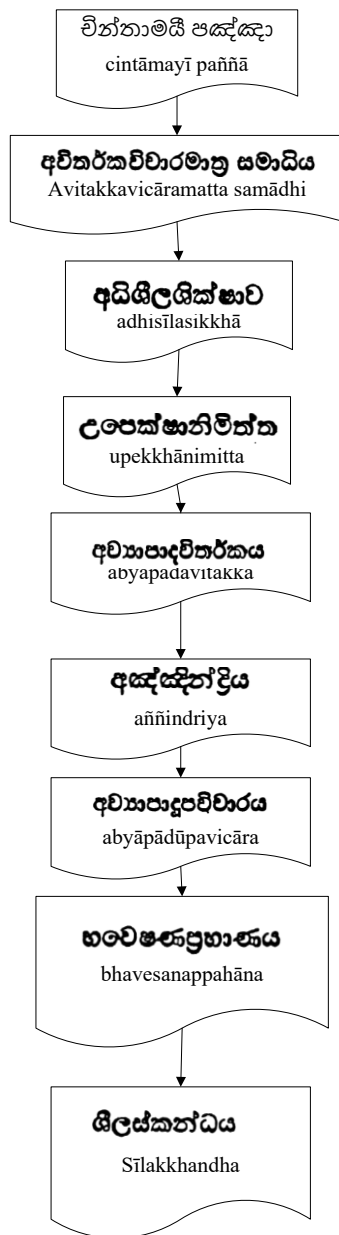


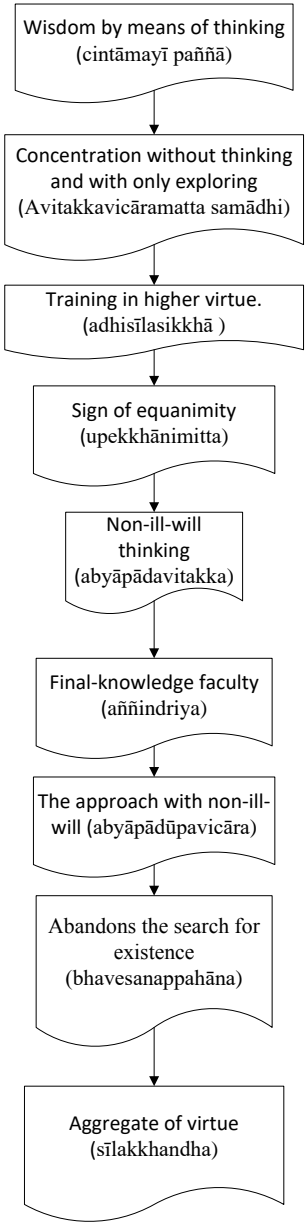
Adosa Non-hate

My immense gratitude to the great
Noble council of Akanitta brahma realm
29/04/2016

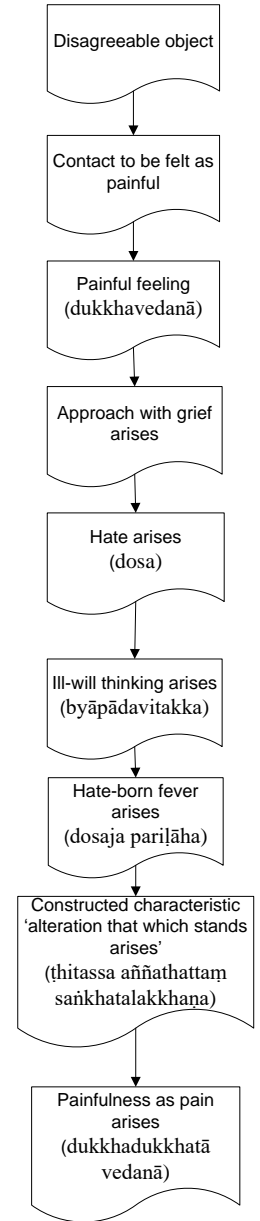
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Non-Hate path stemming
from skilled state of non-
hate (Adoso kusalamūla)



Hate moulds itself by
means of the
disagreeable object



1. **Wisdom by means of thinking (cintāmayipañña)**

Wisdom by means of thinking consisting of contemplation of arising and passing away phenomena. It is stemming from the skilled state of non-hate.

- When one understands the passing away phenomena, then for that person there is establishment of consciousness as that every idea is not befitting to seek delight, welcome, or remain holding.
- Such establishment of consciousness is included in “Wisdom by means of thinking” .

2. Concentration without thinking and with only exploring (avitakkavicāramattaṃ samādhī)

Wisdom by means of thinking fulfilled fulfils the concentration without thinking and with only exploring.

What is concentration without thinking and with only exploring?

- There is no thinking (avitakka) and there is exploring (vicāra).
- What sort of thinking is absent? There is no thinking of going from birth to birth because he seeks the cessation of it.
- What sort of exploring? Seeks only nibbana, aspires only nibbana.

It is by getting rid of all defilements and the cessation of craving, one would reach nibbana.

- Recall that the non-greed path has concentration with thinking and exploring as the third step, and if at least there is loving kindness (metta) and has no ill-will then that is the qualification for the concentration without thinking and with only exploring. Why is it? Because we have laid the foundation for concentration due to mind that eliminates going from birth to birth.

3. Training in higher virtue (adhisīlasikkhā)

Concentration without thinking and with only exploring fulfilled fulfils the training in higher virtue.

Understanding and knowing that greed, hate and delusion come to arise from killing, stealing etc, and formerly having got rid of killing, stealing, etc, effort is made not let them come to arise in the future, knowing that they can come to arise. This way he completes the training in higher virtue. In this instance, exploring (vicāra) and it's leaning towards nibbana is helpful.

4. Sign of equanimity (upekkhānimitta)

The training in higher virtue fulfilled fulfils the sign of equanimity.

- I. We have been suffering because we adhered to certain ideas such as earning money from working, killing living creatures by having a chicken farm etc.
- II. We might give up those actions mentioned in point I), because of virtue and hence feel happy because we gave up those bad actions. That happiness persists in the mind.
- III. We then perceive all the feelings associated with point I) as suffering (duka) because of the happiness (suka) mentioned in point II) and that is the sign of equanimity.

5. Non-ill-will thinking (abyāpādavittakka)

The sign of equanimity fulfilled fulfils non-ill-will thinking.

When there is repeated leaning towards the sign of equanimity and establish on the sign of equanimity then there is entering to non-ill-will thinking.

- Hate (dosa) subsides when there is non-ill-will thinking and when hate is subsiding we reach non-hate (adosa).

6. Final-knowledge faculty (aññindriya)

Non-ill-will thinking fulfilled fulfils final-knowledge faculty. One understands the four Noble truths as absolute truth from the final-knowledge faculty. He knows;

- a) as absolute truth the Noble truth of suffering
- b) as absolute truth the Noble truth of origin of suffering
- c) as absolute truth the Noble truth of cessation of suffering
- d) as absolute truth the Noble truth of the path leading to the cessation of suffering

The success in getting rid of the attachment to the attainment of Jhana (Jhana samāpatti) in I-shall-come-to-know-finally-as-yet-not-finally-known is helping here.

7. The approach with non-ill-will (abyāpādūpavicāra)

The final-knowledge faculty fulfilled fulfils the approach with non-ill-will. Thoroughly establishing on non-ill-will thinking is termed “the approach with non-ill-will”.

How established?

- Whatever hate that has got rid of before, not letting it to arise again. To that extent is the establishment. In other words, whatever things we have taken as pleasure because of the former volitional formations, now having known such volitional formations as suffering, the pleasure is abandoned from the “sign of equanimity”.
- When the pleasure is abandoned, the suffering (dukkha) is discerned and the four Noble truths as absolute truth become apparent. For him, absolute truth become repeatedly stable and there is no waver from it.

8. Abandons the search for existence - bhavesanappahānaṃ

The approach with non-ill-will fulfilled abandons the search for existence. When one understands the ideas as suffering, he abandons the search for existence.

What sort of existence?

- Any existence from not an “attainer of nibbana in the interval” (antarāparinibbāyi) until “nibbana-after-death” (parinibbāna). (One may read Virtue -Sila sutta in Bojjhanga Samyutta or Khemaka sutta – Khanda samyutta to understand the meaning here)

9. Aggregate of virtue (sīlakkhandha)

The abandoning of search for existence fulfils the aggregate of virtue. When there isn't any existence that alone leads to virtue.

- As in savitabba asevitabba sutta(Things That Should And Should Not Be Practiced) “rebirth not ended” will be get rid of.
- When one abandons the notion ‘I am’ (asmī’ti) fulfils the aggregate of virtue. Covetousness will be abandoned.

