CHAPTER - V

The Comparison of Dosa and Mettā

5.1. Direct Contradiction Between the Two Mental States, Dosa and Mettā

In this chapter we will attempt a, comparisons of the two opposite factors Dosa and Mettā and other mental states related to them. Dosa and Mettā cannot go together, they cannot conjoin each other. They are opposite of each other. They are contradictory to one and another. One is conductive to public good and the other is against it. And then one hails all beings with smile and the other is against it. One aims at the altruism and one is opposite to it. One is the cause of problem and the other is towards their solution. The dosa is powerful destructive vice. It is a great destroyer in the world; it is not only domestic but also global dynamite. It is destructive emotion that has caused much misery in the world and in our lives. Dosa may be insensitive and apathetic to be at peace. Dosa brings about increasingly problem and challenges in human society. Society is plagued by dosa. The problems and challenges caused by dosa violate human dignity and other fundamental rights of life. Dosa is mental state which often instigates crime, offence. Normally, when one encounters with a desirable sense-object clinging or attachment (lobha) arises, and when one faces with an undesirable object, dosa, anger, aversion arises. Dosa destroys oneself first before it destroys others. Hatred proliferates hatred. One’s hatred engenders hatred in
another. An angry face cannot soften another’s heart. “Hatred never ceases through hatred, it would not be causing a policy of appeasement through hatred”.

Dosha has the nature of savageness, doṣa has the nature of burning of one’s heart, and doṣa has the nature of persecuting or inflicting the two persons, oneself and other. Dosa is like a snake that is provoked by someone. When we hit a snake, especially cobra, the snake will strike at us. Dosa is like that. When we get angry with someone, it is like a cobra standing up. And also Dosa is like a poison. When we put poison in water, it spreads all over. Likewise, when there is anger, doṣa in us, when there is hatred in us, it spreads all over our heart. Dosa is like a forest fire as well. As forest fire can be burning the entire forest, so doṣa can burn our physical body as well as our mentality. Dosa can cause a lot of physical and mental ailments such as high blood pressure, heart trouble and other unhealthy emotions and so on. Through hatred, we cannot construct ḍ peace. ḍ Through hatred, we cannot live happy lives. Through hatred, we cannot make friends. Through hatred, we cannot unite a society. Dosa (hatred) is harmful to peace. Dosa is not only violent but also soils the mind and also it makes to the torment of the mind. Through the thoughts of doṣa our heart can not be stable, can not be calm, can not be serene, and also it can not be causing peace of our mind. Dosa can makes hot both oneself and other as well. A person who hates, his thought was overpowered by doṣa can not make correct decision on every good and bad circumstance and he can cause committing to any evil ways of conducts (ducarita) through any one of three actions,
bodily action, verbal action, and mental action as well. During arising of dosa, it is not hard to tell harsh languages, he is not afraid of anything to do, it is not difficult to kill oneself and other people as well, he may commit any evil deeds, even he may commit to heinous crimes such as killing of parents, and noble persons, etc. It polluted our heart with dosa and also it is pollutant into the atmosphere. The thoughts of dosa degenerate from our brainpower, makes degeneration of our mental faculties, and it makes our knowledge to be blind. One who is getting angry can not care that he is elder than me, his characteristic, morality (siła) is better than me, his dignity is higher than me, and his educated level is higher than me. He never thinks, he never takes care of about whatever he does with bodily action, whatever he speaks with verbal action and whatever he thinks with mental action is proper or not, good or bad, advantage or disadvantage and also significance or not. When the nature of dosa is latent in our heart, we can not construct calmly our business, it can make suffering, and it can cause lack of happiness in our daily lives. Dosa ruins the practice of discipline, human dignity, human ethic, the attainment of beauty, the attainment of benefits, the attainment of bliss, and it ruins the property which one has already and it can not produce business which has not yet. One who is getting irritated may be suffering at the indifference of friends, relatives, loved one, etc. Dosa may harbor a grudge against oneself and other as well. Dosa can cause harboring

427 .The Buddhist scriptures speak of five ‘heinous offences’ (i) patricides, pitughātaka, (ii) matricide, mātughātaka, (iii) killing an Arahant, arahantaghātaka, (iv) wounding a Buddha, lohituppādaka, and (v) maliciously causing a schism in the Sangha saṅghabhādaka. They are called as Pañca ānantariyakamma, ‘heinous offences’. (Uparipāpanṭa Aṭṭhakathā, P.76.)
thoughts of revenge. One overwhelmed by *dosa* and persons who are associated with him, especially parents and relatives eventually may grieve, and they are tormented in the aftermath of conflicts. Through the thoughts of *dosa* we may suffer social, financial ills, etc., as result of that. The thoughts of *Dosa* bring about a person fell more tense, conflicts and then prejudiced view. *Dosa* makes our lives miserable. If we continue to accept that *dosa* and make no great effort to curb it, we will continue to live disordered lives. Every time we become vexed, annoyed, angry, we begin to burn mentally. This burning felling increases with the intensity of the anger. The stronger anger, the strong we burn. *Dosa* is a destructive and anti-social factor, a source of untold misery for individuals and all human groups. One would thus expect society to regard it as a great fault as the great enemy of public welfare, and make every effort to weaken and eliminate it. But on the contrary we find that human institutions, large and small, have often promoted hate for their own selfish ends, or have fostered deeds (*kāyakamma*), words (*vacīkamma*), and thoughts (*manokamma*) of *dosa* motivated by delusive ideologies.

On the individual level, *dosa* in all its degrees is often roused by conflicting self-interests and by other kinds of ego-centric antagonism. *Dosa* can grow as obsessive as lustful passion, but it is generally more destructive for both the hater and his victim. It can take deep roots in the mind, it can be in the form of smoldering resentment and then it anytime can bring about outbursts of violence.
Mettā called Adosa is non-ferocity or non-savageness. It is direct opposite of Dosa. Mettā conflicts with dosa. Mettā is mental state that is non-hatred or loving-kindness. Mettā totally differs from dosa. They are not pieced together from one and another. Mettā is helpful to society while dosa destroy society. Mettā is also helpful to spiritual progress. Mettā is defined as spirit of a true friend. Mettā is love that breaks out of the narrow confines of self-referential selectively, love that dose not have a preference, non-exclusive love. Mettā is for the welfare and happiness of living beings. Mettā feels happy at the happiness of other. Mettā has the nature of patience when others annoy or threaten. Mettā has the nature of generosity with possessions. Mettā has the nature of gentleness, being humble and upright while dosa is savage, cruel, arrogant and wicked.

Mettā is like a mother’s love toward her child. Mettā is boundless towards all living-beings. The mother loves her own child. True Mettā, however, loves all. True mettā thinks thus: As one loves one’s own self, similarly one must loves others. There is no rival, no opponent in Mettā. Mettā thinks of the others lovable qualities. Mettā unites while dosa divides. Mettā softens the mind while dosa hardens. Mettā never try to find out the faults of others while dosa finds the faults of other. Mettā thinks about that people in the world are friends and relatives, while dosa considers with negative point. Mettā makes being serene facial expression and mental calm while dosa makes being ugly facial appearance and spoils the mind. Mettā remains healthy and youthful for a long time while dosa causes wrinkles and
grey hair. *Mettā* makes reputation, job, friends, and loved ones while *dosa* can cost reputation, job, friends, and loved ones.

Tolerance and forgiveness makes stronger *Mettā* against hatred while *dosa* grows weaker tolerance and forgiveness. *Mettā* removes annoyance while *dosa* makes being angry. *Mettā* gets rid of extremism and bigotry while extremism and bigotry breed hatred (*dosa*) and hatred breeds violence. The use of violence breeds terror. *Mettā* does not fail to appreciate while *dosa* express disapproval of other. *Mettā* makes amends while *dosa* causes mistake. *Mettā* lacks of remorse and repentance while *dosa* broods over remorse and repentance. *Mettā* try to love all at anytime, anywhere while *dosa* try to ruin to all. *Mettā* shows towards the positive condition others through physical actions, verbal actions, and mental action while *dosa* takes bad action with negative condition. *Mettā* renders calmness, relief, and peace while *dosa* causes irritation, tension, and distress. *Mettā* brings us happiness, peace, clarity, and love while *dosa* fills our heart with sorrow, anger, and prejudice. *Mettā* can avoid any harm while *dosa* can cause a great deal of harm both physically and emotionally. *Mettā* helps us practice appropriate attention (*yonisomanasikāra*) and waters the seeds of peace, joy, and liberation in us while *dosa* agitates us inappropriate attention (*ayonisomanasikāra*) and grows up the seeds of turbulent, irritation, and pain and suffering, bondage. *Mettā* renders good for evil. *Mettā* helps to those in need while *dosa* destroys property which already has. If *mettā* prevails in our heart, there is no place for hatred, detestation, conflict, and any quarrel, dispute, etc. *Mettā* makes easily concentrated the mind while *dosa* distracts. *Mettā* brighten while *dosa*
darken. Mettā makes being cold while dosa is burning with negative emotion. Mettā always leads to true happiness while dosa shows the way to unrest, turbulence. Mettā causes proper attention while dosa originates improper attention. Mettā renders to compassion (karuñā), sympathetic joy (muditā), equanimity (upekkhā) while dosa causes jealous (issā), malice (macchariya), worry (kukkucca) and other unwholesome mental factors.

Mettā is indispensable for the social stability and equilibrium. There is no authentic and lasting peace without those social stability and equilibrium. Social disorder and disturbance caused by dosa is a threat to the peace and happiness of all human community. Mettā is sensitive and no apathetic while dosa is insensitive and apathetic. Peace and happiness can be established only on the foundation of mettā. The only way for the achievement of peace and happiness in human society is nothing but mettā. Mettā is common platform for all. Everybody can tread on the way to mettā for those who want to be peace and happiness. Only mettā can direct toward the way to peace and happiness of the domestic realm and of the world. The conflicting factors can be eliminated by substituting of mettā. Hence people in the world are essential to eliminate all evil thoughts which ruin to the entire society and establish the thoughts of mettā in order to create peace and happiness.
5.2. Mental States Influence on the Mind with the Two Aspects, Good and Bad

In the early Buddhist psychology, there are mind and mental factors. Human mind is influenced on the two concepts, good and evil (kusala and akusala). According to the Buddhist Abhidhamma, the concepts of good and evil mind depend on the associated with mental factors (cetasika) being good or evil. There are fourteen (14) unwholesome mental factors, four teen (14) wholesome mental factors that influence on the mind and thirteen mental factors associated with both either good or evil mind.

Unwholesome mental factors (Akusala Cetasika) are subdivided into 14.

They are:

i. Moha, ignorance
ii. Ahirika, moral shamelessness,
iii. Anottappa, moral fearlessness,
iv. Uddhacca, distraction, restlessness,
v. Lobha, greed,
vi. Diṭṭhi, wrong view,
vii. Māna, conceit,
viii. Dosa, hatred,
ix. Issā, envy,
x. Macchariya, jealousy, selfishness,
xii. Kukkucca, remorse,
xii. Thina, sloth,
xiii. *Middha*, torpor and

These fourteen mental factors deal with unwholesome, in terms of *Pali*, they are called as *akusala cetasika*, immoral mental states. They are mental factors that influence the mind in reaching a bad circumstance, that soil the mind.

Wholesome mental factors (*Kusala Cetasika*) may also be classified into 14. They are:

i. *Saddhā*, faith, confidence,
ii. *Sati*, mindfulness or awareness,
iii. *Hiri*, moral shame,
iv. *Ottappa*, moral fear or dread,
v. *Alobha*, non-greed, generosity,
vi. *Adosa*, non-hatred, good will,
vii. *Amoha*, non-delusion,
viii. *Mettā*, loving-kindness,
ix. *Karunā*, compassion,
x. *Muditā*, sympathetic joy,
xi. *Upekkhā*, equanimity,
xii. *Sammāvācā*, right speech,
xiii. *Sammākammanta*, right action and

These fourteen mental factors are those that make the mind wholesome, healthy. They enhance the mind to be pure and wholesome. They are named as *kusala cetasika*, moral states in terms of *Pali*. 
Mental factors that are common to both good and bad mind are as follows:

i. *Phassa*, contact, touch,

ii. *Vedanā*, feeling, sensation,

iii. *Saññā*, perception, recognition,

iv. *Cetanā*, volition,

v. *Ekaggatā*, one-pointedness, or concentration,

vi. *Jīvitindriya*, controlling faculty,

vii. *Manasikāra*, attention,

viii. *Vitakka*, initial application, thought,

ix. *Vicāra*, sustained application,

x. *Adhimokkha*, resolution, determination,

xi. *Viriya*, effort,

xii. *Pīti*, joyful, satisfaction,

xiii. *Chanda*, will or wish to do.

They are all mental factors which can associate with either good or evil states of mind.

5.3. The Roots of Good and Evil (*Kusala* and *Akusala Māla*)

It is important to know and understand the roots of good and evil if we are to make an end of suffering and attain true peace and happiness. These mental factors are the roots from which everything harmful and beneficial sprouts. They are the roots of the tree of life with its sweet and bitter fruits. The entire wholesome and unwholesome mental states are under the influence of the six roots
(Cha mūla). They are controlled under the six roots. They stem from the six roots. They cannot be lacking of these six roots. These roots are the cause of arising of the entire wholesome and unwholesome states. The Buddha has taught that there are six roots of good and evil. (Kusala and Akusala)

They are:

i. Lobbha, greed
ii. Dosa, hatred
iii. Moha, delusion, ignorance
iv. Aloppha, non-greed
v. Adosa, non-hatred
vi. Amoha, non-delusion

These two sets of three are respectively, the roots of unwholesome and wholesome volitional action (kamma) by way of deeds, words, or thoughts. The term root (mūla) has the sense of firm support, cause, condition and producer.

5.4. The Roots of All Evil (Akusala mūla)

In the Theravada Buddhist Abhidhamma there are 12 unwholesome consciousness and its 27 concomitants associated with these 12 unwholesome. But the fourteen unwholesome states aforesaid are three roots of unwholesomeness. They are:

i. Lobha, greed
ii. Dosa, hatred
iii. Moha, delusion
These are called as “Akusala mūla, the roots of evil” in the Akusalamūla Sutta \(^{428}\) of the Aṅguttaranikāya. These akusala mūla are the roots that associated with akusala citta, unwholesome consciousness. These three bad roots comprise the entire range of evil including lobha, dosa, moha, िस्सा, maccahriya, etc. These fourteen unwholesome mental states aforementioned are under the three bad roots (unwholesome roots), lobha, dosa, and moha. They are negative emotions in conjunction with the whole evil. In whatever way they appear, these are the basic causes of suffering and misery. All our troubles, distress, affliction, and suffering stem essentially from the bad roots while our joy and happiness come from the good ones. Ten kinds of misconducts or ten kinds of unwholesome actions called ducarita in pali come about on account of these three bad roots, lobha, dosa and moha.

Ten kinds of misconduct are killing (paññātipāta), stealing (adininnadāna), sexual misconduct (kāmesumicchācāra), lying (musāvāda), slandering (pīṣuṇavācā), harsh speech ( pharusavācā), vain talk (samphapalāpa), covetousness (abhijjhā), ill-will (byāpāda), and wrong view (micchādiṭṭhi).\(^{429}\)

### 5.5. The Ten Ways of Evil Action

*Kammanidāna Sutta* \(^{430}\) of the Anguttaranikāya said by the Buddha that lobha (greed), dosa (hatred), and moha (delusion), may

---

\(^{428}\) A.Vols.i.p.201.GS.Vols.i.p.182.  
cause all deed, words and thoughts. Motivated by lobha, dosa, and moha, one may kill living beings, may take what is not given by other, may commit sexual misconduct, may lay, may tell tale-bearing, may speak harsh language, vain talk, may think covetousness, ill-will and wrong views. All these ten bad way of conducts are unwholesome (akusala). They are called as ‘DasA Akusala-kammapatha’, the ten bad ways of conducts, unwholesome courses. Lobha, greed is a state of lack, need and want. It is always seeking fulfillment and lasting satisfaction, but its drive is inherently insatiable, and thus as long as it endures, it maintains the sense of lack. Dosa, hatred, in all degrees, is also a state of dissatisfaction. Though objectively it arises in response to undesirable people or circumstance, its true origins are subjective and internal, chiefly frustrated desire and wound pride. Buddhist psychology extends the range of hatred beyond simple anger and enmity to include a variety of negative emotions. Moha, delusion, taking the form of ignorance, is a state of confusion, bewilderment and helplessness. In its aspect of false view, delusion issues in dogmatism; it takes on a fanatical, even obsessive, character, and makes the mind rigid. These lobha (greed), dosa (hatred), and moha, (delusion), are inner foes, inner enemies, inner murderers, and inner antagonists. In the Antarāmala Sutta \(^{431}\) of the Itivuttaka Pali the Buddha expounds that extreme lobha, dosa and moha are a cause of harm, and they are unrest of mind.

All three unwholesome roots lead to inner disharmony and social conflict. The three unwholesome roots indeed, produce and

\(^{431}\) Itivuttaka Pali, P.251.
support each other. The root of greed gives rise to resentment, anger and hatred against those who obstruct the gratification of desire or compete in the chase to gain the desired object. In this way greed leads to conflict and quarrels. In the *Cakkavatti Sutta* 432 of the *Pathikavagga Aṭṭhakathā* of the *Dīghanikāya*, it mentions that the three kinds of calamity or misfortune may be appeared on account of man’s huge greed or covetousness, avarice (*lobha, visamalobha*), intense hatred (*dosa*), and intense ignorance or lack of knowledge (*moha*). Calamity of famine (*dubbhikkhatarakappa*) may be appeared due to avarice, (*visamalobha*), calamity of weapon (*satthantarakaippa*) may be come about due to hatred (*dosa*), and the plague of several diseases (*rogantarakaippa*) may be bring about due to ignorance, or lack of knowledge, and foolishness (*moha*).

*Lobhussadāya paṭīya dubbhikkhatarakppopro hoti. Dosussadāya paṭīya satthantarakaippoproti. Muhussadāya paṭīya rogantarakaippoproti.*\(^{433}\)

As regards this, Western Scholar Thomas Dixon points out that we are now warned that our sexual immorality, gluttony, and greed will lead to venereal disease, obesity, and the flooding, burning, and destruction of our planet as a result of catastrophic levels of global warming.\(^{434}\) When frustrated, instead of producing enmity and aversion, greed may bring about mental and physical suffering (*dukkha, domanassa*), grief, sadness (*soka*), remorse (*kukkucca*), despair (*upāyāsa*), lamentation (*parideva*), envy (*issā*) and jealousy.

---

(macchariya). These states come under the heading of dosa, hatred. Both greed and hatred are always linked to moha, delusion. They are grounded upon delusion. The unwholesome roots of greed and hatred always occur associated with delusion.

5.6. The Roots of Good (Kusala Mūla)

The Fourteen Wholesome mental factors are entirely the opposite of unwholesome. These fourteen states are the roots of kusala mūla. They are:

i. Non-greed (alobha),
ii. Non-hatred (adosa) and
iii. Non-delusion (amoha).

They are representative of all wholesome mental states. In the Visuddhimagga, hence said by Buddhaghosa that “Tayopi cete sabbakusalānām mūlahūtāti veditabba”. These three roots should be regarded as the roots of all that wholesome. These are three roots of good (Kusala mūla). Kusala mūla are the roots which associated with Kusala citta, wholesome consciousness. Of all act of unselfishness, liberality and renunciation; of all expressions of loving-kindness and compassion; of all achievements in knowledge and understanding. Ten good conducts (kusala dhamma) arise owing to three roots of wholesome roots.

The nature of wholesome roots is opposite to the unwholesome roots. The unwholesome roots lead to misleading to the people while wholesome roots directs to truthful manner.

Alobha, Non-greed is opposed to the taint of avarice (abhijjhā), non-hatred (adosā) to the taint of immorality, (amoha) non-delusion to an undeveloped state of wholesome qualities. Non-greed is a condition of giving (dāna), non-hatred is a condition of virtue (sīla), non-delusion is a condition of mental development (bhāvanā).

Imesu pana tīsu alobho maccheramalassa paṭipakkho, adoso dussālyamalassa, amoho kusalesu dharmesu abhāvanāya paṭipakkho. Alobho cettha dānahetu, adoso sīlahetu, amoho bhāvanāhetu.436

Through non-greed one does not overrate an attractive object as the lustful person does. Through non-hatred one does not underrate or censure an unattractive or disagreeable object as the hater does. Through non-delusion one has truthful view of things while one who is deluded conceives things in a distorted way. With non-greed one will admit an existing fault, and will behave accordingly, while a greedy or lustful person will hide that fault. With non-hatred one will admit an existing virtue and will behave accordingly, while the hater will disparage that virtue. With non-delusion one will admit facts as they are and behave accordingly, while the hater will criticize that virtue. With non-delusion one will admit facts as they truly are and behave accordingly, while a deluded man holds the true for false and the false for true. With non-greed one does not have the suffering through separation from the beloved, but the greedy and lustful person identifies himself with the beloved and hence cannot bear separation from him. With non-hatred one does not have the suffering through

association with unbeloved, but the hater identifies himself with the unbeloved and cannot bear association with him. With non-delusion one does not have the suffering through not obtaining what one wishes, because the un-deluded person will be able to reflect in this way: how can it be possible that what is subject to decay should not enter into decay?

Through non-greed one has detachment to persons and things belonging to one’s group will not feel the suffering that is caused by strong attachment. With non-hatred will hold true in the cause of persons and things belonging to a hostile group because he who is free of hatred will have no thoughts of enmity even towards those who are hostile. With non-delusion the same holds true concerning persons and things belonging to a neutral group because in him who is undeluded there is no strong attachment to anybody or anything.

5.7. The Ten Ways of Good Action

Abstaining from killing other’s lives, from taking what is not given by other, from sexual misconduct, from lying, from tale bearing, harsh language, vain talk, are wholesome; non-covetousness, non-ill-will, right understanding are wholesome. These ten are opposite of the roots of unwholesome states. They are based on non-greed, non-hatred and non-delusion. They are the roots of wholesome states. They are called as “Dasa Kusalakammapatha”, ten good ways of conducts or ten Sucaritas which means ten types of good conduct. These three roots of wholesome states are bases of meritorious actions which produces good and its effect. One who holds those three wholesome
roots stay away from doing any evil and aim at to do good things, and
purify the mind. One who embraces the effects on the three
wholesome roots is no difficult to do good things, such as giving
charity or generosity (dāna), sharing or transferring merit (pattidāna),
rejoicing in other’s merit (pattānumodana), controlling morality (sīla),
reverence to elders and holy persons (apacāyana), activating some
religious service, (veyyāvacca) cultivating meditation on mettā,
karuṇā (bhāvanā), etc., listening to the religious doctrine,
(dhammasevanā) expounding the religious doctrine (dhammadesanā),
and straightening one’s right view (diṭṭhi jukkamma).

They are called as ten meritorious actions, Puṇṇakiriya vatthu.
They can be classified into three groups. They are:

(i) Dāna group
(ii) Śīla group and
(iii) Bhāvanā group.

First three is led by dāna, the second group is led by sīla and the
last four is led by bhāvanā. The dāna group represents alobha state
and opposes iśā (jealousy), and macchariya (stinginess). The sīla
group represents adosa (good-will) and opposes lobha (attachment)
and dosa (anger or hatred) and the bhāvanā group represents amoha
(wisdom) and opposes moha (ignorance).

Of the two, the roots of evil operate in the act of violence and
oppression and these unwholesome roots lead to harm and suffering
both to oneself and to others, while the wholesome roots are sources
of benefit for both the individual and society. The wholesome and
unwholesome roots are of chief human concern on all levels. In the
Adhikaraṇavagga\textsuperscript{437} of the Anguttaranikāya expounds by the Buddha states: “\textit{Akusalāca pahānam hitāya sukkhāya saṁvattati. Kusalām bhavitām hitāya sukkhāya saṁvattati}”\textsuperscript{438}, which means the abandoning of unwholesome and the cultivation of wholesome bring about benefit and happiness. The roots of good are indispensable for reaching the highest goal of final liberation.

5.8. Means of Solving Conflict and Crisis of Life for Security and Peace

The Buddha has said that life is uncertain, but death is certain. Before we die how to think for one’s liberation and the happiness and welfare of the world? In every corner of the world is unstable from day to day, it is always shake with greed, hatred and delusion, etc. As long as we live in the world, we need seriously to understand the value of harmony and disadvantages of chaos of the entire human society. And then we need to also find the solution for the harmony, security and peace. It is necessary to be stable, secure and peaceful of the human community that is for ever and a day unstable. For the stability, security and peace of the world we cannot find any other means but \textit{mettā}. Most of people in our earth ignore the value of \textit{mettā}. Most of people are likely to be lacking in \textit{mettā}. The more people are lack of \textit{mettā}, the more insecurity is much in the world. True security is nothing but \textit{mettā}. True security can be obtained only through \textit{mettā}.

\textsuperscript{437} A.Vols.i.p.53. GS.Vols.i.p.47.
\textsuperscript{438} Ibid.p.60.line,2.GS.Vols.i.p.5.3
Only the prevalence of *mētā*, the influence of *mētā* in every corner of the world, insurance of life is safe and secure. The security of *mētā* cannot be measured with any security forces and security guards (polices & troops, etc). It is cannot be measurable with anything. Only *mētā* paves the way for harmony, security, peace and happiness.

Family devoid of *mētā*, environment devoid of *mētā*, society devoid of *mētā*, and the world devoid of *mētā* cannot obtain harmony, cannot reach security, cannot reach peace and cannot reach happiness. In the *Dhammapada Pali*, the Buddha expounds that the place that prevailed *mētā* is harmonious, secure, peaceful, joyful and lovely and delightful. Either a village or a forest, a valley or on a hill, wherever *mētā* prevailed, that place, area, environment, society and the world is delightful and pleasant.⁴³⁹ Everybody who is alive in the world is necessary not to stay out of humanitarianism. In order to keep on its humanitarianism, people are necessary to reduce and eliminate selfish behavior and dogmatic attitudes. Now a day people face to many conflicts, as a result of quite a lot of problems such as war, financial, social, political crisis and other domestic crisis and so on. The world’s problems and challenges are due to self-interested and lack of humanitarian based on selfish and dogmatic attitudes. The reducing or eliminating of selfish and self-interest etc, is but all aspects of man’s moral and spiritual development. The Four *Brahama vihāras*, such as *mētā*, *karunā*, *muditā* and *upekkhā* is indispensable for the development of Moral and spiritual life. For the reducing and extinguishing of conflict and crisis of life, nobody would deny that

---
human’s moral and spiritual development is crucial stage. The conflicts and crisis of life cannot be, indeed, appeased by selfish spirits which is caused by greed (lobha), hatred (dosa) and delusion (moha). Those conflicts and crisis of life can be appeased only by the Brahmvihāra dhamma such as mettā, karuṇā, muditā and upākkhā.

Of the seemingly unwholesome mental states that influence the mind to be tainted, hindrances (nīvaraṇa) represent an entire spectrum of defile mental states. The hindrances are the main obstacles in the arising of good thought in mind. By way of meditation these hindrances may be driven out from mind, and at this state mind becomes free from all sorts of burden or defilement. The reducing or eradicating of greed or pleasurable objects, (kāmacchanda) hatred, aversion (byāpāda), sloth and torpor (thina and middha), restlessness and worry (uddhacca and kukkucca), and doubt (vicicchā) is the cause of arising of good thought. By way of arising of good heart or by way of keeping good heart, the four Brahmvihāra dhamma such as mettā, karuṇā, etc can be kept into the mind and cultivated to others.

5.9. Six Kinds of the Way of Escape from the Heart

Generally people, nowadays, more than ever before, are suffering emotions and stress, etc., owing to various reasons. In the face of ups and downs of life, people seek the way of escape from the heart as to how to relieve their feelings by means of several negative ways for the sake of relief of their emotion and stress, etc. From the
perspective of Buddhism, we can find out the way of escape from the heart. The Buddha expounds the six kinds of states, so called “Cha nissarinīya dhhātu” that are the way of escape from the heart and they are also food for thought for all. They are:

   i) mettā,
   ii) karuṇā,
   iii) muditā,
   iv) upekkhā,
   v) animitta and
   vi) asimimāna samugghāta (arahattamagga).

Mettā is the best way of escape from the heart for one who suffers from some emotional things due to hatred, aversion etc., (dosa and byāpāda). Karuṇā is the way of escape from the heart for one who has cruelty (vihesā). Muditā is the way of escape from the heart for one who is unable to be happy (arati) due to jealousy and selfish (issā and macchariya). Upekkhā has nature of balance between love (mettā) and hatred (dosa). There is no extreme. Therefore, upekkhā is also the way of escape from the heart for one who is extreme love and hatred. Upekkhā is the way of escape from lust (rāga) and hatred (dosa). The practice of Vipassanā bhāvanā, Insight Meditation is the way of escape from the sign of conditional things (saṅkhāra dhamma). It perceives the moment of arising and disappearance of mind and matter which are instantly changing or it indicates the impermanent characteristic of the five aggregates. Removing or getting rid of the sign of permanence of everything is the way of escape from the heart for one who believes the sign of permanence of everything
But this way of escape is very highest stage. When one who realizes the impermanent characteristic of mind and matter as they truly are, he can reduce and remove the emotional stress etc, caused by greed, hatred and delusion, etc. **Arahattamagga** is the way of escape from the heart for reducing or eliminating of conceit of “Asmimāna”, thought of a mine and “I”. Conceit or māna is an obstacle for attainment of the highest stages of dhamma, (magga---the path and phala, the effect of magga). Those six kinds of states are the way of escape from the heart. And they tend to deliverance from conflict or emotional stress, etc., in day to day life and as well next life. For men’s moral and spiritual development or for the arising of good thought (sammāsaṅkappa) in the heart is nurtured by cultivating of those six kinds of states.

They are labeled as “Cha nissāraṇīya Dhātu” (the elements that is the way of escape from the heart or tending to deliverance from conflict or emotional stress) in the Pāṭhikavagga Pāli of the Dīghanikāya.

---


441. Magga, the constitution of the Eightfold Noble Path, is classified into four according to magga. Phala, the effect of magga is also four according to magga that is its cause.

i) **Sotāpatti** = magga means the path that enters the stream to Nibbāna.

ii) **Sakādāgāmi** = magga of noce-retunner to the kāmaloka, sensual world.

iii) **Anāgāgāmi** = magga of non-returner to the kāmaloka, sensual world.

iv) **Arahatta** = magga that is the cause of arahatta fruition.

Note: Phala is that which the effect of magga is. It belongs to vipāka citta. But ‘Phala” is a special term for the effect of magga. Nandamālābhivāraṇa,Dr. “Fundamental Abhidhamma Part I.” Center of Buddhist Studies, Mahāsubhodhayon Monastery, Sagaing Hills, Sagaing, Myanmar.2005.p.35.36. CMA.p.65.

We may see that there are emergency exits on the train, flight, and cinema, etc. From those emergency exits one crosses and would escape from the accident, while passengers were on those planes, train and people were watching movie in the cinema, etc. So, there are the ways of escape from the heart for a person who was overpowered by hindrances (nīvaraṇa) and three wrong thinking, such as considering about sensual pleasures (kāmavītakka), vexation, hatred, detestation (byāpādavītakka), and to ruin other (vīhiṃsavītakka). For a person who is greedy, hating and deluded overpowered by greed, hatred and delusion, his way to escape is the four Brahma Vihāra dhamma, animitta, arahattamagg called “Cha nissaraniyadhātu” aforesaid and the Noble Eightfold Path. From those ways can solve any conflicts and crisis of life, from those ways can achieve harmony, security, peace and happiness of the entire family, society, and entire world and also would reach to the Brahma world (Brahma Loka) and eventually would reach Nibbāna which is free from fears, insecurity, etc., if the ways of escape from many conflicts of life or liberation of life will really be practised.

5.10. The Roots of Evil ought to be Given up

In the Aṅñatara Brāhmaṇa Sutta of the Aṅguttaranikāya, the Buddha teaches to a certain Brahmin to give up lobha, dosa and moha. A person who is greedy, hating, and deluded, overpowered by greed, hatred and delusion, his thoughts controlled by them, aims at his own

\[443\] A.Vols.i.p.156. GS.Vols.i.p.140.
harm, aims at others’ harm and aims at the harm of both, and he suffers pain and grief in his mind. But when greed, hatred, and delusion are given up, he will not aim at his own harm, nor at the harm of other, nor at the harm of both, and he will not suffer pain and grief in his mind.

A person who is greedy, hating, and deluded, overpowered by greed, hatred and delusion, his thoughts controlled by them, leads an evil way of life in deeds, words, and thoughts; he does not know his own true advantage, nor that of others, nor that of both. But when greed, hatred and delusion are giving up, he will not lead an evil of life in deeds, words and thoughts and he will understand his own true advantage, that of others, and that of both. Greed, hatred and delusion make one blind, unseeing and ignorance; they destroy wisdom, are bound up with distress, and do not lead to *Nibbāna*. And Ānanda Thera, the attendant of the Buddha teaches to Channa, ascetics that the Noble Eightfold Path is the way to giving up of greed, hatred and delusion.\(^444\) In the *Dhammavādipaṇha Sutta* \(^445\) of the *Samyuttanikāya* the Buddha teaches that the way to abandoning of greed, hatred and delusion is the Noble Eightfold Path. By way of eliminating the roots of evil, (*lobha, dosa* and *moha*) and the following of these Noble Eightfold Path leads to *Nibbāna*, highest goal of final liberation.

\(^444\) A.Vols.i.p.216. GS.Vols.i.p.195.