CHAPTER - VI

CONCLUSION

Man is a mysterious being with inconceivable potentialities. Latent in him are both saintly characteristics and criminal tendencies. They may rise to the surface at unexpected moments in disconcerting strength. How and from where they originated we do not know. We only know that they are dormant in man in varying degrees. We can find out the two opposite minds within the powerful mind in the complex machinery of man. One is a storehouse of virtues and the other one is a rubbish-heap of evils. With the development of the respective characteristics, man may become either a blessing to be adorned or a curse to be condemned, to humanity.

Those who wish to be great, noble, and serviceable, those who wish to sublimate themselves and serve humanity both by example and by precept, and who wish to avail themselves of this golden opportunity as human beings, endeavor their best to remove the latent vices and to cultivate the dormant virtues. To dig up precious gem embedded in the earth men spend enormous sums of money and make laborious efforts, and sometimes even sacrifice their lives. But to dig up the valuable treasures latent in ones own self, only persistent effort and enduring patience is needed, for, wealth is not a necessary prerequisite to the accumulation of transcendental treasures.

It is strange that the vices latent in man seem to be almost natural and spontaneous. It is equally strange that every vice possesses
its opposite sterling virtue, which does not however appear to be so normal and automatic, though still within the range of all. One powerful destructive vice is *dosa*, anger, hatred. The sweet virtue that subdues this evil force and sublimes man is *mettā*, loving-kindness. Cruelty (*hiṁsa*) is another vice that is responsible for many horrors and atrocities prevalent in the world. *Karupā*, compassion is antidote for *himsa*. *Issā*, Jealously is another vice that poisons one’s system and leads to unhealthy rivalries and dangerous competitions. The most effective remedy for this poisonous drug is *muditā*, appreciative joy. There are two other universal characteristics that upset the mental equilibrium of man. They are attachment to the pleasurable and aversion to the non-pleasurable. These two opposite forces can be eliminated by developing equanimity, *Upakkhā*.

These four sterling virtues are collectively called as *Brahamavihāra*, in Pali which may be rendered by modes of sublime conduct, sublime states, or divide abodes. These four virtues tend to elevate man. They make one divine in this life itself. They can transform man into a superman. If all try to cultivate them, irrespective of creed, colour, race, or sex, the earth can be transformed into a paradise where all can live in perfect peace and harmony as ideal citizens of one world which is the need of the day. The four sublime virtues are also termed illimitable, *Appamaṇṇā*. They are so called because they find no barriers or limit and should be extended towards all beings without exception. They embrace all living beings including animals. Irrespective of religious beliefs, one can cultivate these sweet virtues and be a blessing to oneself and all others.
The four *Brahmavihāra Dhammas* taught by the Buddha as stated above is meant not only for one nation, or a particular race, and a single religion but they are all universal. They are without making a slightest distinction—social, political, religious, racial, color and sex etc. If we follow those four *Brahmavihāra Dhamma*, in the entire human society there would not be any conflicts between one and another and the world would transform to an oasis of calm to be lived peacefully and happily.

In order to search and solve the problem as to why conflicts in human society arises and how it can be overcome by means of teachings of the Buddha is the the goal of the present thesis Organised in six chapters, each chapter consists of primary references from *Theravāda Tipiṭaka* Cannon Pāli books, the Sixth Buddhist Synod (6th Buddhist Council) versions, printed in Myanmar.

**Chapter-One** deals with fundamental nature of mind. In this chapter we have presented the concept of mind from Theravada Buddhist point of view. That which we called man is composed of mind and matter (*nāma* and *rūpa*). According to Buddhism, apart from mind and matter which constitute the so-called man, there is nothing more. That *Nāma and Rūpa*, together comprises five groups. These five groups are called as *Khandhā*. *Rūpakkhandhā*, aggregate of form consists of matter. The rest of four aggregates (*khandhā*), *vedanakkhandhā*, aggregate of sensation, *saññakkhandhā*, aggregate of perception, *sankhārakkhandhā*, aggregate of formation, *viññāṇapakkhandhā*, aggregate of consciousness belong to the mental
side of being or *satta* or man. In other words, those of mental groups of *khandhā* are termed as *Nāma*. Both of *citta*, (consciousness) and *cetasikas* (its concomitants) combined by way of the four *khandhā* aforesaid are called as *Mind (Mana)*.

This chapter records the meaning and etymological definition of *citta*, consciousness by way of characteristic, (*lakkhaṇa*) function (*rasā*), manifestation (*paccupāṭṭhāna*), and proximate cause or near reason (*padaṭṭhāna*) of the mind, and functioning and working of the mind as to how to analyse it according to Theravada *Abhidhamma*. This also examines the nature of mind, how it ought to be controlled, how arising of negative thoughts can be prevented. For instance, how the mind is chief of all mental phenomena, how it is excitable, and how intrinsic nature of mind is pure, luminous and the mind become defiled on account of the force of incoming pollutions and also how, at the top of all, one should control one’s mind.

The *second* chapter is one of the two main topics of the entire thesis. This chapter has elaborated on the concepts of *dosa*, hatred from the Buddhist point of view and as well taking other relevant documents as regards to *dosa*. It also discussed the definition, etymological meaning of *dosa*, and characteristics, function, manifestation and proximate cause or near reason of dosa, and primary causes of arising of dosa. It also explains how the nature of *dosa* is horrible, for instance, one who engulfed by the state of *dosa* may commit suicide himself and even he may harm his near and dear ones as well as other noble person. In addition to this, the second chapter
has depicted that other evil mental states which are accompanied with *dosa* may occur with their evil consequences, for example, the states of *ahirika* (shamelessness), *anottappa* (fearlessness) and *uddhacca* (restlessness) etc. One who gets anger, when his *dosa*, anger spreads, and he cannot keep control on his temper, he is not ashamed, he fears no one, even he shows no reverence to the respectable persons, such as parents, teachers and noble persons etc. The evil consequences of *dosa* are given here, besides, the disadvantages of *dosa*, anger and hatred. This chapter has shown how it is to be controlled. How to subdue it and antidotes for *dosa* are also given. For instances, controlling anger by considering other’s good points, controlling anger by mindfulness (*sati*), controlling anger by reflecting fine example from religious discourses, controlling anger by considering that nobody is free from blame and controlling anger by considering that all of us are in human society are related beginning from endless worlds, and so on and so forth.

**Chapter-Three** deals with *Mettā*, loving-kindness. This chapter analyzes the concepts, nature, meaning, etymological definition of *mettā*, and characteristics, function, manifestation and proximate cause or near reason of *mettā*, and then fundamental rules and principles for practice of *mettā*. The techniques as to how to cultivate on the *mettā* are explained and then in respect of service of *mettā* toward all beings, elucidations as to how to help, how to treat them by way of three kinds of *mettā*, such as performance of bodily action (*kāyakamma mettā*), performance of verbal action (*vacīkamma*
Mettā, and performance of mental action (manokamma mettā) are also given in detail in this chapter. In addition, attitudes on mettā towards living beings are too discussed from several points of views in the Buddhist literature, especially canonical Pāli, Aṭṭhakathā, commentary, and Tikā, sub-commentary, etc. And then Background story of the Metta Sutta, how to calculates 528 kinds of mettā, the order how to choose person to develop mettā, the manner of how mettā is cultivated towards all beings in the ten directions, how true mettā taught by the Buddha is important and significant in daily life and then the benefits and advantages of mettā are discussed in this chapter. Besides, this chapter has elucidated how being patient, (khantī) is important in day to day life, especially it is indispensable when mettā is cultivated, and how it is important for playing great role, how the two states, khantī and mettī are related to one another, how they are inseparable, how they are main weapons for prevention of dosa, hatred or for ceasing of dosa, and also their significances and benefits for keeping on mettā.

Chapter-Four deals with Brahmavihāra Noble living in Buddhism. In this chapter, the concepts, meaning, etymological definition, of Brahma-vihāra and how it is essential preliminary in the field of mental training are dealt. It is the moral foundation of a man and is indispensable in daily life. The nature, concepts, meaning, etymological definition of the rest three Brahmavihāras, such as karuṇā, muditā and upekkhā of the four Brahmavihāras are explained recording their characteristic, function, manifestation and proximate
and immediate cause. The manner of developing karuṇā, muditā and upekkhā are also given in details.

Chapter-Five deals with the comparison of Dosa and Mettā. In this chapter the two mental states, dosa and mettā which are of negative and positive nature, and how the other mental states influence the mind with the two aspects, good and bad are discussed. We have stated the influence of the unwholesome fourteen mental states, the wholesome fourteen mental factors and also thirteen mental factors associated with both either good or evil. The chapter has mentioned the six kinds of roots of good and evil as the cause of entire range of all good and evil, or for the arising of all wholesome and unwholesome states. And then this chapter has explained that the ten kinds of immoral conducts (duccarita) on account of three roots of evil and its negative consequences may arise and as well it may produce ten kinds of good moral conducts, or the wholesome thoughts (sucarita) due to the three roots of good. In addition, this chapter has depicted that people suffered from many negative emotions, stress, depression, anxiety etc, and other unhealthy emotions that can contribute to men’s bodily and mental diseased can be cured by practicing six kinds of exits of the heart such as the four Brahmavihāra etc,

It is maintained that the four sublime states are vital for solving all conflict and crisis of life or for harmony, security and peace in the entire human society.