

The Study of *Issā* and *Macchhariya*

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Abstract

The present paper is *Issā* and *macchhariya* do not produce well-being but suffering to the sentient beings. *Issā* feels envious and discontented for the success of the other. *Macchhariya* does not want the other's interference for the success of them. *Issā* denotes distaste and *macchhariya* denotes jealousy. Although there are no different kinds of *issā*, there are five different kinds of *macchhariya*. They are also described. As *issā* and *macchhariya* are causes of suffering to sentient beings, those who wish well-being and comfort must prevent the becoming of *issā* and *macchhariya*. The opposites of *muditā* (sympathetic joy) and *dāna* (charity) are *issā* and *macchhariya*. Therefore the ways of dispelling *issā* and *macchhariya* are described.

Key words: *issā*, *macchhariya*, *muditā* and *dāna*.

Introduction

The sentient beings wish well-being and comfort. They are searching for peace. There are no creatures who do not want well-being. At least even termites, insects, maggots, etc. want well-being. All performances done by all creatures according to their will are for the acquirement of bliss. In the present human society, the people are feeling jealousy with one another. If the other is successful one feels jealous. One cannot honour the other's achievement. One does not wish the other to be successful like him. One wants the success himself.

There are persons in this world who take poison, who hangs oneself, who jump into water, who kill oneself with a weapon. They are the ones who hold the concepts – “One will be well-to-do if one is dead,” “One will be peaceful if one dies” These are the persons who believe that they will achieve well-being if they are dead.

Character and desires of the sentient beings

While the Buddha was residing at *Indrasāla* Cave at *Vediyaka* Hill in *Rājagaha* in Magadha, the *Sakka* came to the Buddha. After speaking glad tidings with the Buddha, he supplicated to the Buddha. The supplication described the trait of character and desires of the sentient beings. It also indicated the nature of the world. The Sakka's first question:

“*Kiṃ saṃyojanā nukho mārisa devā manussā asurā gandhabbā ye caññe santi puthukāyā, te ‘aveyā adaṇḍā asapattā abyāpajjā viharemu averino’ ti itica nesaṃ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverino*”

“Oh the Buddha, there are many kinds of beings such as human beings, *devas*, *Asuras*, *Nagas*, *Gandhabbas*, etc. with many different bodies. All these beings wish to live with safety, without punishment, without quarrel, without anger, with peace, etc. Although the sentient beings like to live in this way, they are subject to danger, punishment and quarrel. They have anger, disappointment and mental suffering. They are surrounded by enemies. These events arise on account of *issā*, *macchhariya* and *saṃyojana* (fetter). Which *saṃyojana* (fetter) causes these phenomena?

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Ten Saṃyojanas in Sutta Piṭaka

Saṃyojana (Fetter) is the nature of binding. It is figuratively spoken as “the rope of attachment”. Just as one is bound with a rope, the sentient beings are bound with *Saṃsarā* (cycle of rebirths). There are ten different kinds of *saṃyojana* in the continuum of the sentient beings. The ten *saṃyojanas* are:-

- (1) *Kāma saṃyojana* – fetter of attachment to sense object,
- (2) *Rūparāga saṃyojana* - fetter of attachment to *rūpajana*,
- (3) *Arūparāga saṃyojana* fetter of attachment to *arūpajana* and *arūpa* existence,
- (4) *Paṭigha saṃyojana* – fetter of ill-will or hatred,
- (5) *Māna saṃyojana* – fetter of conceit or hatred,
- (6) *Diṭṭhi saṃyojana* – fetter of wrong view,
- (7) *Sīlabbataparāmāsa saṃyojana* – fetter of wrong view regarding rites, rituals, and ceremonies,
- (8) *Vicikicchā saṃyojana* – fetter of doubt or uncertainty and
- (9) *Uddhacca saṃyojana* – fetter of restlessness, and worry, and
- (10) *Avijjā saṃyojana* – fetter of ignorance.

These kinds of *dhamma* are the ten fetters of attachment as included in *Sutta Piṭaka*. *Issā saṃyojana* and *macchhariya saṃyojana* are not included in the *Suttanta saṃyojana*. They are included in the *Abhidhamma saṃyojanas*. *Rūparāga saṃyojana* and *arūparāga saṃyojana* included in the *Suttanta saṃyojana* are combined and used as one kind of *bhavarāga saṃyojana*. *Uddhacca* is included in *Suttanta saṃyojana*. This *saṃyojana* is not included in *Abhidhamma saṃyojana*.

Out of the ten *saṃyojana*, the five *saṃyojana*, namely, *kāmarāga*, *paṭigha*, *diṭṭhi*, *sīlabbataparāmāsa*, and *vicikicchā* are the fetters connected with sensual world. As long as *kāmarāga* is in existence beings are desirous of sensual pleasures. Although one is residing in the abode of Brahmas as long as *kāmarāga* is in existence, one will have to descend from the Brahma abode to the sensual world when the *jhāna* condition ceases on account of tightening of sensual fetter. On account of the absence of anger in the Brahma abode, *paṭigha saṃyojana* is the fetter connected from the side of sensual world. One becomes a *Sotāpanna* (Stream Winner) if one is free from the fetters of *diṭṭhi*, *sīlabbataparāmāsa* and *vicikicchā*. As one has not become a *Sotāpanna* as one is not yet free from fetters, one is bound to be dragged down to the four miserable abodes. Therefore these five fetters are called *Orambhāgiya saṃyojana*. On account of connection not only with sensual world but also upper *rūpa* and *arūpa* the remaining *saṃyojanas* are to be called *uddhambhāgiya saṃyojana*. Actually, the nature of tying and binding of the beings with the fetters is obvious. Those who are bound with the fetters are not peaceful. They are to live with burns.

The Buddha answered that the sentient beings have to live with harms on account of *issā* (envy) and *macchhariya* (stinginess). The Buddha’s answer was given so that the main causes are obvious.

Issā (Envy)

Issā means Jealousy, ill- will and envy. *Issā* has the characteristic of grudge against the other’s possession of wealth. One is envious of the other’s success and wealth. He dislikes the other’s wealth. He is envious of the other’s progress. The other’s success and progress are the proximate causes of becoming *issā*.

If one hears, sees a person’s increasing economy, promotion and honour, one cannot be happy because of envy. One tends to talk allusive manner by wrinkling the face, and screwing

one's lips. In addition one does not want to hear the other's good reputation and progress. Wanting to hear his disreputation is the characteristic of *issā*.

According to the proverb sayings, "One feels jealous of the person who is superior to oneself". The two persons with the same thoughts become enemies", "Persons with the same occupation bear grudge against each other." Although it is rare for the fish-paste monger to feel envious of the seller of gold, among the fish-mongers of the same qualification, they tend to speak of slander against each other. Being obsessed with envy is the cause of un-peacefulness and burning sensation.

Macchhariya (Stinginess)

Macchhariya means avarice and niggardliness. Secreting one's prosperity, lack of donation, not giving away in charity, and begrudge are the natures of *macchhariya*. Wanting one's becoming and not wanting the other's becoming are also *macchhariya*. Inability to bear patient in associating the other in one's wealth, wanting success for oneself and not waning the other's success are *macchhariyas*. One's wealth is the proximate cause for becoming *macchhariya*. There are five kinds of *macchhariya*. They are:-

1. *Āvāsa macchhariya* = envy regarding dwelling,
2. *Kula macchhariya* = envy regarding social circle,
3. *Lābha macchhariya* = envy regarding material acquisition,
4. *Vaṇṇa macchhariya* = envy regarding physical appearance,
5. *Dhamma macchhariya* = envy regarding doctrinal learning.

Envy regarding dwelling is one's reluctance to associate with the others in one's dwellings. To make the nature of *Āvāsa macchhariya* evident, it is expounded in the *Aṭṭhasālīnī Aṭṭhakathā* as follows.

"Tesu vasantā sukhaṃ vasanti, paccaye labhanti, eko bhikkhu vattasampannasseva pesalassa bhikkhuno tattha āgamaṇaṃ na icchati, āgatopi khippaṃ gacchatū ti cinteti idaṃ āvāsamacchhariyaṃ nāma".

Those who are dwelling in one's buildings are living comfortably. They are provided with articles for use. A person does not wish the coming of persons who are replete with moral precepts to one's dwellings. One wishes the visitors to return to their homes in case they come. These are *āvāsa macchhariya*. *Āvāsa macchhariya* means buildings, it imply all territories in one's possessions.

One does not want other persons to invade one's dwellings because he wants freedom to live as he likes. If other persons come, he has to give precedence to the visitors.

While the Buddha was residing at Pubbārāma Monastery, Visākhā, the donor of the Monastery, was in disaccord with King Pasenadi Kosala. King Kosala did not fulfill Visākhā's wish. Visākhā had to yield to the King Kosala's will. Visākhā approached to the Buddha and supplicated full particulars to the Buddha. Thereupon, the Buddha uttered words of exultation as follows:-

*"Sabbam paravasaṃ dukkhaṃ, sabbaṃ issāriyaṃ sukhaṃ,
Sādhāraṇe, vihaññanti, yogāhi duratikamma."*

All yielding to the other's will is suffering. Sovereignty is bliss. It is too true. As it is difficult to overcome the four *yogas* (bindings), the beings are weary to associate the others. The sentient beings want to rule in freedom. Wanting to live with freedom, they resent the persons who invade their territory. Those who are burned with envy are unable to attain peace.

Kula-macchariya

Not wanting other persons' coming into those who are concerned and related with oneself is *kula-macchariya*. This is worrying of a person who is concerned and related with oneself would follow after the others. The envy regarding to the invasion of evil persons is expounded in *Aṭṭhasālinī* that it is not *kula-macchariya* as follows.

“*Pāpappuggalassa pana upasaṅkamanaṃ anicchantopi maccharī nāma na hoti, so hitesaṃ pasādabhedāya paṭipajjati, pasādaṃ rakkhitaṃ samatthasseva pana bhikkhuno tattha upasaṅkamanaṃ anicchanto maccharī nāma hoti*”

Not wanting the evil persons who approach is not *macchariya*. The wicked persons tend to destroy the trust and respect of the devotees. Not wanting the approach of other persons who are to look after the respect and devotion of the persons who are concerned and related are mean *macchariya*.

Lābha-macchariya

All human beings cannot live alone. They have to live in society circle. When one's society is strengthened and firm, one's honour will be elevated. One will become famous. Relying on one's society one will be able to earn a livelihood. Therefore one feels jealous of the persons who come to destroy one's society. Thus it is called *lābha-macchariya*.

The stinginess or not longing for the availability is expounded to be *lābha-macchariya* as mentioned in *Aṭṭhasālinī* as follows;

“*yo pana saddhādeyyaṃ vinipāteti, aparibhogadupparibhogādi vasena vināseti, pūtibhāvaṃ icchantampi aññassa na deti, taṃ disvā sace imaṃ esa na labheyya, añño sīlavā labheyya, paribhāgaṃ iccheyyā ti cintentassa macchariyaṃ nāma natthi*”.

One who tends to destroy the article that is offered with trust or who does not make use or who destroys because it is unavoidable or who does not distribute to others until they are decayed. That person is not worthy of receiving any requisites. One who is replete with morality, or the one who is able to make use profitably or who is able to distribute equitably does not mean *lābha-macchariya*.

When an article for use can be used profitably although the other cannot use profitably, the feeling that arises is *lābha-macchariya*. The envy one feels with respect to one's physical appearance or with respect to one's fame is *vaṇṇa-macchariya*. *Kula-macchariya*, *lābha-macchariya*, *vaṇṇa-macchariya* are the *macchariyas* regarding the social circle and reputation. *Issā* and *macchariya* are of two different kinds with respect to paying attention to the environment and to oneself. Even though the two are different, the two are related. As the feeling of jealousy is due to worrying for the other's acquisition, it is *issā* (envy). As he envy for the other's material acquisition is *issā*, the jealousy for the decline of one's social circle.

The story of Suppiya *Paribbājaka* and Bramaddatta Youth

It was the time when the Buddha journeyed from *Rājagaha* to *Nālandā* town with accompany of five hundred monks. So also Suppiya *Paribbājaka* followed the Buddha together with five hundred disciples. Suppiya *Paribbājaka* was accompanied by Bramahdatta Youth at close quarters. The Teacher and the pupil were different in views. The teacher spoke in dispraise of the Three Jewels. The disciple spoke in praise of the Three Jewels. Therefore the teacher and the disciples were spoken as the persons who had entirely different doctrines.

The one who is a teacher knows the profits of the Three Jewels. He perceives the differences in the behaviors of his disciples and the Buddha's disciple sons. But he was conducting in contrast to the Buddha. Not only at mid-way but also staying at the

Amabalatthia Mango Garden, Suppiya kept on talking ill of the Three Jewels. The behavior of Suppiya was explained by the Commentator as follows:-

“*Yasmā panesa lābhasakkāyahāniyā ceva pakkhihāniyā ca niccampi bhagavantaṃ ussūyati. “So ratanatta yassa guṇavaṇṇe vattabbepi issā vasena puna avaṇṇameva ārabhi.”*

Suppiya Paribbājaka was bearing grudge against the Buddha because he was worried by the decline of the members of his faith. Although Suppiya *Paribbājaka* ought to speak in praise of the Three Jewels, he spoke in dispraise of the Buddha on account of the power of *issā* (envy, jealousy).

Knowing the qualities of the Three Jewels, should Suppiya talked in the praise of the Three Jewels, knew that his disciples would leave him follow the Buddha. Then he would be left alone. He was afraid that his followers would decline. Human beings were not desirous of living alone. His wealth would decline with the reduction of faith and reverence in him. As the Buddha had many followers, there would be increase of faith, reverence and respect in the Buddha. As the Buddha had greater audience, there would be greater prosperity. Beings overwhelmed with *issā* and *macchariya*, Suppiya suffered from *issā* and *macchariya* with the decline of disciples, ruin of his organization, the scarcity of requisites and loss of devotion and reverence. On account of *issā* and *macchariya* Suppiya was unable to sleep and could not attain peace.

By observing the behaviour of Suppiya, it was obvious that Suppiya was suffering from ruin of his organization, reduction in receiving material requisites, loss of reverence and honouring. On account of these conditions, he was in great mental distress. It is obvious that human beings are desirous of dwelling in society. They are not desirous of dwelling like a lonely rat without relatives and friends. It is obvious that they are fond of dwelling in a thriving social circle with relatives and friends. Being desirous of fulfilling these desires, human beings are overwhelmed with *issā* and *macchariya*.

The Story of Soṇadaṇḍa

It was the time when the Buddha was on a journey and resided in the environs *Campā Gaggarā* Lake. Soṇadaṇḍa Brahmin was the one who was given ownership of *Camā* Town by King Bimbisāra. He approached the Buddha and spoke glad tidings with the Buddha and then the Brahmin invited the Buddha and the *Samgha* to partake alms-food the next morning at his house. On the next day, after offering alms-food to the *Buddha* and the *Samgha*, the Brahmin supplicated his dispositions to the Buddha.

“*Ahañceva khopana bho gotama parisagato samāno āsanā vuṭṭhahitvā bagavantaṃ gotamaṃ abhivādeyya, tena maṃ sā parisā paribhaveyya, yaṃ kho panasā parisā paribhaveyya, yasopi tassa hāyeyya, yassa kho yaso hāyeyya, bhogāpi tassa hāyeyyumaṃ yaso laddhā kho panamhākaṃ bhogā*”.

“Venerable Gotama, while I am in the midst of the audience, if I rise and pay homage to the Lord Buddha the audience will ridicule me. If the audience ridicules me, my reputation will decrease. If my reputation decreases my prosperity will decrease. We, the disciples acquire prosperity on account of good reputation.”

On observing the supplication of the Brahmin to the Buddha, it is evident that the worldliness is desirous of living within a thriving social circle with reputation. Therefore they do not want the destruction of their social circle, decrease of the members and loss of prosperity.

When the Sakka knew from the Buddha that un-peacefulness of the world was due to the *issā* (envy) and *macchariya* (stinginess), the Sakka continued to supplicate to the Buddha, “Why do the *issā* and the *macchariya* appear?” The Buddha preached as follows:-

“*issā macchariyaṃ kho devānaminda piyāppiya nidānaṃ piyāppiya samudayaṃ piyāppiyajātiyaṃ piyāppiyabhāvaṃ piyāppiyē sati issāmacchariyaṃ hoti, piyāppiyē asati issāmacchariyaṃ na hoti*”.

“O, Sakka, the cause of *issā* and *macchariya* is the being who ought to be loved and who ought not to be loved. The cause of *issā* and *macchariya* is on account of the being who ought to be loved and who ought not to be loved. The being who ought to be loved and who ought not to be loved is the beginning. The being who ought to be loved and who ought not to be loved is the cause of *issā-macchariya*. If the being who ought to be loved and who ought not to be loved is non-existence, *issā-macchariya* will not become.”

The Buddha expounded that the presence of the being that ought to be loved and that ought not to be loved *issā-macchariya* became. On account of the presence of *issā-macchariya*, the being who ought to be loved and who ought not beloved *issā* is envious of the other's prosperity and *macchariya* is pays attention to the reduction of one's properties.

The Buddha expounded *issā* and *macchariya* as, “*Piyāppīyanidānanti piyasatta saṅkhāranidānaṃ macchariyaṃ, apiyasatta saṅkhāra nidānā issā*” (*Macchariya* is founded on the volitional activity of the being one loves. *Issā* is founded on the volitional activity of the being one hates. Feeling envious on account of love tends to cause envy. Hate on account of envy tends to cause *issā*. According to the nature of doctrine, love is called *loba* and hate is called *dosa*. On account of love and hate envy and avarice appear and the world becomes un-peaceful and heated.

***Muditā*, the Opposite of *Issā* (Sympathetic Joy, the Opposite of Avarice)**

As *issā* is envious of the other's wealth and good fortune, etc. it has the bad nature. The opposite of *issā* is *muditā* (sympathetic joy). In the natural environment of the world there are different kinds of persons who are wealthy, who are poor, who are ugly, who are beautiful, etc. One feels joyous on seeing and meeting wealthy persons. This feeling is *muditā* (sympathetic joy). If a person is able to cultivate the *muditā dhamma*, the world will be very pleasant to live.

Benefits of *Muditā* and Evil Results of *Issā*

During the life-time of the Buddha, there were wealthy men such as Jotika wealthy man, Jatila wealthy man, Meṇḍaka wealthy man, etc. Jotika wealthy man was very famous in Rājagaha City. He had relationships with for two successions Bimbisāra and Ajātasattu.

After consultation with Devadatta, Prince Ajātasattu killed his father and became a king. One day King Ajātasattu marched with his troops by roaring as “I will take the great pavilion of Jotika wealthy man!” But he could not take Jotika Pavilion and took a retreat. King Bimbisāra did not try to take Jotika's properties by force. King Bimbisāra considered that Jotika was wealthy on account of the past merit. The king even praised and honoured the wealthy man joyously.

As to the King Ajātasattu, he was jealous of Jotika wealthy man's immense wealth. He tried to take it by force due to oppression of *issā*. But he was unsuccessful. Due to the piercing of the *issā* in the continuum of Ajātasattu, he could not acquire peace but felt burning. As to King Bimbisāra, he could cultivate *muditā* (sympathetic joy). On account of *muditā*, his mind was steady to find peace in mind.

On encountering a person who is replete wealth and happiness, may one be able to cultivate *muditā* in rejoice by wishing “May this wealth not decline! May the prosperity remain as it is! May one is able to cultivate *muditā* (sympathetic joy). May one is free from evil mental factor such as *issā* and may one be able to cultivate wholesome mental factors.

Dāna, the Opposite of Macchhariya

Using one’s properties with others by sharing equitably is the best volitional activity as it causes safety, harmlessness and affection. The holder of this principle “Never minds whoever is dead as far as Nga Tay is alright” It is an inhuman act. It can also become dangerous. Making use after sharing suitably is a good action that will definitely fetch benefit.

Not to say sharing equitably and making use, if a small amount of one’s property is involved, there will arise raging anger and great stinginess on account of *macchhariya*. One must strive to prevent *macchhariya* from becoming unwholesome *macchhariya* by cultivating *dāna* (charity), *cāga* (generosity) and *alobha* (greedlessness).

At the house of Uttarā’s house in Rājagaha city, the wife Sumana wealthy man who was the daughter of Puṇṇaka wealthy man, after partaking alms-foods with the *Samgha*, the Buddha preached *anumodana dhamma* in appreciation of the alms-food to the audience headed by Uttarā and Sīrimā as “*Jine kadariyaṃ dānena.*” (Stinginess and jealousy can be overcome with charity, generosity and greedlessness).

King Sīridhammāsoka was a cruel king. He became a king after killing ninety-nine younger and elder brothers. He used to rule the country people ruthlessly. Therefore he came to be called as “Caṇḍāsoka” (Ruthless Asoka). At the end of *Kaliṅga* Battle, he became he gained inspiring awareness and apprehension on account of remorsefulness and the preaching of Nigrodha Sāmaṇera. He became a gentle and pious Buddhist. He became a ruler in accord with ten incumbent rules of conduct. He became a great donor of many grand meritorious deeds - building of eighty-four thousand stupas, eighty-four thousand lakes, eighty-four thousand monasteries, etc. On account of these meritorious deeds, his infamous name “Caṇḍāsoka” disappeared and gained a good name “Sīridhammāsoka”. On account of meritorious deeds such as *dāna* (charity) *cāga* (generosity) and *alābha* (greedlessness) and realization truths, he gained peacefulness and joy in the present existence. Therefore one must avoid *macchhariya* and *issā* to the best of one’s ability and by making use of one’s properties after sharing equitably.

Conclusion

This research describes *issā* and *macchhariya* are the causes of suffering, tiredness and un-peacefulness and *muditā* and *dāna* are the natures of well-being and peace. *Issā* and *muditā* are the natures of opposite. If *issā* and *macchhariya* are prevalent there will be burning suffering. So also *muditā* and *dāna* are prevalent, there will be well-being and peace. Therefore one should strive to augment *muditā* and *dāna* without becoming *issā* and *macchhariya*. It can be seen that, if *muditā* and *dāna* are overwhelming, one will be bliss and one’s society will be peaceful and pleasant.

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