INTRODUCTION

It is proposed to study critically two very important concepts, namely *Dosa* and *Mettā* — Contradictory and still related. One is the cause of problem and the other as if a step towards their solution. The former is to be avoided in all circumstances forward, where as the later is to be cultivated at all levels.

*Dosa* is powerful destructive vice. It is great destroyer in the world. *Dosa* is mental state which often instigates crime. Hatred proliferates hatred. One’s hatred engenders hatred in another. An angry face cannot soften another’s heart. “Hatred never ceases through hatred” says the Buddha.

Through hatred, we cannot construct “Peace”. 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. It is harmful to society. It is harmful to spiritual progress. This harmful *dosa* (hatred) must be expelled from us. Now the problem is how to expel that extremely harmful hared from us—is the one of the concept to be analysed here.

*Mettā* which is called *Adosa* is non-ferocity or non-savageness. It is direct opposite of *Dosa*. The Buddha taught us: “*Mettā* must be developed in order to expel *Dosa* (hatred)”.

*Mettā* is mental state that is non-hatred or loving-kindness. *Mettā* is defined as a spirit of a true friend. *Mettā* is for the welfare and happiness of all living beings.
Mettā is compared to a mother’s love toward her child. The Buddha says: “Just as a mother protects her only child even at the risk of her life, even so, one should cultivate boundless loving-kindness towards all living-beings. The mother loves her own child. Mettā however, preaches or rather represents universal love- love towards all, living and non living.

How does one make mettā grow in one’s heart?

First of all, one must think thus: As one loves ones own self, similarly one must loves others. To make mettā grow in your heart, you should always think of the others lovable qualities. One should not try to find faults with others. Upon the other’s lovable qualities make one’s mettā grow. Through finding faults, one cannot grow mettā in one’s heart. Tolerance and forgiveness fortify mettā against hatred.

One must keep one’ mettā alive in one’s heart. Try to love all at anytime, in all circumstances. Show always one’s mettā towards others through one’s physical actions. Show your mettā towards others through verbal actions. Render good for evil. Render help to those in need.

If mettā prevails in one’s heart, there is no place for hatred. The concentration on mettā paves the way to achieve insight knowledge. The insight knowledge leads to enlightenment. Through the enlightenment one can attain Nibbāna, the supreme happiness.

A lot has been told, narrated and discussed on these two concepts in Buddhist literature. The present thesis will highlight on the natures of the two opposite mental states Dosa and mettā of human beings.
1. Objectives of Study:

The prime objective of the present study is centrally focused on the critical examination of these two concepts which may be presented on the following heads: Thus the broad objectives of the thesis would be:

1) To know the mental states.
2) To realize the nature of mind in human being.
3) To explain the Buddhist meditation to give peace of mind for human being.
4) To know the nature of dosa (hatred).
5) To know the nature of mettā, (loving-kindness.)
6) To know the means or methods to avoid dosa and cultivate mettā.

2. Survey of Researches Done:

These two mental states Dosa and Mettā are universal parallel in beings. The concept of hatred and loving-kindness are the qualities of being, realized by all the great thinkers and philosophers in all the ages in all the systems of Indian and world philosophy.

Although many scholars, such as Bhikkhu Khantipalo, the author of Buddhism, Ahimsa and tolerance, Dhammarakkhita Thera, the author of Mettābhāvanā, Ven.Mahasi Sayadaw, the author of Brahmavihāra dhamma, and Ashin Janakābhivarṣa, the author of Abhidhamma in Daily life have studied mind and matter or the philosophy of Buddhism, there is a great a need to survey the two mental states, Dosa and Mettā.
Destructive and constructive power of those two mental states *Dosa* and *Mettā* have not been done yet in detail by way of a critical study specially referring to quotations, stories, examples and comparison etc, from various point of views in the five Nikāyas namely, *Dīghanikāya*, *Mājjanikāya*, *Samyuttanikāya*, *Aṅguttara-nikāya* and *Khuddakanikāya* and their commentaries, sub-commentaries. To the best of our knowledge, there is no research work on the topic exclusively explaining and elaborating these two concepts from all accepts. Hence, it is undertaken to make a critical and an analytical study of these two very significant concepts.

3. **Scope and Methodology:**

As already recorded the two mental states namely- *Dosa* and *Mettā* are studied with the help of original *Theravāda* Buddhist *Pāli* texts. The research is mainly based on the *Pāli* Buddhist Cannon. The analysis is critical and comparative. Relevant data are collected with proper references from the original Pali texts and interpreted. They are arranged and organized in different headings. Available secondary literatures are also extensively consulted, the detail account of which is given in the bibliography at the end. Due to my limited knowledge of Sanskrit, it was not possible to compare the Buddhist concepts with different systems of Indian philosophy; however I have tried to present a comparative view within the system quoting all the interpretations of different scholars.
4. Contribution of Study:

The proposed work will show how the two mental states are very interesting categories in human society. The analytical study will help us to understand the two mental states fully and to know how to get rid of one state, the dosa and how to cultivate another one, the mettā to bring peace in the human society.

To be more specific, the present work will concentrate on:

--To show that all wars and inflictions all over the world, the facts and present days founded on the one of mental state, the dosa (hatred) of human being.

--To show the mental state, the mettā as very important to get everlasting peace of human society.

--To review and evaluate of the views on the concept which revealed by many scholars about the mettā.

--To clarity the two mental states of human being.

The main object of the chosen topic is to understand the destructive mind and mental state and to get rid of them and to cultivate the opposite one so that all human being will get the everlasting peace.

The thesis is organized and planned as follows:
INTRODUCTORY:

Consists of the importance of the concepts, relevance of the study, Nature & Scope of the study etc.

Chapter. I. FUNDAMENTAL NATURE OF MIND IN THE THERAVĀDA BUDDHISM

1.1. Concept of Mind in the Theravāda Buddhism
1.2. Definition of the term Citta (Mind)
1.3. Analysis of Function of Mind and How the Mind works
1.4. The Nature of Mind and How the Mind ought to be controlled
1.5. How the Mind is purified and unpurified

Chapter II (Dosa - hatred)

2.1. The meaning of Dosa.
2.2. Negative consequences of Dosa.
2.3. Three Stages of Dosa.
2.4. Four associates with Dosa.
2.5. Controlling of four associates.

Chapter III (Mettā - loving-kindness)

3.1. The meaning of Mettā
3.2. Three aspects of Mettā
3.3. Practising on *Mettā*

4.4. Positive consequences of *Mettā*

**Chapter IV (Brahmavihāra - noble living)**

4.1. The analytical statement of Noble Living

4.2. Living with *Mettā*

4.3. Living with *Karunā*

4.4. Living with *Muditā*

4.5. Living with *Upekkhā*

**Chapter V**

It will explain comparisons of the *Dosa* and *Mettā* with similar concepts and other mental states and reaching higher states and final goal by way of eradicating the *dosa* and its companions and cultivating the four *Brahmavihāras*.

**Chapter VI**

This is the last chapter where we have presented our findings in the form of observations. The summery of each chapter is reassimilated here. Along with the critical reflections on the two essential qualifying of human being, it brings to establish and enlist the relation between these two concepts.