattiyā asati vitakkapaññattim paññāpessatīti — netaṃ ṭhānaṃ vijjati.
When there is no manifestation of perception, it is impossible to point out the manifestation of thinking.

vitakkapaññattiyā asati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
netaṃ ṭhānaṃ vijjati.
When there is no manifestation of thinking, it is impossible to point out the manifestation of besetment by perceptions and notions [born of] mental proliferation.