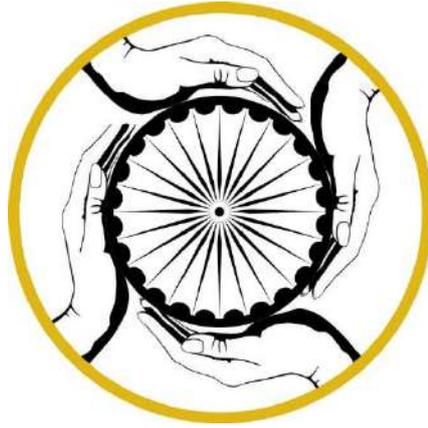


How to Overcome Desire, Anger and Delusion

A hand holding a hand mirror with a blurred reflection. The mirror is ornate with a scalloped edge and a decorative handle. The reflection is out of focus, showing a person's face. The background is a plain, light-colored wall.

How many
qualities or
thoughts of the
world that, when
arising, arise for
harm, arise for
suffering arise
for stress, &
discomfort?

Rev. Thalanggale Rathana Thero



How to Overcome Desire, Anger and delusion

*How many qualities or thoughts of the world that, when arising, arise for
harm, arise for suffering arise for stress, & discomfort?*

Loka Sutta-(Kosala Samyuthtaya)

Buddhist Followers

Rev.Thalangalle Rathana Thero

Dear my dhamma friends,

Today we are going to discuss another sutra called “Loka Sutra”. Actually there are more than 8 Sutras by this name in all nikayas in Triptika. The particular Loka Sutra I am going to explain today, can be found in Samyuththa nikaya Kosala Sumyuththya.

The sutra’s name “Loka” which is a Pali word, and has two meanings.

The very first meaning according to Pali Dictionary Loka Means, the world (where human beings are living)

The second meaning is, human body, or we can explain as collections of five aggregates.

In most of sutra Buddha talk about “Loka” as collections of five aggregates. Therefore, this body and mind created by basic three unwholesome thoughts, which are (Loba) desire (Desha) Anger or hearted (Moha) Delusion or ignorance. In this sutra the word use Lokassa means all human beings, not only humans but animals and nature. Hope you get an idea about the name of the sutra.

So now let’s move on to sutra and this sutra also preached to the king pasenadi Kosala at savatti and sutra starts this way;

Evan mesutan ekan smayan

“එකමන්තං නිසින්තො ඛො රාජා පසෙනදී කොසලො භගවන්තං එතදවොච - “කති නු ඛො, භන්තෙ, ලොකස්ස ධම්මා උප්පජ්ජමානා උප්පජ්ජන්ති අහිතාය දුක්ඛාය අඵාසුචිහාරායා”ති?

At Savatthi. As king Kosala was sitting to one side, King Pasenadi Kosala said to the Blessed One: "How many qualities or thoughts of the world that, when arising, arise for harm, arise for suffering arise for stress, & discomfort? “

Then Lord Buddha replied to the king kosala;

“නයො ඛො, මහාරාජ, ලොකස්ස ධම්මො උප්පජ්ජමානා උප්පජ්ජන්ති අහිතාය දුක්ඛාය අඵාසුචිහාරාය. කතමෙ නයො? ලොහො ඛො, මහාරාජ, ලොකස්ස ධම්මො, උප්පජ්ජමානො උප්පජ්ජති අහිතාය දුක්ඛාය අඵාසුචිහාරාය.”

“Dear king, There are three sources in the world, when arising, arise for harm, stress, & discomfort. What are those three sources”?

“ලොහො ඛො, මහාරාජ, ලොකස්ස ධම්මො, උප්පජ්ජමානො උප්පජ්ජති අහිතාය දුක්ඛාය අඵාසුචිහාරාය.”

“Desire, great king, is the first unwholesome source which is when arising, arises for harm, stress, & discomfort.”

Then;

“දොසො ඛො, මහාරාජ, ලොකස්ස ධම්මො, උප්පජ්ජමානො උප්පජ්ජති අහිතාය දුක්ඛාය අඵාසුචිහාරාය. මොහො ඛො, මහාරාජ, ලොකස්ස ධම්මො, උප්පජ්ජමානො උප්පජ්ජති අහිතාය දුක්ඛාය අඵාසුචිහාරාය.”

“Second source is anger, which is when arising, arises for harm, stress, & discomfort.”

Then;

“මෝහෝ ඛො, මහාරාජ, ලොකස්ස ධම්මො, උප්පජ්ජමානො උප්පජ්ජති අහිතාය දුක්ඛාය අඵාසුචිහාරාය. මොහො ඛො, මහාරාජ, ලොකස්ස ධම්මො, උප්පජ්ජමානො උප්පජ්ජති අහිතාය දුක්ඛාය අඵාසුචිහාරාය.”

“Third source is Delusion, which is when arising, arises for harm, stress, & discomfort.”

“ඉමෙ ඛො, මහාරාජ, නයො ලොකස්ස ධම්මො උප්පජ්ජමානා උප්පජ්ජන්ති අහිතාය දුක්ඛාය අඵාසුචිහාරායා”ති.”

“So, these are the three sources of the world, great king, that when arising, arise for harm, stress, & discomfort.”

So when we discuss about these three unwholesome sources what lord Buddha mentioned, nothing in this world could harm you as much as your unguarded or uncultured thoughts. Isn't it ? it's clear our own desire or greed, then anger or aversion then delusion or ignorance, here I used few similar words but if you study more in to depth, these words have some different meanings as well.

“Now lets move on to desire or craving. In Pali we say Lobha.

“Desire refers to craving for sensual pleasure that can never be satisfied and can be simply described in three different ways.

01. The first one is the desire to gain something that you don't have in your possession,

02. Secondly, the desire to maintain and manage the things you already gained or have.

03. The final one is to pursue the pleasure of five senses of faculty. Specially craving for sense objects which provide pleasant feelings. (eye, nose, ear, tongue and body)

Among these three, Buddha explained the final one is the worst one.

According to buddha's teaching let's talk about the nature of desire. The five aggregates of clinging (panchaupadanaskanda) arises because of desire and ignorance. This desire or lobha has similar meanings such as craving, love, greedy, like, attach, lust and so on.....

The Buddha explained about Lobha in Ethiththaka pali

Anathtajanatho lobho අනන්තජනතෝ ලෝභෝ

Lobho chiththapakopano ලෝභෝ චිත්තපකොපනො

Bhayamantharatho jathan භයමන්තර තො ජාතං

Than jano nawabujjathi තං ජාතෝ නාවබුජ්ජති

Desire brings you danger, and it makes your mind confuse. it is a kind of fear arises deep in your mind, but unfortunately no one is aware about it.

In our lives we suffer so much because of our desires and it makes us cling to more attachments.

“නත්ථි තණ්හා නදී සමා “The Desire is similar to a constant flow of water in a river. Mainly, Water of a river seems stop flowing at one point, but it is flowing anyway. When it comes to craving, the same theory implies. Craving cannot be seen from outside, but it is flowing within yourself in your mind. Also, your eye never satisfies with the images or objects you see every day and same principle applies to all other senses which need more and more satisfaction which is the nature of desire. As far as these senses of faculty are concerned, if someone is craving to satisfy them more and more, they do not think of any good or bad repercussions (රජකමන්) which may ultimately cause harm to entire society.

Tanhaya jayati soko — tanhaya jayati bhayam

Tanhaya vippamuttassa — natthi soko kuto bhayam.

From craving, arises sorrow or woe, from craving, arises fear;

The one who is free from craving, there is no sorrow and fear.

According to the Discourse on the Foundations of Mindfulness (Satipatthana Sutta), "wherever there is delightful and pleasurable things, craving arises and takes root. Eye, ear, nose, tongue, body, and mind, are delightful and pleasurable; there this craving arises and takes root.

When we consider about material world, Visual objects, sounds, smells, tastes, bodily impressions, and mind objects, are delightful and pleasurable: there this craving arises and takes root.

It's clear with desire, we observe objects through the senses and it will create more karmic energy to be born and which lead to the circle of existence or samsara.

In order to overcome desire what Buddha taught, is that you should train your mind to the concept of generosity. Why we should practice generosity, that one day we have to give up everything. To give up your thoughts and materialistic things, you must understand the nature of the all component things, all component things are subjected to impermanency. Therefore, you have to understand the nature of impermanency. And thereby it will help you to overcome desire.

The second one dvasha means anger or Aversion,

In Buddhist doctrine explain, that the attachment and anger are a two sides of a particular object. when you like or love to that object then desire, lust or greed arise. Then if you don't like or clash with that object, you gets anger or aversion. Anger is one of the great obstacles in Buddhist practice — and in daily life as well. The very heat of anger obscures our mind— and not just our own mind, but those we interact as well. Anger is contagious and dangerous.

Feelings of anger arise due to how we interpret and react to certain situations. Everyone has their own triggers for what makes them angry. If we talk about few reasons which causes anger, for example, when someone threatened or attacked us, anger arises, because we're being treated unfairly. People can interpret situations differently, so a situation that makes you feel very angry may not make someone else feel angry at all., It's really important to understand that anger is very often (the Buddha might say always) created entirely within yourself. It doesn't come swooping out from anyone to infect you. We tend to think that anger is caused by something outside ourselves, such as other people or frustrating events. But it is very clear that nobody makes you angry. You make yourself angry. If someone blame at you, and he

would never ask you to get angry to a certain level, the level of your anger you increase or decrease, totally depend on you, but honestly we do not understand this.

If someone blames, rejects, criticises, insults, accuses an unwise person, they reacts so quickly, gets angry and shout back at the other person. Unwise person's main intention becomes nothing but engulfed with revengeful thoughts. This practice of behaviour is demeaning, because that is the pattern of behaviour an unwise person had been practicing, for a prolonged period. Question is which outcome we gained from that kind of behaviour? What kind of satisfaction we intend to anticipate by defeating an another, hurting someone, injuring someone, killing someone? Do you actually content with this kind of satisfaction, you are getting by hurting someone in this manner? This is something seriously ponder by you. If someone throw garbage or rubbish at somebody, first, the person who throw rubbish gets dirty. If someone throw a handful of hot coal at somebody, first, the person who throw hot coal gets burnt. Similarly, a person who engulfed with revengeful thoughts spend their lives with despair. Some have thoughts which are similar to an old wound. Easily gets frustrated and angry. Always express angry and hatred thoughts.

If someone hit or strike at a person who is very wise what would you think that wise person does?

What Lord Buddha did when Devadatta tried to kill him by throwing a rock from on high, when Chinchimanavika accused Buddha with false allegations, when Maghandiya insulted buddha? The enlightened lord Buddha realized that his own karma came in to effect and manifested compassion on them without any hatred.

The most profound Sariputtha thero, who only second to the wisdom of Lord Buddha, manifested compassion towards people who stroked him from behind. These examples are enough for us

to understand how we should react when dealing with angry people around us.

Therefore, if we are getting upset or angry at very minor things in life, it actually says that we are not sensible or wise at all. It is because of my foolishness that I am getting angry. It is because of my foolishness that I see and deliberately find mistakes of others. If I am a wise and intelligent person, I am not getting disturbed even the entire world try make me upset. Some are getting annoyed of injustice. They fight back to defend injustice. Actually speaking, the entire cycle of rebirth or samsara is not reasonable at all. What we must try our best to do is, to end this cycle of rebirth or samsara, but not to fight back against injustice. What we should fight back is to, end this cycle of rebirth only.

Hatred is a sudden impulse of unwholesome thought which corrupts your inner peace. It is very hard to control a speeding vehicle and trying to control it, could be dangerous too. Similarly, same principle applies to a person who easily gets angry. According to Adithyapariyaya sutra this condition is described similar to a massive fire. Fire destroys valuables as well as rubbish. It takes a few moments for hatred to convert a good person to a very cruel person. This has to be understood wisely.

When we discuss consequences of anger, Kodhana sutra is very important. According to this sutra an angry person loose 7 attributes in life.

01. Deterioration of appearance (simply term if you get angry then you will get ugly)
02. Sleep deprivation. (Simply angry person can't sleep well)
03. Becoming poor. (Losing your money)
04. Becoming less in material possessions. (Losing material things)
05. Deterioration of personality or tarnish your good image.

06. Not making any friends (Friends leaves the person who is always get angry)

07. Finally descend to hell after death.(because of his angry thoughts in dying moment that he may going to a lower layer)

Now I hope you have a clear understand of consequences of getting angry and the way it harms you.

Now we discuss how to overcome this anger. There are five attributes we can always practice in day today life.

According to agathapativinaya sutra- in anguttara nikaya there are five attributes in our lives that we can always practice to eliminate anger;

01.Pay more compassion towards others

02.Be kind towards others

03.Develop Equanimity within

04. Very important to Stop recalling angry objects

05.Believe in karma

Lord Buddha advised everyone to eliminate anger by developing mind and any bad karma can be eliminated by following particular pathways, following Buddhist disciplinary measures. Paying attention to these Buddhist teachings is a quality of a wise person.

Third factor is Moha.

Moha, can be explained as an aspect of dhamma, which could not be grasped by mind at the first occurrence, a reality of a particular base which could not be clearly identified owing to ignorance or delusion. This delusional thought emerge not from somewhere else but within your mind, therefore, it is an illness in mind. It can be further elaborate as a tissue which covers your eyes or completely cover your sight. Because of this delusional character of Moha, we firmly believe that five aggregates of

clinging, which also can be explained as panchaupadanaskanda is a prosperous aspect in life. The particular path for cessation of suffering is seen as a negative aspect. Because of this Moha, people are not following the correct path of Buddhism. Existence of Moha, usually depicts or represents in the face of wisdom and therefore, most think, that they are intelligent depending on acceleration of Moha within themselves.

How to eliminate Moha (delusion, ignorance) and to understand the reality.

Understand your eye is not permanent, and to ascertain, with your wisdom that whatever you see from your eyes, whether pleasant or unpleasant is subject to impermanence.

Understand the impermanence of all visual things you see in your eyes

All visible objects you see, are conditioned through eye, eye consciousness arises, and is subject to impermanence.

Understand the impermanence of eye, understand the impermanence of objects conditioned through your eye and understand the impermanence of the eye consciousness occurring.

If you feel an ecstatic or joyful thought, sorrowful thought or tranquil feeling because of visual objects getting contact with your eye and to understand with your wisdom that all these thoughts are impermanent. Because of this Moha or delusion rooted within ourselves, we cannot see the actual reality. As a result of this Moha or delusion, people think that five aggregates of attachments are prospering aspects, and therefore it is a hindrance to understand four noble truths in Buddhism. Because of this delusion, people are too proud of themselves, rather than becoming humble.

So, in order to eliminate or reduce Moha or delusion you must listen carefully to dhamma talks, get advice from and talk to

Buddhist monks who preach Lord Buddha's teachings and learnings of Buddhist teaching helps to a greater extent.

Finally, I would like to mention that mind and body are separate. To function your body in a healthy way, you must maintain your body in an effective manner. In order to facilitate this function there are two main aspects in Buddhism which are, Ahara sappaya and viharana sappaya. Aharasappaya means feed your body with healthy food (there is a well-known statement which states "eat your food as medicine otherwise you have eat medicine as your food. Therefore, you have to feed your body with healthy food and viharana sappaya means correct lifestyle. Sleep on time eat on time so on. Also, to keep your mind in a healthy manner you must keep your mind calm and quiet, to maintain your mind in a peaceful manner you must eliminate Lobha (desire), dwasha(anger) and moha(delusion). This is the way that you can only keep your mind peacefully.

Buddha said in kuddaka nikaya

"My disciples, there are corrosion, enemies and bad friends are three executioners within yourself and they are lobha (desire), dwasha(anger) and moha(delusion)"

We will now try to understand these three aspects of desire, anger and delusion with an example;

Desire is like a disoriented person running after everything he or she sees. Anger Is like a demon, always try to revenge and finally get despaired. So, In order to emerge the nature of Buddha out of devil who Is hidden Inside you, you must have a great deal of patience to endure even if someone slightly scratch you angrily. Also, delusion is similar to a fool as well. Because of delusion, we do endless silly things every day. In order to keep our mind calm, it is Imperative that we must practice specific Buddhist teachings to overcome desire, anger and delusion. The particular method to overcome these three executioners inside you is to practice yonisomanasikara which means, observing phenomena as they

truly are, and noticing that they are impermanent or unsatisfactory. In simple term we can say wise reflection or attention, Moreover, correct guidance from Buddhist monks, listening to Buddhist teachings and practice Buddhist teachings are very Important as well.

Therefore as clearly illustrates in Loka Sutra, we must try to overcome these three executioners of desire, anger and delusion deeply rooted inside our mind. Therefore, if you try to eliminate these three unwholesome thoughts from your mind no wonder you will be able to live happily and peacefully. Finally, it helps to free from all suffering, which leads to path of nirwana.

Hope you understand the sutra and may the triple gem bless you.