

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipatṭhāna*)**

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9. Envy**(Issa)***Issatiti issa, Issayana issa.**1. Issa parasampatiti usuyana lakkhana,**2. Tattheva anabhiratirasa,**3. Tato vimukhabhava paccupa-tthana,**4. Parasampatti padatthana.**Samjojananti datthabba.*

(Abhi-ttha-1-299. Visuddhi-2-100.)

Phenomenon of being jealous is known as Envy (= *Issa*).Jealous action is known as Envy (= *Issa*).

1. Feeling of jealousy in other's possessions = Unbearable feeling of other's possession Character,
2. Feeling of discontent aroused by other's possessions = Opposite nature of content (Function) Essence,
3. The nature of intense dislike and grudge against other's possessions Perception,
4. Other people's possessions or success Proximate cause.

In this instance, although only the two kinds of explanation of the words [ie:- explanation to enforce the meaning as a doer and as just natural condition (= *Kattusadhana, Bhavasadhana*)], are described, explanation to enforce the meaning as an act of doing (= *Karana sadhana*) can also be given.. So, the associated Mental concomittant which has the act of dislike and grudge against the other's possessions is known as Envy (= *Issa*) .

Character ----- Usuyanam asahanam. (Mahati-2-152.)

The feeling of jealousy in other's possessions means the unbearable feeling on seeing or hearing the someone else's possession of things and success. By having accumulated effects of Wholesome deeds in the past lives, and by doing volitional actions led by Wisdom and Energy (= Effort = *Viriya*), collectively known as Effort-condition (= *Payoga- sampatti*) in the present life, ---- A Buddhist monk (= *Arahant*) will have the ability of learning and Practising the Doctrine (= *Pariyatti, Patipatti*), receiving the four items of offerings and reverent profferings (= *Puja sakkara*). For ordinary man, he will have possessions and success. People who are lack of sympathetic joy (= *Mudita*), one of the four Noble Abidings (= four Cardinal virtues, four Sublime states of mind = *Brahma cariya, Brahma vihara*) can not keep Wise attention, (= *Yoniso-manasikara*), are unhappy on seeing or hearing the success and dignity obtained by the above mentioned monks or men. The feeling of discontent or jealousy arises in their mind and make sly dig and glance to dispraise the success and poccessions of the others. All these features are the Character of Envy (= *Issa*).

Further explanation will be given. The Character of dispraising the other's possessions and success (ie:- *Khiyana Lakkhana*) is mentioned in two ways. The one

way is meant for ordinary man who is married belonging the house and family, and the other way is meant for monks who are not married, not belonging houses nor families (= *Agarika*, *Anagarika*).

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A married person earns his living by cultivating or trading with manly effort and obtains various good vehicles, elephants, horses, buffalo, cattles and precious jewels, gold, silver etc. Another person who has the Character of Envy (= *Issa*), dislikes the possessions of the above mentioned man, and thinking all the time for recession of these. Unfortunately, if the economy of the prosperous one is in recession, that jealous person is very much pleased.

In case of Monk (= Arahant), who are unmarried and homeless (= *Anagarika*); the monk with Character of Envy (= *Issa*) is dissatisfied with the reverent profferings, abilities of learning and, practising of the Doctrine (= *Pariyatti*, *Patipatti*) obtained by the another monk; and thinking the recession of these. So, at sometime, for some reason, if the reverent profferings of the clever monk are reduced, the Monk with Envy is very much pleased. So, note that the Envy has the character to dispraise the other person's prosperities. (Abhi-ttha-1-405.)

Essence-Perception-Proximate Cause-

The noble person who lives with sympathatic Noble Abiding (= *Mudita Brahma cariya*), keeping Sympathatic Joy (= *Mudita*) in his heart, delights on seeing prosperous pleasant being or beings. He also delights on hearing and seeing of monks with reverent profferings, clever in learning and practising of the Doctrine. On the other hand, the dissolute and worthless man who has Envy (= *Issa*) in his mind is not pleased and makes sly dig and glance to dispraise the other's possession and success. He creates incitement against that prosperous person. All these actions are the Result and Function of Envy (= *Issa*).

The nature, that "the Envy (= *Issa*) is the phenomenon which is associated with unhappiness leading to ignore the other's success and possession," is perceived (ie: - Perception) by the meditator who is observing with Insight knowledge or Wisdom (= Vipassana nana).

Again, since the Envy is unbearable feeling of a person about the someone else's possessions and success, these possessions, success and honour by themselves are the Proximate cause (= *Padatthana*) of the Envy. (By these words - note that since the Envy (= *Issa*) is related to other people's properties and honour, this is the phenomenon which takes up the External Sense-object = *Bahiddha arammana*).

The Story of Wild Pigs, Jealous of the Emerald-Cave

Once, the King-lion lived in an Emerald-cave near the mount *Himavanta*. Very near to that cave, a herd of wild pigs also lived. These pigs were always afraid of the lion in the Emerald-cave and blamed the glow of the cave. So, the pigs decided together to smear the cave with mud so as to fade away the glow of the Emerald-cave, after

wallowing about in the mud-pond. They rubbed the cave with mud to fade away the glow, but in vain. Instead, the colour and glow of the cave became more shinier.

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Similarly, if a person who is jealous of the other's achievement and blames it, the person with praise becomes more successful. On the other hand, the person with Envy (= *Issa*), has already committed; commits the Unwholesome deeds, the action which is somewhat like buying the tickets for journey to the Lower worlds (= *Apaya*). At the same time the envious person has already done the conditions for loss of servants, companions and fame in future existences.

The Nature of Self-Praise and Dispraise the Other (*Attukkamsana-Paravambhana*)

In saying or writing, if a person praises to himself it is known as *Attukkamsana*. (= Self-praise). If someone blames the others, it is known as *Paravambhana* (Dispraise the other.). In the nature of Self-Praise, the pleasant feeling in one's own attributes or honour is associated with greed (= *Lobha*) and conceit (= *Mana*) in the mind. On the other hand, the envy (= *Issa*) and hatred (= *Dosa*) are associated factors of mind in dispraising the other.

The Buddha allows to blame and dispraise the phenomena or persons, which or who deserve to be blamed and dispraised. But, it is very important to note that great misdeed is done if someone blames or dispraises the phenomenon or a person (eg: Noble one) or who is deserving of praise.

The praise or blame of a stupid person may be right or wrong. The essence is in the praise or blame of the Noble ones like the Buddha and Wise men. So, for a mendicator, great deed with best effect is to perform only the actions praised by the Noble wise men and to avoid strictly all the actions blamed by the Noble wise men.

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10. Stinginess (*Macchhariya*)

Maccharabhavo macchhariyam,

1. *Macchhariyam laddhanam va labhitabbanam va attano sampatitinam niguhana lakkhanam,*

2. *Tasamyeva parehi sadharana bhava akkhamanarasam,*

3. *Sankocana pacchivatthanam, katukancukata paccupatthanam, va,*

4. *Attasampatti padatthanam. Cetaso virupabhavoti datthabbam.*

(Abhi-ttha-1-299. Visuddhi -2-100.)

The phenomenon which makes a person uncharitable one is known as Stinginess (= *Macchhariya*).

1. The nature of concealing one's own possessions which are already got, still receiving or will be obtained later ----- Character,

2. Unbearable nature on these possessions coming in relation with others = opposite nature of patience ----- (Function) Essence,
 3. (Based on the unbearable nature on one's own possessions coming in relation with others)
 - (a) The nature of stinginess ----- Perception,
 - (b) The nature of embittered feeling ----- Perception,
 - (c) Next ---- Giving effect of dislike, suffering and disappointment ----- (Fruition)
- Perception,
4. One's own possessions ----- Proximate cause.

Five Kinds of Stinginess (Abhi- ttha - 1- 405 -407.)

1. Stinginess regarding the one's dwelling place (= *Avasa macchhariya*) -----

" *Avasa macchhariya* " means, stinginess regarding the dwelling place (= *Avasa*). The dwelling place may be the whole monastery, the building in the monastery, which has separate compartment, the rooms in that building, the place of meditation at night or at day time etc: etc. (ie:- the places relating to all monks= *Sanghika*) Generally, all the monks live peace fully in these places and obtain four items of offering. But one monk, for example may dislike the coming of a guest monk who has good morality (= *Sila*) and perfect practice in the Doctrine (= *Patipatti*) and the host monk is hoping all the time the " Urgent return of that guest monk " from the monastery. This kind of stinginess in the monastery (ie:- dwelling place) is known as Stinginess in the dwelling place (= *Avasa - macchhariya*). But dislike of living of a monk who is argumentative and quarrelsome by the another eleven monk is not a kind of Stinginess in dwelling place.(= *Avasamacchhariya*).

2. Stinginess regarding the one's relations and disciples (*Kulamacchhariya*)

"*Kulamacchhariya*" means stinginess in relation to families, relatives or donors. The families of donors, who supply four items of offering (ie: - monastery, robes, food and medicine), are known as "*Kula* " (= **Relatives**). The members of one's own family are also known as "*Kula*" (= **Relatives**). The embittered feeling occurs in the mind of a person, when above two kinds of his relative are approached by someone else and that kind of feeling is known as *Kula macchhariya* (= **Stinginess regarding the relatives**).

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But dislike of approach by ill-minded person to someone else's relatives or donors is not stinginess (= ie *Kula macchhariya*). That's right - such wicked person is able to abolish the real Confidence (= *Saddha*) of the donors in " Three Gems" (*Ti- ratana*) ie- The Buddha, the Dhamma and the Samgha (The fully-Enlightened One, His Teaching and His Noble Disciple). So, the dislike of approach by such wicked person to someone else's relatives or donors is not Stinginess regarding the persons (= *Macchhariya*). Actually, the "Stinginess = *Macchhariya*" is the embittered feeling in the

approach of a monk who has ability to upraise the confidence (= *saddha*) in "Three Gems" of the someone else's relatives or donors.

3. Stinginess regarding one's material gains (= *Labha macchhariya*)

In this case, "Gains" (= *Labha*) means the obtaining four items of offerings (ie: four material requisites = Monastery, robes, foods and medicines). If a person thinks for others but not for him, not to obtain these items,-- and the others may or may not have good morality, it is known as stinginess regarding gain (= *Labha macchhariya*). But a person deals the various items donated with Confidence and faith (= *Saddha deya paccaya, Saddha*) in the following wrong ways ----misusing, using not in accordance with discipline (infringement of code of conduct for Buddhist monks=*Vinaya*), using in a slipshod or slovently manner, keeping the items till decomposed and deteriorated, lack of consideration to use by himself or to be used by others etc etc. In such circumstances, if somebody else considers that ---" these various items of donation are more suitable for a person with good morality rather than that wrong user so as to be distributed in appropriate way " -----consideration in that way is not Stinginess relating to gain (= *Labha macchhariya*).

4. Stinginess regarding one's own appearance and recognition(= *Vannamacchhariya*)

Aesthetic Personality or good reputation of a person is known as " *Vanna* " (ie:- *Sariravanna* = Aesthetic personlity, *Guna Vanna*= Good reputation). If a person dislikes to say about the respectable good personality (= *Sarira vanna*) of someone else, or not desire to express the someone else's reputations (= *Guna vanna*) of Morality, Austerity practice, Concentration and Wisdom (= *Sila guna, Dhutangha guna, Samadhi guna, Panna guna*); that person is said to have the feeling of Stinginess regarding recognition (= *Vanna macchhariya*).

5. Stinginess regarding one's mental things = Doctrine = Phenomena etc (= *Dhamma macchhariya*)

Dislike to deliver the learned Buddha's Teaching (= *Pariyatti dhamma*) is known as Stinginess regarding the learned Doctrine. In this case, both the learning of the Buddha's Teaching (= *Pariyatti dhamma*) and the Realization of the Buddha's Teaching (= *Pativedha dhamma*) are known as Doctrine (= *Dhamma*). The Noble Disciples do not conceal in the Realization of the Buddha's Teaching (= *Pativedha dhamma*) ie:-- attainment of Path-consciousness, Fruition-consciousness (= *Magga, Phala*) and *Nibbana*. They want all the beings in the world including celestial beings, realize the Buddha's Teaching which they reach with their own Insight knowledge of Right view (= *Sammaditthi nana*).

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But, they do not want the others, know their realization of the Buddha's teachings(= *Pativedha dhamma*) and their existence as Streamwinner, Once-Returner, Non-Returner or the Holy-One (= *Sotapanna, Sakadagami, Anagami, Arahata*).In their mind, they do not want the other, know their existence as Noble-Ones (= *Ariya*). So, in Stinginess regarding the Doctrine (= *Dhamma macchhariya*) means only for learned

Buddha's Teaching (= *Pariyatti Dhamma*) and not for Realization of the Buddha's Teaching (= *Patipatti Dhamma*). This learned Buddha's Teaching is not also known as "*Tanti dhamma*" (= *Pali* Scripture or *Pali* Text). (So, by the method of giving clear example = *Nidassana naya*; *Pali*-Text = *Tanti dhamma* is indicated as learned Buddha's Teaching regarding the Stinginess ie: --***Dhamma-macchhariya***. Note that, all the *Pali*-Texts, Commentaries, Subcommentaries and other learned Buddha's Teachings = *Atthakattha*, *Tika*, *Pariyatti dhamma* are included in the "*Tanti Dhamma*" = *Pali* Scriptures or Texts.).

A person with Stinginess regarding the Buddha's Doctrine (= *Macchhariya*) does not want others to know his deeply learnt *Pali*-Text, Commentaries etc, etc. But on the other hand, if a person with aim to praise the Buddha's Teachings (= *Dhamma nuggaha*) or with considerate attitude towards the other (= *Puggala nuggaha*) does not teach the *Pali* Scriptures to someone else, that person is not the one with Stinginess regarding the Doctrine (= *Dhamma macchhariya*). So, in this two kinds of nature (ie: aim to praise the Buddha's Teaching and considerate attitude towards the person = *Dhamma nuggaha*, *Puggalanuggaha*), the reason of avoiding the teaching of Doctrine in case of "*Dhamma nuggaha*" is as follow:---

1. Praise of The Buddha's Doctrine (= *Dhamma nuggaha*)

Some persons are lack of dignity and good manners. So, sometimes he is a novice or monk (= *Samana*, *Arahanta*), Sometimes he may be of priest-class (= *Brahmana*) or sometimes he may be heretic (= *Nigantha titthiya*). (It is somewhat like the people of nowadays, who by taking astrologer's advice to avert impending misfortune, and not with right aim to get release from suffering in the Round of Rebirth = *Samsara Vatta*; frequently take up or give up the monkhood.). So, a teacher-monk decides not to teach such dishonoured person who is likely to spoil the Holy, delicate Doctrine and the Teaching of the Buddha (= *Tanti dhamma*) which is traditionally taken by serial teachers with memory recitation. Such a teacher is " the one who does not teach the learned Doctrine (= *Pariyatti dhamma*) by taking consideration of the nature of the learner and based on the Praise of the Buddha's Doctrine (= *Dhamma nuggaha*).

2. Considerate Attitude towards the Person (= *Puggala nuggaha*)

Another teacher-monk thinks that " the Doctrine of the Buddha is very delicate and highly praised. So, if someone else learns the Doctrine and falsely claims or pretends to have attained the Fruition of Holiness (= *Arahatta phala*), or being as the Holy-One (= *Arahat*), he commits offence deserving expulsion from Buddhist Monkhood = Bhikkhuhood (= *Parajika*), a great failure from Buddha's Teaching (= *Sasana*) ". So, such a teacher with that kind of feeling is the one who does not teach the learned Doctrine (= *Pariyatti dhamma*) by taking care of the Praise of the Doctrine and with considerate attitude towards the learner. (= *Puggala nuggaha*).

3. A person with Stinginess in the Doctrine (= *Dhamma-macchhari puggala*)

Next, if a teacher does not teach the Learned Doctrine (= *Pariyatti dhamma*) to someone else, by thinking that " if this person learns and knows the Doctrine he will be able to interfere the ideology of the Doctrine " that kind of teacher is the one who has stinginess in the Doctrine (= *Dhamma macchhari puggala*).

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The Advantages and the Disadvantages of (5) kinds of Stinginess (*Macchhariya*)

Stinginess regarding one's material gains (= *Labha macchhariya*). A person with this kind of stinginess dislikes the consumption by the others of items relating to all monks (= *Samghika labha*), or relating to one or two members of the monk or relating to members of monks taking Buddha's Discourses or Buddha's Discipline (= *Ganika labha*) in groups and so using these only by himself. (eg: He thinks the dwelling place relating to all monks = *Samghika* or relating to members of monks in group = *Ganika* as his own monastery and he objects the living of other persons). Person with such mental factor is reborn in the next existences as an ogre or as a ghost or as a big snake like boa constrictor.

Stinginess regarding aesthetic personality and good reputation (= *Sarira vanna, Guna vanna macchhariya*)

A person with such mentality praises his own appearance, his own reputations in morality, concentration and wisdom. To the other's appearance and reputations, he always comment like " What sort of personality ? What sort of honour ? = How much is he aesthetic?, How much is he clever in morality, and concentration power and How much is he wise ? " etc etc. That kind of person is reborn in the next existences as an ugly being with bad attribute. By avoiding to teach Learned Doctrine with Stinginess regarding the Doctrine, he is reborn as a person seeping foul smelling saliva from the mouth.

Apart from that, a person **with stinginess regarding the dwelling place (= *Avasa macchhariya*)** is reborn in the Hell where he is imprisoned in the iron-cage. The consequence of **stinginess regarding the one's relation and disciples (= *Kula macchhariya*)** is obtaining lesser offerings and being reborn in the hell of excrements, faeces or dung (= *Gutha niraya*). Again a person with **stinginess in one's own appearance and reputation is (= *Vanna macchhariya*)** reborn in the various coming lives as an ugly person lack of honour. Finally, note that, a person with **stinginess regarding one's learned doctrine (= *Dhamma macchhariya*)** will be punished in the hell of hot ashes (= *Kukkula niraya*).

(These descriptions about these five kinds of Stinginess are extracted from *Atthasalini* Commentary - Abhi - ttha - 1 - 405 - 406 - 407.)

By taking above examples of the nature of Stinginess in the monks, it is easy to understand the nature of various stinginess arising in the mind of ordinary men.

Undesirable feeling on the living of someone else in one's own dwelling is stinginess regarding the dwelling place (= *Avasa macchhariya*). That nature is seen even on the one's own relatives.

Undesirable feeling on the association of one's own relatives with someone disliked by him; is stinginess regarding the one's relations and disciples (= *Kula macchhariya*). Dislike of association of one's own relatives with immoral persons is not stinginess (= *Macchhariya*).

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Unbearable feeling on the invasion by others in one's own business in stinginess regarding one's material gains. (= *Labha macchhariya*).

Other examples are reluctant to share properties what one has with others; and undesirable feeling by one when his properties are interested by others. Again, if a person does not want someone else as attractive as him or his offspring, or if a person does not want others as honourable as him or his offspring or his relatives, it is the stinginess regarding one's own appearance and recognition (= *Vanna macchhariya*). If someone does not want the others as intellectual as him or his family or relatives, and tries to conceal his own knowledge and wisdom it is somewhat like the stinginess in the teaching or doctrine (= *Dhamma macchhariya*).

So, Stinginess (= *Macchhariya*) is the unpleasant feeling arises in one's mind when other persons get (1) Dwelling place (2) Relatives and friends (3) Material gains (4) Good appearance and honour, (5) Knowledge and wisdom apart from himself and his family or relatives. That is, concealing of having above 5 items by someone else is known as Stinginess (= *Macchhariya*). On the other hand, the Envy (= *Issa*) is the nature, where a person is unpleasant on seeing or knowing that someone else is superior to him in having above (5) items. So, the disadvantages of these two mental factors (= *Issa, Macchhariya* = Envy, Stinginess) occur in persons having these wicked mind, leading to sufferings in continuous rounds of existences (= *Samsara*). That's why, try to abolish these ill phenomena as much as possible.

Pāli Quotation

(Abhi-A-1-407, Sam-1-96)

(Mahāṅgī-2-152)

1. Wealth already acquired,
2. Wealth which will be surely acquired,
3. Wealth or property which is similar to the one, owned by somebody else -----

Aiming to have above (3) kinds of wealth by oneself only and not by others ie:-- Dislike to give or distribute to the others, of one's own property is the Character (= *Lakkhana*) of the Stinginess (= *Macchhariya*).

Mild and Strong Stinginess (= *Mudu macchhariya*; *Thaddha macchhariya*)

Dislike to give or distribute to the others of one's own property is not so awkward, and known as "*Mudu macchhariya*" (= **Mild Stinginess**). Prevention of others to donate the various items to various persons asking for alms-foods, offerings or donations is very awkward manner and known as "*Thaddhamacchhariya*" (= **Strong Stinginess**).

(Abhi - ttha - 1 - 407.)

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So; mild stinginess is the nature of concealing one's own wealth and strong stinginess is the nature of concealing other's own wealth by another one.

The nature of Envy (= *Issa*) is to dispraise the wealth and honour acquired by other persons. On the other hand the Stinginess (= *Macchhariya*) has following natures:----

1. Does not like to give or distribute one's own property to others,
2. Does not like others to get property and wealth which is similar to that owned by him,
3. Wants to prevent the other's offering or donation.

So, the nature of Stinginess (= *Macchhariya*) is somewhat like, saving or looking for the pure seeds of Unwholesome deeds which will lead to Woeful Course (= *Duggati*) and existence in the Lower Worlds (= *Apaya bhumi*) without spending any money. Take care of that nature.

Essence (= Rasa)--- As described above, unbearable feeling on the intimacy of one's acquired, acquiring or will-be acquired wealth which can not be concealed with others and acting against that intimacy is the function of the Stinginess (= *Macchhariya*). Again, unbearable feeling on the offering of other's properties by themselves to the various persons asking for these, and prevention of such donation is the function of stinginess.

Perception as Grudge (= *Sankocana paccupatthana*) The nature of Stinginess is perceived in the Insight knowledge (= *Vipassana nnana*) of the one devoted to Mental training (= *Yogavacara puggala*), as:- dislike in offering of one's own property, unpleasant feeling in the intimacy of one's own wealth with others and unpleasant feeling in offering of other's materials owned by themselves. The attachment to owned property is the nature of " Greed " (= *Lobha*). The dislike of this property being connected with others is the nature of " Stinginess " (= *Macchhariya*).

Perception as Hot and Bitter nature (= *Katukancukata Paccupatthana*)-----
Yacake disva Katukabhavena cittam ancuti sankocetiti katakancuko, tassa bhavo Katukancukata.

(Abhi - ttha - 1 - 407.)

When a person eats hot and bitter foods, he is stopped short and drawn back due to bitter taste. Somewhat like that, a person is drawn back, when seeing the people asking for alms-food and materials. The cause of that nature is Stinginess (= *Macchhariya*). So, to the Insight Knowledge of a meditator, stinginess is perceived as the nature similar to hot and bitter taste. (At times, someone says like - " I don't like their performance only, I am not jealous of the donor's property " and such feeling is the Stinginess perceived as hot and bitter nature = *Paccupatthana*).

In the Commentary another explanation for Stinginess is also given.

Pli Quotation

(*Abhi-a-1-407*)

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If cooked rice is ladled from the pot full of cooked rice, using a spoon with broken rim, one can not take necessary amount of rice. And somewhat like that the mind of a person with stinginess is not eager enough to offer his property. So also, regarding the dwelling place, since he thinks it as his owned place, he is reluctant to share that place with others. This kind of ill feeling, causes his body sluggish in action. All these nature are caused by stinginess (= *Macchhariya*). So, stinginess is perceived as hot and bitter phenomenon. (= *Katukancukata*). Giving cooked rice using a spoon with broken rim; sluggish bodily action due to reluctance in sharing a dwelling place with others, are caused by stinginess. So, a meditator perceives with Insight knowledge that stinginess is unpleasant feeling associated with grudge.

Katukasaddo hettha asatatto, dukkhatto va, ancuka saddo gatratto. (Madhusara.)

On the other hand, according to above explanation described in " Madhusara "

Stinginess (= *Macchhariya*) in offering and dwelling place arises, giving the effect of unpleasant and miserable feeling in the mind of a person with stinginess. That is the Perception as effect (= *Phala paccupatthana*). A person with stinginess feels unpleasant all the time when he is offering. He always thinks the monastery, relating to all monks (= *Samghika*) or relating to groups of monk (= *Ganika*) or personal (= *Puggalika*) as his own place and feels unhappy all the time when the other monks are coming to live. (Try to understand the nature of other stinginess; like stinginess regarding the relatives = *Kula macchhariya*-- in this way.). All these effects are caused by Stinginess. So, it is stated above, that Stinginess causes unpleasant and miserable feeling whenever the dwelling place, material items etc are coming into relation with others. (Refer to *Visuddhimagga nissaya* - 3 - 298)

Pāli Quotation

(*Abhi-A-1-407, 408*)

Stinginess is the phenomenon which can prevent and restrict the mind and morality, in offering of properties to the others or, in allowing the settlement of others in a dwelling place, both of these action can give rise pleasant effects in body and mind of the person who accept these.

Again, a person with stinginess is reluctant to give his own property to others, but he likes to take the other's property. (In this statement, it does not mean that he likes to get other's property. It indicates that the desire to have other's property ie: -- Greed=*Lobha* is acting as Original - Support-Condition=*Pakatupanissaya-Paccaya* when stinginess arises. *Mulati* - 1 - 172).

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So, whether there is relationship with others or not, (may be related to all monks = *Samghika*, or to groups of monk = *Ganika* or owned by oneself = *Puggalika*) the dislike of other, gaining property or having dwelling place is the character of stinginess known as "***Attasampattiniguhana Lakkhana***" = **Concealing the one's own property.**

Next, whether these is relationship with others or not = may be owned by all monks, group of monks (= *Samghika*, *Ganika*) or owned by oneself, the desire to have dwelling places or material items byself is the character of stinginess known as "***Attasampattiggahana Lakkhana***" = **Taking the property as one's own wealth.**

(Abhi - ttha - 1- 407- 408. Mulati - 1 - 172.)

Proximate cause - The proximate cause for stinginess is the property which has already obtained, still having or will be obtained by someone else. So, note that, the stinginess (= *Macchhariya*) is the causative Phenomenon of wicked mind..

Above described phenomena id:- Envy and Stinginess (= *Issa*; *Macchhariya*) can not occur simultaneously is a single Thought-process (= *Vithi*) within one Mind-moment (= *Cittakkhana*), but these can occur in different Thought- process in different Mind- moment. The miserable effect of Eny and Stinginess will now be stated, taking an example of regrettable (= *Samvega*) past- life- story of a man,who was destined to be Venerable monk *Jambuka* in his last life.

Past-Life -Story of Monk *Jambuka*

At the time when *Kassapa* Buddha attains Buddhahood, a rich man in a village offered monastery and four material requisites to a monk who is destined to be Venerable *Jambuka* in his last birth later.

One day a Noble Arahata Disciple went round village to collect offerings and alms-foods, took a pause in front of that rich man's house. On seeing the ways of movement (= *Iriya-patha*) of that Arahata Disciple the rich man was very much pleased. So, he

1. Invited the Arahata Disciple respectfully into the house and offered worthy alms-food.
2. Offered cotton cloths to make robe.
3. Said, he will come along with a barber to the monastery to cut the long hairs of the Disciple.
4. Said, he will come to the monastery taking a bedstead for the Arahata Disciple.

The first monk who was having alms-food every day from the rich man felt very unpleasant on seeing the respectful manner of the rich man to the Noble Arahata; thinking in mind Like,

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"This rich man pays more respect to the guest monk at a glance than me who is always having worthy alms-food from him" and went back to the monastery.

The guest-Arahata followed along with the presiding monk to the monastery. At the monastery the guest-Arahata dipped the cotton cloth in the liquid dye to make robe and wore it. The rich man called up on a barber and cut the hairs of the guest monk.

Then he requested the guest monk to take rest on the bedstead taken. After that, the rich man invited both monks respectfully to accept alms-food for the next day and went back to home.

The presiding monk =who is Future *Jambuka*, a Noble Arahāt at his last birth was very unbearable to accept the respectful manner of the rich man to guest-monk. He was suffering from the miserable effect of Envy (= *Issa*) which is the jealousy to superior one, and Stinginess regarding the donor, material gains, and dwelling place. (= *Kula-macchariya*, *Lhaba macchariya*, *Avasa macchariya*).

Finally; the presiding monk could not withstand the effect of these wicked feelings, and at the evening, he went to the place where guest-monk was taking rest and swore, using following four kinds of offensive words.

1. O----- Guest monk ---for you, it is better to eat excreta and faeces rather than the alms-food offered by the rich man.
2. It is better to shave your hair with a shell of palmyra (= toddy) fruit rather than shaving by a barber taken by the rich man.
3. It is better to live naked rather than wearing the robes offered by the rich man.
4. It is better to take rest on the ground rather than on the bedstead taken by the rich man.

(Dhammapada -ttha - 1 - 313- 314.)

The power of the Envy (= *Issa*) and Stinginess (= *Macchariya*) is very enormous. That power drives to swear the above four kinds of offensive words. The guest monk who was a Noble-Arahāt, so as to prevent the serious damage related to him to the presiding wicked monk, decided not to accept the invitation of the rich man and leaved monastery next-day early morning.

Next morning, the wicked monk after finishing routine duties, at the time of alms-food round thought that " the guest monk is still sleeping and will be awakened by striking the resonating bell". But with ill will, he tried to wake up the guest-monk by striking the resonating bell lightly with finger nail and went to the rich man's house for alms-food. The rich man was waiting to offer worthy alms-food and asked the wicked monk about the guest monk when he did not find him. The wicked monk replied falsely to the rich man that the guest monk slept heavily and could not be awakened even by the sound of bell. Since the rich man, donor of the monastery was a wise man, suspected the ill-will of the presiding monk. But he served the alms food to the presiding monk and offered bowl-full of worthy alms-food to be taken by the wicked monk for the guest- monk.

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On the path -way, the presiding monk looked at the tasty alms-food and thought that " the guest monk would stayed at his monastery, eating such tasty alms-food ". So, he discarded all the alms-food on the way.

Due to this ill-wicked unwholesome deed, the noble monk-hood which was practised by the presiding monk for twenty thousand years, disappeared. After death from that life, he suffered agonizing existence in the most frightful principal hell (= *Avici niraya*) for the whole uncountable aeons between the attainment of Buddhahood by *Kassapa* Buddha and *Gotama* Buddha (= ie:- *Asankhyeya kappa*=

Buddhantara asankhyeya kappa). Very near to the period of attainment of Buddhahood by *Gotama* Buddha, he was born as a man in the City of *Rajagaha*. When he was reborn as human he suffered four kinds of miserable effects; resulted from four swear-words used by him on the Noble-Arahat in the period of *Kassapa* Buddha. Four swear-words and the effects are as follow:-----

1. O ----- Guest monk --- for you, it is better to eat excreta and faces rather than the alms-food offered.-- The effect of this unwholesome deed was not having nutrition and instead, eating excreta for many years since birth. He preferred eating excreta to eating good foods. So, he lived on eating excreta only, till he became a Noble Arahat after hearing teaching from the *Gotama* Buddha.

2. It is better to shave your hair with a shell of toddy fruit rather than shaving by a barber taken by the rich man. --The effect of this unwholesome deed was his hairs being extracted with sharp toddy fruit shell by non-buddhist ascetics when he wore robes on his ceremony of austerity as non-buddhist ascetic.

3. It is better to live naked rather than wearing the robes offered by the rich man.-- The effect of this unwholesome offensive word was living naked since birth, till he attained Noble-Arahat hood. He always took off the clothes dressed by his parents, since he has no desire to put on the clothes.

4. By swearing like " It is better to take rest on the ground rather than on the bedstead taken by the rich man", he could not sleep on the bedstead the whole life. Instead he always slept on the ground.

According to the discourse (= *Desana*) which states like " A person is born with a sword in the mouth. Using this sword (ie: the tongue) he tells offensive words and cut his body by himself" (Sam- 1- 154) --- so also the wicked presiding monk cut his body by himself with tongue-sword and suffered from miserable effects. All these miserable Unwholesome effects abolished when he attained Noble Arahat-hood after receiving teaching from the *Gotama* Buddha.

(Dhammapada - 1- 313- 320).

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The Story of Young Man *Pani* the Barber (*Chattapani*)

The best weapon to destroy all above mentioned Unwholesome phenomena; ie:- Greed, Anger, Delusion, Conceit, Envy and Stinginess etc etc (= *Lobha, Dosa, Moha, Mana, Issa, Macchhariya*, is the practice of Eightfold Path (= *Attangika magga*) which consist 3 groups of training (= *Sikkha*) as Training in Higher Morality, Mentality and Wisdom (= *Adhi-sila sikkha, Adhi-citta-sikkha; Adhi-Panna sikkha = Sila, Samadhi, Panna*). If a person does not reach these destination in this life, even with efforts of Tranquility and Insight-contemplation (= *Samatha, Vipassana*) which are based on Morality, Mentality and Wisdom (= *Sila, Samadhi, Panna*); and if he has to pass through the Round of Rebirths or Round of Existences (= *Samsara*), it is better to follow the practice of a noble person who is destined to become Venerable *Sariputtara*. Taking as good example; that practice will now be described for those

who wants to practise. In one life; future Venerable *Sariputtara* Arahat existed as a barber of King *Yasapani* and named ***Chattapani***.

One the other hand, the future *Devadatta*, a person who tried to kill the future Buddha in so many lives, was existed as a Commander-in-Chief. In the *Dhammadhaja Jataka* (Jataka-ttha- 2- 170.) = One of the stories of previous births of the *Gotama* Buddha, the future *Devadatta* was serving as Commander-in -Chief and the future Buddha as court Minister Brahmin (= *Purohita*) to the King *Yasapani*. At that time the future Buddha is named " *Dhammadhaja* ".

The King *Yasapani* ruled the country with ten precepts incumbent on a king. On the other hand, Commander-in-Chief, future *Devadatta* by taking briberies, passed judgements unjustly. By taking bribe, he passed judgement as owner, to non-owner of the property.

One day, a man who lost in a legal case at the court of law, left the court, shouting and crying. On the way home, he found the future Buddha, *Dhammadhaja* the Court Minister Brahmin (= *Purohita*), going to attend as a royal audience to the King *Yasapani*. The failed one bowed down with respect before the Court Minister and complained that " O----- you noble minister; --- the Commander -in-Chief *Kalaka* by taking bribe and passed judgement falsely, even in the presence of noble Court-Minister like you in this country who can teach the precepts to the king ". The future Buddha being filled with compassion took the defeated man to the court of law. Then in front of the audience Court Minister- future Buddha reconsidered the case and passed correct judgement So the defeated one wonned the case and regained his property.

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The court audience hailed with approbation. On hearing the hail, the King *Yasapani* asked the the cause of acclamation. When realised the correct judgement given by the Court minister, he was very much pleased and gave the future Buddha, *Dhammadhaja* Brahmin (= *Purohita*) only, the authority of judge in the court, from that day.

From that time, the commander-in-chief *Kalaka*, being received less bribery had harboured a grudge against the future Buddha. He gave wrong informations to King *Yasapani*, that *Dhammadhaja* the clever man was wishing to become king.

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The King did not believe at first. But on seeing the place where *Dhammadhaja* held the law cases, the King felt doubtful about the crowd as the people of *Dhammadhaja*. So, he discussed with Commander-in-Chief *Kalaka* to set up a plan to kill *Dhammadhaja* the clever man. Then the king ordered *Dhammadhaja*:---

1. To create a garden full of fruits and beautiful flowers in a period of one day and a night.
2. To create a large lake decorated with Seven kinds of gem.
3. To create a palace constructed with ivory which is suitable to the lake.
4. To create a large ruby which illuminates with glow inside the ivory palace.

With the help of *Sakka*, the King of gods, *Dhammadhaja* created all the requirements of the king. Then Commander-in-Chief *Kalaka* told the king like " O---- Your majesty, there may be a helper god to *Dhammadhaja*. So, order to create a gardener with four characters for which the helper god is unable to create, and if he can not create aboved gardener with the help of the god, kill him ".Early in the morning, after taking worthy foods, *Dhammadhaja* thought like - " *Sakka*, the King of *Devas* has already created the requirements of the King *Yasapani*. But, to create a gardener with four qualifications he may not be able to do so. If so, I will be killed by the King. So, it is better to leave the palace and go to the forest and die there ". After thinking in that way, *Dhammadhaja*, the future Buddha left the palace secretly and entered and lived in the forest, being not fluttered with eight kinds of Worldly Conditions (= *Lokadhamma*)

Then as suggested by the King of *Deva* (= *Sakka*),*Dhammadhaja* went again to King *Yasapani* taking the barber of the King named " *Chattapani* ". with him and told the King that *Chattapani* was able to serve as a gardener who has four good qualifications.

Four Qualifications of *Chattapani* the Young Man

Anussuyako aham deva, amajjapayako aham. Nisenahako aham deva, akkodhanam adhitthiko. In the palace, *Chattapani* said as follow:- "O ---- Your Majesty ----- I am a person:----

1. Who have no feeling of Envy (= *Issa*).
2. Who do not take intoxicants and narcotic drugs.

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3. Who do not love others.
4. Who do not hate others.

1. Why he had no envious feeling

Itthiya karana raja, bandhapesim purohitam.

So mam atthe nivedesi, tasama ham ahusuyako.

(Jataka-ttha-2-176.)

In one life, *Chattapani* was King of the City of *Baranasi*. The future Buddha was the court Minister Brahmin (= *Purohita*) to the King. The King had sixteen thousands lesser wives, among them one lesser wife was very much beloved by the King and chosen as Queen. When she became Queen, the King promised to avoid looking at other women with affectionate manner. One day, the King left the country to attack the rebellion at remote area. He left the Court Minister Brahmin (= *Purohita*) the future Buddha to rule the country in the absence of him. At every pause of a distance about 13 miles (= *yojana*) the king sent a messenger to the queen and enquire about the requisites of the queen. Total 64 messengers were sent to the queen every day along the way. The queen committed adultery once at a time with all the messengers every day. Even then, the queen was not satisfied and finally she invited the Court Minister the future Buddha to have sexual pleasure with her. Since the Court

Minister was a noble person with morality, he argued the desire of the queen. When the King came back, the queen scratching whole body by herself, said to the king that the Court Minister tried to commit sexual misconduct without her will. The King angrily ordered to kill the Court Minister.

The Court Minister Brahmin (= *Purohita*) requested the executioners to take him to the King and explained the true sequence of the affair.

Abaddha tattha bajjhanti, yatta dhira pabhasare.

(Jataka-ttha-2-176.)

"O..... Your Majesty..... In a country where silly, stupid persons are officious ones with power and glory; even the unblemished non-guilty persons are blamed, punished and imprisoned. In a country where wise persons are officious ones with power and glory, even the blemished guilty persons are forgiven, freed from punishment and obtain amnesty.

(Jataka -ttha - 2 - 176) (That wicked queen was later reborn as wicked "*Cincamana vika*" at the time when Gotama Buddha attains enlightenment.)

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On hearing the explanation, the king further investigated the 64 messengers and all confessed the committed case. Finally, the committed affairs were evident and the King ordered to kill the queen and all messengers. At that time, the Count-Minister requested the king to release them by saying that "O..... Your Majesty.....all the messengers are free from guilt, because they committed adultery with the desire of the queen. So, please forgive them. In regard to the queen, she is also blameless. Women are usually not satisfied in having sex; and desire to have sexual conduct is their inherent nature (= *Jati sabhava*). Since the queen is a woman, please forgive the queen also". Finally, the King released all the messengers and the queen. Pointing to his life-story, *Chattapani* the young man explained the King *Yasapani* like " O..... Your Majesty..... in one life; I, myself kept the Noble Wise Brahmin in prison in connection with a woman. The Noble Wise man taught me the good morality and behaviour. So, from that time on next lives, I am a person who have no feeling of Envy (= *Issa*).

Chattapani the young man further explained the King *Yasapani* as follow:----

Pāli Quotation

(*Jataka-A-2-176*)

" O..... Your Majesty King *Yasapani*..... I, who was the King of the City of *Baranasi* at that time, considered in this way "--- " I am not able to give satisfaction in sex to a single woman even by avoiding the sexual conduct with the rest sixteen thousands lesser wives. If so, anger at such a kind of woman is somewhat like anger at dirty clothes worn repeatedly or anger at taken foods when passed as excreta."

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"So, I kept a good resolution, not to have feeling of Envy (= *Issa*) in connection with defilements (= *Kilesa*) from that day, till the attainment of the Fruition of Holiness (= *Arahatta phala*)."

"That is why; in this life, there is no feeling of Envy (= *Issa*) in my mentality ". This was the explanation given by *Chattapani*. (*Jataka-A-2-176*)

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In summary, the nature of intense dislike and grudge against the Noble Wise Brahmin (= *Purohita*) was the Envy (= *Issa*). Giving death sentence with anger was Hatred (= *Dosa*). Unbearable nature of one's own possession, ie:- the queen in this case was the Stinginess (= *Macchariya*) which were strong enough to execute death sentence. For the decision to execute a Noble Wise man, with death sentence, due to the strong effects of these mental factors the King of *Baranasi* was filled with remorse (= *Samvega*) and prayed to be a man with good resolution, not to have feeling of Envy (= *Issa*) in later lives. That resolution was accomplished when the King of *Baranasi* reborn as *Chattapani* the young man in his one life. So, in conclusion a noble meditator, who has to follow the everlasting "Round of Rebirths" is ought to pray every time he performs the wholesome deeds not to have these difilements (= *Kilesa*) in his mind continuum.

2. Why he did not take intoxicants and narcotic drugs

Again, the King *Yasapani* asked *Chattapani* the young man like, "O..... *Chattapani*, seeing on what occasion, do you quit of intoxicants ? "

Chattapani answered like that:-- O..... Your Majesty.... in my one life, I was the King of *Baranasi*. I could not live without drinking alcoholic drinks. I could not take meal without cooked meat. In the city I ordered not to slaughter animals for food in every sabbath day. The chef de cuisine of the palace always reserved beef one day prior to every sabbath day. One day, that reserved meat were taken away by dogs. So, on the sabbath day, there was no cooked meat. The chief cook dared not to serve meals without cooked meat. He went to the queen and said " O..... Your Majesty the Queen..... I get no meat to cook and dare not serve meals to the King without meat, and what shall I do? Then the queen replied like; "O..... Chief cook, the King loves his son very much. I will take my well dressed son, to the King. At the time the King is very much pleased with his son, he will forget everythings and you better serve the meal at that time ". The royal cook performed as suggested by the queen. At the time, the chief cook served the meal, the King had heavily taken alcoholic drinks. On seeing the meal without meat, the King asked the Chief cook for the reason. The Chief cook explained why he did not get meat to cook. But, unfortunately, the King was filled with anger. He killed his son playing on his lap by twisting the neck and throwed the dead baby to the chief cook for preparation of special meal with cooked meat.

The chef de cuisine of the palace cooked the meal as ordered by the King. The King took up the meal prepared with his own son as cooked meat. Everyone in the palace dared not to hinder the King's serious action. After having dinner, the King fell asleep.

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Early in the morning, when the effect of intoxicant drink was wearing off; the King asked to take his son. When the King heard the miserable affair told by the queen, he suffered from the loss of his unfortunate son and cried. Then, considering the ill effect of taking intoxicant alcohol the King prayed and kept a good resolution as follow:---

"Ito patthaya yava arahattam na papunami, tava evarupam vinasakarakam suram nama na pivissami " ti pamsum gahetva mukham punchitva adhitthasi. Tato patthaya majjam nama na pivam.

Translation:--- Smearing the face with earth powder the King kept good resolution like:-- Starting from this day, till the attainment of the Fruition of Holiness (= *Arahatta phala*), not to take intoxicants which had such kind of ill-effect.

From that time of that life, the future *Chattapani* never took intoxicants. Referring to his life story, *Chattapani* told the King *Yasapani* as follow:---

Matto aham maharaja, Puttamamsani khadayim. Tassa sokenaham phuttho, Majjapanam vivajjayim.

(Jataka-ttha-2-177.)

"Your Majesty..... once, under the effect of alcoholic intoxicant, I ate the meat of my own son. Then, I felt great sorrow for dead son and all the time attacked by miserable feeling. So, from that time I quit taking intoxicants. That is why I do not take intoxicant alcohol in this life.

(Jataka-ttha-2-177.)

3. Why he did not love anybody else

Again, the King *Yasapani* asked *Chattapani* the young man as follow: --- " O..... *Chattapani*, on seeing what kind of sense, don't you have love on others? "

*Kitavaso namaham raja, putto paecckabodhi me.
Pattam bhinditva cavito, nisenaho tassa karana.*

(Jataka-ttha-2-178.)

" Your Majesty.....in my one life I was the King of the City of *Baranasi*, named as *Kitavasa*. At that time my son broke the alms-bowl of a silent Buddha = lesser Buddha = solitary Buddha (= *Paecckabuddha*). Due to this ill-will he died soon. In connection with my son, I don't have love on others.

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Detail story:---In one past existence, the future Venerable *Sariputtara* was King of the City *Baranasi*, known as *Kitavasa*. He had a son. When that son was born, wise astrologers who also know the palmistry and physiognomy read the features of the son and foretold the king like " O---- Your Majesty-- one day this prince will die of thirst due to lack of drinking water ". So, the prince was known as " *Dutthakumara* ". When he attained mature age, he was posted as crown prince. When the King *Kitavasa* toured the country land, he always kept the prince intimate front or back of him. To prevent the death of prince from thirst, he ordered the people to dig

ponds at four gates of the City *Baranasi* and at other suitable points in the city. At the crossing points of the roads in the city, he ordered to set up shelters and place large earthen pots filled with drinking water.

One day, the prince *Dutthakumara*, dressed up in royal costume and went to the royal garden early in the morning. On the way, he found a lesser Buddha (= *Pacceka Buddha*). All the follower people of the city, when they found the lesser Buddha, praised the lesser

Buddha, stood still and payed obeisance with hands clasped palm to palm, touching their foreheads.

The prince *Dutthakumara* thought like; " The people following me, who is the crown prince of them, praise and pay obeisance to such a man with shaved head ". He was filled with anger stepped down from the saddle of the elephant, approached the lesser Buddha and asked like " O---- monk ---- do you get alms-food ?". When the lesser Buddha replied that he got alms-food, the prince robbed the alms-bowl from lesser Buddha and threw it away. The alms-bowl broke into pieces. The prince trod down the broken alms-bowl and alms-foods. The lesser Buddha looked at the prince's face thinking in the mind like " *Nattho vatayam satto* " (= This person had been severely damaged by his own action). Then, the prince *Dutthakumara* said like " O---- -Monk-- I am son of king *Kitavasa* and my name is *Dutthakumara*. Looking at me with eyes opened, filled with anger, what do you want to do? "

The lesser Buddha, since there was shortage of alms-food for that day, bore through the sky and went back to Cave " *Nandamu* ", situated at northern " *Himavanta* ". And, at the same time, the ill-action done by the prince " *Dutthakumara* " became mature enough to give effects in his mind and body.

The prince shouting like " I am badly burnt, I am badly burnt " and fell down with heat increasing throughout his body. All the drinking water at that place disappeared. All the streams dried out. So, the prince died at that place and continued to suffer in the most frightful principal hell (= *Avici niraya*) in his next existence.

When the king " *Kitavasa*" heard about that affair, he was very much anxious and depressed since he was very obsessed with his son. Then he considered as follows:-

Pāli Quotation

(Jataka-A-2-179)

"The sense of grief in my mind and body is caused by obsession with my son. If I have no affection and love in my Mind continuum, there will be no grief and anxiety. So, from now later, I pray for and keep good resolution not to have love and affection for all objects; may be living objects (= *Savinnanaka vatthu*) or non-living objects (= *Avinnanaka Vatthu*) "

So, the king *Kitavasa* prayed and kept that resolution from that life till present existence as *Chattapani* the young man. Now, the *Chattapani* explained the king

Yasapani as:----" O--- Your Majesty--- from that time of the past life, till now, in my mind continuum I have no love and affection for both living and non-living sensual objects (= *Kama vatthu*).

(Jataka-ttha-2-178-179).

In this story, the Envy (= *Issa*) arises in *Dutthakumara's* mind when he sees the people praise and pay obeisance to lesser Buddha rather than him and the Anger (= *Dosa*) to endanger the life of lesser Buddha are clearly seen. These two phenomena of Envy (= *Issa*) and Anger = Hatred (= *Dosa*), took that prince to the most frightful principal hell (= *Avici niraya*) in the next life.

Again, the phenomena of grief and suffering (= *Soka*) arised in the mind of the king *Kitavasa* when he heard, that his beloved son died of thirst and swallowed up by a fissure appearing in the earth. But, he realised that the suffering (= *Soka*) arised due to obsession with his son (ie:- *Piyaya jayato soko*). So, he prayed for and kept good resolution not to have love and affection for all living and non-living objects in his future Round of Rebirths (= *Samsara*). He took good lesson from bad experience.

4. Why he did not hate anybody else

Again, the King *Yasapani* further asked *Chattapani* the young man like:--- " O--- *Chattapani*, on seeing what kind of sense, did you not hate any living beings, anything formed, anything conditioned, all things whatever in the world and all phenomena of existence (= *Sattava, Sankhara*) ? ". *Chattapani* the young man replied as follow:---

Arako hutva mettacittam, sattavassani bhavayam. Sattakappe brahmaloke, tasama akkodhano aham.

(Jataka-ttha-2-179.)

"Your Majesty---- in one of my past life, I was a hermit known as *Araka*. In that existence as a hermit, I lived with Consciousness of Loving-Kindness (= *Metta citta*) = with Absorption in Loving-Kindness (= *Metta jhana*), for nearly seven-years. When I passed away from that life, I was reborn in the realms of Brahmas and existed for nearly seven ages or cycles of the world (= *Kappa*) in which, one cycle consists of the process and state of dissolution (= *Samvatta Kappa, Samvattatha yi Kappa*) and the process and state of development (= *Vivatta Kappa, Vivattathayi Kappa*) of the world. respectively. So, since I had practised the Mental absorption in Consciousness of Loving-Kindness (= *Metta citta jhana*) for a long time in the Round of Rebirth (= *Samsara*) and became able to keep the Loving-Kindness in my surroundings and my thoughts of boundless love pervade the whole world -above,below and across, the Anger and Haltred never occured in my Mind-continuum."

(Jataka- ttha -2-179.)

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If you, a noble meditator analyse this story, you will find that the main causes which can give sufferings in the living beings are these two phenomena of Loving-Kindness and Hatred.Consider what a great pleasure you will get, if yor have no

Kindness nor Hatred for anybody else. So, it is better to tottally destroy all these phenomena of Love =Kindness (= *Raga*), Hatred=Anger (= *Dosa*), Envy (= *Issa*) and Stinginess (= *Macchariya*) with the Development of Insight (= *Vipassana bhavana*) ie:- Wisdom (= *Panna*). But, for the time being, if you can't tottally destroy these ill-phenomena, it is better to pray and practise, like future Venerable *Sariputtara* not to love nor hate anybody else, not to have envy of anybody else, and not to take alcoholic intoxicants and narcotic drugs.

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11. Remorse (*Kukkucca*)

Kucchitam katam kukatam, tassa bhavo kukkuccam.

1. *Kukkuccam pacchanutapa lakkhanam,*
2. *Kata katanusocanarasam,*
3. *Vippatisara paccupatthanam,*
4. *Katakata padatthanam.*

Dasabyam viya datthabbam.

(Abhi-ttha-1-299- Visuddhi -2-100.)

The loathesome evil-conduct (= *Duccarita*) done and the good-conduct (= *Suarita*) neglected are known as " *Kukata* " which means " the conduct not properly done ". Remorse (= *Kukkucca*) is the cause of arising of repentant Thought-process (= *Cittuppada*) at the time taking up the sense of the loathesome evil conduct done and the good-conduct neglected. In other way, the Consciousness (= *Citta*) arises in the loathesome way is known as " *Kukata* " (= the conduct or mind not properly formed). The causative phenomenon of that consciousness, arising in the loathesome way is known as " *Kukkucca* " (= Remorse = Repentance).

1. The nature of regretful worry and anxiety ----- Character,
2. Regret or sorrow about the evil-conduct (= *Duccarita*) done and the good-conduct (= *Sucarita*) neglected ----- (Function) Essence,
3. Repeated recall with anxious mind ----- (Fruition) Perception, In other way - The phenomenon of having sarrow mind ----- (Appear to the mind = *Upatthanakara*) Perception,
4. (a) The evil-conduct done
(b) The good-conduct not done In other way- (a) Unwholesome deed done, (b) Wholesome deed not done or neglected ----- Proximate cause.

Kukkucca *Evam katakatam ducaritam sucaritanca kukatam, tam arabbha vippatisaravasana pavattam pana cittam tam saharitataya idha " Kukata" nti gahetva " tassabhavo kukkucca" nti vuttanti dtthabbam.*

(Mahati - 2 - 152.)

Since the evil-conduct done and the good-conduct not done are loathesome in nature, these are named " *Kukata* " (= Not properly-done conduct). By taking up the sense of that conduct; regret for having done that evil-conduct which is accepted as loathesome conduct by noble men, appears in theThought-process (= *Cittuppada*) or Mind and Mental concomitants (= *Citta, Cetasika*)

Again, when a person is thinking that, he had not done good-conduct which can lead to Happy Course of existence and " *Nibbana*" finally; and not having wholesome deeds which can prevent him, near his death from rebirth in the Lower Worlds (= *Apaya*); the serious sorrow like- " What a pity person I am "-- will appear in his Thought-process (= *Cittuppada*) or Mind and Mental concomitants (= *Citta, Cetasika*). These two groups of Mind and Mental concomitants are known as " *Kukata*" (= Not property -done conduct). This is a kind of metaphorical expression of the name of the effect on the cause in *Pali*, known as " *Karanupacara* ". Take for example the Mental absorption (= *Jhana*) which takes up the sense of Earth as meditation device is known as Earth-device Meditation. (= *Pathavi kasina*). Similarly, these two groups of Mind and Mental concomitants being the effect caused by not property done conduct (= *Kukata*), they are also known as " *Kukata* ".

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These phenomena, known as " *Kukata* " which are the causes of grievous mind (= *Cittuppada*) are termed " *Kukkucca* " (= Remorse = Repentance). That is the " *Kukkucca cetasika* " (= Remorse = Repentance).

Why, the good conduct, not performed as yet is known as " *Kukata* "? In this world, if a person has not done wholesome action which is performed usually by wise men, he thinks himself that he has not done wholesome action which prevents him from suffering in the Lower Worlds (= *Apaya*) and the Round of Rebirth (= *Samsara*). He consider it as a loathesome nature. So, since the wholesome deed, which is ought to do, but not done yet is loathesome in nature, the good conduct which is ought to do, but not done for so many days, months and years is also known as " *Kukata* " (= not properly done conduct) in this conventional world.

That is why the evil conduct done and the good conduct not done are known as " *Kukata*" (= not properly done conduct). Taking the sense of such not properly done conduct (= *Kukata*)= ie:-evil conduct done and good-conduct not done, the grievous mind arises along with these conducts. So, the term " *Kukata* " is also given for this grievous mind and the nature which causes this grievous mind (= *Kukata*) is noted as " Remorse " (= *Kukkucca*).

Another explanation:-

Kucchitam katanti katakatam arabbha uppajjanavippatisaracittam yojana.
According to this explanation, the mind arises in loathesome way is " *Kukata*" (= not property done). So, the mind arises in loathsome way is:---

- (a) The consciousness (Mind) which arises by taking up the sense of the evil-conduct (= *Ducarita*) done,
- (b) The consciousness (= Mind) which arises by taking up the sense of good conduct (= *Sucarita*) not done,

This mind can not prevent the performance of unwholesome deed already done or promote the performance of wholesome deed not done as yet. So, the mind is disliked and loathed by noble wise men. The phenomenon which causes the appearance of this mind is this Remorse Mental concomitant (= *Kukkucca cetasika*). [So, according to this explanation, it is rather written as " *Kucchitam katam kukatam*,

kukatassa bhavo kukkucam ". In this case " *Karanu pacara* " ie:-- metaphorical expression of the name of the effect on the cause in *Pali* text is not needed to consider.]

Next explanation:----

Pāli Quotation

(Vi-A-1-182)

Like Venerable monk known as Sudinna who repented his evil conducts done and in whom the thought like " I am afraid, I have done evil conducts " arised in the mind when he considersd the dispraise by the Buddha and Noble disciples (=Ariya savaka) in the present time and sufferings at the Lower Worlds (=Apaya) in the Round of Rebirths (= Samsara) after passing away from the present life; a person may repent his evil conducts every time he considered these conduct.

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Again, when a person becomes old, poor and ill, he feels regret for not having done Wholesome deeds when he was young, rich and healthy. At that time, the thought like " I am afraid, I haven't done good conduct in my life ": arises in this mind. Such thought (= mind) can not prevent the performance of Unwholesome deed already done or initiate the performance of Wholesome deed not done as yet. So, such Kind of mind, disliked and loathed by noble wise men is known as " *Kukata* ". For that reason these are recognised as **Repentance = Pacchanutapa**. The **Misery= Vippatisara** is another name of that " *Kukata* " ie:- Remorse (*Kukkucca*).

The occurence of thought or remembrance of evil conduct done and good conduct neglected; or in the other way, occurance of thought or remembrance of guilty evil conduct and non-guilty good conduct is known as " *Patisara*" (= repeated thinking). Such thought can not prevent the performance of Unwholesome deed already done, or can not initiate the perforamance of Wholesome deed not done as yet. So, such kind of thought- occurence or remembrance is loathesome and abnormal nature. Such remembrance can't lessen and abolish the evil conducts done, and can't initiate the performance of good conducts not done; instead,these lead to abnormal upset in mind, emotional distress and miserable feelings. So, the occurence of this mind and remembrance of this nature are termed " Misery" (= *Vippatisara*). The basis of the nature is " Remorse Mental Concomitant " (= *Kukkucca cetasika*). [So, according to this explanation, it is rather written as " *Kucchitam katam kukatam, kukatameva kukkucam* ". (Refer to Abhi-ttha-1-414.)]

So, for wise men, it is better not to regret the Unwholesome deed already done, but to make firm conviction (= *Sannitthana*) not to do such Unwholesome deed again and try to perform Wholesome deeds later. Repentance is better avoided. Since repentance is loathesome in nature, it in known as " *Kukkucca* " (= Remorse). It is somewhat like, picking up a thorn piered in the skin with another thorn. Another new

Unwholesome deeds based on " Remorse - sad - mindedness feeling (= *Kukkucca domanana vedana*) are occurring repeatedly by taking up the sense of Unwholesome deed first formed. So; take care to get away these phenomena which are similar to very venomous snakes.

Similar in Nature to a Slave

In Commentary, it is explained to assume Remorse (= *Kukkucca*) as a slave. To perform various actions, a slave can not decide by himself, but to follow the wishes of his master. Somewhat like that, a person with Remorse (= *Kukkucca*) can not performs various Wholesome deeds by his own will. His performance is connected with the underlying feeling of Remorse (= *Kukkucca*). That is why he is similar in nature to a slave.

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Next ----- The grief which always resulted from the Unwholesome deed done and Wholesome deed neglected is the Feeling of Sad-mindedness. Since, the occurrence of remorse is associated with grief, that is Feeling of sad- mindedness (= *Domanassa vedana*), the feeling of sorrow and regret (which occurs in association with Sad-mindedness in connection with Unwholesome deed done and Wholesome deed neglected is the nature of Remorse. And due to that Remorse (= *Kukkucca*), the Feeling of sad-mindeedness = *Domanassa vedana*) is filled up in a person who had done Unwholesome deed and who had neglected Wholesome deed. So, since the feeling of Remorse (= *Kukkucca*) always follows the Sad-mindedness (= *Domanassa vedana*) for Unwholesome deed done and Wholesome deed not done, the Remorse (= *Kukkucca*) is similar in nature to a slave. (In conclusion, without Feeling of sad-mindedness = *Domanassa vedana* = that is without miserable mind for Unwholesome deed done and Wholesome deed not done, repentance or Remorse can not occur by itself. So, since the Remorse is connected with grief = anxiety(= *Soka*) = Feeling of sad-mindedness (= *Domanassa vedana*), it is said that, it is similar to a slave.

(Mulati -1-121. Mahati-2-152.)

Another Cause of Remorse (*Kukkucca*)

Pāli Quotation

(*Abhi-A-1-414*)

Another way of occurrence of Remorse is:--- If a person thinks sense of guilt for not guilty conduct, or no sense of guilt for guilty conduct, he goes beyond (= *Vitikkama*) to commit evil-conduct. After committing it the feeling of Remorse arises like " O---- I have not done Wholesome deed, which can prevent me from suffering in

the frightful Lower World (= *Apaya*). What a great mistake I have done! ", or " I---- have done Unwholesome deed, and cruel action which can give me ill effects. What a great mistake I have done ! ". So, wrong perception leads to wrong action. In this way, thinking Evil conduct (= *Duccarita*) for Good conduct (= *Sucarita*) and Good conduct for Evil conduct, he commits sin. But, when he realises the actual nature of Evil conduct for his action, and especially, very near to his death, when ill-signs (= *Nimitta*) of death appears, the feeling of Remorse (= *Kukkucca*) arises in his mind.

By referring to above explanations, the Character, Essence etc of the Remorse are understandable. So, evil conduct done and good conduct not done or Unwholesome deed done and Wholesome deed neglected are the Proximate causes (= *Padatthana*) for the Remorse (= *Kukkucca*).

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[3] Kinds of Remorse

1. Remorse as Mental Hindrances (= *Nivarana kukkucca*) Remorse described above is included in (5) kinds of Mental Hindrances (= *Nivarana*) which is Unwholesome mental concomitant (= *Akusala cetasika*).

2. Remorse for Disciplinary Rules (= *Vinaya kukkucca*) ----- It is the consideration for disciplinary rules whether it is appropriate or not. This mental concomitant (ie: Remorse = *Kukkucca*) can arise in the mind of Noble Learners = Disciples in Higher Training (= *Sekkha*) and Noble Holy one (= *Arahat*). Remorse (ie:-Remorse for Disciplinary Rules) arises in the mind of Noble Learners (= *Sekkha puggala*) is Wholesome deed. It is not Unwholesome deed. Remorse (ie:- Remorse for Disciplinary Rules) arises in the mind of Noble Holy One (= *Arahat*) is Functional or Mere action (= *Kiriya*) in nature Even the Venerable *Arahat Sariputtara* felt that kind of Remorse for Disciplinary Rules when he is going to have alms-food meal known as " *Avasatha pindha* " (= Alms food of dwelling -place), which is donated for guests in the wayside dwelling place).

(Vi-2-96.).

3. Remorse for Restraint on Bodily or Verbal action (*Asamyata Kukkucca*)----

Irrelevant chatting, moving hands and legs foolishly, coughing up mucus and thick phlegm at the time of paying obeisance to the Buddha, or in the crowd of sabbath are inappropriate conducts. Feeling of regret after doing such actions is known as Remorse for Restraint on Bodily or Verbal action (= *Asamyata kukkucca*).

The basis of the occurrence of that Unwholesome mind (= *Akusala cittuppada*) is the Delusion rooted mental Concomitant. (= *Moha*).

So, there are (3) kinds of Remorse (= *Kukkucca*). Among these three kinds; the Remorse Mental Concomitant (= *Kukkucca cetasika*) is the Remorse as Mental Hindrances (= *Nivarana kukkucca*).

Regret about Wrong Conducts Done

The (4) wealthy men, commonly known in the *Pali* text as " *Du-Sa-Na-So*", although having enough properties to perform Wholesome deeds, instead of doing Wholesome deed committed Unwholesome sexual misconducts in their whole lives. After their death, they were reborn in one Hell (= *Lohakumbhi niraya*) and dropped in the hot, red boiling liquid iron, pouring out of the large round pot. They emerged to the surface of hot boiling metal fluid once at every sixty thousands years. It took thirty thousands years to descend to the bottom of the pot and another thirty thousands years to ascend up to the rim of the pot. At the time they emerged on the surface of the boiling metal liquid, they regrettably shouted to each other and confessed their misconducts. But, the time they emerged on the surface was too short, so they could utter only one syllable of their words; and submerged again.

1. *Du*----" We had wrong livelihood without doing any dependable Wholesome deeds when we existed as rich persons in our past human life " --- The first person felt intense remorse for having not done Wholesome deed. But he could not utter complete words, instead he could utter only " *Du* ", and sank to the bottom of the infernal cauldron. This man repented for having not done good deeds.

2. *Sa*-----" On counting, we now were suffering in the Hell for sixty thousands years. When will we released from the Hell?" ----- The second person felt intense remorse for he could not see the the end of the suffering. But he could not utter complete words, instead he could only utter " *Sa* ", and sank to the bottom of the infernal cauldron. This second man repented for having endless miseries (= *Vippatisara*).

3. *Na* ---" The Hell in which we are suffering is endless. We do not know, when will it end.

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