

Majjhima Nikāya - The Middle Length Discourses

The Honey Ball (Madhupindikasutta)

I heard thus.

At one time the Blessed One lived with the Sakyas in Nigrodha's monastery in Kapilavatthu. Then the Blessed One put on robes in the morning and taking bowl and robes entered Kapilavatthu for alms. After the meal was over and returning from the alms round entered the Great forest and sat at the root of a Beluwa shoot to spend the day. The Sakya Dandapaani too walking and wandering for exercise entered the Great forest, approached the Beluwa shoot where the Blessed One was seated, exchanged friendly greetings and getting to a side leaned on a stick and said thus: What view has the recluse and what does he teach." I have no dispute with anyone in this world of gods and men together with its Maaras, Brahmaas, the community of recluses and brahmins and I abide unyoked to sensuality, duties done, doubts dispelled and without the slightest perception , 'to be' or 'not to be' Friend, I am of this view and teach it"

When this was said the Sakya Dandapaani shook his head, pulled out his tongue, and showing three forks on his forehead went away leaning on his stick.

Then the Blessed One getting up from his seclusion in the evening approached Nigrodha's monastery, sat on the prepared seat and addressed the bhikkhus."Bhikkhus, I put on robes in the morning, and taking bowl and robes entered Kapilavatthu for alms, after the meal was over and returning from the alms round entered the Great forest and sat at the root of a Beluwa shoot to spend the day. The Sakya Dandapaani too walking and wandering for excise entered the Great forest, approached the Beluwa shoot where I was seated, exchanged friendly greetings and getting to a side leaned on a stick and said thus: What view has the recluse and what does the recluse teach. Then I said, I have no dispute with anyone in this world, of gods and men together with its Maaras, Brahmaas, the community of recluses and brahmins and I abide unyoked to sensuality, duties done,

doubts dispelled and without the slightest perception, 'to be' and 'not to be'. Friend, I am of this view and teach it.. When this was said the Sakya Dandapaani shook his head, pulled out his tongue and showing three forks on his forehead went away leaning on his stick.

When this was said, a certain bhikkhu said thus Venerable sir, what is that view, to have no dispute with anyone in this world of gods and men, Maaras, Brahmaas, the community of recluses and brahmins.and gods and men. And how does the Blessed One abide unyoked from sensuality, duties done, doubts dispelled, and without the slightest perception 'to be' and 'not to be'. Bhikkhu, on whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it , then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks and weapons, to fight, to take sides, to dispute, to slander, to tell lies, all these cease remainderlessly.

The Blessed One said this and getting up from the seat entered the monastery. Soon after the Blessed One had gone to the monastery it occurred to those bhikkhus. Friends, the Blessed One pointed out the Teaching in short to us and entered the monastery 'On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks and weapons, to fight, to take sides, to dispute, to slander, to tell lies, all these cease remainderlessly. Now who will explain the meaning of this short exposition. Then it occurred to those bhikkhus, venerable Mahaakaccaana is praised as well developed and wise by the Teacher and also by the co-associates in the holy life. It is possible for venerable Mahaakaccaana to explain this short exposition in detail. The bhikkhus thought about this and approached venerable Mahaakaccaana.

Then the bhikkhus approached venerable Mahaakaccaana exchanged friendly greetings sat on a side and said: Friend Mahaakaccana, the Blessed One pointed out this short exposition and without giving a detailed explanation entered the monastery- 'On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, welcome it and appropriate it, then all

demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly'. Soon after the Blessed One had gone to the monastery it occurred to us, venerable Mahaakaccaana is praised as well developed and wise by the Teacher and the co-associates in the holy life. It is possible for venerable Mahaakaccaana to explain this short exposition in detail. We ask the meaning of this short exposition, explain it to us venerable Mahaakaccaana.

Friends, this is like a man wandering in search of heartwood, come to a standing huge tree ignoring the roots and the trunk, was to search the heartwood in the branches and the foliage. This act of the venerable ones, having come to the presence of the Teacher, not asking him would come to ask us, is something similar to that. That Blessed One knows what should be known, sees what should be seen, is the one with eyes, the one with wisdom, has become the Teaching, has become like brahmaa, practises what he preaches, has come to the essence and gives the deathless, is master of the Teaching, This is the time to ask its meaning from the Blessed One so that we could keep it in our minds. Indeed, venerable Kaccaana, the Blessed One knows what should be known, sees what should be seen, is the one with eyes, the one with wisdom, has become the Teaching, has become like brahmaa, practises what he preaches, has come to the essence and gives the deathless, is master of the Teaching. This is the time to ask its meaning from the Blessed One, so that we could keep it in our minds Yet venerable Mahaakaccaana is praised as well developed and wise by the Teacher and the co-associates in the holy life. It is possible for venerable Mahaakaccaana to explain this short exposition in detail. Venerable Mahaakaccaana explain it if you do not mind. -Then friends, listen carefully, I will explain.

Friends, that which the Blessed One explained in short and went to the monastery, 'On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly'. I understand the

detailed meaning of this short exposition as this: -Friends, on account of eye and forms arise eye consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness on account of that, diffused perceptive components of forms of the past, future and present cognizable by the eye consciousness arise and behave in that man. On account of the ear and sounds arise ear consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness, on account of that, diffused perceptive components of sounds of the past, future and present cognizable by ear consciousness arise and behave in that man. On account of the nose and smells arise nose consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness, on account of that, diffused perceptive components of smells of the past, future and present cognizable by nose consciousness arise and behave in that man. On account of tongue and tastes arise tongue consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness on account of that diffused perceptive components of tastes of the past, future and present cognizable by tongue consciousness arise and behave in that man. On account of body and touches arise body consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived, there is thinking, in thoughts there is diffusedness, on account of that diffused perceptive components of touches of the past, future and present cognizable by body consciousness arise and behave in that man. On account of mind and thoughts arise mind consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness, on account of the diffusedness, perceptive components of thoughts of the past, future and present cognizable by mind consciousness arise and behave in that man.

Friends, when the eye is present, forms are present, eye consciousness is present, the notion of a contact is present is possible. When the notion of contact is present, a notion of feelings is present is possible, when there is a notion of feeling a notion of perception is possible, when there is a notion of perception a notion of thinking is possible, when there is a notion of thinking a notion of diffused

perceptive components arising and behaving is possible, When the ear is present, sounds are present, and ear consciousness is present- when the nose is present, smells are present, and nose consciousness is present- when the tongue is present, tastes are present, and tongue consciousness is present- when the body is present, touches are present and body consciousness is present, When the mind is present, thoughts are present, mind consciousness is present, the notion of contact is present is possible. When the notion of contact is present, a notion of feelings is present is possible, when there is a notion of feeling a notion of perception is possible, when there is a notion of perception, a notion of thinking is possible, when there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible..

Friends, when the eye is not present, forms are not present, eye consciousness is not present, the notion of a contact is not possible. When the notion of contact is not present, a notion of feelings is not possible, when there is not a notion of feeling a notion of perception is not possible, when there is not a notion of perception a notion of thinking is not possible, when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible, When the ear is not present, sounds are not present, and ear consciousness is not present- when the nose is not present, smells are not present, and nose consciousness is not present- when the tongue is not present, tastes are not present, and tongue consciousness is not present- when the body is not present, touches are not present and body consciousness is not present- When the mind is not present, thoughts are not present, mind consciousness is not present, the notion of contact is not possible. When the notion of contact is not present, a notion of feelings is not possible, when there is not a notion of feeling a notion of perception is not possible, when there is not a notion of perception, a notion of thinking is not possible, when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible. Friends, that which the Blessed One explained in short and went to the monastery, 'On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly'. I understand the detailed meaning of this short exposition as this If you desire approach the Blessed One and ask him as he explains bear it in mind.

Then those bhikkhus agreeing and delighting in the words of the Blessed One got up from their seats and approached the Blessed One worshipped and sat on a side and said Venerable sir, the Blessed One pointed out this exposition in short and without giving the detailed explanation got up from the seat and entered the monastery ‘On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly’ Venerable sir, soon after you left it occurred to us, The Blessed One gave this short exposition and without giving the detailed explanation, got up from the seat and went into the monastery. Who could give a detailed explanation to this short exposition. Then it occurred to us: Venerable Mahaakaccaana is praised as well developed and wise by the Teacher and the co-associates of the holy life. It is possible for venerable Mahaakaccaana to explain this exposition in detail. So we approached venerable Mahaakaccaana and asked him to explain it to us. Venerable Mahaakaccaana explained it to us with these words and these phrases.

Bhikkhus, Mahaakaccaana is wise, even if you had asked me, I would have explained it as Mahaakaccaana had done it. That is its meaning, so bear it like that.

When this was said venerable Aananda said thus to the Blessed One: Like a man hungry and weak who had got a honey comb in whatever manner he tasted it, would enjoy its unmixed taste in the same manner any clever bhikkhu would penetrate into the meaning of this exposition and he would gain joy and satisfaction of mind. Venerable sir, what is the meaning of this exposition. Aananda, bear this, as the exposition .of the honey comb.

The Blessed One said this and venerable Aananda rejoiced in the words of the Blessed One.