Deceptive Mental States

and

Defilements of the Mind

Venerable Rerukane Chandawimala

Provisional English Translation

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Translated from Sinhala

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Part I

Deceptive Mental States

Preface to Deceptive Mental States

Source pages 9 to 12

This book, entitled Deceptive Mental States, is a work on Abhidhamma because it explains a particular aspect of the ultimate realities known as consciousness and mental factors, citta and cetasikas. What it sets out here is the deceptiveness of these states of consciousness and mental factors. Consciousness is extraordinarily varied. There is nothing in the world more varied than it. For this reason the Tathāgata said:

> 'Monks, have you seen the painting called Caraṇa?'
> 'Yes, venerable sir.'
> 'Monks, even that painting called Caraṇa was painted by the mind. Yet the mind itself is more varied than that painting called Caraṇa.'

He also said:

> 'Monks, I do not see any other single class of beings as varied as the animals. Yet the mind itself is more varied even than those animals.'

The first type of unwholesome consciousness, namely consciousness accompanied by joy, associated with wrong view and arising without prompting, is a single type in the general classification. Yet in a thousand individuals it arises in tens of thousands of forms. In a hundred thousand individuals it arises in a hundred thousand forms. Even within a single individual, on a thousand occasions it arises in a thousand forms; on a hundred thousand occasions it arises in a hundred thousand forms. Not only consciousness but also the mental factors, such as greed, that arise together with it are just as varied. Greed, which is a single thing in the general classification, arises in a thousand forms in a thousand individuals, in ten thousand forms in ten thousand individuals, and in a hundred thousand forms in a hundred thou-

sand individuals. Even within one individual it takes different forms according to the particular occasion. Such is the diversity of consciousness and mental factors.

Among these varied states of consciousness and mental factors, unwholesome consciousness and mental factors sometimes deceive the people in whose mental continuum they arise, making themselves seem wholesome to such an extent that those people do not recognise them as unwholesome states. Greed and the other unwholesome states that arise in the appearance of wholesome states, thereby causing the person in whom they arise to mistake them for wholesome states, are called deceptive mental states, vañcaka dhammas. The descriptions in this book, such as 'greed that deceives in the guise of concern for others' welfare' and 'greed that deceives in the guise of a wish to give', concern these unwholesome states that resemble wholesome ones. This does not mean that an unwholesome state becomes wholesome or that a wholesome state becomes unwholesome. An unwholesome state never becomes a wholesome state, nor does a wholesome state become unwholesome. Do not be misled about this.

Just as the underside of a lump of wet clay takes the shape of the surface on which it is placed, so greed and the other mental states sometimes take the shape of the attitudes of the person in whom they arise. Thus, when they arise in people who incline towards the wholesome, who do not wish for wrongdoing, who recoil from it and fear it, greed and the other unwholesome states often appear in the form of wholesome states, conforming to that person's attitudes.

The deception brought about by these unwholesome states, which arise in the mental continuum in the guise of wholesome states and are called deceptive mental states, is a deception one practises upon oneself. Put another way, it is a deception that one's own mind practises upon one's own mind. For this reason, even very intelligent people who are difficult for others to deceive are deceived by the deceptive unwholesome states that arise within their own mental continuum. Not only ordinary people but also those who have studied much Dhamma and other branches of learning are often de-

ceived by the deceptive mental states arising within them and go astray. What more need be said about the deception of ordinary people?

There are many people in the world who, deceived by deceptive mental states, mistake faults for virtues and cultivate them more and more within themselves; who perform certain wrong actions mistaking them for merit; and who, believing they are following the path to heavenly rebirth and liberation, instead enter the path to the lower realms. This can be understood by those who have learnt about deceptive mental states and look at the world with understanding. Deceptive mental states cause great harm, for they lead even learned people astray.

The only means of correctly distinguishing merit from wrongdoing and of purifying one's mind and actions is to develop a sound understanding of deceptive mental states. In particular, one must have this knowledge if the meritorious actions one performs for one's welfare in a future life are to be performed purely. Monastics, teachers and others who instruct people especially need this knowledge.

For Buddhist people to gain an understanding of deceptive mental states, there must be books written about them. Yet no book prepared for this purpose is to be found in our country. Consequently, deceptive mental states remain obscure even to the learned, let alone to ordinary people. Many do not even know that such a category of mental states exists. We have therefore compiled this book, Deceptive Mental States, to make these obscure states known to Buddhist people as far as we are able.

Deceptive mental states are numerous. Only some of them are described in this book. Since it is no easy task to identify all deceptive mental states at once and present them in a book, this work has been compiled from those we have been able to identify. Our effort should be regarded as a beginning in bringing deceptive mental states to light.

Thirty eight of the deceptive mental states described in this book are set out in the commentary to the Nettippakaraṇa. The remaining deceptive mental states are described as we have understood them in the light of the teachings found in Abhidhamma works. Consciousness and mental factors are exceedingly subtle: they cannot be seen by the eye or apprehended by the

body; they are immaterial and have neither shape nor colour. It is therefore no easy task to investigate their characteristics correctly. Those who investigate them often form mistaken impressions. For this reason we do not claim that everything set out here according to our understanding is necessarily true exactly as stated. Some of our own self deceptions may perhaps have found their way into this book. Let those who understand ultimate realities examine it!

Rerukane Chandawimala Thera
Śrī Vinayālaṅkārārāma, Pokunuwita
1947

Deceptive Mental States

Source pages 13 to 15

> *Namo tassa bhagavato arahato sammā sambuddhassa.*
>
> Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One.

Being deceived is characteristic of living beings. However learned or intelligent a person may be, if that person is not omniscient, they are deceived in some matters. Those of little understanding are repeatedly deceived in many matters. Deception is of two kinds: being deceived by another person or by some object, and being deceived by oneself. Of these, being deceived by others and by other things is an evident fact known to everyone in the world. Deceiving oneself is an obscure matter that not everyone understands.

Even when one person tries to deceive another, if the other person is intelligent they seldom fall for the deception. Even if they do, before long they recognise it. If someone else points it out, they understand it immediately.

Many learned and intelligent people are nevertheless often deceived by themselves. What need be said of the self deception of people of little understanding? Someone who has been deceived about themselves does not recognise it as readily as someone who has been deceived by another person. Very often such deceptions remain unrecognised throughout that person's life. Even if another intelligent person understands the deception and points it out, the person does not accept it. It must therefore be said that deceiving oneself is a greater and more harmful deception than being deceived by others.

What is called self deception here is being deceived by states of consciousness that arise in a being's mental continuum in the guise of another mental state, with the appearance of another mental state. Consciousness conceals

its own nature and appears in another guise through association with defilements that assume various disguises. In a person who has not developed noble path knowledge and, through its power, destroyed the defilements so that they cannot arise again, those defilements arise when a favourable object is encountered, however long they have been suppressed and however much effort has been made to suppress them.

By listening to teachings that show the dangers of defilements and wrong actions, by associating with good people who recoil from defilements and wrongdoing, and through the growth of understanding, people develop fear of and distaste for defilements and wrongdoing. This is an attitude opposed to defilements and wrong actions.

Just as thieves have little opportunity to enter a house that has a guard, so defilements have little opportunity to arise and become active in the mental continuum of someone with this attitude of opposition to them. The defilements then take another route in order to arise and become active within that person. They assume the guise, the appearance, of some wholesome mental state.

When a defilement conceals its own appearance and arises in the guise of some wholesome state, the person who recoils from defilements and fears them is deceived. Thinking, 'This is a wholesome state', that person accepts it and allows it to grow and become active within their mental continuum. Defilements that thus conceal their true nature and arise in the guise of some wholesome state are called deceptive mental states. In ordinary language, being deceived by these defilements that arise within one's own mental continuum is called deceiving oneself.

Many good laypeople and monastics who wish to live a pure life, free from defilements and apart from wrongdoing, are deceived by these defilements that come in the guise of the wholesome and are called deceptive mental states. Although they wish to live purely, they sometimes cultivate defilements by giving them room. They think defiled thoughts. Falling under the sway of these defilements, they do wrong while thinking, 'I am making merit.' The appearance of defilements in various disguises is a great hindrance to those who seek personal purification. People who do not un-

derstand the deceptive nature of defilements are especially susceptible to this deception. For ordinary persons who seek personal purification, the means of safeguarding that purity well is to understand both the deceptive nature of defilements and the disguises that particular defilements assume. Therefore, for the benefit of those who seek personal purification, we shall describe how the unwholesome states called defilements assume the guise of various wholesome states. May they read this attentively and gain an understanding of deceptive mental states!

Greed

Source pages 16 to 26

Greed, lobha, is of three kinds: greed to acquire pleasures and possessions not yet obtained; greed to retain possessions already obtained; and greed to enjoy pleasure. Of these, greed to acquire pleasures and possessions not yet obtained deceives by assuming such guises as concern for others' welfare and the wish to give.

Greed that deceives in the guise of concern for the welfare of others

Concern for others' welfare is a wholesome desire. A person who sees good people who work for others' welfare receiving fame, praise, respect, material gains, honour and positions on that account develops a wish to obtain these things too. Working for others in order to gain fame, praise and the like is simply pursuing one's own interests under the appearance of benefiting others. Acting in this way deceives the world. It is something that virtuous and wise people recoil from. A person who understands this develops the thought, 'Working for others' welfare in order to obtain fame and praise is base and improper.'

This thought obstructs the arising of a wish for the fame and praise obtained by serving the world; even if the wish arises, it obstructs its becoming active. Whenever that wish arises, the person dismisses it from the mind, allowing it neither to grow nor to become active. When it is repeatedly dismissed in this way, greed for fame and praise assumes another guise that accords with the person's attitudes. In time, a concern for others' welfare that did not previously exist appears in the mind. This is the greed just mentioned arising within the mental continuum in the guise of concern for others' welfare.

When that greed presents itself in this guise, the person who previously recoiled from it and dismissed it is deceived and accepts it. The person allows it to become active. Following that greed, which is a counterfeit of concern for others' welfare, the person then sets about working for others.

Sometimes, in circumstances such as these, what arises is not counterfeit concern for others' welfare but the wholesome desire that is genuine concern for their welfare. It is extremely difficult to distinguish counterfeit concern for others' welfare from wholesome concern for their welfare. In general, the distinction should be understood as follows. Someone acting from counterfeit concern for others' welfare pays little attention to a matter where no personal advantage can be seen. They seek out and undertake acts of service that will bring publicity, even when these are difficult. Where their action will not become known, they pay no attention even to someone who comes seeking help. Where publicity is available, they try to help even people who have no need of help from others. A person with wholesome concern for others' welfare acts without such a difference, whether or not the action becomes known.

Greed that deceives in the guise of a wish to give

The wish to give is a wholesome desire. Its nature is opposed to greed. Yet in a person who sees that, by giving a little and pleasing others, it is possible to receive much from them, get much work done by them and make them favourably disposed, greed sometimes arises in the guise of the wholesome desire called the wish to give. Although giving is wholesome, giving in order to receive from others does not belong to the wholesome. Such giving, being a means of getting, is not genuine giving but part of the act of getting itself.

A person in whom greed has arisen in the guise of the wholesome desire to give is deceived by that greed, taking it to be a wholesome inclination.[1] Thinking, 'Giving

is a good action; it is wholesome', the person sets about making unwholesome gifts with a mind accompanied by greed, wishing to receive from others. Giving is wholesome when it is performed with a mind endowed

with non greed, loving kindness and wisdom. All giving performed with a mind accompanied by greed, hatred or delusion is unwholesome.

Greed that deceives in the guise of gratitude

Gratitude is the quality of not forgetting the help another person has given, of valuing it highly and of helping that person in return. It is a noble virtue praised by the Buddha and others. Those who have helped grateful people become especially well disposed towards them and think of helping them again and again. In children, pupils and others who know this, greed in the form of a wish to obtain benefits from parents, teachers and others arises in the guise of gratitude. Taking it to be their own virtue of gratitude, they attend to parents, teachers and others with minds accompanied by greed. Not only they themselves but also their parents, teachers and others who see their actions are deceived. Some children, pupils and others act in this way to deceive their parents and others. This description is not about such people. It should be understood that not only this example but all the deceptive mental states described in this book concern matters in which the individuals themselves are deceived, rather than tricks practised to deceive others.

Greed that deceives in the guise of a wish to show respect

The wish to show respect is the desire to honour those who should be honoured. This too is a wholesome desire. Some children, pupils and others know that by showing respect to people worthy of respect, such as parents and teachers, they can please them and obtain increasing benefits from them. In such people, greed in the form of a wish to obtain benefits from parents and others sometimes arises in the guise of the wish to show respect. Children, pupils and others deceived by it accept it as a virtue of their own. With minds accompanied by greed, they show respect to parents and others, and even hope for heavenly happiness in the future through that supposed merit. It is extremely difficult for them to understand that this is not merit.

Greed that deceives in the guise of obedience

Obedience means being compliant towards parents, teachers and others. Parents and others are especially kindly disposed towards an obedient child or pupil. In some people who know this, greed to receive help from parents and others arises in the guise of obedience. A person deceived by it displays great obedience to parents and others, although there is no genuine compliance or obedience towards them.

Greed that deceives in the guise of pleasant speech

Pleasant speech is the quality of speaking agreeable words. It is a noble virtue. Others are pleased with someone who speaks pleasantly and help when help is needed. Speaking pleasant words is an excellent means of winning people over. In some who know this, greed to please others and receive material gains and honour arises in the guise of pleasant speech. This occurs especially among monastics who receive material support and honour from others, and among those seeking people's votes in order to enter legislative assemblies and similar bodies.

Greed that deceives in the guise of a wish for renunciation

The wish for renunciation means wishing to abandon objects of sensual desire and wishing to leave household life and go forth. Some laypeople see certain monastics receiving much respect, offerings and honour from the public and enjoying comfort in the manner of wealthy people. They also see that, in general, all monastics receive offerings and honour from the public. In such laypeople, greed to go forth, receive offerings and honour, and enjoy comfort arises in the very guise of a wish for renunciation. A person deceived by it tries to go forth, appearing either disenchanted with saṃsāra or intent on promoting the Buddha's dispensation. Sometimes the person does go forth. The monastic life of those who enter the Buddha's dispensation in this way sometimes does become fruitful.

Greed that deceives in the guise of a wish to teach the Dhamma

The wish to teach the Dhamma is also a wholesome desire. In the mind of a person who recoils from teaching the Dhamma for material gains and honour, greed for the gains, honour, fame and praise obtainable through teaching sometimes arises in the guise of a wish to teach the Dhamma. Thinking, 'Teaching the Dhamma is my duty', the person begins to teach. Someone who teaches the Dhamma after being deceived by greed arising in this guise is reluctant to teach where there is no gain, but does not understand the reason for that reluctance.

The teaching of someone who teaches under the direction of greed that has arisen in the appearance of the wholesome desire to teach the Dhamma is not an honest and pure exposition. More than establishing people on the path to heavenly rebirth and liberation, that person hopes to please them and win their confidence. Consequently, almost without the person's awareness, the teaching takes that direction. Thus, without the person realising it, what is taught becomes a counterfeit Dhamma, something resembling the Dhamma, rather than the true Buddha Dhamma. There are also those who teach the Dhamma solely for gain without being deceived in this way. They are not themselves deceived; they knowingly deceive the world.

Greed that deceives in the guise of compassion

Greed to please others by showing compassion and thereby obtain material gains and honour sometimes arises in the very guise of compassion. This occurs especially among monks. This supposed compassion is directed towards the wealthy rather than towards those who suffer.[2] Monks deceived by this counterfeit compassion

drive away suffering people who come seeking their help, while showing compassion to the wealthy and their children. The wealthy who receive this compassion praise them, saying, 'Oh, our venerable monk is very compassionate', and place confidence in them.

Greed that deceives in the guise of a wish to observe the training

The wish to observe the training means wishing to maintain moral discipline well. A person sees the public placing confidence in those renowned for their moral discipline and honouring them with increasing offerings. In that person's mind, greed for offerings and honour sometimes arises in the guise of a wish to observe the training. A monk deceived by it becomes someone who praises moral discipline and shows the world that he maintains it better than others.

Greed that deceives in the guise of fewness of wishes

Fewness of wishes is the quality of neither accepting nor accumulating requisites beyond what is needed. The public places confidence in monks of few wishes and praises them. Their reputation spreads. One of the obscure features of human behaviour is that people try to give more and more to someone who does not accept things, while being unwilling to give to someone who needs requisites. Because of this, requisites pile up around a person who is unwilling to accept many of them. In someone attached to the fame, praise and gains obtained through fewness of wishes, that greed sometimes arises in the guise of fewness of wishes. Deceived by it, the person thinks, 'Fewness of wishes has arisen in me too', and begins to speak and behave like a person of few wishes.

These defilements, which appear in various disguises, assume their particular guises according to the individual's circumstances. This same greed arises in the guise of concern for others' welfare in someone who can obtain benefits by working for others. In a person whose circumstances do not allow such gains, greed does not arise in that guise. It arises in the guise of gratitude only in someone who has a person from whom benefits can be obtained by showing gratitude. In someone who has no such person, greed does not arise in that guise. Its appearance in other guises should be understood in the same way.

Greed to retain the wealth and possessions already acquired deceives by assuming such guises as discriminating giving, fewness of wishes, contentment and concern for others.

Greed that deceives in the guise of discriminating giving

Discriminating giving is the practice of selecting people of moral discipline and virtue and giving to them. When a recipient approaches a greedy person who cannot bear even a cent to be deducted from the wealth already acquired, that greed sometimes arises within the person's mental continuum in the guise of discriminating giving. Prompted by that greed, the person thinks as follows: 'The Buddha praised giving after examination, saying, "Viceyya dānaṃ sugatappasatthaṃ", "Giving after examination is praised by the Well Gone One", and so forth. Is this recipient a person of moral discipline and virtue who is worthy to receive a gift? Is he immoral? Who knows whether he is a thief going about in the guise of a renunciant? How can I give to this stranger on the very first occasion I see him? We shall examine the matter and, if he is suitable, give later.' Thinking in this way, the person postpones giving. And that is the end of the giving.

Greed that deceives in the guise of fewness of wishes

Fewness of wishes means having little greed. If one accepts something from another person, one should in turn show hospitality to that person. To someone who cannot bear even the slightest expense, this appears to be a very serious burden. Consequently, some greedy people are afraid of receiving hospitality from others. When someone tries to offer them hospitality, their greed assumes the guise of fewness of wishes. Those deceived by it accept nothing from others, thinking, 'It is improper to take anything from others. It is better to live within one's means on what is one's own. If I take nothing from others, I shall be indebted to no one.'

Greed that deceives in the guise of contentment

Contentment is the quality of being satisfied with what one has or can easily obtain, without seeking better food, drink, clothes, ornaments and the like. When an occasion for spending arises, the greed of someone unwilling to spend even a little of what has come into their hands assumes the guise of contentment. Those deceived by it somehow let occasions requiring expenditure pass, keeping their wealth intact, and die without enjoying the use of the wealth they acquired with difficulty.

Greed that deceives in the guise of concern for others

Concern for others is the quality of showing compassion towards them. When a poor person, a traveller or a beggar comes and asks for something, the greed of someone who cannot bear any reduction in their possessions sometimes presents itself in the guise of concern for others. The greedy person deceived by it thinks, 'It is very harmful for these people to become accustomed to living by asking others for things. If I give them something, they will be encouraged and continue begging. That will make them more wretched. Giving would be doing them a wrong. Not giving is what benefits them.' Thinking this way, the person gives nothing. Some who are deceived by greed coming in the guise of concern for others do not even provide their own children with adequate food and drink.

Greed that deceives in the guise of preserving life

Preserving oneself means safeguarding one's life. The greed of someone unwilling to spend money even to preserve life assumes the guise of self preservation. A person deceived by it sees many faults in food and drink that cost more, and many good qualities in food and drink that can be obtained cheaply. Thinking, 'These are the best things for obtaining nourishment and living free from illness', the person buys only inexpensive things and rejects valuable food and drink as 'unhealthy'.

Greed for the bodily and mental pleasure that arises from seeing, hearing, smelling, tasting and touching pleasant things, and from obtaining objects

that bring delight, is greed for enjoying pleasure. It deceives by assuming such guises as freedom from greed, a wish to make merit and a disposition to share.

Greed that deceives in the guise of freedom from greed

In someone with a strong desire to enjoy pleasure, that greed arises in the guise of freedom from greed, or non greed. Deceived by it, the person criticises others who live by spending within their means, calling them greedy, while spending everything that is earned on food, drink and present enjoyment. When a time comes in which money cannot be earned or is not received, that person falls into hardship. Such people very often suffer hardship in old age.

Greed that deceives in the guise of a wish to make merit

The desire to see unfamiliar places, unfamiliar objects, festivals, large gatherings of women and men, and beautiful decorations assumes the guise of a wish to make merit. A person deceived by it may not visit the nearby monastery or the village monastery to pay homage even once in several years, yet goes on pilgrimage to distant regions and foreign countries at considerable expense. What happens thereby is that the person's greed for sights is appeased; the thirst for seeing is quenched. Rejoicing in that satisfaction, the person thinks, 'I have made great merit.'

Furthermore, someone deceived by greed for enjoyment appearing in the guise of a wish to make merit goes to see ceremonies of protective chanting and Dhamma teaching, saying, 'I am going to a meritorious event.' Sometimes that person also arranges ceremonies of Dhamma teaching or protective chanting. It must be said that the wish to make merit of many who go on pilgrimage nowadays is greed itself rather than wholesome desire. The wish to make merit of many women and men who attend meritorious occasions of Dhamma teaching and protective chanting is likewise simply greed for sights.

Greed that deceives in the guise of a disposition to share

A disposition to share is the quality of sharing and enjoying what one has received with others, rather than consuming it all oneself. It is a noble virtue. In some people, the desire to eat, drink and enjoy themselves surrounded by companions arises in the guise of a disposition to share. A person deceived by it calls those who do not act in this way misers, while eating, drinking, going about and amusing themselves in the company of friends. After wasting their wealth, they eventually become poor, without friends or anyone to turn to for help.

Attachment

Source pages 27 to 31

Attachment, rāga, is the greed accompanied by delight that arises in a man's mind concerning such things as seeing women, watching their actions, hearing their voices, smelling their scent, enjoying tastes obtained from them, experiencing bodily contact with them, engaging in conversation with them and associating with them in other ways. It is also the greed accompanied by delight that arises in a woman's mind concerning the sight of men and similar experiences. Sometimes it occurs without delight. Sometimes attachment also arises in a man towards another man, or in a woman towards another woman. This is a mental state that deceives by appearing in many guises, such as loving kindness, compassion and faith.

Attachment that deceives in the guise of loving kindness

If attachment arises towards someone whom a person considers it improper to desire, that person tries to remove the attachment. If it cannot be removed, the person tries to prevent it from growing. If it has grown, the person tries to prevent it from becoming active. In someone who fears this inappropriate attachment and tries to remove it, the attachment, denied an opportunity to grow and become active, later assumes the guise of loving kindness in a way that accords with the person's attitudes and circumstances. It arises in that person in the guise of loving kindness, that is, in the appearance of friendliness. When it arises in this way, the person does not recognise it as attachment. Deceived by it, the person thinks, 'Loving kindness, or friendliness, is something that ought to be maintained towards everyone', and accepts the attachment that has come in the guise of loving kindness. The person gives it room to grow.

Given this opportunity, the attachment gradually grows in the guise of loving kindness. Later it stands revealed as attachment itself and also becomes active. It is very difficult to guard against matters of this kind. Even intelligent people are misled by them and eventually fall into wrongdoing. Attachment that assumes the appearance of loving kindness occurs especially among monastics. Falling under its sway, they eventually decline in the qualities of the renunciant life as well.

Attachment that deceives in the guise of compassion

The attachment that wealthy men feel towards poor women sometimes appears in the form of compassion. A man deceived by it provides for these women in the manner of helping someone in difficulty. He also seeks their company. When travelling by train, bus and the like, many men experience attachment in the form of compassion. Although special compassion should be shown when someone weak or ill, an elderly man or an elderly woman arrives, some people do not even look in their direction. Yet if they see a well dressed young woman approaching, they immediately get up and give her their seat. Sometimes two or three people can be seen rising at once to offer a seat. They do this because of attachment that has arisen within them in the form of compassion. Some also experience attachment in the form of compassion on seeing women who are ill. Deceived by it and without understanding what they are doing, they help those women in the manner of showing compassion.

Attachment that deceives in the guise of faith

In some women who see monks with an attractive appearance, a sweet voice and youthfulness, attachment arises in the guise of faith, in the appearance of confidence. These women do not know that what has arisen in their minds concerning the monk is something other than faith. Prompted by it, although they previously paid no attention to any monk, they frequently approach that monk, praising him as ‘a very good venerable monk’, and attend to him. Sometimes, while praising him, they also begin to disparage other

monks. Neither the women themselves nor their husbands and relatives understand what this 'faith' of theirs is. If someone intelligent enough to understand the matter recognises it and points it out, they oppose that person too, accusing them of being envious. Such examples show how firmly people can be caught by the deception of defilements.

Attachment that deceives in the guise of a wish to make merit

A wish to make merit means wishing to perform meritorious actions. The very attachment that arose in the appearance of faith later takes the appearance of a wish to make merit. Women prompted by it give alms to monks on account of the monk to whom they are attached, thinking, 'I am making merit.' They visit the monasteries where monks reside and perform meritorious acts. It is very difficult to determine whether these actions are meritorious or not. Attachment to seeing also assumes the guise of a wish to make merit. Some young men and women attend occasions of protective chanting and Dhamma teaching, or go on pilgrimage, supposedly to make merit, under the direction of attachment that has come in the guise of a wish to make merit.

Attachment that deceives in the guise of gratitude

Gratitude means recognising the good that has been done for one. In a man who has received help from a woman, and in a woman who has received help from a man, attachment sometimes arises in the guise of gratitude. A man deceived by attachment that counterfeits gratitude sees many good qualities in a woman who has shown him hospitality, even if only by giving him a cup of tea. Thinking, 'It is not right to forget the good she has done', he begins to pay her attention. The same applies to women. Sometimes, in certain monks too, this counterfeit gratitude arises towards women who help them.

Attachment that deceives in the guise of treating others as equals

Treating others as equals is the quality of regarding others as having equal standing with oneself. It is a noble virtue. Wealthy people often consider it

beneath them to associate with the poor. Nevertheless, attachment towards poor women can arise in wealthy men too. When a wealthy young man becomes attached to a young woman from a poor family, his attitude that it is improper for him to associate with poor people becomes an obstacle to maintaining a relationship with her. The attachment then assumes the guise of treating others as equals. Deceived by it, the man puts forward the virtue of treating others as equals and, through attachment, begins to associate with the poor.

Attachment that deceives in the guise of a wish to show hospitality

A wish to show hospitality is the disposition to speak pleasantly to those who come to one and attend to them in a manner appropriate to the occasion.[6] Some people

mistakenly think that only the wish for sexual intercourse is attachment. The desire to see someone, engage in pleasant conversation and so forth is also attachment. When someone whose appearance and conversation give pleasure comes to visit, attachment in the form of wishing to enjoy that pleasure arises in the guise of a wish to show hospitality. Deceived by it, the host invites the pleasing visitor to come near, engages in pleasant conversation and attends to the visitor affectionately. Even when the visitor tries to leave, the host does not readily let this happen, but tries to keep the visitor as long as possible. The host also takes great care to fulfil the purpose of the visitor's visit.

Attachment that deceives in the guise of a wish for the advancement of others

A wish for the advancement of others means wishing for their progress. Sometimes attachment assumes this guise. A person deceived by it helps women with their education, finds employment for them and so forth, treating these as things done out of a wish to help others advance. Favours are shown not only to women but also to certain children through attachment that counterfeits a wish for the advancement of others. Attachment is a mental

state that assumes many guises. There are many further guises it takes, such as pleasant speech, a wish to teach the Dhamma, a wish to listen to the Dhamma, a wish to give and a disposition to examine matters.

Hatred

Source pages 32 to 36

Hatred, dosa, takes four forms: hatred that assumes the nature of ferocity; hatred that assumes the nature of fear; hatred that assumes the nature of repulsion; and hatred that assumes the nature of sorrow. It too appears in many guises and deceives living beings.

Hatred that deceives in the guise of patience

Patience means forbearance. Put another way, it means not bearing hatred towards others. Its nature is opposed to hatred. Yet sometimes hatred itself arises in the mind in the appearance of patience. This happens especially when someone worthy of respect tries to prevent a person from doing something. When parents, teachers and others worthy of respect try to stop a person's wrongdoing, that person may disobey them and continue the wrongdoing without stopping. When the person is then reproved or punished by parents and others, the hatred that arises towards them assumes the appearance of patience. Deceived by it, the person thinks, 'Whatever my parents and others say or do, I shall bear it all and carry on with what I am doing', and continues the wrongdoing without stopping.

Hatred that deceives in the guise of non harming

Compassion and the disposition preceding compassion are called non harming. This is a quality opposed to hatred. On seeing a powerful person unjustly oppress someone weak, hatred towards the powerful person sometimes arises in the appearance of non harming. When a snake is swallowing a frog, taking the frog's side and striking the snake is done through hatred that counterfeits non harming. Inflicting suffering on anyone is harming, not

non harming. Taking one side and inflicting suffering on another is a tendency found among some advocates of non harming. Taking the animals' side, they inflict harm by disparaging in various ways the people who kill animals and eat meat. They do not understand that this too is harm inflicted on one party. They believe it to be their very practice of non harming.

Some people, on seeing animals in extreme suffering, kill them, saying that they are freeing them from suffering. This too is an action performed through hatred that counterfeits compassion. Killing cannot be carried out without hatred. In some who wish to disparage others, hatred also arises in the appearance of compassion. They disparage others as though it were something done out of compassion.

Hatred that deceives in the guise of a wish for renunciation

In some whose hopes have been disappointed, whose loved ones have died, or whose possessions have been lost, hatred concerning these matters sometimes arises in the guise of a wish for renunciation. Some women deceived by it shave their heads and undertake the ten precepts. Some people think of leaving household life and going forth. Some monastics too abandon their monasteries and go to live in the forest.

Hatred that deceives in the guise of a wish to give

In the minds of some whose children, whom they lovingly raised and who were to inherit from them, have died, hatred arises in the guise of a wish to give. Looking at their wealth, they think, 'To whom can I give these things now? Have not those to whom I intended to give them died? There is no use now in keeping these things stored up. I should at least give them away for merit.' Thinking in this way, they sometimes make gifts. Since the unwholesome can also be a condition for the wholesome, even a gift occasioned by hatred benefits the donors if, at the actual moment of giving, they make the gift with wholesome consciousness free from hatred. If they give with a mind still accompanied by hatred at the moment of giving, no benefit comes to the donor from that giving.

Hatred that deceives in the guise of avoiding the immoral

In some who regard a group of people as immoral and bear hatred towards them and disparage them, that hatred assumes the guise of avoiding the immoral. Deceived by it, they do not visit monasteries where monks they consider immoral reside. They do not listen to the Dhamma from them. When they see them, they look away and disparage them. It is indeed good not to associate with the immoral. But bearing hatred towards anyone is wrongdoing. These pious people who fear association with the immoral and speak of its dangers fear immoral renunciants, yet do not fear immoral laypeople.

Hatred that deceives in the guise of avoiding bad people

Associating with bad people is a cause of many misfortunes. It is good to live apart from them. The hatred that some people feel towards particular individuals also arises in the appearance of avoiding bad people. Deceived by it, a person who sees someone they dislike looks away with hatred, in the manner of keeping away from bad people. The person also disparages the other in their absence.

Hatred that deceives in the guise of fewness of wishes

Hatred that arises towards someone who helps one sometimes appears in the guise of fewness of wishes. A person deceived by it refuses the help received from others, thinking, 'I need nothing from anyone. I shall manage my affairs in whatever way I can.' If asked whether they are refusing help because they are angry with the person helping them, they say, 'I have no anger. But I do not want anything from anyone.' They say this because they do not see as hatred the hatred that stands in the appearance of fewness of wishes. This hatred that counterfeits fewness of wishes often arises in children who depend on their parents' help, pupils who receive support from teachers, and monastics who receive support from laypeople.

Hatred that deceives in the guise of moderation in speech

Moderation in speech is the quality of speaking only as much as is necessary, without pointless talk. When people see someone they dislike, hatred towards that person sometimes arises in the guise of moderation in speech. Someone deceived by it does not speak to the other person even as much as is necessary. Some people who have fallen into great difficulty and sought help from many others, without receiving help from anyone, develop hatred towards the whole world. Sometimes this too assumes the guise of moderation in speech. A person deceived by it avoids speaking to everyone.

Hatred that deceives in the guise of censuring wrongdoing

It is improper to disparage a person. The faults of wrong actions should, however, be pointed out. This is called censuring wrongdoing. Since disparaging a person is itself wrongdoing, those who wish to live free from wrongdoing do not disparage people. In some who accept that disparaging people is wrong, hatred in the form of a wish to disparage others arises in the guise of censuring wrongdoing. Those deceived by it disparage individuals in the manner of censuring wrongdoing.

Hatred that deceives in the guise of a wish to show respect

A wish to show respect means wishing to honour those worthy of respect. In people living under harsh and fierce parents, teachers or masters, hatred in the form of fear of those parents and others sometimes arises in the guise of a wish to show respect. Those prompted by it honour and obey them out of fear, rather than out of appreciation of their good qualities. This showing of respect with a mind accompanied by hatred does not belong to the wholesome act of showing respect.

Hatred that deceives in the guise of the perception of repulsiveness

The body has beauty that gives rise to attachment. It also has repulsiveness that is an object of understanding. In a person who attends only to beauty,

leaving repulsiveness aside, attachment towards the body arises. That attachment can be weakened and removed by looking at repulsiveness. Therefore meditators and those who observe moral discipline develop understanding that sees the body's repulsiveness in order to subdue attachment. This is called the perception of repulsiveness. In people who have developed this perception, hatred sometimes arises in the guise of the perception of repulsiveness. A person deceived by it regards opponents with repulsion.

Hatred that deceives in the guise of the perception of impermanence

Understanding that sees the impermanence of conditioned phenomena is called the perception of impermanence. Developing this perception, that is, repeatedly contemplating the impermanence of conditioned phenomena, is wholesome action consisting in mental development. In people afflicted by the loss of relatives and similar misfortunes, hatred concerning the misfortune sometimes arises in the guise of the perception of impermanence. Deceived by it, a person grieves over what has happened in the manner of contemplating impermanence. This is simply cultivating hatred.

Envy

Source pages 37 to 40

Envy, issā, is the quality of disliking and being unable to bear the happiness others enjoy, or the gains, respect, fame, praise and positions they receive. It too arises in the minds of living beings in various disguises.

Envy that deceives in the guise of concern for the welfare of others

Concern for the welfare of others means wishing to benefit them. The nature of envy is opposed to this. Yet sometimes envy takes on the appearance of concern for the welfare of others.

When someone is about to obtain a position, the envy of a person who does not want this sometimes arises in the guise of concern for the welfare of others. Deceived by it, that person thinks, 'If he obtains this position, he will oppress people by taking bribes and so forth. The public will suffer harm. We must protect the people by preventing him from obtaining this position', and begins to obstruct the person who is about to receive it, trying to prevent the appointment. While acting in this way, the person does not realise that envy is the reason for doing so. Neither that person nor others who support the action understand that it is done out of envy.

On seeing a good person concerned for others' welfare helping someone poor, a person who cannot bear the fame and praise received by the giver sometimes experiences envy in the appearance of concern for others' welfare. The envious person deceived by it belittles the benefactor's giving or presents it as something harmful to the world. Saying, 'If money is simply given to everyone who comes along like this, will it not multiply idlers and beggars in the country?', the person either disparages the giver or advises against giving.

Some people cannot bear to see someone easily obtain something from others as a gift. Their envy too sometimes assumes the guise of concern for others' welfare. Deceived by it, they speak of the faults of becoming accustomed to receiving things from others for nothing and try to prevent it. A wealthy man once offered a great almsgiving, having monks brought in motor cars. In someone who could not bear this, envy arose in the guise of concern for others' welfare. Deceived by it, he disparaged both the donor and the monks, saying that if bringing monks in motor cars became customary in the country, poor people would find it difficult to perform a meritorious act. Thus, in various circumstances, envy arises in the guise of concern for others' welfare so that the individuals do not recognise it as envy.

Envy that deceives in the guise of examining matters

It is characteristic of intelligent people to accept something after examination, rather than accepting it merely because it is commonly said or because someone else has said it. Accepting without examination is characteristic of the foolish. Sometimes envy too assumes the guise of examining matters. When someone speaks of a virtuous person's virtue, the envy of someone who cannot bear another's virtue sometimes arises in the guise of examination. Deceived by it, that person does not acknowledge the virtuous person's virtue but holds it over for investigation. Someone who does not wish to see others' virtues but wishes to see their faults can turn any virtue of another person into a fault. A great virtue can be made to seem trivial. To someone who investigates through envy that has come in the guise of examination, another person's virtue readily appears as a fault, something suspect or something insignificant. Pointing out these things, the person discounts the virtues of the virtuous.

Envy that deceives in the guise of a wish to make merit

When someone becomes renowned through a meritorious act, the envy of a person who cannot bear this sometimes assumes the guise of a wish to make merit. Deceived by it, the person thinks of performing a meritorious act that

will surpass the one performed by the person who first became renowned, or tries to have someone else perform such an act.

Envy that deceives in the guise of the perception of repulsiveness

The envy of someone who cannot bear another person's physical beauty sometimes assumes the guise of the perception of repulsiveness. Deceived by it, the person consoles themselves by thinking, 'This beauty of his is something that exists only on the outside. Inside there is a mass of impure substances: phlegm, mucus, saliva, sweat, faeces, urine and so on. What is the use of the outward polish of this heap of filth? However much it is adorned with costly clothes and ornaments, is it not merely a heap of filth that is being adorned?' Saying the same to others, the person also tries to diminish the standing of the one who possesses physical beauty.

Envy that deceives in the guise of the perception of impermanence

Envy towards those who possess many comforts and riches sometimes assumes the guise of the perception of impermanence. Prompted by envy that counterfeits this perception, a person thinks, 'Although they now live in houses like palaces, adorned with costly clothes and ornaments and enjoying fine food and drink, they will be able to enjoy these pleasures for only a short time. Before long, these riches of theirs will come to an end. After death everyone lies in a grave four cubits long. When that time comes, there will be no difference between them and us.' In this and similar ways, the person consoles themselves by thinking about impermanence.

Almost everyone says that others are envious of them, that they themselves are envious of no one, and that they wish for everyone's welfare. They say this neither because their minds are free from envy nor because they are trying to deceive the world by denying envy that is present, but because they themselves are deceived. Such deceptions occur because envy continually arises in another guise. A person is repeatedly deceived by envy coming in another guise. It is not easy to guard against it.

Stinginess

Source pages 41 to 43

Stinginess, macchariya, is the opposing disposition that does not want what belongs to oneself to pass to others, does not want others to obtain even a little benefit from it, and does not want others to possess, as one does, such things as a following, physical beauty, bodily strength or learning. Miserliness is another name for it. It too appears in various guises and deceives living beings.

Stinginess that deceives in the guise of careful examination

It is the practice of intelligent people to examine something before doing it. This conduces to welfare in both this life and the next. Sometimes stinginess arises in people's minds in the guise of careful examination. When a miser is invited to contribute to some meritorious act or to something done for the advancement of the village, country or nation, the stinginess then assumes the guise of careful examination. Prompted by it, the miser thinks, 'It is improper to contribute without examining whether these things will actually be carried out and, even if they are, whether they will be useful. I shall investigate and do what is appropriate later', and postpones the gift. Both the investigation and the giving end there.

Stinginess that deceives in the guise of understanding

When an occasion arises on which money should be spent for some purpose, the miser's stinginess sometimes arises in the mind in the guise of understanding. It begins to seem either that the matter requiring expenditure will be accomplished even without spending, or that spending on it would be useless. It appears this way because stinginess has arisen within the mental

continuum in the guise of understanding. The more the miser thinks about it, the more reasons and arguments appear to confirm that things are truly as they seem to that person.

Stinginess that deceives in the guise of safeguarding wealth

Wealth acquired with difficulty should be protected rather than wasted on needless expenditure. Someone who does not do this cannot escape poverty. Wealth should be acquired and protected for the purpose of spending on what is needed. For someone who does not spend even when it is necessary, wealth brings harm rather than benefit. Even when expenditure is necessary, the miser's stinginess sometimes arises within the mental continuum in the guise of safeguarding wealth. Deceived by it, the miser tries to protect money where it should be spent and sometimes encounters great suffering and trouble. Sometimes, in trying to preserve a little, everything is lost.

Stinginess that deceives in the guise of discriminating giving

When an occasion for giving arises, the miser's stinginess appears within the mental continuum in the guise of discriminating giving, in the appearance of giving after examination. Deceived by it, the miser begins to investigate the recipients' moral discipline. Thinking, 'This wealth acquired with difficulty should not be spent on an unsuitable recipient. If I give, I should give in such a way that the gift bears great fruit. I should find a person of moral discipline and give to that person; I should not give this wealth to anyone else', the miser lets the occasion pass. And that is the end of the giving.

Stinginess that deceives in the guise of concern for the welfare of others

When a poor person, a beggar or a traveller approaches a miser to obtain something, stinginess sometimes arises in the miser's mind in the guise of concern for others' welfare. Deceived by it, the miser thinks, 'If he becomes accustomed to being given things for nothing, he will become even more idle and thoroughly wretched. Giving would be doing him a wrong. The

only good I can do him is not to give.' Thinking in this way, the miser gives nothing, in the manner of benefiting the person who has asked.

Conceit

Source pages 44 to 47

Conceit, māna, is of three kinds: the conceit of superiority, the conceit of equality and the conceit of inferiority. The conceit of superiority is the disposition in which one raises oneself up like a banner and regards others as inferior, showing disrespect for what is just, for the Dhamma and for those worthy of respect, and refusing to bow to them. The conceit of equality is the disposition in which one regards even those superior to oneself as one's equals, showing disrespect for what is just, for the Dhamma and for those worthy of respect, and refusing to bow to them. The conceit of inferiority is the base disposition in which one regards oneself as inferior, honours even those who should not be honoured, bows to injustice and what is contrary to the Dhamma, submits to those to whom one should not submit, and pays homage to those to whom one should not pay homage. All three kinds of conceit appear in many guises and deceive.

Conceit that deceives in the guise of humility

Humility is a quality opposed to conceit. Sometimes conceit itself arises in the guise of humility. This is seen especially among monastics. A monk may respect the training and the Dhamma, his teachers and preceptors and his elders; behave humbly and calmly; use inexpensive robes and other requisites of poor appearance, regarded as things that do not promote the growth of craving and conceit; and live with conceit diminished. Yet in that monk's mind, conceit sometimes arises in the appearance of humility. Deceived by it, he regards others as inferior because they are not humble like him, and regards himself as superior in humility. Just as someone intoxicated with ordinary conceit, which has assumed no other guise, recoils from people re-

garded as inferior and from unattractive, inexpensive clothes and ornaments, so a monk with conceit that has assumed the guise of humility looks down on and recoils from monks who use attractive robes, as well as from attractive or costly robes and other requisites.

Conceit that deceives in the guise of self respect

Self respect is the disposition to safeguard oneself, allowing neither oneself to fall into suffering nor others to make one their plaything. Although this quality bears some resemblance to conceit, it is not conceit. Self respect should be present in everyone. A person without it does not safeguard themselves. Thinking, 'It does not matter what happens. Let whatever happens happen', that person makes no effort towards anything. As a result, rather than attaining progress, happiness or a better condition, the person falls into greater suffering. The conceit of inferiority often arises in those without self respect. In those who have self respect, the conceits of superiority and equality sometimes arise in its guise. A person with conceit that counterfeits self respect does not respect even someone worthy of respect, considering this a loss of self respect. The person does not receive guidance from someone from whom guidance should be received, pay homage to someone to whom homage should be paid, or honour someone who should be honoured.

Conceit that deceives in the guise of a wish to make merit

When some meritorious undertaking needs to be carried out and people hold back, afraid to undertake it, conceit sometimes arises in one person's mind in the guise of a wish to make merit. Deceived by it, the person proudly carries out the task, thinking, 'I shall do this undertaking, which so many wealthy people have not come forward to do, which so many eminent people have not come forward to do, and which everyone says they cannot do.' In some who consider it demeaning not to do themselves whatever others do, conceit also sometimes arises in the guise of a wish to make merit.

Conceit that deceives in the guise of concern for the welfare of others

When a person sees someone in misfortune and sees that no one comes forward to help, conceit sometimes arises in the guise of concern for others' welfare. Deceived by it, the person proudly comes forward to help the one in distress, thinking, 'I shall help this person whom none of those who call themselves wealthy, concerned for others' welfare, or workers for the good of the country and nation will help.'

Conceit that deceives in the guise of understanding

This conceit, which is of three kinds as superiority, equality and inferiority, most often arises in the appearance of understanding. A person who regards themselves as superior through the conceit of superiority does not experience this as an empty impression or as conceit, but as knowledge of their own superiority, which they believe truly exists. Since understanding means knowing something as it is, the person cannot in any way comprehend that the thought 'I am superior' that has arisen within them is conceit. The person does not accept that conceit is present. If, while deceived, they reflect further on the matter, their own superiority appears in various ways, supported by many reasons and examples. This deceives them still further.

Deceived in this way, the person is unwilling to show respect or bow to anyone. Not accepting that anyone else has greater knowledge, the person accepts no one's words, advice or instruction.[8] Moreover, the person regards their own clothes and

ornaments, food and drink, customs and habits, and so forth as superior to everyone else's. They are unwilling to change even the improper aspects of these or to follow another person's example even a little. Consequently, they become someone who makes no progress and always remains in the same condition, or someone who declines still further. A person deceived by the conceit of equality, regarding themselves as on an equal footing with others, behaves just like the person with the conceit of superiority.

Someone with the conceit of inferiority likewise does not see it as an empty impression or as conceit, but as a vision or understanding of their

own inferiority, which they believe truly exists. A person with this conceit is continually submissive to others and respects even those who should not be respected. Deceived by it and wishing to become superior, the person imitates others whom they consider superior. Watching how others act, the person tries to follow their manner of speaking, eating, drinking, dressing, customs and habits. Both failing to follow others' example when one should and imitating others on every occasion are causes of decline.

Although conceit is present in everyone, almost everyone says that others have it and they themselves do not. They say this not in order to deceive, but because they do not recognise their own conceit. They fail to recognise it because it almost always arises in another guise.

Sloth and Torpor

Source pages 48 to 50

Sloth and torpor, thīna and middha, are the sluggishness of consciousness and mental factors, their disposition to shrink from and draw back from a task. These too are a pair of mental states that appear in other forms and deceive.

Sloth and torpor that deceive in the guise of concentration

This is a deceptive state that arises not in people in general but in meditators developing concentration, and deceives those meditators. Developing concentration is an activity that greatly tires the mind. When the mind becomes tired, certain subtle faculties of the body also become tired in accordance with it. Consequently, fatigue begins to be felt throughout the body. It must be said that the fatigue experienced by someone developing concentration for an hour is greater than that experienced by someone doing heavy work for a day. Those who have not practised meditation do not understand this. Concentration disappears, and sometimes sloth and torpor arise in its place within the meditator's mental continuum in the guise of concentration. The meditator does not recognise this. Thereafter, thinking, 'I am developing concentration', the meditator develops sloth and torpor that counterfeit concentration. The meditation thereby becomes fruitless.

Sloth and torpor that deceive in the appearance of abstaining from wrongdoing

When someone intends to perform a wrong action, if some circumstance conducive to sluggishness arises, such as excessive cold, excessive heat, hunger, darkness or illness, sloth and torpor sometimes appear in the form of a

wish to abstain from wrongdoing. Deceived by them, the person abstains, thinking, 'Those are actions that produce wrongdoing. It is better not to do them.' However abstention from wrongdoing comes about, it is good for that person. Nevertheless, abstaining because of sluggishness does not belong to the wholesome action of moral discipline.

Sloth and torpor that deceive in the guise of understanding

In someone with much sluggishness, it often arises in the guise of understanding. When the time comes to do something requiring effort, the sluggish person has the impression either that there is no benefit in doing it, or that it cannot be accomplished even with effort. This is sloth and torpor appearing in the guise of understanding. Deceived by them, the person abandons the task.

Sloth and torpor that deceive in the guise of examining matters

When a difficult task needs to be done, sloth and torpor sometimes arise in the guise of a wish to act after examination. Deceived by them, the person thinks, 'It is improper to do something without examining it. Whatever one does should be done after examining it and understanding its nature well. Therefore, rather than rushing into the task, I shall examine it and, if it is appropriate, do it later', and postpones what should be done. Tasks that sluggish people put aside in this way to do later end in postponement itself and are never carried out.

Sloth and torpor that deceive in the guise of self respect

When work requiring effort needs to be done, sloth and torpor sometimes arise in the sluggish person's mind in the guise of self respect. Deceived by them, the person thinks, 'This work is beneath my standing. Doing such lowly work would impair my self respect', and does not do what should be done.

Sloth and torpor that deceive in the guise of safeguarding oneself

When a strenuous task requiring much exertion needs to be done, sloth and torpor sometimes arise in the guise of safeguarding oneself. Deceived by them, the person thinks, 'It is improper to exert oneself too much. That harms health and the length of one's life. Whatever one earns is for safeguarding oneself. If it impedes the continuation of life, there is no use in it', and does not work, in the manner of safeguarding oneself.

Sloth and torpor that deceive in the guise of concern for the welfare of others

Sometimes sloth and torpor also arise in the guise of concern for others' welfare. Deceived by them, the person abandons work that they themselves should do, regarding this as leaving others the opportunity to do it for their own benefit.

Sloth and torpor that deceive in the guise of fewness of wishes

Sometimes sloth and torpor arise in the guise of fewness of wishes. Deceived by them, the person thinks, 'What we already have is enough for us. Excessive greed is not good. Let us be content with this much', and makes no effort either to improve what is already possessed or to obtain what has not yet been acquired.

Remorse

Source pages 51 to 52

Remorse, kukkucca, also called kaukṛtya, is distress over wrongdoing that has been done, thinking, 'I have done wrong', and regret over wholesome actions left undone, thinking, 'I was unable to perform wholesome actions.' Sometimes people also regret wrong actions they did not perform and wholesome actions they did perform. This is misdirected remorse.

Remorse that deceives in the guise of compassion

In people who have failed to show care in return to parents, teachers and others who have helped them, remorse sometimes arises in the guise of compassion. They regret, in the manner of showing tenderness towards them, thinking, 'We did not have the opportunity to show care to our mother, father, teacher, brother or sister, who helped us from childhood, helped us advance and showed us boundless compassion.' People who have killed animals in anger or for gain, and people who have hurt others in anger, also sometimes regret their wrongdoing in the manner of showing compassion towards the animals they killed and the people they hurt. Although some think that such distress or sorrow reduces the wrongdoing, remorse, which is itself unwholesome, does not reduce or eliminate wrongdoing already done.

Remorse that deceives in the guise of a wish to make merit

In some who have let opportunities for making merit pass without doing so, remorse arises in the guise of a wish to make merit. The person in whom it arises recalls earlier occasions on which they intended to make merit, and grieves in the appearance of a wish to do so, thinking such things as, 'I

hoped to offer a great almsgiving, but I could not because I had no free time. I hoped to undertake the precepts, but I could not because of troubles in our household.'

Remorse that deceives in the guise of a wish to observe the training

This is a deceptive mental state that arises especially among monastics. Even some monastics who wish to observe the training break certain training rules because of weakness of mind, falling under the sway of defilements, or lack of knowledge. In them, remorse sometimes arises in the guise of a wish to observe the training, with such thoughts as, 'Is my moral discipline impure? Have I incurred wrongdoing by breaking it?'

Shamelessness and Moral Recklessness

Source pages 53 to 54

Shamelessness, ahirika, is the disposition that feels no shame at wrongdoing, does not recoil from it, and regards it as noble. Moral recklessness, anottappa, is the disposition that does not fear wrongdoing and takes it as a support. These two mental states always occur together. Wherever shamelessness is present, moral recklessness is also present. Wherever moral recklessness is present, shamelessness is also present.

Shamelessness and moral recklessness that deceive in the guise of vigour

Vigour means energy, or a disposition not to draw back. When, in a gathering of many people, others draw back from performing some wrong action out of shame and fear, shamelessness and moral recklessness sometimes arise in one person's mind in the guise of vigour. That person performs the wrong action that the others do not perform, in the manner of carrying out a great feat.

Shamelessness and moral recklessness that deceive in the guise of courage

When friends advise someone attached to a wrong action to abandon it, or when parents, teachers and others threaten that person, shamelessness and moral recklessness sometimes arise in the person's mind in the guise of courage. Through them the person thinks, 'Whatever anyone says or does, I shall carry on doing just what I am doing', and persists in it without submitting to anyone. In such circumstances, shamelessness and moral recklessness come in the guise of courage to those who naturally have little courage. In

someone who is naturally courageous, courage itself operates on such occasions. It should be understood that shamelessness and moral recklessness have been included among the powers because of their resemblance to courage and vigour.[9]

Shamelessness and moral recklessness that deceive in the guise of truthfulness

Among people who conceal their wrong actions out of shame and fear, shamelessness and moral recklessness sometimes arise in someone in the guise of truthfulness. Deceived by them, that person speaks of their own wrong actions without shame or fear, in the appearance of truthfulness.

Shamelessness and moral recklessness that deceive in the guise of straightforwardness

In those who are not naturally straightforward, shamelessness and moral recklessness sometimes arise in the guise of straightforwardness. Taking this absence of shame and fear to be their honesty, they openly perform the wrong actions that others perform in secret.

Wrong Views Delusion and Doubt

Source page 55

Understanding is seeing the truth, that is, knowing something as it is without error. Knowing wrongly is wrong view. Although wrong view is a mistaken way of seeing, it always occurs in the guise of seeing the truth, or understanding. Therefore, a person who holds a wrong view accepts it as a true vision and does not accept that it is a mistaken impression.

Delusion too most often arises in the guise of understanding. The greater the delusion, the more learned and wise the person believes themselves to be. This occurs because delusion deceives in the guise of understanding.

Doubt also sometimes arises in the guise of investigative understanding. In the sphere of the unwholesome, these mental states, namely greed, delusion, wrong view, applied thought, sustained thought and consciousness, act as though they were understanding, by devising means of performing unwholesome actions and in similar ways.

Deceptive Mental States Described in the Nettippakaraṇa Commentary

Source pages 56 to 83

Thirty eight deceptive mental states are set out in the commentary to the Nettippakaraṇa, composed by the venerable teacher Dhammapāla. Most of them are deceptive states that arise in monastics and meditators. Only a few among them arise in people in general. The Netti commentary gives only their names. Although there are two subcommentaries to the Netti commentary, not even a word about these deceptive mental states is mentioned in them. Some of these states are very difficult to understand. The explanations given here follow our own understanding.

1 Sensual desire that deceives in the guise of the perception of non repulsiveness

> *Appaṭikūla saññāmukhena kāmacchando vañceti.*

A meditator contemplates bodily parts such as head hair and body hair as elements. When this meditation has developed, everything begins to appear, without distinction, simply as collections of elements: the head hair, body hair, mucus, faeces and urine of the meditator's own body; the head hair, body hair, mucus, faeces and urine of others; and earth, water, trees, rocks and so forth. The bodies of everyone, boys and girls, young men and women, elderly men and women, the dead and the living, begin to appear simply as collections of elements. The meditator feels no repulsion even towards phlegm, mucus, faeces and urine, which others recoil from, or towards people who are old or ill. This is a particular kind of understanding

that knows as non repulsive the objects and people that others find repulsive. It is called the perception of non repulsiveness.

The perception of non repulsiveness towards beings also arises in those who have developed the divine abidings of loving kindness, compassion, appreciative joy and equanimity. Someone who has developed this particular understanding, called the perception of non repulsiveness, acquires the ability to clean even other people's phlegm, mucus, faeces and urine without distress, repulsion or a grimace. The person also becomes able to do what needs to be done even in a foul smelling place containing such impure substances as faeces and urine, and to attend even to an elderly person or someone ill whom others find repulsive.

Where gains, fame or praise can be obtained by doing something concerning people or objects that others find repulsive, sensual desire in the form of a wish for those gains and so forth sometimes arises in the guise of the perception of non repulsiveness. Sensual desire towards certain people who are objects of attachment also arises in this guise, through not recoiling from those people or their bodily impurities. The individuals are deceived, taking these states to be the perception of non repulsiveness.

2 Ill will that deceives by counterfeiting the perception of repulsiveness

> *Paṭikkūlasaññā patirūpatāya vyāpādo vañceti.*

A person meditates by looking at bodily parts such as head hair as repulsive. When that meditation has developed, even on seeing a young woman of exceptional physical beauty the person experiences repulsiveness rather than delight. Her mass of hair, which others praise by comparing it to a cloud or a cluster of peacock feathers, is as repulsive as a tuft of hair lying on a rubbish heap. Her face, praised by comparing it to a full moon or a lotus, is as repulsive as a lump of raw flesh wrapped in raw skin. Her eyes, which others praise by comparing them to a pair of blue water lilies or sapphires, appear as two openings from which eye discharge and tears flow. Her nose, praised as resembling a golden goad, appears as two openings from which mucus flows.

Her cheeks, which others praise by comparing them to lotus or rose petals, appear as two pieces of flesh covered with raw skin. Her teeth, praised as resembling a row of pearls, appear as a row of gourd seeds set around the mouth of a water pot. Her breasts, praised as resembling golden pots or golden swans, appear as two hanging lumps of flesh. This perception of repulsiveness in meditators is not hatred, but understanding that sees the repulsiveness actually present in each thing. That understanding is called the perception of repulsiveness.

In some people with much hatred, another person's beauty sometimes appears repulsive because of that hatred. At such a time the hatred too has the appearance of the perception of repulsiveness. Meditators developing that perception, practising meditation on repulsiveness, sometimes mistake this hatred for the very perception they are developing. This is a matter that monastics and laymen and laywomen practising meditation on repulsiveness should understand well.

3 Sloth and torpor that deceive in the guise of concentration

> *Samādhimukhena thīnamiddhaṃ vañceti.*

Because bodily movement obstructs concentration, a person meditates while remaining motionless in a single posture. Energy passes away from that person. At such a time sloth and torpor sometimes approach the meditator's mind in the appearance of concentration. The meditator is deceived by them, accepts them and allows them to grow. Sloth and torpor are a hindrance opposed to jhāna, paths and fruits, obstructing their attainment.

4 Restlessness that deceives in the guise of arousing energy

> *Viriyārambhamukhena uddhaccaṃ vañceti.*

Meditating and bringing about jhāna, paths, fruits and so forth is not an easy task but an exceedingly difficult one. Just as a fish finds enjoyment in water rather than on dry land, the mind of an ordinary person finds enjoyment in the five kinds of sensual pleasure rather than in meditation. There-

fore strong effort is needed to free the mind from the five kinds of sensual pleasure and establish it in meditation. Someone without such effort cannot obtain the fruits of meditation. Consequently, meditators who wish to obtain its fruits in this very life persist with great effort. In a meditator practising with great effort, restlessness sometimes also arises in the guise of energy. It too is a hindrance opposed to jhāna and so forth and obstructs them. A meditator deceived by restlessness that counterfeits energy, and who develops it, likewise does not accomplish the intended purpose.

5 Remorse that deceives in the guise of a wish to observe the training

> *Sikkhākāmatāmukhena kukkuccaṃ vañceti.*

A wish to observe the training means wishing to maintain moral discipline in purity. Examining what should and should not be done, and what is permissible and impermissible, characterises someone who wishes to observe the training. The mental distress that arises over whether something done was wrong or right, permissible or impermissible, is remorse. Because it is accompanied by hatred, that remorse is unwholesome. In those who wish to observe the training, remorse sometimes arises in the guise of that wish.

6 Doubt that deceives in the appearance of examining both sides

> *Ubhayapakkha santīraṇa mukhena vicikicchā vañceti.*

What is called doubt here is doubt concerning the Buddha's Dhamma. That Dhamma is a teaching that explains release from suffering and such profound matters as merit and wrongdoing, their results, rebirth, the abodes of beings called the lower realms, deva worlds and brahma worlds, kinds of beings such as devas and brahmas who cannot be seen by the human eye, jhāna, direct knowledges, paths, fruits and Nibbāna. Many matters included in that Dhamma cannot be known through ordinary human understanding, but only through the understanding of the Buddha and others who have attained exceptional knowledge and vision surpassing ordinary human under-

standing. However much one tries to look, something that cannot be seen without the aid of an instrument for viewing minute things does not become visible to the unaided eye. Likewise, however much someone without exceptional understanding tries, what is accessible only to exceptional knowledge and vision, rather than to ordinary understanding or faculties such as the eye, does not become apparent. To realise such things directly, one must first strive to acquire that kind of understanding.

Some people think their limited understanding is sufficient to know everything and hasten to reject and pass judgement on everything that lies beyond it and is unknown to them. This is delusion. Those who have not attained the exceptional understanding by which these matters can be known should place confidence in noble persons such as the Buddha and in the Buddha's Dhamma, accept those teachings respectfully and practise accordingly. A blind person who does not follow the route described by someone with sight, but waits until personally able to see the route, never gets to travel it. In the same way, someone who expects to practise only after directly knowing the Dhamma never gets to practise in accordance with it, realise it directly or become free from suffering. All these things must be accomplished by relying on faith, or confidence.

Doubt inevitably arises in someone who acts according to what others say about something not personally realised. Its arising in someone practising according to the Buddha Dhamma is likewise unavoidable. That doubt is a great obstacle to practice. It is a thorn fence obstructing the course of someone who practises according to the religion and performs religious acts. Therefore the Tathāgata also called doubt a hindrance. If doubt arises in someone fulfilling the practices and making merit in accordance with the Dhamma, that person's course of activity stops. Even if it does not stop completely, it is delayed. Therefore those who wish to obtain heavenly happiness and liberation, those who wish to become free from suffering and those who wish to realise the Dhamma, should recognise doubt as their enemy if it arises within them, and immediately strive to drive it from the mind and suppress it. They should not allow it to grow. They should develop faith itself.

Even in someone who acts by developing faith and removing doubt, that doubt sometimes arises in the guise of examination. Unable to recognise it as doubt itself, the person is deceived by it. Thinking, 'Only after finding out what is true and what is false and knowing it clearly shall I perform religious acts and fulfil religious practices', the person delays. Sometimes the person's religious activity stops completely through this.

7 Delusion that deceives in the guise of regarding the desirable and undesirable equally

> *Iṭṭhāniṭṭha samupekkhaṇa mukhena sammoho vañceti.*

The mind of an ordinary person, remaining in its natural condition without being cultivated through learning the Dhamma, meditation and so forth, is shaken and altered by desirable things, namely gains, a following, praise and pleasure, through attachment and elation. Likewise, it is altered by undesirable things, namely loss, harm, blame and pain, through anger, fear, sorrow, embarrassment and the like. The minds of those who have developed and purified them by removing defilements such as craving and conceit remain even, without alteration, towards both the desirable and the undesirable. This ability to remain even towards both is a noble quality. It exists in complete perfection only in arahants. It is also present to some extent in ordinary persons who have purified their minds to some degree through training in the Dhamma, meditation and so forth. This is the quality referred to here as regarding the desirable and undesirable equally.

Because of delusion in the form of inability to understand the nature of desirable and undesirable things, some people also sometimes remain unmoved and unchanged in the face of them. Regarding the desirable and undesirable equally because of delusion is not a virtue. Yet sometimes a person may be misled into taking it for a virtue of their own. This is why it is said, 'Delusion deceives in the appearance of regarding the desirable and undesirable equally.'

8 Conceit that deceives through self knowledge and self respect

> *Attaññutā mukhena attani aparibhavena māno vañceti.*

Conceit deceives in the appearance of caring for oneself and safeguarding oneself without allowing oneself to fall into suffering. Someone who takes no care of themselves and lets themselves fall into suffering cannot become free from suffering. A wise person should take care of themselves above all else. The Tathāgata too spoke in many ways of the excellence of safeguarding oneself, with such sayings as:

> *Attānaṃ ce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ.*

If one regards oneself as dear, one should guard oneself well.

> *Attānameva paṭhamaṃ patirūpe nivesaye.*

One should first establish oneself in what is proper.

> *Attadatthaṃ paratthena bahunāpi na hāpaye.*

One should not neglect one's own welfare for the welfare of others, however great.

Safeguarding oneself is an activity belonging to mindfulness and understanding. Sometimes conceit too presents itself in the guise of safeguarding oneself, bringing oneself to a higher condition and bringing oneself to purity. Deceived by it, the person takes it for a virtue and develops conceit itself.

9 Wrong view that deceives through inquiry and accepting counterfeit reasons

> *Vīmaṃsā mukhena hetupatirūpaka pariggahena micchādiṭṭhi vañceti.*

Inquiry is an activity belonging to wisdom. If possible, it is good to examine every matter and know its true nature. The Buddha and many other wise people have stated that one should act after examination and that acting without examination is dangerous. Yet although inquiry is good and acting

without it is dangerous, if an ordinary person prepares to act only after examining everything and knowing it with certainty, there will be no time left to act. The person's time will be spent on inquiry itself. Therefore, although inquiry is good, it should be conducted within a certain limit. Not everyone is capable of examining everything and realising it directly.

Profound matters such as the arising of beings, seen through the perfectly pure understanding of supremely noble persons such as the Buddha, lie beyond ordinary human understanding. Those noble persons removed from their mental continuum the hindrances such as sensual desire, which defile and weaken the mind and obscure understanding, and brought about higher human states, namely jhāna, direct knowledges, paths and fruits. Those who investigate the religious teaching that explains such profound matters should conduct their inquiry with respect for those supremely noble persons and for the Dhamma they have declared. Someone who examines in that way is not misled. Where their understanding is insufficient to comprehend a matter, they recognise this. Wrong beliefs do not arise concerning matters beyond their understanding.

Someone who investigates the Dhamma with doubt in the forefront, without respect for the Teacher or the Dhamma, intending to determine what is true and false, does not recognise when their understanding is insufficient to comprehend a matter. The person goes astray and forms wrong beliefs. Some do not stop there but become people who disparage Buddhas and arahants, disparage the Dhamma and try to invalidate it. This causes great harm not only to them but also to both the world and the dispensation. Such being the case, although inquiry is good, let it be conducted with care!

Someone who investigates while established in any belief, whether true or false, sees many reasons and arguments suggesting that the belief they have adopted is true. Someone who holds that a self exists sees many reasons and arguments for its truth. Someone who holds that no self exists likewise finds many reasons and arguments for its truth. Someone who holds that there is a creator of the world likewise finds many reasons and arguments, as does someone who holds that there is none. In the same way, those who

hold that merit and wrongdoing exist and those who hold that they do not, and those who hold that rebirth exists and those who hold that it does not, find many reasons and arguments suggesting that their own belief is true.

What are called profound matters, or matters difficult to understand, are those for which reasons and arguments helpful in making them clear are scarce. Because reasons and arguments that clarify the truth in profound matters are scarce, someone who understands a profound matter as it actually is and investigates it further finds only a few reasons and arguments that clarify it. Someone who misunderstands such a matter and investigates it further finds very many reasons and arguments suggesting that the mistaken interpretation they have adopted is true. Although these appear to that person as reasons for it, they are not genuine reasons. Matters that are not genuine reasons for a particular occurrence but appear to be so are called counterfeit reasons. Someone who adopts a wrong belief and investigates it sees many counterfeit reasons suggesting that the belief is true. These deceive the person still further. This is why it is said, 'Wrong view deceives through the appearance of inquiry and the acceptance of counterfeit reasons.'

10 Lack of compassion that deceives in the guise of detachment

> *Virattatā patirūpakena sattesu adayāpannatā vañceti.*

Detachment is the disposition of not being attached to one's spouse, children, relatives, friends and others. This absence of attachment is of two kinds: absence of attachment from an inclination to renunciation, and absence of attachment because of lack of compassion. A mother who has gone into the forest with her children may encounter a herd of wild elephants. Although she has boundless compassion for her children, she leaves them and flees to save her own life. In the same way, a good person may have compassion for a spouse, children and others, yet see the danger of saṃsāra and understand that they cannot become free from it while living together with them. To become free from the suffering of saṃsāra and the suffering of the lower realms, such a person leaves spouse, children, relatives and friends, goes forth, undertakes an ascetic life, or goes to a secluded place and engages

in calm and insight meditation. That person's detachment, their freedom from longing for others and absence of attachment to them, is wholesome detachment belonging to the perfection of renunciation.

The unfeeling person who thinks it does not matter what happens to others and looks only to personal comfort and advantage is unconcerned about others through subtle hatred itself. This is unwholesome. Sometimes that very unwholesome detachment arises in the guise of wholesome detachment, namely renunciation. Deceived by it, the person takes that very lack of compassion for a virtue and behaves accordingly.

11 Indulgence in sensual pleasure that deceives in the guise of using what is permitted

> *Anuññāta paṭisevana patirūpatāya kāmasukhallikānuyogo vañceti.*

The Tathāgata allowed his disciples, the monks, four requisites, namely robes, almsfood, lodging and medicinal requisites, so that they could practise the renunciant life in comfort. He allowed their use with moderation and reflective understanding. The disposition of accumulating fine food and drink, clothing, lodgings and the like, and delighting in using them excessively and without reflective understanding, is indulgence in sensual pleasure. The craving called indulgence in sensual pleasure sometimes arises in the guise of using the permitted requisites.

A monk deceived by it abandons the tasks of the renunciant, such as fulfilling moral discipline and applying himself to calm and insight meditation. Seeking ever finer requisites, whether permissibly or impermissibly, he lives delighting in using them without reflective understanding and does not attain the fruit that should be obtained from the monastic life. Sometimes, for that very reason, he goes to the lower realms after death.

A layperson deceived by indulgence in sensual pleasure that comes in the guise of using what is permitted thinks, 'The Tathāgata allowed laypeople to acquire wealth righteously, live comfortably and support their spouse and children.' Without considering living virtuously or performing meritorious acts such as giving, the person acts as though enjoying the five kinds of sen-

sual pleasure were the highest thing in life. Thus the person loses the supreme fruit that should be obtained from the rare opportunity of a human life and the dispensation of a Perfectly Enlightened Buddha. Sometimes the person also goes to the lower realms.

12 Failure to share that deceives in the guise of purity of livelihood

> *Ājīvapārisuddhi pratirūpatāya asaṃvibhāga sīlatā vañceti.*

It is a teaching of the dispensation that monks should share the food, drink, clothing, medicines and other requisites they receive, giving to other monks who have not received them and using them together. The disposition of giving others not even a little of what one has received, but using it all oneself, is failure to share. This bad disposition sometimes assumes the guise of a wish for purity of livelihood. A monk deceived by it thinks, 'By sharing requisites with shameless and immoral monks, my own purity of livelihood too will be destroyed', and gives nothing to anyone.

13 Wrong livelihood that deceives in the guise of sharing

> *Saṃvibhāga sīlatā patirūpatāya micchājīvo vañceti.*

There are people whom it is appropriate for monks to support with the food, drink, clothing, medicines and other requisites they receive, and others for whom this is inappropriate. Monks should support the donors who supply them with the four requisites through the Dhamma, rather than through other material things. Some monks provide laypeople with requisites in the hope of pleasing them and receiving more and more from them. Living on requisites obtained in that way is wrong livelihood. This wrong livelihood sometimes assumes the guise of the virtue called a disposition to share. Deceived by it, monks speak of the benefits of helping others, compassion, loving kindness and generosity, while giving material support to laypeople whom it is inappropriate for them to support in that way. They mislead those people, destroy their faith, defile their meritorious acts and themselves go to the lower realms.

Laypeople receiving material support from monks develop pleasure in those monks. Some think this is faith. It is not faith but delight joined with craving, coming in the guise of faith. Such pleasure can arise even towards a thief who helps one. If a layperson becomes pleased with a monk and attends to him or gives him alms because he has helped that layperson, their child or relative, or their village, country or nation, then any merit the donor gains is weak merit. According to what is stated in Buddhist books, merit capable of bringing its full benefits is gained only by those who attend to monks and give them alms through confidence in the renunciant qualities of moral discipline, concentration and wisdom.

14 Failure to attend to others that deceives in the guise of living without close association

> *Asaṃsaggavihāritā patirūpatāya asaṅgahasīlatā vañceti.*

Living without close association means not befriending and mingling with visiting laypeople through such things as worldly talk, including talk of kings, and joking and amusement. This is a renunciant quality. Yet the disposition of giving no attention to others, living without even exchanging greetings with visiting laypeople or instructing them in the Dhamma, thinking, 'I live without close association with laypeople', is also unsuitable for a monk. A monk should attend to visiting laypeople through pleasant words and the Dhamma. This failure to attend to others, which is characteristic of someone concerned only with personal advantage, may approach a monk's mind in the appearance of living without close association. This occurs most often not in monks seeking gains and looking for ways to befriend laypeople, but in monks fulfilling the renunciant life through faith. Understanding is needed to prevent such things from happening.

15 Improper association that deceives in the guise of attending to others

> *Saṅgahasīlatā patirūpatāya ananulomikasaṃsaggo vañceti.*

Attending to visiting laypeople through the Dhamma, supporting with material things those whom the Vinaya specifies as suitable recipients, acting with loving kindness towards everyone, and showing compassion to those who should receive it are renunciant qualities. A disposition to attend to people appropriately while established in these qualities is called attending to others. Becoming excessively friendly with laypeople and mingling with them in a manner unsuitable for a monk is called improper association. In some monks, the desire to mingle with laypeople sometimes arises in the guise of attending to others. Deceived by it, they enter into improper association in the appearance of attending to others.

Some monks show the compassion of a Bodhisatta when they see a wealthy person or the child of a wealthy person. If a poor person, traveller, beggar or someone in distress comes seeking help, they glare, growl and drive the helpless person away. If a wealthy person whom they expect to yield gains if pleased comes to them, they show great loving kindness, welcome the person with smiles, exchange greetings, follow after the person and, like a servant, do everything that person asks. Conceited Buddhists who do not understand their religion are deceived by the tail wagging disposition, pucchañjikatā, of those base minded monks. They praise them, saying, 'Oh, how good the venerable monk is, how compassionate, how well he attended to us!' They disparage monks of noble intentions who have no such tail wagging disposition.

16 Divisive speech that deceives in the guise of truthfulness

> *Saccavāditā patirūpatāya pisunāvācatā vañceti.*

Whether true or false, saying something that causes people to become divided from one another, with the intention of dividing them, is called divisive speech. In some people of little understanding, a wish to engage in divisive speech presents itself in the guise of truthfulness. Deceived by it, they think, 'I am speaking the truth', engage in divisive speech and divide people from one another.

17 Wishing harm on others that deceives in the guise of avoiding divisive speech

> *Apisuṇavāditā patirūpatāya anatthakāmatā vañceti.*

The wrongdoing of divisive speech consists in telling one person something about another with the intention of dividing them. Saying something about someone out of concern for another person's welfare is not wrong. If one learns that someone is going to harm another person, informing that person with a benevolent intention so that they can escape the harm is the conduct of a good person. In such circumstances one should inform the other person, rather than remain silent thinking, 'I am abstaining from divisive speech.'

In some people's mental continuum, the attitude 'Whatever misfortune happens to others, it does not concern me' and the wish to see others encounter misfortune persist as a latent tendency, so subtly that the person does not recognise them. Modern scientists call this the subconscious. Those who do not understand Abhidhamma also call it bhavaṅga consciousness. That wish for others' harm, persisting as a latent tendency, sometimes rises in a person's mind in the appearance of wishing to abstain from divisive speech. Deceived by it, the person takes that very fault for a virtue and remains silent, allowing others to encounter misfortune, thinking, 'I am abstaining from divisive speech.'

18 Flattery that deceives in the guise of pleasant speech

> *Piyavāditā patirūpatāya cāṭukamyatā vañceti.*

Pleasant speech is the quality of speaking good words, suited to the particular person's circumstances, without hurting others' feelings. Monks too should speak pleasantly. Speaking pleasant words is a renunciant quality. Speaking to win a layperson's favour by placing that person in a high position and oneself in a low one is called flattery. This very flattery sometimes rises in a monk's mind in the guise of pleasant speech. Deceived by it, the

monk thinks, 'One should speak pleasantly', and becomes someone who speaks basely, placing the donor in a high position and himself in a low one.

19 Unfriendliness that deceives in the guise of moderation in speech

> *Mitabhāṇatā patirūpatāya asammodana sīlatā vañceti.*

Someone who talks excessively and uselessly spoils both their own work and that of others. Speaking only as much as is needed, rather than continuing in useless talk, is called moderation in speech. It is a virtue. If a visitor comes, making conversation that pleases the visitor, such as asking about their well-being, is a quality of a good person even when there is no particular practical advantage. Unwillingness to be friendly and maintain loving kindness towards others is called an unfriendly disposition. It is a fault. Sometimes it arises in the appearance of moderation in speech. Deceived by it, a person says, 'I do not speak without a purpose', and does not even exchange greetings with visitors. The person thereby becomes disliked and avoided by others.

20 Deceit and fraudulence that deceive in the guise of friendliness

> *Sammodana sīlatā patirūpatāya māyā sāṭheyañca vañceti.*

Concealing one's faults is called deceit, māyā. Claiming to possess virtues that one does not possess is called fraudulence, sāṭheyya. Speaking pleasantly and being friendly towards visitors is called a friendly disposition. Sometimes deceit and fraudulence also arise in the mind in the appearance of friendliness. Deceived by them, a person speaks in a manner that conceals faults and displays nonexistent virtues, as though speaking in order to be friendly towards others.

Many who speak to conceal a fault of their own talk about other people who have committed that very fault and possess that defect. They express dismay at others' committing it. A listener then thinks, 'This person does not commit that fault or possess that defect.' Those who speak to display

nonexistent virtues sometimes state directly that they possess them. Sometimes, to give the impression that they themselves possess those virtues, they speak of the loss caused by the absence of such virtues in others.

21 Harsh speech that deceives in the guise of corrective admonition

> *Niggahavāditā patirūpatāya pharusavācatā vañceti.*

Corrective admonition is the disposition to advise and instruct pupils and others through reproof when they do wrong or fail to do what should be done, concerning both the wrongdoing and the neglect of what should be done. A wish to use harsh words also sometimes arises in people's minds in the appearance of corrective admonition. Deceived by it, teachers use harsh words towards pupils and parents towards children, in the manner of advising and instructing them. Since pupils and others dislike that abuse, they do not accept the harsh instruction.

22 Finding fault with others that deceives in the guise of censuring wrongdoing

> *Pāpagarahitā patirūpatāya paravajjānupassitā vañceti.*

Censuring wrongdoing is speaking to point out its faults. It is not hatred towards wrongdoing or towards those who do wrong. Censuring wrongdoing is something done even by noble persons such as the Buddha. Some people hate others' wrong actions and those who commit them, thereby doing wrong themselves. They hurt their own minds by hating other people and their activities. This is foolishness. Some are very eager to search for others' faults, blame them and disparage them. Accepting that disparaging others is wrongdoing, they sometimes experience that wish to disparage others and see their faults in the guise of wishing to censure wrongdoing. Deceived by it, they disparage particular individuals in the manner of censuring wrongdoing.

23 Stinginess concerning supporting families that deceives in the guise of compassion for them

> *Kulānuddayatā patirūpatāya kulamacchariyaṃ vañceti.*

Just as a bee takes nectar from a flower without damaging it, a monastic should obtain the four requisites from laypeople without oppressing them, with compassion in the forefront. Being unable to bear another monk's receiving requisites from a donor who supplies one with requisites and helps one is called stinginess concerning supporting families. This stinginess sometimes arises in a monk in the guise of compassion for those families. Deceived by it, the monk tries to prevent other monks from receiving requisites from his donor, in the manner of showing compassion to laypeople.

Some monks regard a person as a donor to their monastery. If that person, according to their own confidence, invites monks from another monastery and makes an offering to them, those monks become angry like snakes struck with a stick. Sometimes they have their associates trouble the donor who performed the meritorious act. They insult the monks who attended in various ways and have others insult them. This is a blameworthy action unworthy of monastic life. Everyone has the freedom to give what belongs to them to whomever they wish, according to their own choice. Obstructing that freedom and forcing others to give alms to oneself is thoroughly improper.

24 Stinginess concerning dwellings that deceives in the guise of wishing to preserve them

> *Āvāsa ciraṭṭhiti kāmatā mukhena āvāsamacchariyaṃ vañceti.*

If a monk lives in a residence or monastery, safeguarding that place is also his duty. Being unable to bear another monk's living in the monastery or residence where one lives is called stinginess concerning dwellings. This sometimes takes the appearance of wishing to maintain the residence well for a long time. Deceived by it, the monk obstructs other monks by not allowing them to live in that residence, in the manner of protecting it.

25 Stinginess concerning the Dhamma that deceives in the guise of protecting it from dangers

> *Dhammaparikhandha pariharaṇa mukhena dhammamacchariyaṃ vañceti.*

Stinginess concerning the Dhamma is the disposition to conceal the Dhamma one knows, not imparting or teaching it to others because one does not want them to know it as one does. Some people learn the Dhamma with the intention of harming it and finding fault with it. Not teaching the Dhamma one knows to such ill disposed people is not stinginess concerning the Dhamma. It is protecting the Dhamma. In some people, stinginess concerning the Dhamma sometimes arises in the appearance of wishing to protect it.

26 Delight in talk that deceives in the guise of a wish to teach the Dhamma

> *Dhammadesanābhiratā mukhena bhassārāmatā vañceti.*

Some monks who are attached to talking pass their time in worldly talk. Since Dhamma discussion is praised by the Buddha, that disposition of a monk attached to talking sometimes takes the appearance of a wish to teach the Dhamma. Deceived by it, he passes his time talking in the manner of teaching the Dhamma.

27 Delight in company that deceives in the guise of helping the group

> *Gaṇānuggahakaraṇatā mukhena saṅgaṇikārāmatā vañceti.*

Helping others is a virtue praised by the Buddha and others. Yet that help should be given in a way that does not bring about one's own decline. Some monks greatly enjoy living surrounded by a group and taking pleasure in their company. Their delight in company sometimes arises within their mental continuum in the guise of wishing to help others. Deceived by it, they

spend their time surrounded by a group and enjoying their company, in the appearance of helping others by advising and instructing them. They neglect the learning, duties and observances, calm and insight meditation, and so forth that they themselves must carry out.

28 Delight in work that deceives in the guise of a wish to make merit

> *Puññakāmatā patirūpatāya kammārāmatā vañceti.*

Delight in work is the desire to construct or have constructed monastic residences, image houses, Dhamma halls, wells, ponds and the like, and to undertake or commission various other kinds of work. Some people are naturally very fond of these activities. Such attachment to work is good for lay life, but not for the renunciant life. A monk's principal tasks are maintaining moral discipline, learning the Dhamma, reflecting upon and investigating it, teaching the Dhamma and meditating. Monks should engage in commissioning work only to a certain extent, so that their principal tasks do not decline.

In monks who are attached to work and not to calm and insight meditation, that disposition sometimes arises in the appearance of a wish to make merit. Since renunciants too should make merit, they are deceived by it. Deceived, they forget the fulfilment of the renunciant life and become absorbed in work, thinking, 'We are making merit.' Through this they decline in the qualities of the renunciant life. Undertaking or commissioning appropriate work is not unsuitable for monks either. It should be done in a way that does not impair the qualities of the renunciant life.

29 Mental distress that deceives in the guise of spiritual urgency

> *Saṃvega patirūpena cittasantāpo vañceti.*

Spiritual urgency, saṃvega, is understanding that sees the suffering in the world as fearful. Mental distress is what arises in a person when suffering befalls them or someone dear to them, or when signs of future suffering are

seen. Spiritual urgency and mental distress are two conditions that resemble one another to some extent. Their difference should be understood as follows.

Spiritual urgency is never accompanied by hatred. It belongs to the wholesome and the ethically indeterminate classes. Mental distress is either hatred or a mental state accompanied by hatred. It always belongs to the unwholesome class. On seeing the suffering of a neutral person with whom one has no connection, the disenchantment that arises in the mind, thinking, 'Such is the nature of the world', is spiritual urgency. If the person suffering is someone to whom one is attached, what arises concerning that person at such a time is mental distress.

Mental distress is useless. Spiritual urgency is a condition for becoming free from suffering. Mental distress should be removed with effort. Spiritual urgency should be aroused even through deliberate effort. Sometimes mental distress itself arises in the guise of spiritual urgency. Deceived by it, the person develops that unwholesome state as though it were wholesome.

30 Failure to examine that deceives in the guise of abundant faith

> *Saddhālutā patirūpatāya aparitkhatā vañceti.*

A wish to see and associate with people of moral discipline and virtue, a wish to listen to the Dhamma, a wish to attend to those of moral discipline, and a wish to give characterise someone with abundant faith. Yet people who present themselves as morally disciplined and virtuous without actually possessing those qualities are also common in the world. Confidence in them is not faith but delusion. Some people, without any examination, place confidence in and attend to everyone who goes about in the guise of a person of moral discipline. Their failure to examine sometimes takes the appearance of abundant faith. Deceived by it, a person says, 'We have no need to investigate anyone's affairs', and, without examination, places confidence even in those in whom confidence should not be placed, pays homage even to those to whom homage should not be paid, and makes offerings even to those to whom offerings should not be made.

31 Lack of faith that deceives in the guise of inquiry

> *Vīmaṃsanā patirūpena assaddhiyaṃ vañceti.*

Unwillingness to respect and honour people of moral discipline and virtue, and dislike of such people, characterise those without faith. Sometimes that lack of faith takes the appearance of an enquiring disposition. Deceived by it, a person thinks, 'Although there are people in the country who live as though morally disciplined, how can we attend to them without investigating?', and performs no meritorious act. The person's time is exhausted in inquiry itself.

32 Refusal of guidance that deceives in the guise of taking oneself as the authority

> *Attādhipateyyatā patirūpena garūnaṃ anusāsaniyā appadakkhiṇaggāhitā vañceti.*

Accepting everything others say without examination, agreeing with it without examination and acting accordingly are causes of decline. Taking oneself as the authority is the disposition of not accepting something merely because another has said it, but examining it with one's own understanding, accepting what should be accepted and rejecting what should be rejected, agreeing where one should agree and not agreeing where one should not. It is a noble virtue conducive to a person's welfare in both this life and the next.

Although there is much they do not know, some people think they know everything, reject everything others say without examination, and neither respect nor submit to those worthy of respect. This overbearing conceit and obstinacy, the disposition of refusing guidance from teachers and elders and refusing to bend, which causes decline, sometimes assumes the guise of taking oneself as the authority. Deceived by it, a person acts contrary to the guidance of well wishers such as parents and teachers.

33 Disrespect towards companions in the holy life that deceives in the guise of giving authority to the Dhamma

> *Dhammādhipateyyatā patirūpena sabrahmacārīsu agāravaṃ vañceti.*

Giving authority to the Dhamma is the disposition to carry out such things as purifying moral discipline, learning the Dhamma and meditating with greater care and respect than anything else. It is a noble virtue. Sometimes, in the appearance of this virtue, conceit in the form of disrespect towards companions in the holy life, other monks, arises in a monk living with respect for the Dhamma and practice. Deceived by it, he becomes someone who does not participate in the activities of his companions, such as formal acts of the Saṅgha in which he must participate, and someone who gives no consideration to his companions in the holy life.

34 Disregard for oneself and the Dhamma that deceives in the guise of adapting to the world

> *Lokādhipateyyatā patirūpena attani dhamme ca paribhavo vañceti.*

One cannot make the world conform to one's wishes. To live well in the world, one must oneself adapt and make suitable arrangements in accordance with it. This disposition to adapt to the world is called giving authority to the world. One should adapt to the world for one's own welfare. Where doing so would harm oneself or one's qualities such as moral discipline, one should not adapt to it. The disposition found in some monks of having no respect either for their own practice or for the dispensation of a Perfectly Enlightened Buddha arises in the guise of giving authority to the world. Deceived by it, those people say, 'One should live and act according to the times and the world', and enter upon a course of action contrary to monastic practice and the dispensation. This is something frequently seen among monks at present.

35 Attachment that deceives in the guise of loving kindness

> *Mettāyanā mukhena rāgo vañceti.*

In meditators practising loving kindness, attachment sometimes arises in the guise of loving kindness. This happens when loving kindness is developed towards particular individuals who are objects of attachment. One night, a minister's son who was practising loving kindness took his own wife as the object and developed loving kindness towards her. Sensual attachment approached his mind in the guise of loving kindness. Thinking, 'I am developing loving kindness', the minister's son developed sensual attachment itself. When his attachment became intense, he was unable to reach his wife and struggled with the wall throughout the night. This is an account given in the Visuddhimagga.

36 Sorrow that deceives in the guise of compassion

> *Karuṇāyanā patirūpena soko vañceti.*

In the mental continuum of a meditator practising compassion with a loved one in distress as the object, sorrow may sometimes arise in the guise of compassion. Compassion and sorrow are two mental states with some resemblance. Someone who does not know the precise distinctions between mental states may mistake sorrow too for compassion. Compassion belongs to the wholesome and the ethically indeterminate classes. Sorrow is an unwholesome state. Developing it is developing the unwholesome, rather than developing the wholesome.

37 Exhilaration that deceives in the guise of abiding in appreciative joy

> *Muditā vihāra patirūpena pahāso vañceti.*

Exhilaration, pahāsa, is craving accompanied by delight that arises with the agreeable aspects of beings and conditioned phenomena as its object. Appreciative joy, muditā, is rejoicing concerning happy beings, a quality opposed

to envy. In meditators practising appreciative joy, exhilaration may sometimes arise in its appearance.

38 Abandoning desire for wholesome states that deceives in the guise of abiding in equanimity

> *Upekkhāvihāra patirūpena kusalesu dhammesu nikkhittachandatā vañceti.*

Abiding in equanimity is the disposition of remaining impartial towards others, without attachment or opposition, without rejoicing concerning those who are happy or compassion towards those who suffer. Having abandoned the aspiration to develop wholesome states sometimes takes the appearance of abiding in equanimity. Deceived by it, a monk takes the view, 'Living equanimously is good and comfortable', abandons such things as duties and observances, learning and meditation, and declines in wholesome states.

These are the deceptive mental states set out in the Netti commentary. It is not easy to state how many deceptive mental states there are altogether. By reflecting along the lines of those described here, may readers discover the further deceptive mental states that exist!

The publication Deceptive Mental States, compiled by the great teacher Rerukane Chandawimala Mahāthera, is complete.

Part II

Defilements of the Mind

Preface to Defilements of the Mind

Source pages 84 to 85

Each person has two bodies: a material body, rūpakāya, and a mental body, nāmakāya. The material body is the visible body, formed of bones, sinews, blood, flesh and so forth, which grows to about a fathom in length. The mental body is the collection of elements of consciousness that dwells within the material body, directs it in its various activities and exercises authority over it. It cannot be seen by the eye or grasped by the hand. It is also called the body of consciousness, viññāṇakāya. Of these two bodies, the principal one is the mental body, rather than the material body.

The material body belonging to one existence of a person has no connection with the material bodies of other existences. In each successive birth, a being acquires a separate material body of one kind or another, and that body comes to an end in that very birth. A being's present material body is not connected with the material body acquired in a future existence. When a human being performs meritorious deeds and is born as a deva, that deva is not someone other than the human being; when a human being does wrong and is born as an animal, that animal is not someone other than the human being. This is because of the connection of the mental body. Just as the thread in a garland connects all its flowers, the mental body continues in connection with the succession of existences of a being who has material bodies of many different kinds. From this, the primacy of the mental body should be understood.[17]

Since the mental body is the principal one of the two, it should receive greater attention. Yet many people give it no attention at all, and spend their entire lives protecting, developing and adorning the insubstantial thing that is the material body. It is because of this error that beings do not escape suffering or attain Nibbāna.

Just as many diseases arise in the material body and weaken it, there are diseases that arise in the mental body and weaken it. The defilements of the mind described in this book are diseases of the mental body. The harm caused by diseases of the material body consists only in being unable to do what must be done with the body and in the shortening of life. They do not harm a future existence. Because of diseases such as craving that arise in the mental body, however, a person declines even in this life. By committing wrong actions, that person is also born after death in a lower realm and experiences much suffering. The undesirable results of a disease that arose in the mental body in one existence may have to be experienced through hundreds of births. Understanding, therefore, that the harm caused by such mental diseases as covetousness is very great, one should strive to protect the mental body from ignorance, unrighteous greed and the like.

The states called jhānas, direct knowledges, paths, fruits and Nibbāna, which one should seek and attain through following the Buddha's teaching, are to be attained by protecting and developing the mental body. To develop the mental body is to protect it from the diseases of the defilements and practise calm and insight meditation. It is by doing this that the higher things to be gained from Buddhism can be attained.

By reading this book, Defilements of the Mind, one can acquire knowledge of covetousness, unrighteous greed and the other diseases of the mental body. By reading Deceptive Mental States, one can broaden and clarify one's knowledge of the defilements of the mind still further. May readers gain knowledge from this book and purify their own mental bodies, thereby securing welfare in this life and the next, and the attainment of supramundane Nibbāna, which is higher than both!

Wishing for the endurance of the dispensation, Rerukane Chandawimala Thera

2498 (1952), Śrī Vinayālaṅkārārāma, Pokunuwita.[18]

Defilements of the Mind

Source pages 86 to 95

> *Namo tassa bhagavato arahato sammāsambuddhassa.*

Homage to the Blessed One, the Arahant, the Perfectly Awakened One.

> *Suddhaṃ sabbakilesehi, buddhaṃ buddhasudesitaṃ*
> *Dhammaṃ niraṅgaṇaṃ saṅghaṃ, namāmi sirasādaraṃ.*

With reverence I bow my head to the Buddha, purified of every defilement; to the Dhamma, well taught by the Buddha; and to the Saṅgha, free of blemish.[19]

The world is a collection of many elements. All the conscious and nonconscious things that make up the world and are spoken of by such names as human being, deva, brahmā, woman, man, elephant, horse, cow, goat, sheep, earth, sea, river, canal, stream, reservoir, pond, gold, silver, iron, pearl, gem, stone, tree, creeper, house, clothing, ornament, food and drink are collections of elements. In this world composed of many elements, there is one element that predominates over all the others, can bring them all under its control and is chief among them. This is the mind of a being. Someone who looks at the world with the eye of understanding can recognise the mind's great power: its ability to overcome the world, to bring the whole world under its control, and to remain unsurpassed by any other state.

Today, human beings fly through the sky despite having no wings. They travel over water and beneath it. They move at speeds of hundreds of miles an hour. They speak with people hundreds or thousands of miles away as though those people were standing before them. Speaking from one place, they make themselves heard throughout the world within minutes. They accomplish many other astonishing things. People accomplish these things

through the power of the mind, rather than through bodily strength or the power of devas and brahmās. The body has no power of its own. It acts through the power of the mind. Just as a driver seated in a motorcar controls it as desired and uses it to go wherever desired, the mind, depending on the body, brings that body under its control and makes it do whatever it wishes. The body then engages in those activities. Without the mind, that body is incapable of any action and remains motionless like a piece of wood. Thus all the activities mentioned above should be understood as activities of the mind rather than of the body.

It is also through this very power of mind that those endowed with psychic powers shake this vast earth; illuminate the world as though a thousand suns and a thousand moons had risen; darken the illuminated world like the hell between the worlds; move through the sky as on the earth; 'move through the sky as in water, as on the earth'; sink into and emerge from the earth as though it were water; go even to the brahmā world in an instant, as one might extend a bent arm; emit from their bodies masses of fire like the flames at the end of an aeon, torrents of water like the great Ganges, and rays of many colours such as blue and yellow; create hundreds or thousands of objects in an instant; assume different forms, small or large; see the past and the future; see distant and subtle objects invisible to the ordinary eye; hear sounds inaudible to the ordinary ear; know the minds of others; and see the places where beings pass away and are reborn. This power of mind is called psychic power, iddhibala.[19]

It is their own mind that brings beings to human prosperity, such as the position of a wealthy householder, a king or a universal monarch; to the prosperity of devas in such heavenly worlds as that of the Four Great Kings, where lifespans extend to hundreds of thousands or tens of millions of years; to the prosperity of brahmās in brahmā worlds where lifespans extend over aeons; and to arahantship, the awakening of a paccekabuddha, perfect Buddhahood and Nibbāna.

It is also their own mind that makes beings cruel people, hunters, fishermen, libertines, liars, hypocrites, deceivers, drunkards, gamblers, divisive speakers, harsh speakers, arrogant people, envious people, stingy people,

those who covet others' possessions, those who wish to destroy others, holders of wrong views, killers of their mothers, killers of their fathers, killers of arahants, those who shed the blood of Buddhas, those who cause schism in the Saṅgha, and those who destroy stūpas, Buddha images, great Bodhi trees, monasteries and parks belonging to monasteries.

It is their own mind that brings beings to animal existence, with its many sufferings: being caught by the powerful and beaten into working; being caught by larger animals and swallowed alive while crying out; having pieces of flesh torn from them and eaten while they are still alive; being burned by fire, and so forth. It is their own mind that brings beings to the condition of petas, who have nowhere to stay, nothing even to wear, no water for their thirst and no food for their hunger, and who must remain in torment, crying for hundreds or thousands of years. It is their own mind that brings beings to the great hells, such as Sañjīva, with their terrifying sufferings: being rolled over a blazing iron ground and hewn with great adzes, being sawn into pieces, being fed red hot iron balls and being made to drink molten metal. Since the mind thus brings the whole world under its control and brings beings both happiness and suffering, the Tathāgata declared:

> *Cittena nīyati loko, cittena parikassati;*
> *Cittassa ekadhammassa, sabbeva vasamanvagū.*
>
> The inhabitants of the world are led by the mind to such destinations as human and animal existence. They are drawn by the mind to their various destinations. All in the world have come under the control of that single state, the mind.

Considered in this way, there appears to be no state in the human world, the deva world, the brahmā world or anywhere else that does not submit to the mind. Nowhere is there another state that overcomes this principal state, the mind. Thus the mind is the chief element, the chief state, in the world.

When the mind, the chief element in the world, is pure, it brings a being happiness; when it is impure, it brings suffering. A being's mind is naturally pure. Its defilement occurs afterwards. Therefore the Tathāgata declared:

> *Pabhassaramidaṃ bhikkhave cittaṃ, tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ.*

Bhikkhus, this mind is naturally luminous and pure. It is defiled by adventitious defilements, defilements that come to it anew.[19]

Just as clean water becomes polluted when dirt and rubbish enter it, and a clean cloth becomes soiled when sweat, dust and the like come upon it, so the pure mind becomes defiled through association with defilements of the mind. When the mind is defiled, the being is defiled; when the mind is purified, the being is purified. This was declared as follows:

> *Cittasaṃkilesā bhikkhave sattā saṃkilissanti, cittavodānā visujjhanti.*

Bhikkhus, through the defilement of the mind, beings become defiled; through the purification of the mind, they become purified.

> *Rūpena saṃkiliṭṭhena, saṃkilissanti mānavā;*
> *Rūpe suddhe visujjhanti, naṃ akkhātaṃ mahesinā.*
> *Cittena saṃkiliṭṭhena, saṃkilissanti mānavā;*
> *Citte suddhe visujjhanti, iti vuttaṃ mahesinā.*

The Tathāgata has not declared: 'Beings become defiled when material form is defiled, and become purified when material form is pure.' The Tathāgata has declared: 'Beings become defiled when the mind is defiled, and become purified when the mind is pure.'[19]

These verses show that the Tathāgata does not explain the purity or impurity of beings through the purity or impurity of the body, but through the purity or impurity of the mind. The body of a being is something formed by the coming together of thirty two impure, foul smelling and repulsive parts, beginning with head hair and body hair. There is nothing pure in it. The entire body is impure, both within and without. Just as charcoal does not become white however much it is washed, and a lump of excrement cannot be purified, purity cannot be found in the body, which is a mass of foul things. The notion that there is purity in the body is merely a perception of ordinary worldly people; it has no reality. Therefore the Tathāgata does not speak

of purity in it. The mind, however, is naturally pure and becomes defiled by joining with defilements, so it can be purified. Therefore the Tathāgata declared that there is purity of mind and that this itself is the purity of beings. To show the harm that an impure mind brings to beings, the Buddha declared:

> *Seyyathāpi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ, tamenaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya, yadi pītakāya, yadi lohitakāya, yadi mañjeṭṭhakāya, durattavaṇṇamevassa, aparisuddhavaṇṇamevassa. Taṃ kissa hetu? Aparisuddhattā bhikkhave vatthassa. Evameva kho bhikkhave citte saṅkiliṭṭhe duggati pāṭikaṅkhā.*

Bhikkhus, suppose there were a cloth soiled by earth, dust and so forth, and stained with sweat, soot and the like. If a dyer immersed it in any dye, whether to make it blue, golden yellow, red or madder coloured, that cloth would take the dye badly and its colour would be impure. Why is that? Because, bhikkhus, the cloth is impure. In the same way, bhikkhus, when the mind is impure, that being will arrive at a bad destination.[20]

The bad destination spoken of here is of two kinds: a bad course of conduct and a bad destination of rebirth. A bad course of conduct is immorality, going astray in one's practice. A bad destination of rebirth is one of the four lower realms to which one must go because of that bad conduct. A bad course of conduct is itself of two kinds, that of a householder and that of one gone forth. Bad destinations of rebirth are likewise divided in two. Householders are laypeople; those gone forth are renunciants.

A layperson whose mind is stained by defilements, because of that defiled mind, kills living beings, steals, commits adultery, tells lies, drinks intoxicating liquor, divides people by tale bearing, wrongs parents, wrongs brothers and sisters, and does many other wrong deeds. This is that person's bad course of conduct. Because of these wrong deeds, after death that person is reborn in hell, in the animal realm or as a peta. This is that person's bad destination of rebirth.

A renunciant whose mind is stained by defilements, wishing for gain and seeking to please laypeople, rises from the seat and goes forward to welcome wealthy laypeople who approach. Like a flatterer, that renunciant praises their virtues; gives laypeople things that the faithful have offered for merit; does their work, such as carrying messages; and plays affectionately with their children. Such a person obtains money by improper means, lends money at interest, drives weak bhikkhus away from monasteries and takes possession of them, divides bhikkhus from one another through tale bearing, alienates donors from other bhikkhus, and does many other things contrary to the life of a renunciant. This is a renunciant's bad course of conduct. Because of these improper practices, after death that bhikkhu goes to one of the four lower realms, such as hell, or becomes a peta. This is that person's bad destination of rebirth. The so called renunciant petas are a class of petas who move through the air wearing bowls and robes that burn and blaze, crying loudly as a result of having gone forth and followed evil practices.

To show the good that comes to a being through a pure mind, the Buddha declared:

> *Seyyathāpi bhikkhave vatthaṃ parisuddhaṃ pariyodātaṃ, tamenaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya, yadi nīlakāya, yadi pītakāya, yadi lohitakāya, yadi mañjeṭṭhakāya, surattavaṇṇamevassa, parisuddhavaṇṇamevassa. Taṃ kissa hetu? Parisuddhattā bhikkhave vatthassa. Evameva kho bhikkhave citte asaṅkiliṭṭhe suggati pāṭikaṅkhā.*

> Bhikkhus, suppose there were a pure cloth, bright on every side. If a dyer immersed it in any dye, whether to make it blue, golden yellow, red or madder coloured, that cloth would take the dye well and its colour would be pure. Why is that? Because, bhikkhus, the cloth is pure. In the same way, bhikkhus, when the mind is pure, that being will arrive at a good destination.

The good destination shown here is also of two kinds: a good course of conduct and a good destination of rebirth. A good course of conduct is again of

two kinds, that of a householder and that of one gone forth. When the mind is pure, a layperson fulfils the ten courses of wholesome action, beginning with abstaining from killing living beings, and fulfils the bases of meritorious action, beginning with giving. This is that person's good course of conduct. Established in good conduct, after death that person attains a high position in the human world or goes to a deva world. This is that person's good destination of rebirth.

In this dispensation, a bhikkhu with a pure mind, through that pure mind, also fulfils the fourfold purification of virtue and observes the thirteen ascetic practices. Abandoning practices aimed at increasing material requisites, the bhikkhu lives in secluded places, takes a meditation subject suited to the individual and, through meditation, develops jhānic attainments. The bhikkhu develops the path of stream entry, the path of once returning and the path of nonreturning. This is that bhikkhu's good course of conduct. Established in this good conduct, after death the bhikkhu is reborn in a high family in the human world, in one of the six sense sphere deva worlds, in one of the sixteen brahmā worlds beginning with the Retinue of Brahmā, in one of the five Pure Abodes, or in one of the four immaterial planes. This is that bhikkhu's good destination of rebirth. Furthermore, because of that purity of mind, the bhikkhu may destroy all suffering and attain Nibbāna.

The mind is the principal element that brings everyone in the world all benefit and harm, happiness and suffering, and holds the whole world under its control. Since its impurity causes all harm and its purity accomplishes all benefit, good people who wish for their own welfare in both worlds should strive to purify the mind. To purify the mind, one must know the states that defile it. Therefore an explanation will now be given of those states that defile the mind, called cittupakkilesas.

In the Vattha Sutta, the Tathāgata taught the following defilements of the mind:

> *1. Abhijjhā visamalobho cittassa upakkileso.*
> *2. Vyāpādo cittassa upakkileso.*
> *3. Kodho cittassa upakkileso.*

> *4. Upanāho cittassa upakkileso.*
> *5. Makkho cittassa upakkileso.*
> *6. Paḷāso cittassa upakkileso.*
> *7. Issā cittassa upakkileso.*
> *8. Macchariyaṃ cittassa upakkileso.*
> *9. Māyā cittassa upakkileso.*
> *10. Sāṭheyyaṃ cittassa upakkileso.*
> *11. Thambho cittassa upakkileso.*
> *12. Sārambho cittassa upakkileso.*
> *13. Māno cittassa upakkileso.*
> *14. Atimāno cittassa upakkileso.*
> *15. Mado cittassa upakkileso.*
> *16. Pamādo cittassa upakkileso.*

Their meaning is as follows:

1. Covetousness, the desire for one's own possessions, and unrighteous greed, the desire for what belongs to others, are a defilement of the mind.

2. Ill will, which arises from the nine grounds for resentment, is a defilement of the mind.

3. Anger, which arises from the ten grounds for resentment, is a defilement of the mind.

4. Resentment, anger that persists by arising repeatedly, is a defilement of the mind.

5. Denigration, the tendency to efface the good done for one, is a defilement of the mind.

6. Rivalry, the tendency to consider oneself equal to people of virtue, is a defilement of the mind.

7. Envy, the inability to endure the prosperity of others, is a defilement of the mind.

8. Stinginess, the inability to endure sharing one's prosperity with others, is a defilement of the mind.

9. Deceit, concealing one's faults and deceiving others by appearing virtuous, is a defilement of the mind.

10. Fraudulence, the crafty display of virtues one does not possess, is a defilement of the mind.
11. Obstinacy, the rigid disposition that does not bend to the Dhamma, is a defilement of the mind.
12. Competitiveness, the tendency to outdo what others have done, is a defilement of the mind.
13. Conceit, the tendency to raise oneself up like a flag because of birth and so forth, is a defilement of the mind.
14. Arrogance, the excessive exaltation of oneself, is a defilement of the mind.
15. Intoxication, being intoxicated with birth and so forth, is a defilement of the mind.
16. Heedlessness, letting the mind run among the five strands of sensual pleasure, is a defilement of the mind.

· I ·

Covetousness and Unrighteous Greed

Source pages 96 to 126

> *Abhijjhā visamalobho cittassa upakkileso.*
>
> Covetousness and unrighteous greed are a defilement of the mind.

Here, covetousness, abhijjhā, means greed that arises concerning one's own possessions. Unrighteous greed, visamalobha, means greed that arises concerning possessions belonging to others. In another manner of speaking, unrighteous greed is greed for things and persons that, according to worldly convention and worldly law, one should not desire. To covet what belongs to others, to covet things unsuitable for oneself, and to arouse attachment, or greed, towards unsuitable persons, such as another's wife or husband, or a brother or sister, is contrary to worldly law. Although the two names, covetousness and unrighteous greed, are used according to the objects desired, as a mental state greed is one and the same. It is because they are one and the same mental state that both were taught as a single defilement of the mind.

The characteristic of greed is attachment to one's own five aggregates and to external things, whether nonconscious or conscious. The words craving, desire, love, affection, attachment, longing, avidity and delight also express this greed. The word delight expresses greed only in certain circumstances. When greed arises in association with the mind, it prevents the mind from shining and darkens it; therefore it is a defilement of the mind. Concerning this greed, the Tathāgata declared in the Itivuttaka:

> *Anatthajanano lobho, lobho cittappakopano;*
> *Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.*

> *Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;*
> *Andhantamaṃ tadā hoti, yaṃ lobho sahate naraṃ.*

Greed produces harm. Greed agitates the mind. It is a danger that has arisen within, but people do not understand this.
One in whom greed has arisen does not know benefit, whether one's own or another's, and does not see the Dhamma, such as the ten courses of wholesome action. When greed overwhelms a being, there is darkness for that person.

Greed arises in the mental continua of beings in two ways: in connection with accumulating possessions, and in connection with gratifying the faculties. A person whose greed for accumulation is strong gathers and guards much wealth. Like the wealthy Adinnapubbaka, Illīsa and Macchariya Kosiya, such a person neither uses that wealth personally nor gives it to others. A person whose greed for gratifying the faculties is strong becomes eager for everything seen and spends wealth beyond measure, coming to ruin like the son of the wealthy Mahādhana, who owned eighty crores and ended in beggary. Those who do not know that spending wealth to gratify the faculties, that is, to enjoy various pleasures, is also done through greed, just as accumulating wealth is, praise such spenders as free from greed and criticise those who accumulate. Yet these spenders do not deserve even as much praise as those who accumulate, because the greed that makes one spend is more harmful.

Greed arising in these two ways burns and torments the mental continuum of a being like fire. It wearies beings by making them search for possessions. It brings beings to destruction by leading them towards desirable objects. Beginning at one point, it grows and extends very far, like a river. Like the great ocean, it cannot be filled. Like soot mixed with oil and smeared on, it is difficult to remove. It causes many wrong actions, closes the paths to heaven and liberation, brings beings to the lower realms, and brings even a being who has reached the summit of existence back to the lower realms.

How greed torments beings

Greed is a state resembling thirst. Someone who becomes thirsty cannot remain without drinking something. Therefore, if a thirsty person finds nothing to drink, that person abandons everything else and begins looking for something to drink. The reason is that thirst afflicts a being until it is quenched by drinking something. Likewise, greed that arises for a thing torments a being until that thing is obtained. Unable to endure this torment, the being searches for the object for which greed has arisen. Since greed arises hand in hand with delusion, the being does not understand its tormenting nature. Nevertheless, every instance of greed torments a being. That is why it has been compared to thirst.

Although the tormenting nature of slight greed is not evident, the tormenting nature of powerful greed is very evident indeed. That torment becomes especially severe when the desired object cannot be obtained, or when a desirable object already possessed is lost. When this happens, some people fall victim to diseases such as dysentery; some become insane; some die; and some take their own lives.

A king made ill and brought near death by greed

Long ago, King Brahmadatta of Benares had two sons. The king gave the elder the position of viceroy and the younger the position of commander of the army. In time, King Brahmadatta died. The ministers then prepared to consecrate the elder son as king. The prince refused, saying, 'I have no need of kingship.' The ministers therefore consecrated the younger prince. When his younger brother had been consecrated, the elder prince also refused the position of viceroy. They asked him to remain there in comfort even without ruling, but he refused this too, left Benares, went to a frontier district and earned his living by working for a wealthy householder. Later, when the householder learned that he was a prince, he no longer allowed him to work, but maintained him in the manner appropriate to a prince.

While he was living thus, one day royal officials came to that village to inspect the land. The householder approached the prince and said, 'Prince, we

maintain you. Please send a letter to your younger brother and obtain our exemption from taxes.' The prince sent his brother a letter asking him to do so, and his brother complied. Afterwards, all the villagers and the people of the district came to the prince and said, 'We too wish to pay our taxes to you. Please send letters to the king and obtain our exemption from his taxes.' He wrote to the king about them also, and the king exempted them. From then on they paid their taxes to that prince himself. In this way the prince received much gain and honour.

As he began receiving gain and honour, his greed also began to grow. Not content with that, he asked for the whole district. The king gave it to him. His greed grew still further. Not content even with that, he asked for the viceroyalty. The king gave him that too. His craving was still not satisfied. Resolving to take the kingship itself, he assembled an army, stationed himself outside the city and sent his younger brother a letter: 'Give me the kingship itself. Otherwise I shall wage war.' The king thought, 'This fool gave up this kingdom and went away; now he speaks of taking it by force. If I fight and kill him, I shall be blamed.' He therefore sent a letter saying, 'There is no need for war. Take the kingdom itself.' The elder brother came and took the kingdom, gave his younger brother the viceroyalty and began to rule. Yet even this did not satisfy him. He began seeking other kingdoms. He saw no end to greed.

At that time Sakka, lord of the devas, was looking to see who in the human world performed meritorious deeds such as giving, and who lived enslaved by craving. Seeing this king, he thought, 'The kingdom of Benares is not enough for him; he longs for still more kingdoms. I shall teach him a good lesson.' Taking the form of a young man, he stood at the palace gate and had the king informed: 'A young man skilled in strategy has come to see the king.' The king allowed him to come before him. When the young man stood before him, the king asked, 'Why have you come?' The young man replied, 'Your Majesty, I have come to tell you something. For this I need a private place.' At once, through Sakka's power, those who were there moved away.

The young man then said, 'Your Majesty, I know three cities that are populous, very prosperous and fully equipped with armies and transport. By my power I shall capture all three cities for you. Prepare to go there at once.' When he heard about the three cities, the king, enslaved by greed, forgot to ask the young man such questions as, 'Who are you? Where have you come from? What do you need for this?' Having said only this much, Sakka returned to the Tāvatiṃsa deva world.

The king assembled his ministers and said, 'Ministers, a young man has said that he will capture three cities for me. Have the drums beaten in the city and muster the troops. Summon that young man.' Unable to find him, the ministers asked the king, 'Your Majesty, did you offer the young man hospitality? Did you ask where he was staying?' The king said he had not, and told them, 'Go at once and find him.' The ministers searched, then informed the king that there was no such young man anywhere in the whole city.

Hearing this, the king thought, 'The young man must have become angry and gone away because I did not offer him hospitality.' Distressed by his own mistake, he thought again and again about the three cities. The fire of greed that had arisen for the three cities, and the fire of grief that had arisen through not obtaining them, began to torment both his mind and his body. Because of that excessive heat, the blood in the king's body became heated and he developed bloody dysentery. Although many treatments were given, the disease grew worse day by day. The physicians could find no remedy. The king became extremely exhausted and so weak that he could not live much longer. From this one should understand how powerful greed, like fire, burns both mind and body, oppresses beings and brings them to destruction.

News of the king's illness spread throughout Benares. At that time our Bodhisatta had gone to Takkasilā, learned the arts and returned to his parents. Hearing the news, he decided to treat the king. He went to the palace gate and sent word that a young man had come to give treatment. The king said, 'How could a young man cure a disease that so many great physicians have been unable to cure? Give him a fee and send him away.' Hearing this,

the Bodhisatta sent word, 'I take no fee for my treatment. Give only the cost of the medicine.' The king then summoned him.

The Bodhisatta paid respect to the king and said, 'Great King, do not be afraid. I am able to cure your disease. Tell me only how it began.' Ashamed to tell the cause of the disease, the king said, 'That is no concern of yours. If you can, simply give medicine for the disease.' The Bodhisatta replied, 'Great King, physicians do not know how to treat diseases whose causes they do not know. Having learned the cause, they apply suitable medicine and cure the disease. If you wish to have your disease cured, tell me its cause without concealing it.' The king then told the Bodhisatta the whole story, beginning with the young man's arrival, without concealing anything. 'My disease has arisen from craving itself, rather than from anything else. If you can, treat it,' he said.

Medicine is of no use for diseases that arise from the mind. Therefore, wishing to cure his disease through instruction in the Dhamma, the Bodhisatta asked, 'Great King, will you obtain the three kingdoms by grieving?' 'No, my son,' replied the king. The Bodhisatta said, 'Great King, then why do you grieve? Everyone in this world must leave behind all things, conscious and nonconscious, together with their own body, and go to the next world. Great King, if you obtain sovereignty over four cities, will you eat four dishes of rice at once? Will you sleep on four beds? Will you wear the clothing and ornaments of four people? You should not submit to greed. When this greed grows, it does not allow a being to escape the four lower realms.' Having admonished the king in this way, he also taught him the Dhamma in nine verses, as follows.

> *Kāmaṃ kāmayamānassa, tassa cetaṃ samijjhati;*
> *Addhā pītimano hoti, laddhā macco yadicchati.*

If a person who desires attractive things, such as wealth and grain, succeeds in obtaining what is desired, that mortal, having gained what was wished for, certainly becomes joyful.

> *Kāmaṃ kāmayamānassa, tassa cetaṃ samijjhati;*
> *Tato naṃ aparaṃ kāme, ghamme taṇhaṃva vindati.*

If a being who desires attractive things, such as wealth and grain, succeeds in obtaining what is desired, afterwards still more greed arises, like thirst in the hot season.

> *Gavaṃ siṅgino siṅgaṃ, vaḍḍhamānassa vaḍḍhati;*
> *Evaṃ mandassa posassa, bālassa avijānato,*
> *Bhiyyo taṇhā pipāsā ca, vaḍḍhamānassa vaḍḍhati.*

Just as the horns of a horned ox grow as it grows, so sensual craving and sensual thirst increase in a being without understanding.

> *Pathavyā sāli yavakaṃ, gavāssaṃ dāsaporisaṃ;*
> *Datvāpi nālamekassa, iti vidvā samaṃ care.*

Leaving aside merely three kingdoms, even if that young man were to give someone all the nonconscious wealth on earth, such as rice fields and barley fields, and all the conscious wealth, such as cattle, horses and slaves, it would not be enough for a person enslaved by craving. Therefore one with understanding should behave well, without submitting to craving.

> *Rājā pasayha paṭhaviṃ vijitvā,*
> *Sasāgarantaṃ mahimāvasanto;*
> *Oraṃ samuddassa atittarūpo,*
> *Pāraṃ samuddassapi patthayetha.*

Even a king who has overcome other kingdoms, conquered the earth and become lord of the whole earth bounded by the ocean is not satisfied with this side of the ocean. He longs for the lands beyond the ocean too. He does not become satisfied.

> *Yāva anussaraṃ kāme, manasā titti nājjhagā;*
> *Tato nivattā paṭikkamma disvā,*
> *Te ve tittā ye paññāya tittā.*

A person does not become satisfied by mentally dwelling on sensual objects, even in immeasurable abundance. Those who turn their minds away from sensual objects and sensual defilements, withdraw bodily from those objects and become satisfied by seeing their dangers with wisdom are the ones who have truly attained satisfaction.

> *Paññāya tittinaṃ seṭṭhaṃ, na so kāmehi tappati;*
> *Paññāya tittaṃ purisaṃ, taṇhā na kurute vasaṃ.*

Fulfilment through wisdom is best. Such a person is not tormented by sensual desires. Craving does not bring under its control a person who has become satisfied through wisdom.

> *Apacinetheva kāmāni, appicchassa alolupo;*
> *Samuddamatto puriso, na so kāmehi tappati.*

Destroy sensual objects and sensual defilements. Be without greed and without eager longing. A person who, through great wisdom, is like the ocean is not tormented by sensual defilement, just as the ocean is not heated by a fire.

> *Rathakārova cammassa, parikantaṃ upāhanaṃ;*
> *Yaṃ yaṃ jahati kāmānaṃ, taṃ taṃ sampajjate sukhaṃ.*
> *Sabbañca sukhamiccheyya, sabbakāme pariccaje.*

Just as a leatherworker cuts away unsuitable portions of leather, makes sandals, receives payment and gains comfort, so a person with understanding cuts away portions of sensual desire with wisdom as sharp as a leather cutting tool. Whatever portion is abandoned, the bodily, verbal and mental action freed from that portion conduces to happiness. If one desires happiness in every respect, one should develop jhāna and abandon all sensual desire.[19]

Even as he was teaching the king the Dhamma in this way, the Bodhisatta himself developed jhāna on the white kasiṇa, taking the white parasol as his object. The king too became well. Rising from his bed in health, he praised the young man: ‘So many great physicians were unable to make me well.

This wise young man has cured me with the medicine of his wisdom. Young man, your verses are worth a thousand each. Please accept a thousand kahāpaṇas for each verse.' The Bodhisatta told the king that he had developed jhāna, refused the kahāpaṇas, admonished him further, rose into the sky and went to the Himalayan forest. There he went forth, developed the divine abidings and went to the brahmā world.

When King Mahādāṭhika, who ruled this island of Lanka, went with the women of his inner palace to the monastery at Sāgiri to give alms, a certain elder named Citta saw the queen Damiḷadevī, who was exceedingly beautiful and in the first stage of youth. Tormented by the greed that arose on seeing her, he became insane.

One day, King Saddhātissa, who ruled this same island of Lanka, looked at a woman of the inner palace. She too stopped walking and gazed at that young man. In a short time, the fire of attachment that had arisen in each for the other grew, and both were burned by it and died on that very spot. [21]

In the city of Uttaramadhurā in India, five kings saw a young woman named Svarṇatilakā, the daughter of a Caṇḍāla brahmin. Deluded by the greed that arose, they thought, 'What is the use of living without obtaining such a jewel of a woman?' Each took a sword, cut his own throat and died. They took their lives because, as Svarṇatilakā was a Caṇḍāla woman, they could not make her their wife. Later, the brahmin Uddāla, who had become Svarṇatilakā's husband, also jumped into a fire and took his life through the grief that arose at her death. From these illustrative stories, one should understand that powerful greed burns beings like fire and destroys them, and that by causing grief it makes even those of great power weep bitterly. The Buddha too declared:

> *Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ;*
> *Taṇhāya vippamuttassa, natthi soko kuto bhayaṃ.*

From craving arises grief; from craving arises fear. For one freed from craving there is no grief. Whence, then, could there be fear?

Making beings weary by seeking desirable objects

When greed arises in a person for something not possessed, that person works at many things, by day and by night, until the object is obtained. Sometimes, for just one thing, a person labours for months or years.

Long ago, a poor man heard of the fragrance of the meal, worth a hundred thousand, eaten by the wealthy Gandha of Benares. Greedy for that meal, he worked for Gandha for three years in order to obtain a dish of food like it. A woman of another poor family in Benares saw a beautiful cloth and coveted it. To obtain a cloth of that kind, she went to a wealthy household and worked for three years.

Leaving aside others, even the great Bodhisatta King Kusa, because of his attachment to Pabhāvatī, abandoned the royal splendour of Kusāvatī, which resembled the prosperity of Sakka, and went to the city of Sāgala in the Madda country. For seven years he laboured at pottery, basket work and flower work, cooking for others, washing pots, carrying water and firewood, and carrying loads suspended from a pole. They underwent such great toil for no other reason than the greed that had arisen within them. Therefore greed should be understood as a state that wearies beings by making them search for desirable objects.

Bringing beings to destruction by making them do harmful things

Driven by greed that arises in their minds, some go where they should not go, into dangerous battlefields, rivers, seas, difficult forests and mountain passes, and meet with great suffering or death. Some associate with those whom they should not associate with and meet with great suffering or death. Some take, or attempt to take, things they should not take, such as possessions belonging to others, and meet with great suffering or death. Some eat what they should not eat, such as unsuitable food or opium, and suffer greatly. Some drink what they should not drink, such as intoxicating liquor or unsuitable drinks, and meet with great suffering or death.

A group who died because of greed

On one occasion our great Bodhisatta was born as the youngest of about a hundred sons of King Brahmadatta of Benares and gradually grew to maturity. At that time, alms were given to paccekabuddhas in the royal household. One day, after attending to the paccekabuddhas who had come, the Bodhisatta asked whether he would obtain sovereignty over that city.

The paccekabuddhas replied, 'Prince, you will not obtain sovereignty over this city. But if you go to the city of Takkasilā in the Gandhāra country, on the seventh day from now you will obtain the kingship there. On the way there is a great forest. If you avoid it, the journey is a hundred yojanas. If you pass through the forest, it is fifty yojanas. That forest is a wilderness inhabited by nonhuman beings. When the yakkhinīs who live there see travellers, they create villages and charming halls with delightful couches, decorated with canopies, surrounding curtains and the like. They themselves dress in lovely clothing and ornaments like celestial maidens and sit in the halls, displaying alluring forms and gestures. Welcoming travellers with enticing, sweet words, they call to them: "Come here, drink some water, sit a little and rest before going on." Those who come are made drunk with lust, caught and eaten. They display lovely female forms and gestures to travellers who covet visible forms, bring them under their control and eat them. Those who covet sounds are enticed with singing, music and other sounds; those who covet scents with delightful perfumes; those who covet tastes with delicious food; and those who covet touches with heavenly beds. Bringing them under their control, they eat them. If you guard your mind, avoid looking at them and go without falling for their tricks, you will obtain the kingship on the seventh day.'

The great Bodhisatta said, 'Venerable sirs, having received your advice, why should I look at them?' He obtained water, sand and thread over which protective discourses had been recited, paid respect to the paccekabuddhas and his parents, and took leave. He also told his servants that he was going to Takkasilā to obtain the kingship. Five men said, 'We too will come with you.' The Bodhisatta told them what the paccekabuddhas had said about the road

and declared, 'You are not suited to going there. I alone shall go, keeping my mind disciplined.' The five men replied, 'Your Highness, while travelling with you, why should we look at those lovely forms? Shall we not travel in just the same way as you?' 'Then be careful,' said the Bodhisatta, and set out with them.

When they reached the forest, the yakkhinīs had created villages and halls and were waiting. Of the five men, the one attached to visible form became captivated by the beauty of the yakkhinīs, who appeared as celestial maidens, and fell a little behind. The Bodhisatta asked, 'Friend, why are you falling behind?' 'Your Highness, my feet are very sore. I shall stay a little in the hall and then come,' the man replied. The Bodhisatta said, 'Friend, these are yakkhinīs. Do not desire them.' 'Your Highness, whatever may happen, I shall stay here a little,' said the man. The Bodhisatta went forward with the four remaining men.

The yakkhinīs killed and ate that man, went ahead, created a village and sat playing various musical instruments. The man who coveted sound remained there. Having eaten him too, they went ahead, created a village and shops displaying many fragrant things, and waited. The man who coveted scents remained there. Having eaten him too, they went ahead, created a village and food shops, and waited. The man who coveted tastes remained there. Having eaten him too, they went ahead, created a village and heavenly beds in its halls, and waited. The man who coveted touch remained there. When that man too had been eaten by the yakkhinīs, the Bodhisatta was alone.

One yakkhinī thought, 'This man is a very powerful master of spells. By some means or other I shall eat him too,' and followed the Bodhisatta. When he had passed beyond the forest, people working in the forest beyond it saw the yakkhinī and asked, 'Who is the man walking ahead in relation to you?' 'He is my husband,' the yakkhinī replied. The people said to the Bodhisatta, 'Friend, this tender young woman, like a garland of golden flowers, has left her own home and follows you because she desires you. Why do you cause her suffering instead of taking her with you?' The Bodhisatta replied, 'Friends, she is not my wife. She is a yakkhinī. She has eaten my five men

too.' The yakkhinī said, 'Friends, when men are angry, they call their wives yakkhinīs and petas,' and continued following him.

Further on, the yakkhinī followed the Bodhisatta first in the guise of a pregnant woman and then in the guise of a mother carrying a small child. Answering those who asked along the road as he had before, the Bodhisatta reached Takkasilā. Afterwards the yakkhinī made the child disappear and followed him alone. The Bodhisatta stopped in a hall at the city gate. Because of his spiritual power, the yakkhinī could not enter the hall. Taking the form of a celestial maiden, she stood at its doorway.

That day the king of Takkasilā was going to his pleasure garden. Seeing the yakkhinī, he desired her and sent a man, saying, 'Find out whether she has a husband.' The man approached the yakkhinī and asked whether she had a husband. 'The man in the hall is my husband,' she said. The Bodhisatta said she was a yakkhinī, not his wife. The man reported both statements to the king. The king said, 'Ownerless property belongs to the king,' summoned the yakkhinī, mounted her on his elephant, made a ceremonial circuit of the city, went to the palace and made her his chief queen.

The king bathed, anointed himself with perfume, ate his evening meal and went to his royal bed. The yakkhinī too ate, adorned herself and lay down with the king on his bed. During the night she began to cry. When the king asked why she was crying, she said, 'Your Majesty, you saw me on the road and brought me here. Many women live in this palace. When they make remarks such as, "Who knows who your mother or father is? Who knows your birth or clan? You are someone picked up on the road," I shall be dejected as though struck on the head. If you give me authority over this kingdom, no one will be able to harass me in that way.' The king refused her request. She then said, 'Your Majesty, if you will not give me sovereignty over the kingdom, at least give me authority over this palace.' Bound to her by her heavenly touch, the king could not resist her request and gave the yakkhinī authority over the palace.

The yakkhinī agreed, saying, 'Very well.' When the king had fallen asleep, she went to the city of the yakkhas, summoned many yakkhas and returned. They killed and ate everyone in the palace, leaving not even its pigs and

chickens, and left only bones. On the next day, seeing that there was no sound at all from the palace and that its doors remained closed, the townspeople broke open the doors and entered. Finding only the bones of those who had lived there, they said, 'The man who was in the hall yesterday spoke the truth when he said that woman was a yakkhinī. Knowing nothing, the king became intoxicated with lust, made the yakkhinī his wife and kept her in the palace. She must have brought other yakkhas and eaten everyone in the palace before leaving.' That night, meanwhile, the Bodhisatta had sprinkled protective sand on his head, drawn the protective thread around himself and remained awake until dawn with his sword in his hand.

The townspeople cleaned the palace, coated it with cow dung and then perfumes, scattered flowers, hung garlands, burned incense and decorated it. Gathering there, they proposed, 'Friends, the man who was not deceived by the yakkhinī following him in a celestial form, and who did not so much as glance at her with desire, is a very noble man, courageous and wise. When such a man governs a country, the whole country will prosper. Therefore let us entrust the kingship to him.' They unanimously accepted the proposal and consecrated the Bodhisatta as king.

The five men who accompanied the Bodhisatta met their deaths because they went to the yakkhinīs through the greed that had arisen in them. The king of Takkasilā perished with his wives and children because, through the greed that arose, he made a yakkhinī his wife. The Great Being, however, guarded his mind, giving no opportunity to the mental defilement of greed. Thus he encountered no disaster and attained royal splendour as well. After attaining perfect Buddhahood, he related this story of the past and declared:

> *Samatittikaṃ anavassekaṃ,*
> *Telapattaṃ yathā parihareyya;*
> *Evaṃ sacittamanurakkhe,*
> *Patthayāno disaṃ agatapubbaṃ.*

Just as one would carry a bowl filled with oil level with its brim, without letting it shake and spill, so one who aspires to Nibbāna, called the direction never travelled before, should guard one's own mind.[19]

The growth of greed

When a pleasing object is seen, heard about or presented to the mind, it is natural for greed concerning that object to arise in the mind of a being who lives without mindfulness and clear understanding. Once greed has arisen, it is good to remove it without allowing it to arise again and again. Otherwise that greed will burn and torment the being's mental continuum and arise repeatedly until the object is obtained. Even after it has been obtained, greed arises again and again as delight in it. Further instances of greed also arise for the various things needed to protect that object. Therefore greed has been described as beginning with a single object and growing and extending very far like a river.

Greed cannot be satisfied

Although vast masses of water have flowed into the ocean from all the rivers and streams on earth from the time the earth came into being until today, the great ocean has not been filled. Even today it receives all the water that comes to it without becoming full. Like that great ocean which cannot be filled, the greed of a being is never filled. On obtaining a hundred, greed grows and one desires a thousand. On obtaining a thousand, one desires ten thousand; on obtaining ten thousand, a hundred thousand; and on obtaining a hundred thousand, a crore. A king with one country desires another. Having obtained that, he desires another; having obtained that, yet another; and having obtained that too, still more countries. Even if the whole earth belonged to a single king, he would not become satisfied. The story of King Mandhātu is given as evidence of greed's tendency to grow and its inability to bring satisfaction. It is as follows.

The story of King Mandhātu

At the beginning of the aeon there was a king named Mahāsammata. His son was Roja; Roja's son was Vararoja; his son was Kalyāṇa; his son was Varakalyāṇa; his son was Uposatha; and his son was Mandhātu. Mandhātu was a universal monarch endowed with the seven treasures and four kinds of

power. He could also cause the seven precious substances to rain down. He spent eighty four thousand years at princely play and ruled as a universal monarch for eighty four thousand years. His total lifespan was an incalculable number of years. One day, unable to satisfy his craving, he sat discontentedly. The ministers asked, 'Your Majesty, why are you discontented?' The king replied, 'Compared with the power of my merit, this kingdom is small. What use is it? Where is there a place of greater happiness?' The ministers said, 'Your Majesty, the deva world is a place of greater happiness than this.'

Then, through the power of the wheel treasure, he went with his retinue to the deva world of the Four Great Kings. The devas there welcomed him and gave him sovereignty. Surrounded by his own retinue, he ruled there for a long time. Obtaining a heavenly kingdom only increased his greed; it did not satisfy him. Considering his present prosperity inadequate, he became discontented there too. The Four Great Kings approached him and asked, 'Why are you discontented?' King Mandhātu asked, 'Is there no place of greater happiness than this?' The devas told him that the Tāvatiṃsa deva world was happier. King Mandhātu went there too with his retinue. There Sakka gave him half the kingdom.

While King Mandhātu was ruling there, Sakka completed his lifespan of thirty six million years and died. A second Sakka appeared, ruled for the same length of time and also died. In this way, while thirty six Sakkas reigned, the human King Mandhātu continued ruling there. As time passed, his greed grew still further. He wanted to kill Sakka and take the entire kingdom. But Sakka could not be killed. His excessive greed caused his downfall. His body deteriorated and he drew near to death. He then descended from the deva world and came to his own pleasure garden in the human world. The gardener informed the palace that King Mandhātu had arrived. His relatives came from the palace and prepared a bed for him in the garden itself. The king lay down there, never to rise again.

The ministers asked, 'Great King, what shall we tell the people after you are gone?' He said, 'After my death, tell the people this message: "King Mandhātu ruled as universal monarch over the four great continents with

their two thousand attendant islands. He also ruled in the deva world of the Four Great Kings, and enjoyed royal splendour in Tāvatiṃsa until thirty six Sakkas had passed away. Yet he died unable to satisfy his craving."' Having said this, he died.

When this king could not become satisfied even after obtaining the whole earth and kingship in two deva worlds, how could this greed be filled by a few possessions? It cannot. By searching for possessions, no one can ever fill greed, become satisfied and remain joyful. Satisfaction can be attained only by removing greed. As the things that arouse greed are supplied, greed grows still further, like a fire to which fuel is repeatedly added. The wise, knowing this, removed that greed and made the supremely peaceful happiness of Nibbāna their own.

The difficulty of removing greed

Many matters that beings try with great difficulty to keep and retain in mind through repeated practice are nevertheless forgotten and pass out of the mind. Greed that arises for a thing or a person, however, does not readily leave the mind. Sometimes greed that has arisen for just one thing remains without disappearing from a being's mind throughout a number of future births. Therefore greed has been described as something that clings firmly and is difficult to remove, like soot mixed with oil. The following story makes clear how long greed can endure.

The story of the man attached to his wife

Long ago a man began committing adultery with his brother's wife. She came to love him far more than her husband. One day she said to her lover, 'If this matter becomes known, we shall be greatly disgraced. Kill your brother so that it does not become known.' The man rebuked her, saying, 'Do not say such a thing again,' and refused. A few days later she said the same thing again. On that occasion the man remained neutral. On yet another day she repeated it. This time he accepted her proposal and said, 'Killing a person is a serious matter. How can I find an opportunity?' The

woman replied, 'There is a bathing place beside a kumbuk tree at such and such a place. Go there with a sharp axe and hide near the tree. When I send the man there, kill him.' The lover went and hid there.

When the woman's husband came home in the evening after work, she called him over to examine his head, as though affectionately. After examining it for a little while she said, 'Your head is very dirty. Go and wash it.' Giving him a lump of cleansing paste, she sent him to the bathing place beside the kumbuk tree. When he entered the water and bent down to wash his head, the man who was hiding came out, struck him with the axe and killed him. Because of his desire for his wife, the murdered man was reborn as a rat snake in that very house.

The snake repeatedly fell onto the woman's body. From this she concluded that it must be that same man and had the snake killed. Since his greed for his wife had not disappeared even then, he was reborn as a dog in that house. The dog also became accustomed to following the woman wherever she went. Angered by this, she had the dog killed as well. Since even this did not sever his greed for her, he died and became a bull calf in that same house. The calf too became accustomed to following the woman. Angered by this, she had the calf killed also. Since his attachment to her was still unbroken, he was conceived in her womb and born as her own child.

Knowledge of former births arose in him, and he knew that she had had him killed on four occasions. From then on, he would not even allow her to touch his body. If his mother touched him, the child would begin to cry loudly. Therefore his grandfather brought him up. When the child had grown, his grandfather asked why he would not even let his mother come near him. The child told his grandfather the whole story. The grandfather was deeply moved, embraced the child and wept. Saying, 'What use is it for us to live with such wicked people?' he took the child to a monastery. Both went forth, fulfilled the life of a renunciant and became arahants.

Even while being repeatedly killed at the command of the woman he loved, this man could not remove his love for her, because greed is a defilement exceedingly difficult to remove. Although he possessed enough merit

to become an arahant, it was because of this greed that he had to be born successively four times in the animal realm.[22]

Greed causes many wrong actions

Greed is an evil capable of bringing a being to a bad destination after death. That very evil of greed also causes all the other evils in the world. Indeed, because of greed, some kill their brothers and sisters; some kill their parents; some forget gratitude and kill friends who have been of the greatest help to them. They kill renunciants and brahmins, betray worthy people such as their parents, break stūpas and destroy Buddha images. Through greed for countries, they kill hundreds of thousands of people. They kill innumerable helpless animals. The number of animals killed in the world in a single day because of greed is enormous. Because of greed, people oppress the weak and helpless and seize their property, violate others' wives, violate sisters and children, bear false witness, drink intoxicating liquor and commit many other wrong deeds. Through doing so, some suffer great ruin in this very life, and after death they go to bad destinations.

Leaving aside ordinary people, this greed sometimes incites even wise and supremely noble people who refrain from wrongdoing in every way to commit evil. This is shown by the story of the ascetic Lomasakassapa, as follows.

The story of the ascetic Lomasakassapa

The ascetic Lomasakassapa was our great Bodhisatta. While he was practising austerities in the forest, Sakka became afraid, wondering whether he was practising in order to obtain Sakka's own position. Thinking to join with the king of Benares and make the Bodhisatta fall away from his austerities, one night at midnight Sakka entered King Brahmadatta's sleeping chamber, illuminated it and woke the king. He said, 'Great King, I am Sakka. If you wish to become free from ageing and death like me, and wish for sovereignty over the whole of Jambudīpa, summon your friend Lomasakassapa and have him perform the great sacrifice called Vājapeyya, in which animals are killed.' Having said this, he disappeared.

The next day, the king summoned a minister named Sayha and sent him to bring the ascetic Lomasakassapa. Taking a forest dweller as his guide, the minister went to the ascetic's dwelling and said, 'Venerable ascetic, if you come and perform the great Vājapeyya sacrifice, our king will obtain sovereignty over the whole of India. When he obtains it, he will give you as much of it as you wish. Please come to perform the sacrifice.' The Bodhisatta replied, 'Sayha, I would not accept even the entire earth bounded by the ocean if it came with the reproach of having killed living beings. I condemn gains in wealth and fame obtained unrighteously. For one gone forth, taking an earthen bowl and living by begging food from door to door is better than that unrighteous livelihood. Having gone forth, to wander with a bowl without oppressing anyone is higher than sovereignty over the whole of Jambudīpa.' The minister reported this to the king. Thinking, 'What can we do if the ascetic will not come?' the king remained silent.

On another day Sakka again came to the king at midnight and said, 'Great King, adorn Princess Candavatī and send her to the ascetic with the message, "If you perform the sacrifice, I shall give you this princess." The ascetic will desire her and certainly come.' The king did so. When he saw the princess, greed arose in the ascetic. Through that very greed, he also fell away from jhāna. Recognising that greed had arisen in him, the minister said, 'If you perform the sacrifice, the king will give you this princess.' 'Then I shall perform it,' said the ascetic, and mounting the chariot, he went to Benares.

Hearing that the ascetic was coming, the king had the sacrifice prepared. When he arrived, the king said, 'At the conclusion of the sacrifice I shall give you the princess,' and told him to perform it. The following day the king went with the ascetic and Candavatī to the place of sacrifice. The elephants, horses, cattle, buffaloes and other animals needed for slaughter had been tied in rows to posts. Looking over the animals, the ascetic prepared to perform the sacrifice. Seeing the evil deed that the ascetic, intoxicated with lust, was about to perform, the people said, 'Kassapa! Kassapa! This is unworthy of you. Why are you going to perform such a base deed?' They began to cry out:

> *Balaṃ cando balaṃ suriyo, balaṃ samaṇabrāhmaṇā;*
> *Balaṃ velā samuddassa, balāti balamitthiyo.*
> *Yathā uggatapaṃ santaṃ, isiṃ Lomasakassapaṃ;*
> *Pitu atthā Candavatī, vājapeyaṃ ayājayī.*

The moon is powerful in dispelling darkness, and the sun too is powerful. Renunciants and brahmins are powerful because they possess such strengths as patience and knowledge. The shore of the ocean is powerful because it holds back the ocean's waters. Women are more powerful than all these, because they bring even powerful renunciants and brahmins under their control and destroy them. For Candavatī has made the peaceful sage Lomasakassapa, a man of fierce austerity, perform the Vājapeyya sacrifice for her father's benefit.

As the people cried out in this way, the ascetic raised his sword to kill the royal elephant first. Frightened, the elephant cried out loudly. Hearing that sound, all the animals that had been tied up also cried out in fear. The people too raised a cry. Startled by that sound, the ascetic looked at himself. Only then did he see his ascetic garb. Filled with spiritual urgency and shame at the foolish act he had been about to commit through submission to greed, he said to the king, 'Let both Candavatī and the country be yours! I have no need of them.' At that very moment he regained the jhāna he had lost, travelled through the air to the Himalayas, practised austerities for the rest of his life and, after death, went to the brahmā world.

This greed was capable of turning even the mind of the great Bodhisatta Lomasakassapa towards evil and sending him towards an evil deed, although he abhorred wrongdoing, feared it, strove to refrain from it, had abandoned the pleasures of the five senses and entered the forest to practise austerities. What need, then, to speak of its ability to turn the minds of ordinary people, immersed in and attached to the pleasures of the five senses, towards many wrong deeds and make them commit them?

Greed closes the paths to heaven and liberation

The paths to heaven and liberation are the three kinds of meritorious action, beginning with giving. Greed for wealth directs a being's mind towards gathering as much wealth as possible and, when there is an opportunity, seizing the wealth of others. It is directly opposed to the wholesome action of giving. Spending time observing virtue and meditating obstructs the acquisition of possessions and the protection of those already possessed, so that greed also opposes virtue and meditation. Thus, particularly by making the mind shrink from giving and engage in withholding, greed for wealth closes the path to heaven and liberation consisting in the wholesome action of giving. By allowing no opportunity to observe virtue or meditate, it also closes the paths to heaven and liberation consisting in virtue and meditation.

Greed closes these paths even for someone who has done much merit in the hope of happiness in heaven and liberation. It does not allow that person to go elsewhere from this world through the power of that merit, but attaches and binds the mind to that person's possessions. For this reason, many people who have performed meritorious deeds cannot go to heaven after death. Instead, they are born as animals or petas in the very places where their possessions remain and suffer there. Furthermore, greed closes the paths to heaven and liberation by making beings commit many wrong deeds.

Greed brings beings to the lower realms

By making beings commit many wrong deeds, greed brings them after death to the four lower realms, such as hell. Even the greed consisting in affection for one's own possessions, wife and children, which is not itself one of the ten courses of unwholesome action, brings beings to the animal realm and the peta realm. Many beings become animals or petas because of greed alone.

Long ago a wealthy householder who owned forty crores died with desire for that wealth and became a rat near the place where it was stored. Long ago a bhikkhu named Tissa, who lived in Sāvatthī, died while desiring a newly acquired robe and was reborn as a louse in that very robe. Although he had

merit sufficient for birth in a deva world, this bhikkhu was made into a louse by base greed. He lived in the robe as a louse for seven days, died and then, through the wholesome result of having fulfilled the life of a renunciant, was reborn in the Tusita deva world.

Long ago a farmer died while coveting his field and was reborn as a pig nearby. His wife died while coveting her vessels and became a female rat snake. One of their daughters died while coveting the pond in which she had played in the water, and became a female frog there. Even now, many may be born as animals through greed for one thing or another, but people do not know this because they have no means of learning about them. Sometimes one hears only of those who die with greed and are born as petas in various places, because they trouble people by frightening them, making them ill and so forth. May those who do not wish to arrive at such bad destinations after death remove this greed from their own minds and purify the mind!

Greed brings even one at the summit of existence back to the lower realms

> *Yathāpi mūle anupaddave daḷhe,*
> *Chinnopi rukkho punareva rūhati;*
> *Evampi taṇhānusaye anūhate,*
> *Nibbattati dukkhamidaṃ punappunaṃ.*

Just as a tree, though cut down above, grows again when its root remains sound and firm, so this suffering of birth, ageing, death and the like arises again and again when the underlying tendency to craving in a being's mental continuum has not been severed with the axe of supramundane path knowledge.

This makes clear that beings are unable to end the suffering of saṃsāra and attain Nibbāna, and must wander in saṃsāra, being reborn again and again and oppressed by the suffering of birth, ageing, death and so forth, because of the greed within them. An ordinary person who has not destroyed greed through path knowledge, even when established at the summit of existence, still has in the mental continuum the poisonous seed called greed, which

causes birth in the lower realms. Thus that person dwells there without having escaped the suffering of the lower realms still to be experienced in the future. After completing the lifespan acquired at the summit of existence and passing away from it, that person is brought back to a lower realm by the poisonous seed of greed in the continuum.

A being dwelling at the summit of existence does not, on passing away from that immaterial existence, arrive in a lower realm in the very next life. After passing away from it, that being is born in a fortunate destination of the sense sphere and subsequently arrives in a lower realm. Therefore it has been said that greed brings even a being who has reached the summit of existence back to the lower realms. The story of Sūkarajotikā is given as evidence that, because of greed, beings who have not destroyed it are born in various high and low births in saṃsāra. It is as follows.

The story of Sūkarajotikā

On one occasion, while the Buddha was going for alms in Rājagaha, he saw a village sow and smiled. Elder Ānanda then asked the Tathāgata the reason for his smile. The Tathāgata replied, 'Ānanda, do you see that sow? In the time of Buddha Kakusandha, she lived as a hen near a sitting hall. At that time she heard a meditating bhikkhu reciting a meditation subject for insight and gained confidence in that Dhamma recitation. Passing away from there, she was born in a royal family as a princess named Ubbarī. One day she saw a mass of maggots in a privy, developed the perception of a maggot infested corpse and attained the first jhāna. Passing away from there, she was born in the brahmā world. After passing away from there and going from existence to existence, she has been born as a pig. Seeing this, I smiled.' Hearing this, the bhikkhus headed by Elder Ānanda were filled with great spiritual urgency. Standing on that very spot, the Tathāgata also gave a Dhamma teaching on that occasion. At its conclusion, many attained the paths and fruits beginning with stream entry.

Sūkarapotikā too passed away from there and was born in a royal family in Suvaṇṇabhūmi. Passing away from there, she was born in Benares; then in

a horse trader's household in the port of Suppāraka; then in a merchant's household in Kāvaripaṭṭana; then in a wealthy household in Anurādhapura; and then in a house in the village of Hokanta, south of Anurādhapura. At that time she was called Sumanā. When the people abandoned that village, her family went to the Dīghavāpi district and lived in the village of Mahāmuni. A minister of King Duṭṭhagāmaṇī named Lakuṇṭaka Atimbara, who had come to that village on some business, saw her and took her to the village of Mahāpuṇṇi with a great wedding celebration.[23]

There, Elder Mahā Anula, who lived in Koṭipabbata Mahāvihāra, saw her while going for alms and said, 'Friends, Sūkarapotikā has become the wife of the great minister Lakuṇṭaka Atimbara.' Hearing these words, she reflected on past existences, gained knowledge of former births and remembered the succession of her own past births. Becoming disenchanted with saṃsāra, she obtained her husband's permission and went forth. At Tissa Mahāvihāra she heard the teaching of the Satipaṭṭhāna Sutta and became a stream enterer.

Later, when King Duṭṭhagāmaṇī had defeated the Tamils, she went to live in Hokanta, her parents' place of residence. At a great monastery called Kallaka she heard the teaching of the Āsīvisopama Sutta and became an arahant. Afterwards, on the day of her final Nibbāna, she related her past history before the bhikkhunīs, gave them advice and attained final Nibbāna.

One who has destroyed greed through path knowledge is not reborn and therefore does not undergo such reversals. Because of this greed, all ordinary people continue passing through births of many kinds, just like Sūkarapotikā. This is a great suffering. Therefore may those who wish to attain true happiness develop path knowledge and utterly destroy this greed, which carries beings from existence to existence!

The divisions of greed

Since greed is described by the name craving, taṇhā, where its divisions are set out, that name will also be used here. Craving is sixfold: craving for visible forms, sounds, smells, tastes, tangible objects and mental objects. Greed

for visible forms is craving for forms; greed for sounds is craving for sounds; greed for smells is craving for smells; greed for tastes is craving for tastes; greed for tangible objects is craving for tangible objects; and greed for the remaining phenomena, such as life, is craving for mental objects.

Each of these kinds of craving is threefold according to the way it occurs: craving for sensual pleasure, kāmataṇhā; craving for existence, bhavataṇhā; and craving for nonexistence, vibhavataṇhā. Craving that arises merely in dependence on the pleasing nature of visible forms and so forth is craving for sensual pleasure. Craving that arises together with taking the six kinds of objects as a being, a person or a self is craving for existence. Greed that arises for the six kinds of objects without expectation of future existence is craving for nonexistence. To express this in another way: greed dissociated from wrong view is craving for sensual pleasure; greed associated with the eternalist view is craving for existence; and craving associated with the annihilationist view is craving for nonexistence.

Multiplying the six kinds of craving mentioned above by these three, beginning with craving for sensual pleasure, gives eighteen. Each of those eighteen kinds is threefold, since it occurs with regard to past, future and present forms and so forth. Eighteen multiplied by three gives fifty four. Since each of these occurs with regard to internal and external forms and so forth, those fifty four become one hundred and eight through the distinction between internal and external.

· 2 ·

Ill Will

Source pages 127 to 128

> *Vyāpādo cittassa upakkileso.*
>
> Ill will is a defilement of the mind.

Beings do not always enter into quarrels with their enemies or attempt to destroy or injure them. When they see or hear that an enemy is facing a danger that may cause destruction, such as a disease, they think, 'May he perish from this, at least.' They wait for the enemy's destruction, thinking, 'Will he perish now? Will he perish now?' They remain eager to see it. The mental factor of hatred that accompanies the thought, 'May others perish,' in those who dwell in this way is called ill will, vyāpāda. It is also one of the ten courses of unwholesome action.

Ill will arises most often concerning enemies more powerful than oneself. It also arises concerning enemies who are weaker, equal or stronger, even when the hostility is slight. It is a particular stage of hatred itself. The displeasure that first arises towards another person for some reason is hatred. It begins to grow gradually. As that hatred repeatedly arises and intensifies, it reaches the point of thinking, 'May the enemy perish.' At that point it is called ill will.

This ill will arises in three ways in relation to oneself: 'He wronged me in the past'; 'He is wronging me now'; and 'If he continues like this, if he prospers like this, he will wrong me in the future.'

It arises in three ways in relation to those dear to oneself, such as one's parents, wife and children: 'He wronged them in the past'; 'He is wronging them now'; and 'He will wrong them in the future.'

It arises in three ways in relation to one's enemies: 'He supported my enemies in the past'; 'He is supporting my enemies now'; and 'He will join and support my enemies in the future.' These nine circumstances are also called the nine grounds for resentment.

When this state arises in the mind, it prevents that mind from shining and defiles it. Therefore it is called a defilement of the mind. Since it is an evil that brings one to a lower realm after death, may you protect your mind, without allowing it to arise in your own mental continuum!

· 3 ·

Anger

Source pages 129 to 135

> *Kodho cittassa upakkileso.*
>
> Anger is a defilement of the mind.

The tendency that arises in the mind to rise up against others, like a snake struck with a stick, is called anger, kodha. It is a state as fierce as fire, burning, tormenting and oppressing the mental continuum. Its burning and tormenting nature can be understood simply by looking at a person whose mind is overcome by anger. When anger arises, it first torments the mind. Then it begins to burn and torment the body. The gentleness and natural colour of that person's face disappear. A fierce appearance emerges, dark or red in colour. The heart base begins to quiver strongly. As the heart base quivers, the whole body begins to tremble. Sweat pours from the body.

Anger arises on account of the nine grounds for resentment described as the causes of ill will. In wicked and foolish people, anger also arises without a proper cause. From the following story one should understand how wicked people become angry without reason and are destroyed by that very anger.

The story of the wicked prince

Long ago there was a king named Kitavāsa in Benares. When a son was born to him, the brahmins who interpreted bodily signs said, 'This prince will die through being unable to obtain water.' The prince was exceedingly wicked. Therefore his very name was the Wicked Prince. When he came of age, King Kitavāsa gave him the position of viceroy. Fearing that the prince would die for want of water, the king had great ponds dug at the four city gates and in

various places throughout the city. He established drinking water stations at crossroads.

One day the Wicked Prince dressed in splendid ornaments, mounted an elephant and went to the pleasure garden surrounded by his people. On the way he saw a paccekabuddha. The people accompanying him paid respect to the paccekabuddha. Seeing this, the prince thought, 'These people who are going with me bow down to this shaveling and praise him in my very presence!' Becoming angry with the paccekabuddha, who had done him no wrong at all, he dismounted, approached and asked, 'Renunciant, have you obtained food?' When the paccekabuddha replied, 'Yes, prince,' he took the bowl, dashed it to the ground and trampled it to pieces.

The paccekabuddha looked at his face with compassion, thinking, 'Alas! Has this fool not brought about his own ruin?' The prince said, 'Renunciant, I am the Wicked Prince, son of King Kitavāsa. What can you do to me by looking at me?' With his meal destroyed, the paccekabuddha travelled through the air to the Himalayan forest. The offence committed against him began to bear fruit for the Wicked Prince at that very moment. His body began to burn as though it had been put into a fire. Crying, 'It burns! It burns!' he fell to the ground on that very spot. Even the water jars nearby dried up. Not a drop of water could be found to give him. He died there and was reborn in the great hell of Avīci. Because of the anger that had arisen within him, the Wicked Prince wronged a paccekabuddha and brought about his own destruction.

Fools become angry where there is no proper cause: with the sunshine when they do not want sunshine, with the rain when they do not want rain, with the wind when they do not want wind, and with stones and roots when they strike their feet against them.

However anger arises, it is slight at first and then gradually grows. The anger that first arises makes the mind fierce. If it is not calmed, it grows further and reaches the point of making one speak harsh words. If it is not calmed at that stage, it reaches the point of striking others with hands and feet and destroying others' possessions. If it is not calmed at that stage, it reaches the point of using deadly weapons such as knives, swords and guns.

If it is not calmed even by that, it reaches the point of destroying one's own life, and one takes one's own life as well. Therefore the great Bodhisatta, the ascetic Kṛṣṇa, while teaching the Dhamma to Sakka, king of the devas, declared:

> *Appo hutvā bahu hoti, vaḍḍhate so akhantijo;*
> *Āsaṅgī bahupāyāso, tasmā kodhaṃ na rocaye.*

Anger, born of impatience, is small at first and afterwards becomes great. It has the nature of fastening itself again and again upon an adversary. It brings much suffering. Therefore that anger is not pleasing to me.[24]

Anger that arises and grows in this way defiles a being's mind at every stage. It does not allow the mind to shine. Therefore it was declared:

> *Anatthajanano doso, doso cittappakopano;*
> *Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.*
> *Duṭṭho atthaṃ na jānāti, duṭṭho dhammaṃ na passati;*
> *Andhantamaṃ tadā hoti, yaṃ doso sahate naraṃ.*

Hatred produces many kinds of harm for oneself and others. Hatred clouds a being's mind. It is a danger that arises within the being, but foolish people do not understand this. An angry person does not know either personal benefit or the benefit of others. An angry person does not see the Dhamma consisting in the ten courses of wholesome action. When a being's mind is oppressed by hatred, there is great darkness for that person.[24]

When the mind is defiled and darkened by anger, a being does not see the harm that the intended action will bring to oneself and others. At that moment the harmful act of injuring or destroying others appears to be something that absolutely must be done. Refraining from it appears to be something bad. Thus angry people, because of anger, destroy household goods such as earthen vessels, beds and chairs, whether belonging to themselves or others. They destroy clothing and ornaments, lay waste to fields and gardens, set houses on fire, abuse others, strike them and kill them. Sometimes

they kill even very dear brothers and sisters, their parents, their wives and children. They kill renunciants and brahmins and commit offences against them. They wage war and kill hundreds or thousands of people. Sometimes they also take their own lives. The harm and suffering these acts bring to oneself and others are very great.

Anger is like delicious food mixed with poison. Even when mixed with poison, delicious food is pleasant to eat, but afterwards it produces bitter results. In the same way, anger is pleasant while one is harming another. Afterwards it brings bitter results to that person in both this life and the next. When anger has subsided, someone who has damaged personal possessions through anger must suffer because those belongings are gone. Those who have destroyed others' possessions or injured other people must suffer in this life, together with their relatives and friends, through being punished. After death they must be born in the four lower realms, such as hell, and suffer for a very long time. Therefore anger has been described as harmful and as producing suffering.

To protect the mind from this anger, which brings such great harm, one should cultivate patience. However much one cultivates patience, until hatred has been removed in every way through path knowledge, one does not reach the state in which anger can never arise at all. Therefore even good people who cultivate patience with great effort become angry on some occasions. When anger arises in this way, one should destroy it within, without allowing the snake of anger to come out. Those who cultivate patience should take Elder Puṇṇa as their example.

The story of Elder Puṇṇa

While our Buddha, the teacher of the three worlds, was living at Jetavana Monastery in Sāvatthī, Elder Puṇṇa wished to go to a suitable place and fulfil the life of a renunciant. He approached the Tathāgata, explained his wish and asked for brief instruction by which he could bring his practice as a renunciant to fulfilment. The Tathāgata gave Puṇṇa instruction suited to his disposition and then asked, 'Puṇṇa, where will you go to practise?' Elder

Puṇṇa replied, 'Venerable sir, I shall go to the district of Sunāparanta.' The following conversation then took place between the Tathāgata and Elder Puṇṇa.

> The Tathāgata: 'Puṇṇa, the people of Sunāparanta are wicked. If those people begin to abuse you there, what will you do?'
>
> Puṇṇa: 'Venerable sir, I shall think, "These people are good people. Although they abuse me, they do not strike me with their hands and feet."'
>
> The Tathāgata: 'Puṇṇa, if those people strike you with their hands and feet, what will you do?'
>
> Puṇṇa: 'Venerable sir, I shall think, "These people are good people. Although they strike me with their hands and feet, they do not throw stones at me."'
>
> The Tathāgata: 'Puṇṇa, if the people of Sunāparanta throw stones at you, what will you do?'
>
> Puṇṇa: 'Venerable sir, I shall think, "These people are good people. Although they throw stones at me, they do not beat me with sticks."'
>
> The Tathāgata: 'Puṇṇa, if the people of Sunāparanta beat you with sticks, what will you do?'
>
> Puṇṇa: 'Venerable sir, I shall think, "These people of Sunāparanta are good people. Although they beat me with sticks, they do not strike me with weapons."' The Tathāgata: 'Puṇṇa, if the people of Sunāparanta strike you with weapons, what will you do?'
>
> Puṇṇa: 'Venerable sir, I shall think, "The people of Sunāparanta are good people. Although they strike me with weapons, they do not kill me."'
>
> The Tathāgata: 'Puṇṇa, if the people of Sunāparanta stab and cut you with sharp weapons and kill you, what will you do?'
>
> Puṇṇa: 'Venerable sir, if the people of Sunāparanta kill me, I shall think, "Some people, disenchanted with the body and with life, go in search of

killers to have their lives ended. I have found killers without even searching.'"

The Tathāgata then praised Elder Puṇṇa's good self discipline and gave him leave to go to Sunāparanta. Elder Puṇṇa went there and, within that rains residence, brought five hundred people to the status of lay followers, became an arahant and realised Nibbāna. Taking this story as an example, may you protect your own minds by learning to be patient like Elder Puṇṇa!

· 4 ·

Resentment

Source pages 136 to 140

> *Upanāho cittassa upakkileso.*
>
> Resentment is a defilement of the mind.

Sometimes anger that has arisen subsides without continuing into the future. Sometimes it subsides leaving a certain disposition in the mental continuum that causes that anger to arise again and again in the future. Consequently, whenever the adversary is remembered or seen, that anger repeatedly arises in the mind. Anger that repeatedly arises in this way concerning the same person is called resentment, upanāha, or enmity, vera. When that enmity arises, it darkens and defiles the mind so that the many harms that follow from it are not seen. Therefore it is a defilement of the mind.

Beings whose minds are defiled by resentment quarrel with one another and come to great ruin. If enmity arises between two people, both decline in this life and the next. If it arises between two families, both families decline. If it arises between two clans, villages, countries or peoples, all those clans, villages, countries or peoples decline. Of those who decline, some lose their renown and prosperity; some come to complete ruin, like the kolon tree and the bear.

The story of the kolon tree and the bear

One day, after wandering in search of food, a bear came and lay down beneath a kolon tree in the Himalayan forest. The tree had spreading branches and gave good shade. A rotten branch broke off in the wind and fell on the bear. In pain and alarm, the bear got up, fled a short distance and looked to

see what enemy had struck him. Seeing no one, he thought, 'This cannot be anyone else's work. It must be the work of the deva of this tree.' Becoming angry with the deva without cause, he went to the foot of the tree and struck it, saying, 'Deva, I have not eaten the leaves of your tree, broken its branches or done it any other harm. Many other animals besides me sleep under this tree. You have done nothing to them, but have turned against me alone. I too shall take revenge for this. Some day I shall destroy this tree completely.' Having threatened the deva, he went away and kept watch for people coming to cut timber in the forest.

While the bear was nursing this enmity, a cartwright came to that forest with two or three other men, bringing adzes, axes and the like to cut timber. Seeing them, the bear thought, 'This is the best opportunity to get rid of my enemy.' Delighted, he approached them and asked the cartwright, 'Friend, what kind of tree have you come to cut in this forest?' The cartwright replied, 'Friend, since you live in the forest, you must know about timber. Tell me what kind of wood is good for a wheel rim.' The bear praised the kolon tree and told the cartwright where it stood. The cartwright went there and began to cut it down.

Seeing his tree being cut, the tree deva thought, 'This bear has groundlessly made an enemy of me, although I did nothing to him, and is having my tree destroyed. I too shall find a way to have him killed in revenge.' Taking the form of a man who lived in the forest, he approached the cartwright and asked, 'Friend, why are you cutting this tree?' 'I am cutting it to make carts,' the cartwright replied. The deva asked, 'Who told you this was good for making carts?' When told, 'The bear,' he said, 'Friend, what the bear said is true. This is very good for making carts. If a wheel made from this wood is bound with bearskin, it will be as strong as a wheel made of metal. You will also be able to sell it for a higher price.'

'How can I obtain bearskin?' asked the cartwright. The deva replied, 'Friend, are you a fool? This tree will remain here; it will not go anywhere. You can cut it later. Go at once and find the bear who told you about it. Deceive him by asking him to come here and show you how to cut the tree, and bring him here. Then he will stretch out his snout and point out where to

cut. At that moment, suddenly strike him on the head with your axe, kill him and take his skin. You can cook and eat his good meat as well, cut down the tree and take it away.' Hearing this, the cartwright rejoiced, thinking, 'Today is an auspicious day for me!' He killed and ate the bear, cut down the tree and went away. Because of enmity, the bear perished and the deva lost his dwelling. In this way, all who harbour enmity towards one another decline in both this life and the next.

Enmity is something that lasts a long time. Some people's enmity continues after death through many births, like the enmity involving the little girl who ate a hen's eggs.

The enmity between the hen and the little girl

There was a fisherman in a village called Paṇḍupura near Sāvatthī. One day, while going to Sāvatthī, he found turtle eggs in the Aciravatī River and took them with him. At a house in Sāvatthī he cooked and ate them, giving one egg to a little girl who lived there. After eating it, the little girl would eat nothing else and kept asking for eggs. Her mother took an egg from the place where a hen in that house laid her eggs and gave it to the child. Greedy for the taste of eggs, from then on the little girl took eggs from there herself and ate them. Unable to take revenge on the little girl who was eating her offspring, the hen resolved to avenge herself at least in a future birth and wished to become a yakkhinī capable of eating the little girl's children.

After the hen died, because of that very enmity she was born as a female cat in the same house. The little girl also died and became a hen in that house. The hen, angered at the cat but unable to do anything else to her, wished, 'In my next birth, may I be able to eat this cat together with her young.' Passing away from there, she was born as a female leopard. The cat died and became a doe. When the doe had young, the leopard came and ate her together with them. Dying in anger towards the leopard, the doe became a yakkhinī. The leopard became a daughter of a family in Sāvatthī.[26]

Whenever she gave birth to a child, the yakkhinī came and ate it. On one occasion, when the yakkhinī was coming to eat her child, the woman was

with the child near Jetavana Monastery. At that time the Tathāgata was seated teaching the Dhamma. Seeing the yakkhinī coming and having no other refuge, the woman entered the monastery, laid her child on the Tathāgata's footstool and begged him to save it from the yakkhinī. The Tathāgata taught them the Dhamma. Hearing it, the yakkhinī became established in the Three Refuges and the Five Precepts. The child's mother became a stream enterer. After that, their enmity subsided. Had they not come to the Tathāgata, their enmity would have continued still further from birth to birth. From this story one should understand that enmity can last a long time, continuing through many births and bringing suffering to beings.

The enmity between crows and owls

Some enmities pass down through generations of children and grandchildren, like the enmity between crows and owls. That enmity should be understood as follows. At the beginning of the aeon, the birds held a meeting to appoint a king for themselves. As they were choosing a suitable bird, many said that the owl was suitable. One bird then asked whether they agreed to appoint the owl as king. When agreement was sought twice, all the birds remained silent.

At the third asking, the crow said, 'Friends, look at the owl's face even when he is not angry. What might he not do to us if he became angry? As for me, I do not approve of appointing him king.' The owl became angry and pursued the crow. The other birds appointed the golden swan as king. This is how the enmity between crows and owls began. It has passed down through the generations, and even today the two groups remain enemies. If crows catch owls during the daytime, they kill them.

Among human beings too, many enmities pass down through generations in this way. When someone begins to harbour enmity towards another person, that person's children also take up their father's enmity and begin to harbour enmity towards the other person's children. Their children in turn begin to do the same. Thus a single enmity can persist through many generations. It brings decline, harm and suffering to many people. May you guard

your minds without allowing this mental defilement of enmity to arise, for it brings misfortune not only upon yourselves but also upon successive generations of your children and grandchildren!

> *Na hi verena verāni, sammantīdha kudācanaṃ;*
> *Averena ca sammanti, esa dhammo sanantano.*

Hatreds never subside through hatred. This principle, that hatred is stilled by nonhatred, is ancient.[25]

· 5 ·

Denigration

Source pages 141 to 142

> *Makkho cittassa upakkileso.*

Denigration is a defilement of the mind.

The disposition to belittle the good that worthy people, such as one's parents and teachers, have done for oneself; to represent it as bad; to claim that it brought one no benefit; or to deny that they did one any good at all, thereby dismissing their help entirely, is called denigration or ingratitude. It also belittles, misrepresents and dismisses the virtues of worthy people of all ranks in the world. This disposition darkens and defiles the mind so that the person does not understand things as they really are. Therefore it is a defilement of the mind.

When a person whose mind is defiled by denigration has prospered through the help of well wishers, such as parents and teachers, that person belittles the good done by parents and others, saying such things as, 'Am I in this position today because of your help? Would I have reached this position without my own effort?' Or that person represents good as bad, saying, 'I am in this position today because I did as you told me. Otherwise I could have risen much higher than this.' Or that person represents the good done as fruitless, saying, 'It is true that you took trouble over me and spent money on me, but none of that did me any good. I am in this position through my own effort.' Or that person dismisses the good done entirely, saying, 'You have done nothing for me.'

A person given to denigration does not speak of others' virtues. Even when unable to avoid mentioning them, such a person speaks of them as

very slight and insignificant, never describing another person's virtues as they really are. When others speak of someone's virtues, such a person does not agree and shows no desire to hear them. Such a person is very eager to speak of others' faults and to hear them spoken of. Suppressing the virtues of others that are evident and looking only for their faults are the nature of those given to denigration. This disposition is itself an evil. It also causes people to betray worthy benefactors, such as parents, and to betray their friends.

The ungrateful person is censured by the world together with its devas. Since helping such a person brings no benefit to the helper, no one comes to that person's aid in misfortune. If a benefactor receives anything from helping an ungrateful person, it is only trouble or misfortune. Therefore wise people avoid the ungrateful and keep their distance from them. Thus, deprived of others' cooperation, the ungrateful person comes to suffering and decline, and after death goes to a lower realm. May those who wish for welfare in this life and the next guard their minds with mindfulness and clear understanding, without allowing this ingratitude and denigration to enter their mental continua!

· 6 ·

Rivalry

Source pages 143 to 144

> *Paḷāso cittassa upakkileso.*
>
> Rivalry is a defilement of the mind.[27]

The tendency to place oneself on an equal footing with people superior to oneself in learning, wealth, virtue and so forth is called rivalry, paḷāsa. When it arises, the mind becomes darkened so that one cannot see one's own position or that of others. Therefore it is a defilement of the mind. A person whose mind is affected by it does not progress, because that person does not acquire the Dhamma and other branches of knowledge that should be learned from others, or accept guidance from teachers. Such a person often enters into arguments with others about things not understood and is put to shame. Like the crow who died through attempting the cormorant's work, such a person sees others doing something and attempts to do it without the knowledge or ability required, thereby meeting with shame, decline and destruction.

The crow who tried to do what the cormorant did

Once a great famine arose in the country of Kāsi in India. Food became scarce for crows as well. Most of the crows that had lived around towns and villages went into the forest. At that time the Bodhisatta had been born as a cormorant and lived near a lake in the Himalayan forest. His name was Vīraka. A crow named Saviṭṭhaka, who had lived in Benares, went to that forest with his mate.

One day, while wandering near the lake, Saviṭṭhaka saw Vīraka drying his wings after diving into the water, catching fish and eating them. Thinking, 'Through this cormorant I can obtain plenty of fish. I shall attend on him,' he approached and said, 'Master, I wish to attend on you.' The cormorant replied, 'Very well.' From then on, Saviṭṭhaka attended on Vīraka. Vīraka would enter the lake, catch and eat fish, and also catch many fish for the crow. The crow ate as much as he wished and gave the remainder to his mate.

As time passed in this way, the crow's conceit increased. He thought, 'I am black, and the cormorant is black too. The cormorant and I are alike in wings, feet and so forth. Why should I live by eating fish caught by the cormorant? If the cormorant can catch fish, why should I be unable to do so? From today onwards I too shall dive into the lake and catch fish just like the cormorant.' He told Vīraka of his decision. Vīraka said, 'You have not been born into a kind that dives into the water to catch fish. Do not get yourself killed by diving into the water.' But the crow would not accept even this advice. Deluded by the rivalry that had arisen in his mind, he entered the lake and dived in search of fish. Unable to break through the waterweed and come to the surface, he became entangled in it and died. Only his beak remained protruding among the waterweeds.

Unable to find her mate, the female crow approached Vīraka and asked, 'Do you know what has happened to my husband?' Vīraka replied:

> *Udakathalacarassa pakkhino,*
> *Niccaṃ āmakamacchabhojino;*
> *Tassānukaraṃ Saviṭṭhako,*
> *Sevāle paliguṇṭhito mato.*

He tried to imitate the bird that moves both in water and on land and always feeds on raw flesh. He became entangled in waterweeds and died. [28]

With her husband gone, the female crow returned to Benares.

Like Saviṭṭhaka, who died through attempting work beyond his ability because of rivalry, those affected by rivalry often come to destruction

through it. Through failing to honour those worthy of honour and other acts arising from rivalry, they also go to a lower realm after death. Therefore may you guard your minds so that this harmful rivalry cannot enter!

· 7 ·

Envy

Source pages 145 to 150

> *Issā cittassa upakkileso.*

Envy is a defilement of the mind.

Disliking and opposing others' possession or acquisition of prosperity is called envy, issā. It arises concerning such things as another person's wealth, the respect and honour received, offerings and hospitality, a following, knowledge of arts and sciences, eloquence, learning, prowess, beauty, generosity, service to others, virtue, bodily strength and health. When it arises, it prevents the mind from shining and darkens it. Therefore it is a defilement of the mind.

When envy arises concerning another's wealth, one wishes to destroy either the wealth or its owner and wishes to see them destroyed. When unable to harm either the wealth or the wealthy person, one thinks or speaks disparagingly of that person: 'Although he is wealthy now, this is how he lived before; this is how his parents lived,' and so forth. One also thinks or says, 'Why should these people have such fine clothing and ornaments, food and drink, conveyances and vehicles? These things do not suit their station.' Thinking and speaking in this way, the envious person is tormented and wearied by another's wealth. Envy concerning the respect, honour, offerings and hospitality others receive, or their following of relatives, friends and so forth, proceeds in the same way as envy concerning wealth.

When envy arises concerning another's knowledge of arts and sciences, one belittles it. When it concerns eloquence or learning, one disparages the person, saying such things as, 'Are there no other speakers or scholars like

that?' When envy arises concerning another's beauty, one speaks slightingly of it. When it concerns another's generosity or service to others, one tries to prevent those activities; when unable to do so, one speaks slightingly of them. When it concerns virtue, one tries to make the virtuous person do wrong, wishes to see that person commit a fault, and speaks of that person in a way that sullies their character.

Although envy is a defilement that arises frequently in beings, they do not know this. One often hears people say that others envy them. One does not hear anyone say that they envy someone else or that envy has arisen in their own mind. Even the person with the greatest envy says that they envy no one. Although people often tell lies to present themselves as pure, they also deny having envy while actually being envious because they do not recognise the envy arising in their minds. This failure to recognise envy within oneself is a powerful cause of its repeated arising and growth.

Just as foolishness mistaken for wisdom is never removed, and a disease that the patient does not know is present grows day by day, so envy that a person does not recognise within continues to grow instead of leaving the mind. Therefore, to remove envy, one should repeatedly investigate with understanding and recognise that it is present within oneself and arises on various occasions. One should never think, 'There is no envy in my mind. It does not arise.' Everyone thinks, 'As for me, I have no envy,' precisely because they do not recognise it.

Envy arises so frequently in beings that, although no one is as dear to a child as its mother, and no one as dear to a mother as her child, sometimes envy towards her own child arises even in a mother's mind. Envy towards the mother sometimes arises in the child's mind as well. When such mutual envy arises even between a mother and her children, what need is there to speak of others? It arises especially towards those who do the same work as oneself.

The harm that envy has brought upon the world is very great. The whole world is oppressed by it. If envy were absent from the world, beings would live together in harmony and friendship, looking upon one another with af-

fectionate eyes. Instead, beings have to live without joy, oppressed by mutual suspicion and fear. Envy is one cause of this.

Many offences in the world are committed because of envy. Many wrong deeds arise from it: lying in wait to kill people; coming at night, attacking them and fleeing; administering poison; practising harmful sorcery; stealing or destroying possessions; dividing people through tale bearing; bringing false lawsuits; giving false evidence; abusing one another; and fighting. Therefore both the envious person and those who become the targets of envy suffer great decline and distress in this life. After death, envy brings a being to a lower realm. Thus it should be understood as an evil that brings decline and produces suffering in both this life and the next.

A woman who became a peta because of envy

A man living in Sāvatthī had two wives, Mattā and Tissā. Of the two, Mattā lacked faith and was wicked and envious. Tissā was compassionate and peaceable. Every day she gave alms to four bhikkhus. Her husband loved Tissā more because of her goodness. Mattā envied her and performed no meritorious deeds at all. In time Mattā died and, through the evil of envy, was reborn as a peta. In accordance with her actions, she experienced five kinds of suffering. One evening, while Tissā was bathing behind the house, the peta appeared before her. Seeing her, Tissā asked, 'Who are you?' The peta said she was Mattā. The following conversation then took place.

> Tissā: 'What evil did you commit in the human world? As the result of what evil action were you born as a peta?'
>
> Mattā: 'I was fierce, harsh, envious and stingy. By speaking improper words, I came to the peta world.'
>
> Tissā: 'Why is your body covered everywhere with dust?'
>
> Mattā: 'One day, after bathing and making yourself clean, you adorned yourself more beautifully than I and stood talking with our husband for a long time while I watched. Unable to bear it, I took the heap of rubbish

swept together in the house and threw it over your head. That is why my body is now covered with dust.'

Tissā: 'I know that. I wish to learn something else. Why does your body itch?'

Mattā: 'One day we both went to the forest to gather medicinal plants. That day I brought back kahambiliyā fruits and secretly scattered them on your bed. Because of that evil deed, my body now itches.'[29]

Tissā: 'I know that too. I wish to hear something else. Please tell me this as well. Because of what evil deed have you no clothes to wear?'

Mattā: 'One day you were preparing to go to a wedding with our husband. That day I stole your clothes. Because of that evil deed, I now have no clothes.'

Tissā: 'I know that too. I wish to hear something else. Because of what evil deed does your body smell of excrement?'

Mattā: 'One day I took your flowers, perfumes and scented ointments and put them into a pit of excrement. Because of that evil deed, my body smells of excrement.'

Tissā: 'I know that you did so. Please tell me something else. Why have you become so poor?'

Mattā: 'Although we both possessed equal wealth, I performed no meritorious deeds. That is why I have become poor.'

Tissā: 'What shall I give you? What shall I do to free you from suffering? If there is something to be done, tell me. I shall do whatever you say.'

Mattā: 'Give alms to eight bhikkhus and dedicate the merit to me. Through that I shall attain happiness.'

Wishing to bring her relief, Tissā acted as the peta had requested. She gave alms to eight bhikkhus, offered robes as well and dedicated the merit to her. By rejoicing in that merit, the peta gained relief.

Wicked people who envy others must, after death, be born as petas like Mattā, or in hell or the animal realm, and suffer for a long time. Even when born in the human world, because of that envy they become people without any influence, obliged to live subject to everyone, like beggars and slaves. Others disregard them. They become poor and unattractive.

May those with understanding guard their own minds without allowing this evil of envy, with its many dangers, to arise in their mental continua! Even if envy should suddenly arise, may they refrain from expressing it or acting upon it by harming others and the like, promptly cast it out of the mind and purify the mind!

· 8 ·

Stinginess

Source pages 151 to 159

> *Macchariyaṃ cittassa upakkileso.*
>
> Stinginess is a defilement of the mind.

Being unable to bear one's own prosperity being shared with others, and being unwilling for it to be shared, is called macchariya, stinginess. Because it darkens the mind when it arises, it is a defilement of the mind. One's prosperity being shared with others means either that others become its owners or that they too make use of it while one retains ownership. When this mental factor called stinginess arises, the person opposes that sharing. A stingy person is unwilling to give even a spoonful of rice to anyone, whether a renunciant, a brahmin or anyone else.

Stinginess, however, is not greed. It is a state that arises together with subtle hatred, which is not fierce like anger. It never arises together with greed. Nevertheless, greed that arises beforehand provides decisive support for the arising of stinginess. Stinginess is also very similar to envy. The difference is that envy concerns prosperity belonging to others, while stinginess concerns prosperity belonging to oneself. Do not confuse these three: greed, lobha; envy, issā; and stinginess, macchariya.

The greedy person and the stingy person are alike in opposing giving. The greedy person does not give because of attachment to the possession; the stingy person does not give because of unwillingness for another to obtain it. Even when many things accumulated far beyond personal need are decaying and rotting, the stingy person lets them perish in that way instead of giving them to someone else. However much wealth there may be, hiding

it all and pretending to have nothing is another characteristic of the stingy person.

This stinginess is an evil that produces many undesirable results. Because of it, stingy people undergo various forms of decline even in this life. By their very nature they are disliked even by their own wives and children, leaving aside other people. Therefore they do not receive others' cooperation when they need it. When misfortune befalls them, many people rejoice and very few feel compassion.

Sometimes stingy people encounter great loss and suffering, like the brahmin Adinnapubbaka. Adinnapubbaka was extremely stingy. Although he possessed forty crores of wealth, he would not give even a spoonful of rice to a beggar. He had only one son. When that son became ill, the brahmin did not summon a physician because he was unwilling to pay a fee. As a result, he lost his only son. In this way, stingy people often try to save a little and suffer a great loss.

After death too, stingy people are often born as petas. They wander for yojanas throughout the day in search of food, obtaining neither food nor water. With no clothes to wear, they remain naked; with no dwelling, they sleep on the ground. Watching others enjoy the wealth they had accumulated, they sigh, weep and bite the ground, suffering for a long time. Even when born in the human world, they become petas among human beings, like the wealthy householder Ānanda.

The wealthy householder Ānanda

Long ago in Sāvatthī there was an extremely stingy man called the wealthy householder Ānanda, who possessed forty crores of wealth. Once a fortnight he assembled his relatives and gave them advice, and he advised his son Mūlasiri three times a day as follows:

> 'Do not think that these forty crores are a great deal of wealth. Wealth already possessed should not be given to anyone. New wealth should be produced continually. By spending even a single kahāpaṇa, wealth decreases.'

> *Añjanānaṃ khayaṃ disvā, upacikānañca ācayaṃ;*
> *Madhūnañca samāhāraṃ, paṇḍito gharamāvase.*
>
> Seeing how collyrium, taken out a very little at a time with a small rod and applied to the eyes, is eventually exhausted; how termites build an anthill by bringing very small amounts together; and how bees gather honey, a person with understanding should live the household life taking these as examples.[30]

Ānanda, who thus instructed others to be stingy as well, died without telling even his son about his five great treasure hoards. He was conceived in the womb of a Caṇḍāla woman in a Caṇḍāla village near Sāvatthī. Hearing of his death, the king gave Mūlasiri the position of wealthy householder. There were a thousand families in that Caṇḍāla village, and they all worked together. From the time Ānanda was conceived there, they could no longer obtain anything to put by, not even a handful of rice to get them through a meal. Later they thought, 'Although we now do so much work, we obtain nothing. There must be someone among us who brings misfortune,' and divided into two groups. Repeatedly dividing into smaller groups, they finally isolated the family into which Ānanda had been conceived. After that, the husband and wife also separated.

Ānanda's mother lived by begging, obtaining even enough food to survive only with great difficulty, and gave birth to the child. Not a single part of his body, such as his hands, feet, ears or nose, was properly formed. With these bodily deformities, the child resembled a dust goblin. Since mothers have very great affection for the children they have carried, she brought him up despite his goblin like appearance. On days when she went out with that unfortunate child, she obtained nothing. On days when she left him behind, she obtained food and wages.

With great difficulty she brought him up until he was old enough to go out begging. Then she said, 'My child, because of you I have suffered greatly. I cannot go on suffering like this forever. In this city there are places that give rice to poor people, travellers and beggars. Go to those places, beg for food and live,' and sent him away.

Begging from house to house in Sāvatthī, he came near the house where he had lived when he was the wealthy Ānanda. His former birth came back to him, and he entered his own house. Paying no heed to the men guarding the first, second and third gateways, he went as far as the fourth. There Mūlasiri's children saw his unattractive appearance, like a dust goblin, became frightened and began to cry. The guards there said, 'Why have you come here, you wretch?' They beat him as they drove him out and threw him onto a rubbish heap. That day the Buddha, going for alms with Elder Ānanda, told the elder what had happened.

Elder Ānanda then summoned Mūlasiri to the spot. A crowd also gathered. The Buddha addressed Mūlasiri and asked, 'Do you recognise this person?' When he replied that he did not, the Buddha said, 'He is your father, the wealthy householder Ānanda.' When Mūlasiri would not accept this, the Buddha had Ānanda tell him the locations of the five great treasure hoards and thus convinced him. Mūlasiri then gained confidence in the Buddha and went for refuge. On that occasion the Buddha taught:

> *Puttāmatthi dhanammatthi,*
> *Iti bālo vihaññati;*
> *Attā hi attano natthi,*
> *Kuto puttā kuto dhanaṃ.*

The fool suffers, thinking, 'I have sons. I have wealth.' Even oneself is not one's own. Whence, then, sons? Whence wealth?

At the end of that teaching, eighty four thousand beings attained penetration of the Dhamma.

There is also a form of stinginess more extreme than ordinary stinginess. It is called kadariya, extreme miserliness, and it defiles the mind exceedingly. A person whose mind is defiled by it is unwilling even for others to give, leaving aside personal giving. Seeing others give, such a person corrupts the mind, like the minister Kāla, who was banished from the country after corrupting his mind over the Incomparable Almsgiving. Like the wealthy Ānanda, such a person gives advice to prevent others from giving. Sometimes

there is anger towards donors, sometimes towards recipients. Sometimes such a person abuses donors; sometimes recipients are abused and injured. This extreme miserliness is a powerful evil, and its results are very severe. This should be understood from the story of Uttara's mother.

The story of Uttara's mother

Uttara, a minister of King Udena of Kosambī, heard the Dhamma from Elder Mahākaccāyana, gained confidence in the Buddha's dispensation and became a lay follower. He also built a great monastery and regularly performed meritorious deeds such as giving. He inspired confidence in the Buddha's dispensation among his relatives as well. Only his extremely stingy mother could not be persuaded. Unable to bear her son's giving, she cursed him: 'May the alms you give these renunciants become blood for you in the next world!' She died and became a peta.

She could obtain no water for her thirst. Tormented by thirst, she would enter the river, thinking, 'I shall drink water,' but for her the river became blood. Unable to obtain water, with her hopes frustrated she would come out of the river. Looking back, she would see it full of water. But when she entered it to drink, for her the river again became blood. After she had passed fifty five years without obtaining water in this way, she saw Elder Kaṅkhārevata, who had come to that riverbank to pass the day. Covering her nakedness with her hair, she appeared before him and said, 'Venerable sir, from the day I passed away from the human world and was born as a peta until today, for fifty five years, I have obtained neither rice nor water on even a single day. I am oppressed by thirst. Please give me water to drink.'

The elder replied, 'Peta, why do you ask us for water? Do you not see that river of cool water flowing from the Himalayas? Take water from the river and drink.' The peta said, 'Venerable sir, if I take water from this river, it all becomes blood. That is why I ask you.' Hearing this, the elder was filled with great spiritual urgency and asked what wrong deeds she had committed. The peta told him of the action she had performed in her former birth. Out of compassion for her, the elder offered water, food and cloth to

bhikkhus and dedicated the merit to the peta. Through this, she obtained food, water and clothing and gained relief.

> *Yedha maccharino loke, kadariyā parihāsakā;*
> *Aññesaṃ dadamānānaṃ, antarāyakarā narā.*
> *Nirayaṃ tiracchānayoniṃ, yamalokañcuppapajjare;*
> *Sace enti manussattaṃ, dalidde jāyare kule.*
> *Coḷaṃ piṇḍo rati khiḍḍā, yattha kicchena labbhati;*
> *Parato āsiṃsare bhogā, tampi tesaṃ na labbhati.*

Those people in this world who are stingy, who disparage recipients, who obstruct others' giving and who are extremely miserly are born after death in hell, in the animal realm or in the world of Yama. Even if they return by rebirth to the human world, they are born in poor families where clothing, food, sensual enjoyment and play are obtained only with difficulty. They look to others for prosperity, but do not obtain even that. [31]

> *Na ve kadariyā devalokaṃ vajanti,*
> *Bālā have nappasaṃsanti dānaṃ;*
> *Dhīrova dānaṃ anumodamāno,*
> *Teneva so hoti sukhī parattha.*

The extremely miserly, called kadariya, do not go to the deva world. Certainly fools do not praise giving. It is the wise person who rejoices in giving and, through that, becomes happy in the next world.[31]

The divisions of stinginess

Stinginess is of five kinds: stinginess concerning dwellings, āvāsamacchariya; families, kulamacchariya; gains, lābhamacchariya; beauty and praise, vaṇṇamacchariya; and the Dhamma, dhammamacchariya. These five kinds are explained in the commentary with reference to renunciants.

If a bhikkhu living in a monastery where requisites are plentiful is unwilling for another bhikkhu, even a virtuous one, to come there, or, if the other bhikkhu has come, thinks, 'May he leave quickly,' that is stinginess concern-

ing dwellings. Being unwilling for quarrelsome bhikkhus and the like to live there is not stinginess concerning dwellings.

If one is unwilling for another bhikkhu to approach one's relatives' families or supporting families, that is stinginess concerning families. Being unwilling for a wicked person who corrupts families and the like to approach is not stinginess concerning families. Such people destroy those families' confidence. It is unwillingness for a virtuous bhikkhu, capable of safeguarding their confidence, to approach that constitutes stinginess concerning families.

When another virtuous bhikkhu receives the four requisites, a bhikkhu who thinks, 'May he not receive them,' has stinginess concerning gains. But suppose a bhikkhu squanders the four requisites offered by the faithful, destroys them by storing them without use because of craving or by using them improperly, or refuses to give them to another even as they rot. Someone who sees such a bhikkhu and thinks, 'If another virtuous person received these instead of him, they would be put to use,' does not have stinginess concerning gains.

Vaṇṇa is twofold: bodily beauty and praise of virtue. One who is stingy concerning bodily beauty dislikes hearing another person's beauty described in such words as, 'That person has a pleasing appearance.' One who is stingy concerning praise of virtue dislikes hearing another's virtues described in such words as, 'That bhikkhu is virtuous.'

Dhamma too is of two kinds: the Dhamma of learning, pariyatti, and the Dhamma of penetration, paṭivedha. Here the Dhamma of penetration means the paths and fruits. Noble disciples who have attained paths and fruits are not stingy concerning those states. They always wish others to penetrate them. Stinginess arises concerning the Dhamma of learning. One who has stinginess concerning the Dhamma does not want others to know the Dhamma one knows. Not teaching the Dhamma one knows to someone unsuitable to be taught it is not stinginess concerning the Dhamma.

With reference to householders, the five kinds of stinginess should be understood as follows. If someone living in a house or on land belonging to several people is unwilling for another owner to come there, or thinks when

that owner arrives, 'May he leave quickly,' that is stinginess concerning dwellings.

Being unwilling for another relative or friend to visit the household of a relative or friend with whom one associates and from whom one receives help is stinginess concerning families.

Seeing someone obtain gains from an activity and thinking, 'May those gains come to me or someone of mine instead of to that person,' is stinginess concerning gains. Stinginess concerning beauty and praise, and stinginess concerning the Dhamma, are the same for householders as described above.

The results of the five kinds of stinginess

Of these five kinds of stinginess, stinginess concerning dwellings causes one, after death, to become a yakkha or peta and wander in that monastery or house carrying rubbish on one's head. Through stinginess concerning families, on seeing others benefit from a family from which one has benefited, one thinks, 'This family, which has supported me for so long, has become alienated from me.' Through this, one may vomit blood, suffer purging, or pass the intestines in pieces. Through stinginess concerning gains, one becomes a yakkha, a peta or a great python. Through stinginess concerning beauty and praise, one becomes unattractive wherever born. Through stinginess concerning the Dhamma, one becomes a fool.

The results are also set out in another way. Through stinginess concerning dwellings, one is born in hell. Through stinginess concerning families, one fails to receive gains. Through stinginess concerning gains, one is born in the hell of excrement. Through stinginess concerning beauty and praise, one has a poor complexion wherever born. Through stinginess concerning the Dhamma, one goes to Kakkula hell. May you remove this harmful stinginess, with results so severe, and purify your own mental continua![32]

· 9 ·

Deceit

Source pages 160 to 163

> *Māyā cittassa upakkileso.*
>
> Deceit is a defilement of the mind.

The tendency to conceal the wrongs one commits is called māyā, deceit. This too is a defilement of the mind, because when it arises it darkens the mind. When the mind is darkened by it, the person does not see the great mass of dangers in doing evil. It seems to him that any evil may be committed, provided it can be done secretly. At that moment he thinks that, if he can conceal an evil deed so that it does not become known, that alone is enough to free him from its consequences. Through this delusion he commits immeasurable evil and falls into the states of loss.

Because the deceitful person who secretly does evil always presents himself as a pure person, others do not instruct him or try to free him from evil. Even if someone suspects what he is doing and admonishes him, he firmly declares that he has done no such thing. He says that committing such an evil deed is wrong and that it ought not to be done. This leaves the other person with no grounds on which to admonish and instruct him. Therefore it is very difficult to free someone who secretly does evil while repeatedly saying that it should not be done and that he does not do it. Thus deceit brings great harm to beings.

Among both householders and renunciants there are many who secretly do evil with minds corrupted by deceit. Sometimes, as a means of concealing their own evil deeds, they instruct the public by speaking as though others were committing the very deeds they themselves secretly commit. Some even

describe their own condition through newspapers, attributing it to others. Although deceitful people do evil thinking that they are acting in secret, the Tathāgata declared that there is no secret place in the world in which to do evil.

An evil deed done with the thought, 'I am doing this secretly,' may not become known when done once or twice, but when it is continued over time it will certainly become known. Whether or not it becomes known among people does not determine whether the person who commits it receives the punishment resulting from it. However carefully someone conceals the evil he does, there is a witness who can bring about punishment for those deeds. No one can commit any evil without that witness knowing. He is present wherever evil is done. Who is he? A deva? A Brahmā? Īśvara? No. That witness is oneself. For evil kamma or meritorious kamma to yield its result, only that knowledge of one's own is needed. There is no evil deed of which the person himself is unaware.

Because the person who has done evil knows the evil he has done, it comes to mind as death approaches. Even if the kamma itself is not recollected, owing to that knowledge of his own, a sign of kamma or a sign of destination appears to him at the time of death. Through this he falls into the states of loss, receiving punishment for the evil he has done. This is natural law. When this is so, what refuge is there in concealing evil? There is none at all. Therefore the wise do not commit evil even in secret.

The Sīlavīmaṃsana Jātaka

At one time the Bodhisatta was born into a brahmin family. When he came of age, he went to the renowned teacher at Takkasilā and studied as the foremost of the five hundred young men learning there. That teacher had a young daughter. Wishing to test the pupils studying under him and give his daughter to a virtuous one among them, he addressed them all one day:

> 'My children, the time has now come to arrange my daughter's marriage. She needs clothes and ornaments for it. Go to your relatives' homes, steal clothes and ornaments, bring them here and give them to me. I shall not

accept anything brought with another person's knowledge. This must be done in secret.'

The young men agreed, saying, 'Very well.' They went to their relatives' homes, stole whatever clothes and ornaments they could lay hands on, and brought them to the teacher. He marked each item as it was brought and kept the items separately. Only the Bodhisatta brought nothing. Then the teacher said to him, 'My child, all the others have brought clothes and ornaments for my daughter. You alone have brought nothing.' Explaining why he had brought no clothes or ornaments, the Bodhisatta said:

> *Natthi loke raho nāma, pāpakammaṃ pakubbato;*
> *Passanti vanabhūtāni, taṃ bālo maññate raho.*

> *Ahaṃ raho na passāmi, suññaṃ vāpi na vijjati;*
> *Yattha aññaṃ na passāmi, asuññaṃ hoti taṃ mayā.*

'Teacher, for a person who does evil there is no secret place in the world. Even if human beings do not see the evil deed, forest devas see it. The ignorant person thinks it is secret. I have seen no secret place in which to do evil. Nor is there any empty place in the world where no one is present. Since there is no such place where I do not see another, evil is not secret from me. You accept only something brought secretly. Therefore I have brought nothing.'[33]

The teacher was pleased with the Bodhisatta and gave his daughter to him in marriage. He returned to the other pupils the things they had stolen and brought, telling them, 'Take these back to your own homes.'

Taking this conduct of the Bodhisatta as your example, may you remove the defilement of deceit, this crookedness of mind, become endowed with uprightness and be truly good people!

· 10 ·

Fraudulence

Source pages 164 to 169

> *Sāṭheyyaṃ cittassa upakkileso.*

Fraudulence is a defilement of the mind.

The cunning that displays qualities one does not possess, attributes to goods qualities or characteristics they do not have, or presents an action undertaken with one intention as though it were being done for another purpose is called sāṭheyya, fraudulence. It is also called the tendency to deceive. In terms of dhammas, this cunning is moha, delusion, which resembles wisdom without being wisdom and operates by devising means of committing evil. Because it resembles wisdom, those who do not know the distinct classifications of ultimate realities call it wisdom. But cunning is not wisdom. Wisdom has no characteristic of concealing anything. The cunning person sees ways of committing particular evil deeds while the dangers both of deception and of the evil action he is going to carry out through it are concealed. The more those dangers are concealed, the more clearly the means of doing evil appear to him. Since it conceals the dangers in this way, cunning should be understood as delusion itself, not wisdom.

The deceptive tendency that is cunning is invariably unwholesome.[34] In every

wholesome consciousness there are the mental factors kāyujukatā and cittujukatā, which remove crookedness from those consciousnesses and their associated mental factors and bring about uprightness. There is not a single wholesome consciousness without these two. Cunning is crookedness, not uprightness. Therefore it can never be wholesome. If something is unwhole-

some, it is certainly associated with delusion, for no unwholesome consciousness arises apart from delusion. Delusion and wisdom, being mutually opposed, never occur together in one consciousness. Thus, from the fact that cunning is unwholesome, it can also be understood that it is delusion itself, not wisdom.

When this delusion that is cunning arises in the mind, it prevents the mind from shining and makes it dark. Therefore it is a defilement of the mind. So great is the darkness it produces that, when it arises, the dangers of evil are completely concealed. The person even becomes proud, thinking, 'No one can deceive me. I shall not be caught in anyone's snare or trap. But I can deceive others. I can ensnare them.'

Cunning people who display qualities they do not possess are like eels. Eels have heads like snakes and tails like fish. When an eel sees snakes, it hides its tail and shows its head, making itself appear to be a snake. When it sees fish, it hides its head and shows them its tail, making itself appear to be a fish too. In the same way, when cunning people wish to obtain some benefit from another person, they approach him, speak ill of others and praise him. Professing a loyalty and friendship they do not possess, they win him over and accomplish their purpose through a trick. Then they approach the person they previously criticised, praise him, criticise the other person, display loyalty and friendship towards him, and accomplish their purpose there as well.

Some cunning people deceive the world by displaying virtue and other good qualities they do not possess. Those who do this are found mostly among renunciants. To deceive people and obtain gains, they suggest that they are more virtuous than others by wearing old, worn robes, sitting on uncomfortable seats, refraining from using certain things even though they are allowable, speaking ill of others, and similar means. Some, hoping to receive more and more requisites, suggest their own goodness by refusing something a donor is about to offer, saying, 'Those things are too fine. People who observe virtue do not need them. They are things that increase greed.'

A fraudulent bhikkhu

A cunning bhikkhu who lived long ago kept a large pot in his monastery. Whenever he saw people coming to him, he climbed into the pot and hid. When the people arrived and asked his attendants, 'Where is the venerable monk?' they replied, 'The venerable monk is in the house.' The people entered, looked everywhere and, not seeing the bhikkhu, prepared to leave. Then the bhikkhu came out of the pot and sat down on a seat. When the people said that the venerable monk was not in the house, the attendants said, 'He is in the house,' and sent them back there. Going inside again, they were astonished to see the bhikkhu whom they had not seen before. They said, 'Venerable sir, when we first looked, we did not see you here. Where had you gone?' To make them think that he could go wherever he wished by supernormal power, the cunning bhikkhu said, 'Lay followers, do not renunciants go wherever they please?'

In this way, through their baseness, some cunning people even suggest that they are arahants although they are not. Although those who practise such tricks consider them a display of their cleverness, there are many occasions when the tricks go wrong, discerning people detect them, and they suffer great decline in this very life. The story of the fraudulent ascetic illustrates this. It is as follows.

The fraudulent ascetic

Long ago a cunning ascetic lived near a village. Deceived by his tricks, a man who wished to make merit built a hermitage in the nearby forest, settled the fraudulent ascetic there, and supported him with excellent food and drink. One day the man took a hundred gold kahāpaṇas he possessed to the ascetic's dwelling and buried them in the ground there for safekeeping. He also told the ascetic, 'Venerable sir, please look after this.' It is the nature of cunning people to make an excessive show of virtue and peacefulness. So the fraudulent ascetic said, 'Good man, it is not proper to speak of such things to renunciants. We have no greed for property belonging to others.' The

man said, 'Very well, venerable sir,' trusted the ascetic's words, and went away, leaving the wealth there.

A few days after the money had been left there, the fraudulent ascetic thought, 'If I take this money and run away, I shall be able to live comfortably on it.' He took it and hid it at a place along the route by which he intended to escape. Then he returned to the hermitage and stayed there that day. On the following day he went to the house of the man who had left the money and ate the alms offered there. At the end of the meal he said:

> 'Good man, through your support we have lived here for a long time. When one lives in one place for a long time, attachment to householders develops. That is a stain upon renunciants. Therefore we shall go to another region.'

Although the donor repeatedly begged him to remain, the fraudulent ascetic refused. Then the donor said, 'In that case, venerable sir, please go.' He accompanied the ascetic to the edge of the village, paid homage, took his leave and stopped there.

After going a little way, the fraudulent ascetic decided to deceive the donor still further. He put a piece of straw in his matted hair and returned to the same house. The donor asked, 'Venerable sir, why have you come back?' The ascetic replied:

> 'Good man, a piece of straw from your house had become caught in my matted hair. Even taking something so small without its being given is improper for renunciants. Therefore I have brought this piece of straw back here.'

The foolish donor thought, 'Ah, how virtuous this venerable monk is! He is scrupulous even about so small a thing.' His confidence increased still further. He discarded the piece of straw, paid homage and sent the ascetic on his way.

That day the Great Bodhisatta had come to the village to obtain merchandise and was lodging in that house. Hearing the ascetic's words, he thought, 'This fraudulent ascetic must have acted in this way because he has

taken something from this man.' He spoke to the man and asked, 'Friend, have you left anything in the ascetic's care?' The man said that he had left a hundred gold coins. The Bodhisatta said, 'Go at once and look for them there.' The man went to the hermitage, saw that the money was missing, hurried back and told the Bodhisatta.

The Bodhisatta said, 'Friend, your money has not been taken by anyone else. It must have been taken by this fraudulent ascetic himself. Come, let us pursue him and recover the money.' They hurried after him, caught him, beat him with their hands and feet, and recovered the money. The fraudulent ascetic lost the gains he had been receiving through his cunning. Beaten, disgraced and brought to great misfortune, he could never return to that region. Like this fraudulent ascetic, some who practise cunning receive its results in this very life.[35]

When the minds of merchants and craftspeople are defiled by cunning, they attribute to particular goods qualities those goods do not possess. A fraudulent merchant deceives buyers by presenting inferior goods as excellent, flimsy goods as durable, old goods as new, damaged goods as sound, articles that are not gold or silver as gold or silver, one kind of goods as another, less than a pound as a pound, and less than a sēru as a sēru.[36] Craftspeople likewise practise such deceptions regarding

the goods they make. Selling goods and receiving money by deceiving people through such cunning is an evil deed included in the kamma of taking what has not been given. A merchant who practises these tricks also suffers decline in this life, both because fewer customers come to buy from him and because he becomes the target of retaliation by those he has deceived. After death he also falls into the states of loss.

The Petavatthu relates that long ago a fraudulent merchant earned money by mixing empty rice husks with paddy and selling it. After death he became a peta who suffered by taking burning rice husks in his own hands and heaping them upon his own head.[35]

Cunning is a great obstacle both to reaching heaven and to shortening the suffering of saṃsāra. For the cunning person, saṃsāra grows longer. The

four states of loss become like his own home. He keeps preaching cunning arguments such as these:

> 'It is enough to hear the Dhamma once or twice, remember it and practise it. There is no need to listen to the Dhamma again and again. Instead of going and dirtying monasteries by offering flowers and lamps, one can stay where one is, recollect those monasteries and cetiyas, and pay homage mentally.[37] Without
>
> going to undertake the precepts, it is enough simply to remain at home with a purified mind.'
>
> 'People have been born in the deva world merely by offering a single flower, a single lamp or a single spoonful of rice. There is no need for more merit than necessary. Merit and demerit are thoughts. Without spending wealth on meritorious deeds, it is enough to perform giving and other meritorious deeds mentally.'

Speaking in this way, he makes no merit and is born in the states of loss after death. Therefore, without allowing this defilement of cunning to enter your minds, may you always keep your minds upright and bring about your welfare in both worlds!

· 11 ·

Obstinacy

Source pages 170 to 175

> *Thambho cittassa upakkileso.*
>
> Obstinacy is a defilement of the mind.

Thambha is a word for a post. A post is hard and cannot be bent. If one tries to bend it, it breaks rather than bends. There is also a hardness that arises in the mind. When it arises, the mind becomes unbending like a post; therefore that mental hardness too is called thambha, obstinacy. When it arises, the mind becomes like a piece of wood. It does not shine; it becomes dark. Therefore it is a defilement of the mind.

When someone's mind is defiled by obstinacy, he does whatever pleases him, however harmful it may be. He does not yield to the words of parents, teachers and others whom he should respect and heed. He does not accept their words. He does not yield to the laws of the state, the rules of the world, justice or the Dhamma. If someone tries to make him yield, he becomes angry. Like Elder Mahākassapa's disciple, who became angry at admonition, set fire even to the monastery and ran away, he acts against the person who admonishes him.

The disciple who burned the monastery

While Elder Mahākassapa was dwelling in the Pipphalī Cave near Rājagaha, two junior monks attended on him. One performed his duties and observances well. The other was cunning and did not perform them properly. When the first junior monk had prepared water for washing the mouth and a tooth stick, the cunning disciple would go to the elder and say, 'Venerable

sir, please wash your mouth,' making it appear that he himself had provided the water. When the dutiful disciple prepared water for washing the feet or for bathing, the cunning one did the same.

One day the dutiful monk thought, 'I shall teach this trickster a good lesson.' In the afternoon, while the other was asleep, he heated water for the elder's bath, put it behind the bathing enclosure, and left only about a nāḷi of water in the vessel used for heating it.[38] When the cunning monk woke from his afternoon sleep, he saw

steam rising from the pot in the bathing enclosure and thought that the hot water had been prepared. As usual, he went to the elder, said, 'Venerable sir, please bathe,' and accompanied him to the bathing enclosure. The elder went inside and, finding no water, asked, 'Where is the water?'

Then the cunning disciple said, 'I thought the water had been heated, so I informed the teacher. Look what that wicked fellow has done! He has left an empty vessel on the stove and gone off somewhere.' Grumbling in this way, he took a water pot and went to the watering place. The dutiful disciple brought the hot water from behind the enclosure and put it inside. The elder reflected, 'This monk invited me to bathe and brought me here, but now he is taking a water pot to the watering place. What is this?' He realised that all this time the cunning monk had been deceiving him by making the duties performed by the other monk appear to be his own work. That evening he called him and admonished him, 'Friend, renunciants should not practise such tricks.'

The disciple became angry, thinking, 'Look at this elder's conduct! He speaks to me like this over a little water.' The next day he did not accompany the elder on alms round. The elder went for alms in one district with the dutiful junior monk. The other monk went to the house of one of the elder's donors. When asked about the elder, he said that the elder was ill and remaining at the monastery. When the people there asked what the elder needed, he named a particular kind of food. They prepared the food as requested and gave it to the junior monk, saying, 'Take this to the elder and give it to him to eat.' The junior monk ate it on the way, washed his bowl and returned to the monastery. In the district where the elder had gone for

alms, he received a large piece of cloth and gave it to the junior monk who had accompanied him.

On the following day the elder went to the donor's house where the monk who did not perform his duties had obtained food by saying that the elder was ill. The people there said, 'Venerable sir, we heard that you were ill and sent food with the junior monk yesterday. Did it make you feel better?' The elder said nothing about this. After returning to the monastery, he addressed the junior monk and admonished him, 'Friend, it is not proper for renunciants to ask householders for food. Do not do so again.'

The junior monk became exceedingly angry. He thought, 'Once this elder made me out to be a liar over a little water. He also gave the cloth to the other monk instead of giving it to me. Now he is tormenting me over a little food. I know what to do about this.' The next day, when the elder had gone for alms, he smashed all the things in the monastery that would not catch fire, striking them with a club. Then he set fire to the monastery and fled. Afterwards he died and, through that evil deed, was born in the great hell of Avīci.

What brought this junior monk great disgrace, separated him from his teacher and dwelling, and led to his birth in hell was the cunning that defiled his mind and the unyielding attitude towards admonition called thambha. Some bad people, whose minds are defiled by obstinacy and have become rough and unbending like rotten wood, trouble worthy people who admonish them with good intentions in this way. Good people, however, accept admonition very gladly, as Elder Sāriputta did.

One day a corner of the robe of the great arahant Sāriputta, the General of the Dhamma, was hanging down. Robes should be worn evenly, with no corners hanging down, as though cut level with scissors. A novice aged seven saw the corner of the elder's robe hanging down and told him. Although the elder was second only to the Buddha in this dispensation, he said nothing, went to a suitable place, and properly arranged his robes. Then he returned, stood beside the young novice and thanked him, saying, 'After a long time I have found someone to admonish me.' He declared:

> *Tadahu pabbajito santo,*
> *Jātiyā sattavassiko;*
> *Sopi maṃ anusāseyya,*
> *Sampaṭicchāmi matthake.*

'Even if a novice aged seven who went forth that very day were to instruct me, I would receive it upon my head.'[39]

May everyone take Elder Sāriputta as their example in accepting admonition and instruction!

Although there are people who trouble those who admonish them, like the renunciant who became angry at admonition, burned the monastery and fled, there are also good people in the world who esteem their admonishers and accept their advice. Therefore good people should continue to instruct others, disregarding the trouble caused by bad people.

> *Ovadeyyānusāseyya, asabbhā ca nivāraye;*
> *Sataṃ hi so piyo hoti, asataṃ hoti appiyo.*

'One should admonish another when one sees a fault, instruct him before he falls into wrongdoing, and restrain others from evil. A person who does so becomes dear to good people. It is to bad people that he becomes displeasing.' This is its meaning.[39]

This obstinacy, which makes the mind rigid, brings great harm to beings. A person whose mind is hardened by it and who yields to nothing may not even be able to live long in the world. Acting against the laws of the state, the rules of the world and the rules of the Dhamma, he may meet punishment by the state or dangers such as disease, and may die prematurely. For someone who is not omniscient to think, 'I cannot be mistaken,' is delusion.[40] That delusion arises because the mind is defiled

by obstinacy. All who are not omniscient make mistakes: wise and foolish, learned and unlearned, young and old, poor and rich. The only difference among them is that the foolish make more mistakes than the wise, the unlearned more than the learned, and the young more than the old. Those

who make more mistakes should accept the admonition and instruction of those who make fewer.

Even when one sees one's own mistake, one sees it only after making it. Just as others can easily see blemishes on one's face that one cannot see oneself, others can easily see one's faults. Often a foolish person sees a fault in a wise person that the wise person does not see. An unlearned person sees a learned person's mistake that the learned person does not see, and a young person sees an older person's mistake that the older person does not see. Therefore the wise, the learned and the elderly are not unfit to receive instruction from the foolish, the unlearned or those younger than themselves. Whatever advice or instruction one receives, one should not hasten to reject it on the grounds that the person giving it is foolish, unlearned or young. One should consider what anyone says.

Many have acted against the advice of worthy people and been ruined. Many have also obeyed their advice and attained honour and prosperity. Therefore, may all who wish for their own welfare remove obstinacy, purify their minds, heed parents, teachers and others whom they should heed, obey their admonition and instruction, and bring about their welfare in both worlds!

· 12 ·

Competitiveness

Source pages 176 to 179

> *Sārambho cittassa upakkileso.*

Competitiveness is a defilement of the mind.

Seeing what others do and wanting to do those same things to a greater extent is called sārambha, competitiveness. It is of two kinds: wholesome competitiveness and unwholesome competitiveness. Of these, it is unwholesome competitiveness that is a defilement of the mind. It arises mostly in connection with others' prosperity and with wrongs that others have done to oneself.

Competitiveness concerning comforts and prosperity is the desire, on seeing others' clothes and ornaments, food and drink, vehicles, houses and the like, to obtain better and more of those things oneself. This is an evil state now widespread throughout the world. A person whose mind is defiled by it does not see his own circumstances or means. When he sees another person wearing clothes or ornaments equal to or better than his own, he thinks that somehow he must wear better ones. When he sees others' food and drink, vehicles, houses and the like, he thinks in the same way and strives to obtain them. Through this some become extremely poor. Some fall into debt and even have the house they live in sold.

Because of this competitiveness, the whole world today has fallen into great suffering. People of the past built houses that could be constructed easily, dressed modestly, had few household possessions, and lived by cultivating the land in season. In those days people had much leisure in which to live happily. They worked in their fields and gardens when the season came,

gathered their grain, and then lived at ease until the next season for cultivation. Through competitiveness, many kinds of clothes and ornaments and many kinds of articles for use appeared among people.

Through competitiveness, however much expenses increased, one person would look at what another was doing and try to do the same or more. Thus people became accustomed to wearing many kinds of clothes and ornaments, building many kinds of houses and using many kinds of goods. As a result, people today cannot fulfil even a twentieth or a thirtieth of their wants despite working throughout the year without rest. Sometimes even the children cannot finish the house their father began to build. What a burden this is for people! Because of it, people today have no respite until the moment they die.

Many people of the past regularly gave alms, spending the wealth they earned for happiness in the next world. They built many monasteries. The wealthy householder Anāthapiṇḍika spent fifty four crores of wealth to build the great monastery of Jetavana and also gave alms daily to a thousand bhikkhus at his house. Visākhā spent twenty seven crores to build the great monastery of Pubbārāma and gave alms daily to a thousand bhikkhus at her house.[41] Many other wealthy people of that time also

gave alms to hundreds of bhikkhus. Some established alms halls and regularly gave food to the poor, travellers and beggars. Poor people too practised giving and made merit according to their means.

Some people today, whose minds are overcome by competitiveness, find their money insufficient for even one wedding celebration and fall into debt to others. How could they have any wealth left to spend on merit? They have none at all. People of the past stopped their work on uposatha days and undertook the precepts. Because of this competitiveness, people today do not have enough time off even to go to a monastery, offer flowers and lamps and listen to a little Dhamma, let alone undertake the precepts on an uposatha day. Such being the circumstances, people today seek only wealth, without even considering that there is a world beyond this one. Without obtaining the true benefit that can be gained from the human birth they have received, they go to the states of loss after death.

Competitiveness arising over a wrong that another has done to oneself is the tendency, even when another has done one a small wrong, to retaliate two or three times, seven or eight times, or a hundred times more severely. When another says one word against someone possessed by this competitiveness, he abuses that person with seven or eight words or hundreds of words in return. Otherwise he strikes him or destroys his property. When another causes him a small loss, he causes that person a great loss. In this way, repeatedly taking increasingly severe revenge and damaging one another's property, some who were formerly wealthy become poor. Because of this competitiveness, some fight with weapons and even die over a word or something as small as a jackfruit or a coconut. Therefore this competitiveness brings great harm.

Some people have a tendency to see the evil deeds committed by those in leading positions and do evil themselves, reasoning, 'If these things are good for them, they are good for us too.' Renunciants with this tendency engage in certain improper practices because others do them, saying, 'If this is good for such and such a chief monk, such and such a learned monk, or such and such a virtuous monk, why is it bad for us?' Householders too commit evil deeds such as adultery and drinking intoxicants because others do them, saying, 'If this is good for such and such a dignitary or such and such a scholar, why is it bad for us?' Although this is not an attempt to outdo others, it too is a defilement that should be included under competitiveness.

A wrong is a wrong, whoever commits it. It is foolish to regard a particular wrong as blameless merely because someone described as learned, virtuous, good or prominent has committed it. It is equally foolish to think that one should commit an evil deed because another person does it. Therefore, may those who wish for their own welfare attend to their own purity, without looking to what others do!

On the wholesome side, however, there is the intention, born of pure faith and without any wish to lower others and raise oneself above them, to do such things as these: when someone gives alms on one day each month, one considers that giving on only one day is not enough and that one should give on many days, and intends to give on two or three days each month;

when someone undertakes the precepts on one uposatha day each month, one considers that insufficient and intends to undertake them on two or all four uposatha days; or when someone spends a thousand on merit, one considers that insufficient and thinks of making merit by spending two or three thousand, or seven or eight thousand. Although these are intentions to do more than others, they are not the competitiveness that is a defilement of the mind.

Even in making merit, thinking with the intention of lowering others and raising oneself above them is precisely the competitiveness that defiles the mind. Although that is evil, the merit made on account of it is merit, not evil. Therefore it is good to make merit even because of competitiveness. It is better to make merit without competitiveness. Failing to make merit is itself a loss. However one makes merit, one gains benefit from it, not harm.

· 13 ·

Conceit

Source pages 180 to 185

> *Māno cittassa upakkileso.*
>
> Conceit is a defilement of the mind.

Two things are called māna, conceit. One is haughtiness: raising oneself up like a flag or a pinnacle, thinking that one is superior to others or equal to them in birth, caste, name, wealth, beauty, retinue, fame, skills, learning and the like. The other is shame: the feeling of being pressed down by thinking oneself inferior to others in birth, caste, name and the like. This shame is not the shame belonging to hiri and ottappa, the qualities that guard the world. That shame is not evil; this is. When conceit arises in the mind, the mind becomes dark so that the person does not see his own condition as it is. He acts like someone who is mad. Therefore it has also been said that conceit should be understood as resembling madness. Conceit has many divisions. Only a few are explained here.

Conceit is threefold: seyya māna, the conceit of superiority; sadisa māna, the conceit of equality; and hīna māna, the conceit of inferiority. The haughtiness arising from thinking oneself superior in birth and the like is called the conceit of superiority. The haughtiness arising from considering oneself equal to others in birth and the like is the conceit of equality. Through these two kinds of conceit, one raises oneself up like a flag or a pinnacle. People whose minds are defiled by them are unwilling to respect those they should respect, listen to their words, yield to those they should yield to, or submit to those to whom they should submit.

The shame, or haughtiness, arising from regarding oneself as inferior in birth and the like is called the conceit of inferiority. Those who possess it call it shame. Others call it haughtiness. One person invites another to go and meet someone. Looking at his clothes, the other says, 'I am ashamed to go in these clothes.' What he calls shame here is the conceit of inferiority. If the first person comments on this, he says, 'Through haughtiness he did not come, saying that his clothes were not good enough.' What the first person calls haughtiness is the very shame mentioned by the other. Thus the words 'shame' and 'haughtiness' are both used in the world for the same conceit of inferiority. The word more commonly used is 'shame.'

Shame is praised in the religious teaching as a noble quality. But the shame praised there is shame at doing evil, not this shame of the conceit of inferiority. Those who do not know the difference are deceived into regarding the fault of shame born of the conceit of inferiority as a good quality. The shame of the conceit of inferiority is a fault, not a good quality. It should be removed. True shame, a quality that guards the world, rarely arises among people today. What frequently arises in them under the name of shame is this very conceit of inferiority. People do many improper things because of it.

Some conceal their caste, thinking it low. Nothing displeases them more than talk about caste. Some conceal their actual names, whether inherited through the family or given by their parents, and assume unusual names. Some consider their existing name inadequate and attach more names to it. The names of four or five people are combined and used for one person. Some even bribe others to obtain names and designations three or four lines long. Bhikkhus do this more than others. The purpose of a name is convenience in ordinary usage. If one merely says 'a person,' no particular individual is distinguished, so each person is given a separate name. Saying that name makes it easy to identify the person concerned. Therefore everyone should have a name that can be used.

A name several lines long is not a usable name. Both giving and accepting such names are ridiculous. How ridiculous it would be to ask, 'Venerable Śrī Sugata Saddharma Senāpati Vādībhasiṃha Gaṇācārya Śrī Saddharmavaṃśa

Nāyaka, where are you going?'[42] It is because of things like this that the commentators said

conceit resembles madness.

Because of the conceit of inferiority, some wear layer upon layer of clothing. Some dye their hair. Some conceal their occupation, the salary they receive, or their family relationships. They assume family relationships they do not have. Some who have developed a craze for English even conceal their own parents because their parents live in the Sinhala manner. If a mother or father following the Sinhala way comes to visit a son who works in a town office, dressed in trousers and speaking English, he sends the parent away at once. The conceit of inferiority gives rise to many improper actions such as these.

In some, inferiority in wealth and the like gives rise to strong arrogance and haughtiness. They think, 'I have no possessions. I have no job. I have no relative or friend to help me. Therefore winning and losing are the same to me. Home and prison are the same. Living and dying are the same. Why should I obey or submit to anyone else?' This too is a kind of conceit included in the conceit of inferiority.

Conceit is also of two kinds: yāthāva māna, conceit based on actuality, and ayāthāva māna, conceit not based on actuality. Conceit arising because of superiority, equality or inferiority that actually exists is called conceit based on actuality. Conceit arising because of superiority, equality or inferiority that does not exist but is imagined or assumed is called conceit not based on actuality. Since each of the three kinds already mentioned, superiority, equality and inferiority, divides into these two, conceit is also sixfold: superiority based on actuality, superiority not based on actuality, equality based on actuality, equality not based on actuality, inferiority based on actuality, and inferiority not based on actuality.

Conceit arising because of superiority that actually exists is yāthāva seyya māna. Conceit arising because of superiority that does not actually exist but is assumed is ayāthāva seyya māna. Conceit arising because of equality that actually exists is yāthāva sadisa māna. Conceit arising from imagining equality when there is none is ayāthāva sadisa māna. The conceit of inferiority

arising when there is actual inferiority is yāthāva hīna māna. Conceit arising from regarding oneself as inferior when there is no inferiority is ayāthāva hīna māna.

All these forms of conceit are harmful. Nevertheless, conceit based on actuality sometimes also leads to benefit. In a person who actually occupies a superior position, that conceit of superiority gives rise to such thoughts as, 'I should protect my high position and preserve my honour. I should not do improper things unworthy of my position. I should do good things.' In an inferior person too, that conceit of inferiority sometimes gives rise to the good thought, 'I should abandon the improper actions that cause inferiority. I should do things that lead to a higher position.' Thus conceit based on actuality can also lead to a person's benefit.

Conceit not based on actuality brings great harm. A person who develops the conceit of superiority without actually being superior, thinking himself superior to others, does not rise. He falls still further below the position he already occupies.

Some imagine a superiority they do not possess and become haughty through empty conceit. Trying to follow the very wealthy in building houses, using vehicles, dressing, eating and drinking and holding celebrations, they end up in debt and lose even the house in which they live.

Because of empty conceit, some turn down jobs they could obtain and perform according to their education and abilities, thinking those jobs unsuitable for their high position. Hoping for higher employment, they pass the time selling what they possess. In the end they lose even the house in which they lived and find themselves on the street.

Some develop empty conceit, thinking, 'There is no one superior to me. There is nothing I do not know. No one else's knowledge is as good as mine. My work is better than everyone else's. My way of life and my clothes, ornaments and other possessions are better than everyone else's.' In this way they shut off the path of progress and ultimately become dependent on others.

The conceit of inferiority not based on actuality is equally harmful. If one actually has some inferiority, one should take measures to remove it. But those who mistakenly regard their clothes, ornaments, vehicles, houses and

the like as unsuitable, although these are entirely appropriate to their circumstances, develop the conceit that they are inferior because of those things. Trying to improve them, they suffer decline and fall below their former position.

The Sinhalese of the present day have fallen into a great abyss through the conceit of inferiority. Regarding their own language as inferior, they abandon it and speak a foreign language. Regarding their national dress as inferior, they wear foreigners' clothes. Regarding their own customs as inferior, they follow foreign customs. Because the conceit arises that everything, including food and drink, that can be produced in their own country is inferior, the Sinhalese decline day by day. One does not hear of any other people among whom contempt for themselves and what belongs to them is as widespread as it is among the Sinhalese.

The harm that conceit causes beings is not confined to decline in this life. It is an evil capable of bringing a being to the states of loss after death. Thus, through conceit, beings also fall after death into the four states of loss, including hell. Conceit also leads to many evil deeds, such as failing to respect worthy people and insulting them. A person with strong conceit, having committed various evil deeds because of it, may be born in the states of loss after death and have to undergo bitter suffering for a long time. Therefore, may those who wish for their own welfare in both worlds remove this conceit, which brings such great harm!

· 14 ·

Arrogance

Source pages 186 to 190

> *Atimāno cittassa upakkileso.*
>
> Arrogance is a defilement of the mind.

The conceit by which one lowers others and raises oneself up like a flag or a pinnacle is called atimāna, arrogance. When it arises, the mind becomes dark so that a person does not understand either his own position or that of others. Therefore it is a defilement of the mind. This arrogance is far more harmful than ordinary conceit.

An arrogant person who looks down on others is especially disliked in the world. It would be well if others also accepted the arrogant person's feeling that everyone else is low and he alone is high. But no one accepts it. A superiority that no one else accepts and that he alone proclaims is merely ridiculous. The contempt with which one arrogant person looks down on others is divided among hundreds of thousands of people, so only a small portion falls upon each. But the hundreds of thousands of expressions of contempt with which all those people regard him as haughty fall upon that one person, as a result of his arrogance, in this very life. Therefore arrogance must be said to be an excellent thing for anyone wishing to receive contempt. To receive others' compassion, loving kindness, respect and esteem, one should remove arrogance and develop the quality of treating others as equals.

Arrogant people fail to attain the progress they could have made and decline from the position they already occupy. They do not respect those they should respect, submit to those to whom they should submit, seek instruc-

tion from those from whom they should learn, or make friends with those they should befriend. They leave many things undone, considering them work belonging to lowly people. They also suffer various injuries at the hands of those angered by their insults. Some who become angry at being insulted inflict various punishments on arrogant people. They seize the arrogant person's property where they can and destroy it where they can. Some who become exceedingly angry even take their lives.

Some arrogant people, brought low by their very arrogance, have to come under those whom they previously despised as inferior and kneel before them, like the young brahmin Satadhamma, who had to ask a Caṇḍāla for leftover rice and eat it.

The story of Satadhamma

At one time the Great Bodhisatta was born into a Caṇḍāla caste and reached youth. Having some business in a distant region, he set out on the road, taking uncooked rice and a parcel of cooked rice as provisions. A young man named Satadhamma, born into a very wealthy brahmin family in Bārāṇasī, also travelled along that road on some business. He had no provisions for the journey. The two met on the road. Satadhamma asked the Bodhisatta his caste. Without concealing it, the Bodhisatta said that he was a Caṇḍāla. When the Bodhisatta asked Satadhamma his caste, he said that he was a brahmin. Then they travelled together.

At the midday meal time the Bodhisatta washed his hands and feet at a place where there was water, untied his parcel of rice, and respectfully invited the young brahmin to eat as well. Haughty with conceit of birth, Satadhamma refused, saying, 'You Caṇḍāla! What use have I for your rice?' Without eating directly from the parcel, the Bodhisatta took a portion onto another leaf, tied up the parcel and put it aside. He ate, drank water, washed his hand, and took the parcel and the uncooked rice. Calling to Satadhamma, he set off again.

They travelled until evening. Then they sat down at a certain place, and the Bodhisatta untied the parcel again and began to eat without inviting

Satadhamma. Having walked all day without food, Satadhamma was by then unbearably hungry. For a human being there is scarcely any greater suffering than hunger. There is nothing one will not do to relieve it. At this moment hunger broke down Satadhamma's arrogance. Thinking that he would eat if he could obtain rice even from the Caṇḍāla, he sat watching the Bodhisatta eat.

The Bodhisatta went on eating without even looking at him. As Satadhamma watched, his desire for food became unbearable. He thought, 'If I delay any longer, I shall not obtain even these leftovers,' and asked the Bodhisatta for rice. The Bodhisatta gave him the rice he was eating. Satadhamma removed the portion of leftovers on top and ate the rest. Then his mind became intensely distressed: 'By asking a Caṇḍāla for leftover rice and eating it, I have done something unworthy of my caste.' Through the strength of his mental anguish, he vomited the rice mixed with blood. Lamenting greatly over what had happened, he thought, 'What use is my life, now that I have eaten a Caṇḍāla's leftovers?' He entered the forest and died without anyone to help him. It was his arrogance that led Satadhamma into the forest to destroy his life. Like him, many people in the world meet various disasters because of this arrogance.[43]

A brahmin named Todeyya, who lived in the Buddha's time, was intoxicated with arrogance and showed disrespect even to the Buddha. After dying, he was reborn as a dog in that very house. Like Todeyya, those with conceit also fall into the states of loss after death. Even after escaping from those states and returning to the human world, they are not born into high families that receive respect and esteem. They are born into low castes, such as the Caṇḍālas, who are subjected to everyone's contempt. Therefore the Tathāgata said this to the young man Subha, Todeyya's son:

> *Idha pana māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī, abhivādetabbaṃ nābhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ naṃ sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. So tena kammena*

> *evaṃ samantena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, save manussattaṃ āgacchati, yattha yattha paccājāyati nīcakulīno hoti.*

'Young man, here in this world a certain woman or man is rigid and very haughty. Such a person does not bow to one who should be bowed to, does not rise from a seat on seeing one for whom one should rise, does not offer a seat when someone worthy of a seat comes, does not step aside and give way to one to whom one should give way, does not show hospitality to one worthy of hospitality, does not respect one worthy of respect, does not esteem one worthy of esteem, and does not make offerings to one worthy of offerings. Through that action, thus completed and undertaken, at the breakup of the body, after death, that person is born in hell, a state removed from happiness, a bad destination into which one falls helplessly. If for some reason that person is not born in hell but returns to human existence, wherever that person is born, the family is low.' This is its meaning.[44]

To be born in good destinations in future lives, experience happiness and avoid suffering, and to escape the suffering of saṃsāra and attain Nibbāna, the one thing that must be done is to make merit. No happiness in future existences can be gained by competing to build larger houses, adorning oneself with ever greater splendour, or lengthening one's name.

How conceit and arrogance obstruct merit

Conceit and arrogance are also two states that obstruct the making of merit. Because of conceit, some do not even go to monasteries, being unwilling to remove their footwear or sit on the ground. Some do not go to hear the Dhamma because they are unwilling to sit on an equal footing with others or sit on the ground. Some do not go to undertake the precepts because they are unwilling to sit together with others or dress in white.

Some do not approach certain monasteries, saying, 'That monastery is supported and visited by poor people. We cannot stand behind lowly people.' Some refuse to go to certain monasteries, saying, 'That monastery is small and poor. Such places are not suitable for us to visit.' Some refuse to go, saying, 'That monastery belongs to people of such and such a caste. How could we go there?' Some do not go to certain monasteries because, they say, the bhikkhus living there belong to such and such a people.

Some will not even give food with their own hands to a bhikkhu who comes to their house for alms. They find a servant, even with difficulty, and have the alms served by that person. Some do not respect, attend on or bow to their parents. They perform no duties or services for them with their own hands, having servants do everything. Some do not listen to the Dhamma because of conceit in their learning. Looking at examples such as these, one should understand how greatly conceit obstructs the making of merit. May those who wish for their welfare remove this conceit, which is itself evil, causes various evil deeds and obstructs merit!

· 15 ·

Intoxication

Source pages 191 to 201

> *Mado cittassa upakkileso.*
>
> Intoxication is a defilement of the mind.

People who drink excessive quantities of intoxicating liquor develop a powerful confusion, delusion and madness because of it. This is called mada, intoxication or drunkenness. Through intoxication, a drunken person neglects and postpones what should be done and commits various improper actions harmful to himself and others. A similar delusion and madness arise in beings' minds because of birth, lineage, health, youth and the like. This is strong conceit associated with strong delusion.

When that conceit arises, the mind becomes exceedingly dark. A person whose mind is possessed by it becomes deluded just like someone who has drunk liquor, neglects and postpones what should be done, and commits various improper actions harmful to himself and others. Therefore that conceit too is called intoxication. Intoxication from liquor subsides within a few hours or a day. This intoxication through conceit, however, does not subside within a few hours or days, or even years. Sometimes it continues throughout one's life. Therefore this intoxication through conceit is worse and more dangerous than intoxication from liquor. Although intoxication is one state in general, it has many divisions according to its causes, such as birth. The Vibhaṅga declares twenty seven kinds. They are:

> *Jātimado, gottamado, ārogyamado, yobbanamado, jīvitamado, lābhamado, sakkāramado, garukāramado, purekkhāramado, parivāramado, bhogamado, vaṇṇamado, sutamado, paṭibhānamado,*

> *rattaññutamado, piṇḍapātikamado, anavaññātamado, iriyāpathamado, iddhimado, yasamado, sīlamado, jhānamado, sippamado, ārohamado, pariṇāhamado, saṇṭhānamado, pāripūrimado.*[45]

1 Intoxication with birth

The conceit that arises in an intoxicating manner because of birth, thinking, 'My birth is the highest, second to no other. I am of noble birth; others are of low birth,' is jātimada.

2 Intoxication with lineage

The distinct ancestral lines within a people are called gotta, clans. In present usage these clans too are called jāti. They are also called lineages. The conceit that arises in an intoxicating manner because of such a lineage, thinking, 'I am not someone to be lightly despised. I descend from such and such a lineage,' and similar thoughts, is gottamada.

3 Intoxication with health

The conceit that takes an intoxicating form, thinking, 'I have no illness. Others are unfortunate people continually afflicted by disease. I do not get even so slight an illness as a cold,' is ārogyamada.

4 Intoxication with youth

The conceit that arises in an intoxicating manner because of youth, thinking, 'Others are old. They are repulsive because of their grey hair, beards and the like. I am young,' is yobbanamada.

5 Intoxication with life

The conceit that arises in an intoxicating manner because of life, thinking, 'Many beings are short lived, like flowers that quickly bloom, wither and fall from their stalks. I have lived a long time. I am still living and shall live for a

long time to come. Although others live, they live in suffering and are as though they were not alive. I, however, live comfortably,' is jīvitamada.

6 Intoxication with gains

The conceit that arises in an intoxicating manner because of what one receives, thinking, 'Others are poor. I have a large income,' is lābhamada.

7 Intoxication with offerings and hospitality

The conceit that arises as intoxication because of the hospitality and offerings one receives from others, thinking, 'I receive many kinds of hospitality and offerings from the public,' is sakkāramada. It arises in officials bearing titles such as Mudali and Muhandiram, who receive fine food, drink and valuable goods as gifts from the people; in other authorities who receive gifts for various reasons; and in renunciants who receive much hospitality and many offerings from their donors.

8 Intoxication with respect

The conceit that arises as intoxication because of the respect and esteem others show one is garukāramada. It arises in authorities who receive respect, and in renunciants who are similarly respected, through such thoughts as, 'When people meet other authorities on the road, they do not even step aside. When they see me, even those inside their houses rise from their seats and salute me. Wherever I go, they put garlands on me and receive me ceremoniously.'

9 Intoxication with being placed foremost

The conceit that arises in an intoxicating manner because others put one forward and place one in a leading position is purekkhāramada: 'When a difficult matter arises, others put me forward to accomplish it. Wherever I go, they give me the chief seat. Every serious problem is resolved by me.'

10 Intoxication with a following

The conceit that arises in an intoxicating manner because of one's following, thinking, 'Others have few followers. Some do not even have two or three people to work with them. I have people for anything I need. Unlike the insignificant people others have, I also have many people whom the world takes seriously,' is parivāramada.

11 Intoxication with wealth

The conceit that arises in an intoxicating manner because of accumulated wealth, thinking, 'Others do not have even enough wealth to sustain their lives. Some do not even have tomorrow's expenses. I have accumulated great wealth, enough even for several generations,' is bhogamada.

12 Intoxication with beauty and praise

Vaṇṇamada is the conceit arising in an intoxicating manner because of beauty, thinking, 'Others are ugly. Their bodies are unpleasant even to look at. I have an appearance pleasing in colour and form, delighting those who see it.' It also arises because of one's qualities and their praise: 'Although there are so many learned people in the world, no one even talks about them. If anyone does, it is only to speak of their faults. My qualities are praised everywhere. There is no one who does not know my name.'

13 Intoxication with learning

The conceit that arises in an intoxicating manner because of learning, thinking, 'Although others are called learned, they know nothing. There is no other learned person like me,' is sutamada.

14 Intoxication with quick understanding

The conceit that intoxicates one because of one's understanding is paṭibhānamada: 'Although others are learned, they lack the intelligence to understand what is and is not relevant. Therefore when a matter arises or a ques-

tion is asked, they are at a loss, or become angry because of their inability. I, however, have the intelligence to grasp at once what is and is not relevant.'

15 Intoxication with long experience

The conceit that arises as intoxication because of seniority and knowledge of the past, thinking, 'These people, who only saw the light of this world today or yesterday, know nothing of old events. I have been here since before their parents were born. I know many old accounts, such as the histories of royal dynasties and villages,' is rattaññumada.

16 Intoxication with living on alms food

The conceit that arises in an intoxicating manner because of living on alms food, thinking, 'Other bhikkhus remain in their monasteries waiting for the food donors bring. If they go on alms round, they do so only rarely, and then only because they receive nothing from donors. I, however, always live on alms food,' is piṇḍapātikamada. This is conceit arising in renunciants.

17 Intoxication with freedom from insult

The conceit that arises in an intoxicating manner because of not having been dishonoured, thinking, 'Others have received many insults from many people on many occasions. I, however, have never yet been insulted by anyone. No one has dishonoured me so far,' is anavaññātamada.

18 Intoxication with deportment

The conceit that arises as intoxication, thinking, 'The way others walk, stand, sit and lie down is displeasing and ugly. My manner of walking and maintaining the other postures is good and graceful,' is iriyāpathamada.

19 Intoxication with power and success

Iddhimada is the conceit arising in an intoxicating manner in those with supernormal powers because of those powers: 'Others are like crows with

broken wings. I possess great power. I can do whatever I wish, such as travel through the sky.' It also arises in others through such thoughts as, 'The things others begin mostly fail and are not accomplished. Whatever I begin succeeds and reaches completion.'

20 Intoxication with leadership

The conceit that intoxicates those who lead countries, regions, cities, villages, monastic fraternities, associations, armies, factories and similar establishments, thinking, 'I am the chief. I am the leader,' is yasamada.

21 Intoxication with virtue

The conceit that arises in an intoxicating manner because of virtue, thinking, 'Others are immoral and commit various evil deeds. I am virtuous. I commit no evil,' is sīlamada.

22 Intoxication with jhāna

The conceit that arises in an intoxicating manner in those who have attained jhāna because of that attainment is jhānamada: 'Others have scattered minds like monkeys roaming in the forest. They cannot keep the mind on one object even for a moment. I have attained access concentration and absorption. I can remain endowed with supernormal power for as long as I wish.'

23 Intoxication with skill

The conceit that arises in an intoxicating manner because of skill, thinking, 'Others know no craft and are incapable of doing any work. I know many crafts and can do many things,' is sippamada.

24 Intoxication with height

The conceit that arises in an intoxicating manner because of being tall, thinking, 'Others are short. Beside me they are like children. No one equals me. I am taller than everyone else,' is ārohamada.

25 Intoxication with moderate stature

The conceit that arises in an intoxicating manner because of being neither tall nor short, thinking, 'Some are excessively tall. Some are short. I, however, have a good body, neither tall nor short,' is pariṇāhamada.

26 Intoxication with bodily shape

The conceit that arises in an intoxicating manner because of one's bodily shape, thinking, 'Others' bodily shape and form are displeasing and unattractive. My bodily form is good and appeals to those who see it,' is saṇṭhānamada.

27 Intoxication with bodily perfection

The conceit that arises in an intoxicating manner because of completeness, thinking, 'The hair, eyebrows, eyes, lips, teeth and other parts of others' bodies have various defects. There is no defect that anyone can point to anywhere in my whole body. My body is perfect in every respect,' is pāripūrimada.

People of noble disposition do not become intoxicated, whatever prosperity they obtain or whatever good fortune they attain. Those of base disposition become intoxicated when they attain some good fortune. Although there are twenty seven grounds for intoxication, people are most often seen intoxicated with wealth, position, a following, learning, youth and bodily strength. Women are often seen intoxicated with beauty. Those who have been poor for generations and suddenly obtain prosperity and rise in position are especially prone to intoxication. Through it they often lose the prosperity they have gained. The story of Sujātā, who became a queen after earning her living by selling ḍebara fruit, also called kaṭu geḍi, or jujubes, is a good illustration.[46]

The story of Sujātā

Long ago there was a king named Brahmadatta in Bārāṇasī. The Great Bodhisatta was the chief minister who advised him on welfare and the Dhamma. One day the king stood by a window looking towards the courtyard. A beautiful young woman, the daughter of a jujube seller, passed through the palace courtyard with a basket of jujubes on her head, calling, 'Jujubes! Jujubes!' Seeing her and hearing her voice, the king fell in love with her. He inquired whether she was married and, learning that she was not, summoned her and gave her the position of chief queen, together with great honour and wealth.

She was very dear to the king. She too became intoxicated on receiving great prosperity such as she had never known even in a dream. Just as some people today forget Sinhala or forget their relatives and friends, she forgot her former circumstances. One day, while the king was eating jujubes from a golden dish, Queen Sujātā, intoxicated with honour and prosperity, approached him and, pretending not to recognise the fruit, asked, 'Great King, oh, what are these round red fruits you are eating?'

The king became angry because she spoke as though she did not recognise the jujubes she had long carried on her head and sold. He said, 'Queen, in the past your head was worn bald by the basket you carried about. Wearing a worn out cloth, you went into the forest, pulled down the branches with a hooked pole, picked the fruit and filled your lap. These are those very fruits belonging to your family.' Then, intending to drive her from the palace, he said, 'This wicked girl cannot live in this palace. Living here gives her a burning torment. Take this wretched girl back to the place where she formerly lived by selling jujubes.'

At this moment, when the queen faced a return to selling jujubes, the Great Bodhisatta explained matters to the king and obtained a pardon for her. Otherwise Sujātā would have received the result of her intoxication then and there. In this way, those who newly attain prosperity often become intoxicated because of it.

The Vālodaka Jātaka shows that low birth too can be a cause of intoxication when prosperity is attained.[46] Nor are those with hereditary wealth entirely free from

intoxication. Many among them also become intoxicated, do improper things and decline in position. Receiving without effort wealth that others have earned is another cause of intoxication. This is why the wealth of wealthy people today does not last even two or three generations. A father who has earned wealth with difficulty does not become intoxicated with it. After his death, the children who receive it freely and without effort become intoxicated with wealth. Through this, before long they become poor.

The conceit that intoxicates brings people to decline more quickly than ordinary conceit or arrogance. When intoxicated with conceit, a person disregards the Dhamma, law and justice, disregards inherited customs and practices, disregards the admonition and instruction of worthy people, the wise, elders, renunciants and brahmins, and takes no account of those worthy of respect and consideration. He begins to do whatever comes into his mind and commits various evil deeds. Through this, even a king, let alone an ordinary person, quickly suffers decline or meets death. Many kings have become intoxicated with conceit, acted improperly, lost their kingdoms and died. If even kings decline through intoxication, what need be said of others? Those who are intoxicated do not merely suffer decline in this life; after death they also go to the states of loss. May those who wish for their welfare in both worlds protect their minds, without allowing this defilement of intoxication to arise in them!

· 16 ·

Heedlessness

Source pages 202 to 207

> *Pamādo cittassa upakkileso.*
>
> Heedlessness is a defilement of the mind.

A dry gourd that falls into a river naturally keeps floating as long as the fierce current runs, unless a person or some object stops it. In the same way, unless mindfulness is aroused through listening to the true Dhamma, associating with good people, wise attention and the like, and the mind is established on the wholesome side, the ordinary person's mind naturally continues among the five strands of sensual pleasure and the three kinds of misconduct. Not establishing and maintaining the mind on the wholesome side through listening to the true Dhamma, associating with good people and similar means, but leaving it to continue naturally among sensual objects, is called heedlessness.

Heedlessness should also be understood in another way. These multitudes of beings, wandering through saṃsāra, repeatedly born and dying in forms of birth both low and high, have been oppressed and burned throughout a past so immensely long that no first beginning can be shown. They have suffered the great mass of suffering consisting of birth, the arising of various diseases, the occurrence of various dangers, the decay of the body, death, separation from dear people and things, association with what is disliked, not obtaining what they want, the frustration of hopes, and repeated birth in the four states of loss, including hell. If they continue wandering in saṃsāra without attaining Nibbāna, in the future too they will repeatedly be oppressed and burned by that great mass of suffering and made to weep.

A person wandering through saṃsāra, tormented by such a great mass of suffering, should perform the meritorious deeds of giving, virtue and the like that are needed for release from it, with great earnestness and care. He should act like someone whose head is on fire, striving to extinguish it before doing anything else. But most beings do not consider that they are oppressed by a great mass of suffering. They do not think that they will die or consider that they will be born again. As though free from ageing and death, they forget the practice and merit needed to escape that immense suffering.

They eat and drink fine things, wear beautiful clothes and ornaments, live in beautiful mansions that provide comfort, use elegant household furnishings and travel in fine vehicles. They delight their eyes with the sight of pleasing women and men, cities, villages, dances, festivals and the like; delight their ears with the sweet words of dear men and women; and delight their noses with fragrances. They pass their time in festivity with their spouses, children, relatives and friends. For these things they also commit various kinds of misconduct. They strive greatly to acquire wealth by righteous or unrighteous means. Those who are poor and without these pleasures exert themselves day and night to obtain sensual enjoyment and also commit misconduct. The course of sensual enjoyment and similar activities of such people, who live in this way without seeing the danger of saṃsāra, is called heedlessness.

Furthermore, good people who wish to escape the suffering of saṃsāra and attain Nibbāna should engage in the making of merit in three ways: sakkaccakiriyatā, sātaccakiriyatā and aṭṭhitakiriyatā.

Sakkaccakiriyatā is the practice of making merit with love, respect and earnestness. In giving, one should not act carelessly, as though doing something merely to get free of a fine or a contract. One prepares the gift with great care, cleanly and appropriately, and offers it to the recipient with affection and respect. This is sakkaccakiriyatā in giving. Virtue and the other practices should be understood in the same way.

Sātaccakiriyatā is the practice of continuing to make merit, without giving it up after a time, until one obtains and reaches Nibbāna, the attainment sought through making merit.

Aṭṭhitakiriyatā is the practice of continuing to make merit without interruption. One should not make merit one day and then do a little again on another occasion, repeatedly stopping, like a lizard that travels a short distance, stays still for a long time, and then travels a little further.

The three practices concerning wholesome deeds that oppose these are called heedlessness: asakkaccakiriyatā, asātaccakiriyatā and anaṭṭhitakiriyatā. Asakkaccakiriyatā is performing meritorious deeds badly and without care. Asātaccakiriyatā is doing them for a time and then giving them up, without continuing until the intended goal is achieved. Anaṭṭhitakiriyatā is doing them in broken intervals, like the movement of the lizard.[47]

In terms of dhammas, heedlessness is the whole mass of unwholesome states, small and great: the collection of unwholesome consciousnesses and mental factors. When that mass of unwholesome states called heedlessness arises in someone's continuity, it produces many further unwholesome states there. It prevents wholesome consciousnesses and mental factors from arising. Even if a wholesome activity is begun, it brings it to a halt along the way. It causes some wholesome states that have arisen to decline. Therefore it was declared:

> *Nāhaṃ bhikkhave, aññaṃ ekadhammampi samanupassāmi, yena anuppannā vā akusalā dhammā uppajjanti, uppannā vā kusalā dhammā parihāyanti, yathayidaṃ bhikkhave pamādo. Pamattassa bhikkhave, anuppannā ceva akusalā dhammā uppajjanti, uppannā vā kusalā dhammā parihāyanti.*

> 'Bhikkhus, I do not see even one other state such that, because of it, unarisen unwholesome states arise and arisen wholesome states decline, as is this heedlessness. Bhikkhus, for one who is heedless, unarisen unwholesome states arise and arisen wholesome states decline.' This is its meaning.[48]

Thus the unwholesome states called heedlessness, arising first in a being's continuity, produce many such unwholesome consciousnesses, which are defiled minds. Because they defile the mental continuity, the succession of consciousnesses, heedlessness is a defilement of the mind. The mental

factors in unwholesome consciousnesses are also defilements of the mind because they defile the consciousness with which they are associated.

Beings wandering through saṃsāra experience the sufferings of animal birth: having their flesh torn off and eaten while they are still alive and crying out, being pecked and eaten, having their eyes plucked out, being swallowed, being confined in cages and pens, and being beaten and made to work. Born as petas, they experience sufferings such as being tormented by hunger and thirst for thousands of years. Born in hell, they experience terrible sufferings such as being thrown onto the burning iron ground and cut to pieces by the warders of hell, being made to swallow iron balls and being forced to drink molten metal. All these, and whatever other mass of suffering exists in the world, beings experience because of their heedlessness.

> *Pamattassa hi nāma cattāro apāyā sakagehasadisā.*

Thus it is also stated that, for a heedless person, the four states of loss are like one's own home.[49] A person lives in someone else's house only occasionally; mostly one

lives in one's own house. In the same way, a heedless person mostly lives in the four states of loss. Birth in a good destination occurs only rarely, once after hundreds or thousands of births in the states of loss. Wherever a person goes, however far from home, if still alive, that person returns home. In the same way, wherever a heedless person goes through rebirth, even to the Brahmā world, that person returns to the states of loss. This is why the four states of loss are like one's own home for the heedless.

Such being the case, heedlessness is a great danger to beings. Heedfulness is the refuge that removes that great danger. Therefore the wise, knowing the danger and drawbacks of heedlessness and the value of heedfulness, removed heedlessness and practised heedfulness by giving alms regularly and observing the five precepts and other forms of virtue. Not stopping even there, they discarded great masses of wealth as though they were spittle, left their dear spouses and children, and went forth.

Afraid of heedlessness, Prince Temiya, although not mute, deaf or lame, behaved from childhood until youth as though he were mute, deaf and

lame, so that he would not have to rule when he grew up. Having undergone much suffering, he went forth. After going forth, the wise also abandoned attachment to the body and life, dwelt in forest lodgings and similar places, and fulfilled the practice of renunciants.

Although Elder Cakkhupāla had an eye disease, he disregarded it and fulfilled the practice of renunciants without sleeping throughout the rains residence. Elder Soṇa continued walking meditation and practising even while the soles of his feet were cracked and bleeding. Those wise people who removed heedlessness passed beyond and left behind the heedless multitude immersed in the ocean of saṃsāra and reached the safe ground of Nibbāna. Until heedlessness is removed, beings cannot escape suffering. Therefore, on the night of his final passing away, the greatly compassionate Tathāgata gave this final instruction to his disciples:

> *Handa dāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādetha.*

He urged them to establish themselves in heedfulness.[50] Therefore, may all who go

for refuge to that Tathāgata take those last words of the Buddha to heart, remove heedlessness, establish themselves in heedfulness, and reach the city of Nibbāna that the Buddha himself reached!

Here ends Defilements of the Mind.

> *Ciraṃ tiṭṭhatu saddhammo.*

May the true Dhamma endure long.

Translator's Notes

Page references in these notes refer to the supplied Sinhala edition. Note numbers run continuously throughout this English edition.

Source pages 9 to 26

1. On source page 17, the sentence beginning with the words meaning 'accompanied by greed' is grammatically disrupted and appears to contain an erroneous repetition. The translation follows the sense established by the preceding sentences: greed has assumed the guise of the wholesome wish to give, and the person mistakes it for a wholesome inclination.

2. Source page 21 reads literally, 'Genuine compassion concerns not those who suffer but the wealthy.' This contradicts the surrounding account of counterfeit compassion. The translation renders the contextual sense as 'This supposed compassion', while recording the literal wording here. No alternative Sinhala edition has been checked.

3. The two Pāli passages quoted in the preface occur in Saṃyutta Nikāya 22.100, Dutiyagaddulabaddhasutta. The word citta is used both for a painting and for the mind; the related words also convey variety. Caraṇa is retained as the name of the painting. The English renderings here translate the passages quoted in the supplied book. Pāli comparison text: https://suttacentral.net/sn22.100/pli/ms

4. Viceyya dānaṃ sugatappasatthaṃ means 'Giving after examination is praised by the Well Gone One'. The line occurs, among other places, in Saṃyutta Nikāya 1.33, Sādhusutta. The source author invokes it within the account of a greedy person's reasoning. Pāli comparison text: https://suttacentral.net/sn1.33/pli/ms

5. Consciousness translates citta; mental factors translates cetasikas; wholesome and unwholesome translate kusala and akusala; defilements translates kilesas. Mental continuum translates santāna. Ordinary person, in the passage on purification, means a puthujjana, someone who has not attained a noble path. Personal purification and safeguarding one's life are conventional expressions here, without implying a permanent self. Requisites means the material necessities of monastic life. Protective chanting refers to paritta chanting.

Source pages 27 to 43

6. The heading and initial definition on source page 30 use pratisaṃskārakāmatā, while the same paragraph later uses a term corresponding to paṭisanthārakāmatā, the wish to show hospitality. The translation follows the explicit definition and the examples of welcoming and attending to a visitor. The difference in terminology within the source is recorded here rather than treated as a change of subject.

7. Rāga is rendered attachment. In this chapter the author begins with attraction towards people and explicitly includes desires for seeing, conversation and company, rather than restricting the term to a wish for sexual intercourse. Dosa is rendered hatred throughout this translation; the author expressly uses it broadly here, including its forms as fear, repulsion and sorrow. Envy translates issā, and stinginess translates macchariya. These are retained as distinct terms, following the author's separate chapters.

Source pages 44 to 55

8. Source page 46 contains an apparent duplication in the sentence about refusing to accept that anyone else has greater knowledge and refusing others' words or advice. The English states the clear sense once; the duplicated and grammatically disrupted wording has not been reproduced as a separate assertion.

9. The final sentence of the section on courage gives the author's explanation of why shamelessness and moral recklessness are included among the powers. The Sinhala presents this with the qualification that it 'should be thought' or 'should be understood' in this way. That qualification is retained. The sentence is not presented in the source as a direct quotation.

10. Sloth and torpor translate thīna and middha, the pair of mental states the author describes in relation to consciousness and mental factors. Remorse translates the particular unwholesome state kukkucca; kaukṛtya is the Sanskrit term also given in the source heading. Misdirected remorse denotes the author's category of regret over wrongdoing left undone or wholesome actions performed. Moral recklessness translates anottappa, the absence of moral dread concerning wrongdoing. In the final chapter, wrong view, delusion and doubt correspond to diṭṭhi, moha and vicikicchā; applied thought and sustained thought correspond to vitakka and vicāra.

Source pages 56 to 83

11. The author's opening distinction is retained: the thirty eight brief statements are attributed to Dhammapāla's Nettippakaraṇa commentary, while the detailed explanations are presented as the author's own understanding. His statement concerning

the two subcommentaries is translated as his statement; it has not been independently checked against both complete subcommentaries.

12. The Pāli statements are transliterated from the supplied Sinhala edition. Word divisions and punctuation have been made readable, while lexical readings have been retained rather than silently replaced from another edition. Apparent irregularities include pratirūpatāya in statement 12, sāṭheyañca in statement 20, dhammaparikhandha in statement 25, and aparitkhatā in statement 30. The corresponding English follows the author's Sinhala glosses and explanations. A complete collation of all thirty eight statements against a separate Pāli edition has not been performed.

13. The three short Pāli quotations in statement 8 correspond to passages in Dhammapada verses 157, 158 and 166. The first is reproduced in the wording quoted by the supplied book. These are excerpts, not complete verses. Pāli comparison text: https://suttacentral.net/dhp157-166/pli/ms

14. The expressions concerning oneself, self knowledge and self respect are conventional expressions in this discussion; they do not supply an assertion of a permanent self. In statement 9 the author discusses arguments offered in support of opposing beliefs. His account is retained without turning those examples into endorsements of either belief.

15. In statement 17 the author distinguishes latent tendencies from bhavaṅga consciousness and criticises their identification. The translation preserves that distinction. In statements 29 and 36, ethically indeterminate renders avyākata, a technical classification distinct from both wholesome and unwholesome. In statement 37 the author defines pahāsa specifically as craving accompanied by delight; exhilaration should be understood in that defined sense.

16. Giving authority to oneself, the Dhamma and the world renders attādhipateyyatā, dhammādhipateyyatā and lokādhipateyyatā in statements 32 to 34. The English explanations follow the senses the author gives here, including his explanation of the last term through adapting to the world. References to modern scientists and present day conditions, including 'at present' in statement 34, belong to the source author's own time, rather than to the date of this translation.

Source pages 84 to 128

17. The account of nāmakāya, including its imagery of an indwelling director and a thread connecting births, follows the author's wording. These expressions have not been rewritten into a different doctrinal account.

18. The source prints the date as ‘2498 (1952)’. Both numbers are retained. They do not correspond under the usual Buddhist Era and Common Era reckoning; the intended date has not been established.

19. The English passages following Pāli quotations translate the author’s Sinhala explanations, which sometimes expand the verse or quotation. They are not presented as independent, strictly literal translations of the Pāli. Pāli is romanised with diacritics; spacing, punctuation and minor mechanical spelling defects are regularised. The opening verse is read as Suddhaṃ, and the luminous mind quotation as Pabhassaramidaṃ, where the print appears to omit a vowel sign or consonant. Consonant doubling in cittappakopano and aspiration in Yathā and Chinnopi are likewise regularised from the printed cittapakopano, Yatā and Jinnopi. The duplicated or disordered phrase in the psychic powers paragraph on page 87 is retained within quotation marks. Unusual printed readings, including naṃ akkhātaṃ on page 89, Paññāya tittinaṃ seṭṭhaṃ and appicchassa on page 104, and anavassekaṃ on page 112, are retained rather than silently replaced. The English rendering of the author’s Sinhala gloss gives the intended sense. A full collation of the Pāli quotations against a separate edition remains outstanding.

20. In the first cloth simile, the printed Pāli on page 90 lists yellow, red and madder but omits blue. The author’s Sinhala explanation on page 91 includes blue. The omission in the quotation and the fuller list in the explanation have both been preserved.

21. On page 106 the source names King Saddhātissa as the subject, then refers to the man as ‘that young man’ and says that both he and the woman died. This apparent inconsistency is present in the source. No missing person or phrase has been supplied.

22. The story on pages 116 to 117 recounts four killings: the husband as a human, then a rat snake, a dog and a bull calf. Its concluding sentence nevertheless says that he was born four times in succession in the animal realm. That count has been retained as printed.

23. The heading and preceding sentence use Sūkarajotikā; the narrative uses Sūkarapotikā. Both are retained. Other personal and place names follow the Sinhala source.

Source pages 129 to 140

24. The English passages following the Pāli verses translate the author’s Sinhala explanations, including their expansions. The first verse on page 131 was compared with Kaṇhajātaka 440, verse 6 in the edition at Ancient Buddhist Texts. The source’s Kṛṣṇa is the Sanskrit form of the Pāli name Kaṇha. Āsaṅgī is given with the long final vowel of that edition. The following verse passage was compared with Itivuttaka 88 in the SuttaCentral text preserved at Dhammatalks. The doubled consonant in cittappakopano

is regularised from the printed cittapakopano. The source's Andhantamaṃ is retained; the comparison edition reads Andhatamaṃ. These comparisons concern the quoted passages on source pages 129 to 140.

Kaṇhajātaka 440: https://ancient-buddhist-texts.net/Buddhist-Texts/K10-JA/440.htm

Itivuttaka 88: https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/iti88.html

25. The closing verse was compared with Dhammapada 5 in the Pāli edition at Ancient Buddhist Texts. The source prints va in the third line. Here ca is used, following the comparison edition; the author's Sinhala explanation is preserved in translation.

Dhammapada 5: https://ancient-buddhist-texts.net/Buddhist-Texts/K2-Dhammapada-New/01-Yamaka.htm

26. On pages 138 to 139 the source moves directly from the births as a cat and a hen to the hen's anger at the cat. It does not explicitly describe an intervening act by the cat. No episode has been supplied.

Source pages 141 to 144

27. Paḷāsa is rendered as rivalry, following the author's explanation of placing oneself on an equal footing with those who surpass one. The romanisation paḷāsa, with retroflex ḷ, follows the form used in the list in the introduction to Defilements of the Mind and in the SuttaCentral Pāli text of MN 7 preserved at Dhammatalks. The Sinhala source here spells the word with dental l.

MN 7 SuttaCentral Pāli text: https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/mn7.html

28. The quoted verse was compared with Vīrakajātaka 204 in the Pāli commentary text at Palikanon. Word spacing and punctuation are regularised. Paliguṇṭhito follows that edition; the Ancient Buddhist Texts edition prints paḷiguṇṭhito in the verse and paliguṇṭhito in its explanation. The English passage following the verse translates the author's Sinhala explanation. Its 'raw flesh' renders the Sinhala wording; āmakamaccha in the Pāli specifically denotes raw fish.

Vīrakajātaka 204 Pāli commentary: https://www.palikanon.com/pali/khuddaka/jataka/jat204.htm

Vīrakajātaka 204 comparison text: https://ancient-buddhist-texts.net/Texts-and-Translations/Jatakagathavannana/204.htm

Source pages 145 to 159

29. Kahambiliyā is retained as the Sinhala plant name in the story. The text describes its fruits being used to cause itching. A precise botanical identification has not been established.

30. A crore is ten million; forty crores is four hundred million. The verse about collyrium, termites and honey was compared with the Ānandaseṭṭhivatthu in the Dhammapada commentary. The Buddha's verse in the same story was compared with Dhammapada 62. The English passages following the Pāli translate the author's Sinhala explanations, rather than supplying independent literal translations of the Pāli.

Dhammapada commentary on Ānanda: https://theravada.vn/5-balavaggo-2/

Dhammapada 62: https://ancient-buddhist-texts.net/Buddhist-Texts/K2-Dhammapada-New/05-Bala.htm

31. Word division, punctuation and minor mechanical details of the Pāli are regularised. The excerpt on page 156 was compared with SN 1.49, Maccharisutta. Its printed readings parihāsakā, yamalokañcuppapajjare and bhogā are retained. The comparison text has paribhāsakā, yamalokaṃ upapajjare and bālā respectively. No further lines from the sutta have been added. The verse on page 157 was compared with Dhammapada 177. The source's Dhīrova is retained; the comparison edition reads dhīro ca. The author's Sinhala explanations are translated as printed.

SN 1.49 Pāli text: https://www.palikanon.com/pali/samyutta/sam01.htm

Dhammapada 177: https://ancient-buddhist-texts.net/Buddhist-Texts/K2-Dhammapada-New/13-Loka.htm

32. Page 159 prints the final hell name as Kakkula. That spelling is retained here. The underlying commentarial passages for the two lists of results have not been fully collated; the lists are translated as the author presents them.

Source pages 160 to 169

33. The verses on page 162 were compared with Jātaka 305, Sīlavīmaṃsana, and its commentary. The source's mañña te is retained; the comparison text reads maññatī. The author places the teacher at Takkasilā; the comparison commentary places him at Bārāṇasī. The English speech following the verses translates the author's Sinhala explanation. Its sentence beginning 'Since there is no such place' follows the printed Sinhala, which appears defective here. The quoted Pāli says that even where the speaker

sees no one else, the place is not empty, because he himself is there. Word division and punctuation in the Pāli have been regularised.

Jātaka 305 and commentary: https://www.palikanon.com/pali/khuddaka/jataka/jat305.htm

34. Page 164 prints 'invariably wholesome' at this point. 'Invariably unwholesome' is an editorial correction of an apparent printing error: the entire following argument explicitly states that cunning can never be wholesome and is associated with delusion.

35. The fraudulent ascetic's story was compared with the Kuhakajātakavaṇṇanā, the commentary to Jātaka 89. The author's gold kahāpaṇas are retained; that Pāli account has a hundred gold nikkhas. The merchant and burning rice husks occur in the Bhusapetavatthuvaṇṇanā, the commentary to Petavatthu 3.4. The source refers to the work as the Petavatthu; the prose details about adulterating the grain and heaping the burning husks on his head are in its commentary. The narratives here translate the author's accounts, without adding the comparison texts' further details.

Kuhaka Jātaka commentary: https://theravada.vn/1-ekakanipato-8/

Bhusa Peta commentary: https://theravada.vn/3-culavaggo/

36. Sēru is the Sinhala name of a traditional measure of capacity. The term is retained rather than assigning it an exact modern equivalent.

37. The wording on page 169 around paying homage mentally and not going to the monastery is broken. The sentence has been rendered according to its surrounding context: the cunning person argues that recollection and homage from where one is can replace going there and making offerings.

Source pages 170 to 185

38. The account of the disciple who burns the monastery corresponds to the present life introduction of the Kuṭidūsakajātakavaṇṇanā, the commentary to Jātaka 321. The author's narrative is translated here without adding details from that comparison text. Page 171 says that about a nāḷi of water was left in the heating vessel; the comparison commentary has aḍḍhanāḷimattaṃ, about half a nāḷi. The author's amount is retained. Nāḷi is a traditional measure of capacity; no exact modern equivalent is assigned here.

Jātaka 321 commentary: https://www.palikanon.com/pali/khuddaka/jataka/jat321.htm

39. Sāriputta's verse was compared with Milindapañha 7.5.8, Gorūpaṅgapañha. Receiving instruction 'upon my head' expresses reverent acceptance. The second verse

was compared with Dhammapada 77. Word division, punctuation and line presentation in the Pāli have been regularised. The English passages following the verses translate the author's Sinhala explanations.

Milindapañha 7.5.8 Pāli text in the SuttaCentral archive: https://mail.dhammatalks.net/suttacentral/sc2016/sc/pi/mil7.5.8.html

Dhammapada 77: https://ancient-buddhist-texts.net/Buddhist-Texts/K2-Dhammapada-New/06-Pandita.htm

40. Page 174 prints the sentence about a person who is not omniscient thinking 'I cannot be mistaken' twice in succession. It is given once in this translation.

41. A crore is ten million. Fifty four crores are five hundred and forty million; twenty seven crores are two hundred and seventy million. The author does not specify a modern currency.

42. The long string of monastic names and honorifics is retained in transliteration to preserve the author's illustration of an unwieldy form of address. Nāyaka means a leader or chief; 'Venerable' renders the Sinhala form of address hāmuduruvanē.

Source pages 186 to 207

The English explanations following the Pāli quotations translate the author's Sinhala explanations. They do not silently replace those explanations with independent translations of the comparison texts. Word division, punctuation and clear mechanical spelling or vowel errors in the Pāli have been regularised; material readings retained from the source are identified below.

43. Satadhamma's story was compared with the Satadhammajātakavaṇṇanā, the commentary to Jātaka 179. 'Leftovers' here refers to food remaining from a meal that someone has already begun eating. The author's narrative is retained without adding the comparison commentary's further details.

Jātaka 179 commentary: https://www.palikanon.com/pali/khuddaka/jataka/jat179.htm

44. The quotation on page 189 was compared with MN 135, Cūḷakammavibhaṅgasutta, section 295 in the linked VRI text. The source's sakkātabbaṃ naṃ sakkaroti, samantena and save are retained. The comparison has sakkātabbaṃ na sakkaroti, samattena and sace. In particular, the printed naṃ is not the negative na, although the author's Sinhala explanation expressly says that the person does not show hospitality. That explanation is translated accordingly.

MN 135 Pāli text: https://dhammacitta.org/teks/mn/mn135-pl-vri.html

45. The twenty seven names were compared with Vibhaṅga 17, Khuddakavatthuvibhaṅga, PTS pages 345 and 350. The source's paṭibhāna, rattaññuta in the introductory list, and anavaññāta are retained; the comparison list has paṭibhāṇa, rattaññu and anavaññatti. The source itself uses rattaññu in item 15, and piṇḍapāta in item 16's heading but piṇḍapātika in its list and explanation. The English descriptions, including the explanation of pariṇāhamada as being neither tall nor short, follow the author.

Vibhaṅga Pāli text in the GRETIL edition: https://gretil.sub.uni-goettingen.de/gretil/2_pali/1_tipit/3_abh/vibhanou.htm

46. Sujātā's story was compared with the Sujātājātakavaṇṇanā, the commentary to Jātaka 306. The fruit called ḍebara or kaṭu geḍi in Sinhala is rendered 'jujubes', corresponding to badara in that account; no exact botanical species is assigned. The further reference is to the Vālodakajātakavaṇṇanā, the commentary to Jātaka 183. Both passages here translate the author's presentation.

Jātaka 306 commentary: https://www.palikanon.com/pali/khuddaka/jataka/jat306.htm

Jātaka 183 commentary: https://www.palikanon.com/pali/khuddaka/jataka/jat183.htm

47. Aṭṭhitakiriyatā and anaṭṭhitakiriyatā follow the author's forms. In the negative definition of heedlessness at Vibhaṅga 17, PTS page 350, the linked text reads aniṭṭhitakiriyatā and records anaṭṭhita as a variant. The author's explanations of sustained and uninterrupted practice are translated as given.

48. The quotation on page 204 was compared with the discourse numbered AN 1.58 in the linked SuttaCentral archive, in the Accharāsaṅghātavagga. Numbering differs between editions. The first printed vū has been regularised to the Pāli vā. The source's final uppannā vā kusalā dhammā parihāyanti is retained; the comparison has uppannā ca kusalā dhammā parihāyanti.

Aṅguttara Nikāya Pāli text in the SuttaCentral archive: https://dhammatalks.net/suttacentral/sc2016/sc/pi/an1.51-60.html

49. The saying about the four states of loss was compared with the Cakkhupālattheravatthu, the commentary to Dhammapada 1. The source's hi is retained; the comparison reads ca. The defective vowel forms in apāyā and sakagehasadisā have been regularised.

Cakkhupāla commentary Pāli text and translation: https://static.sirimangalo.org/pali/cakkhupala_pali.html

50. The final instruction on page 206 was compared with DN 16, Mahāparinibbānasutta, in its account of the Buddha's last words. The final blessing, Ciraṃ tiṭṭhatu saddhammo, is the author's closing line.

DN 16 Pāli text in the SuttaCentral archive: https://dhammatalks.net/suttacentral/sc2016/sc/pi/dn16.html