

# NO ENMITY

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Terrorism has come into being since men had likes and dislikes. Hatred has been propagandized and disseminated under various forms. It can grow very rapidly when nourished by all kinds of conflicts-- ideological, political, philosophical and religious as well as the conflict in the individual self.

From the Buddhist point of view, whenever and wherever the hatred has not been removed, suffering, peril and terrorism appear. I would like to share with you the Buddhist method of conciliation with hatred. It is considered as an important remedy for the process of emotional health and recovery of healthy state. This process will bring about peace and happiness, upon which everybody ever existing, loving life, peace and human happiness should take notice.

After a dhamma talk about the elimination of hatred, a Dharma master asked his auditors:

-Among you, who has already abolished hatred?

An old man of eighty years old stood up to express his idea voluntarily:

- Master, I have no more hatred.

- Well, what method did you follow to practice?

- Those who devastated me, harmed me or wanted to kill me have been strangulated by the King of hell already!

The almost ridiculous reply reflects a philosophy which Buddhism calls hatred hidden under a form of an emotional flow called "drowsiness," a latently mental state like sleeping. Ordinarily, we do not see manifestations of hatred, but once hearing somebody evoke past suffering, it begins to grow and be provoked.

Latency is manifested as a swelling state of bubbles. Our mental bubble is swelled out with these "latents" to an extent that it can explode into pieces. Hatred in human consciousness is also dangerous like that. Latency makes man follow an inertia which is nourished by sophism of custom and habit, cultural tradition; for instance, we think we have to return an injury, or to get avenge those who have caused suffering to us, so now we have to cause them to suffer, it is tit for tat. And of course, patriotism and national spirit are all based on such hatred. Buddhism also teaches us "drinking water, remember its source; love our country, our people, love what has vitality, environment and nature."

In Anguttara Nikaya, the Buddha talked about four causes by which hatred is nourished and it is difficult to be eliminated out of human mind.

1. Firstly, is the attitude considering "my self" as the measure of value, happiness, human life and longevity, etc. "Mine" is all; whoever or whichever doctrine, alliance, partner harms the role, position and happiness of "my self" is treated as opponent "mine."

2. Secondly, the psychological attitude appears under the form that we consider as the "mine" all those who are related to us: husband and wife, parents and children, brothers and friends, relatives, fellow men, etc. Harming the "mine" means harming "my self." Therefore such attitude also creates detestable feelings.

Among the two situations mentioned above, the Buddha said that sometimes the foes who harm us may be forgiven easier than when they cause harm to the "mine" because our suffering can fade away gradually; but each time seeing our kindred's suffering, we can't control our feeling, and our suffering increases our hatred.

3. Thirdly, it is a situation of psychological complexes. When thinking or knowing that someone is giving support to those we do not like, we feel unpleasant and dislike persons who have relation with him. Therefore we never feel joyful to know others' success or happiness. This situation is latent in fine forms like envy, competition and rivalry.

4. Finally is another complex situation in which those we like are taken care of by others. Then, a feeling of jealousy emerges and we want to turn only those we like into our personal property. Thus the emotional flow of possessing can become hatred.

The four situations above make man behave according to two opposite extremes: friend or foe, favourable or unfavourable, like or dislike, acceptance or un-acceptance, and if we gain the other has to lose.

That leads us to a tendency of an extreme life, not accepting others but only accepting ourselves and that only we ourselves are true, and are representatives of the right. Hitler, dictator of the Nazis, did not like Israelis because if the latter exist, his intelligence will be nothing compared to theirs. Sometimes due to fearfulness, we become extremist forbidding the democracy and the right of free speech. We can see this happening frequently in human history. Wherever the self is multiplied and turned to be the master, there is an overwhelmed suffering.

Seeing the scene of two WTO sky-scraper buildings of USA collapsing in just a few minutes, the whole world was terrified, and fear began to rise in everyone. They dared not go to public places, nor appear in crowds, nor using transportation where incidents of suicide bomb' explosion could take place. The terrorism makes human beings victims, and suffering increases, hatred begins to emerge.

Buddhist psychology says that we should have a truly calm outlook in order to save ourselves in mournful events of life which we can't avoid. We can also console ourselves by thinking that everything is predestined, and so we can gain a kind of mental safety; but we also know it's only a false state of safety, not a truly meaningful resolution.

Buddhism teaches us to analyze the nature of life as a law which functions according to a cycle of three different periods: birth, change and death. That is also the cosmic law. Nothing escapes from this rule. So, can the human fear for death help men pass the crisis of terrorism? If the answer is no, is it meaningful for us to concentrate all our feeling on it? Therefore, we'd better concentrate on the improvement of our virtuous, wise, honest and valuable life in order to develop all meritorious forces necessary to life. These forces themselves are a firm fence to support our life and longevity, according to a Chinese saying: "great virtue frightens spirits and gods." Our virtue will help us overcome all events of common kamma.

Understanding so, we would work, live, trade, transport and move everywhere without fear for anything happening to us; that attitude may overcome the risky ones. There are those who can forget hatred in only about several days, someone in several years and others in decades, and there are also those who bring it with them during the course of this very life, and hereafter they will have a complex of hatred to someone without understanding the reason for it.

The Buddha confirms that the lifespan of a hateful feeling depends much on our attitude of living and behaviour psychology through an event. Therefore, in order to have a peaceful and relaxed state of mind, the Buddha taught that we'd better concentrate on detachment and if we want to reduce the lifespan of resentment, we have to nourish detachment in a conscious and artistic manner.

The detachment may be compared to the way we tear a debenture between us and those who bring suffering to us. When an action of hatred is established, a debt is disposed. If we are bold to unbind and tear its debenture, our mind will be relaxed; otherwise, we seem to keep a fire in the house and it can burn firstly not our foe but our off springs and relatives.

Buddhism says that is the way we create the alliance, the feeling of suffering and hatred, and we hand down this feeling to flow to our closest relatives and it's hard for us to unbind it to live happily.

In Great Jewelled Accumulation Sutra (Ratnakūta-sūtra, S), the Buddha gave a very deep simile telling a marsh and its victim, the monkey who fell into the marsh. It fought like a tiger to escape from the marsh, but the more it fought the more it sank into the deep marsh, until finally it was not able to fight any more, **the Reaper came**. The Buddha said suffering and hatred are the same.

When we are shot by an arrow of hatred through the body, we fight like a tiger in pain. The Buddha said there is an art to reduce the pain; that is “we'd better cut off the arrow at the first end with bravery, and then hold the last end and try to draw it from the body. We may be pained a little but the wound could be cured.”

If we want to manifest all our suffering to the agent who creates it, we make ourselves become the victim for the second time; and if hatred appears we become the victim for the third time, the fourth, ... until finally we pass away at what time we do not know ourselves.

The Buddha taught that in the suffering situation, the wise man is not one who asks for taking reprisals against the agent, but one who thinks of the way to be taken to hospital for pulling out the arrow; after that he traces the agent causing suffering. Thus, the consciousness about the agent causing suffering is one of great obstacles against abolishing resentment. Buddhism teaches that in order to abolish hatred effectively, we have to contemplate on “no man causing suffering,” ie there is no agent who intentionally creates suffering with arrangements, means, instruments, modes, etc.

We should contemplate like that in order not to disseminate hatred, not to lead to internal suffering. That method of contemplation is a way of recognizing that there is not an immutable real substance in the five aggregates of personality composing of five elements. Contemplating on “no enemy” from this angle of the doctrine of no-self, the Buddha taught us to contemplate the truth that there is no agent creating suffering and not an ego feeling suffering. He wanted to use psychological method to appease suffering which is like dregs in the glass of water; the more we stir the water, the more we can't drink it because dregs will never sink to the bottom of the glass. We can't drink, nor can our relatives.

Contemplating on no-receiver means thinking that there is no person, no subject who endures suffering caused by another one, there is not a self existing for bearing the injustice, pain, anger, resentment, etc. Then, suffering feeling begins to be calmed down, and none suffers those things. When we contemplate like that, though the suffering is as large as Sumeru Mount, it still can be shortened. However, this method of contemplation is only used by the victim or his/her relatives. If those who have caused suffering and hatred thought that there is no agent causing suffering, meaning “though I kill other, still I am not the agent,” so it's clear that they lack virtuous responsibility for their bad actions done to others.

Therefore, we should know that those who take advantage of this doctrine to justify their evil actions are cunning sophists. They are persons whom the Buddha blames for “taking advantage of the emptiness doctrine to defend their criminal act to cause more criminal ones.” A story in a Buddhist country narrates that there was a rich man who did business in the stock market, and he was rich mostly due to his cheating. When he went on trial for his cheating, his lawyer argued: “According to Buddhism, there is no man committing cheating. Thus, you are wrong when you say that my client robbed.” The judge replied: “I am also a Buddhist, so I know that rule. Your client is not the agent who committed the act of cheating, but his hands did the act of cheating. So, instead of putting your client into jail for three years, I will now decide to cut off his criminal hand and put it into prison for three

years.” Hearing so, both lawyer and his client had their heart in their mouth because he’d prefer being put into jail for three years than let his hand be cut off.

Next, we contemplate the process of separating the feeling flow from the functioning of body. If we separate these two, the life will not exist any more. The Buddha said that all suffering or happiness is present because it is being based on feeling flow; what is feeling is suffering. So now, if we want to separate suffering from the physical body, it’s necessary for us to contemplate that this feeling flow and our physical body are not one; suffering for being robbed is at mental level and sufferings for being beaten is at physical. Thus these sufferings have no place to attach. The Buddha said: “Imagine the trunk of banana tree, we misunderstand it is a tree, but when we open every layer of its trunk, we can’t see any thing called duramen. Human life with the form of physical body also functions like trunk of banana tree. The Buddha said “separating the feeling flow from physical body” resulted in the fact that though something is present as reality but it does not affect on us, meaning it can not oppress or depress us. Fear increases suffering. So psychologically, detaching feelings from our physical body is one of the effective methods of achieving the contemplation on no receiver, i.e. we ourselves are not victims.

When Most Venerable Dalai-Lama and his Tibetan community organized the forty-year exile celebration from Chinese Government, he used words which I think are favourite to me, they are “forty years of greatly turning the wheel of dhamma.” He did not use words “forty years of the danger to dhamma.” If he used the latter, he had accepted that he was a victim, a receiver of feeling; while morality in Buddhism teaches us to contemplate on four objects of no-self is: there is no idea of a man as a subject, no idea of other person as a subject, no idea of “my self” and no idea of feeling flow as subjects that are suffering. That is the spirit of the Diamond Sutra (Vajra-prajna-paramita sùtra, S). If we can contemplate like that, our suffering will be abolished quickly.

His words are very suitable to the morality of Buddhism, because through that event, the Tibetan Buddhism took its appearance in India, receiving the English culture and education, and above all, informational exchange relations in English language made the Tibet Buddhism known around the world.

That is a psychological art which the Buddha taught us, if we believe in it and follow it, our hatred for others will be abolished easily. Of course, it requires our detachment attitude. We do not pay attention to those who had created our suffering, but only see it as it is and not let our feeling flow rise high; even to our relatives we should not excite or console them by such words as “I will kill him for you, I will take reprisals against him, etc.” If we say so, their suffering feeling will increase; both we and they will fall in an impasse. Therefore, do not pour oil on the flames of hatred, for our psychological state will always burn and the situation will result in a life without peaceful and happy feeling flow.

In the Sutra of the Great Decease (Mahàparinirvāna-sùtra. S), the Buddha taught us a technique as follows: “Never multiply suffering, never let our suffering infect others.” We have to limit suffering feeling like medicine put forth the vaccination, injecting drug into our physical body, creating an antibody area to isolate utterly strange microbes harmful to us. We also limit feeling of hatred in order not to spread it to our relatives.. If not, we will extend the boundary of feeling, and then not only ourselves but also our relatives suffer.

Sometimes we can console ourselves by thinking: “maybe in one of our past lives, we had created difficult circumstances for others without repentance, following a wrong doctrine and being proud of it; so in this very life though we are very honest ones following a right theory, but still endure suffering. Therefore, the Buddha said in the Dhammapada “Hatred exterminating hatred from an angle of an agent will never come to an end; only compassion and forgiving can put an end to it eternally. If you do not believe it, please try on; then you will see that it is the law for all times.”

The thought of agent is one of the modes making men fall in the impasse. The contemplation on no agent aims at seeing that the enemy of human being or causes of suffering is just the bottomless cupidity, delusion, extreme doctrine, tendencies lacking in democratic spirit, human right, independence, happiness, and freedom, ... ; and man only is an instrument which acts as a fall-guy according to those ideologies. Buddhism teaches that in order to abolish hatred and prevent it from disseminating suffering, we'd better change those dogmatic ideologies into completely free, respectful and open ones like the indefinite space. The view of considering psychological attitude as the main agent causing suffering makes men forgive easily, and in this case the transformation does not result in side effects in which we can become victims for the second time.

Consoling ourselves with the doctrine of past action can help us let go hatred to a certain extent; however, if we attribute all responsibility to the past action, we will become extremely pessimistic. Therefore, according to Buddhism, we should believe in cause and effect law, but at the same time we have to know clearly that what we had sown in the past would exist under the form of a power which functions according to inertia of habits and can control partly our life, thought, consciousness; and the rest part depends on our consciousness, thought, action, speech, behaviour, etc. in this very life.

In the story of the girl named Magadida, when Ananda told the Buddha to turn to another way, the Buddha said that it was not a good solution; according to the Buddha, we have to face adversity with bravery. The art of abolishing suffering in Buddhism is facing the reality, seeing suffering as a fact and looking at it, observing how it is functioning, understanding its source and lifespan. We have to see clearly so that we could seek opportunity to overcome it. Escaping or facing like a dud is not a proper solution.

Seeing things is merely seeing, hearing the sound of curse with bad language is merely hearing sound without thinking about curse, praise, agreement or disagreement. If contemplating like that, we realize the likeness of things, the real nature of phenomena. Then, feeling flow of favourable and unfavourable, of supporting or opposing will be disintegrated.

To conciliate is one of such great necessities that if we do not do like that, we will be at a standstill like the monkey who is fighting like a tiger in the marsh of suffering feeling. Instead of fighting so fiercely in the marsh, we should endure with all our might to seek a way for escaping, such as a stick, a strand, a board, etc. as means to help us.

If we are in a standstill, we should not fight against the situation because the fight will shorten the rest lifespan. We should be calm to suppress the fearfulness which begins to appear, then the state of fearlessness will appear. The conciliation of hatred needs a great process of understanding. At first, our mind is so tranquil, not pouring oil on flames, analyzing clearly subjective and objective, far and near causes, misunderstanding, common kamma of an era, a historical period, a common unfortunate fate of a community. After seeing clearly their causes, Buddhism taught us to improve according to the way we can. Cursing the dark does not make it become light. Only when we light a lamp, or create a torchlight, then we begin to live in new light.

Buddhism teaches if the impasse is of the dark, we should direct our mind to the sun; if it is of suffering, we should direct our mind to happiness; if it is of the break, of inferior hatred, we should direct our mind to infinite space. When we have such an empty mind, resentments will have nothing to attach. The gravitational force of earth in situation of hatred is just hatred, envy, anger, unsafe state, angry reaction, an attitude of reprisal; and if we omit all of them, their gravity will come to an end and we will exist in the state of emptiness, not attaching to suffering nor unfortunate situation. Then Buddhism says we should know how to love and think of ourselves, respect our feelings, which will result in positive attitude in life.

If we are so unfortunate as to be born in a cultural tradition like that of Islam, we won't have such care for feelings, and we were injected with a religious extremism, that is,

“the more they kill enemy the more they have chances to go to paradise.” This fanaticism made them throw themselves in suffering, creating a situation in which they feel delighted.

According to Buddhism, there is never a war called noble one. All war result in suffering and main victims are innocent people. Therefore a conception of a holy war is wrong; war is not holy. They turn war into a religious truth by multiplying it. This has made many people unfortunate, and that unfortunate turns into a magnetic circle of resentment. When those soldiers pass away with hatred, they will continue to have such psychological state of hatred towards others in the next life according to those conception, ideology, tendency in life. They will go from life to life with that state of mind and that’s a very dangerous thing. The Buddha taught us many methods to solve those impasses: We can contemplate on feelings of gratitude, that is, seeking positive values in those who caused suffering to help us not fall into ungrateful state. For instance , in Tam Quoc Chi, though Quan Van Truong is not a Buddhist, and knew Tao Thao was a Machiavellian, he still sought positive values of Tao Thao in order to remove his resentment to the latter. He remembered when being poor, Tao Thao still respected and favoured him. Although knowing Tao Thao was very wrong, and he had to kill him, but he would kill him in the name of justice not due to hatred.

In Majjhima-Nikaya, there is a very profound philosophy written in only two lines: “If somebody argues that happiness originate from suffering, he must be wrong because we can’t make happiness from suffering.” It is the popular misconception of Indian culture with many variant religions that austerity by mortifying one’s body, by standing with a leg bent, by not bathing in the whole year round, lying on spikes and thorns in order that sexual feeling has not chance to exist. Then, final happy state will begin to appear.

It’s basically wrong to think that suffering will pave the way for happiness. However, the Buddha said we can use suffering as an instrument, a reference to rise up in life. The Buddha told us not to fall in that wrong state but sow the causes of happiness in order that we could harvest peace and joy. Knowing how to contemplate on cause and effect, kamma, conditions and circumstances, and try one’s best to practice it tirelessly, and not impute the blame to others, and we will have chance to renovate what they think we couldn’t. Thus, there are two tendencies resulting in two completely contrary corollaries

According to Buddhism, if we vindicate by showing anger, then this anger will be increased; justifying by bullets the injustices will last. Only when we do justice by water drop from sprig of willow, that is to say, with compassion, forgiveness, correct attitude or by contemplating on the gratitude of men, we hope to escape from deadlock of our feeling life.

Another method of abolishing hatred is the detachment of our injustice, especially in case of death.

The Litany of Luong Hoang Sam was originated from the story of the monk named Ngo Dat, master of the king, who had ever caused an injustice to an honest man in one of his past lives. It is a very interesting Buddhist book for confessing sins pointing out that only when we act out of compassion, our repentance brings about happiness to us and others.

- Another good thing we have to disseminate is the broad and generous heart, contemplating on the great and solid nature of earth, living without discrimination.

The Sutra of Contemplating on the Ground of Mind, Ksitigarbha Sutra and Avatamsaka Sutra of Mahayana Buddhism teach us to contemplate on ourselves as the broad and generous earth which can contain all sufferings, like and dislike, positive and negative treatments of others towards us, and let them abolished naturally. we can even create a system of eliminating all psychological dirt by multiplying our broad-mindedness in a manner which we can compare it to infinite space.

When thinking that our broad-mindedness is infinite and endless, then our sufferings become very tiny like a fragment of certain planet falling into this infinite space. Such a conception is a positive conduct to remove suffering. The dramatic story of the descent of Sakya Muni Buddha has taken place because His grandfather considered Lapis Lazuli country as inferior than the Sakya. They married one of their beautiful maidservants to the king of Lapis Lazuli in order that this descent will be inferior for ever. After knowing the truth, king Lapis Lazuli felt offended and hated Sakya. Till the time of the Buddha, The Sakya was taken revenge. The Buddha had come forward and dissuaded but in vain; so bloody war between the two countries took place, and the Sakya were barbarously massacred by king Lapis Lazuli.

The Buddha said that it's not because He was incapable, but due to craving, hatred and delusion which had operated to its highest extent, then all things belonging to truth, virtues and loving-kindness and compassion became in vain. The Buddha said that He can save numerous beings, but can't save those who have no conditions for being saved. He can save too many people but can't save those who have profound prejudice in thinking and judgment. Prejudice is the closed door which prevents you to look outdoors; it is the fence between you and the truth; when you catch sight of the truth, it's prejudice that makes you turn against and not accept it.

Another method is the practice of loving-kindness and compassion. Buddhism teaches before going to bed we should contemplate on loving-kindness and compassion towards everybody in order to forgive them easily. The nutriment of forgiveness makes others develop and feel delighted, light, cheerful and be in high spirits. Generally, there are two points of time at which one become easy to forgive, they are: when one is in the state of deepest suffering and secondly, when they become extremely happy.

In Vietnamese Buddhist history of LY dynasty, there was the famous king named Ly Nhan Tong. Due to the efficient help of General Ly Thuong Kiet, Viet Nam had won victory over Chinese at that time; however, the king understood clearly the Buddhist morality and out of his Bodhisattava behaviour, instead of keeping the opposite attitude against great China, the king had submitted a memorial for a draw. We see the peace treaty has to be established out of a broad and generous mind, but not out of a skill or art of war. Here, king Ly Nhan Tong's thought originated out of the affection for people of the two countries, fearing the battle will bring about suffering and death; so his behaviour will not make the great Chinese angry, resentful and will not provoke their great revenge in order that people of the two countries could live peacefully and happily. That is a magnanimous deed which only one with the great nature of compassion, wisdom and bravery dares to think and dare to act.

Only a true peace based on love and generous mind can help people remove impasses of life; otherwise, suffering will infect, spread and both sides only reach deadlock.

There are many men who punish themselves as means of expiate their crime. They think this hand has robbed so it has to be cut off, this tongue tells a lie or says words of deception so now it has to be dumb or suffer something like that. Or somebody thinks he/she has caused death to another now he/she has to commit suicide for expiating, etc. All those solutions are wrong. For instance, the suicide case of Hitler can not help him pay a debt owed to thousands of Israeli people who were killed by the Nazis; firstly because he killed himself and not others killed him, secondly thousands of killed people who mostly were innocents, intellectuals, ones who had opposed him will ask him pay blood debt. If they have no detachment or forgiveness behaviour, then their rebirth and that of cruel men like Hitler will be bad because they have no chance for a happy life with hatred and evil mind

Therefore, by all means, all conditions, all chances, we should try to sow seeds of loving-kindness and compassion the more the better; because when we forgive others, meaning we forgive ourselves. Having a good friend, we feel happy; but that happiness is nothing compared to the dread caused by one terrorist. Even a single terrorist can lead many of

us in this world come to a crisis. The number of terrorists is much fewer than the total number of men on earth; however, only a terrorist act can make so many men fear. Therefore, the spirit of forgiveness broadens our consciousness, establishing bonds of sympathy between opponents, that is, increasing the number of friends and reducing that of opponents; although those can help us nothing

We can't accept others because of prejudice, ideology, old and new, inside and outside, good and bad, that and this, you and I, right and wrong, friend and foe, etc. i.e. those pairs of opposite are obstacles on our course of progress. Those obstacles may be physical, psychological or both, and so long as we still establish those walls, it's quite clear that we are isolating ourselves. So, compassion requires us to sow seeds of forgiveness; these two elements are like "twins." Where there is compassion, there is forgiveness. Where there is forgiveness, seeds of compassion will multiply.

. If we resolve hatred by using greater violence to punish the smaller terrorist force, the latter can die temporarily, but it will grow strongly in future.

Therefore, using a strong force to compel a small terrorist group is not a good solution. Of course, at first we have to use current law to deal with them and not to drop bombs on each other, we have to ask the other side to be responsible for their deed according to cause and effect law. After that, we should use morality and human love to remove and transform them. Naturally, the process of mental transformation is long-term and not simple; however, we hope through the gradual transformation the other side could change their idea.

Only sympathy and forgiveness can establish a peaceful and happy environment of life. That is what we think we can reach, for once men love each other, they will unite with each other easily, and if they know how to practice the teaching of the Buddha "contemplating that all strangers have ever been our relatives or close friends, we have ever been fathers, mothers and off springs of each other," we will never kill them; moreover we will never turn ourselves into victims of a bomb and at the same time kill others as well.

In Great Jewelled accumulation sutra (Ratnakūta-sūtra, S), the Buddha told us a story about a man who played tricks by using a big bone and a big cross-bow to shoot the dogs running after a bait. He disliked these dogs because he had been very much annoyed at their barking. Then he took revenge on them by shooting big bone to them.

A dog, being stabbed by the bone, reacted fiercely; the whole flock of dogs gathered, barking more loudly; they rushed at the bone, fighting against each other to tear it. This reaction made them suffer more because of toothache. The Buddha said in this case, the reaction of lions is completely contrary. If a lion is stabbed, it does not react like that. Firstly, it will direct its eyes to the departure point of the bone and knows that the main agent of its suffering is not the bone but it's the one who holds the cross-bow.

The Buddha said Buddhists should study the reaction of lions, not that of dogs because dogs are of mimic nature: a dog barks and other dogs will imitate to do so. The world of dogs is one of boundary, they live limitedly. A dog coming from another region will be isolated and attacked. If it is not strong enough to resist against that flock of dogs, it has to leave this region for ever. The dog attitude is imitation which is one of the reactions that makes suffering infect to other fellows. The more they live in that environment the more their suffering becomes multiplied.

The Buddha continued to tell that after the dogs thought the bone was main agent causing their suffering, they bit the bone. However, the story did not simply stop there, because after biting the bone, they realized that it had a good flavour. So, they turned to fight each other for possessing the bone. The impasse of hatred leads to impasse of craving, because all dogs want to be possessor of the bone! Thus, many want to sacrifice their whole life to the happiness of their relatives by being a suicide bomber! This wrong idea turns them into victims who fall once more in the complete impasse. The Buddha told us to learn the

behaviour of lions which do not hate the bone, not taking reprisals against the bone, but seeking main causes. The behaviour of dogs is so superficial and unwise. The bone is not the main agent, so seeing the main agent is a way of removing suffering effectively. Buddhism teaches us not to conceive the agent causing suffering as human being, but as craving, hatred, delusion, wrong behaviour, selfish attitude, large self, collision of ideology, etc. All those create sufferings. Understanding so, we become very calm and will act according to the way of lions.

The changing rules of universe take place according to its private mode which we can't force them to satisfy our intention; thus Buddhism teaches us to contemplate on impermanence of life, universe, and all phenomena in order not to be carried away by suffering. Believing in impermanence means believing in a positive thing; we believe that due to the fall of yellow leaves in autumn and winter, we will see green leaves in spring and the new life will begin to exist, the sunlight will begin to shine bright; the hope of removing resentment will make us happier, it's a very important requirement in life. And all sufferings are like pebbles dropped down into the tranquil lake; of course falling pebbles will create circles of small waves spreading gradually until finally they disappear, and we can't see them any more. Thus, the suffering also ends in this way. Although pebbles still exist, but the fluctuation of the surface of water in the lake has stopped long ago.

Terrorists connected to the [Ancora Net](#) had created suffering to the alliances of USA, among which England is an important partner. Of course, from the angle of innocent people with heavy damages, we feel extremely indignant at those who had caused suffering according to the wrong of religious fanatics. However, if we show the same hatred as the world of English who are taught according to the New Testament of Protestantism and the Old Testament of Israeli religion, we will fall into another impasse which is never removed in the long run.

We still condemn fanatics, we still condemn terrorism in order that we can find a solution of loving-kindness and compassion, and only this resolution can bring true peace to the world; contrarily, if we state that by justice and by more powerful strength of ours we will gain victory over the weaker force, it's quite clear that our strength also is of hatred, thus it's not a long-term resolution, either.

We also see suffering of those who created that sufferings. They are just sufferings of ignorant people, of fanatics, of those in an impasse. It's only in Buddhism such criminal persons can find a new promised land where they can change and improve the rest of their life. And it's for this reason, Bodhisattavas always vow to go down to the hell to save painful beings there. If there are not these Bodhisattavas, maybe this world is still worse, because sinful persons will think it is the end of their life, and again throw themselves in criminal deeds. The world must have those who think and act like Bodhisattavas in order that they could come nearer to sinful men, sharing suffering with them, understanding why terrorists do like that, why they are so ignorant and so fanatic, etc.

The prison or hell is neither a long-term resolution. If the prison is conceived as a punishment, that's really a great mistake because punishment will again make prisoners rebel against the truth. If the prison is considered as an instrument, a means to educate, then the education must be begun with the transformation of their inner mind.

If we do not know that in past lives we had done by mistake an evil deed which brings suffering to others, today we should follow the vows of the Buddhas and Bodhisattavas to expiate crimes and not to relapse into them. And if we have ever been victim of a crime, we should be determined to forgive those who had caused harm and suffering to us, in order that all debts from previous life could be removed in this very life.

Make use of chances when we can remove all suffering wisely.