



AKUSALA MENTAL FACTORS AS PREDICTORS OF SOCIAL INJUSTICE

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KEYWORDS: Sāvajja DukkHAVIPĀKA Lakkhanā, Akusala, Moha, Ahirika, Anottappa, Uddhacca, Lobha, Ditthi, Māna, Dosa, Issā, Macchariya, Kukkucca, Thina, Middha, and Vicikicchā. Sāmissa and Nirāmissa.

Many scholars point out the Akusala mental factors as “Sāvajja DukkHAVIPĀKA Lakkhanā”. That is, Akusala mental factors can produce injustice and distress with offences in society. These mental factors can change one’s mind from creating justice to injustice, activeness to inactiveness, shameful to shamelessness, non-attachment to attachment, right way to wrong way, loving kindness to hatred, joyfulness to envy, generosity to stinginess, and right decision to doubt.

Nowadays, most people wish to experience justice, harmony and welfare in social activities. Nevertheless, their inner mind or subconscious is familiar with and interested experiencing or avoiding injustice, disharmony and selfishness in all social activities. Therefore, terrorism, injustice, imbalance, sufferings, sorrows, limitations, conflicts and behaviors have become quite prevalent in the societies and world. In this world, there are various schism, debate, conflicts, and different views. Due to this, the world is leading to imbalance as these unwholesome mental factors are unable to maintain the inner peace of mind (U. Shwe Zan Aung, 1915, 106).

There is a reason for every behaviour as Buddhism believes in cause-and-effect theory (Kamma and Vipāka). The cause-and-effect theory should be identified by two levels, which specify the huge capacity of its implications in our lives. On one level, karma represents to the experience of cause and effect over a period of time. We achieve an action, and sometime later we begin to experience its effects. We plant a mango seed, and many years later we taste the fruit. The other level of understanding karma has to achieve with the attribute of mind in the very moment of action. When we experience a mind state of love, there comes instinctively, along with it, a feeling of honesty and love that is its direct fruit; similarly, when there are moments of greed or hatred, in addition to whatever future results will come, we also experience the painful energies that arise with those states. Our direct awareness of how the karmic law is working in each moment can be a strong motivation to cultivate skillful states of mind (Noa Ronkin, 2010; Killy Meister, 2009).

The physical and mental characters of a person push him to behave in a particular manner. So, wrong doings, i.e., social injustice, it is obviously related to doer’s mental characteristics (Akusala mental factors) as the Buddha says. Mano pubbingamā Dhammā Manosethā Manomayā, Manasā Ce Padutthena Bhāsati vā Karotu vā Cintetivā, which means, mind and mental factors are pioneer or forerunner of all conditions and their powers highest and completed in all kinds of action, speech and thought. If one acts, speaks and thinks with a wicked mind and mental factors, because of these, injustice and disturbances can follow one (Dhammapada).

Akusala mental characters can be divided into 14 categories: Moha (Delusion), Ahirika (Shamelessness), Anottappa (Fearlessness), Uddhacca (Restlessness), Lobha (Attachment), Ditthi

(Wrong view), Māna (Conceit), Dosa (Hatred), Issā (Envy), Macchhariya (Stinginess), Kukkucca (Remorse), Thina (Sloth), Middha (Torpor), and Vicikicchā (Doubt) (Tiloka Thera, 2004, 41).

Moha can be defined as an absence of recognition because it is deluded itself and others and impossible to determine whether right or wrong. It is not only delusion but also result in arising injustice, social problems and brain drain because of going into raptures over misbehaviors and misunderstandings. It cannot analyze anyways whether the act is wholesome or unwholesome.

Ahirika means moral shamelessness and lack of shame in committing immoral actions, speeches and thoughts i.e., killing living being, taking what is not given, and so on. It has no detestation to perform misdeeds and no feeling of being ashamed for misdeeds. Sometime, it appears as a pride for the deeds for which one needs to be ashamed.

Anottappa can be identified as moral fearlessness and lack of fear while committing immoral action, speech and thoughts. These immoral functions and evil deeds cause a variety of sufferings and prompt the arising of worst actions. It urges one's mind not only not to be afraid of committing immoral acts himself but also praising the committing of immoral acts by others. As the mental factors step in, even though one is wise enough, he dreads evil acts, efforts to commit these injustices in society without fear.

Uddhacca means restless mind which is not concerned about the results of injustice action, speech and thoughts. It is called as unsettled mental factor because it is unable to concentrate and cannot distinguish between harmony and disharmony or welfare and selfishness.

Lobha can be issued as greedy mental factor which craves for different needs again and again. The desire is always for sensual pleasures, money, power, fame and wealth. It never gives up its intrinsic nature of desiring. More one gets, the more desire arises for possessions.

Ditthi can be interpreted as understanding which is unable to properly understand, verify and believe the instructions. It is called blind belief because it cannot see things as they really are. By this wrong vision or understanding, it takes one's thought from justice to injustice.

Māna means haughtiness which is thinking highly of itself and looking down upon others' status, wealth, knowledge, and health etc. It discriminates against caste, creed, race and gender. This discrimination brings imbalance and injustice in society.

Dosa can be explained as violent mental factor which is the most deleterious weapon. It is divided into two: violent-fear and violent-anger. Violent-fear leads to depression that attacks itself and violent-anger leads to attack on others because both are wild.

Issā can be described as envious mental factor which is jealousy of others' success and fame. It is not only non-appreciative but also destructive for the others' success, whether it is beauty, wealth, education, or morality. The one who is envious will ruin soon oneself because of condemning as useless by the wise. It is desire for what others own and manifest itself through dislike for others' success and prosperity. It is opposite of joyfulness as joyfulness celebrates the goods of others and envy destroys the goods of others in order to get benefit for oneself indirectly.

Macchhariya can be described as jealous mental factor which is inability to share one's dwelling, relatives, material gains, fame and knowledge with others. It is reluctant to share with others and just wants attachment to own's money and property. It has a very strong fear of losing praise or love and affection and has a wish in an individual's belongings as it believes that these are associated with status, and security and somehow will even bringing happiness, respect and love.

Kukkucca can be identified as ability of remorse or regret that is grieving over the evil that has been done and wholesome has not been done. It can occur later as an effect of evil deeds and it is useless to repent on wrong.

Thina and Middha can be interpreted as slothful mind and mental factors which is lack of motivation. These are always arising together in every moment because they deprive one of zeal and vitality. These are unable to understand the essentiality and usefulness of self and arises unbalanced statements about self.

Vicikicchā can be defined as doubtfulness mental factor which is sceptical in social justice or injustice. It has no correct decision to be justified for any kinds of activities. It can lead to wavering and

lack of communication which tends to be the true reason behind many issues. Sometime, it is often a fear and anxiety over real problems. It can be a lack of faith in oneself as well as others regarding abilities, moralities, experiences, and knowledges (U Ko Lay, 1997, 75; Pandit Kaharuddin, 2002).

Hence, the people do injustice to each other. Why? Because of envious mental factors. Why the envious mental factors arise to them? Because of love and hate mental factors, they are envious and stingy towards each other. Why love and hate arise to them? Because of strong greedy mental factor, either they are loving or they are hating towards each other. Why greedy mental factor arises to them? Because of wrong thinking and mis-understanding mental factor, that material is their property and they all are attached towards each other. Why wrong thinking mental factor arises to them? Because of haughtiness mental factor, that they should possess and this possession will give them status. Why haughtiness mental factor arises to them? Because of shamelessness and fearlessness mental factors, and they have gained strength to neither be shameful nor be fearful of doing immoral acts. Why shamelessness and fearlessness mental factors arise to them? Because these are rooted in the lack of knowledge and wisdom, that they are not bodies and they are souls and they have to pay back kamma (U Ko Lay, 1997, 52; Nānindāsabha, 1920, 97).

How to be just in society and be peaceful is the question that arises. One needs to practice and focus meditation to avoid pleasant or un-pleasant feelings, and seek middle way towards neutral feelings. There are two types of pleasant feelings: pleasant feeling which is increases sinful mental qualities, declines sinless mental qualities, favoring social injustice. And unpleasant feelings also divide into two as well as equanimity feeling (Nandamālā Ashin, 1908, 45; U Cintāmaya, 1990, 38).

In regards equanimity feeling (Upekkhā Vedanā), characteristic of conveying consciousness and concomitant of evenly owing to doing on respective function of consciousness and mental factors properly. Thus, it is an action to prevent deficiency as keeping concomitants neither too slack nor too energetic and restless.

There are five practices which lead to equanimity feeling:

1. **Detachment towards living beings:** When one is attached toward beings, one has no equanimity. However, one has to get detached attitude toward all beings to contemplate equanimity feeling by reflecting on beings as the possessors of their particular deeds, thinking, I am reborn here as because of my particular deeds in past, and I will depart from here as causes of mine.
2. **Detached towards material:** When one realizes that he is attached to things, should develop equanimity by reflecting on things, thinking, these things will get old, decay and get damaged one day.
3. **Avoiding human beings who are egotistical toward other living beings:** When they are cherishing their sons, daughters, and even recluses, they are so attached to them that they attend to their needs and cannot let them perform any actions and work for society. When someone asks them to send a son and daughter to have a work done, they will speak out, "They are not made to work even their own actions; if they will work, would get tired." Those egotistical human beings should be avoided.
4. **Avoiding human beings who are egotistical towards things:** When they are asked to loan somethings, those human beings will speak "Even I myself do not use it, how can I loan it to you? Those egotistical human beings should be avoided.
5. **Inclining towards equanimity:** The inclining and bending one's mind toward having equanimity in all postures, will surely be the first step towards achieving it and leading to justice (Ven Sīlānanda, 1980, 133).

By reflecting and contemplating on feelings whether good or bad as neither good nor bad. One should analyze and contemplate different kinds of feelings. Finally, he will be able to understand that the real nature of feeling is momentary that there is increase and decrease. Having understood the feeling of rise and fall of feelings, the knowledge and wisdom arises related to it. Then only, he can destroy the delusion that is related to it.

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