# From The Honeyball Sutta (Majjimanikaya # 18)

A reworking of part of the sutta by Dhammadassin & Maitrivajri
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Dandapani, the Sakyan, asked the Blessed One "What does the Buddha assert? What does he proclaim?"

The Buddha replied "Friend, I assert and proclaim my teaching. One who truly follows it does not quarrel any more with anyone in the world. One who truly follows it does not fall into the unwise attention that underlies misinterpretations (*papanca-sanna-sankha*) of the world, but remains content, living in truth, without perplexity, free from worry, free from craving for any kind of being.

The misinterpretations that beset you are born of mental proliferation (*papanca*); mental proliferation is born of delighting in, welcoming and holding to the unexamined underlying contents of your mind (*anushaya*).

The detailed method of this is as follows;

There are six senses – of the eye, the ear, the nose, the tongue, touch and the mind. Dependent on the senses and the forms they find, sense consciousness arises. When sense, form and consciousness combine, there is contact (*sparsha*). With contact as a condition, there is feeling (*vedana*). What one feels, that one names (*samjna*). What one names, that one thinks about (*vitarka*). What one thinks about with unwise attention, that one mentally proliferates (*papanca*). From mental proliferation are born perceptions and notions (*drsti*) which beset, harass and overwhelm you, with reference to past, present and future elements of experience.

So examine what lies in your mind. Examine its movement and its nature. Examine what it serves. Realise that what you delight in, welcome and hold to is impermanent, subject to change, and inclines you to suffering when wise attention is not present. If you do not delight in, welcome and hold to things that are impermanent and subject to change, but instead see them clearly, mental proliferation will not arise. This is the end of the underlying tendencies to greed, to aversion, to views, to doubt, to conceit, to desire for being, to ignorance. This, instead, is freedom. And it is the end of resorting to weapons, to quarrels, to brawls, to recriminations, malicious words, false speech. Here, with wise attention, these unhelpful states cease without remainder.

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, strong in heartwood, rather than in the root and trunk where it is actually to be found."

The Buddha's attendant, Ananda, said "Venerable sir, just as if a man, exhausted by hunger and weakness, came upon a honeyball, wherever he would bite into it he would find a sweet delectable flavour, so too, any able-minded person, wherever they might scrutinise with wise attention the meaning of this discourse on the Dharma, would find satisfaction and confidence of mind."