2.0. Introduction to Dosa (hatred)

In the first chapter, the detail accounts of the fundamental nature of Mind in the Early Buddhist Psychology on which the present thesis is based have been discussed. In this chapter, the main theme of the thesis, which is Dosa (hatred) will be discussed in detail within the scope of the Pāli Tipiṭaka literature by dividing topics and sub-topics related to the theme.

Dosa (Hatred and anger) that is one of the three roots of unwholesome states is given illustration with frog in the Mūlapaṭṭhāna Pali. It is called “Uddhumāyika” in Pali term in terms of metaphor. It is said as “Uddumāyikāti kho bhikkhu kodhupāyassetāṁ adhvacanāṁ”. It means the frog which is called “Uddhumāyika” is the name of hatred and anger (kodha, dosa). The Commentary on Mūlapaṭṭhāsa gives the measure of the frog. The size of frog is very small; Nevertheless the size of his body is increasingly larger and larger and it has as much as fruit of toddy palm tree and become swelled and bulged when some one touches or strikes him with some

instrument which is sand, stick, stone etc. This animal, frog is used to live in tangled leaves, bushes and creeper trees etc. Without moving anywhere when someone touches and strikes with something, he turns face up. He finally falls prey to the crow, eagle and owl etc.

_Uddumāyikamaṇḍuko nāma_. Pa. _Uddhumāyikoti kho bhikkhave kodhupāyassetāṁ adhivacanāṁ_.

Similarly when its _Dosa_ (hatred and anger) which is potential in beings, is little by little increased, it can cause unbenefits and unprofits to one who is getting hatred and angry and can leads to suffer to misery.

Let us elaborate more on the disadvantages of hatred and anger. When one is getting hatred and angry first of all, he is merely distracted in his mind; he cannot be calm and stable. And since he cannot control his mind at that moment, his appearance of face becomes withered and shriveled. And then it cannot be controlled again, his lip and chin may be caused quivering. After that crudity of his language may be taking place and the coarse manners of physical body can be also caused. After that, having drawing some instruments such as knife, stick, stone, brick, and spear etc, and other weapons which generate serious problems, can be causing fighting and taking life of each other. Furthermore if its emotion as regards anger cannot be controlled, eventually, one who is getting hatred and angry may be dangerous for other’s lives as well as for ones own life.

Thus when hatred and anger is increased step by step it would affect the well being of the concerned in this life and life after.
2.1. **Buddhist Concept of Dosa (Hatred, Anger)**

There are fifty-two mental states (Cetasika) discussed in the Buddhist Theravāda Abhidhamma. In this chapter, we will present a critical view of all these mental states headed by Dosa (hatred). We have two mental states that opposite to one another. They are Dosa (hatred) and Mettā (Loving-kindness) which we have already stated. Dosa means anger or hatred in English. Mettā means loving-kindness. Dosa is evil and harmful while Mettā is good and beneficial. Dosa is hot like fire while Mettā is cold like water in a stream. In the āvaraṇa nīvaraṇa Sutta in the Bojjhaṅgaṁsāṁyutta of the Mahāvaggasāṁyutta, the Buddha has delivered that dosa (hatred) or byāpāda (malevolence) leads to corruption of the heart and it weakens knowledge, wisdom as well. Dosa or byāpāda which makes ruin one’s mind obstructs good deeds, overwhelm one’s mind and also weakens insight.

*Byāpādo bhikkhave, āvaraṇo nīvaraṇo cetaso upakkileso (ajjhoruho) paññāya dubbalikarano.*

85

And then, in Nīvaraṇa sutta in the same Saṁyutta, the Buddha has explained that dosa or byāpāda causes blindness, loss of sight and knowledge, obstructs insight, consort with pain and conducive not to Nibbāna.

*Byāpādanīvaranāṁ bhikkhave andhakaranāṁ acakkhukaranāṁ aṇāṇakaranāṁ paññānirodhikāṁ vighātapakkhiyāṁ anibbāna-sanvattanikam.*

86

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The *Kodhana Sutta* of the Abyākatavagga and *Paribbājaka Sutta* of the Brāhmaṇaavagga in the Aṅguttaranikāya taught by the Buddha has elucidated as “Kuddho atthaṁ na jānāti, kuddho dhammarīṁ na passati”, ⁸⁷ and in addition, Antrāmala Sutta in the Itivuttaka and Khaggavisāṇa Sutta in the Cūlaniddesa Pāli uttered as follows;  

“Duṭṭho atthaṁ na jānāti, duṭṭho dhammarīṁ na passati. Andhatamaṁ tadā hoti, yaṁ doso sahate naraṁ”. ⁸⁸

It means, while *dosa* pervades or spreads one’s mind, he knows nothing in the correct perspective.

In the *Aññatara Brahmaṇa Sutta* of the Aṅguttaranikāya Pāli, the Buddha taught a certain Brahmin about *Dosa*: "An angry person knows not the welfare of both, himself and of others as well."

*Dosena abhibhūto pariyādinnacitto attatthampi yathābhūtam na jānāti, paratthampi yathābhūtaṁ in na jānāti, ubhayatthampi yathā bhūtam na jānāti. ⁸⁹

In the Discourse of *Channa* in the Aṅguttaranikāya, at one time, on being asked by a wandering ascetic, *Paribbājaka*, by the name of *Channa*, as “For what kind of fault that is inherent or apparent in rāga, (craving) *dosa*, (hatred or anger) and *moha* (delusion) has been preached and prescribed for rejection, or rather, to get rid of them?,  

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⁸⁶ S.Vols.iii.p.86.line.5.KS.Vols.iii.p.81.  
⁸⁹ A.Vols.i.p.158.line.10.GS.Vols.i.p.140.
Venerable Ānanda Thera gave the reply as follows.

*Duṭṭho kho āvuso dosena abhiḥhto pariyādinacitto attatthampi yathābhūtaṁ na ppaṭānāḥ, paratthampi yathābhūtaṁ na ppaṭānāti, ubhayatthampi yathābhūtaṁ na ppaṭānāti.*

It means, one who is bearing ill-will or becoming angry, being overwhelmed with anger, nothing knows benefits of himself as well as others and also both of himself and others. And also Venerable Ānanda Thera said to the Brāhmin, *Uggatasarīra* to be avoided *dosa* as “*Duṭṭho kho brahmaṇa dosena abhiḥhūto pariyādinacitto kāyena duccaritam carati vācāya duccarita carati manasā duccaritam carati***”.

One who is bearing ill-will or becoming angry, being overwhelmed with anger, nay, overpowered by anger or resentment which has used up or wipe off all noble-mindedness or virtuous thoughts, nay, without good-will because of anger plot to cruelly cause oneself suffer misery and carry out plans to ill-treat himself as well as others, and bring about miserable conditions. Bad deeds, such as killing etc, physically, are committed by one who is getting angry and then verbally and mentally utter abusive words ill-wishing’ ruin or destruction in life and property and so on.

The Buddha says: people love themselves. But they can commit suicide themselves through *Dosa* by means of several ways such as taking poison, using knife, weapon, setting blaze fire, hanging oneself, drowning water and jumping from top of building and mountain

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etc. People love their fathers and mothers. But they can commit matricide; they can commit patricide and also kill other noble and ordinary persons while their minds are full of Dosa.

Asinā hanti attānaṁ, visāṁ khādanti mucchitā.

Rajjuyā baijha miyanti, pabbatāmapi kandare.

Kuddho hi pitaram hanti, hanti kuddho sa mātaram.

Kuddho hi brāhamaṇaṁ hanti, hanti kuddho puthujjanaṁ. 92

Dosa is powerful destructive vice. It is great destroyer in the world. Dosa is mental state which often instigates crime. Dosa proliferates hatred. One’s hatred engenders hatred in another. An angry face cannot soften another’ heart. "Hatred never ceases through hatred in this world" says the Buddha in the Yamakavagga of the Dhammapada pali in the Khuddaka nikāya.

Na hi verēni sammītiḍha kudācanāṁ. 93

Through hatred, nobody can construct "Peace." Through hatred, no one can live happy lives. Through hatred, no one can make friends. An angry person is avoided and forsaken by friends and relativities etc.

Kodhasammadasammatto, āyasakyaṁ nigacchati.

Ūtimitṭā suhajjā ca, parivajjantī kodhanaṁ. 94

Through hatred cannot unite a society. Dosa is harmful to peace. It is harmful to society. It is harmful to spiritual progress.

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Therefore, the Buddha in the *Dutiyaaggi Sutta* of the *Mahāyaññavagga* in the *Aṅguttaranikāya* taught that this harmful *dosa*, hatred, must be expelled from one’s mind, *dosa* must be avoided and *dosa* must not be associated, *dosa* must not be kept.

*Dosaggi pahātabbo, parivajjetabbo, na sevitabbo.*

In the *Dhammasaṅgaṇī*, the first book of *Abhidhamma* and the *Vibhaṅga*, the second book of *Abhidhamma* describes *Dosa* as follow.

When annoyance springs up undesirable thoughts like the following: he has done me harm, is doing, will do me harm; he has done harm, he is doing harm, will do harm to someone dear and precious to me; he has conferred a benefit, is conferring, will confer a benefit on someone I dislike and object to; or when annoyance springs up groundlessly:_ all such a vexation of spirit, resentment, repugnance, hostility; ill-temper, irritation, indignation; hate, antipathy, abhorrence; mental disorder, detestation; anger, fuming, wrath; hate, hating, hatred; disorder, getting upset, derangement; opposition, hostility; churlishness, abruptness, disgust of heart, captures ones mind__this is what is called hate (*Dosa*).

*Tattha katamo doso? anatthaṁ me acarīti āghāto jāyati, anatthaṁ me caratīti āghāto jāyati.p. appiyassa me amanāpasa anattham carissatīti āghāto jāyati. Ayaṁ vuccati doso.*

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As regard the exposition of *dosa*, in the *Aṭṭhasālinī*, the commentator defines it thus: a person can also become angry over impersonal situations. For example, a person may be angry because it is raining too much, or not raining at all, or windy or not, or the sun is too hot, or not, etc. This irrational anger generally arises for those who are unable to think or reason correctly. This sort of situation is called as one of the causes of *dosa*. But it is said as “Aṭṭhānakopa” or “Aṭṭhāna āghāta”, irrational anger by the commentator. It is mental factor of ill-will (*dosa cetasika*) which arises mostly in those lacking reasoning ability.

*Aṭṭhāne vā pana āghātoti akāraṇe kopo ekacco hi. Devo ativassatī kuppati, āṇa vassaṭṭi kuppati, āsliyō tappatī ti kuppati, na tappatī ti kuppati, vāte vāyantepi kuppati, avāyantepi kuppati.*

2.2. **Definition of Dosa (hatred, anger)**

*Dosa* is a mental state of hatred, anger and aversion. It provokes anger in *Citta* on perceiving impressions from unpleasant objects and so on just as a snake cropping out of a hiding place attacks on those who pelt it with stones or strike it with stick on so on. In the Buddhist *Abhidhamma* says that *Dosa* has the nature of aggressiveness and roughness of the mind, of polluting the individual, and of being repelled by the object. Generally *Dosa* is translated here as hatred by Pali scholars. *Dosa* means hatred, anger, and ill-will. It is second root

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of the three roots among the unwholesome states, *lobha* (greed), *dosa* (hatred) and *mohā* (delusion). *Dosa* is comprised of all kinds and degrees of aversion, ill will, anger, irritation, annoyance, animosity, depression and sorrow. All these are understood under *dosa*.

The *Aṭṭhāsāliṇīi*, Commentary on *Dhammasaṅgaṇī* and *Mūlapaṇṇāsa* Commentary, etc. describe *Dosa* as “*Dussati etenāti doso, sayāṃ vā dussaiti doso, dussanamattameva vā tanti doso and dussanalakkhaṇo doso*” and so on and so forth.99

It means offend (the object) by it, or itself is offensive, or as mere offending and characteristic of damage owns and somebody’s feelings.100 In the section of *Asubhabhāvanā* of the *Samantakūṭavaṇḍanā*, it is written on *dosa* as “*Dvē usetīti doso, saparaṃ dayhate dvayam*”.101 It means that persons who are getting a hold due to anger can be getting burning, it is called *dosa*. In the *Uraggavagga* of the *Suttaniṭṭa Aṭṭhakathā*, *Nikkhepaṅcita* of the *Atthasāliṇīi*, *Mahāniddesa Aṭṭhakathā*, and *Patisambhidāmagga Aṭṭhakathā* also give explanation as “*Dussanavasena doso*”102 relating to *dosa*. It means that it is called *dosa* owning to destroy and make damages.

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101 Skv.p.169.line.5.
Pism.Vols.i.p.266.line.3.
2.3. Characteristics of Dosa

Dosa has four characteristics. They are:

i.  
\textit{Dosa} has the characteristic of savagery or ferocity. When there is \textit{dosa}, one is very fierce, very rough and very cruel. It is compared to a snake that is hit by someone. When one hit, especially cobra, it will strike at him. It will raise his head. \textit{Dosa} is like that. When one is angry, it is like a cobra standing up.

ii. Its function is to spread like a drop of poison or to burn up its own support like a forest fire. If someone put poison in water for example, it spreads all over. In the same way when there is anger in someone, when there is hatred in him, it spreads all over one’s mind. So its function is to spread, or burn up its own support that is the mind and body in which it arises. \textit{Dosa} can burn up one’s physical body as well as mental states just like a forest fire. It is \textit{Dosa} that causes a person to get a stroke or high blood pressure. \textit{Dosa} can cause a lot of physical ailments or disorder. And also when there is \textit{dosa} in one’s mind then the mind is contaminated and infected and there is \textit{Akusala}, unwholesome leads to rebirth to hell.

iii. It is manifested as persecuting or inflicting like an enemy who has got his chance done. When one is in anger, he is
inflicted by that anger. Before one does anything to that other person, he is inflicted himself with suffering.

iv. Its proximate cause is a grounds vexation or for annoyance just like urine mixed with poison.

*Doso caṇḍikkalakkhaṇo pahaṭāsiviso viya, visappanaraso viya.*

*Attano nissāyadahanaraso vā dāvaggi viya.*

*Dussanapaccuppaṭṭhāno laddhokāso viya sapatto.*

Āghāṭvatthupadaṭṭhāno visasamsaṭṭhapūtimutta viya."\(^{103}\)

It was unpleasant but beneficial. However, when urine is mixed with poison, the unpleasant medicine becomes harmful.

2.4. **The Etymological Explanations of Dosa**

There are many synonymous for *Dosa*. Sometimes *dosa* is used as *kodha*, sometimes is *byāpada*, sometimes is *paṭigha*, sometimes is *kopa*, and sometimes is used as *āghāta*, and so on and so forth.

(1) *Buddhaghosa Thera* gives the following explanation “*Doso dosanāti ettha byāpādoti vā dosoti vā dvepi ete kodhoeva nāmena nānattā gata. Evaṁ nāmanānattena nānattarī veditabbaṁ*.”\(^{104}\) *Byāpāda* and *dosa* is synonym of *kodha*, they are different just in name. The terms of *byāpāda*, *dosa* are different only in name, their meaning being the same.


(2) And the Commentator writes “Byāpajjati tena cittaṁ pūtibhāvaṁ upagacchati byāpādayati vā vinayācārarālpaśampatti hitsuhkhādīni byāpatti. Atthato panesa dosoyeva”. 105 The term of byāpāda is the only dosa in meaning.

(3) In the Itivuttaka Aṭṭhakathā it is stated “Kodhanti dosaṁ”. Doso eva kodhapariyāyena buthujhakānam puggalānam ajjhāsavyavasena evam vutto”106. It means that kodha is dosa; dosa is synonym of kodha.

(4) In the Suttanipāta Aṭṭhakathā, it is said “Dussanavasena doso, kodhassetañ adhivacanaṁ”107. It means that due to destruction by way of disturbance it is called as dosa. Dosa is the name of kodha, the term of kodha (anger).

(5) Sumanāgala Thera, the Sub-Commentator of Abhidhammaṭṭhasaṅgaha provides following explanation “Ārammaṇe patihaṅnantī patīgho, doso. Caṇḍikkasabhāvatāyahesa ārammaṇanī paṭīhananto viya pavattati”108, that is paṭigha is also dosa.

(6) Silakkhandhavagga Abhinava Ṭikā states: “āghāto doso byāpādoti pariyaṭṭhayavacanaṁ”.109 It means that āghāta, dosa, and byāpāda are synonymous terms

(7) Further more in the Silakkhandhavagga Aṭṭhakathā, it is also assumed “Āhanati cittanti āghāto, kopasetāṁ adhivacanaṁ”.110

Āghāta (Aversion) that destroys the mind is the name of kopa (hatred or anger).

(8) The Sāratthadīpanī Ṭīkā also states: “Tena ca dosenāti imesam padānam vasena dvīhīti vuttam. Atthato pana dosoyeva”. It is supposed that whether there are kopa or dosa (hatred or anger), these two terms are merely dosa in the meaning.

When Buddha taught his discourses he has used these term interchangeably, sometime as dosa, sometime as kodha, sometime as byāpāda and sometime as paṭīgha and sometime as āghāta, etc., by way of synonym according to capability and comprehensiveness of the person. Itivuttaka Atṭhakathā “Kodhanti dosanā. Doso eva kodha-pariyāyena buthujjhañanām puggalanām ajjhāsayavasena evam vutto”.

2.5. Categories of Dosa

The synonyms of dosas are sometimes treated as Categories of Dosa, can be seen in the Buddhist Pali Literature like, paṭīgha, byāpāda, kodha, byāpajjana, caṇḍikka, virodha, paṭivirodha, aparipuṇṇavacana, durutta, assuropa, anattamana, and vāyusakha and so on. They are the names of Dosa, synonymous terms of Dosa and also categories of Dosa.

110. SiA.p.57.line.4.
112. IvaA.46.line.6.
Pakatibhāvajahanattathena byāpajjanaṁ, virujjatī virodho, punappunaṁ virujjati pativrodho. P. Attamanatāpatipakkha to na attamanatī anattamanatā Ēpana yasmā cittasseva na sattassa, tasmāti vuttaṁ.\textsuperscript{113}

\textit{Pañigha} includes all degrees of aversion, from violent rage to subtle irritation. The word \textit{Pañigha} means literally “striking against”, which indicates a mental attitude of resistance, rejection, or destruction.\textsuperscript{114} The literal translation of \textit{Pañigha} is to strike at the something. When one is getting angry, it is like a striking someone or striking one’s mind with anger. So it is called \textit{Pañigha}. An Addition to above mentioned, again it is said that one who is getting angry cannot be attentive and concentrated on the others due to \textit{Dosa, pañigha, byāpāda etc}, so it is also called as \textit{Pañigha}. \textit{Sumanāgala Thera}, therefore, in the \textit{Abhidhammavibhāvinī Tikā} provides how it is synonymous of \textit{dosa} as “Ārammaṇe paṭihaṇṇatīti paṭigho, doso, caṇḍikkasabhāvatāyahesa ārammaṇam paṭihantoviyā pavattati,”\textsuperscript{115} while discussing on \textit{paṭigha}.

And in the same manner Tikā, writes- “Byāpajjati hitsukham etenāti byāpādo”.\textsuperscript{116} Byāpāda (ill-will)\textsuperscript{117} is the mental factor of hatred that with which one harms welfare and happiness, so it is called as

\textsuperscript{113}. Asl.p.299.line.10.Exp.343.MnA.p.279.line.15.
\textsuperscript{115}. Abhiv\textsuperscript{T}p.80.line.16.
\textsuperscript{116}. Ibid.p.174.
dosa. By it the mind reaches the putrid state: this is malignity, or it ruins the practice of the Vinaya (discipline), the attainment of beauty, of benefit, of bliss, etc, this is ill-will. In meaning it is just Doso.118

Byāpajjati tena cittam pūtibhāvaṁ upagacchati byāpādayati vā vinayācāraraṇāpasampatti hitasukhādīniti byāpādo. Atthato panesa dosoyeva.119

One who is getting angry cannot give good and pleasant speech and also does not know whether what one talks about something is good or bad and profitable or unprofitable, so it is called as Kodha.

Kodho nāma upajjāmāno subhāsitadubbhāsitarīm atṭhānatthaṁ hitāhitām jānītum na deti na sādhu na laddhako.120

The mental state of Dosa has the nature of savageness and it can cause to be ugly and coarse manners for one who gets anger, hence its dosa is called as Byāpajjana or Caṇḍikka (disordered temper). Dosa naturally has cruelty and hatred, and it can cause being rude for one who is angry and one who follows him, therefore it is called as Byāpajjana or Caṇḍikka. One who is angry cannot associate very well with other persons and cannot properly cultivate the Sublime Dhamma, or Righteous Dhamma, then dosa is totally opposite for one who wants to practise the sublime dhamma, so it is called as Virodha and Paṭīvirodha. One who is angry can uttered several different

words, but cannot talk properly, cannot speak pleasant words to the other people and then his words cannot be well-chosen, but is ill-spoken, not completed on account of his fault, so it is called as Aparipuṇṇavacana or Durutta. When one who is getting hold of anger, its dosa makes him miserable, so it is called as Assuropa. Citta or Mind is associated with mental state of Dosa, makes disadvantages to the one who does not control his anger. One who is annoyed does not possess his mind, and the mind is associated with its dosa is called as Anattamana. Because of similarity to the fire so called Vāyusakha, it is also called as Vāyusakha. Fire depends on wind; it is linked with wind that is why it is called as Vāyusakha. For instance, fire reaches expanding and spreading, similarly the fire of Dosa as well reaches increasing and growing when its dosa depends on Māna (pride and conceit) etc. Dosa that depends on Māna makes troubling and ruing to the welfare and happiness of other people and then dosa linked with māna is more forceful and furious, it is very difficult to drive out and tie up excessively. This kind of kind of dosa is called as Vāyusakha. The Buddha further expounds Dosa with another name called Arukūpamacitta in the Vajirūpama Sutta121 of the Aṅguttaranikāya Pāli.

A person who is unwise and due to lack of knowledge has temper and irritating behaviour and makes envy or pride towards others so that his appearance is not good to look at when he is faced

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121 A.Vols,i.p.121.GS,Vols.i.p.106.
through undesirable things. In the world when a person is furious, oppressive and talks about word that is nothing to speak of something and attaches in the angry, hatred, harbour, etc which make distracting and resentment and horrific states and shows his bad deportment. For instance, one who is getting angry and irritation is just like a person affected and make ooze when he scratches with some instrument etc, as a result of inching diseases such as leprosy and disease of abscess or sore. So such kind of person is given a simile as Arukūpacitta by the Buddha.

In the Suttanipāta Āṭṭhakathā, it is also said as above mentions regarding with dosa: One who has tendency of lost of temper and is easy to be angry is called as Arukūpacitta.

Dosarito khippakō arukūpacitto puggalo evaṁpo hoti.\(^{122}\)

2.6. The Grounds of Occurring of Dosa

Dosa does not come about deliberately, it happens on account of object of something coming from out side doors such as eye door, ear door, nose door, tongue door, body door and mind door. When these six kinds of doors come to the six kinds of objects, if some object is desirable object, agreeable object, negative state of dosa does not take place in a person. Or if object is undesirable object, disagreeable its dosa will easily come out in a person. The six kinds of objects, in nature, in terms of desirable object, favourable object (Īṭhārammaṇa) leads to lobha, rāga (greed or craving) and in terms of undesirable

\(^{122}\) SnA.Vols.i.p.152.line.10.
object, unfavourable object (*Aniṭṭhārammaṇa*) shows the ways of *dosa* (hatred or anger). It has been given for example these two mental factors (*lobha* and *dosa*) in Buddhist Pali Literatures, *Brahmajāla Sutta* of *Silakkhandhavagga Atṭhakathā and Jalūkapanhā* of the *Milindapaṇha Pali*. *Lobha* is likened to leech or bloodsucker while *Dosa* is compared to the snake that is poisonous.

> Yathā jalūkā yattha allīyati, tattheva dalhaṁ allīyitvā ruhirāṁ pivati.\textsuperscript{123}

> Rāgo hi amuṅcitukāmatāya ārammaṇam gaṅhāti jalūkā viya, doso vināsetukāmatāya āsīviso viya.\textsuperscript{124}

Leech attaches and sucks human and animal’s blood. The six kinds of object which are undesirable is the origin of happening of *Dosa*. Some tree is gummy in easy when it is chopped off by some tools like a knife, axe etc. But its sticky thing is easy to come to an end. However, some tree of gum is very hard to come out when it was so gum up, but difficult to stop from gumming. Some tree which is dry does not come out sticky things even though it is chopped off for quite a lot of times by some instruments like a knife, axe etc. The gums of *Dosa*, for some people are so also easy to get when they strike through some undesirable object. After emerging from anger, annoyance and frustration, it is easy to come to an end. Some people are hard to get angry; their *Dosa* appears smoothly and comfortably even if they arise due to some undesirable object. But it is not easy to cease and die away after arising anger. For those who eradicated all defilements

\textsuperscript{123} Mld.p.390.line,10.Qkm.p.388.

\textsuperscript{124} SiA.p.107.line,12.
(Arahants) do not appear any gum of Dosa, any sticky of anger even though they come to face for again and again any undesirable objects. In the world naturally ordinary human beings (Puthujana), by and large, are easy to commit evil things when they got angry. But it is difficult to cease its Dosa, when the state of Dosa comes to mind. It is very difficult to bring to an end.

2.7. The Two Primary Causes of Arising of Dosa

The Buddha taught his disciples the two primary causes of arising of Dosa in the Dukanipāta of the Asāduppajahavagga of the first book of Āṅguttarankāya Pāli. First one is undesirable object (Paṭighanimitta). Another one is improper attention, unwise attention (Ayoniso-manasikāra). Ayoniso means improperly. Manasi means in the mind. Kāra means making. The literal translation is making in the mind improperly.

_\\textup{Dve me bhiikkhaves paccayā dosassa uppādāya. Katame dve? Paṭighanimittaṅca ayoniso ca manasikāro.}^{125}_

For one who takes undesirable object so called aversion (paṭigha) through an improper attention, mind, and again and again makes rising of aversion (byāpāda) or hatred (dosa) and makes getting higher aversion, hatred not yet arisen in him.

_\\textup{Paṭighanimitte ayonisomanasikārena pana byāpādassa uppādo hoti.pañ tasamiṅ nimitte bahulaṁ pavattayato byāpādo uppajjati.}^{126}_

\footnotesize{\textsuperscript{125}A.Vols.i.p.86.line,8.GS,Vols.i.p.78.}\footnotesize{\textsuperscript{126}A.Vols.i.p.86 linea,8.GS,Vols.i.p.78.}
Here attention in *Pali* word *Manasikāra* is responsible for the mind’s advertence to the object. That means turns to the object. There are two types of *manasikāra*: *Yoniso manasikāra* (wise attention or proper attention) and *Ayoniso manasikāra* (unwise attention or improper attention). Proper attention keeps the mind direct towards the object while improper attention does not keep the mind direct towards the object. These two things above mentioned (*Paṭighanimitta* and *ayonisomanasikāra*) are key, primary causes for the arising of *Dosa*. In the *Nīvaraṇapahāṇa vagga* of the first book of *Aṅguttara Pali*, the Buddha also said monks that I know not of any other single thing of such power to cause the arising of malevolence, aversion, hatred (*Byāpāda, dosa*). One who has improper attention can easily take place aversion, hatred (*byāpāda, dosa*) that not yet arising and makes growing of aversion, hatred that has already arisen.

*Nāham bhikkhave aññāṁ ekadhammampi samanupassāmi. Yena anuppanno vā byāpādo uppajjati, uppanno vā byāpādo bhiyyobhāväya vepullāya sarīvattati.*

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127. A.Vols.i.p.2.line.8.GS.Vols.i.p.2
2.7.1. Nine Causes for arising of Dosa (Nava Āghātavatthu)

Even though the cause of arising of dosa, chiefly is merely two in terms of primary, there are another nine ways in which a grudge or resent is formed. We can see in the nine cause of strife or quarrelling how anger arises. The nine causes include anger which arises in relation to oneself, to loved one, or to enemies regarding actions in the past, present, and future. Thus there are nine causes of anger arising with regard to individuals and with regard to time:

1-3.) One is angry in relation to oneself, thinking, “He has harmed me... is harming me... will harm me.

4-6.) One is angry in relation to my loved ones, thinking, “He has harmed my loved ones... is harming them... will harm them.

7-9.) One is angry in relation to enemies, thinking, “He has helped my enemies... or will help them”.


Tattha katamo doso? anatthām me acarīti āghāto jāyati, anatthām me caratīti āghāto jāyati. P. Apiyassa me amanāpassa anatthām carissatīti āghāto jāyati. Ayaṃ vuccati doso.130

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In the *Dhammasaṅgaṇī, Vibhaṅga, and Aṅguttanikāya, and Pāṭhikavagga*, those nine ways aforesaid are called as āghātavatthu which means that can be anger, hate and resentment, etc.

2.7.2. Destructive Emotion of *Dosa* (anger, hatred)

In the modern society, people are kind and modest when their surrounding conditions are good and satisfactory. When conditions change and become favourable, they become irritable and angry. Anger is ugly and destructive emotion. All human beings are subject to anger in one form or another in their daily lives. It is negative emotion which is dormant and latent within us, awaiting to flare up and take control over ones life when the occasion arises. Anger can be likened to a flash of light which blinds us temporarily and causes us to act unreasonably. Uncontrolled anger can cause us a great deal of harm both physically and emotionally. Like any other human emotion, anger can be brought under control. One who is overwhelmed by anger or hatred makes blinded and ignorant and he cannot see anything, what is right or what is wrong, he cannot understand true nature and then its hatred or aversion can cause to be dangerous, that is why the Buddha expounded that:

*Anatthajanano doso, doso cittapakopano.*

*Bhayamantarato jātam, tam nāva bujjhati.* \(^{131}\)

\(^{131}\)Iv.p.251.line.12.CN.p.25.line.17.
So nobody can deny that everybody have been getting angry. Now and then we get irritated, annoyed and upset on account of something. We get angry or frustrated with this person or that person for this reason or that reason. There are many things and conditions which can cause us to be displeased or angry. Usually we get frustrated and angry when we do not get our way, not getting whatever we want. We want things done in a certain way and when they are not done in that way, we get angry, we get mad. Sometimes we may be expecting something to come about, when it does not happen, we get upset and angry. There is no shortage of conditions that can spark off anger. If we were to observe our reactions and responses in the course of normal day, we would find many occasions when we lost our cool or were on the verge of losing it. Anger shows in the way we speak and gesture, the changes in our facial expressions, the irritation in our voice, the way we snap and raise our voice. Our anger may vary in intensity. Some people are hot-tempered; they blow up easily. Others are said to have a mild disposition; they appear to be always cool and calm. Some nurse grudges long after their anger has passed while others may be more forgiving. Whatever it is, the fact remains that all of us do get angry, the difference being only in the intensity and frequency of the emotion. For even the most gentle of persons can show signs of anger and irritation when his patience is over-taxed, or when he is under too much pressure. Anger starts from our mind, heart, just as love does. That anger is an evil which should be banned completely from our heart and mind. It is destruction that caused much misery in the world and our lives. It begins from the mind and it
is at the source, the mind, that it must be checked and eliminated. Anger makes our life miserable. If we continue to accept anger and make no great effort to curb it. We will continue to live unstable lives. Any time we become vexed, annoyed, angry, we begin to burn mentally. This burning feeling increases with the strength of the anger. The stronger the anger, the stronger we burn. Anger is an unwholesome state of mind. Thus the Buddha expounded his disciple to return love for anger. Not to harbour the thoughts of enmity, for enmity could only be appeased by not harbouring enmity. Then he spoke in verses in as follow:

“He abused me, he ill-treat me, he got better of me, he stole my belongings;” ... the enmity of those harbouring such thoughts cannot be appeased.

“He abused me, he ill-treated me, he got better of me, he stole my belongings”... the enmity of those not harbouring such thoughts can be appeased.

*Dosā*, hatred could only cause more hatred, and that it could only causes through friendship, understanding and goodwill. Hatred is indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient and ageless law.

* Akocchimaṁ avadhimaṁ.p. veraṁ tesaṁ na sammati. 
* Akkocchimaṁ avadhimaṁ.p. veraṁ tesūpa sammati. 
* Na hi verena verāni.p.esa dhammo sanantano.*

\[132\]Dhp.Verses.No.3.4.5.
In the *Kodhavagga* (The Section of Anger) of the *Dhammapada* Pali of the *Khuddakanikāya*, on another occasion he said: “Akkodheana jine kodham asādhumu sādhunā jine”. 133 Conquer the angry one by not getting angry, (i.e, conquer the angry man by loving-kindness).

Anger grows stronger when fuelled by emotion, especially when craving is behind that emotion. At the moment of intense anger, a person ceases to be human: he becomes dangerous animal capable of destroying not only others, but also himself.

2.7.3. *Dosa* Brings About Person Feel more Tense and Anxious

There are many different kinds of afflictive or negative emotions such as conceit (*Māna*), arrogance (*Atimāna*), jealousy (*Issā*), desire (*Chanda*), lust (*Taṇhā*), closed mindedness, and so on. But out of these, hatred and anger which leads to ill felling and hatred are considered to be the greatest evil, because they are the greatest obstacle to developing compassion and altruism, humanity, and they destroy one’s virtue and calmness of mind. As far as hatred is concerned, it is never positive. It has no benefit at all. It is always totally negative. The destructive effects of hatred are visible, very obvious and immediate. For example, when a very strong or forceful thought of hatred arises within one, at that very instant, it totally overwhelms one and destroys one’s peace of mind. When such anger and hatred arises, it obliterates the best part of one’s brain, which is

133 Ibid. Verses. No.223.
the ability to judge between right and wrong. Power of judgement becomes totally inoperable. So, this anger and hatred tends to throw one into a state of confusion, which just severs to make one’s problems and difficulties so much worst. Even at the physical level, hatred brings about a very ugly, unpleasant physical transformation of the individual. At the very instant when strong feelings of anger or hatred arise; no matter how hard the person tries to pretend or adopt a dignified pose, it is very obvious that the person’s face looks contorted and ugly. There is very unpleasant expression; the person gives out a very hostile vibration. Other people can see it. It is almost as if they can feel steam coming out that person’s body. When person harbours hateful thoughts, they tend to collect inside the person, and this can cause things like loss of appetite, loss of sleep, and certainly make the person feel more tense and uptight.

Hatred is compared to an enemy. This internal enemy has no other function than causing someone harms. It has no other function than simply destroying one, both in the immediate term and long term. Feelings of anger and hatred arise from a mind that is troubled by dissatisfaction and discontent.

2.8. The Four Mental States Accompanied by Dosa

There are fiftytwo mental factors, (cetasika) discussed in the Early Buddhist Abhidhamma. The fourteen Akusala Cetasikas (Unwholesome mental states) among the fifty two states are divided into the following groups:
The first four, *Moha* (ignorance), *Ahirika* (shamelessness), *Anottappa* (fearlessness) and *Uddhacca* (restlessness of mind) are called unwholesome universals. That means these *Cetasikas* arise with all types of unwholesome consciousness.

Next one is group of three, *Lobha* (greed), *Diṭṭhi* (wrong view) and *Māna* (conceit). The next group is four, *Dosa* (hatred) quarter, *Issā* (envy) *Macchariya* (avarice), *Kukucca* (worry). The next comes the two, *Thina* and *Middha* (slop and topper) and the last one is *Vicikicchā* (doubt). There are four kinds of mentals states headed by *Dosa*. These four mental factors occur only in the citras associated with aversion (*dosa*). After occurring of *dosa, issā*, (envy) comes to occur as second one.

### 2.8.1. Cause of Envy

When one hears about or meets an individual superior to one in beauty, wealth, education or morality one often feels envious. This unwholesome thought is *Issā* (envy). There are many who do not appreciate good tidings of others. *Issā* (Envy) arises when someone excels some other. In the *Sakkapañhya Sutta* of the *Dīghanikāya*, the Buddha said that the primary source and cause of arising of *issā*, (envy) and *macchariya*, (selfishness) basically is due to affection (*piya*) and hatred (*appiya*). If there is no affection and hatred, there is no *issā* and *macchariya*.
Issā macchariyaṁ kho, devānaminda piyāpiyanidānam piyāppiyasamudayaṁ piyāppiyajātikāṁ piyāppiyabhavaṁ, piyāppiye sati issāmacchariyaṁ hoti, piyāppiye asati issā-macchariyaṁ na hoti.¹³⁴

Having similar objectives breeds hostility. Envy mostly exists in workers who feel inferior to co-workers. Especially persons of same rank or status are affected by envy. There are four kinds of characteristic, of envy. They are:

i. The characteristic of Issā is jealous of other’s success.

ii. Its function is to be dissatisfied with other’s success.

iii. It is manifested as aversion towards that.

iv. And its proximate cause is other’s success.

Issā parasampattiṁnaṁ ussūyanalakkhaṇaṁ, tattheva anabhiraṭirasā. Tato vimukhabhāvapaccupaṭṭhānaṁ, parasampattipadaṭṭhānaṁ.¹³⁵

2.8.2. Five Kinds of Selfishness (Macchariya)

The third one is Macchariya (selfishness). Jealous or selfishness, unwholesome mental state, is called Macchariya. It means wishing other persons to get nothing. It refers to mental state of a person who wishes to conceal his possessions.

Laddhānaṁ vā, labhitabbānaṁ vā attano sampattīnaṁ nigūhana-sabhāvaṁ macchariyaṁ.¹³⁶
Those with *macchariya* are jealous of others. They do not want to see other acquiring wealth. It is therefore, defined as “*Macchera-bhāvo macchariyaṁ*”\(^\text{137}\). Stinginess is attachment to money and property, and merely *lobha* (greed). In the case of *macchariya* it means a jealous outlook, not wanting others having promotion, money, fame, beauty, etc.\(^\text{138}\)

### 2.8.3. The Four Characteristics of *Macchariya*

The Macchariya is four kinds. They are:

i. The characteristic of *macchariya* (Avarice-Stinginess) is concealing one’s own success or properties that has been or can be obtained.

ii. Its function is not to bear sharing these with others.

iii. It is manifested as sharing away (from sharing) of as meanness.

iv. Its proximate cause is one’s own success.

\textit{Taññ Iddhānam vā, labhitabbānaī vā attano sampattīnam nigūhanalakkaṇam, tāsaṁ yeva parehi sādhāraṇabhāva akkhamanarasamī, sāṁkocanapaccupaṭṭhānam attasampatti-padaṭṭhā nam vā}.\(^\text{139}\)

So, it should be regarded as a mental disfigurement. That means with regard to what he already has.

\(^{138}\) *Janakābhivālsa* Ashin. \textit{Abhidhamma In Daily Life}. (International Theravada Buddhist Missionary University, Yangon, Myanmar, 1999) P. 66.
In the Pali Pitaka literature such as Aṅguttaranikāya, Cūlaniddesa, Mahānīddesa, Puggalapaññatti, Dhammasaṅgāṇī, and Vibhaṅga Pāḷi and their commentaries etc., five categories of Macchariya are recorded:

(i) Āvāsamacchariya

(ii) Kulamacchariya

(iii) Lābhamacchariya

(iv) Vaṇṇamacchariya and

(v) Dhamma macchariya.

Pañca macchariyāni āvāsamacchariyam, kulamacchariyam, lābhamacchariyam, vaṇṇamacchariyam and dhammacchariyam.\textsuperscript{140}

i. First one is āvāsamacchariya concerning houses, dwellings, monasteries, schools, beds, etc. In the case of monks, some do not want to visiting monks to reside in the monasteries they came to possess. But preventing bad monks entering their places does not amount to macchariya. The act of selfishly preventing others from getting something is macchariya. Those monks who have āvāsamacchariya will be reborn in their very abode as a peta (hungry ghost) or reborn in Niraya hell.

ii. Second one is *Kulamacchariya*. Its *macchariya* is regarded with donors and relatives, etc. Some monks do not let their donors to support other monks except themselves. But to prevent evil monks making acquaintance with one’s friends and relatives is not *Kulamacchariya*, because evil monks can contaminate or pollute their faith and morals. *Kulamacchariya*, jealously, **burns the viscera** when one sees one’s relatives in the company of other people, causing internal haemorrhage and diarrhoea. Such person will be in impoverished circumstances in the next existence.

iii. Third one is *Lhābhamacchariya*. It based on material gain. There are people who do not want anyone to prosper except themselves. Such ill-will is *Lābhamacchariya*. But to prevent bad evil monks from getting requisites which they will put to improper use and to wish good monks to receive them is not *lābhamacchariya*. Those who have *lābha-macchariya* will be reborn in filthy hell and will have to eat filth.

iv. The fourth is *Vaṇṇamacchariya*. It is based on beauty or fame. A person who has this form of jealousy does not want others to be more beautiful or more famous than himself or herself. Such a person becomes an ugly person in forthcoming existence in *Satisāra* (round of rebirth). He will also be denied of fame.
v. The last one is *Dhammamacchariya*. It is based on learning, education, or knowledge. Thus a person who will not impart knowledge or information to others may excel them in learning and refuse to answer questions. They do not teach others willingly. But to deny teaching to malicious persons who will misuse knowledge does not amount to *dhamma macchariya*, because, such person will ruin the Buddha’s teaching. He who feels *dhamma macchariya* will be reborn as a dumb person or an idiot. After he dies he will suffer in the hell of burning ash. There is an element hate, ill will in *macchariya* or avarice.

### 2.8.4. The Remorseful Ones

The last one is *Kukkucca* (worry) of the four kinds of mental states headed by *Dosa*. *Kukkucca*, worry here means remorse-self-recrimination for one’s commissions and omissions. It means remorse after having done wrong. It is state of mind which causes one to repent or brood on the immoral deeds done or moral deeds not done in the past. It is defined as “*Kukkucca bhāvo kukkuccam’* i.e. the state of having done incorrect, wrong.

*Kucchitaṁ kataṁ kukataṁ, kuccitassabhāvo kukkuccam’.*

*Katākatānusobhanabhāvaṁ kukkuccam’.\(^{141}\)

The followings are characteristics of *Kukkucca*:

i. Characteristics of *Kukkucca* is to brood on the evil that has been done, and the good that has not been done in the past.

ii. Its function is to feel sorrow about what has and has not been done.

iii. Regret or Remorse is its manifestation.

iv. And its proximate cause is what has and what has not been done, i.e. wrong of commission and omission.

*Kukkucca*  paccānutāpalakkhaṇaṁ, katākatānusocanarasaṁ, vippāṭisāra paccupaṭṭhāanāṁ, katākatapadaṭṭhānaṁ.¹⁴²

When a bad deed has been done, it is usually followed by *Kukkucca* (Remorse) occurs as a result of bad deeds. It is repentance over wrong things done and right things neglected. So there are two kinds of remorse. There is well-known phrase *“Du, Sa, Na, So”* ¹⁴³ which are the four syllables uttered by each of the four rich lads. There mentions the story of those four rich lads in the *Lohakumbi jātaka* of the commentary of the *Jātkapali* in the

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¹⁴³. The four phrase ‘Du, Sa, Na, and So’ is made definition in the Vols.i. of *Jātaka Atthakathā*. The elaboration of ‘Du, Sa, Na and So’ is given with Verses as following mention:

1. *Dujjvītamajjvihimha, yesante na dadamhase.*
   Vijjamānesu bhogesu, dipāṁ nākamha attano.
2. *Sāṭhivassasahassāni, paripuṭṭāni sabbaso.*
   Niraye paccamānaṁ, kadā anto bhavissati.
   tadā hi pakataṁ pāpaṁ, mama tuyhaṁca mārisa.
4. *So haṁnaṁ kuto gantvā, yoni laddhāṁ mānasīṁ.*
   Vadaṁnā silasampanno, kāhāṁi kusalaṁ bahuṁ. (Jātaka Pali.Vols.i. P. 100.)
Khuddakanikāya. They were rich young men, yet they did not perform any meritorious deeds; they did only unwholesome deeds. For example, they transgressed moral precepts and engaged in sexual misconduct. As a consequence when they died they fell into Lohakumbhi niraya (hell of hot molten metal) for sixty thousand years. As they floated upwards in the molten metal for a short moment, they tried to speak of their repentance for their wrong deeds. But each one could utter only one syllable because of their great pain. They come out such kinds of feelings “Du, Sa, Na, and So”, from their hearts. What they wanted to say were:

“In my past life I was born of a rich family. But I did not follow the way of merit. Instead, I had engaged in sexual misconduct”. He felt intense remorse for his evil deeds. But he could utter only “Du” and sank to the bottom of the infernal cauldron. This man repented for having not done good deeds.

1. The other wished to say: “Painful consequences seem to be endless. I had done evil deeds as a human being”. But he could not complete his sentence. He uttered only one word “Na”. This man repented for having not done good deeds. The painful consequences of bad deeds do not wait to materialise in the future existence as in the case of the four rich lads who said, Du, Sa, Na, and So,. In the present life too the doers of bad deeds will be gnawed away by thoughts
of their evil deeds. They will fell as if their bodies are burning to the extent that they perspire profusely.\textsuperscript{144}

2.8.5. Mental States which are Conjunction with \textit{Dosa} (hatred)

There are other mental states which are kind of \textit{dosa} (hatred). In conjunction with \textit{dosa}, hatred, \textit{makkha} (depreciation), \textit{palāsa} (spiteful, malicious), \textit{soka} (sorrow), \textit{parideva} (lamentation), \textit{dukkha} (pain, misery), \textit{domanassa} (grief, displeasure, melancholy), and \textit{upāyāsa} (tribulation), which are common to lay life should be studied. Of them, \textit{makkha} means ingratitude or being blind to the good turns of others, so Buddhaghosa Thera states that as “\textit{Paraguna-makkhanalakkhano makkho}”, \textsuperscript{145} it is one of categories of \textit{dosa}.

There are many good deeds done by others to a person since childhood such as the good deeds of his parents, teachers, good friends, etc. If he does not regard the good deeds as such and does not think them and is ungrateful to them saying, “No good deed have they done to me. I need not be grateful to them”, and becomes blind to them, this is \textit{makkha}.

\textit{Palāsa} is one type of \textit{dosa}, ill will, which competes with superiors. A person cannot tolerate those who are superior to him in morality, concentration, knowledge, wealth, beauty, or civility, so he competes with them saying “What is the difference between him and me?”. \textit{Soka} means sorrow or grief, \textit{domanassa vedanā} (mental factor

\textsuperscript{144} Jātaka Abhikathā. Vols.iii. Lohakubhi Jātaka, Vols.iii.p.40.
\textsuperscript{145} SnA.Vols.ii.p.189.line.12
of suffering). The state of being unhappy on coming across unpleasant incidents is called soka, sorrow or grief. Whenever sorrow appears, hatred will also accompany it. Sorrow arises frequently in the hearts of people now a day. Sorrow arises due to the deaths of their relatives, due to loss of wealth, due to mishaps of their friends—all such sorrow is called soka.\textsuperscript{146}

\textit{Tattha katamo soko? Ŋātībyassanena vā phutthassa, bhogabyassanena vā phutthassa.p. domanassam sokasallam ayaṁ vuccati soko.}\textsuperscript{147}

There is also a kind of domanassa, mental suffering which is mistaken to be sorrow. One is at times anxious about health of dear ones; anxious about beloved ones not returning in due time after a journey; anxious about one’s offspring in many ways. Such anxiety is not sorrow. Anxiety encoded in the thought, “They will be in trouble when I pass away,” is not sorrow; it is merely domanassa, mental suffering.

Weeping or lamentation is called parideva. But at the root of these lamentations lie dosa and domanasa, mental pain. Most of the people feel sorrow and grief when they see the coming of the fall in status, office, fame, power, wealth, etc. They also feel downhearted, which is soka, a form of domanassa. When they cannot keep soka under control, there occurs the sound of weeping which is called parideva, lamentation. What people call the fire of parideva is actually

\textsuperscript{146} Janakābhivañsa Ashin. \textit{Abhidhamma In Daily Life.} (International Theravada Buddhist Missionary University, Yangon, Myanmar, 1999) P. 66.

not the sound of weeping, but the burning of *dosa and domanassa* extreme enough to cause the sound of weeping occur.


Physical feeling of suffering is called *dukkha* and mental feeling of suffering is *domanassa*.

*Kāyikadukkhavedanā dukkhaṁ. Mānasikadukkhavedanā domanassaṁ. Dukkhaṁ nāma kāyika dukkham, domanassaṁ nāma mānasam dukkhaṁ.*

In the *Silakkhandhavagga Atṭhakathā*, it is made definition as “*Kāyapaṭipīḷaṇaḷakhaṇaṁ dukkhaṁ. Manovighāṭaḷakhaṇaṁ domanassaṁ*”.

It means characteristic of *dukkha* is physical oppression and *domanassa* has the characteristic of mental oppression. Everyone feels the impact of a earning, a living, and other hardships related to it. These impacts cause physical suffering or weariness. These mental suffering such as anxieties, depressions, disappointments and despair pertain to the mind and they are collectively termed *domanassa*. This is a kind of illness that inflicts the mind.

When one comes across material losses, death of love ones, downfalls or failures, there arises *upāyāsa*, intense anger.

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150. SiA.p.112.line.9.
Tattha katamo upāyāso? đtāṭhibyassanena vā phuṭṭhassa, bhogabyassanena vā phuṭṭhassa.p. āyāsitattāṁ upāyāsitattam. Ayam vuccatti upāyāso.\textsuperscript{151}

It means extreme wrath. Ordinary anger leads to violence or even killing, while upāyāsa gives one superlative anxiety and ire, anger. The flame of anxiety and fury in the heart boil the blood circulating in the body. So a person with intense anger will get lapses or fits, or even lose consciousness. On the demise of loved one, a person weeps aloud. This is parideva. When parideva intensifies, one can no longer wail; he will get fits and fall unconscious. But upāyāsa is even more intense than parideva. Anxiety, soka, is like hot oil in a frying pan. 'Parideva is like the boiling over of the heated oil. Upāyāsa is like the complete burning and evaporation of the remaining oil.

Ettha ca mandagginā antobhājaneyeva telādināṁ pākoviya soko. Tikkhagginā paccamānassa bhājanato bahinikkhamanāṁ viya paridevo. Bahnīnkkhantāvasesassa .p. pākoviya upāyāso daṭṭhabbo.\textsuperscript{152}

2.8.6. Committing Suicide can be Caused by Dosa etc.,

Dosa is evil and harmful. Dosa obstructs or hinders one’s knowledge. While Dosa pervades (spreads) one knows nothing in the correct perceptive, he cannot take decision rightly. An angry person

knows not the welfare of himself and other as well. *Buddhaghosa Thera* said thus: “*Kodhādihi abhibhūto kāraṇākāraṇāṁ na jānāti, vinicchituṁ na sakkoti*”.\(^{153}\)

In the *Kodhana Sutta of the Aṅguttarianikāya*, it is said: when one who is getting angry, when his *Dosa* spreads, and when one becomes irritated, no shame, no fear of blame, no reverence to the respective persons arise. The Buddha states “*Nāssa hirī na ottappāṁ, na vāco hoti gāravo. Kodhena abhibhitassa, na dipāṁ hoti kiñcanam*”.\(^{154}\)

People love themselves. But they can commit suicide themselves through *dosa*.

There are a lot of types of committing suicides around the world. Now a day, it is very popular in the human society. Some suicide are political, some are religious, some racial, some national and some individual such as social and financial, academic, and political problems etc. Why such kinds of situations take place in the human society? According to the Buddhist Pali texts, *Mahāniddesa, Cūlaniddesa, Itivuttaka, Aṅguttaranikāya Pali* and other *Pali Piṭaka Literature*, such kinds of situations are on account of evil actions, evil speeches and evil thoughts which cause jealous, grudge, selfishness, envy, conceit, spite based on greed (*lobha*), hatred, anger, (*dosa*), and delusion (*moha*), and so on and then their evil thoughts such as greed,

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\(^{153}\) Priv.A.p.221.line.13.

hatred (anger) and delusion etc., could not be controlled properly by people’s mind.\textsuperscript{155}

In addition to this, such kinds of conditions are caused by wrong understanding, wrong thinking, wrong speaking, wrong action and wrong livelihood etc. Wrong understanding etc., is the opposite of right understanding etc. Right understanding is the keynote of all human. Clear understanding, clear vision leads to clear thinking. Right thinking serves a double purpose: it illuminates evil thoughts, and develops pure thoughts. It is free of any sense of desire, ill will, or cruelty. Right thinking leads to right speech. Right speaking means not saying what is not true, not lying, not back bitting, and not speaking slanderous, abusive or harsh language. Whatever speeches must be honest and helpful, creating a resonance of peace and harmony. We reap what we sow, evil results in suffering and good results in happiness. Suffering and happiness are directives of own good and evil deeds. Killing living beings, taking other’s properties, dishonest dealings and committing sexual misconduct are due to wrong action. Even we are not always able to see the far-reaching consequences of each of actions, we should take care not to create disturbances in our environment, but to emanate love and compassion, peace and harmony, gentleness and happiness. If we understand rightly that life is precious to all, we should not destroy the life of other beings. We should extend love and compassion to wards all living beings.

If we understand rightly that honesty, truths worthiness, and uprightness are high value, we should not do any stealing or dishonest dealing. If we understand rightly that illegitimate sexual intercourse debases the exalted life of man, we should abstain from such misconduct. If we understand rightly that intoxication cause one to lose one’s knowledge of right and wrong, we should abstain from it to cultivate heedfulness and clarity of vision. If so, then our actins will become right and pure.

And then, purifying thoughts, words, and deeds at the outset, our sublime mental activities try to purify our livelihood by refraining from five kinds of trade such as trading arms; trading in human; trading in intoxicating or drugs; trading poison and trading in animal for slaughter. All these are not livelihood. This right understanding, etc., is an important part of integration for the beauty of human society.

2.8.7. Stories of the Lad Committed Heinous Crime Due to Dosa

In the above pages, we have mentioned how dosa clouds the true knowledge of people. And then dosa, anger or violence of mind is called dosa (hatred). Dosa is not only violence but it also soils the mind. It is not only wild and rude, but also depressive resulting in inferiority complex and living in fear. They all belong to the category of dosa, hatred or ill-will. In brief sorrow, fear, depression, anger, grudge, frightening to kill other people_ all of these are involved in
Here we need to take some evidences relating to committing heinous crime such as killing even to one’s mother and father (benefiters) due to keeping of the negative thought such as dosa etc.

In The Times of India News paper on January 14, 2010, it is mentioned that there was a young man who suffered from the evil consequence of hatred. The story is related here not only to clarify the consequence of dosa but also to remind people. In the Pune Mirror news, Thursday, January 14, 2010 there has been mentioned very sad news with the name of ðMan pays with life for killing mumö. This incident occurred on June 5, 2007. The story runs thus: the victim, Prakash Chandranth Mahdik (35) resident of Kasar slum area and was a driver by profession. His mother, Rukmini (56), was unhappy that her son had married a woman by name Rupali, who was a divorcee. Both mother and son had constant fights over this issue. In the evening of June 5, Prakash returned home. Mother and son then had a fight over a pretty reason and she asked him to leave the house along with his wife. At that time Praksh started attacking his mother and he brought knife from the kitchen and he started stabbing his mother on her hands and head. She managed to get away from him and pleaded for help from neighbours. When she returned home, Praksh was lighting a cigarette with a matchstick. He flung the lit match at his mother. It fell on her sari, which burst into flame immediately. She sustained severe burns and was immediately taken to Sasson Hospital

\[\text{Janakābhivarīsa, Ashin, Abhidhamma In Daily Life. (International Theravada Buddhist Missionary University), Yangon, Myanmar,1999.) p. 44.}\]
for treatment. Two months later, In September, she succumbed to her injuries. 157

Again, The Times of India News Paper, on December 2, 2009, has been mentioned under the name of “Hearing-impaired man kills father”. A hearing-impaired man stabbed his 65 years old father to death on Tuesday. The story is that there was a man killed his father as the result of hatred. The incident took place outside the flat where the Rashmi alias Chiku Shahs, (40) the murder of his father lives at Kanaiya Co-operative Housing Society Limited, Krishana Kunj, on General Thimmaya road, near Pulgate. The father of victim, Kirtikuma Shah (65) had retired from Bank of India about eight years ago. He managed to get Rashmi employed as a peon with the bank. However, Rashmi stopped going to work three year back. Shah who later took up a job with security firm, objected to his son not going to work. A scuffle took place between the father and son on the issue on Tuesday. However, when Shah was leaving for work, Rashmi, who was waiting out the flat, stabbed twice him in the stomach. Shah died at the spot instantly. 158 It was obvious that such sad incidence took place on account in as much as benefits will be accursed by reflection. of negative state of *dosa*, anger, hatred.

In addition to this, in The Times of India News paper, on December 21, 2009, has been mentioned with figure under the name of family suicides a middle-class phenomenon. 1) Oct 09, Arvind

Pathak, 38 poisoned his 11-years-old daughter, wife and then he consumed the poison himself in Delhi.  2) July 09 Ashwini kumar, 32 commit suicide after killing his wife in Delhi. Mar 09, housewife, 30 and domestic help consume poison. 3) Mar 09, couple and their two daughters die while others survive in Delhi. 4) Aug 2008, Babu Thever, 37, Film director in Mumbai kills 3 kids, wife and self and 5, Oct 2008, Karthik Rajaram, 45, Los Angeles-based financial advisor kills 3 sons, wife, mom-in-law and self.

Furthermore due to *dosa the* sad news of killing mother by her son was stated with the title of “Son held for US tourist’s murder” in The Times of India News Paper on Saturday, August 14, 2010. The incident is that Cindy Innareli (50) and her son John Carlo (15) from Pennsylvania State in USA had came to Jodhpur in Rajasthan on Wednesday. They lived in Rajasthan Hotel and they visited Osian, a village about 65 km from Jodhpur rural. The 15 years old boy suggested his divorce mother to patch up with his father. His mother refused to agree to his suggestion. At that time son and mother had a heated argument with each other based on matrimonial affairs between husband and wife. Son flew into rage and slit her throat with a knife-like sharp object.\(^{159}\)

Such kinds of stories are obvious and prominent that is occurrence through conflicts etc, which is based on *dosa*, hatred, anger, malice, etc, which is called evil mental factor and also its *dosa* hatred, anger can burn fire in the mind and then it can cause great

\(^{159}\). The Times of India, Pune, Page 17, Saturday, August 14, 2010.
suffering to himself and other as well. That is why, in the above, we have mentioned that 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. Dosas (hatred), is harmful to peace. It is harmful to society. It is harmful to spiritual progress. This harmful dosa, hatred, must be expelled from us. How one expels that extremely harmful hatred from one’s mind?

2.8.8. Reflecting on the Evil and Disadvantages of Dosas

The faults of anger, malice and the advantages of patience should be imagined and reflected upon. If these have been already reflected upon earlier, it could be quite sufficient.

This has been accordingly instructed. If mediated with intense faith and enthusiasm, beneficial results would be derived. Nonetheless, if one is going to undertake any kind of work or business, there may be things which are to be reflected upon or fulfilled. Reflection can be made only when one sees the fault. For example, take the case of a person sweeping and cleaning a room in a house or a monastery, with a broomstick. He would pick up and throw away wastes if they are considered by him as mere trash or worthless stuff to be discarded. If such trash or waste matters are kept inside the room, the room cannot possibly be free from rubbish. In the same way, if the fault of anger is not perceived, one is likely to accept that anger without rejecting it. There is every possibility that such state of affairs or condition would prevail.
For instance, nowadays people who bear grudge against someone or have grievance against others for having done something wrong to their detriment, may be said to have harbouring the anger or malice. An aggrieved person, who has so become angry, may feel bad sour even if others would appease his anger by comforting gun with nice words. And then, he might even consider it pleasurable to entertain this blooming anger, or even become infuriated or flare up when someone tries to sober him down. This resembles a person who keeps a venomous viper in his pouch tucked up at his waist accepting the anger not realizing the disastrous consequence or the fault of it. Hence, to be able to reject the anger, one should reflect upon the faulty nature of this anger or spiteful feeling. Anger makes disgrace, his reputation, job, friends, loved ones, peace of mind, health and even his very one self.

The manner of reflection to be done according to the Paribbājaka Sutta, Brahmanā vagga in the Tikaniṭṭa Pāḷi of the Aṅguttaranikāya has been shown as follows:

At one time on being asked by a wandering ascetic, Paribbājaka, by name of Channa, as: “For what kind of fault that is inherent or apparent in rāga, dosa and moha, has it been preached and prescribed for rejection, or rather, to get rid of them?” the Venerable Ānanda Thera gave the reply as stated.

A vicious person who keeps ill-will or being overwhelmed with hatred, anger, nay, overpowered by anger or resentment, which has
used up or wiped off all noble-mindedness or righteous thoughts, nay, without good-will because of hatred, aversion, anger, plot to meanly cause himself to suffer unhappiness; carry out plans to mistreat himself as well as others, and leads to unhappy circumstances. Physically, bad deeds such as killing, etc., may be committed; verbally utter abusive words; and mentally wishes others’ ruin or destruction in life and property and so forth.

_Duṭṭho kho āvuso dosena abhibhūto pariyādinnacitto attavyāpādāyapi ceteti, pavrayāpādāyapi ceteti, ubhayavyāpādāyapi ceteti, .p. na cetasikampi dukkharī domanassām paṭīsaṁvedeti._

In the same way the Buddha took the question of Brahman, namely _Uggatasarīra_ as to why ought the fire of hatred or anger to be forsaken, shunned and avoided in the _Dutiya Aggi Sutta_, the Fire Discourse, in the _Mahāyaññavagga_, Great Sacrifice of the _Aṅguttaranikāya_ as follow. With mind perverted, mastered, obsessed by hatred or anger he takes a course ill in deed, word and thought; and so doing, on the breaking up of the body after death, he arises in the unpleasant way, the ill way, the abyss, hell. Therefore, Brahman, this fire of hatred or anger ought to be forsaken, shunned and avoided.

_Duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinnacitto kāyena duccaritam carati .p. manasā duccaritam caratva kāyassa-

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bheda parammarana' apalyam duggatim vinipata' nirayam upapajjati.\textsuperscript{161}

In the \textit{Akusalam\text{"u}la Sutta}, the Roots of Demerit of the \textit{A\text{"u}guttaranik\text{"a}ya} the Buddha taught monks the faults of hatred or anger; malice, monks, is demerit. Whosoever the malicious one performs with body, speech and thought, that is demerit. What the malicious one, overwhelmed by hatred or anger, whose mind is uncontrolled, does to another by unjustly causing him suffering through punishment, imprisonment, loss of wealth, abuse, banishment, on the grounds that “might is right”,\textemdash that is also demerit. Thus these evil, demerit conditions born of hatred, conjoined with hatred, arising from hatred, resulting from hatred, are assembled together in him.

\textit{Yadapi bhikkhave dutt\text{"h}ho dosena abhibhuto pariyadinacitto parassa \text{"a}. Itissa me dosaj\text{"a} dosanid\text{"a}n\text{"a} dosasamuday\text{"a} dosapaccaya\text{"a} aneke p\text{"a}pak\text{"a} akusal\text{"a} dhammad sambhavanti} .\textsuperscript{162}

The Buddha, in addition to this, in the \textit{K\text{"a}l\text{"a}ma Sutta(Kesamutti Sutta)} and \textit{Bhaddiya Sutta} of the \textit{Mah\text{"a}vagga}, Great Chapter of the \textit{Tikanip\text{"a}ta Pali} and \textit{Catukkanip\text{"a}ta Pali} in the \textit{A\text{"u}guttaranikaya Pali} has exposed the unprofitable and blameworthy of malice, hatred, anger; when malice, hatred or anger arises in one’s mind, on account of his arising of malice, hatred, anger or being overcome by violence and

\textsuperscript{161} A.Vols.ii.p.431.line.5.GS.Vols.i.p.141.

losing control of his mind he kills a living creature, steals other’s properties, goes after another’s wife, tells lies and leads another into such a state as cause his loss and sorrow for a long time.

_Duṭṭho panāyaṁkālāma (doso panāyaṁ Bhaddiya) purisa-puggalo dosena abhibhīto pariyādinnacitto pāṇampi hanati .p. digharattam ahitāya dukkāya._163

The Buddha, in the _Purisa Sutta_ of the _Sagāthāvaggasamīyutta_, _Kāmasuttanīddesa_ of the _Mahanīddesa_, and _Khaggavisāṇasutta_ of the _Cūlanīddesa Pali_ has stated the faults of _dosa_, hatred, anger; when hatred, anger take places in a man, his sadness, his suffering and his discomfort arises.

_Doso kho mahārāja purisassa dhammo ajjhattam uppajjamāno uppajjanti ahitāya dukkāya aphāsuvihārāya._164

The Buddha, in the _Cankī Sutta_ of the _Brāhmaṇavagga_ of the _Majjhimapāṇṇāsa Pali_, has delivered the disadvantages of malice, hatred, anger; vicious person who is bearing ill-will or becoming angry, being overwhelmed with anger, or resentment speaks subjects which he does not know as he knows and matters which he does not see as he see. It leads to another into such a state as causes his loss and sorrow for a long time.

164 S.Vols.i.p.70.line,10.KS,Vols.i.p.96.MN.p.12.line,8.CN.p.252.line,3.
2.8.9. The Faults of Dosa (hatred, anger)

The manner of reflection and exercising restraint or keeping one’s mind under control is:

When giving rise to aggressive anger, it is obvious that one becomes miserable. Feeling of joy or happiness which previously pervades him immediately disappears. Mental distress takes place which then changes his looks to become grim and distorted caused by unhappiness. He would become fidgety, and the more he becomes furious, the more he is distressed and embarrassed both physically and mentally. Anger may incite him commit murder or utter obscene words. If he makes retrospection of his past evil deeds, he will, in the least, feel sorry and humiliated by being conscious of his own guilt; or if he has committed a crime, he will definitely suffer all at once in receiving due punishment for his crimes. Further more, in his next existence he can descend to the Apāya ream where he will invariably have to undergo immense suffering and misery. This is just brief description of how anger will bring about dire consequences. Such incidents can be personally experienced and known by mere retrospection.

Misery caused to others by anger is more obvious. In the least, making others feel unhappy by word of mouth is fairly common. A person who is railed at may feel awfully distressed and suffer mental pain. Angry mood may relegate to the level of killing others or causing severe suffering mentally. Even if no terrible, consequence may not take place in the present lifetime, an angry person will land in the nether world in his future existences. If at all he is reborn in the world of human beings by virtue of his some kusala kamma, (good deed) he will be greatly handicapped with a short span of life, physical and mental disease and ugliness in his personal appearance. Anger cut both ways endangering both the person who is angry and the aggrieved.

In the Kodhana Sutta of the Aṅguttaranikāya, about the unhappiness, misery of anger the Buddha said to his disciples that when a person is angry, seven misfortunes befall him. They are:

i. He will be ugly despite being well-groomed and well-dressed. (dubbaṇṇo assa)

ii. He will lie in pain, even if he sleeps on a sofa and comfortable couch. (dukkham sayeyya)

iii. He will do things which give rise to his harm and suffering by mistaking bad for good and good for bad, by being reckless and not listening to reason. (na pacuratto assa)

iv. He will lose his hardearned wealth and even run into trouble with the law. (na bhogavā assa)
v. He will lose his reputation and fame which have been acquired by diligence. (na yasāvā assa)

vi. His friends, relatives and kin will avoid him and stay away from him. (na mitta vā assa)

vii. After death he will be reborn in an unfavourable state of existence, since a person who is controlled by anger performs unwholesome actions brought body, speech and mind which bring unfavourable results.

Kodhano dubbanṇo hoti, atho dukkhampi seti so.
Attho attham gahetvāna, anattham adhipajjati.p.
Bhayamantarato jātam, tam jano nāva bujjhati.166

In the Visuddhimagga, furthermore, proves the seven faults which are caused due to dosa, hatred or lack of self-control.

i. He may develop a particular hatred for people

ii. He may have quite a lot of enemies

iii. He may have several dangers

iv. His mind may have a savage attitude due to dosa

v. He may be remorseful

vi. He may pass away with delusion and unpeacefulness

vii. After death he may go down inferior planes.

Unwise person who is getting angry is likely to befall those seven faults.

2.9. How to Subdue Dosa (hatred, anger) Or Antidotes for Dosa

2.9.1. Controlling Anger by Reflection Five Methods

Dosa (anger) is likely to occur, remembering the wrong done by a person who is an enemy. When it occurs to us, we ought to observe, we should reflect upon what is going. In the Anguttaranikāya, the Buddha declares five method of reflection to subdue the negative state of dosa, anger. They are:

1. In whatsoever person dosa malice is produced, in him mettā (loving-kindness) ought to be made to become more and then the negative state of dosa ought to be put away.

2. In whatsoever person dosa is engendered, in him karuṇā (pity or compassion) ought to be made to become more and then the negative state of the negative state of dosa ought to be put away.

3. In whatsoever person dosa is caused, in him upekkhā (equanimity or equal Liberian of the mind) ought to be made to become more and then the negative state of dosa ought to be put away.

4. In whatsoever person dosa is brought about, in him manasikāra (good attention) ought to be made to become more

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more and then the negative state of *dosa* ought to be put away.

5. In whatsoever person *dosa* is created, in him *kammasakatā* (ownership of action, *kamma*) ought to be made to become more and then the negative state of *dosa* ought to be put away.


### 2.9.2. Controlling Anger by Recalling the Advices of the Buddha

By developing *mettā* towards an enemy, if the *dosa* (anger) cannot be totally eradicated the Buddha has also given some advice for controlling the burning *dosa* (anger). One who is getting angry makes extinguishing its burning *dosa* (angry) by means of following advice given by the *Buddha*.

In the *Kakacūpama Sutta* 169 emphasizing this point with a simile, the Buddha instructed to the monks that even if a robber were to use a double edged saw to cut off our legs and hands, we should not give to even the slightest bit of anger. If we were to become even a little angry or annoy, we would not be following teaching (*dhamma*). Instead, the Buddha exhorted us to radiated love towards the

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tormentor. By considering repeatedly this advice we ought to control our anger.

Ubhatodāṇḍakaṇa cepi, bhikkhave kakacena core ocarakā añgamaṅgāṇi, p.imaṁ kakacūpamaṁ ovādaṁ abhikkhaṇaṁ manasi-karotha.⁷⁰

2.9.3. Controlling Anger by Maintaining an Attitude of Calmness and Equanimity

We can control our anger by maintaining an attitude of calmness and equanimity for the benefit of oneself as well as for the other. We should more determine to respond with equanimity and calmness in all situations.

Ubbhinnamatthaṁ carati, attano ca parassa.

Paraṁ saṅkupitaṁ ēṅtvā, yo sato upasampati.⁷¹

2.9.4. Controlling Anger by Self-control without Reaction

As reaction is worse than the anger that has first occurred, the person who later becomes angry has knowingly followed the wrong footsteps of the first man who gets angry. It is not true, as admonished by the Buddha, that people who can tolerate an angry man refraining himself from getting angry is a victor in battle which is hard to be win. By considering repeatedly this advice we can control our anger.

Tasseva tena pāpiyo, yo kuddham paṭikujjhati.

⁷¹ S.Vols.i.p.225.line.15.KS.Vols.i.p.287.
2.9.5. Controlling Anger by Considering the Seven Kinds of Behaviour

By considering the seven kinds of behaviour which the enemy would be pleased we have to control our anger. They are: (1) the first one is a change in the facial expression of an angry person whose looks suddenly becomes ugly. This is one which the enemy would find it agreeable. (2) Second is that a person who is inflamed with anger will not have a sound and peaceful sleep. This also is one of the likings of the enemy. (3) Third is a person heated with anger is likely to lose his business deal which might be adversely affected. This is one which an enemy will find it amusing. (4) Forth is a person who is dominated by anger may be lacking in riches, or rather, may not have enough of wealth and possessions. This too is one which an enemy likes to see. (5) Fifth is a person who is of a fiery nature and is prone to vehement anger is likely to have a shortage in the number of personal attendants or retinue. An enemy is rejoiced to find such a state of condition. (6) Sixth is a person of anger will not have a wide circle of friends. This also is brings delight to an enemy. (7) The last one is a person who is sensitive to anger and is furious, cannot possibly be reborn in happy world (Sugati) after his death. Those above mentioned are the very mistunes that befall a person who is overcome by anger.

2.9.6. Controlling Anger by Reflection upon the Firewood

By reflection upon the firewood which is used in arrangement of corpses by burning at the time of cremation we can control our anger. Its firewood is worthless for use in both the rural and urban areas, a monk who is getting angry and malice being deprived of both the benefits of enjoying sensual pleasures, and of the accomplishment of morality (sīla), will not be worthy of respect and will serve no useful purpose in the role of a monk both in town and villages. We can control our anger by reflection upon the firewood aforementioned.

Seyyathā pi bhikkhave chavālaṁ ubhatodittaaṁ majjhe gūthagataaṁ neva gāme katthatthaṁ pharati, na araṅṅe kaṭṭhatthaṁ pharati.\textsuperscript{174}

2.9.7. Controlling Anger by Considering his Good Points

By reflecting as such, if anger cannot be suppressed or extinguished, do not think of, and do not ponder upon the bad behaviours of the enemy. But instead, let anger subside by reflecting on the good points (Baddakato manasikaroto) in his three kinds of behaviours such as physical, mental and verbal (kāyakamma, vacīkamma and manokamma) as if one who is thirsty drinks clean water removing from unclean water which covered with pond-scum or green algae, and other mud, etc.

\textsuperscript{174} Vism.Vols.i.p.291.line.6.PP.p.324.
Yoyo dhammo tassa puggalassa patta anussaritvā āghāto pativinetabbo.\textsuperscript{175}

Guṇadosehi kiṇṇassa, guṇarīva passayye sare.

Sevālādim pavāhetvā, pive pipāsako yathā.\textsuperscript{176}

2.9.8. Controlling Anger by Mindfulness (\textit{Sati})

Mindfulness is the first and best guard against anger and all unwholesome states of mind. Thus, the moment anger arises, one must apply mindfulness. One must quickly take cognizance of the arising of anger in oneself. One must note, acknowledge or say mentally to oneself: Ah, there is anger in me. Anger is arising in me. When one notes it thus, the anger is spotted and realized and its presence acknowledged. It clouds our reasons, spoils our better judgement. At that time, we are hardly aware of our own anger. Instead, we are already consumed by it, responding and reacting to it. Mindfulness (\textit{sati}) checks all this. It prevents the anger from overwhelming us. It institutes a much needed presence of mind. The mere act of knowing helps to cool down the flame of anger. Instead of responding or reacting to the anger by anger, we watch it with mindfulness. We watch the hot feeling with mindfulness. And that watching the anger can be subsided. Hence, in the \textit{Maṇībhadda Sutta} of the \textit{Aṅguttara-nikāya},\textsuperscript{177} the Buddha teaches to spirit by name \textit{Maṇībhadda as “Satīmato sadā bhaddāṁ, satimā sukhamedhati. Satīmato sukhami}}

\textsuperscript{175} Vism.Vols.i.p.291.line,10.PP.p.324.
\textsuperscript{176} Racanā gāthā (verse) written by ancient Burmese unknown monk.
\textsuperscript{177} S.vols.i.p.120.KS.vols.i.p.266
**seyyo**: The mindful one is always fortunate. The mindful one finds happiness. For the mindful one, tomorrow is better. By way of bearing in mind mindfulness (sati) one’s negative state of dosa can be controlled.

### 2.9.9. Controlling Anger by Reflecting Fine Example of the Buddha

From Buddhist point of view, we should consider the Buddha’s advice and example in order to avoid dosa, anger. The Buddha often exhibited great patience in the face of extreme provocation. He never got angry but instead cultivated love (mettā) even towards his oppressors. He did not become angry when Devadatta\(^{178}\) tried to kill him, when Čīṇcamāṇavikā\(^{179}\) falsely accused him of causing her pregnancy.

His patience and controlling of anger, not only in his last life but also in his previous life as a Bodhisatta (i.e. A Buddha-to-be), the Buddha showed great patience and endurance. Disciples of the Buddha should remember the following Jātaka stories so that dosa can be controlled by way of taking lessons from there. In the Khantivādī Jātaka\(^{180}\) shows the Bodhisatta’s remarkable patience when he was an ascetic known as Khantivādi. In that story, the King Kalābu of Kāsi Kingdom became angry with Bodhisatta. He later won the admiration of the palace women with his sermon on the practice of patience. The king therefore confronted the Bodhisatta and asked: What do you

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\(^{178}\) *Devadattavatthu. Cūḷavā Pañc.* p.341.

\(^{179}\) *Dhammapada Aṭṭhakathā.* Vols.II p.115.

\(^{180}\) *JA.* Vols.III p.37.
teach, recluse? The Bodhisatta replied: “I teach forbearance (khanti), sir. “What is this forbearance?” “It is being with anger when people curse or strike or revile you.?

The king, saying: Now I will see the reality of your forbearance. Summoned his executioner and ordered him to flog the Bodhisatta. The executioner flogged the Bodhisatta until his skin was split and the blood flowed forth. Again the king asked the Bodhisatta: “What do you teach, recluse?” The Bodhisatta replied: “I teach forbearance, sir, but you think my forbearance is only skin deep. My forbearance is not skin-deep, but it could not be seen by you, for my forbearance, sir, is firmly rooted within my heart”.

The king next ordered the executioner to chop off the Bodhisatta’s hands and feet. The executioner did so and the Bodhisatta bled profusely. Again the king taunted the Bodhisatta: “What do you teach?” “I teach forbearance, sir. But you think forbearance is my hands and feet. Forbearance is not there; it is firmly rooted in a deep place within me”.

The king ordered: “Cut off ears and nose”. The executioner complied. The Bodhisatta’s whole body was covered with blood. When questioned again by the king, the Bodhisatta replied: “I teach forbearance, sir. But don’t think that forbearance resides in my ears and nose. Forbearance is firmly rooted deep within my heart. The king, saying, “You can sit down and extol your forbearance,” kicked the Bodhisatta over the heart and walked off.

The Commander-in-Chief of the army, who was at the scene at that time, wiped the blood from the Bodhisatta’s body, bandaged the
ends of his hands and feet, ears and nose, and begged for forgiveness:
“O! ascetic, if you would be angry, be angry with king and not with the kingdom”. The Bodhisatta replied that he bore no anger towards anyone, not even towards the king who had cut off his limbs. He even wished: “Long life the king; those like me do not get angry”. The Bodhisatta died that day, while the king it is said, was swallowed up by the earth for his heinous deeds and was reborn in Avīci, the Great Hell.

Mahāsīlava Jātaka (Jā.vols.i.279) (Story which negotiates with opposite king even the Bodhisatta can conquer by killing his enemy king), Cūladhammapāla Jātaka (Jā.vols, iii.164) (Story which Bodhisatta (Prince) can be forbearance equally by controlling his mind without being angry among the four person, his father, King who gave authority to the executioner to kill his son, Prince’s mother, Queen who was against killing of her son, executioner and Prince’s limbs), Chaddanta Jātaka (Jā.vols.i.p.370), (Story which Chaddanta elephant (Bodhisatta) can be patient against his enemy, hunter even he got chance to kill to his enemy), Bhūridatta Jātaka, (Jā.vols.7.p.1) Saṅkhapāla Jātaka (Jā.vols.v.p.172.), Campeyya Jātaka (Jā.vols.iv.p.456.) (Stories which Serpents (Bodhisatta) forbore to the enemy without being angry by controlling his mind for the sake of which they have no wish to breach their great resolution that is concerning with morality (sīla) and Mahākapīṇa Jātaka (Jā.vols.i.p.380) (Story which monkey (Bodhisatta) forbore by controlling their mind without being angry to a hunter who beat him (Bodhisatta) and the hunter who fond
confusion of the way was rescued by the monkey from his losing the way in the thick forest give explanation such an account of the Bodhisatta’s patience and self-restraint without being angry with others. It is an inspiration and a lesson to us all. If we would aspire, as Bodhisatta, to be true disciple of the Buddha, then we should strive to heed his admonition. In these Jātakas talk about how the Bodhisatta suffused his enemies with mettā and so conquered dosa, hatred. By way of remembering of the attitudes of the Buddha and Bodhisatta, we should control our negative state of dosa, anger.

2.9.10. Controlling Anger by Considering that One Day we All must Die

When we reflect on death, we can tell ourselves: What is the use of getting angry? Life is short. We will all be dead, we ca be death in the twinkling of an eye. And then we always ought to remember: ôLife is uncertain but death is certain. We should wisely understand this, do good deeds and lead a holy life, for no mortal escapes death. Getting angry or agitated will get me nowhere but just upset me all the more. Therefore, let me do what I can without becoming upset. I shall live at peace with myself and the world. After all, I seek to quarrel with nobody. Thinking in such a way, we can cool down and dispel our anger.

2.9.11. Controlling Anger by Considering the Harmful Effects of Anger on Oneself.

No one would want to harm himself or herself. But whenever we are angry, we are actually harming ourselves. In the *Visuddhimagga* states: “By being angry with another, we may or may not make him suffer, but we are certainly suffering now”. And By getting angry we are like a man who wants to hit another and picks up a burning ember, hot coal or excrement and had so first burned ourselves. We may or may not harm the other by our anger, but we are certainly harming ourselves. Firstly, we are already poisoning our mind by becoming angry, for *dosa* (anger) is an unwholesome state of mind, and by being angry we are hurting and polluting our mind.

*Ubho hi hatthehi vītačce vā, aṅgāre vā gūthan vā, gahetvā paraṁ pahāritukāmo puriso viyattaṇameva pāṭhamāṁ dahasi ceva duggandhāṅca karosi.*

And the negative state of *dosa* (anger) can causes a rise in the blood pressure, heart beat and oxygen consumption. Prolonged or frequent occurrence of unwholesome mental states could lead to various ailments such peptic ulcers, indigestion and heart problem etc. Considering the dangerous effects of anger and other unwholesome mental states on both our mind and body, we should be more determined than ever not to give in to these negative emotions. We should strive to expel them promptly from our mind whenever they

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arise. We can control anger by considering the harmful effects of anger on oneself.

2.9.12. Controlling Anger by Reflection that we are Owners of our Deeds

We are owner of our deeds. Whatever we do we will get in return. In explaining the laws of *Kamma* in the *Abhinñhapacca-vekkhitabbhāna Sutta*\(^{183}\) of the *Aṅguttaranikāya*, the Buddha said: “Monks, beings are owners of their deeds. They are heirs of their deeds. Their deeds are the womb from which they spring. They are related to their deeds. Their deeds are their refuge. Whatever they do, whether good or bad, of that they will be the heir”.

Considering thus, we can feel sorry for the person who is nasty or of a hateful temperament. Why? Because by being angry or nasty, he is heaping up much bad *kamma* which will bear unpleasant results one day. If he does not change his behaviour, he might even end up in hell! And if we were to respond with spite, we would not be much better than him. We might even end up in hell along with him! When we reflect on the law of *kamma* we can calm down. For the law of *kamma* is one which enjoys on us self-responsibility. Each of us is responsible for our own deeds. If a person does evil, he will have to suffer when the effect of that *kamma* ripens.\(^{185}\) We can Control anger by reflection that we are owners of our deeds (*kamma*).

\(^{183}\) *Attano ca parassa ca kamma-sakatā paccavekkhitabbā.* Vism.Vols.i.p.294. PP.p.327.


\(^{185}\) Vism.vols.i.p.293,PP.p.327.
2.9.13. Controlling Anger by Considering that Nobody is Free from Blame

The Buddha once told a disciple, Buddhist devotee by the name of *Atula*, “This is a thing of old, *Atula*, not only of today; they blame him who remains silent, they blame him who talk too much, they blame him who speaks in moderation; none in the world is left unblamed.”\(^\text{186}\)

*Porāṇametaṁ Atula, netam ajjtanāṁiva.*

*Nindanti tunhimāsīnam, nindanti bahubhāṇīnam.*

*Mitabhāṇīhi nindanti, natthi loke anindito.*\(^\text{187}\)

If we observe for ourselves, we can see that this is quite true: Nobody in this world is completely free from blame. No matter what we do, someone somewhere might still find fault with us. Understanding the nature of existence thus, we should not get upset or angry when we are blamed. What we can do, however, is to examine the grounds for the blame. If it is true that we are wrong, then we can calmly take steps to rectify the mistake. But if we have been unjustly blamed, we need not be perturbed and anxious. Hence, we can control anger by considering that nobody is free from blame.

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2.9.14. Controlling Anger by Contemplating the Mind (Nāma) and Matter (Rūpa) that is Constantly Changing

The next question to consider is, “Who is angry? “ What is getting angry?” According Buddhist abhidhamma there is no I, He, She, You, person etc. So, neither you nor the person you are angry with exists. After all, what are we but only mind and matter, elements and process. Thus, in the Visuddhimagga, we are taught to reflect by dissecting the body into parts: Now, what is it you are angry with? Is it the head hair you are angry with? Or body hair? Or nails? Or alternatively, is it the earth element in the head hair you are angry? Or water elements? Or is it air elements you are angry with?... Is it the material aggregate (khandhā) that you are angry with, or the feeling aggregate, the perception aggregate, the formation aggregate, the consciousness aggregate you are angry with? Or is it the eye base?... When we reflect in this way, our anger will find no foothold and will subside.

Or we can consider that we all made of mind matter. And this mind and matter is constantly changing. The mind especially changes very fast, one consciousness arising and passing away very quickly. It is said that in a flash of lightning or in the twinkling of an eye, millions of thought-moments arise and pass away. So what are you angry with? With whom are you angry? The mind and matter (nāma and rūpa) that you are angry with has already passed. Many sets of
mind and matter have since taken their place. By reflecting in this way too, we can make our anger subside.\textsuperscript{188}

2.9.15. Controlling Anger by Considering that we are all Related

In the \textit{Anamataggiya Sutta}\textsuperscript{189} of the \textit{Saṁyuttanikāya}, the Buddha says to the monks that \textit{Saṁsāra} (the round of rebirths) is beginningless and incalculable. We have been travelling “\textit{saṁsāra}”, this wandering and faring on for so long that at one time or another we have all been related to each other in one way or another. Hence, the Buddha said: “Monks, it is not easy to find a being who has not formerly been your mother... your father...your brother... your sister... your son...your daughter in this endless repetition of existence”. So it would be unbecoming of us to harbour any hate against the person who had been related to us in our past lives. Thinking this possibility too, we can make our anger subside.

\textit{Anamataggoyaṁ bhikkhave saṁsāro.p. na so bhikkhave satto sulabharūpo yo na māṭābhītupabbo, pitā, bhātā, bhaginī, putta, yo na dhītā bhūtupabbo iminā dighenā addhunā.}\textsuperscript{190}

2.9.16. Controlling Anger by Reviewing the Benefits of \textit{Mettā}

When we consider the power and benefits of \textit{mettā} (loving-kindness), we will be disinclined to get anger. The Buddha has stated

\textsuperscript{188}Vism.Vols.i.p.229. PP.p.331.  
\textsuperscript{189}S.Vols.i.p.386. KS.Vols.ii.p.118.  
\textsuperscript{190}S.Vols.i.p.395.line.9.KS.Vols.ii.p.128.
that the practitioner of loving-kindness meditation can get eleven benefits. On the other hand, if we give in to anger we might lose these advantages. Contemplating thus would also act as a deterrent to us from succumbing anger.

_Sace pana nibbāpetum na sakkoti yeva, athānena evaṁ mettā-nisaṁsā paccavekkhitabbā._

2.9.17. Controlling Anger by “Give and Take Policy”

In some case, we can use “Give and Take policy”, if there is incapable of by way of making above mentioned. For example, there may be a person who seems to dislike us and who often says bad things about us. It would be in such cases to respond with anger and frustration, and to hit back. But that is not the way for a disciple of the Buddha, whose motto is never to return hate with hate but to respond with love instead. So we can rise up to the challenge and do a most difficult thing by buying the person a gift! It would be sign of our generosity of spirit and big-heartedness, that despite the bad intent of the other, we harbour no ill-will. We could then be cool and steady, knowing that we have refuse to be drawn into any conflict or to rage with anger or ill-will. And other party too might well be touched by our noble gesture. He might soften in his stance against us. He might even become friendly.

If such “Given and Take policy” is adopted, feeling of animosity or vengeance will surely be eradicated. Even resentment of...

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hatred will be extinguished. Therefore, the Commentator has stated:

“Adantaṅ damanaṅ dānaṅ, dānaṅ sabbathasādhakaṅ.
Dānena piyavācāya, unnamanti namantī ca.”¹⁹²

It does mean that charity or act of gift can make a rude person become civilized, in the other words, the charity and act of gift will accomplished all the advantages, or rather, will carry with full benefits. And then, by offering gifts with a feeling of generosity and by speaking sweetly in a gentle manner, the person who makes offering with a sweet tongue will be enhanced in his prestige. And also, the relationship between the receiver of gifts who hears the talk and the giver who speaks, will be cordial and in harmony. By using the give and take policy thus, too, dosa (anger) can be subdued.

We have come to the end of this section which is on the subject of dosa. In the foregoing statements, we have discussed a number of concepts relating to dosa (hatred) which comes from several textual books, such as Buddhist canonical Pāli, Āṭṭhakathā, and Ṭikā and so forth in order to be curbing anger and keeping calm of the mind. In the next section, chapter three we shall discuss on the concept of mettā (Loving-kindness) and the practice of Mettābhāvanā, Loving-kindness of meditation.

¹⁹² Vism.Vols.i.p.300.line.3.PP.p.332.