
MADHUPINḌIKASUTTAM

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 piṇḍapātapaṭikkanto 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 beluvalatthikāya 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 beluvalatthikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim 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 saraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi.
ekamantaṃ ṭhito 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 sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseti — 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 Brahmas, 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 nillāḍetvā, tivisaṅkaṃ naḷāṭikam naḷāte 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 sāyanhasamayaṃ 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 pāvīsim.

kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena mahāvanaṃ tenupasaṅkamim divāvihārāya.

mahāvanaṃ ajjhogāhetvā beluvalatthikāya mūle divāvihāraṃ nisīdim.

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

mahāvanaṃ ajjhogāhetvā yena beluvalatthikā yenaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhim sammodi.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi.

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

“evaṃ vutte ahaṃ, bhikkhave, daṇḍapāṇiṃ sakkaṃ etadavocaṃ — yathāvādī kho, āvuso, sadevake loke samārake sabrahmaṃke sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathāya chinnakukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseti — evaṃvādī kho ahaṃ, āvuso, evamakkhāyī”ti.

“evaṃ vutte bhikkhave, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāḷetvā, tivisaṃkhaṃ naḷāṭikaṃ naḷāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi”ti.

201. evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca:

Then a certain bhikkhu asked the Blessed One:

“kiṃvādī pana, bhante, bhagavā sadevake loke samārake sabrahmaṃke sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati?”

“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 its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, its princes and its people?”

kathaṃca pana, bhante, bhagavantaṃ kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathāya chinnakukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseti”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?”

“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-saṭṭhādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuṇṇā-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.”

idamavoca bhagavā.

That is what the Blessed One said.

idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvisi.

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

202. atha kho tesāṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi:

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

“idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā, vitthārena atthaṃ avibhajitvā, utthāyāsanaṃ vihāraṃ pavitttho:

“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.

“yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

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

ettheta 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-saṭṭhādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuṇṇa-musāvādānaṃ.

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

etthe pāpakā akusalā dhammā aparisesā nirujjhantī'ti.

here these evil unwholesome states cease without remainder."

ko nu kho imassa bhagavatā saṅkhittena 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 sabrahmacāriṇaṃ.

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

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ.

He is capable of expounding the detailed meaning.

yaṃnūna mayāṃ yeṇāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma'ti.

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

atha kho te bhikkhū yeṇāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamtivā āyasmatā mahākaccānena saddhiṃ sammodimsu.

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

sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisidimsu. 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 saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyaṇā vihāraṃ pavittṭho:

“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-saṭṭhādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuṇṇa-musāvādānaṃ.

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

etthe pāpakā akusalā dhammā aparisesā nirujjhantī'ti.

here these evil unwholesome states cease without remainder."

tesaṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etadahosi — ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uttḥāyāsanaṃ vihāraṃ pavittḥo:

“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,

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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-tuvaṃtuvaṃ-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 nirujjhanti”ti.

here these evil unwholesome states cease without remainder.”

ko nu kho imassa bhagavatā saṃkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi — ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

yamnūna mayāṃ yenāyasmā mahākaccāno tenupasañeyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

vibhajatāyasmā mahākaccāno”ti.

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

203. “seyyathāpi, āvuso, puriso sārathhiko sāragavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ, atikkamma khandhaṃ, sākāpalāse sārāni pariyesitabbaṃ maññeyya;

[The venerable Mahā Kaccāna replied:] “Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, thought 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.

evaṃsāmpadamidaṃ āyasmantānaṃ satthari sammukhībhūte, taṃ bhagavantaṃ atisitvā, amhe etamatthaṃ paṭipucchitabbaṃ maññiatha.

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 passati, cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī 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 panetassa kālo ahoṣi, yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha.

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

yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

As he told you, so you should have remembered it.”

“addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī 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.

so ceva panetassa kālo ahosi, yaṃ bhagavantaṃyeva 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 vibhajituṃ.

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
avibhajtvā 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 papañcasaññāsāṅkhā 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-saṭṭhādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuṇña-musāvādānaṃ.

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

etthe 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.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti
atītānāgatapaccuppannesu cakkhuviññeyyesu 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.

sotañcāvuso, paṭicca sadde ca uppajjati sotaviññāṇaṃ,

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

tinnaṃ 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.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti
atītānāgatapaccuppannesu sotaviññeyyesu 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 sounds cognizable through the ear.

ghānañcāvuso, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ,

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

tinnaṃ 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.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti
atītānāgatapaccuppannesu ghānaviññeyyesu 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 odours cognizable through the nose.

jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇaṃ,

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

tinnaṃ 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.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti
atītānāgatapaccuppannesu jivhāviññeyyesu 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 flavors cognizable through the tongue.

kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ,

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

tinnaṃ 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.

yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti

atītānāgatapaccuppannesu kāyaviññeyyesu rūpesu.

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

manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ,

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 vitakketi,

What one perceives, that one thinks about.

yaṃ vitakketi 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 off] mental proliferation beset a man with respect to past, future, and present mind-objects cognizable through the mind.

“so vatāvuso, cakkhusmim sati rūpe sati cakkhuviññāṇe sati phassapaññattim paññāpessatī —
— thānametaṃ vijjati.

“When there is the eye, a form, and eye-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatī —
— thānametaṃ vijjati.

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

so vatāvuso, sotasmim sati sadde sati cakkhuviññāṇe sati phassapaññattim paññāpessatī —
— thānametaṃ vijjati.

“When there is the ear, a sound, and ear-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatī —
— thānametaṃ vijjati.

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

ghānasmim sati gandhe sati cakkhuviññāṇe sati phassapaññattim paññāpessatī —
— thānametaṃ vijjati.

When there is the nose, an odour, and nose-consciousness, it is possible to point out the manifestation of contact.

phassapaññattiyā sati vedanāpaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyā sati saññāpaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyā sati vitakkapaññattim paññāpessatī — thānametaṃ vijjati.

When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyaṃ sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
thānametaṃ 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 — thānametaṃ vijjati.

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

phassapaññattiyaṃ sati vedanāpaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyaṃ sati saññāpaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyaṃ sati vitakkapaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyaṃ sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
thānametaṃ 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 —
thānametaṃ vijjati.

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

phassapaññattiyaṃ sati vedanāpaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyaṃ sati saññāpaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyaṃ sati vitakkapaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyaṃ sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
thānametaṃ 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 —
thānametaṃ vijjati.

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

phassapaññattiyaṃ sati vedanāpaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of contact, it is possible to point out the manifestation of feeling.

vedanāpaññattiyaṃ sati saññāpaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of feeling, it is possible to point out the manifestation of perception.

saññāpaññattiyaṃ sati vitakkapaññattim paññāpessatīti — thānametaṃ vijjati.

When there is the manifestation of perception, it is possible to point out the manifestation of thinking.

vitakkapaññattiyaṃ sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti —
thānametaṃ 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, cakkhusmim asati rūpe asati cakkhuviññāṇe asati phassapaññattim
paññāpessatīti — netaṃ thānaṃ vijjati.

“When there is no eye, no form, and no eye-consciousness, it is impossible to point out the manifestation of contact.

phassapaññattiyaṃ asati vedanāpaññattim paññāpessatīti — netaṃ thānaṃ vijjati.

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

vedanāpaññattiyaṃ asati saññāpaññattim paññāpessatīti — netaṃ thānaṃ vijjati.

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

saññāpaññattiyaṃ asati vitakkapaññattim paññāpessatīti — netaṃ thānaṃ vijjati.

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

vitakkapaññattiyaṃ asati papañcasaññāsāṅkhāsamudācaraṇapaññattim 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.

so vatāvuso, sotasmim̐ asati sadde asati asati cakkhuviññāṇe asati phassapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vedanāpaññattiyā asati saññāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

saññāpaññattiyā asati vitakkapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vitakkapaññattiyā asati papañcasaññāsankhāsamudācaraṇapaññattim̐ paññāpessatīti — netam̐ thānam̐ 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.

ghānasmim̐ asati gandhe asati asati cakkhuviññāṇe asati phassapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vedanāpaññattiyā asati saññāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

saññāpaññattiyā asati vitakkapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vitakkapaññattiyā asati papañcasaññāsankhāsamudācaraṇapaññattim̐ paññāpessatīti — netam̐ thānam̐ 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.

jivhāya asati rase asati asati cakkhuviññāṇe asati phassapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vedanāpaññattiyā asati saññāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

saññāpaññattiyā asati vitakkapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vitakkapaññattiyā asati papañcasaññāsankhāsamudācaraṇapaññattim̐ paññāpessatīti — netam̐ thānam̐ 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.

kāyasmim̐ asati photṭhabbe asati asati cakkhuviññāṇe asati phassapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vedanāpaññattiyā asati saññāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

saññāpaññattiyā asati vitakkapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vitakkapaññattiyā asati papañcasaññāsankhāsamudācaraṇapaññattim̐ paññāpessatīti — netam̐ thānam̐ 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.

manasmim̐ asati dhamme asati manoviññāṇe asati phassapaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti — netam̐ thānam̐ vijjati.

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

vedanāpaññattiya asati saññāpaññattiṃ paññāpessatīti — netaṃ thānaṃ vijjati.

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

saññāpaññattiya asati vitakkapaññattiṃ paññāpessatīti — netaṃ thānaṃ vijjati.

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

vitakkapaññattiya asati papañcasaññāsāṅkhāsamudācaraṇapaññattiṃ 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 saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyaṇā vihāraṃ pavittḥo:

“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 papañcasaññāsāṅkhā 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,

eśevanto rāgānusayānaṃ,

this is the end of the underlying tendency to lust,

eśevanto paṭighānusayānaṃ,

of the underlying tendency to aversion,

eśevanto diṭṭhānusayānaṃ,

of the underlying tendency to views,

eśevanto vicikicchānusayānaṃ,

of the underlying tendency to doubt,

eśevanto mānānusayānaṃ,

of the underlying tendency to conceit,

eśevanto bhavarāgānusayānaṃ,

of the underlying tendency to desire for being,

eśevanto avijjānusayānaṃ,

of the underlying tendency to ignorance;

eśevanto daṇḍādāna-saṭṭhādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuṇṇa-musāvādānaṃ.

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

etthe pāpakā akusalā dhammā aparisesā nirujjhantīti,

here these evil unwholesome states cease without remainder,’

imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddessa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

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

ākāṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva 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 utthāyaṇā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimṣu.

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 sinnaṃ kho te bhikkhū bhagavantaṃ etadavocun:

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 saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyaṇā vihāraṃ pavittḥo:

“yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā 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,

eśevanto rāgānusayānaṃ,

this is the end of the underlying tendency to lust,

eśevanto 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-saṭṭhādāna-kalaha-viggaha-vivāda-tuvaṃtuvatvaṃ-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 nirujjhanti⁷ti.

here these evil unwholesome states cease without remainder;

tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi — ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavatṭho:

“yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaṇṇāsaṅkhā 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-saṭṭhādāna-kalaha-viggaha-vivādaturatuvavatvaṃ-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 nirujjhanti⁷ti.

here these evil unwholesome states cease without remainder;

ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā⁸ti? tesaṃ no, bhante, amhākaṃ etadahosi — ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum, yaṃnūna mayāṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma⁹ti.

atha kho mayāṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto¹⁰ti.

The venerable Mahā Kaccāna expounded the meaning to us with these terms, statements, and phrases.”

“paṇḍito, bhikkhave, mahākaccāno; mahāpaṇṇo, bhikkhave, mahākaccāno.

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

maṃ ceṇi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

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

eso cevetassa attho.

Such is the meaning of this,

evañca naṃ dhārethā”ti.

and so you should remember it.”

evaṃ vutte āyasmā ānando bhagavantam etadavoca:

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

“seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikam adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasam asecanakam.

“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 attham upaparikkheyya, labhetheva attamanatam, labhetheva cetaso pasādam.

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 aṭṭhamam.