

Madhupiṇḍikasuttaṃ MN 18

8. Madhupiṇḍikasuttaṃ

199. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattaḍivaramādāya kapilavatthusmiṃ piṇḍāya pāvīsi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikānto yena mahāvanaṃ tenupasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdi.

Daṇḍapāṇipi kho sakko jaṅghāvihāraṃ anucaṅkama-māno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalaṭṭhikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisaṅketaṃ daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho daṇḍapāṇi sakko bhagavantaṃ etadavoca – “kimvādī samaṇo kimakkhāyī”ti?
 “Yathāvādī kho, āvuso, sadevake loke samārake sabrahmade sassamaṇabrāhmaṇīyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseti – evaṃvādī kho ahaṃ, āvuso, evamakkhāyī”ti.

“Evaṃ vutte daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisaṅkhaṃ nalāṭhikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

I have heard that on one occasion the Blessed One was living among the Sakyans near Kapilavatthu in the Banyan Park. Then in the early morning, having put on his robes and carrying his bowl & outer robe, he went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the Great Wood for the day's abiding. Plunging into the Great Wood, he sat down at the root of a bilva sapling for the day's abiding.

Dandapani ("Stick-in-hand") the Sakyan, out roaming & rambling for exercise, also went to the Great Wood. Plunging into the Great Wood, he went to where the Blessed One was under the bilva sapling. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side leaning on his stick. As he was standing there, he said to the Blessed One, ---- "What is the contemplative's doctrine? What does he proclaim?"
 "The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos with its devas, Maras, & Brahmas, with its contemplatives & brahmins, its royalty & commonfolk; the sort [of doctrine] where perceptions no longer obsess the brahman who remains dissociated from sensuality, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-. Such is my doctrine, such is what I proclaim."

When this was said, Dandapani the Sakyan — shaking his head, wagging his tongue, raising his eyebrows so that his forehead was

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 Translator's Introduction
 This discourse plays a central role in the early Buddhist analysis of conflict. As might be expected, the blame for conflict lies within, in the unskillful habits of the mind, rather than without. The culprit in this case is a habit called *papañca*. Unfortunately, none of the early texts give a clear definition of what the word *papañca* means.....
 Three passages in the discourses — [DN 21](#), MN 18, and [Sn 4.11](#) — map the causal processes that give rise to *papañca* and lead from *papañca* to conflict. Because the Buddhist analysis of causality is generally non-linear, with plenty of room for feedback loops, the maps vary in some of their details. In [DN 21](#), the map reads like this: the perceptions & categories of *papañca* > thinking > desire > dear-&-not-dear > envy & stinginess > rivalry & hostility
 In [Sn 4.11](#), the map is less linear and can be diagrammed like this: perception > the categories of *papañca* perception > name & form > contact > appealing & unappealing > desire > dear-&-not-dear > stinginess/divisiveness/quarrels/di sputes
 In MN 18, the map is this: contact > feeling > perception > thinking > the perceptions & categories of *papañca*
 In this last case, however, the bare outline misses some of the important implications of the way this process is phrased. In the full passage, the analysis starts out in an impersonal tone:
 Dependent on eye & forms, eye-consciousness arises [similarly with the rest of the six senses]. The meeting of the three is contact. With contact as a requisite condition, there is feeling.
 Starting with feeling, the notion of an "agent" — in this case, the feeler — acting on "objects," is introduced:
 What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one

<p>200. Atha kho bhagavā sāyanhasamayam paṭisallānā vuttḥito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “idhāham, bhikkhave, pubbaṅhasamayam.... ..</p> <p>201. Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadvoca – “kimvādī pana, bhante, bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati? Kathaṅca pana, bhante, bhagavantaṃ kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavē vītataṅhaṃ saññā nānuseṭṭī”ti?</p> <p>“Yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusatthānaṃ, esevanto paṭighānusatthānaṃ, esevanto diṭṭhānusatthānaṃ, esevanto vicikicchānusatthānaṃ, esevanto mānānusatthānaṃ, esevanto bhavarāgānusatthānaṃ, esevanto avijjānusatthānaṃ, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvatthānaṃ-pesuñña-musāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti. Idamavoca bhagavā. Idam vāvāna sugato uṭṭhāyāsanaṃ vihāraṃ pāvisi.</p>	<p>wrinkled in three furrows — left, leaning on his stick.</p> <p>Then, when it was evening, the Blessed One rose from his seclusion and went to the Banyan Park. On arrival, he sat down on a seat made ready. As he was sitting there, he [told the monks what had happened].</p> <p>When this was said, a certain monk said to the Blessed One, "Lord, what sort of doctrine is it where one does not keep quarreling with anyone in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & brahmins, its royalty & commonfolk; where perceptions no longer obsess the brahman who remains dissociated from sensuality, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-?"</p> <p>"If, monk, with regard to the cause whereby the perceptions & notions tinged by mental proliferation assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the underlying tendency of passion, the underlying tendency of resistance, the underlying tendency of views, the underlying tendency of uncertainty, the underlying tendency of conceit, the underlying tendency of passion for becoming, & the underlying tendency of ignorance. That is the end of taking up rods & weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder." That is what the Blessed One said. Having said it, the One Well-gone got up from his</p>	<p>"papañcizes."</p> <p>Through the process of papañca, the agent then becomes a victim of his/her own patterns of thinking:</p> <p>Based on what a person papañcizes, the perceptions & categories of papañca assail him/her with regard to past, present, & future forms cognizable via the eye [as with the remaining senses].</p> <p>What are these perceptions & categories that assail the person who papañcizes? Sn 4.14 states that the root of the categories of papañca is the perception, "I am the thinker." From this self-reflexive thought — in which one conceives a "self," a thing corresponding to the concept of "I" — a number of categories can be derived: being/not-being, me/not-me, mine/not-mine, doer/done-to, signifier/signified. Once one's self becomes a thing under the rubric of these categories, it's impossible not to be assailed by the perceptions & categories derived from these basic distinctions. When there's the sense of identification with something that experiences, then based on the feelings arising from sensory contact, some feelings will seem appealing — worth getting for the self — and others will seem unappealing — worth pushing away. From this there grows desire, which comes into conflict with the desires of others who are also engaging in papañca. This is how inner objectifications breed external contention.</p> <p>How can this process be ended? Through a shift in perception, caused by the way one attends to feelings, using the categories of appropriate attention [see MN 2]. As the Buddha states in DN 21, rather than viewing a feeling as an appealing or unappealing thing, one should look at it as part of a causal process: when a particular feeling is pursued, do skillful or unskillful qualities increase in the mind? If skillful qualities increase, the feeling may be pursued. If unskillful qualities increase, it shouldn't. When comparing feelings that lead to skillful qualities, notice which are more refined: those accompanied with</p>
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202. Atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā, vitthārena atthaṃ avibhajitvā, uṭṭhāyāsanā vihāraṃ pavitṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti. Ettha ce natthtthi abhinanditabbam abhivaditabbam ajjhositabbam. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti .

Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti? Atha kho tesam bhikkhūnaṃ 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 mayaṃ āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅka-miṃsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodiṃsu. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocaṃ – “..... āyasmantaṃ

seat and went into his dwelling. Then, soon after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without expounding the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & notions tinged by mental proliferation assail a person, there is nothing to relish... that is where these evil, unskillful things cease without remainder':

Now who might expound the detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is capable of expounding the detailed meaning of this brief statement. Suppose we were to go to him and, question him about this matter."

So the monks went to Ven. Maha Kaccana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Maha Kaccana!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood — passing over the root & trunk of a standing tree possessing heartwood — were

thinking (directed thought) and evaluation, or those free of thinking and evaluation, as in the higher stages of mental absorption, or jhana. When seeing this, there is a tendency to opt for the more refined feelings, and this cuts through the act of thinking that, according to MN 18, provides the basis for papañca. In following this program, the notion of agent and victim is avoided, as is self-reflexive thinking in general. There is simply the analysis of cause-effect processes. One is still making use of dualities — distinguishing between unskillful and skillful (and affliction/lack of affliction, the results of unskillful and skillful qualities) — but the distinction is between processes, not things. Thus one's analysis avoids the type of thinking that, according to DN 21, depends on the perceptions and categories of papañca, and in this way the vicious cycle by which thinking and papañca keep feeding each other is cut. Ultimately, by following this program to greater and greater levels of refinement through the higher levels of mental absorption, one finds less and less to relish and enjoy in the six senses and the mental processes based on them. With this sense of disenchantment, the processes of feeling and thought are stilled, and there is a breakthrough to the cessation of the six sense spheres. When these spheres cease, is there anything else left? Ven. Sariputta, in AN 4.174, warns us not to ask, for to ask if there is, isn't, both-is-and-isn't, neither-is-nor-isn't anything left in that dimension is to papañcize what is free from papañca. However, this dimension is not a total annihilation of experience. It's a type of experience that DN 11 calls consciousness without feature, luminous all around, where water, earth, fire, & wind have no footing, where long/short, coarse/fine, fair/foul, name/form are all brought to an end. This is the fruit of the path of arahantship — a path that makes use of dualities but leads to a fruit beyond them.

mahākaccānaṃ etamatthaṃ
paṭipuccheyyāma'ti.
Vibhajātāyasmā
mahākaccāno'ti.
203. "Seyyathāpi, āvuso, puriso
sāratthiko sāragavesī
sārapariyesanaṃ caramāno
mahato rukkhassa tiṭṭhato
sāravato atikkammeva mūlaṃ,
atikkamma khandhaṃ,
sākhāpalāse sāraṃ
pariyesitabbaṃ maññeyya;
evaṃsampaadamidaṃ
āyasmantānaṃ satthari
sammukhībhūte, taṃ
bhagavantaṃ atisitvā , amhe
etamatthaṃ paṭipucchitabbaṃ
maññatha. So hāvuso, bhagavā
jānaṃ jānāti, passaṃ passati,
cakkhubhūto ñāṇabhūto
dhammabhūto brahmabhūto,
vattā pavattā, atthassa ninnetā,
amatassa dātā, dhammassāmī
tathāgato. So ceva panetassa
kālo ahoṣi, yaṃ
bhagavantaṃyeva etamatthaṃ
paṭipuccheyyātha. Yathā vo
bhagavā byākareyya tathā naṃ
dhāreyyāthā'ti.

"Addhāvuso kaccāna, bhagavā
jānaṃ jānāti, passaṃ passati,
cakkhubhūto ñāṇabhūto
dhammabhūto brahmabhūto,
vattā pavattā, atthassa ninnetā,
amatassa dātā, dhammassāmī
tathāgato. So ceva panetassa
kālo ahoṣi, yaṃ
bhagavantaṃyeva etamatthaṃ
paṭipuccheyyāma. Yathā no
bhagavā byākareyya tathā naṃ
dhāreyyāma. Api cāyasmā
mahākaccāno satthu ceva
saṃvaṇṇito sambhāvito ca
viññūnaṃ sabrahmacārīnaṃ,
pahoti cāyasmā mahākaccāno
imassa bhagavatā saṃkhittena
uddesassa uddiṭṭhassa
vitthārena atthaṃ avibhattassa
vitthārena atthaṃ vibhajituṃ.

to imagine that heartwood should
be sought among its branches &
leaves. So it is with you, who —
having bypassed the Blessed One
when you were face to face with
him, the Teacher — imagine that I
should be asked about this matter.
For knowing, the Blessed One
knows; seeing, he sees. He is the
Eye, he is Knowledge, he is
Dhamma, he is Brahma. He is the
speaker, the proclaimer, the
elucidator of meaning, the giver of
the Deathless, the lord of the
Dhamma, the Tathagata. That was
the time when you should have
questioned him about this matter.
However he answered, that was
how you should have remembered
it."

"Yes, friend Kaccana: knowing, the
Blessed One knows; seeing, he
sees. He is the Eye, he is
Knowledge, he is Dhamma, he is
Brahma. He is the speaker, the
proclaimer, the elucidator of
meaning, the giver of the
Deathless, the lord of the Dhamma,
the Tathagata. That was the time
when we should have questioned
him about this matter. However he
answered, that was how we should
have remembered it. But you are
praised by the Teacher and
esteemed by your knowledgeable
companions in the holy life. You
are capable of expounding the
detailed meaning of this brief
statement. Analyze the meaning,
Ven. Maha Kaccana without
making it difficult!"

"In that case, my friends, listen &
pay close attention. I will speak."
"As you say, friend," the monks
responded.

It may come as cold comfort to
realize that conflict can be totally
overcome only with the
realization of arahantship, but it's
important to note that by
following the path recommended
in [DN 21](#) — learning to avoid
references to any notion of "self"
and learning to view feelings not
as things but as parts of a causal
process affecting the qualities in
the mind — the basis for papañca
is gradually undercut, and there
are fewer and fewer occasions for
conflict. In following this path, one
reaps its increasing benefits all
along the way.

Translating papañca: As one
writer has noted, the
word *papañca* has had a wide
variety of meanings in Indian
thought, with only one constant:
in Buddhist philosophical
discourse it carries negative
connotations, usually of
falsification and distortion. The
word itself is derived from a root
that means diffuseness,
spreading, proliferating. The Pali
Commentaries define papañca as
covering three types of thought:
craving, conceit, and views. They
also note that it functions to slow
the mind down in its escape from
samsara. Because its categories
begin with the objectifying
thought, "I am the thinker," I have
chosen to render the word as
"objectification," although some
of the following alternatives might
be acceptable as well: self-
reflexive thinking, reification,
proliferation, complication,
elaboration, distortion. The word
offers some interesting parallels
to the postmodern notion of
logocentric thinking, but it's
important to note that the
Buddha's program of
deconstructing this process differs
sharply from that of postmodern
thought

Relationship of this sutta
with Abhidhamma is
explained by the following
paper which we shall use for
discussion.

Early Buddhist Theory of

<p>Vibhajatāyasmā mahākaccāno agaruṃ katvā”ti .</p> <p>“Tena hāvuso, suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.</p> <p>Āyasmā mahākaccāno etadavoca – 204. “Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisivā vitthārena atthaṃ avibhajivā uṭṭhāyāsānā vihāraṃ pavitṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti . Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāgānusaṃyānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhanti”ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddessa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi –</p> <p>“Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuvīññānaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti , yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuvīññeyyesu rūpesu. Sotañcāvuso, paṭicca sadde ca uppajjati sotavīññānaṃ...pe... ghānañcāvuso, paṭicca gandhe ca uppajjati ghānavīññānaṃ...pe... jivhañcāvuso, paṭicca rase ca uppajjati jivhāvīññānaṃ...pe...</p>	<p>Ven. Maha Kaccayana said this: "Friends, concerning the brief statement the Blessed One made, after which he went into his dwelling without expounding the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & notions tinged by mental proliferation assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the underlying tendency of passion, the underlying tendency of resistance, the underlying tendency of views, the underlying tendency of uncertainty, the underlying tendency of conceit, the underlying tendency of passion for becoming, & the underlying tendency of ignorance. That is the end of taking up rods & weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder' I understand the detailed meaning to be as follows.</p> <p>"Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with regard to past, present, & future forms cognizable via the eye.</p> <p>"Dependent on ear & sounds, ear-</p>	<p>Perception and the Seventeen Moments Thought</p> <p>by Ven. Ilukevela Dhammarathana (Assistant Lecturer), B.A. (Hons.) BPU, M.A. (Kalaniya- PGIPBS) The Department of Buddhist Philosophy The Faculty of Buddhist Studies Buddhist and Pali University of Sri Lanka</p> <p>----- Relevant Excerpts -----</p> <p>The discourse, Madhupindika Sutta explains that the perceptual knowledge begins from the eye and object with the arisen of the eye-consciousness (Brothers, the eye-consciousness arises because of the contact between the eye and the form.). In one moment there arises only one consciousness, no two or more consciousnesses arises in a moment. The consciousness is named according to the function of it. For examples: when the consciousness contacts with the eye and the object, the consciousness is named "eye-consciousness". Likewise, the consciousness is named as "ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness". When the consciousness gets the contact of the eye and the object, it leaves the mind. In Abhidhamma this function is named "arresting the <i>bhavaṅga</i>". Just before the</p>
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<p>kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe... manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsañkhā samudācaranti atītānāgatapaccuppannesu manoviññeyyesu dhammesu.</p> <p>“So vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsañkhāsamudāca raṇapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. So vatāvuso, sotasmīṃ sati sadde sati...pe... ghānasmīṃ sati gandhe sati...pe... jivhāya sati rase sati...pe... kāyasmīṃ sati phoṭṭhabbe sati...pe... manasmīṃ sati dhamme sati manoviññāṇe sati phassapaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti – ṭhānametaṃ vijjati. Saññāpaññattiyā sati</p>	<p>consciousness arises... "...., nose-consciousness arises... "....., tongue-consciousness arises... "..... body-consciousness arises... ".... mind-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one mentally proliferates. Based on what a person mentally proliferates, the perceptions & notions tinged by mental proliferation assail him/her with regard to past, present, & future ideas cognizable via the mind.</p> <p>"Now friends , when there is the eye, when there are forms, when there is eye-consciousness, it is possible to point out the manifestation of contact. When there is manifestation of contact, it is possible to point out the manifestation of feeling. When there is manifestation of feeling, it is possible to point out the manifestation of perception. When there is manifestation of perception, it is possible to point out the manifestation of thinking. When there is manifestation of thinking, it is possible to point out the manifestation of being assailed by the perceptions & notions tinged by mental proliferation</p> <p>"When there is the ear... "When there is the nose... "When there is the tongue... "When there is the body... "When there is the mind, when there are ideas, when there is mind-consciousness, it is possible to point out the manifestation of contact. When there is a manifestation of contact, it is possible to point out the manifestation of feeling. When</p>	<p><i>bhavaṅga</i> is arrested, it is vibrating. Before the vibration of the <i>bhavaṅga</i> it is with the past consciousness. This process of the consciousness is systematised in Abhidhammattasaṅgaha - <i>atīta bhavaṅga, bhavaṅga calana</i> and <i>bhavaṅgupaccheda</i>. The next moment of the process is "contact occurs because of the three conditions". In this moment, the man begins to cognise the object. In Citta-Saṅgaha-Vibhāga, this is named as <i>āvajjana</i> and in Vīthi-Saṅgaha-Vibhāgo it is named as <i>pañcadvāravajjana</i>. Visual cognition results from the presence of the three conditions:</p> <ol style="list-style-type: none"> 1. an unimpaired internal sense-organ of sight (<i>ajjhattikaṃ ... cakkhebu aparibhinnaṃ hoti</i>) 2. external visible forms entering into the field of vision (<i>bāhiraṃ ca rūpā apāthaṃ āgacchanti</i>) 3. an appropriate act of attention on the part of the mind (<i>tajjo ca samannāhāro hoti</i>) <p>When these conditioned are satisfied, it is said that 'there is a manifestation of this kind of perception' (<i>viññāna-bhāgassa patubhāvo hoti</i>). The next moment after the cognition is the feeling (<i>vedanā</i>) that arises because of contact. In Citta-Saṅgaha-Vibhāga, this is one of the five kinds of <i>viññāna</i>. The term <i>viññāna</i> is explained by K. N. Jayatilake: "The sense of 'Knowledge' for <i>viññāna</i> is quite clear where it is said that 'the Tathāgata should be examined in order to know whether he is perfectly enlightened or not'. Defining</p>
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<p>vitakkapaññattim paññāpessatīti – thānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudāca raṇapaññattim paññāpessatīti – thānametaṃ vijjati.</p> <p>“So vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuvīññāṇe asati phassapaññattim paññāpessatīti – netam thānam vijjati. Phassapaññattiyā asati vedanāpaññattim paññāpessatīti – netam thānam vijjati. Vedanāpaññattiyā asati saññāpaññattim paññāpessatīti – netam thānam vijjati. Saññāpaññattiyā asati vitakkapaññattim paññāpessatīti – netam thānam vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudāca raṇapaññattim paññāpessatīti – netam thānam vijjati. So vatāvuso, sotasmim asati sadde asati...pe... ghānasmim asati gandhe asati...pe... jivhāya asati rase asati...pe... kāyasmim asati phoṭṭhabbe asati...pe... manasmim asati dhamme asati manovīññāṇe asati phassapaññattim paññāpessatīti – netam thānam vijjati. Phassapaññattiyā asati vedanāpaññattim paññāpessatīti – netam thānam vijjati. Vedanāpaññattiyā asati saññāpaññattim paññāpessatīti – netam thānam vijjati. Saññāpaññattiyā asati vitakkapaññattim paññāpessatīti – netam thānam vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudāca raṇapaññattim paññāpessatīti – netam thānam vijjati.</p>	<p>there is a manifestation of feeling, it is possible to point out the manifestation of perception. When there is a manifestation of perception, it is possible to point out the manifestation of thinking. When there is a manifestation of thinking, it is possible to point out the manifestation of being assailed by the perceptions & notions tinged by mental proliferation</p> <p>"Now friends , when there is no eye, when there are no forms, when there is no eye- consciousness, it is impossible to point out the manifestation of contact. When there is no manifestation of contact, it is impossible to point out the manifestation of feeling. When there is no manifestation of feeling, it is impossible to point out the manifestation of perception. When there is no manifestation of perception, it is impossible to point out the manifestation of thinking. When there is no manifestation of thinking, it is impossible to point out the manifestation of being assailed by the perceptions & notions tinged by mental proliferation "When there is no ear... "When there is no nose... "When there is no tongue... "When there is no body... "When there is no mind, when there are no ideas, when there is no mind-consciousness, it is impossible to point out the manifestation of contact. When there is no manifestation of contact, it is impossible to point out the manifestation of feeling. When there is no manifestation of feeling, it is impossible to point out the manifestation of perception. When there is no manifestation of perception, it is impossible to point</p>	<p>the <i>viññāna</i> it is said that 'one discriminates (by means of it), therefore it is called knowledge' (<i>vijānāti ti ... tasmā viññāoan ti vuccati</i>); 'what does one discriminate - one discriminates the pleasurable from the painful and the neutral' (<i>keñ ca vijānāti: sukhan ti pi ... dukkhan ti pi ... adukkhamasukhan ti pi</i>). The <i>saññā</i> which arises in the next moment of the process of perception. The chief characteristic of <i>saññā</i> is the cognition of an object by way of a mark as blue etc. Citta- Sangaha-Vibhāga in Abhidhammatattasaṅgaha the function of the <i>saññā</i> is done by <i>sampaticcana</i> and it is same with Vīthi-Saṅgaha-Vibhāgo. In the next moment of the perception there arises the <i>vitakka</i>. In the Sutta Pitaka it has been employed in the sense of notion, ideas, thoughts, reasoning etc. In Abhidhamma it is "lifting of the concomitants to the object (<i>abhiniropana</i>)." According to the context it is the reflection (initial application). The term <i>sampaticcana</i> is stated in both places of Citta-Sangaha- Vibhāga and Vīthi-Saṅgaha- Vibhāgo in Abhidhammatattasaṅgaha in respect to the term <i>vitakka</i>. The phenomenal reality (<i>papañca</i>) is the next respective function of thought process as it is stated in Madhupindika sutta. This is the obsession or imagination. Considering the characteristics of <i>papañca</i> and the continuing process given in the Citta-Sangaha- Vibhāga and Vīthi-Saṅgaha- Vibhāgo, it can be applied to votthapana. The following moment of the perception is</p>
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“Yaṃ kho no, āvuso, bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ esevanto rāgānusaṃyānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti, imassa kho ahaṃ, āvuso, bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantāyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā no bhagavā byākaroti tathā naṃ dhāreyyāthā” ti.

205. Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivadetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ

out the manifestation of thinking. When there is no manifestation of thinking, it is impossible to point out the manifestation of being assailed by the perceptions & notions tinged by mental proliferation.

"So friends, concerning the brief statement the Blessed One made, after which he entered his dwelling without expounding the detailed meaning — i.e., 'If, with regard to the cause whereby the perceptions & notions tinged by mental proliferation assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the underlying tendency of passion, the underlying tendency of resistance, the underlying tendency of views, the underlying tendency of uncertainty, the underlying tendency of conceit, the underlying tendency of passion for becoming, & the underlying tendency of ignorance. That is the end of taking up rods & weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder' — this is how I understand the detailed meaning. Now, friends, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Maha Kaccana's words, got up from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by

"*papañcasaññāsāṅkhā samudācaranti*". In this process, the consciousness imagines different formations in regard to what it perceived through the sense. According to the Citta-Sangaha-Vibhāga it is *javana*. Since it has been a long process of realisation and conformation of the object, the Vīthi-Saṅgaha-Vibhāgo dedicated seven thought moments. The final function in the process of the perception is the comparison of what is perceived with what would have been perceived in the past, present and future. In Abhidhamma this is the registration (*tadārammana*). This arises in two consecutive moments.

The perception states in Madhupindika sutta gradually developed upto fourteen thought moments and seventeen thought moments with the evolution of the Abhidhamma. This is further clarified by the diagram attached here with. The purpose of the perception given in Abhidhamma literature is crystal clear with addition of *cuti*, *patisaṅkhamā* and *bhavaṅga*. With the addition of these three, the Abhidhammikas wanted to confirm the existence of the being as a consecutive process. They introduce *cuti* and *patisaṅkhamā* that cannot be applied to the early Buddhist theory of perception through that they could prove the consecutive process of two thought moments and even two consecutive existences.

Abhidhammattasaṅgaha, Vīthi-Saṅgaha-Vibhāgo, seventeen thought moments are given.

1. past bhavaṅga

<p>etadavocum – “..... etamattham paṭipucchimha. Tesam no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.</p> <p>“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno. Maṃ cepi tumhe, bhikkhave, etamattham paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākatam. Eso cevetassa attho. Evañca naṃ dhārethā”ti.</p> <p>Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – “seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasam asecanakaṃ. Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya attham upaparikkheyya, labhetheva attamanataṃ, labhetheva cetaso pasādaṃ. Ko nāmo ayaṃ , bhante, dhammapariyāyo”ti?</p> <p>“Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyo tveva naṃ dhārehī”ti.</p> <p>Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.</p> <p>Madhupiṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamam.</p>	<p>saying,] "Then Ven. Maha Kaccana analyzed the meaning using these words, statements, & phrases."</p> <p>"Maha Kaccana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is its meaning, and that is how you should remember it."</p> <p>When this was said, Ven. Ananda said to the Blessed One, "Lord, it's as if a man — overcome with hunger, weakness, & thirst — were to come across a ball of honey. Wherever he were to taste it, he would experience a sweet, delectable flavor. In the same way, wherever a monk of capable awareness might investigate the meaning of this Dhamma discourse with his discernment, he would experience gratification, he would experience confidence. What is the name of this Dhamma discourse?"</p> <p>"Then, Ananda, you can remember this Dhamma discourse as the 'Ball of Honey Discourse.'"</p> <p>That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.</p> <p>End of Madhupindakam sutta</p>	<p>- <i>atīta bhavaṅga</i> 2. Vibrating bhavanga - <i>bhavaṅga calana</i> 3. arrest bhavanga - <i>bhavaṅgupaccheda</i> 4. sense-door consciousness - <i>dvāravajjana</i> 5. sense-consciousness - <i>pañca viññāna</i> 6. Receiving Consciousness - <i>sampaticchana</i> 7. Investigating Consciousness - <i>santīrana</i> 8. Determining Consciousness - <i>vottāpāna</i> 9. javana 1 10. javana 2 11. javana 3 12. javana 4 - <i>javana</i> 13. javana 5 14. javana 6 15. javana 7 16. Registering Consciousness - <i>tadārammana - i</i> 17. Registering Consciousness - <i>tadārammana - ii</i></p> <p>The above stated seventeen thought moments can be explained with process occurred through the eye.</p> <p>1. A visible object enters the avenue of the eye. 2. The bhavaṅga consciousness vibrates for one moment 3. The bhavaṅga consciousness perishes, arresting the bhavaṅga stream 4. The five doors apprehending consciousness arises and apprehending the very visible object. 5. Eye-consciousness seeing that very form</p>
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