

2h

Susammutṭha Sutta

The Discourse on the Badly Confused | S 1.8 of the Nala Vagga,¹ The Reed Group
Theme: A confused mind invites exploitation by others
Translated & annotated by Piya Tan ©2018

1 Sutta significance

1.1 PARAPHRASE. The **Susammutṭha Sutta** (S 1.8) is practically identical to the Appaṭividdita Sutta (S 1.7), SD 54.2g, except, in the verses, where the latter has *appaṭividditā*, “not penetrated” (S 11*) and *suppaṭividditā*, “well penetrated” (S 12a*), while the former has *susammutṭhā*, “badly confused,” in both its verses [S 13* + 14*].

However, in both cases, the theme is practically identical: the ignorant or the confused “are led into the words of others.” Hence, they need to waken from their sleep of ignorance and nightmare of delusion. The Buddha’s reply is that the arhats, being awakened like the Buddha himself, is neither ignorant nor deluded. They have well penetrated true reality and are fully liberated.

1.2 BUDDHAGHOSA’S IMAGERY. Buddhaghosa illustrates the meaning of **susammutṭha** by a man who, having ploughed two fields and sown one, looks only at the other lying fallow and laments that no crops are growing there (SA 1:26,5-10). Apparently, this imagery means that the Buddha or the arhat is awakened like the field sown and yielding a crop. The man owns both fields, meaning that he has the potential of awakening, to be happy here and hereafter, but lacking wisdom, he is blind to this potential.

The badly confused worldly person not only does not see the field of crops, but foolishly wonders why the fallow field, into which he has not put in any effort, is not yielding any crops! This is like when we have fallen into the grasp of a guru or false teacher, and lacking a mind of our own, we are unable to see any good within ourselves, despite our potential for good. We only admire what we see “great” in the guru. We also fail to strive here and now to progress spiritually to reach the path in this life itself.

2 Key word and highlights

2.0 We shall here examine **susammutṭha** and other operational words in the verses, including their roots and related words for a better understanding of their usage and their contexts.

2.1 SUSAMMUTṬHA

2.1 Meanings

2.1.1 Etymology

2.1.1.1 Susammutṭha derives from *su-* (a prefix that further intensifies a state) + *sam* (a prefix suggesting intensity) + *mutṭha* (from *VMUH*, “to be crazed”); hence, meaning “thoroughly confused, badly blurred.” It seems to occur only here in **the Susammutṭha Sutta** (S 1.8) in its 2 verses, S 13a and S 14a, where it means “very confused” or “badly muddled.”

¹ *Naḷa*: A 4:169; J 1:392; VvA 43. Cf (1) *naḷī*, a hollow stalk, tube, pipe; a measure of capacity; (2) *nāḷikā*, a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity. On **Naḷa Vagga**, see SD 54.2a (1).

2.1.1.2 *Susammuttha* basically refers to one who is both ignorant and deluded who easily falls under the power of others, especially their views and ways. Hence, such a person is gullible, dependent and easily exploited by others. This is a very helpless and harmful trait in any human situation, especially a religious one, where we can end up with a cult or fall into a cultish relationship with a teacher or guru. Then, we not only fail to progress spiritually, but we create bad karma through body, speech and mind burdening us with hindrances for a long time to come.

2.1.2 Sammuttha and related forms

2.1.2.1 The shorter form, *sammuttha* (*sam* + *muttha*) means “confused, forgotten (usually something good or helpful).” Its synonym is *muttha,sati* (literally, “confused mindfulness”). Its opposite is *asammuttha*, “undeluded, not subject to delusion” [below], and positive opposite is *upaṭṭha,sati*, “with mindfulness established” [2.2.1.3].

Sammuttha and the forms mentioned above occur, for example, in these places:

- **Bhaya,bherava Sutta** (M 4): “unconfused, mindfulness established, my body tranquil, unagitated, stilled is my mind, unified” (*upaṭṭhitā,sati asammutthā, passaddho kayo asāraddho*);² also **(Khandha) Deva,daha Sutta** (S 35.134).³
- **(Ānāpāna,sati) Ānanda Sutta 1** (S 54.13): “... when a monk dwells contemplating the body in the body, ... his mindfulness is established, unconfused ... at that time ... he cultivates the awakening-factor of mindfulness ...” (*bhikkhu kāye kāyānupassī viharati upaṭṭhitā,sati ... asammutthā .. tasmim samaye ... sati,sambojjhaṅgo bhaveti ...*).⁴
- **(Tika) Anuruddha Sutta 2** (A 3.128): “Further, I have put forth effort, and established myself in unflinching unconfused mindfulness, ... the mind is concentrated in oneness” (*Āradham kho pana me viriyam asallīnam upaṭṭhitā sati asammutthā ... kayo ... samahitam cittam ek’aggam*).⁵
- **(Ekādasaka) Mahānāma Sutta 1** (A 11.12): “One established in mindfulness succeeds, not one who is with confused mindfulness”⁶ (*upaṭṭhita,sati ārādhako hoti no muttha,sati*).⁷
- **Vinaya (Saṅghādisesa 8)**: “... he does not remember seeing, is confused regarding what was seen” (*ditṭham na-s,sarati ditṭham sammuttho hoti, V 3:165,13*); also **Pācittiya 1** (V 4:4,5 passim).

2.1.2.2 *Sammuttha* is the past participle of *sammussati* (*sam* + √MṚṢ. “to not heed” + *ya*), “to forget, pass into oblivion, become bewildered, become careless.” Its shorter form is *mussati*, “to forget” [2.2.1] and its past participle is *muttha* “having forgotten, one who forgets.” [2.2.1.1]

Here are examples of occurrences of these words:

- **Brahma,jāla Sutta** (D 1): “(The playful gods) become forgetful, and on account of their forgetfulness [*samosā*, 2.2.2], these devas fall from that realm” (... *sati mussati [Be sammussati], satiya samosā te devā tamhā kāyā cavanti, D 1,45*).⁸ [Fuller quote at 2.2.2]

² M 4/1:21,32-33 (SD 44.3).

³ S 35.134/4:125,18+25 (SD 46.2).

⁴ S 54.13/5:331,9-12 (SD 95.12).

⁵ A 3.128/1:282,5-6 (SD 19.4).

⁶ It should be clear from here that “mindfulness” can be neutral. *Sammā,sati*, “right mindfulness” is obviously wholesome, even supramundane, but *micchā,sati*, “wrong mindfulness” (eg D 3:254; M 3:77; S 5:1; A 2:221; Vbh 373) is not. “Confused mindfulness” is, of course, *micchā,sati*.

⁷ A 11.12/5:399,6 7 (SD 99.3).

⁸ D 1,45/1:19,14 (SD 25.2).

- **Tissa Metteyya Sutta** (Sn 4.8): “For one devoted to sexual intercourse ... the teaching is actually forgot-ten, and he enters upon a false way of life”⁹ (*methunam anuyuttassa ... mussat’evam pi sāsanam. micchā ca paṭipajjati ...*, Sn 815 (*mussati = na-s, sati*, “lacking mindfulness,” SnA 536,14; = *parimussati paribāhiro hoti*, “fully forgetting, becoming an outsider,” Nm 1:144,7, explained at Vism 1.154 f/54).

2.2 Etymologies and synonyms

2.2.1 *Mussati* and *muyhati*

2.2.1.1 “To forget” and “to be deluded.” These are two uncommon verbs—*mussati* and *muyhati*—which we will discuss together.

(1) *Mussati* (from √MṚṢ, “to not heed”) means “to forget, to become careless, to become bewildered.” This verb has already been discussed [2.1.2.2].

(2) *Muyhati* (from √MUH, “to be crazed”) means “to get bewildered, to be infatuated, to become dull in one’s senses, to be stupefied.” Just as the 3 unwholesome roots—*raga* (lust), *dosa* (hate) and *moha* (delusion)—form a set, so do the verbs *rajjati* (to lust), *dussati* (to hate) and *muyhati* (to be deluded), but the verb *muyhati* by itself is rare:

- **Ārakkha Sutta** (A 4.117):
“When a monk’s mind, on account of lust-provoking states, is not lustful but is free from lust; when his mind, on account of hate-provoking states, is not hateful but is free from hate; when his mind, on account of delusion-provoking states, is not deluded but is delusion-free; when his mind, on account of intoxication-provoking states, is not intoxicated but is intoxication-free; then, he falls not into fear nor shaking nor trembling nor terror nor shock, nor does he fall for the words of (other) recluses.” (*Yato kho ... bhikkhuno rajanīyesu dhammesu cittaṃ na rajjati vīta, rāgattā,*¹⁰ *dosa-nīyesu dhammesu cittaṃ na dussati vīta, dosattā, mohanīyesu dhammesu cittaṃ na muyhati vīta, mohattā, madanīyesu dhammesu cittaṃ na majjati vīta, madattā, so na chambhati na kampati na vedhati na santāsam āpajjati, na ca pana samaṇa, vacana, hetu pi gacchatīti*).¹¹
- **(Pañcaka) Rajanīya Sutta** (A 5.81): “He is not lustful by that which provokes lust; he is not angered by that which provokes anger; he is not deluded by that which provokes delusion; he is not agitated by that which provokes agitation; he is not intoxicated by that which provokes intoxication. (*Rajanīye na rajjati, dussanīye na dussati, mohanīye na muyhati, kuppanīye na kuppati, madanīye na majjati*).¹²

⁹ This teaching specifically refers to the avowed celibate, esp monastics.

¹⁰ The suffix **-tta** (Skt *-tva*) is added to nn or adjs to make them abstract nn, such as *rāgatta*, *dosatta*, *mohatta* etc. The same occurs with **-tā** (*kusalatā*, “wholesomeness,” Pm 1:58; *asaraṇatā adhāraṇatā pilāpanatā sammusanatā*, “non-remembering, non-recollection, unretentiveness, obliviousness, forgetfulness,” Dhs 232,7-8 = Vbh 360,39-40 = 373,6-7 = Pug 2.8/21,14-15) and **-ttana** (eg *devattana*, “the god-state,” Tha 1127d; *purisattana*, “personhood,” Miln 171,14; *petattana*, “preta-state,” Tha 1128d). The common cpd *bhāvit’attā*, however, is from *bhāvitā*, “cultivated” + *attā*, “self = mind” (D 2:213; M 3:275; S 5:98; A 3:82). On another common cpd, *pahit’atta*, usu tr as “with mind resolute,” but can in some contexts mean “with the mind dismissed/abandoned (of hindrances),” cf Levman 2012.

¹¹ A 4.117/2:120 (SD 115.4).

¹² A 5.81/3:111 (SD 5.115).

- **Antarā,mala Sutta** (It 88): “And who, having abandoned delusion, is not deluded by that which provokes delusion, | he destroys all delusion like the rising sun (destroys) the gloom.” (*Yo ca mohaṃ pahantvāna, mohaneyye na muyhati | mohaṃ vihanti so sabbaṃ, ādicco’v’udayaṃ¹³ taman’ti*).¹⁴

2.2.1.2 The past participle of *mussati* is **muṭṭha**, “having forgotten, one who forgets.” *Muṭṭha* is found only in two compounds, namely, **muṭṭha,sacca** (a noun from *muṭṭha* + *sati* + *ya*), literally, “forgotten-mindedness”), “forgetfulness” [2.2.1.2] and **muṭṭha,sati** or **muṭṭha-s,sati** (adjective), literally, “forgetful in mindfulness,” that is, “forgetful, careless, bewildered.” [2.2.1.3]

2.2.1.3 **Muṭṭha,sacca**, “forgetfulness, unmindfulness” [2.2.1.1] is usually combined with *asampajañña*, “lack of clear comprehension.” *Muṭṭha,sacca*, is the opposite of *sati*, *paṭissati* or *upaṭṭhita,sati* [2.2.1.6].

The **Visuddhi,magga** explains that *sampajañña*, “clear comprehension,” has the characteristic of non-confusion; its function is *investigation*, manifested as scrutiny. **Sati**, “mindfulness,” has the characteristic of *remembering*. Its function is not forgetting, manifested as guarding (Vism 4.172/163).

Here are some occurrences of *muṭṭha,sacca* and related words:

- **Saṅgīti Sutta** (D 33): “(Two things perfectly proclaimed by the Blessed One:) Lack of mindfulness and lack of clear comprehension” (*muṭṭha,saccañ ca asampajaññañ ca*).¹⁵
- **(Dasaka) Abhabba Sutta** (A 10.76): “Not having a fault-finding mind, he is able to give up unmindfulness, give up lack of clear comprehension, give up mental distraction” (*So anupārambha,citto samāno bhabbo muṭṭha,saccam pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ*).¹⁶
- **Puggala Paññatti & Vibhaṅga**: “That which is unmindfulness, failing to recall, non-remembering, non-recollection, unretentiveness, obliviousness, forgetfulness—this is called *muṭṭha,sacca*” (*Yā asati ananussati appaṭissati, asaraṇatā adhāraṇata pilāpaṇatā¹⁷ sammusanatā, idaṃ vuccati muṭṭha,saccam*).¹⁸

2.2.1.4 **Muṭṭha,sati** or **muṭṭha-s,sati** [2.2.1.1] means “forgetful, careless, bewildered, inattentive, unconscious.”¹⁹ Like *muṭṭha,sacca* [2.2.1.2], it is often paired with *asampajāna*, “not clearly comprehending” (that is, without any understanding or wisdom at all). Their positive opposites are well known: **sati,-sampañña** (n), “mindfulness and clear comprehension”²⁰ and their adjectives are **sata sampajāna**.²¹

¹³ The cpd *ādiccovudayaṃ* occurs at It p85,4*; J 6:447,4* (J:Be 2:214, v704): *jināti rājā rājāno, ādicco v’udayaṃ tamam*, “a king conquers kings like the rising sun the darkness”; Miln 390,20*: *patham dasseti vividham, ~ yathā*, “just as the rising sun shows a different path.” It can be resolved as (1) *ādicco-v-udayaṃ* (v is simply a sandhi infix); (2) *ādicco’va udayam* (va or eva is an emphatic particle); or (3) = *adicco viya udayam*, “like the rising sun” (ItA 2:99,7) (this last is preferable); glossed as *sūriyo viyo virocati* (J 6:447,8).

¹⁴ It 88/3.4.9/85,4* (SD 115.6).

¹⁵ D 33,1.9(17)/3:213,5.

¹⁶ A 10.76,40/5:149,6-8 (SD 2.4).

¹⁷ “Obliviousness (PTC “superficiality”),” *pilāpaṇatā* (Vbh:Ee 360,39 so; Ee *vilapānatā*). Cf Dhs: *Yā asati ananussati appaṭissati asati asaraṇatā adhāraṇatā pilāpaṇatā sammusanatā. Idaṃ vuccati muṭṭha,saccam* (Dhs:Be 29:262; Be:Ee 232,8 should be corrected: see Dhs:RD 328 n4). CPD: a-pilāpaṇa; also Cox 1992:79-82; Levman 2017:127.

¹⁸ Pug 2.8/21,12-16 = Vbh 360,38-40 = 373,5-9.

¹⁹ Cf BHS *amuṣita,smṛti* (Lalv 562). As *muṭṭha,satika* (Miln 79).

²⁰ See **Sati Sampajañña S** (A 8.81/4:336 f), SD 115.3, which is an expanded parallel of A 5.24 (SD 59.14), A 6.50 (SD 115.1) and A 7.61 (SD 115.2).

²¹ **Mahā,parinibbāna S** (D 16/2:140,9, 158,3+25, 162,24: *satā sampajānā*), SD 9; **Cūḷa Gosiṅga S** (M 31/1:208,15: *satā ca sampajānā*), SD 44.11; **(Sattaka) Nanda,mātā S** (A 7.50/4:66,27: *satā ca sampajānā*), SD 102.3; **Abhaya Thī** (Thī 35: *sampajānā satimatī*); **Kvu** 172,8: *sati,sampajānā*. For a discussion on *sati,sampajañña* and *sata,sampajāna*, see Levman 2017:129-136.

The words *muṭṭha,sati* and *muṭṭha-s,sati* are found in the following places:

- **Saṅgīti Sutta** (D 33): (*satta asaddhammā*, the 7 bad states) “one is faithless, without moral shame, without moral fear, of little learning, being lazy, unmindful, of poor wisdom” (*asaddho hoti, ahiriko hoti, anottappī hoti, appa-s,suto hoti, kusīto hoti, muṭṭha,sati hoti, duppañño hoti*).²² This is the same as the following.
- **Das’uttara Sutta** (D 34): (*satta dhamma hāna,bhāgiya*, the 7 states that conduce to loss: *satta asaddhamma*, the 7 bad states) “one is faithless, without moral shame, without moral fear, of little learning, being lazy, unmindful, of poor wisdom” (*asaddho hoti, ahiriko hoti, anottappī hoti, appa-s,suto hoti, kusīto hoti, muṭṭha,sati hoti, duppañño hoti*).²³ This is the same as the preceding.
- **Jantu Sutta** (S 2.25): “Some monks were dwelling in forest huts ... restless, puffed up, vain, foul-mouthed, loose in speech, unmindful, lacking clear comprehension, lacking concentration, scatter-brained, loose in sense-faculties” (*sambahulā bhikkhu ... viharanti ... arañña,kuṭṭikāyaṃ uddhatā unnaḷa capalā mukharā vikiṇṇa,vācā muṭṭha-s,satino asampajānā asamāhitā vibbhatta,cittā pākat’indriyā*).²⁴

2.2.1.5 The positive opposite of *muṭṭha,sati* is *upaṭṭhita,sati* (mfn),²⁵ “with mindfulness ‘present,’ set up, summoned up, exercised, cultivated, established.” *Upaṭṭhita,sati* occur in the following places:

- **Maha,parinibbāna Sutta**: “So long as monks are established in mindfulness, then, their growth may be expected, not decline” (*yāvakaivañ ca ... bhikkhū ... upaṭṭhita,satī bhavissanti, vuddhi yeva ... bhikkhunaṃ pāṭikaṅkhā no parihāni*).²⁶
- **Bhaya Bherava Sutta** (M 4): “Established in mindfulness am I. Of those noble ones, established in mindfulness, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them” (*upaṭṭhita,satī’ham asmi, ye hi vo ariyā upaṭṭhita,sati araññe,vana,paṭṭhāni pantāni senāsanāni paṭisevanti tesam ahaṃ aṅṅatamo*).²⁷
- **Sallekha Sutta** (M 8): “Others may be unmindful [2.2.1.3]; here, we shall be with mindfulness established” (*pare muṭṭha-s,satī bhavissanti, mayam ettha upaṭṭhita,satī bhavissāma*).²⁸
- **Anuruddha Mahā,vitakka Sutta**: “Being established in mindfulness, he does not wish to be known as one with mindfulness established” (*upaṭṭhita,satī samāno upaṭṭhita,satīti maṃ jāneyyun’ti na icchatī*).²⁹
- **Pilinda,vaccha Therāpadāna** (ThaAp 388): “Established in mindfulness am I, there is no fear for me. In the deva-world and amongst humans, these virtues follow (me).” (*Upaṭṭhita,satī homi tāso mayhaṃ na vijjati | deva,loke manusse vā anubaddhā ime guṇā*).³⁰
- **Patisambhidā,magga**: “A person with mindfulness established has little dust in his eye, an unmindful person has much dust in his eye” (*upaṭṭhita,satī puggalo appa,raj’akkho, muṭṭha-s,sati puggalo mahā,raj’akkho*);³¹ “one with mindfulness established means that his mindfulness stays applied to the sense-object,” *ārammaṇaṃ upecca ṭhitā sati assā’ti upaṭṭhita,sati*, PmA 392,12).
- **Pameyya Sutta** (Pug 3.12): “Here, a certain person is not restless, not puffed up, not vain, not loose in speech, mindfulness established, clearly comprehending, concentrated, mentally unified, with senses

²² D 33,2.8(4)/3:252.

²³ D 34,1.8(5)/3:282.

²⁴ S 2.25/1:61 (SD 54.13).

²⁵ “mfn” = “masculine, feminine or neutral” adjectives.

²⁶ D 16,1.8(6)/2:79,1 (SD 9).

²⁷ M 4,17.3/1:20,5 (SD 44.3).

²⁸ M 8,12(42)/1:43,20 (SD 51.8).

²⁹ A 8.30,17/4:233,11 (SD 19.5).

³⁰ Ap 388.128/3502*/310,24.

³¹ Pm 1.51,1/1:121,10.

restrained. Such a person is hard to be measured.” (*Idh’ekacco puggalo anuddhato hoti, anunnalo acapalo amukharo avikiṇṇa, vāco uppaṭṭhita, sati sampajāno samāhito ek’agga, citto saṁvut’indriyo. Ayaṁ vuccati puggalo duppameyyo*).³²

2.2.1.6 In the following examples, *upaṭṭhita* and *sati* appear separately:³³

- “with mindfulness established, not unmindful (*upaṭṭhitā sati asammaṭṭhā*, V 3:4,4 f).³⁴
- “one dwells with mindfulness established” (*upaṭṭhitāya satiyā viharati*, S 4:120), (**Maha Kaccāna**) **Lohicca Sutta** (S 35.132).³⁵
- “And for whom moral shame and moral fear are ever rightly established ... ” (*yesañ ca hiri, ottappaṁ sadā sammā upaṭṭhitam*, Tha 1079), **Mahā Kassapa Theragāthā**, SD 75.3.
- “(My) mindfulness stands firm” (*mayhaṁ ... sati upaṭṭhitā*, Thī 388), **Subhā Therīgāthā**, SD 20.7.

2.2.2 Sammosa, “bewilderment, confusion,” derives from *sam* + √ MRṢA → *musā*³⁶ → *mosa*, and from which we get the verb, *mussati* [2.2.1]. It is related to *moha*, “delusion” [2.2.3].

- **Brahma, jāla Sutta** (D 1): (The gods called “Defiled by play,” *khiḍḍā, padosika*) “from dwelling an excessive time immersed in the delights of laughter and play, become forgetful, and on account of their bewildered mind, these devas fall from that realm.” (*Tesaṁ ativelam̄ hassa, khiḍḍā, rati, dhamma, samāpannānaṁ viharataṁ sati mussati, satiyā sammosā te deva tamhā kāyā cavanti*).³⁷
- (**Duka**) **Saddhamma Sammosā Sutta** (A 2:20): “Words and phrases badly laid down, and words and phrases badly interpreted. These ... are the two conditions that lead to the confusion and disappearance of the true Dharma” (*Dunnikkhittassa ... pada, vyañjanassa attho’pi dunnayo hoti. Ime kho ... dve dhammā saddhammassa sammosāya antara, dhānāya saṁvattantaṁ ti*).³⁸
- **Sugata Vinaya Sutta** (A 4.160): “There are these 4 [5] conditions that bring about the confusion and destruction of the true Dharma.” (*Cattaro’me [Pañc’ime] ... dhamma saddhammassa sammosāya antaradhānāya saṁvattanti*).³⁹
- **Saddhamma Paṭirūpaka Sutta** (S 16.13): “These, Kassapa, are 5 detrimental conditions that bring about the confusion and disappearance of the true Dharma.” (*Ime kho kassapa pañca okkamaṇiṇi dhamma saddhammassa sammosāya antaradhānāya saṁvattanti*).⁴⁰
- **Vinaya (Cullavagga 5)**: “Sitting down unmindfully, they broke the bowl, having sat on it.” (*Sati, sammosā nisidantā ottharivā pattam̄ bhindanti*).⁴¹

2.2.3 Moha

2.2.3.1 A related key Buddhist term is the noun, *moha*, “delusion,” the 3rd of the unwholesome roots (*akusala mūla*) [2.2.3.2]. It is derived from √ MUH, “to be crazed.” Its meanings include: “stupidity, dullness

³² Pug 3.12/35,3-7.

³³ For the etym and meaning of the important term *sati’paṭṭhāna*, see SD 13.1 (3.1.2).

³⁴ Also at **Bhaya Bherava S** (M 4,22/1:21,32), SD 44.3 = **Cūḷa Hatthi, padōpama S** (M 27,6/117,5), SD 40a.5.

³⁵ (**Mahā Kaccāna**) **Lohicca S** (S 35.132/4:120,28), SD 60.5.

³⁶ *Musā*, “falsely, wrongly,” usu with verbs *vadati, bhanati, bhāsati, brūti*—all meaning, “to speak”; ie, to speak falsely, to lie.

³⁷ D 1,2.7/1:19,11-15 (SD 25.2).

³⁸ A 2.20/1:59 (SD 104.13).

³⁹ A 4.160/2:147 = 5.156/3:178-180 (SD 6.7).

⁴⁰ S 16.13/2:225,3-4 (SD 104.10).

⁴¹ Cv 5.9.5 (V 2:114,13).

of mind and heart, bewilderment, infatuation, delusion.”⁴² We also see the form **sammoha** (n), meaning, “bewilderment, delusion,” but which is less common than *moha*.

The **Cūḷa,niddesa** and the **Vibhaṅga** define *moha* with this stock register:

<i>Dukkhe aññāṇaṃ</i>	It is unknowing about suffering,
<i>dukkha,samudaye aññāṇaṃ</i>	unknowing about the arising of suffering,
<i>dukkha,nirodhe aññāṇaṃ</i>	unknowing about the ending of suffering,
<i>dukkha,nirodha,gāminiyā paṭipadāya aññāṇaṃ</i> ⁴³	unknowing about the path leading to suffering’s end,
<i>pubb’ante aññāṇaṃ aparante aññāṇaṃ</i>	unknowing about the past, unknowing about the future
<i>pubb’antâparante aññāṇaṃ</i>	unknowing about the past and the future,
<i>idap,paccayatā,paṭicca,samuppannesu</i>	unknowing about specific conditionality, unknowing
<i>dhammesu aññāṇaṃ</i>	about dependent arisen states,
<i>yaṃ eva,rūpaṃ aññāṇaṃ adassaṃ</i>	any such unknowing, unseeing,
<i>anabhisamayo ananubodho asambodho</i>	non-breakthrough, non-awakening after the Buddha,
	non-self-awakening,
<i>appaṭivedho asallakkhaṇā</i> ⁴⁴	non-penetration, non-characterization, not keeping to
<i>anupalakkhaṇā</i> ⁴⁵	the characterization.
<i>apaccupalakkhaṇā asamapekkanā</i>	non-counteracting the characteristics, not disregarding,
<i>apaccavekkanā apaccakkha,kammaṃ</i>	non-reviewing, not transcending karma,
<i>dummejjhan balyaṃ asampajaññaṃ</i>	witlessness, folly, without clear comprehension,
<i>moho pamoho sammoho</i>	delusion, illusion, <u>confusion</u> ,
<i>avijjā avijj’ogha avijjā,yogo</i>	ignorance, flood of ignorance, yoke of ignorance,
<i>avijjānusayo avijjā,pariyuṭṭhānaṃ</i>	latent tendency of ignorance, obsession by ignorance,
<i>avijjā,laṅgī moho akusala,mūlaṃ.</i>	Lock of ignorance, ignorance as unwholesome root.
<i>Ayaṃ vuccati moho.</i> ⁴⁶	This is called <i>moha</i> .
	(Nc:Be 205 = Vbh 362 = Nett §439/75,20-76,4) ⁴⁷

2.2.3.2 The opposite of *moha* or *sammoha* is **asammoha**, “undeluded, unbewildered, not subject to delusion,” which is found in **the Bhaya Bherava Sutta** (M 4):

<i>Santi kho pana brāhmaṇa eke samaṇa, brāhmaṇā</i>	<i>rattim yeva samānaṃ divā’ti sañjānanti</i>
	<i>divā yeva samānaṃ rattitī sañjānanti.</i>
<i>Idam ahaṃ tesāṃ samaṇa,brāhmaṇānaṃ sammoha,vihārasmiṃ vadāmi.</i>	
<i>Ahaṃ kho pana brāhmaṇa</i>	<i>rattim yeva samānaṃ rattitī sañjānāmi</i>
	<i>divā yeva samānaṃ divā’ti sañjānāmi</i>
<i>Yaṃ kho taṃ brāhmaṇa sammā vadamāno vadeyya:</i>	
asammoha , <i>dhammo satto loke uppanno bahu,jana,hitāya bahujana,sukhāya lokānukampāya</i>	
<i>aṭṭhāya hitāya sukhāya deva,manussānaṃ’ti</i>	<i>maṃ eva taṃ samma vadamāno ...</i>

⁴² D 3:182, 214, 270; Sn 56, 74, 160, 638, 847; Vbh 208, 341, 391, 402; Pug 16; Tikp 108, 122, 259; V 4:144, 145.

⁴³ Up to here, def of “ignorance” (*avijjā*), S 2:4,11-14.

⁴⁴ Ee *asaṅgāhanā*.

⁴⁵ Ee *apariyogāhanā*.

⁴⁶ The same register is used to define “the element of ignorance” (*avijjā,dhātu*) at Vbh 75,34-76,2.

⁴⁷ Nett §439 is def for “ignorance” (*avijjā*) = *moha*.

“There are, brahmin, some recluses and brahmins who perceive night to be day,
and perceive day to be night.

Of these recluses and brahmins, I say that they live in delusion.

But I, brahmin, perceive night as night,
and perceive day as day.

Now, brahmin, whoever, speaking rightly, were to say,

‘A being of **undeluded** nature has arisen in the world for the good of the many, for the joy of the many, out of compassion for the world, for the good and joy of gods and humans,’

They would be speaking rightly of me ...’.⁴⁸ (M 4,21/1:21,26, SD 44.3)

2.2.3.3 We have already mentioned that *moha* is the 3rd of the unwholesome roots [2.2.3.1], that is, *raga* (lust), *dosa* (hate) and *moha* (delusion). They are “roots” in the sense that they lurk at the preconscious level of our being. On account of these 3 unwholesome roots, we are caught up in unwholesome karmic activities of body, speech and mind.⁴⁹

In fact, it is the mind or *citta* that underpins these 3 karmic doors as our unwholesome intention (*cetana*), whether we are aware of it or not.⁵⁰ As a result of such unwholesome karmic activities, we are unable to see true reality and progress to the path.

2.2.3.4 From the same root, we get the adjective *mogha*, “empty,” as in the famous expression, *mogha, purisa*, “deluded person.” It is, however, usually rendered as “empty person.”⁵¹ In the suttas, only those who, despite learning the Dharma as renunciants, still hold grave wrong views, are called *mogha, purisa*, by the Buddha. We have the following cases of *mogha, purisa*:

- **Patika Sutta** (D 24): Sunakkhatta, who gives up monastic training because the Buddha refuses to speak on the beginning of things and perform miracles for him.⁵²
- **Udumbarika Sīha, nāda Sutta** (D 25): The wanderer Nigrodha and his company of some 3,000 colleagues, who, despite understanding and accepting the Buddha’s teaching do not take it up.⁵³
- **Alaggadūpama Sutta** (M 22): The monk Ariṭṭha the vulture-killer’s son, who rationalizes that since a streamwinner (who is not under celibacy rules) may enjoy sensual pleasures (including sexuality); hence, these are not a “stumbling block” for renunciants.⁵⁴
- **Mahā Taṇha, saṅkhaya Sutta** (M 38): The monk Sāti the fisherman’s son, who holds the wrong view that it is “the same” consciousness that dies and then is reborn.⁵⁵
- **Cūḷa Māluṅkya, putta Sutta** (M 63): The elder Māluṅkya, putta, who before his awakening, insists that the Buddha teach him about the “10 theses” on which the Buddha is famously silent.⁵⁶

⁴⁸ The whole quote: *Asammoha, dhammo satto loke uppanno bahu.jana, hitāya bahu.jana, sukhāya lokānukampāya atthāya hitāya sukhāya deva, manussānan’ti*, as in **Mahā Sīha, nāda S** (M 12,63), SD 49.1.

⁴⁹ On the preconscious and karma, see SD 17.8b esp (1.1.2; 2.2); SD 7.10 (3.3).

⁵⁰ That karma may be “unconsciously” done, see (**Kamma, vāda**) **Bhūmija S** (S 12.25), SD 31.2.

⁵¹ See **Udumbarikā Sīha, nāda S** (D 25,24.2), SD 1.4; **Alaggadūpama S** (M 22,6), SD 3.13.

⁵² D 24/3:2-12, 27 f (SD 63.3).

⁵³ D 25,24.2/3:57 (SD 1.4).

⁵⁴ M 22,6/1:132 (SD 3.13).

⁵⁵ M 38/1:258 (SD 7.10).

⁵⁶ M 63/1:428 (SD 5.8). On the “10 theses” or “unanswered questions” (*āvyaṅkata pañha*), see SD 5.8 (2).

The expression, *mogha, purisa*, is most commonly found throughout the Vinaya, thus:⁵⁷

Pārājika	92 counts;
Pācittiya	73 counts;
Mahāvagga	29 counts;
Cūḷavagga	18 counts.

— — —

Susammaṭṭha Sutta

The Discourse on the Badly Confused

S 1.8

1 Originating in Sāvattḥī.

Standing at one side, the deity uttered this verse in the Blessed One’s presence:

- | | | |
|----------|--|---|
| 2 | <i>Yesaṃ dhammā⁵⁸ susammaṭṭhā⁵⁹
para, vādesu⁶⁰ nīyare⁶¹
suttā⁶³ te na-p, pabujjhanti⁶⁴
kālo tesāṃ pabujjhitaṃ’ti⁶⁵</i> (S 13) | Those who are badly confused about the true realities
are led into the words of others: ⁶²
they sleep on, they wake not—
‘tis time for them to waken. ⁶⁶ |
|----------|--|---|

(The Blessed One:)

- | | | |
|----------|---|---|
| 3 | <i>Yesaṃ dhammā⁶⁷ susammaṭṭhā⁶⁸
para, vādesu⁶⁹ na nīyare⁷⁰
te sambuddhā⁷² samma-d-aññā⁷³
caranti visame saman’ti</i> (S 14) | Those who are not confused at all about the true realities
are not led into the words of others: ⁷¹
these self-awakened ones, of the right true knowledge—
they fare evenly amongst the uneven. ⁷⁴ |
|----------|---|---|

— evaṃ —

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⁵⁷ Search done with a wildcard thus: “moghapuris*”.

⁵⁸ On *dhammā* here, see SD 54.2g (1.2.1).

⁵⁹ On *susammaṭṭhā*, see (2.1.2).

⁶⁰ On *para, vāda*, see SD 54.2g (2.1.1.7).

⁶¹ On *nīyare*, see SD 54.2g (2.1.1.1-2.1.1.6).

⁶² On S 13b*, see SD 54.2g (2.1.1).

⁶³ On *suttā*, see SD 54.2g (2.1.2).

⁶⁴ On *pabujjhanti*, see SD 54.2g (2.1.3.1).

⁶⁵ On *pabujjhitaṃ*, see SD 54.2g (2.1.3.7).

⁶⁶ On S 13d*, see SD 54.2g (2.1.3.5).

⁶⁷ On *dhammā*, see SD 54.2g (1.2.1).

⁶⁸ On *susammaṭṭhā*, see (2.1.2).

⁶⁹ On *para, vada*, see SD 54.2g (2.1.1.7).

⁷⁰ On *nīyare*, see SD 54.2g (2.1.1.1).

⁷¹ On S 14b*, see SD 54.2g (2.1.1.7).

⁷² On *sambuddhā*, see SD 54.2g (2.2.1).

⁷³ On *samma-d-aññā*, see SD 54.2g (2.2.2).

⁷⁴ On S 14d*, see SD 54.2g (2.2.3).