



LOBHA - DOSA - MOHA

Lexical & Suttas references

LOBHA: (Pali: covetousness , greed).

In Sanskrit, the root is √ लुभ् lubh

- To be perplexed or disturbed, become disordered, go astray (Aitareya Brāhmaṇa).
- To confound, bewilder, perplex, derange (Śathaphana Brāhmaṇa).
- To cause to desire or long for, excite lust, allure, entice, attract - or - to desire greatly or eagerly, long for, be interested in (Mahabharata; But that might be a later meaning).

Lobha:

- Alobha: "non-confusion", steadiness (Aitareya Brāhmaṇa).

lubdha:

- Bewildered, confused (Aitareya Brāhmaṇa).
- Greedy, covetous, avaricious, desirous of or longing for (MBh).

In RV. (= **bewildering the senses**)

Bewildering the senses of our foemen, seize thou their bodies and depart, O Apva. Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.

amīṣāṁ cittam pratilobhayantī grhāṇāṅgāny apve parehi | abhi prehi nir daha hr̥tsu śokair andhenāmitrās tamasā sacantām

10.103.12

In AVś. (= obliterating - make undecipherable or imperceptible by obscuring or concealing)

Drive forth the Dove, chase it with holy verses: rejoicing bring we hither food and cattle, Obliterating traces of misfortune. Most fleet may it fly forth and leave us vigour.

ṛcā kapotaṁ nudata praṇodam iṣaṁ madantaḥ pari gāṁ nayāmaḥ saṁlobhayanto duritā padāni hitvā na ūrjaṁ pra padāt pathiṣṭhaḥ

6.28.1

In ŚBr. (= disorder)

Or he may merely cover (the vessel by his hand) with, 'I shut thee off, the out-breathing of N.N.!' Thus, forsooth, inasmuch as he does not deposit it, it is not again in that enemy; and thus he does not disorder the vital airs.

atho apyevainaṁ dadhyāt | amuṣya tvā prāṇamapidadhāmīti tathāha tasminna punarasti

yanna sādāyati teno prāṇāṇna lobhayati

4:1:1:18

RĀGA:

राग rāga: has the meaning of colouring or dying. Also in what might be late MBh and in Upaniṣad (?), it has the meaning of: "any feeling or passion, (especially) love, affection or sympathy for, vehement desire of, interest or joy or delight in".

MOHA: (Pali: delusion , bewilderment , infatuation)

In Sanskrit, the root is √ मुह् muh.

- Become stupefied or unconscious, be bewildered or perplexed, err, be mistaken, go astray (Ṛg Veda).
- To stupefy, bewilder, confound, perplex, cause to err or fail (Ṛg Veda).
- To become confused, fail, miscarry (Śathaphana Brāhmaṇa).

Moha:

- Loss of consciousness, bewilderment, perplexity, distraction, infatuation, delusion, error, folly. (Atharva Veda).

DOSA: (Pali: blemish , fault , bad condition , defect ; depravity , corrupted state).

In Sanskrit, the root is दुष् √duṣ

- To become bad or corrupted, to be defiled or impure, to be ruined, perish ; to sin, commit a fault, be wrong

(Aitareya B - Chāndogya U)

- duṣkṛt - acting wickedly, criminal, evil-doer (Ṛg Veda - Atharva Veda - MBh).
- duṣṭi - corruption, defilement, depravity (Atharva Veda).
- viḍus - to defile, corrupt, disgrace (Ṛg Veda)

It has retained later on, the general meaning of wickedness and corruption.

As दुष्ट DUṢṬA:

- duṣṭa - guilty, culpable (Śrauta sūtra).

Duṣṭa has the general meaning of defective, faulty, bad, wicked, malignant, offensive, inimical, a villain, rogue, evil- natured, malignant, vicious.

As दोष DOṢA:

- Fault, vice, deficiency, want, inconvenience, disadvantage (Upaniṣad?)

There is also the possibility that Dosa might come from the √ द्विष् dviṣ

Dveṣa in Sanskrit - Dwesh in Jain.

द्वेष dveṣa

- hatred , dislike , repugnance , enmity to (comp.) (ŚBr. - MBh.)

√ द्विष् dviṣ

- to hate , show hatred against , be hostile or unfriendly (RV. - AV. - ŚBr. - MBh.)

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kodha : [m .] anger .

Vedic krodha fr . √ krudh

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PATIGHA

√ Han :

- to strike , beat (also a drum) , pound , hammer (acc.) , strike upon (loc.) (RV.)

- to smite , slay , hit , kill , mar , destroy (RV.)

- to wish to kill or destroy (RV.)

- to strike = tread upon ; to slay , kill (RV.)

- to dispel (darkness) , destroy (evil , harm) (RV.)

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Suttas references

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LOBHA:

AN 6.44

AN 10.174

[SN 1.29](#)

[SN 35.127](#)

In this sutta there is the pericope “Lolaṃ kho, bho bhāradvāja, cittaṃ”. Bodhi has translated lola as wanton.

लोल lola [√lul] in Sanskrit means: moving hither and thither, shaking, rolling, tossing, dangling, swinging, agitated, unsteady, restless (MBh).

This goes pretty much along with: "being disturbed, becoming disordered," from the √ lubh

above. And with

"bewildered - deranged", from the texts referenced above.

Lobha seems to convey the meaning of being unsteady from a (sensory) stimulus.

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MOHA:

[SN 1.46](#)

[SN 56.41](#)

This sutta shows the meaning of stupefaction that is carried by the Sanskrit √ muh; particularly from the R̥g Veda reference.

"Stupefaction towards things" seems to be the meaning of moha.

"Bewilderment, or confusion resulting from the failure to understand", seems to be an adequate (long) definition.

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DOSA:

"And how is _hostility_ (offensiveness, wickedness,) born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to _hostility_ for them. This is how hostility is born of affection.

[AN 4.200](#)

Here, friends, I see a certain person being reprimanded at an improper time, not moved at a proper time; being reprimanded about what is false, not being moved about what is true; being reprimanded harshly, not being moved gently; being reprimanded in a harmful way, not being moved in a beneficial way; being reprimanded by one with _hostility_, not being moved by one with a citta of loving-kindness.

Idhāhaṃ, āvuso, ekaccaṃ puggalaṃ passāmi akālena codiyamānaṃ no kālena kupitaṃ, abhūtena codiyamānaṃ no bhūtena kupitaṃ, pharusena codiyamānaṃ no saṇhena kupitaṃ, anattasaṃhitena codiyamānaṃ no attasaṃhitena kupitaṃ, _dosantarena_ codiyamānaṃ no mettacittena kupitaṃ.

[AN 5.167](#)

"If one does not grant pardon - To those who confess transgression -Angry at heart, intent on _hostility_ - One strongly harbours enmity.

_Accayaṃ desayantīnaṃ - yo ce na paṭigaṇhati - Kopantaro dosagaru -sa veraṃ

paṭimuñcati._

SN 1.35

"Lust and _corruption_ have their cause here (in this - the following):

Rāgo ca doso ca itonidānā:

Developed from affection (fondness for), arisen from oneself,

Snehajā attasambhūtā

Strongly attached to manifold sensual pleasures

Puthū visattā kāmesu

SN 10.3

Having heard sounds both pleasant and raucous,

Do not be enthralled with pleasant sound.

Dispel the course of hate (_hostility_) towards the raucous,

And do not soil the mind by thinking,

‘This one is displeasing to me.’

SN 35.94

One has not dispelled _hostility_. Because he has not dispelled _hostility_, other people disturb him. Being disturbed by others, he manifests mental disturbance: he is reckoned as violent.

Doso appahīno hoti. Dosassa appahīnattā pare kopenti, parehi kopiyamāno kopaṃ pātukaroti.

So caṇḍotveva saṅkhaṃ gacchati.

SN 42.1

Dosa seems to convey the meaning of: Hostility, wickedness, corruption, defilement.