

difference that the more detailed exposition is in both cases given by the Buddha himself.

The same pattern also recurs in relation to the *pātimokkha*, where the rules that come up for recitation at the fortnightly meeting of the monks on observance days are accompanied in the *Suttavibhaṅga* of the Vinaya by a commentary that itself has attained canonical status (*Vin.* III - IV). A similar pattern also underlies the *Jātaka* collection, where, however, only the verses themselves are canonical, whereas the tales that provide an exposition of the background to the verses have been assigned to the category of commentary. Thus the pattern set by the *Uddesa-vibhaṅga Sutta* of following a summary by the Buddha with an exposition by a disciple can be seen to highlight a significant stage in the development of early Buddhist exegesis and of the concept of canonicity in early Buddhism.

#### Anālayo

#### Reference

1 *T.* stands for the Taishō edition.

**UDDHACCAKUKKUCCA**, “restlessness-and-worry”, (Skt. *audhatya-kaukr̥tya*), is the fourth in the standard listing of the five hindrances that obstruct the meditative development of the mind (See also NĪVARAṆA). The expression *uddhacca-kukkucca* actually covers two hindrances, one of which is restlessness, while the other is worry (*S. V*, 110). The rationale for treating them together as a single hindrance may be the similar effect that restlessness and worry have on the mind.

#### Restlessness

The first of these two, *uddhacca*, is “restlessness” in the sense of mental agitation, distraction and excitement, and thus by its very nature is the opposite of mental calm and tranquillity. According to the *Visuddhimagga*’s explanation, restlessness has lack of calmness as its characteristic, *avūpasama-lakkhaṇa*, its function is unsteadiness, *anavatthāna-rasa*, its manifestation is confusion, *bhantatta-paccupatthāna*, and its proximate cause is unwise attention to [things

that cause] lack of calmness in the mind, *cetaso avūpasame ayonisomanasikāra-padatthāna* (*Vism.* 469).

Such restlessness can arise through excessive striving, a situation the discourses compare to a goldsmith who keeps on blowing on gold that is on the fire, as a result of which the gold will get burnt (*A. I*, 257). Here a less pushy approach would be the appropriate remedy, and perhaps also a less goal-oriented attitude. In fact, the discourses indicate quite explicitly that *chanda*, in the sense of “desire” for progress on the path, can be in excess, *atipaggahīta chanda*, and in such a case will cause restlessness (*S. V*, 277). The same is the case for excess of energy or of the other *iddhipādas*. Hence even though desire for progress or energy are required for the development of the path, if they become too prominent in the mind the hindrance of restlessness will arise and thereby obstruct further progress. As long as restlessness remains, it will be impossible to reach the final goal (*A. III*, 421).

The need for balance in this respect can be seen from the case of Soṇa, who had put forth excessive energy and was in a state of depression because he had not progressed. In order to drive home to him the lesson that the all important middle path of balance gets lost with too pushy an attitude, the Buddha employed the imagery of a lute, an instrument with which Soṇa would have been familiar from his earlier years as a layman (*A. III*, 375). Though the strings of a lute need to be taut in order to produce sound, if they are over tight, the sound will become shrill. Just as the lute’s strings need to be adjusted to a middle position between laxity and tension, similarly Soṇa had to find the middle point of balance between these two extremes in order to be able to progress. In his case this required giving up excessive striving and its resultant restlessness. It is perhaps no surprise that, after this clarification, Soṇa was soon enough able to reach the final goal, which earlier had eluded him due to his excessive striving.

A more mundane source for the arising of restlessness can be the speaking of provocative words (*A. IV*, 87), which lead to much talking and arguing, as a result of which restlessness will arise in the mind and concentration will be lost. Restlessness could also arise in relation to begging alms, as on receiving nothing

because people have been too busy to notice that someone has come, a monk might become restless and wonder who caused rift between him and his supporters (A. IV, 87).

The presence of restlessness makes it difficult to develop the inspiration to visit noble ones and hear their teachings, and also to overcome a fault-finding disposition (A. V, 148). A central means for overcoming restlessness is the practice of mental tranquillity, *samatha* (A. III, 449). Restlessness is a blemish to be avoided for one who dwells in forest seclusion (M. I, 470); and to be obsessed by restlessness will cause decline in the teaching and discipline proclaimed by the Tathāgata (A. V, 163). Hence a monk should regularly reflect in order to ascertain if restlessness is present in his mind (A. V, 93), and make a firm effort to overcome it. Yet, as *uddhacca* is the fourth of the five higher fetters (D. III, 234), the total removal of the last and most subtle traces of restlessness will only take place when final liberation has been attained.

A noteworthy usage of *uddhacca* occurs in the *Yuganaddha Sutta*, which speaks of *uddhacca* in relation to one of the ways to attain final liberation (A. II, 157; See also YUGANADDHA SUTTA). According to this discourse, to reach the path that leads to final liberation can take place when someone's mind is under the influence of restlessness related to the Dhamma, *dhamm'uddhacca*. Once the mind settles down and becomes concentrated, the path will be experienced. The *Paṭisambhīdhāmagga* explains that this description refers to the arising of illumination, *obhāsa*, one of the imperfections of insight (Ps. II, 100). Not understanding this to be an imperfection and failing to notice its impermanent nature then leads to the arising of restlessness. An alternative interpretation would be to take *dhamm'uddhacca* to stand for "mental distress brought on by eagerness to realize the Dhamma, a state of spiritual anxiety that sometimes can precipitate an instantaneous enlightenment experience",<sup>1</sup> such as apparently was the case with Bāhiya (Ud. 8).

### Worry

In addition to restlessness, the hindrance *uddhacca-kukkucca* also covers the effect of "worry", *kukkucca*, on the mind. According to the *Visuddhimagga's* explanation, worry has subsequent regret as its

characteristic, *pacchānutāpa-lakkhaṇa*, its function is to sorrow about what has been done and what has not been done, *katākatānusocana-rasa*, its manifestation is remorse, *vippaṭisāra-paccupaṭṭhāna*, and its proximate causes are deeds and omissions, *katākata-padaṭṭhāna* (*Vism.* 470)

Due to its close relation to deeds and omissions, the theme of *kukkucca* is a recurrent topic in the *Vinaya*. The background stories to numerous rules report that monks were experiencing *kukkucca* in regard to certain actions and would only undertake them once explicit permission by the Buddha was given. Worry in this respect was apparently such a common phenomena that some monks would on purpose try to arouse worry in others, so that a regulation had to be promulgated to stop such mischief (*Pācittiya* rule no. 77; *Vin.* IV, 149). The relative frequent arising of worry among monastics is also reflected in the circumstance that one of the qualifications for acting as a preceptor for other monks, or for giving dependence to a junior monk, is an elder monk's ability to dispel worries in a rightful manner<sup>4</sup> (A. V, 72 and 73).

Not all worry, however, is something to be dispelled, since at times worry may be quite appropriate. Just as for those who worry about unnecessary things the influxes grow, so too the influxes grow in the case of those who do not worry about things that should be worried about (A. I, 85). The worry that arose in the monk Sudinna after he had engaged in sex with his former wife was quite appropriate (*Vin.* III, 19), in fact it would have been better if worry had arisen earlier and prevented him from committing such a misdeed. But even in regard to minor matters worry would be appropriate, such as when a monk was aroused by worry to approach the Buddha and make a formal confession that on an earlier occasion, when the Buddha had been giving a talk on the importance of observing the precepts, this monk had disapprovingly thought to himself that the Buddha was too exacting (A. I, 237).

A verse in the *Sutta Nipāta* relates the removal of worry to the diligent practice of meditation in secluded spots (*Sn.* 925). Another verse in the same collection mentions freedom from worry together various aspects of restraint in regard to speech, which cover being free from anger, boasting and arrogance, as well as the use



of moderate words (*Sn.* 850). Though these verses do not establish an explicit relation between the removal of worry and these other qualities, the fact that they are presented together is suggestive and one would indeed expect that the inner certitude gained through meditating in seclusion and observing such restraint in regard to speech would go a long way in preventing the arising of *kukkucca*.

At times, *kukkucca* can also stand for uncertainty in regard to the teachings. This is the case in a discourse in the *Saṃyutta Nikāya*, which reports how the Buddha visited a monk and inquired whether that monk had any worries (*S.* IV, 46; cf. also *S.* III, 120; *S.* III, 125 and *S.* IV, 48). The monk replied that he indeed had considerable worries, but clarified that there was nothing blameworthy in regard to ethics for which he felt regret. Questioned on the source of his worry, the monk then asked for clarification on some subtler aspect of the teaching. In such instances *kukkucca* is no longer related to moral regret and stands for a type of worry that is concerned with the wish to properly understand the teachings.

#### Restlessness-and-worry

To overcome the hindrance of restlessness-and-worry requires developing a mind that is internally calm, *ajjhataṃ vūpasanta citta* (e.g. *D.* I, 71). A telling illustration of the agitating effect of *uddhacca-kukkucca* on the mind describes how one might attempt to see the reflection of one's own face in a bowl filled with water that is stirred by wind and full of ripples and waves, making it impossible to properly see the reflection of one's face (*S.* V, 123 and *A.* III, 232). Similarly, the hindrance of restlessness-and-worry stirs the mind and causes such mental ripples and waves that to see and know according to reality becomes impossible.

A rather stark imagery of the effect that *uddhacca-kukkucca* has on one's mental freedom is provided in the *Sāmaññaphala Sutta*, which compares being under the influence of restlessness-and-worry to slavery, a condition where one is utterly dependent on others and unable to go where one would like (*D.* I, 72). This imagery draws out the degree to which the hindrance of restlessness-and-worry can control the mind and keep it in its grip, making it dependent on externals as inner stability has been lost, and throwing it into endless activity and agitation.

Another simile compares the presence of the five hindrances to various metals that corrupt the purity of gold. Here *uddhacca-kukkucca* corresponds to lead, whose presence will cause the gold to become corrupted, rendering it brittle and unfit for being employed by the goldsmith as it has lost its malleability and radiance (*S.* V, 92 and *A.* III, 16). In a similar way, due to the influence of restlessness-and-worry the mind becomes unfit for work. Due to the presence of *uddhacca-kukkucca* in the mind one becomes unable to recognize one's own benefit or that of others, or to keep in mind even what has been memorized for a long time (*S.* V, 123).

The hindrance of restlessness-and-worry stands in particular opposition to the awakening factor of tranquillity, *passaddhisambojjhaṅga* (*S.* V, 104). Other awakening factors whose development is recommendable at a time when the mind is restless are concentration and equanimity (*S.* V, 114). In this way, restlessness can gradually be overcome, similar to throwing water and earth on a great fire in order to extinguish it. According to the analysis given in the *Visuddhimagga*, the *jhāna* factor of happiness, *sukha*, stands in direct opposition to *uddhacca-kukkucca* (*Vism.* 141). Other factors that according to the commentaries are helpful to overcome restlessness-and-worry are a good knowledge of the teachings together with clarification of these through questioning others, *bahussutatā paripucchakatā*; to be well versed in matters related to *Vinaya*, *vinaye pakataññutā*; and to frequent elders and associate with wise friends, engaging in suitable types of conversation, *vuddhasevitā kalyāṇamittatā sappāyakathā* (*MA.* I, 285).

The need to remove *uddhacca-kukkucca* could even arise at a comparatively high level of development. This can be seen in a discourse that records an instruction given by Sāriputta to Anuruddha. The latter had complained to his friend that in spite being in the possession of unshaken energy, well-established mindfulness, bodily tranquillity and mental one-pointedness, he was unable to reach liberation from the influxes (*A.* I, 282). In reply, Sāriputta dryly remarked that Anuruddha's obsession with having energy, mindfulness, tranquillity and one-pointedness of mind was simply a manifestation of restlessness, and his concern about not having reached the destruction of the influxes was just worry. Being

helped to recognize how restlessness and worry were obstructing him in this way, Anuruddha was soon enough able to break through to final liberation.

#### Anālayo

#### Reference

- 1 Nāṇaponika & Bodhi: *Numerical Discourses of the Buddha*, Delhi 2000: 295 note 69.

**UKKHEPANĪYA KAMMA:** *Ukkhepanīya kamma*, 'the disciplinary act of suspension (*BdSt.Skt.utkṣepaniyaṃ karma*), is one of the five disciplinary acts, not derived directly from the disciplinary rules in the *Pāṭimokkha* code, met with in the *Kammakkhandhaka* of the *Cullavagga* (*Vin.II.1 ff.*). This act of suspension has been laid down by the Buddha for the three offences of i. refusal to admit, or lit. to see (*adassana*) an offence, ii. refusal to make amends for an offence (*āpattiyā appaṭikkame*) and, iii. not giving up a wrong view (*pāpikāya diṭṭhiyā appaṭinissagge*). Taking them as three separate rules sometimes the disciplinary acts are taken to be seven. Of these threefold acts of suspension the first two were originated to indisciplinary behavior of a monk named Channa (*ibid.* 21,25) and the third due to a pernicious view held by a monk named Ariṭṭha, the former vulture trainer's son (*gaddhabādhiputta*). The act of suspension has to be imposed with the approval of a complete Order carried out by a motion followed by three repetitions (*ñātticatuttha-kamma*). The motion also contains two additional clauses that the punished person should not eat with the Order (*asambhogam saṅghena*) and that it should be proclaimed in all residences so that the intended boycott should be total.

**Conduct of a Suspended Monk.** Once a monk is punished with a disciplinary act of suspension he is expected to conduct himself properly. There are forty-three observances (*tecattārīsa-vatta*) to be kept by such a monk. Of these eighteen are common to all disciplinary acts including those derived from the *Pāṭimokkha* code. According to Prof. Deerasakara<sup>1</sup> these conditions can be broadly classified as follows. 1-5 involve a considerable reduction in the power and prestige enjoyed by the monk in daily life. During the

term of the penalty he has to renounce his authority over his pupils and decline services normally offered to him by them. He has to inform them as well as nuns, who come for instruction, of the penalty he is undergoing. Numbers 6-8 reiterates the old ideal of safeguarding against future recurrence of offences one is punished for. 9 and 10 are meant to safeguard the power of prosecution held by the members of the Order. 11-17 concern the proper and fair conduct of the exercise of disciplinary power. The monk who is undergoing punishment is debarred from exercising such power. Number 18 prevents the suspended person from quarreling with other members and inciting them against one another. This is to safeguard against any embittered party trying to disrupt communal harmony of the Order.

Besides these eighteen common observances there are twenty-five more observances specially meant for those undergoing the penalties of suspension for not admitting an offence and for not making amends for an offence. These include, broadly, the following: Declining to accept the customary courtesies as greeting, standing up in respect from the seat, salutation etc., normally extended by juniors to seniors, from any regular monk (*pakatattassa bhikkhuṇo*); refraining from criticizing any regular monk for falling away from moral habits, good habits, right views or right mode of livelihood; causing a monk to break away from another monk; refraining from wearing the habit of householders or members of other religious sects; refraining from associating members of other sects but associating Buddhist monks; training himself in the training of a Buddhist monk; refraining from dwelling in a monastic residence or a non-monastic residence with a regular monk; to get up from the seat in the presence of a regular monk but refraining from upbraiding a regular monk (*Vin.II.22f.*).

However it is intriguing to see why these twenty-five observances are not made binding on one undergoing the third type of suspension, viz, suspension for not giving up a pernicious view. Yet the commentarial view is that all the forty-three observances are binding on them as well (*VinA.VI.1159*).

**Validity or Non-Validity of an Act of Suspension.** Considerable pains have been taken to determine the legal and disciplinary validity or

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