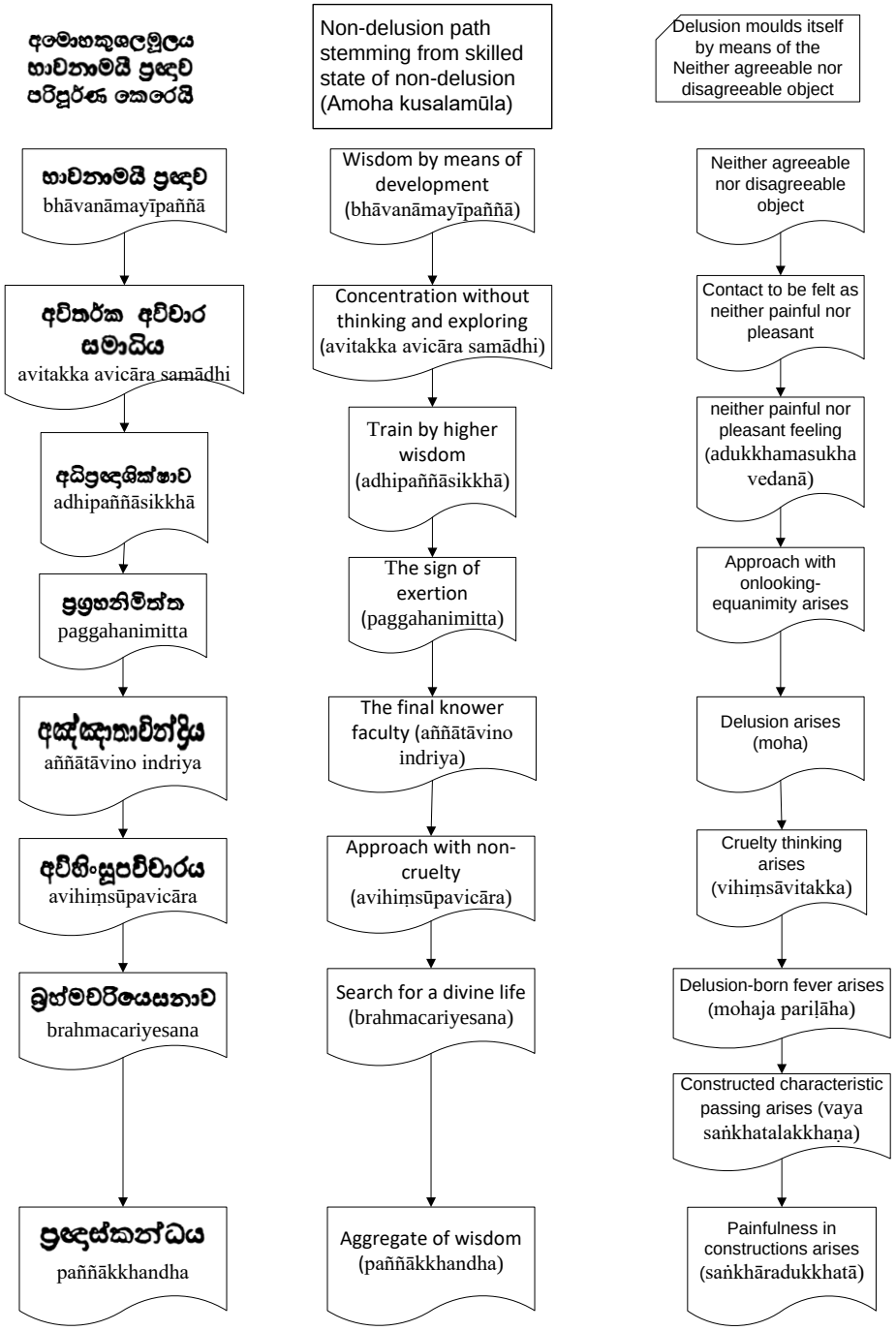
Amoha
Non-delusion

My immense gratitude to the great
Noble council of Akanitta brahma realm

02/05/2016


අමෝහකුශලමූලය භාවනාමයි ප්‍රඥව පරිපූර්ණ කෙරෙයි
Non-delusion path stemming from skilled state of non-delusion (Amoha kusalamūla)
Delusion moulds itself by means of the Neither agreeable nor disagreeable object
භාවනාමයි ප්‍රඥව
bhāvanāmayīpaññā
Wisdom by means of development (bhāvanāmayīpaññā)
Neither agreeable nor disagreeable object
අවිතර්ක අවිචාර සමාධිය
avitakka avicāra samādhi
Concentration without thinking and exploring (avitakka avicāra samādhi)
Contact to be felt as neither painful nor pleasant
අධිප්‍රඥශික්ෂාව
adhipaññāsikkhā
Train by higher wisdom (adhipaññāsikkhā)
neither painful nor pleasant feeling (adukkhamasukha vedanā)
ප්‍රග්‍රහනිමිත්ත
paggahanimitta
The sign of exertion (paggahanimitta)
Approach with onlooking-equanimity arises
අඤ්ඤාතාවින්ද්‍රිය
aññātāvino indriya
The final knower faculty (aññātāvino indriya)
Delusion arises (moha)
අවිහිංසූපවිචාරය
avihiṃsūpavicāra
Approach with non-cruelty (avihiṃsūpavicāra)
Cruelty thinking arises (vihiṃsāvitakka)
බ්‍රහ්මචරියෙසනාව
brahmacariyesana
Search for a divine life (brahmacariyesana)
Delusion-born fever arises (mohaja pariḷāha)
Constructed characteristic passing arises (vaya saṅkhatalakkhaṇa)
ප්‍රඥස්කන්ධය
paññākkhandha
Aggregate of wisdom (paññākkhandha)
Painfulness in constructions arises (saṅkhāradukkhatā)

1. Wisdom by means of development (Bhāvanāmayipaññā)

The profitable root non-delusion fulfils the wisdom by means of development.
What is the wisdom by means of development?

- When one knows and sees whatever unskilled state of the mind as unskilled state of the mind and skilled state of the mind as skilled state of the mind and there is development and growth in skilled state of the mind, that is the wisdom by means of development.

We can understand this better if we look at the definition of non-delusion (amoha).

- There are things that can be measured. For example, in the case of sensual desire the satisfaction is this much, danger is this much. There is unmeasured that cannot be measured and Nibbana is marvellous and unmeasurable. Having developed skill states of the mind if one knows and sees this, that is non-delusion.

Development of the wholesome states of the mind is two fold;

- Refrain from unskilled state of the mind such as killing, stealing, etc.
- **Produce** unarisen wholesome mental states and **maintain** wholesome mental states that have arisen.

2. Concentration without thinking and exploring (avitakka avicāra samādhi)

The wisdom by means of development fulfilled fulfils concentration without thinking and exploring. What is concentration without thinking and exploring?

- There is no thinking and there is no exploring.

Which thinking and exploring?

- There is no thinking of sensual desire and no exploring of sensual desire.
- There is no thinking of ill-will and no exploring of ill-will .
- There is no thinking of harming and no exploring of harming.

3. Train by higher wisdom (adhipaññāsikkhā)

Concentration without thinking and exploring fulfilled fulfils train by higher wisdom.
What is train by higher wisdom?

- Any production of wholesome state of the mind. Which wholesome state of the mind? It is formless spheres wholesome state of the mind (arūpajjhānas kusala)

What is formless spheres wholesome state of the mind?

- It is the state of the mind that does not hold onto any formless spheres.
- One should understand this as we discussed in the highest right view in Cula sunnata sutta, there only the cessation of suffering comprises the highest right view (Sammaditti)

4. The sign of exertion (paggahanimitta)

Training by higher wisdom fulfilled fulfils the sign of exertion. What is the sign of exertion?

- Whatever there is taint (asava), whatever is the idea (dhamma) towards getting rid of that taint, that is the sign of exertion.

What idea give rise to get rid of taints?

- It is the four Noble truths. Establishing on that idea is the sign of exertion.

5. The final knower faculty (aññātāvino indriya)

The sign of exertion fulfilled fulfils the final knower faculty. What is the final knower faculty?

- The destruction of taints. By doing so, one would become taintless.

How does this occur?

- By repeated development of the taintless thought (anāsavacitta). It has to be completed in four ways;
    1. Effort **to prevent** the arising of taints that have not arisen.
    2. One should get rid of taints that have arisen.
    3. Whatever wholesome mental states (kusal) that has to be used for getting rid of taints, those skilled states of the mind should have been developed.
    4. Whatever wholesome mental states (kusal) that has to be **maintained** for getting rid of taints, those wholesome mental states (kusal) should be maintained without confusion.

6. Approach with non-cruelty (avihiṃsūpavicāra)

The final knower faculty fulfilled fulfils the approach with non-cruelty. What is approach with non-cruelty?

- The production of skilled states of the mind. This has to be understood as in savitabba asevitabba sutta (Things That Should And Should Not Be Practiced)

7. Search for a divine life (brahmacariyesana)

The approach with non-cruelty fulfilled fulfils the search for a divine life (brahmacariyesana).
What is search for a divine life?

- It is the effort to have the way of life of a person who has destroyed taints (asava).

It is three fold;

a) Not to go after the abandoned unwholesome mental states.
b) Maintain already developed wholesome mental states without confusion.
c) Not to go for refuge of taints that have been destroyed. For example, Not to go from taint of ignorance to taint of sensual desire. We go there to seek refuge from taint of sensual desire.

Burning with delusion will be got rid of from a) and b). Constructed characteristic of passing will be got rid of from c). Why is so? Because there is no birth resulting from the destroyed taints.

8. The aggregate of wisdom (paññākkhandha)

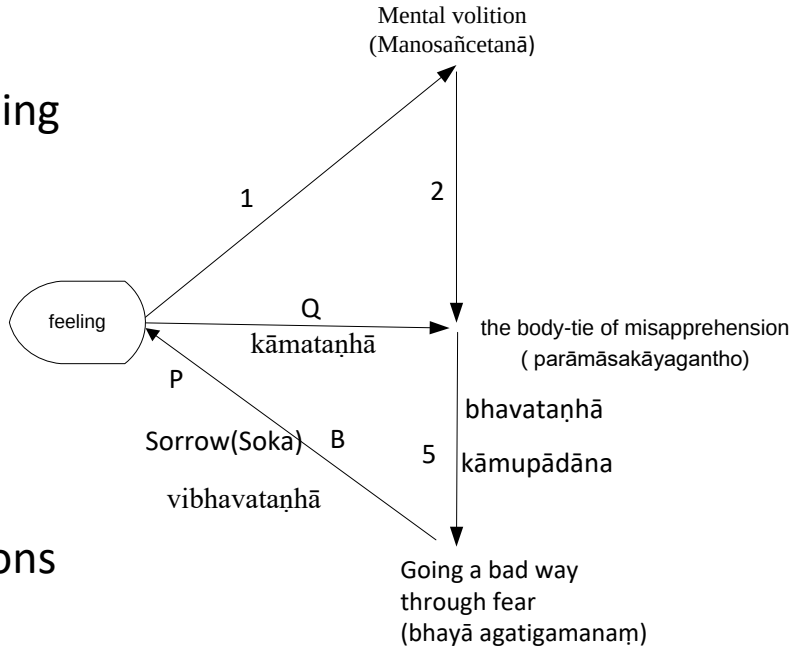
The search for divine life fulfilled fulfils the aggregate of wisdom. What is included in the aggregate of wisdom. There are four things included in it.

i. Wisdom due to destruction of taints.
ii. Knowledge of destruction of taints (āsavānaṃ khayañāṇāya)
iii. Knowledge that birth is destroyed.
iv. Knowledge of completion of the search for a divine life.

Now, consider the clinging to views (diṭṭhupādāna)

View clinging (diṭṭhupādāna) can be represented using lines 2 and B (Ref: CulaSihanada sutta diagrams)

When view clinging (diṭṭhupādāna) goes inside the body-tie of misapprehension, what sort of dhamma goes there?



1) For a person without the sustained energy (āraddhavīriya), all pleasurable sensual perceptions (kamasanna) go inside the body-tie of misapprehension (parāmāsakāyagantha).

2) For a person with jhana attainment, all jhana that is subject to the gratifying faculty (assādiyākindriya) go inside the body-tie of misapprehension (parāmāsakāyagantha).

How can those ideas crept into misapprehension in 1) and 2) above be removed from the misapprehension (parāmāsa)? Is it from those ideas are no longer entering to misapprehension or is it from entering of pure, flawless and firm ideas?

- The answer is the second one. It is from the four Noble truths that misapprehension get cleaned up. That is the cleansing from the aggregate of wisdom (**paññākkhandha).**