



**AN APPLICATION OF TECHNIQUES TO OVERCOME  
RESTLESSNESS AND REMORSE IN MEDITATION AND IN THE  
DAILY LIFE ACCORDING TO THERAVĀDA BUDDHISM**

**Do Thi Thao**

A Dissertation Submitted in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University

C.E. 2021



**An Application of Techniques to Overcome Restlessness and  
Remorse in Meditation and in the Daily Life according to  
Theravāda Buddhism**

**Do Thi Thao**

A Dissertation Submitted in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University

C.E. 2021

(Copyright by Mahachulalongkornrajavidyalaya University)



The Graduate School of Mahachulalongkornrajavidyalaya University has approved this dissertation entitled “An Application of Techniques to Overcome Restlessness and Remorse in Meditation and in the Daily Life according to Theravāda Buddhism” in partial fulfillment of the requirements for the Degree of Doctor of Philosophy in Buddhist Studies.

*Vm. Somboon*

(Phramaha Somboon Vuddhikaro, Assoc. Prof. Dr.)

Dean of Graduate School

Dissertation Examination Committee

*P.V. Intongpan* ..... Chairperson  
(Assoc. Prof. Dr. Praves Intongpan)

*Phra Thepvajrabundit* ..... Member  
(Phra Thepvajrabundit Prof. Dr.)

*Amaj Buasi* ..... Member  
(Assoc. Prof. Dr. Amnaj Buasiri)

*Sanu Mahatthanadull* ..... Member  
(Asst., Prof. Dr. Sanu Mahatthanadull)

*N. Piyabhani* ..... Member  
(Phramaha Nantakorn Piyabhani, Asst. Prof. Dr.)

Dissertation Supervisory Committee

Phra Thepvajrabundit Prof. Dr. ..... Chairperson

Phramaha Nantakorn Piyabhani, Asst. Prof. Dr. ..... Member

Researcher

*Do Thi Thao* .....  
(Do Thi Thao)

- Dissertation Title** : An Application of Techniques to Overcome Restlessness and Remorse in Meditation and in the Daily Life according to Theravāda Buddhism
- Researcher** : Do Thi Thao
- Degree** : Doctor of Philosophy (Buddhist Studies)
- Dissertation Supervisory Committee**
- : Phra Thepvajrabundit, Prof. Dr., Pāli IX, B.Ed. (Secondary Education), M.A. (Buddhist Studies), Ph.D. (Pāli & Buddhist Studies)
  - : Phramaha Nantakorn Piyabhani, Asst. Prof. Dr. Pāli VIII, B.A. (English), M.A. (Buddhist Studies), Ph.D (Buddhist Studies).
- Date of Graduation** : July 1<sup>st</sup>, 2021

### **Abstract**

This qualitative dissertation research is of three objectives: 1) to study the concept of restlessness and remorse in *Abhidhamma* and in relevant doctrines of the *Pāli Tipiṭaka*, 2) to analyse the ways to get rid of restlessness and remorse according to Theravāda Buddhist perspective, and 3) to apply the techniques to deal with restlessness and remorse in meditation and in daily life.

The findings show that the concept of restlessness and remorse is described in Theravāda Buddhist texts. According to *Abhidhamma* and other doctrines of *Suttanta Pitaka*, restlessness and remorse are two unwholesome mental factors (*akusala cetasikas*) which are often seen going together in the group of five hindrances (*panca-nivaraṇa*); however, each of them has different roots; the first is rooted from ignorance (*moha*) while the later has root of hatred (*dosa*). They are furthermore seen in the name of fetters (*samyojanas*) or defilements (*kilesas*).

With respect to the second objective, through the analysis of restlessness and remorse in their manifestations, functions and characteristics, the research points out the ways to get rid of these unwholesome mental states according to Theravāda Buddhist texts. Particularly, the Buddhist doctrines provide two ways for abandonment of restlessness and remorse; one is temporary and another is complete

removal. By training tranquility meditation and insight meditation, one can be able to overcome these *akusala cetasika* effectively.

Finally, the third objective of the work, the techniques are applied to deal with agitation and remorse in the real life of meditation training and in everyday activities. This is more important since it makes the qualities of the Dhamma applied effectively in reality. For this reason, it can be seen to be the most significant contribution of the research to readers.

## **Acknowledgement**

It is with a great deal of pleasure that I submit my dissertation entitled ‘The Application Techniques to Overcome Restlessness and Remorse in Meditation and in the Daily Life according to Theravāda Buddhism’.

First of all, I am sincerely thankful to MCU and IBSC for accepting me to study at the university. My deep gratitude is offered to the Rector of MCU, the Most Ven. Prof. Dr. Phra Thepvajrabundit, also chairperson of my dissertation and to the Director of IBSC, Most Ven. Prof. Dr. Phramaha Hansa Dhammhaso. Next, I wish to express my thankfulness to the Chairperson of my Dissertation Examination Committee, Assoc. Prof. Dr. Praves Intongpan and the other members of the Committee, which included Assoc. Prof. Dr. Amnaj Buasiri, Asst. Prof. Dr. Sanu Mahathanadul, and Ven. Asst. Prof. Dr. Phramaha Nantakorn Piyabhani.

Especially, I am truly indebted to my good-natured and inspirational supervisor, Ven. Asst. Prof. Dr. Phramaha Nantakorn Piyabhani. He has not only given me a lot of help and time for my research works but he is also a good example for me to follow on the path of spiritual training.

This dissertation paper would not have been done without valuable assistance of helpful teachers and staff members at IBSC. Therefore, my sincere appreciation is offered to them, particularly Phramaha Prayuddha Bhuripanno, Phra Dhammanan Pharisutthachayo, Phra Weerasak Jayadhammo (Suwannawong), Phramaha Siritwat Suwannatrai, and Ms. Aorathai Samani.

Additionally, I am truly grateful to my parents and family, Dhamma masters, friends and Buddhist devotees who have encouraged and supported me spiritually and materially throughout my academic years. In particular, my deepest gratitude must be offered to my Dhamma master, Ngoc Hoa nunnery’s abbess, who raised me up and always encourages me to go ahead in education and spiritual development. It must be a shortcoming of mine to not express my sincere thankfulness to Most Ven. Thich Nhat Tu, the abbot of Giac Ngo monastery, president of Buddhism Today Foundation and all of its members, sponsors, and donators for giving me a chance to be a scholarship holder throughout my academic

years. Without these generous supports, it would be more difficult for me to manage my student life as well as complete this paper.

For the sake of the compassion, happiness, and benefit of all sentient beings, may more and more people get to know the Dhamma, both theoretical and practical levels. May the Buddhadhamma be preserved and passed from generation to generation everlastingly.

Do Thi Thao

March 31, 2021

## Table of Contents

<b>Title</b>	<b>Page</b>
<b>Abstract</b>	<b>i</b>
<b>Acknowledgement</b>	<b>iii</b>
<b>Table of Contents</b>	<b>v</b>
<b>List of Tables</b>	<b>ix</b>
<b>Symbols and Abbreviations</b>	<b>x</b>
<b>Chapter I Introduction</b>	<b>1</b>
1.1 Background and Significance of the Problems	1
1.2 Objectives of Research	4
1.3 Statement of the Problems Desired to Know	5
1.4 Scope of the Research	5
1.5 Definition of the Terms Used in the Research	6
1.6 Review of Related Literature and Research Work	6
1.7 Research Methodology	9
1.8 Conceptual Framework	10
1.9 Advantages Expected to Obtain from the Research	10
<b>Chapter II Restlessness and Remorse in Abhidhamma and its Relevant Doctrines of the Pāli Tipiṭaka</b>	<b>12</b>
2.1 Definition of Restlessness in Abhidhamma and in Relevant Doctrines	12
2.1.1 Definition of Restlessness	12
2.1.2 Characteristic of Restlessness	13
2.1.3 Function of Restlessness	14
2.2 Definition of Remorse in Abhidhamma and in Relevant Doctrines	16
2.2.1 Definition of Remorse	16

2.2.2 Characteristic of Remorse	17
2.2.3 Function of Remorse	18
2.3 Restlessness and Remorse as Mental Factors	18
2.3.1 Restlessness as Sub-Set of Ignorance	19
2.3.2 Remorse as Sub-Set of Hatred	20
2.4. Restlessness and Remorse as a Hindrance	21
2.4.1 Classification of Hindrances	22
2.4.2 Hindrances and Mental Development	23
2.5 Restlessness and Remorse as a Fetter	25
2.5.1 Classification of Fetters in the Pāli Texts	25
2.5.2 Ten Fetters and Noble Persons	29
2.6 Restlessness and Remorse as Defilements	30
2.6.1 Classification of Defilements in the Pāli Texts	30
2.6.2 Levels of Defilements and Positions of Restlessness and Remorse	32
2.7 Concluding Remarks	34

### **Chapter III The Ways to Get Rid of Restlessness and Remorse**

<b>According to Theravāda Buddhist Doctrines</b>	<b>36</b>
3.1 Impacts of Restlessness and Remorse on One's Mind	36
3.1.1 Effects of Restlessness and Remorse on Un-Trained Persons	38
3.1.2 Impact of Restlessness and Remorse on Well-Trained Persons	49
3.2 The Ways to Get Rid of Restlessness and Remorse	56
3.2.1 Temporarily and Completely Removal of Restlessness and Remorse	57
3.2.2 Samatha Meditation and Vipassanā Meditation	59
3.2.3 Meditation Subjects and Individual Characteristics	61
3.2.4 Knowing One's Own Individual Characteristics	63
3.3 Means of the Abandonment of Restlessness and Remorse	66
3.3.1 Abandonment by Means of Absorption Factors	67

3.3.2 Abandonment by Means of Noble Paths	69
3.4 Concluding Remarks	72

## **Chapter IV Applying Techniques to Deal with Restlessness and Remorse in Meditation Practice and in Daily Life 74**

4.1 The Buddha's Teachings on Specific Cases of Restlessness and Remorse	74
4.1.1 Venerable <i>Sudinna</i> 's Restlessness and Regret	74
4.1.2 The Buddha Teaching to Venerable <i>Soṇa Koḷivisa</i>	77
4.2 Restlessness and Remorse in Meditation Practice	79
4.2.1 Common Causes of Restlessness	81
4.2.1.1 Unwise Attention ( <i>ayoniso manasikāra</i> )	82
4.2.1.2 Getting Involved in Too Much Talk	82
4.2.1.3 Imbalance of Concentration and Energy	83
4.2.1.4 Lack of Knowledge	84
4.2.2 Common Cause of Remorse	86
4.2.3 Dealing with Restlessness and Remorse during Meditation	86
4.2.3.1 Working with the Mind of Restlessness and Remorse	87
A) Be Mindful on Whatever Arises in Mind	87
B) Learning to Accept and Let Them Go	89
C) Be Balanced and Relaxed	89
4.2.3.2 Preventing the Future Arising of Restlessness and Worry	91
A) Restraint of Sense Faculties and Clear Comprehension	93
B) Not Nourishing of Restlessness and Remorse	97
4.3 Restlessness and Remorse in Daily Life	98
4.3.1 Common Causes of Restlessness	99
4.3.1.1 Paying Attention to Unskillful Actions	99
4.3.1.2 Shortcoming of Duties and Morality	100
4.3.2 Common Causes of Remorse	100

4.3.3 Dealing with Restlessness and Remorse in the Daily Life	102
4.3.3.1 Essential Principles for not Producing Restlessness and Remorse	103
4.3.3.2 Doing Daily Activities of Wholesome Deeds	105
4.3.3.3 Training Acceptance and Forgiveness	107
4.3.3.4 Keep Practicing Calmness and Mindfulness in Daily Activities	118
4.4 Concluding Remarks	109
<b>Chapter V Conclusion and Suggestion</b>	<b>112</b>
5.1 Conclusion	112
5.2 Suggestion for Further Research	114
<b>Bibliography</b>	<b>116</b>
<b>Biography</b>	<b>120</b>

## List of Tables

<b>Tables</b>		<b>Pages</b>
<b>Table 1</b>	Conceptual Framework	10
<b>Table 2</b>	<i>Uddhacca</i> and <i>kukkucca</i> in terms of unwholesome mental factors, hindrances, fetters, and defilements	36
<b>Table 3</b>	Abandonment of <i>uddhacca</i> and <i>kukkucca</i> by means of absorption factors in <i>samatha</i> meditation.	73
<b>Table 4</b>	Abandonment of restlessness and remorse by means of noble paths	74
<b>Table 5</b>	Dealing with restlessness and remorse in meditation and in the daily life.	111

## Symbols and Abbreviations

### 1. The Description of Abbreviations

#### A. Abbreviations for the Original Texts

Abbreviations	Scripture Names
A	Aṅguttaranikāya
Abhidh-s	Abhidhammattha Saṅgaha
D	Dīgha-nikāya
Dhp	Dhammapada
Dhs	Dhammasaṅganī (Abhidhamma)
DhsA	Dhammasaṅganī Aṭṭhakathā
M	Majjhima-nikāya
Miln	Milindapañha
S	Samyutta-nikāya
Sn	Suttanipāta
Vin	Vinaya-nikāya
Vbh	Vibhanga
Vism	Visuddhimagga

#### B. Scholarly Abbreviations

Abbreviations	Scripture Names
BPS	Buddhist Publication Society
col.	column
chap.	chapter
ed.	edited by
etc.	et cetera / and other
e.g.	exempli gratia, for example
ibid.	ibidem / in the same book
i.e.	id est, that is
no.	number
op.cit	opere citato/ as referred
p = pp	page = pages

pub.	published by, publisher
PTS	Pali Text Society
rept.	reprint
rev.	revised by, reviewed by
trans.	translated by
vol. (s)	volume (s)

# Chapter I

## Introduction

### 1.1 Background and Significance of the Problems

All the teachings of the Buddha can be summed up into a stanza that not to do any evil deeds, to do good deeds and to purify the mind. Not to do is a negative instruction for our daily life and to do is a positive concept to live in accordance with the teaching without getting regret or remorse in the dying moment. Among them, the last one - to purify the mind is very important and the essence of all the Buddha's teaching. *Theravāda Abhidhamma* deals with realities existing, called in *Pāli* as *paramattha dhamma*, the ultimate truth. There are four realities: *citta*, mind or consciousness which knows or experiences an object; *cetasika*, the mental factors that arise and perish together with the *cittas*; *rūpa*, physical phenomena or material form; and *Nibbāna*, the true happiness. Among them, *cetasika* or mental factors have four characteristics that are common to them all kinds of mental factors. They are: 1) arising together with consciousness, 2) ceasing together with consciousness, 3) having the same object as consciousness, and 4) having the same base as consciousness. These four characteristics delineate the relationship between the mind (*citta*) and its concomitant (*cetasikas*).

Venerable Bhikkhu Bodhi explains about it that if only "arising together" were mentioned, the definition would include (wrongly) as *cetasikas*; those material phenomena that arise simultaneously with the *citta* are produced by mind and *kamma*. However, these material phenomena do not all perish at the same time as the co-arisen *citta*, but most endure for seventeen mind-moments. Thus to exclude them the characteristic "ceasing together" is introduced.<sup>1</sup>

In briefs, all living beings are composed of mind and matter in the sense of ultimate truth. General conception of mind in Buddhism is comprised of

---

<sup>1</sup>Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma (Abhidhammatthasaṅgaha)*, Ed., (Washington.D.C, BPS, 2000), p. 77.

consciousness and mental factors. The consciousness has the characteristic of knowing the object only. However, any good or bad actions are dominated by the wholesome and unwholesome mental factors. There are fourteen kinds of unwholesome mental factors<sup>2</sup> listed in the *Abhidhammatthasāṅgaha* of *Ācariya Anuruddha*, which is popular to learning basic concepts of *Theravāda Abhidhamma* philosophy. Among these, restlessness and regret are two kinds of mental unwholesome components that can bear bad actions: mentally, verbally, and physically.

The Buddha said, in the *Dhammapada*, that the nature of ordinary one's mind is hesitated to perform meritorious action, and the mind is delighted in evil things.<sup>3</sup> Restlessness (*uddhacca*) and remorse (*kukkucca*) are two kinds of mental unwholesome factors which can hinder a being from wholesome and the purification of mind.

Restlessness (*uddhacca*) means mental distraction. It may also be called the unsettled state of mind. Just like minute particles of ash fly when a stone is thrown into a heap of ash, the mind which cannot rest quickly on an object but flits about from object to object is said to be distracted. The mind arising together with restlessness (*uddhacca*) is called the distracted mind. When one is overpowered by distraction, the one will become a drifter, a floater, a loafer, an aimless person.<sup>4</sup>

Ajahn Brahmavaṃso gives instruction in his book 'Mindfulness, Bliss, and Beyond', thus: "Restlessness and remorse, is among the most subtle of hindrances. The main component of this hindrance is restlessness of mind. Remorse is the result of hurtful things that you may have done or said. Restlessness arises because we do not appreciate the beauty of contentment."<sup>5</sup>

---

<sup>2</sup> Ibid., p.83.

<sup>3</sup> Dhp 116: Ven. Weragoda Sarada Thero, *Treasury of Truth (Illustrated Dhammapada)*, (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1994), p. 401.

<sup>4</sup> Ashin Janakābhivāṃsa, *Abhidhamma in Daily Life*, (Yangon: I.T.B.U, 1999), p. 16.

<sup>5</sup> Ajahn Brahm, *Mindfulness, Bliss, and Beyond: A Mediator's Handbook*, (Boston: Wisdom Publications, 2006), p.43.

A Theravāda Buddhist scholar, Nina van Gorkom states in her work of *Cetasikas*, thus: “The hindrances are obstructions, overwhelming the mind, weakening insight. The hindrances obstruct the development of what is wholesome.”<sup>6</sup>

Furthermore, Richard Shankman gives some of suggestion in his work ‘Experience of Samādhi’, thus:

To attain any degree of *samādhi*, the meditator must begin by diminishing, and then proceeding to remove the hindrances to *samādhi*. The hindrances are unwholesome forces that hinder or obstruct our clarity and equanimity. These confused or agitated states of mind are sensual desire, ill will, sloth and torpor, restlessness and worry, and doubt. It is challenging, if not impossible, for the mind to settle down, if it is entangled in these hindrances.<sup>7</sup>

A clear example story of the restlessness and how it can hinder a person from the progress of meditation is the former prince *Nanda*, a cousin younger brother of the *Buddha*. When *Nanda*, the young prince, was about to marry *Janapada Kalyānī*, the *Buddha* took him to the monastery and ordained him a *Bhikkhu*. He was so distracted that he could not concentrate on the *Dhamma*, his mind often wandered back to princess *Janapada Kalyānī*. In this story, prince *Nanda*’s state of mind which is unable to concentrate on *Dhamma* is a good example of *uddhacca*.<sup>8</sup>

Remorse (*kukkucca*) is another unwholesome mental factor which can arise with the root hatred consciousness. It cannot arise with the root greed consciousness or with ignorance consciousness. When there is remorse there is also aversion towards the object which is experienced at that moment. Therefore, the feeling which accompanies remorse (*kukkucca*) is always unpleasant feeling.<sup>9</sup> Above these two, restlessness or *uddhacca* has three names: hindrances (*nīvaraṇa*), fetters

---

<sup>6</sup> Nina van Gorkorn, *Cetasikas*, (London: Lolag, 2010), p. 162.

<sup>7</sup> Richard Shankman, *The Experience of Samādhi: An In-depth Exploration of Buddhist Meditation*, (London: Shambhala Press, 2008), p. 9.

<sup>8</sup> Ud. 3.2: Major Generral D.M. Strong, C.B., *The Udāna (The Solemn Utterances of the Buddha)*, Trans., (London: Luzac & Co Publisher, 1902), pp. 27-45.

<sup>9</sup> Nina Van Gorkorn, *Cetasikas*, (London: Lolag, 2010), p. 140.

(*saṃyojana*), and defilements (*kilesa*). And remorse, *kukkucca* has only one name hindrances (*nīvaraṇa*) in the sense of unwholesome states.<sup>10</sup>

Why and what do people worry about? Their worries are due to various commitments and responsibilities they have. People worry a lot about their physical appearance or mentally weakness. Men worry when they become bald headed; women worry when wrinkles start to appear on their faces or when they are thin or too fat, too dark or too fair, too tall or too short and so on.<sup>11</sup>

Everyone wants to get peace of mind and do not want to get anxiety, worry, and mental disturbance. However, the feeling of agitation, restlessness and delirium are used to display in our daily life. None of us has power to escape from them. These mental illnesses can be occurred by the reasons of physical suffering, family affair, duty, work and so on. There are also some helpful general environmental measures that can be taken to reduce anxiety and disorientation. These include maintaining calm and familiar environment like a patient's own clothes and belongings, playing familiar music, presence of family members and friends.

The primary purpose of this research is to focus on the three main objectives: to get a comprehensive knowledge of the restlessness and remorse in the Pāli Tipiṭaka, to know the way to get rid of restlessness and remorse in accordance with Theravāda Buddhism, and to apply the technique to overcoming restlessness and remorse into our daily life.

## 1.2 Objectives of Research

1.2.1 To study the concept of restlessness and remorse based on *Abhidhamma* and in relevant doctrines of the *Pāli Tipiṭaka*.

1.2.2 To analyse the ways to get rid of restlessness and remorse according to *Theravāda* Buddhist perspective.

1.2.3 To apply the techniques to overcome restlessness and remorse in meditation practice and in the daily life.

---

<sup>10</sup> Venerable Sayādaw U Sīlānanda, *Handbook of Abhidhamma Studies*, Vols. III, (Malaysia: Selangor Buddhist Vipassana Meditation Society, 2012), p. 26.

<sup>11</sup> K. Sri Dhammananda, *How to Live Without Fear & Worry*, (Malaysia: Buddhist Missionary Society, 1989), p. 4.

### 1.3 Statement of the Problems Desired to Know

1.3.1 What are the concepts of restlessness and remorse in *Abhidhamma* and in relevant doctrines in the *Pāli Tipiṭaka*?

1.3.2 How to get rid of restlessness and remorse according to *Theravāda* Buddhist perspective?

1.3.3 How to apply the techniques to overcome restlessness and remorse in meditation practice and in the daily life?

### 1.4 Scope of the Research

#### 1.4.1 Scope of Sources of Data

This study will be based on the *Pāli* canonical texts. The selected data collection and examination of references are from the main five *Nikāya* namely:

- (1) *Dīgha Nikāya*,
- (2) *Majjhima Nikāya*,
- (3) *Samyutta Nikāya*,
- (4) *Aṅguttara Nikāya*,
- (5) *Khuddaka Nikāya*, and
- (6) Special focus on *Abhidhamma* text.

Furthermore, commentaries and sub-commentaries will be more examined as well. The selected scope of material sources in English translations will be used, namely: (1) Pāli Text Society, (2) Wisdom Publications: and (3) Buddhist Publication Society.

#### 1.4.2 Scope of Content

Regarding the scope of contents, this research will study on the terms of the *uddhacca* and *kukkucca* that appear in *Abhidhamma* and *Pāli* doctrines. Accordingly, the terms of restlessness and remorse will be studied as they are mental factors (*akusala cetasikas*), a set of the five hindrances (*nīvaraṇas*), fetters (*saṃyojana*) and defilements (*kilesa*) found in *Abhidhamma Piṭaka* and the *Pāli* doctrines.

Secondly, the ways to get rid of these unwholesome mental factors will be analysed based on *Theravāda* Buddhist texts. And finally practical techniques to deal

with restlessness and remorse will be proposed in order to apply them during meditation training as well as in the daily life.

## 1.5 Definition of the Terms Used in the Research

1.5.1 **Restlessness** refers to the wavering of mind, which cannot be observed on one-pointedness of objective. It is here sometimes called distraction or agitation, meaning a kind of mental unwholesome state in mental commitments factors, which is so called in *Pāli* ‘*uddhacca*’.

1.5.2 **Remorse** means general English rendering of a *Pāli* word ‘*kukkucca*’. It can make a person worry and remorse on the action which had done wrong deeds and had not done right deeds in the past.

1.5.3 **Theravāda Buddhism** denotes ‘Buddhism of the doctrines of the elder’; it is used from the first Buddhist council. Nowadays, it is flourished in Southeast Asia, such as Sri Lanka, Thailand, Myanmar, Cambodia, Laos, and some other areas.

## 1.6 Review of Related Literature and Research Work

1.6.1 **Ashin Janakābhivamsa and Prof. U Ko Lay**, *Abhidhamma in Daily Life*, Author & Trans. Yangon: International Theravāda Buddhist Missionary University, 1999.<sup>12</sup>

The original work of this book was written by the prominent Buddhist scholar and the founder of Mahagandhar Yon temple in Amarapura near Mandalay, Myanmar. This book is very famous in Myanmar for lay Buddhist people to learn basic concept of Theravāda Abhidhamma. Later, Professor U Ko Lay translated it into English and used it for teaching at the International Buddhist Missionary University in Yangon, Myanmar.

The arrangement of this book is based on Abhidhammatthasaṅgaha of Ācariya Anuruddha. It is clearly explained about the nature of the Ultimate True (Paramattha Dhamma), and it is quite easy to understand toward common people. In this book, the chapter two explains about the nature of mental factors, introducing

---

<sup>12</sup> Ashin Janakābhivamsa and U Ko Lay, *Abhidhamma in Daily Life*, Author & Trans., (Yangon: International Theravāda Buddhist Missionary University, 1999), pp. 21-55.

determine the mind. The unwholesome mental factors that influence of the mind come across to do research about the restlessness and remorse for this research work.

**1.6.2 Nina Van Gorkom in *Cetasikas*,**<sup>13</sup> this book is the explanation of the concept of mental factors, which based on the Abhidhammatthasaṅgaha. The author gives the definition of the classification of mental factors.

Related to this research work, the explanation about mental factors restlessness (*uddhacca*), and regret (*kukkucca*) will be conducted into research.

**1.6.3 Richard Shankman, *The Experience of Samādhi: An In-depth Exploration of Buddhist Meditation*.** Boston & London: Shambhala, 2008.<sup>14</sup>

This book differs from many books on *samādhi* in that it is not presenting teachings from only one teacher or perspective. Rather, the intent is to provide an in-depth, broad, and thorough examination of various foundation texts, interpretations of the texts, and teachings on *samādhi*, and then discuss some of the controversies, disagreements, and views on the topic.

Related to this research work, there are various explanations to get rid of mental hindrances. The researcher would like to explore the role of concentration in overcoming the hindrances with special focus on the restlessness and remorse in it.

**1.6.4 Nina van Gorkorm in *Abhidhamma in Daily Life*.** London: Zolag, 2009.<sup>15</sup>

This book is an introduction to the study of *Abhidhamma*. It is based on the original *Pāli* texts, such as the path of purification, the books of analysis, the expositor and so on. The author explained the fundamental concept of Theravāda Abhidhamma philosophy.

Connected to this research work, the sub-title of chapter 21, *samatha* is mainly concerned. It explains about how to practice meditation and how hindrances prevent the progress of mental development, and how restlessness and regret hinder a person from practice of meditation.

---

<sup>13</sup> Nina van Gorkom, *Cetasikas*, (London: Zolag, 2010), pp. 106-143.

<sup>14</sup> Richard Shankman, *The Experience of Samādhi: An In-depth Exploration of Buddhist Meditation*, (Boston & London: Shambhala, 2008), pp. 53-101.

<sup>15</sup> Nina van Gorkorm, *Abhidhamma in Daily Life*, (London: Zolag, 2009), pp. 211-236.

**1.6.5 K. Sri Dhammananda**, *How to Live Without Fear & Worry*, Malaysia, Buddhist Missionary Society, 1989.<sup>16</sup>

In this book, the author approaches the basic obstruction of human beings from Buddhist perspective and tries to explain the application of the teaching in our daily lives. The main purpose of this book is to address itself to age-old problems and to those peculiar to our days and ages.

Concerned with the research, it will be one of the main scopes to do the research in the nature of human conditions and how to overcome our worry and fears. It is related not only to a Buddhist but also all human beings. The author expressed the nature of fear and worry, the source of fear and worry and how to overcome and establish the peace of mind for individual daily life and to get the progress of mental welfare.

**1.6.6 Henepola Gunaratana**, *A Critical Analysis of the Jhanas in Theravāda Buddhist Meditation*, Washington. D.C: The American University, 1980.<sup>17</sup>

It is a work of research dissertation of doctor of philosophy at the American University. The researcher explored the Jhanas in Theravāda Buddhist meditation. It has ten chapters in his research works.

Among them, chapter three, the conquest of the hindrances is mainly concerned with this research. Even though that chapter is covered five hindrances, restlessness and regret are special matter to study for this research. It is explained how to overcome restlessness and remorse in the process of meditation practice and Jhāna factors.

### **1.6.7 Conclusion**

The literature review offered a lot of useful data on the concepts of restlessness and remorse. They are classified in the group of unwholesome mental factors (*akusala cetasika*) that influence the mind almost all the time. Furthermore, restlessness and remorse are mentioned as a hindrance which is seen as a great obstacle in the meditative development, especially samatha meditation is mainly

---

<sup>16</sup> K. Sri Dhammananda, *How to Live Without Fear & Worry*, (Malaysia, Buddhist Missionary Society, 1989), pp. 3-129.

<sup>17</sup> Henepola Gunaratana, *A Critical Analysis of the Jhanas in Theravāda Buddhist Meditation*, (Washington, The American University, 1980), pp. 38-65.

concerned as well as the various ways in order to deal with these mental factors. Meanwhile K. Sri Dhammananda in his book “How to Live without Fear and Worry” mainly focuses on describing fears and worries as realistic problems of human in today-society.

This research surveys the concepts of restlessness and remorse not only in connection with unwholesome mental factors described in *Abhidhamma* but also in a set of hindrances, fetters, and defilements in various doctrines of the *Pāli Tipiṭaka*. Based on Buddhist canonical texts, commentaries, and sub-commentaries, practicing tranquility meditation (*samathabhāvanā*) and insight meditation (*vipassanābhāvanā*) is offered as the useful ways for abandonment of these mental factors; the first one is temporary while the later is complete removal. More importantly, the appropriate techniques are given in the research in order for one to overcome restlessness and remorse not only in meditation training but also in the daily activities through pointing out various causes of these mental factors that one may get in the real life.

## **1.7 Research Methodology**

This research is a qualitative research. It will be studied based on Buddhist canonical texts, commentaries and sub-commentaries. The research methodology will be divided into four stages as follows:

1.7.1 Collection data and analyzing the collected data from primary sources of five Nikāya of Theravāda Buddhism, and secondary sources by well-known Buddhist scholars.

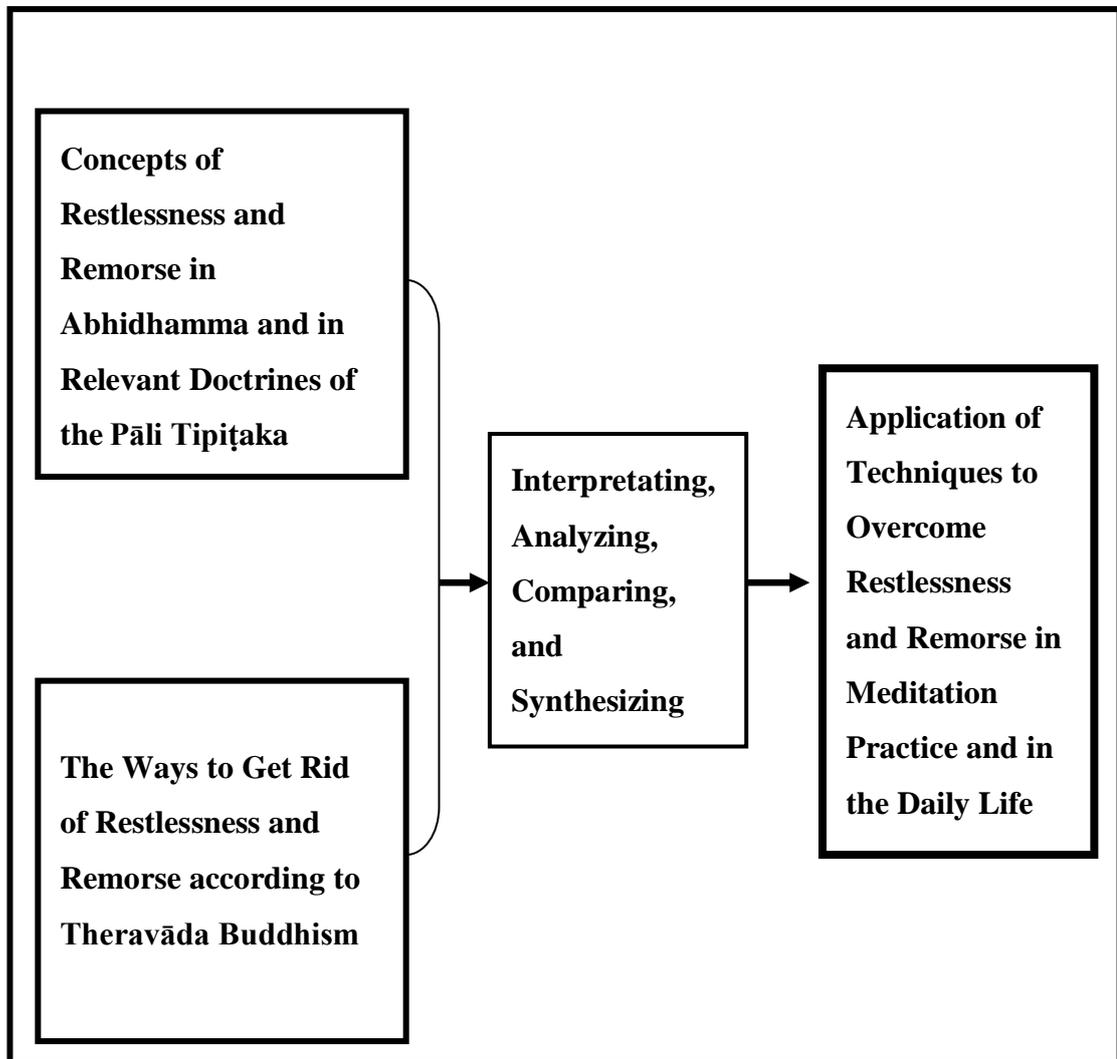
1.7.2 Formulation, providing and analyzing collected data.

1.7.3 Explaining the concept and the signification of restlessness and regret in accordance with Theravāda Buddhism.

1.7.4 Examine the way to get rid of Restlessness and Remorse in Theravāda Buddhism and to apply it into our daily life.

1.7.5 Conclusion and suggestion for further studies.

## 1.8 Conceptual Framework



## 1.9 Advantages Expected to Obtain from the Research

At the end of this research, the following benefits and outcomes could be achieved. They are:

1.9.1 Getting a comprehensive knowledge of restlessness and remorse in the Pāli Tipiṭaka

1.9.2 Understanding the ways to get rid of restlessness and remorse according to Theravāda Buddhism.

1.9.3 Obtaining the overcoming techniques of restlessness and remorse in order to apply them in meditation practice and in the daily life.

## Chapter II

### Restlessness and Remorse in *Abhidhamma* and its Relevant Doctrines of the *Pāli Tipiṭaka*

In this chapter, the researcher is going to explore definitions of restlessness and remorse and their roles in *Theravāda* Buddhist scriptures as mental factors, hindrances, fetters, and defilements.

#### 2.1 Definition of Restlessness in *Abhidhamma* and in Relevant Doctrines

In order to have a full definition of restlessness in accordance with Buddhism, the researcher explored it essentially based on Buddhist dictionaries, *Pāli* English dictionary, the original *Pāli* texts of *Dhammasaṅgani*, and other Buddhist scholar's works.

##### 2.1.1 Definition of Restlessness

Restlessness is general rendered for a *Pāli* word 'uddhacca'. It is defined in the Concise *Pāli* English dictionary as 'distraction, flurry, and haughtiness'.<sup>1</sup> In the translation of *Dhammasaṅgani*, A Buddhist Manual of Psychological Ethics of the fourth century B.C, gives definition thus, 'What on that occasion is excitement? That excitement of mind which is disquietude, agitation of heart, turmoil of mind - this is excitement that there then is.'<sup>2</sup>

Buddhist scholar Ashin Janakabhivamsa gives the definition of *uddhacca* in his work of *Abhidhamma* in Daily life that, '*Uddhacca* is the inability to concentrate on any object steadfastly. Although distraction is *akusala* of

---

<sup>1</sup> A.P. Buddhadatta Mahāthera, *Concise Pāli-English Dictionary*, (Delhi: Motilal Banarsidass, 1997), p. 66.

<sup>2</sup> Caroline A. F. Rhayss Davids, *A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.*, M.A, Trans., (London: Royal Asiatic Society, 1900), p. 283.

unwholesome nature, it does no evil deeds effectively; it has no power to throw one into hell, (the four woeful worlds), as greed, hatred and delusion do.<sup>3</sup>

### 2.1.2 Characteristics of Restlessness

Restlessness (*uddhacca*) has the characteristics of disquietude, like water whipped up by the wind. Its function is to make mind unsteady, as wind makes a banner ripple. It is manifested as turmoil. Its proximate cause is unwise attention to mental disquiet.<sup>4</sup>

It is so called four defining states in *Abhidhamma*: characteristic, function, manifestation, and proximate cause. All of *Abhidhamma* terms can be defined in this way as analytical method to understand in detail and to catch the intrinsic nature of it.

Usually delusion leads to arising of greed or hatred as well. There may come out a question why these two delusion roots are accompanied by equanimity. The answer is that even if a desirable object is present when a delusion-rooted consciousness arises, it is not experienced as desirable and thus pleasant mental feeling does not arise. Similarly, an undesirable object is not experienced as such and thus unpleasant mental feeling does not arise. Moreover, when the mind is obsessed by doubt or restlessness, it is not capable of forming a determinate positive or negative evaluation of the object, and thus cannot be associated with pleasant or painful feeling. For those reasons, the feeling that accompanies these delusion consciousnesses is neutral, the feeling of equanimity (*upekkhā*).<sup>5</sup>

According to *Abhidhamma*, the mental factor of restlessness is found in all twelve unwholesome *cittas*, but in other eleven *cittas* its force is relatively weak and its function is secondary. However, the last type of *citta*, restlessness becomes the chief factors; thus the last type alone is described as consciousness associated with restlessness.<sup>6</sup>

---

<sup>3</sup> Ashin Janakabhivamsa, *Abhidhamma in Daily Life*, (Bayan Lepas, Penang: Inward Path Publisher, 2004). p. 20.

<sup>4</sup> Bhikkhu Bodhi, *Comprehensive Manual of Abhidhamma: Abhidhammattha Saṅgaha*, Ed. (Onalaska, Buddhist Publication Society, 1999), p. 83.

<sup>5</sup> Ibid., p. 38.

<sup>6</sup> Ibid., p.38.

### 2.1.3 Functions of Restlessness

Restlessness is a state of agitation and over-excitement. Some people have continually restless lives and do not know how to free themselves from it. Constant activity can channel the restlessness at the expense of neither confronting it nor settling it. Because restlessness is uncomfortable, it can be difficult to pay attention to any object. Paradoxically, restlessness is itself sometimes a symptom of not being able to be present for discomfort. Patience, discipline, and courage are needed to sit still and face it.

When physical, restlessness may appear as compulsive energy bouncing throughout the body. We cannot get comfortable. There may be incessant impulses to fidget or even to bolt. It can also appear as shakiness or agitated vulnerability as when we have had too much caffeine.

When mental, restlessness can manifest as scattered or persistent thinking. It is present whenever we are caught in distraction. There may be an inability to focus – the mind recoils from being directed anywhere or it jumps from one thing to the next, incapable of settling. This is sometimes called monkey mind. The restless mind focuses on one thing and immediately reaches out for the next, never satisfied with anything, so as a swinging monkey grasps one branch and immediately reaches for the next.

In the *Suttanta Piṭaka*, a story of restlessness is venerable Nanda, the younger brother of the Buddha. On the third day after the arrival of the Buddha at *Kapilavatthu*, Prince *Nanda*, the son of Queen *Mahā Pajāpati Gotami*, was celebrating his consecration ceremony, marriage ceremony, and the house-warming ceremony. It was on the occasion of these three festivals when congratulations were being offered to the prince that the *Buddha* visited the palace. After the meal, the *Buddha* handed his bowl to the prince, and uttering a blessing, rose to go without taking the bowl. The prince followed him thinking that the *Buddha* would take the bowl from him at any moment. But the *Buddha* would not take it, and the prince out of reverence for him continued to follow the teacher.

On arrival to the *Buddha's* residence, he questioned *Nanda* whether he would become a monk. So great was his reverence for him as the *Buddha* and as an elder brother of his that, with reluctance, he agreed to be admitted into the order.

But Bhikkhu *Nanda* enjoyed no spiritual happiness resulting from renunciation. He was greatly depressed, and was constantly thinking of his bride. He related his mental troubles to the *Bhikkhus*, saying, 'Brethren, I am dissatisfied. I am now living in religious life, but I cannot endure to lead the holy life any longer. I intend to abandon the higher precepts and return to the lower life, the life of a layman.

Hearing this, the Buddha questioned venerable *Nanda* whether such report was true. He admitted his weakness and stated that he was worried about his bride.

The Buddha devised a means to set him on the right path. With the object of showing him celestial nymphs, the Buddha used his psychic powers to take him to the Tavatimsa heaven. On the way the venerable *Nanda* was shown a singed she-monkey who had lost her ears, nose, and tail in a fire, clinging to a burnt-up stump in a scorched field. Reaching heaven, the Buddha pointed to him celestial nymphs and asked him thus,

*Nanda*, which do you regard as being the more beautiful and fair to look upon and handsome - your noble wife *Janapada Kalyāni* or the celestial nymphs?

- Venerable Sir, *Janapada Kalyāni* is like the singed monkey when compared to those celestial nymphs, who are infinitely more beautiful and fair.

- Cheer up, *Nanda*. I guarantee that you will possess them if you persevere as I bid you.

- In that case I shall take the greatest pleasure in living the holy life, said venerable *Nanda*, childishly.

- Hearing that Venerable *Nanda* was living the holy life with the object of winning celestial nymphs, the *Bhikkhus* ridiculed him calling him 'hireling'. Eventually he became ashamed of his base motive, and striving diligently, attained Arahantship.

- When some monks doubted his attainment of Arahantship, the Buddha in explanation uttered the following stanzas:

Even as rain penetrates an ill-thatched house, so does lust penetrate an undeveloped mind?

Even as rain does not penetrate a well-thatched house, so does lust not penetrate a well-developed mind?<sup>7</sup>

In the *Theragāthā*, the utterance of venerable Nanda is found thus through not reflecting rightly I was attached to outward show. Overcome by passionate love, I was restless and fickle.

Because of the skilful means devised by the Buddha, the ‘kinsman of the sun’, rightly I acted and drew out my mind from existence.<sup>8</sup>

It can be seen how restlessness of mind can hinder a person’s spiritual progress.

## 2.2. Definition of Remorse in *Abhidhamma* and in Relevant Doctrines

In the effort of getting the full definition of remorse in accordance with Buddhism, the researcher also examined it in Buddhist dictionaries, the Pāli - English dictionary, the original Pāli texts of *Dhammasaṅgaṇī*, *Vibhaṅga*, and other Buddhist scholar’s research.

### 2.2.1 Definition of Remorse

Literally, the word remorse is representative of the *Pāli* word ‘*kukkucca*’. It is defined in the Buddhist dictionary, as ‘wrongly performance, scruple, remorse, uneasiness of conscience, worry’. It is one of the karmically unwholesome (*akusala*) mental faculties.<sup>9</sup>

In the *Dhammasaṅgaṇī*, *kukkucca* is defined as worry as follows:

What is worry?

Consciousness of what is lawful in something that is unlawful: consciousness of what is unlawful in something that is lawful; consciousness of what is moral in something that is immoral – all sort of worry, fidgeting, over-

---

<sup>7</sup> Dhp V 13-14.

<sup>8</sup> Mrs. Rhys Davids, *Psalm of the Early Buddhism II - Psalm of the Brethren*, Trans., (London: PTS, 1913), pp. 126-127.

<sup>9</sup> Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, (Singapore: Singapore Buddhist Meditation Centre, 1987), p. 88.

scrupulousness, remorse of conscience, mental scarifying –this is what is called worry.<sup>10</sup>

The commentary of *Dhammasaṅgani* gives the function of remorse, thus: ‘a contemptible act is kukata; the state of a displeased mind, produced by making such act its object is ‘worry’ (*kukkucca*)’.<sup>11</sup>

In the second book of *Abhidhamma Piṭaka*, *Vibhaṅga* gives the definition of remorse in the same way, but the interpretation is a little bit different from *Dhammasaṅgani* thus,

Therein what is remorse?

Perceiving what is proper in what is not proper, perceiving what is not proper in what is proper, perceiving what is fault in what is not fault, perceiving what is not fault in what is fault; what which is similar, remorse, being remorseful, state of being remorseful, mental contrition, mental scarifying. This is called remorse.<sup>12</sup>

In addition, the *Visuddhimagga* defines remorse, thus: ‘the vile (*kucchita*) that is done (*kata*) is villainy (*kukata*). The state of that is worry.’<sup>13</sup>

### 2.2.2 Characteristic of Remorse

Characteristic of remorse is described by a commentator of *Dhammasaṅgani*, thus:

It has repentance as characteristic, sorrow at deeds of commission and omission as function, regret as manifestation, deeds of commission and omission as proximate cause, and it should be regarded as a state of bondage.<sup>14</sup>

Furthermore, *Visuddhimagga* gives a similar definition of the remorse’s characteristics, ‘It has subsequent regret as its characteristic. Its function is to sorrow about what has and what has not been done. It is manifested as remorse. It is

<sup>10</sup> Caroline A. F. Rhayss Davids, *A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.*, M.A, Trans., (London: Royal Asiatic Society, 1900), p. 313.

<sup>11</sup> Maung Tin, *The Expositor (Atthasālinī)*, M.A., Trans. (London: PTS, 1920), p. 343.

<sup>12</sup> Paṭhamakyaw Ashin Thiṭṭila, *The Book of Analysis (Vibhaṅga)*, Trans., (Bristol: PTS, 2010), p.332.

<sup>13</sup> Bhikkhu Ñāṇamoli, *The Path of Purification (Visuddhimagga)*, Trans., (Kandy: BPS, 2011), p. 478.

<sup>14</sup> Maung Tin, *The Expositor (Atthasālinī)*, M.A, Trans., (London: PTS, 1920), p. 343.

proximate cause is what has and what has not been done. It should be regarded as slavery.’<sup>15</sup>

A prominent western monk, Bhikkhu Bodhi, in his work of ‘A Comprehensive Manual of Abhidhamma, describes the function of remorse as follows:

*Kukkucca* is worry or remorse after having done wrong. Its characteristic is subsequent regret. Its function is to sorrow over what has and what has not been done. It is manifested as remorse. Its proximate cause is what has and what has not been done (i.e. wrongs of commission and omission).<sup>16</sup>

### 2.2.3 Functions of Remorse

According to psychological perspective, emotions are generally regarded in the mind of a Buddhist as aspects of our personality that interfere with the development of a spiritual life, as unwholesome states ethically undesirable, and roadblocks to be cleared in the battleground between reason and emotion. In keeping with this perspective emotions are described as state of ‘agitation’ or ‘imbalance’.<sup>17</sup>

In the emergence of pathological guilt, *kukkucca*, which can be rendered as uneasiness of conscience, remorse or worry is considered a hindrance to spiritual development. It is associated with a hateful and discontented consciousness, similar to the Freudian super-ego consisting of aggressive elements. Among people who are disappointed with the way that they have lived in the past, some successfully change into better and productive men; others who take a more unrewarding line display a complex admixture of fear, hatred, and guilt.<sup>18</sup>

## 2.3 Restlessness and Remorse as Mental Factors

The fifty-two mental states associated with consciousness what arise and cease together (with consciousness) that have the same objects and bases (as

---

<sup>15</sup> Bhikkhu Ñāṇamoli, *Opcit.*, p. 478.

<sup>16</sup> Bhikkhu Bodhi, *Opcit.*, p. 84.

<sup>17</sup> Rune Johansson, *The Psychology of Nirvana*, (London: George Allen and Unwin Ltd., 1969), p. 24.

<sup>18</sup> J. C. Flugel Man, *Morals and Society*, (London: Duckworth Publisher, 1955), p. 197.

consciousness), are known as mental factors.<sup>19</sup> According to *Abhidhammatthasaṅgaha*, there are fifty-two types of mental factors which are classified into three main difference types: the ethically variable factors, unwholesome factors, and beautiful factors. All of them have the four kinds of characteristics even though they have different functions to lead good or bad deeds.

Among these, fifty-two mental factors, restlessness and remorse are classified into unwholesome factors. Out of this group, they can be divided into two unwholesome universals and unwholesome occasional.

While the researcher focuses on exploring mental factors, there are two types of analysis methods found in *Abhidhammatthasaṅgaha*: association with each mental factors of different consciousness and association with consciousness and different mental factor. They are going to be analyzed based on their differences.

### **2.3.1 Restlessness as Sub-Set of Ignorance**

Restlessness is one of a member in the universal unwholesome group, together with delusion, shamelessness, fearlessness and restlessness. Those four types of unwholesome mental factors associate with all twelve kinds of unwholesome consciousnesses.

As we cannot see our face in boiling water, a restless mind is unable to see the consequences of evil deeds. Restlessness (*uddhacca*) is also a flower of ignorance (*moha*), which makes the mind confused and let distraction (*uddhacca*) arise consequently.<sup>20</sup>

All of unwholesome mental factors are accompanied by three main unwholesome roots consciousnesses: greed, hatred, and delusion. Among them, there are two rooted in delusion consciousness: One consciousness, accompanied by equanimity, associated with doubt, and one consciousness, accompanied by equanimity and associated with restlessness.

Of the twelve unwholesome consciousness, two kinds of delusion rooted consciousness has no prompted or unprompted. As these two consciousnesses are of

---

<sup>19</sup> Bhikkhu Bodhi, *Op.cit.*, p. 76.

<sup>20</sup> Mehn Tin Mon, *Buddha Abhidhamma: Ultimate Science*, (Penang: Sukhi Hotu Sdn Bhd, 2002), p. 88.

equal strength, neither one being more spontaneous than the other, they are not differentiated by prompted and unprompted.<sup>21</sup> Therefore, the researcher is of the opinion that restlessness is a sub-set of ignorance.

### 2.3.2 Remorse as Sub-Set of Hatred

As it is useless to cry over spoilt milk, it is of no use to repent or feel sorry about wrong doings.<sup>22</sup> Remorse (*kukkucca*) is associated with two hatred rooted consciousness: one consciousness is unprompted, accompanied by displeasure, and connected with ill-will and another consciousness is prompted, accompanied by displeasure, and connected with ill-will.

Whenever we feel angry, displeased, sad or depressed, hatred- rooted consciousness will arise. And whenever it arises, it is accompanied by ill-will and mentally painful feeling. If it arises spontaneously without being prompted by anyone, it is so called *asaṅkhārika* or unprompted. If it arises slowly after much prompting from oneself or others, it is so called *sasaṅkhārika* or prompted.<sup>23</sup>

Anger (*dosa*), envy (*issā*), stinginess (*macchāriya*), and remorse (*kukkucca*) associate with two *dosa mūla cittas*. The *dosa- mūla asaṅkhārika citta* is associated with 20 *cetasikas*, namely: 12 *aññasamāna cetasikas* (*pīti* is excluded), 4 *akusala-sādhāraṇa cetasikas* and 4 *dosa catukka cetasikas*. The *dosa mūla sasaṅkhārika citta* is associated with 22 *cetasikas*. They are: 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas*, 4 *dosa catukka cetasikas*, *thina* and *middha*.<sup>24</sup>

Naturally, *issā*, *macchāriya*, and *kukkucca* associate with the two *dosa- mūla cittas*; they do not arise whenever *dosa- mūla citta* arises. *Issā* arises only when one envies other's success or prosperity; otherwise it does not. When *issā* arises, *macchāriya* and *kukkucca* do not arise. Similarly, *macchāriya* arises only when one conceals his property, feeling too stingy to share it with others; otherwise it does not. *Kukkucca* arises only when one is grieving over the evil that is done or over the good

---

<sup>21</sup> Ibid., p. 43.

<sup>22</sup> Ibid., p. 92.

<sup>23</sup> Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science*, (Penang: Sukhi Hotu Sdn Bhd, 2002), p. 42.

<sup>24</sup> Ibid., p. 84.

that is not done; otherwise it does not. And when *kukkucca* arises, *issā* and *macchariya* do not arise. Therefore, it's said that *issā*, *macchariya*, and *kukkucca* do not arise simultaneously; they arise separately and only when the conditions are met with.<sup>25</sup>

The group of four mental factors comprises anger or hatred (*dosa*), envy (*issā*), stinginess (*macchariya*), and remorse (*kukkucca*). If any of these factors arises, anger-rooted mind arises accompanied by painful mental feeling. *Issā*, *macchariya*, and *kukkucca* are three companions of *dosa*. They arise separately because their line of reasoning is different; however, when one of them arises, it is always accompanied by *dosa*. *Kukkucca* is also grouped in the five hindrances and associated with restlessness (*uddhacca*); it pertains to the past things only.

In short, remorse is a kind of mental depressed that can approve to be so called a sub-set of hatred. It looks like a fire burning inside of a being himself or herself.

#### **2.4. Restlessness and Remorse as a Hindrance**

Etymologically, *nīvaraṇa* is cognate with the Sanskrit *nī-vāraṇa*, which is resolved as 'nis' (low, downward) with 'vṛ' which means to cover or conceal. It is said to be *āvaraṇa* (screen, obstruction), *onaha* (covering), *pariyonaha* (full covering), *caṅga vara* (stainer), *akusala-rāsi* (a heap of un-wholesomeness), and *paṭiccanna parissaya* (hidden danger). In short, all sorts of these synonymous terms are so call mental hindrances.

Hindrances (*nīvaraṇa*) to mental cultivation or meditation arise mainly through the practitioner's lack of restraint of the five sense-faculties, so that sense-stimuli from the eyes, ears, noses, tongue, and the body play on the mind. Even when all these senses are well restrained, such as in one seated in meditation, the mind continues to be lost in its sensual replays and mental fabrications. Originally, the word *nīvaraṇa* seems to have been used metaphorically with reference to the darkness of ignorance which enshrouds the minds of beings.

The main factors of this research, restlessness and remorse have the name of hindrance.

---

<sup>25</sup> Ibid., pp. 88-89.

### 2.4.1 Classification of Hindrances

The classification of hindrances is categorized into five. There are five hindrances. What are the five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, and the hindrance of doubt.<sup>26</sup>

The five hindrances are mentioned most frequently in the context of developing calm meditation (*samatha kammaṭṭhāna*), especially the deeper levels of concentration leading to the absorptions (*jhāna*). The absorptions can only be experienced when these hindrances are at least temporarily suspended. This would usually involve some degree of working through them, particularly in their coarse levels, and then using the power of concentration to override their effects.

The first hindrance is desire for sensual pleasure. It is that attitude of reaching out for sense stimulation: wanting, longing for, and desiring it. It covers the whole range of sense impressions through eyes, ears, nose, tongue, body, and the mind as the sixth sense. These are the source of all our impressions of the world, and through them there is the possibility for desire, longing, wanting and attraction to arise. While these usually focus on pleasant experience, the hindrance can also apply to any type of experience for the sake of contacting sense impressions.

The second hindrance is ill-will or any kind of pushing away of experience: resistance, irritation, aversion, etc. This is usually a response to unpleasant experience but can also occur as a result of any sense impression, especially if it is unexpected, unknown or unwelcome.

The third is usually translated as ‘sloth and torpor’, but is that really clear or maybe just Buddhist jargon? According to *The Path of Purification*, the first term means ‘lack of driving power’. Perhaps it is better to say ‘lethargy’, not having vigor or lacking energy. The term ‘torpor’ means ‘unwieldiness’. This usually manifests as

---

<sup>26</sup> AN V 51.

laziness or sleepiness, drowsiness, dullness of mind. Thus perhaps a clearer definition would be ‘lethargy and drowsiness’<sup>27</sup>.

The fourth also has two aspects to it: restlessness and remorse. Restlessness is easily understandable as a body and/or mind overcharged with energy, resulting in agitation. The second part, remorse, can also be translated as ‘worry’ or ‘scruples’. This means that it is more to do with the arising of remorse from thinking about or worrying about one’s unskillful actions. And this can also lead to restlessness. It is hard to sit still when we are mentally going through all our mistakes, it can cause us to jump around.

The fifth hindrance is doubt, which can manifest in a variety of forms. It can be skeptical doubt, uncertainty, and perplexity, specifically with regard to the teachings or the training, or even self-doubt about one’s ability to do the practice: ‘What is the purpose of this? Can I do this? Is it going to be useful? Will it work?’ It can also be a state of confusion, worry or indecision. It causes wavering and vacillation, and at the extreme it paralyzes us, preventing us from initiating any activity.

However, in accordance with *Nīvaraṇa Bojjhaṇaga Pariyāya sutta*, it is explained as a pair on five hindrances: internal and external. Hence, it becomes ten and can be summarized as follows:<sup>28</sup>

- (1) Desire for own aggregates and desire for the aggregates of others.
- (2) Self-hate, related emotions and dislike of others, and external condition.
- (3) Lack of initiative, sinking mind and unwieldiness, physical lethargy.
- (4) Regret or guilt for the past and agitation for the future
- (5) The great doubt and our own aggregates.

#### **2.4.2 Hindrances and Mental Development**

According to *Upakkilesa sutta* of *Aṅguttara nikāya*, the five hindrances compare with five metals that corrupt gold. Just as gold that is freed of such

---

<sup>27</sup> Bhikkhu Ñāṇamoli, *The Path of Purification (Visuddhimagga)*, Trans. (Kandy: BPS, 2011), p. 530.

<sup>28</sup> S 46 52.

impurities can be made into all kinds of ornaments, even so the mind that is freed from the hindrances is able to attain jhāna, and all kinds of spiritual powers, even freedom itself.<sup>29</sup>

Then, *Āvaraṇa sutta* of *Aṅguttara nikāya* gives the explanation the five hindrances in comparison with five dams as a swift mountain stream would slow it down or even stop its flow. Similarly, the hindrances check mental development and waken wisdom. However, when the dams are broken, the waters flow swiftly and rush powerfully down in the ocean.<sup>30</sup>

Furthermore, the *Nīvaraṇ Phāna Vagga* of *Aṅguttara Nikāya* states the condition for the abandoning of the hindrances as follows:

1) Bhikkhu, no other single thing do I see, on account of which un-arisen sense-desire does not arise, and arisen sense-desire is abandoned, as on account of this, Bhikkhu, namely, a foul sign.

Bhikkhu, through wise attention to a foul sign, un-arisen sense-desire does not arise, and arisen sense-desire is abandoned.

2) Bhikkhu, no other single thing do I see, on account of which unarisen ill-will does not arise, and arisen ill-will is abandoned, as on account of this, bhikkhu, namely, the freedom of mind through loving-kindness.

Bhikkhu, through the freedom of mind through loving kindness, unarisen ill-will does not arise, and arisen ill-will is abandoned.

3) Bhikkhu, no other single thing do I see, on account of which unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned, as on account of this, bhikkhu, namely the rousing element, the persistent element, the exertive element.

Bhikkhu, through the rousing of effort initiative, unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned.

4) Bhikkhu, no other single do I see, on account of which unarisen restlessness and worry does not arise, and arisen restlessness and worry is abandoned, as on account of this, bhikkhu, namely, the settling of the mind.

---

<sup>29</sup> A V 23.

<sup>30</sup> A V 54.

Bhikkhu, on account of a settling of mind, unarisen restlessness and worry does not arise and arisen restlessness and worry is abandoned.

5) Bhikkhu, no other single thing do I see, on account of which unarisen doubt does not arise, and arisen doubt is abandoned, as on account of this, bhikkhu, namely, wise attention.

Bhikkhu, through wise attention, unarise doubt does not arise, and arisen doubt is abandoned.<sup>31</sup>

Therefore, in order to cultivate the development of spiritual attainment, concentration (*samādhi*) is a factor to be abandoned the restlessness and remorse.

## 2.5 Restlessness and Remorse as a Fetter

The term ‘fettters’, here, refers to *Pāli* word ‘*saṃyojana*’. Etymologically, *saṃyojana* is a neuter noun in *Pāli* and derives from *saṃyujjati* (*saṃ* + *yujjati*) meaning “binding firmly” or “binding together.” The prefix ‘*saṃ*’ means “together,” and the word *yojana* derives from the root √*yuj*, meaning “to yoke,” “to join,” or “to bind.” The term *saṃyojana* can be found in several *suttas* to denote why being are getting suffering in the chain of life wheel. For instance, the *Saṃyutta Nikāya* of *Devatā-saṃyutta*<sup>32</sup> gives analytical explanation the role of fetter as the biding force that traps sentient beings in the world, and the complete eradication of fetters of craving lead one to final goal of liberation.

In the *Itivuttaka*, the Buddha taught that because of the fetters of craving, all sentient being, being conjoined, go wandering and transmigrating on for a long time.<sup>33</sup>

### 2.5.1 Classification of Fetters in the *Pāli* Texts

The term fetter is categorized different methods in *Suttanta Piṭaka* and *Abhidhamma Piṭaka*. Henceforth, the researcher would like to express the most common classification of fetters from *Suttanta Piṭaka* and *Abhidhamma Piṭaka*.

First of all, in the *Anguttara nikāya*, we can see two types of fetters: internal fetter (*ajjhata-saññojana*) and external fetter (*bahiddha-saññojana*). The internal

---

<sup>31</sup> A I 2.

<sup>32</sup> S I 39.

<sup>33</sup> Iti. 8.

fetter explains the person who returns to this world, and the later one denotes the person who does not return to this world.<sup>34</sup>

Then, there can be seen a list of three fetters in *Dīgha-nikāya* as follows: The fetters of personality-belief (*sakkāya-diṭṭhi*), doubt (*vicikicchā*), and clinging to rites and ritual (*sīlabbata-parāmāsa*).<sup>35</sup> And then, eradication of these three fetters one can become a stream-enterer.<sup>36</sup>

There can be found a list of fetters in four types; it is in the *Majjhima Nikāya* of *Sunakkhatta Sutta*. The lists are: The fetter of the lure of the world (*lokāmisā-saññojana*), the fetter of imperturbability (*āneñja-saññojana*), the fetter of the base of nothingness (*ākiñcaññāyatana-saññojana*), and the fetter of the base of neither neither-perception nor non-perception (*nevasaññānā-saññāyatana-saññojana*).<sup>37</sup>

In *Ānguttara-nikāya*, the *Satta-saññojana Sutta* describes a list of seven fetters as follows:

The fetters of compliance (*anunaya*), hatred (*paṭigha*), wrong-view (*diṭṭhi*), doubt (*vicikicchā*), conceit (*māna*), desire for existence (*bhava-rāga*), and ignorance (*avijjā*).<sup>38</sup>

And then, *Macchhariya-Samyojana sutta* gives another list of seven fetters in certain differences with the above-mentioned suttas. It is as follows:

The fetters of compliance, hatred, views, doubt, conceit, envy (*issā*), and selfishness (*macchhariya*).<sup>39</sup>

Furthermore, there is a list of ten fetters in several suttas, which is divided into two classes: lower and higher. They run as follows:

1. *Sakkāya diṭṭhi* or belief in a self: *Sakkāya* is compound words: *Sa+Kāya*. ‘*Sa*’ comes from ‘*Santo*’, which means existing; ‘*kāya*’ means body and ‘*diṭṭhi*’ means view. Generally, *sakkāya diṭṭhi* is translated as ‘belief in an individual self’ or ‘self-view’, which is implied for wrong view. There are twenty kinds of

---

<sup>34</sup> A I 63.

<sup>35</sup> D III 216.

<sup>36</sup> D II 92.

<sup>37</sup> M II 254-255.

<sup>38</sup> A IV 7.

<sup>39</sup> A IV 8.

*sakkāya diṭṭhi* in the terms of wrong view according to *Theravāda* Buddhist perspectives. This is major obstacle to spiritual progress.

2. *Vicikicchā* originally means doubt. Here, *vicikicchā* means ‘skeptical doubt’, in particularly, doubt about the Buddha, Dhamma, the Sangha, the disciplinary rules, the past, the future, both the past and the future, and the doctrine of dependent origination.

3. *Sīlabbata parāmāsa* means attachment to rites and rituals. Etymologically, *sīla* refers to ‘moral conduct’; *bata (vata)* means ‘religious duty, rite, practice, and custom’ while *parāmāsa* has the meaning of ‘being attached to’. This is a kind of mistaken belief that purification can be achieved by doing rite and ritual or simply vow or following religious performance. It is completely wrong idea of practice to wisdom. It is an example of the Buddha when he practiced the extreme ascetic before practicing the middle way.

4. *Kāmacchando* means sensual desire. This is one of the roots of *tanha*, which is at the heart of all our problems with sufferings (*dukkha*). After we experience *dukkha*, we latch onto something. But what we latch on to has nothing to do with the *dukkha*. For the ordinary man, it is hard to be understandable and eradicated. Anything at all can serve as an object for desire: colors and shapes, sounds, odors, tastes and tactile objects of any sort, kind and description. These are sensual objects (*kāma*), and the state of mental attachment which takes the form of satisfaction in these desirable objects is sensual desire (*kāma – rāga*).

5. *Byāpāda* is ill-will. What we call ill will is the reaction of a mind that feels dissatisfaction. If there is satisfaction, there is sensual desire; if dissatisfaction, ill will. Most people’s minds are subject to these two states. There may give arise ill-will towards even inanimate objects, and what is more, one can even be dissatisfied with the things one has produced oneself, the things that arise in one’s own mind. Where there is actual hatred and anger towards an object, ill-will has become too fierce.

6. *Rūpa rāgo* means lust for material existence. This is desire for the bliss associated with the various stages of concentration on forms (*rūpa-rāga*).

7. *Arūpa rāgo* is lust for immaterial existence. The seventh fetter is desire for the bliss associated with full concentration on objects other than forms (*arūpa -*

*rāga*). It resembles the sixth fetter, but is one degree more subtle and attenuated. Concentration on an object such as space or emptiness yields a tranquility and quiescence more profound than concentration on a form with the result that one becomes attached to that state.

8. *Māna* means conceit. The eighth fetter binding a man to the world is awareness of superiority or inferiority (*māna*). It is the delusion of having this or that status relative to another. It consists in the thought, such: ‘I am not as good as he is. I am just as good as he is. I am better or higher than he is. Thinking ‘I am not as good as someone’, one feels inferior; thinking ‘I am better than someone’, one feels puffed up; and thinking ‘I am just as good as someone’, one thinks along competitive lines or in terms of getting ahead of the other fellow. It is not pride or conceit. Not to think automatically of oneself as better, as or worse than the other fellow in this fashion is bound to be very difficult.

9. *Uddhacca* or restlessness is the confused, distracted, restless state of mind, in which there is no tranquility or peace. It has been defined as, ‘the excitement of mind which is disturbance, agitation of the heart, and ‘turmoil of mind.’ It is the opposite of one-pointedness.

10. *Avijjā* is ignorance in a special sense. It does not mean ignorance as it is used in the everyday sense, but it means specifically ignorance of the Four Noble Truths and the delusion which prevents us from seeing the real nature of three universal characteristics: Impermanence, Suffering and Non-Self.

The five lower fetters: personality-belief, doubt, clinging to rites and ritual, sensual desire and ill-will.<sup>40</sup>

The five higher fetters: desire for form, desire for formlessness, conceit, restlessness and ignorance.<sup>41</sup>

According to *Dhammasaṅgaṇī* of *Abhidhamma Piṭaka*, there is a list slightly different from *Sutta Piṭaka* and it can be found in the *Khuddha Nikāya*’s *Cūla Niddesa*. The lists are as follows:

1. *Kāma-rāga* is sensual lust

---

<sup>40</sup> D III 216.

<sup>41</sup> A V 62.

2. *Paṭigha* is anger
3. *Māna* or conceit
4. *Diṭṭhi* means (wrong) views
5. *Vicikicchā* is doubt
6. *Sīlabbata parāmāsa* means attachment to rites and rituals
7. *Bhava-rāga* means lust for existence
8. *Issā* is jealousy
9. *Macchariya* or avarice
10. *Avijjā* is ignorance.

### 2.5.2 Ten Fetters and Noble Persons

These ten fetters bind beings to suffering in the round of rebirth, similar to a yoke that binding an animal to a wagon. They can be eradicated in the four noble stages: *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahanta*.

The first noble stage is called *Sotāpanna*, which is usually translated as ‘stream winner’ or ‘stream-enterer’. The word *Sotāpanna* has a metaphor meaning; *Sota* refers to the noble eightfold path as a stream and *Āpanna* means entering. It is a person who has seen the *Dhamma* and consequently has been eradicated the first three fetters, named self-view (*sakkāya-diṭṭhi*), skeptical doubt (*vicikicchā*), and attachment to rites and rituals (*sīlabbata parāmāsa*). There are four qualities of a stream winner which is different from ordinary persons. They are:

- (1) Unshakable faith in the Buddha,
- (2) In the Dhamma,
- (3) In the Sangha; and
- (4) Moral virtue dear to the saints.<sup>42</sup>

The stream-enterer is assured of attaining full enlightenment in at most seven more existences, which will all take place either in the human realm or the heavenly worlds. The stream-enterer will never undergo into an eight lower existences

---

<sup>42</sup> S 55 24.

and he is forever freed from rebirth in the three lower realms: the hells, the realm of afflicted spirits, and the animal realm.<sup>43</sup>

*Sakadāgāmi* is the second stage of noble person. It literally means ‘one who once returns’. The once-returned will at most return to the sensual realm no more one time. *Sotāpanna* and *Sakadāgāmi* persons have abandoned the first three fetters. The distinguished thing is that the once-returned made weakened lust, hate and delusion to a greater degree so that do not arise often and when they do arise, do not become obsessive. Hence, the once-returned has fewer than seven rebirths.

*Anāgāmi* is the third stage of noble livelihood which means non-returned. The non-returned eradicates the five ‘lower fetters’ (*orambhāgiya-saṃyojana*). That is, to become a non-returned, he or she eradicates two additional fetters, sensual lust (*kāmarāga*) and ill-will (*byāpāda*). The non-returned has eradicated sensual lust; therefore, he has no ties to bind himself to the sensual realm of existence. He takes birth in the form realm, generally in one of five planes which are called the ‘pure abodes’. He attains final liberation without returning to the sensual realm.

*Arahanta* persons are those who cut off the five higher fetters (*uddhabhāgiya-saṃyojana*): desire for existence in the form realm, desire for existence in the formless realm, conceit, restlessness and ignorance; there are no more ties binding them to conditioned existence. These persons are the *Arahants*, who have destroyed all defilements and get completely liberated through final knowledge.

## 2.6 Restlessness and Remorse as Defilements

*Kilesa* literally means defilement or impurity. According to the Buddha teachings, mind is fundamentally pure, but it is defiled by unwholesome qualities known as defilements. The defilements obstruct the way of spiritual practice to wisdom.

### 2.6.1 Classification of Defilements in the *Pāli* Texts

The meaning of *kilesa* is only one to defile the mind; however, it can extend to count into 1500 types of defilements. Here, the Buddhist scholars count

---

<sup>43</sup> Bodhi, Bhikkhu, *In the Buddha's Words*, (Boston: Wisdom Publications, 2005), p. 392- 412.

1500 *kilesa*. One *citta*, 52 *cetasikas*, 18 *nipphanna-rūpas* and 4 *lakkhaṇa-rūpas* together add up to 75 entities. These 75 *nāma* and *rūpa* entities exist both internally and externally. So if we multiply 75 with 2 for internal (*ajjhattika*) and external (*bahiddha*), we get 150. As these 150 entities are the object of operation for each *kilesa*, we multiply 150 with 10 *kilesās* when we get 1500 *kilesās*.  
(1+52+18+4+=75×2=150×10=1500)

The Buddha taught that defilements are similar to the soiled cloth. A cloth soiled by dirt is adventitious (i.e., comes from outside, *āgantukehi malehi*); if it is washed, it can again become clean because of the cloth's natural purity. But in the case of what is naturally black, as for instance of black goat's fur, any effort of washing it will be in vain. Similarly, the mind too is soiled by adventitious defilements (*āgantukehi upakkilesehi upakilaṭṭhanti*). But originally, at the phase of rebirth and the life-continuum, the mind is pure throughout (*pakatiyā pana sakale pi patisandhi-bhavaṅga-vāre pandaram eva*). The Buddha said thus: 'This mind, monks, is luminous, but it becomes soiled by adventitious defilements'.<sup>44</sup>

The Buddha addressed to the monks: "O! Bhikkhus, just as an impure stained cloth when dyed into whatever color, blue, yellow, red or crimson would take a bad hue and an impure color because the cloth is impure and stained, in the same manner, Bhikkhus, when the mind is defiled a bad state could be expected. Just as a pure unstained cloth when dyed into whatever color, blue, yellow, red or crimson, it would take a pure color and a bright hue, in the same manner, Bhikkhus, when the mind is pure a good state could be expected."<sup>45</sup>

However, it can be seen that the defilements of mind are listed into sixteen in the *Vatthupama Sutta* of *Sutta Pitaka*. They go as follows:

1. Covetousness and unrighteous greed (*abhijjhā*)
2. Ill-will (*byāpāda*)
3. Anger (*kodha*)
4. Hostility or malice (*upanāha*)
5. Denigration or detraction; contempt (*makkha*)

---

<sup>44</sup> A I 49.

<sup>45</sup> M I 7.

6. Domineering or presumption (*palāsa*)
7. Envy (*issā*)
8. Jealousy, or avarice; selfishness (*macchariya*)
9. Hypocrisy or deceit (*māyā*)
10. Fraud (*sātheyya*)
11. Obstinacy, obduracy (*thambha*)
12. Presumption or rivalry; impetuosity (*sārambha*)
13. Conceit (*māna*)
14. Arrogance, haughtiness (*atimāna*)
15. Vanity or pride (*mada*)
16. Negligence or heedlessness; in social behavior, this leads to lack of consideration (*pamāda*).<sup>46</sup>

According to *Theravāda Abhidhamma* aspect, there are 10 defilements. They are thus called defilements as they are themselves defiled and because they defile the mental properties associated with them. The list of defilements can be found in *Dhammasaṅgaṇī* and *Vibhaṅga* as follows:<sup>47</sup>

1. Greed (*lobha*),
2. Hate (*dosa*),
3. Confusion (*moha*),
4. Conceit (*māna*),
5. Speculative views (*diṭṭhi*),
6. Skeptical doubt (*vicikicchā*),
7. Mental Laziness (*thina*),
8. Restlessness (*uddhacca*),
9. Shamelessness (*ahirika*), and
10. Lack of fear of wrongdoing (*anottappa*).

### **2.6.2 Levels of Defilements and Positions of Restlessness and Remorse**

Defilements can be classified into three stages based on the different domination from the inner to the outer layer. They are:

---

<sup>46</sup> M I 7.

<sup>47</sup> Vism XXII 49, 65.

- a) Level of Latent Tendency (*anusaya*)
- b) Level of Manifestation (*pariyutthāna*)
- c) Level of Transgression (*vītikkama*)

Latent tendency is the bottom layer. In this level, the defilement lies dormant, ready to appear. Because of a stimulus, from the mind or outside, this dormant defilement manifests. We may be quite happy and have feeling of loving-kindness when someone or something upsets us. This is possible because the latent level of the defilements, say, self-illusion and aversion are activated.

In the second level, this latent tendency appears as unwise thoughts, emotions and volitions. We get angry and may think that he or she shouldn't say that to me or he shouldn't get away with that. And we think we have to do something. This is called manifestation.

In manifestation stage, sometimes we are aware of these mental events, often we are not. At a higher level of mindfulness, we can catch these thoughts and stop them. If we do not stop them, they lead to transgressions, in speech or action. We exhibit bodily formations, such as an angry face, deep breathing and at least biochemical changes occur in the body.

The transgression stage of defilement may also appear in speech and action. An ordinary person might not even realize he has lost his temper until he had done something. Sometimes, he feels guilty and ashamed of it. But with practice, a person can stop the process at manifestation; he is capable of concentration and can catch the manifestation of angry thoughts and feelings, and then dissolve them as they occur. In such a way, he can stop old habits to become transgressions and prevent new ones by not reacting. But wisdom is required to ferret out the innermost defilements of latent tendency.

Out of these three states of defilements, restlessness and remorse are listed into the latent tendency stages. It is so called 'anusaya' in *Pāli*.

*Anusaya* is a *Pāli* word, which is derived from the prefix 'anu', which means following or subsequent and the root  $\sqrt{si}$ , meaning to lie or to sleep. It is often translated into English as 'latent tendencies', 'obsession', 'inheritance', 'proclivities', etc. This concept denotes the latent defilements lying dormant in one until an

opportune moment arises for them to come to the surface as they have not been eradicated.

According to *Anusaya Sutta* of *Samyutta Nikāya* in *Sutta Piṭaka*, it explains that a latent tendency (*anusaya*) is the defilement itself, but it has the gained strength in the sense of a latent tendency. This concept states as being firmly attached to a being's mental process of life continuum. "Every worldly one who has reached the topmost jhāna plane, when born amongst mankind, may give vent to these evil tendencies as they are latent in him."<sup>48</sup>

Interestingly, *Abhidhammatthasaṅgaha* states seven kinds of latent tendency (*anusaya*) without restlessness. However, under the term of fetters, restlessness is a kind of higher fetters which can be eradicated by *Arahant*. That's why the research states that restlessness is one of defilements which should be counted as a kind of latent tendency.

## 2.7 Concluding Remarks

In conclusion, the research explores the concept of restlessness and remorse in accordance with Theravāda Buddhism, especially focuses on *Abhidhamma Piṭaka* and other related *suttas*. In this chapter, the definition of restlessness and remorse, characteristics, functions of these two factors are clearly analyzed. Furthermore, the concepts of restlessness and remorse as mental factors, hindrances, fetters, and defilements are also examined based on its relevant texts.

With respect to the hindrances, *uddhacca* and *kukkucca* are seen going together as the fourth set in the group of five hindrances (*kāmachanda*, *vyāpāda*, *thīna-middha*, *uddhacca-kukkucca*, and *vicikicchā*). However, each of them has different roots when they are examined in terms of mental factors; particularly, the first is rooted from *moha* while the later has root of *dosa*. Therefore, restlessness and remorse play their roles in different groups of mental factors, though they both are *akusala-cetasikas*; one is a member of the universal unwholesome group (*akusalasādhāraṇacetasika*) and another plays its role in the group of four *cetasikas* led by *dosa*, respectively.

---

<sup>48</sup> Narada, Mahathera, *A Manual of Abhidhamma*, (Malaysia: The Buddhist Missionary Society, 1987), p.368.

Restlessness and remorse with regard to the group of fetters (*saṃyojana*) and defilements (*kilesa*) are mentioned in *Suttanta-piṭaka* and *Abhidhamma* texts in slightly different ways. Particularly, *uddhacca* is grouped in the five higher fetters which are only completely eradicated by an *Arahanta*, according to several *suttas* of *Pāli* texts while both of them are absent in the groups of ten fetters based on *Abhidhamma*. Contrary to the classifications of fetters, *Uddhacca* is listed as a factor of the ten defilements described in *Abhidhamma* texts but absent in the group of sixteen *kilesas* mentioned in several *suttas*. Their classifications will be summed up in the following table.

**Table 2: Uddhacca and kukkucca in terms of unwholesome mental factors, hindrances, fetters, and defilements.**

Immoral mental factors		Hindrances	Fetters (Suttapiṭaka)	Defilements (Abhidhamma)
<i>Moha-catukka / Akusala-sādhāraṇa</i> ( <i>cetasikas</i> led by <i>moha</i> )	<i>Moha/ avijjā</i>	<i>Kāmachanda</i>	<i>Kāmarāga-saṃyojana</i>	<i>Lobha</i>
	<i>Ahirika</i>	<i>Vyāpāda</i>	<i>Rūparāga-saṃyojana</i>	<i>Dosa</i>
	<i>Anottappa</i>	<i>Thīnamiddha</i>	<i>Arūparāga-saṃyojana</i>	<i>Moha</i>
	<i>Uddhacca</i>	<i>Uddhacca-kukkucca</i>	<i>Paṭighā-saṃyojana</i>	<i>Māna</i>
<i>Dosa-catukka / Hateful Group</i> ( <i>cetasikas</i> led by <i>dosa</i> )	<i>Dosa/ paṭigha</i>	<i>Vicikicchā</i>	<i>Māna-saṃyojana</i>	<i>Diṭṭhi</i>
	<i>Issā</i>		<i>Diṭṭhi-saṃyojana</i>	<i>Vicikicchā</i>
	<i>Macchariya</i>		<i>Silabbata-saṃyojana</i>	<i>Thina</i>
	<i>Kukkucca</i>		<i>Vicikicchā-saṃyojana</i>	<i>Uddhacca</i>
			<i>Uddhacca-saṃyojana</i>	<i>Ahirika</i>
			<i>Avijjā-saṃyojana</i>	<i>Anottappa</i>

## Chapter III

### The Ways to Get Rid of Restlessness and Remorse According to Theravāda Buddhist Doctrines

After having exploration of the nature and characteristics of restlessness and remorse based on the *Pāli Tipiṭaka* as mentioned above, herein, the researcher would like to provide further information about how to overcome and get rid of restlessness and remorse in accordance with *Theravāda* Buddhist perspective.

#### 3.1 Impacts of Restlessness and Remorse on One's Mind

As the final goal of Buddhism is to purify the mind, we need to make our mind clean and free from all defilements that hide us from seeing things as they really are. In order to do that, we, first of all, should clearly understand how they define our mind, the way to overcome them, and how we can practice to be free from them.

Being of them, restlessness (*uddhacca*) and remorse (*kukkucca*) are the defilements of our mind; both of them are just like front side and back side of a coin. However, remorse of mind can arise because of former wrong doing actions or undone good deeds while restlessness takes instantly place to hinder a person from concentration, causing him unable to see clearly the nature as it really is.

Additionally, they both are often seen going together in the group of five hindrances, causing agitating effect on the mind as described in the *Samyutta-nikāya* that as one who tries to see his own face in a bowl filled with water which is being stirred by wind, he is unable to see the reflection of his own face properly due to the effect of rippling waves.<sup>1</sup> In the same way, restlessness and remorse, when arising, stir the mind, making it agitated and unsettle on any subject. Being controlled by such a mind, one is unable to see things as they really are.

The mind occupied by restlessness and remorse is also described as slavery in *Sāmaññaphala-sutta* of *Dīgha-nikāya*. If a slave is unable to decide what he

---

<sup>1</sup> A III 232.

or she would like to do or where to go for his/ her freedom is controlled by the owner, one whose mind filled with restlessness and remorse is losing one's freedom as his mind is dependent on externals.<sup>2</sup>

Restlessness and remorse, in the group of five hindrances, are compared with five metals that make gold impure as thus,

“There are five impurities impaired of gold by which it is not pliant and wieldy, lacks radiance, is brittle and cannot be wrought well. What are these five impurities? They are iron, copper, tin, lead, and silver.

But if the gold has been freed from these five impurities, then it will be pliant and wieldy, radiant and firm, and can be wrought well. Whatever ornaments that one wishes to make from it, be it a diadem, earrings, a necklace or a golden chain, it will serve that purpose.

Similarly, there are five impurities of the mind impaired by which the mind is not pliant and wieldy, lacks radiant lucidity and firmness, and cannot concentrate well upon the eradication of the taints (*āsava*). What are these five impurities? They are: sensual desire, ill-will, sloth and torpor, restlessness and remorse, and skeptical doubt.

But if the mind is freed of these five impurities, it will be pliant and wieldy, will have radiant lucidity and firmness, and will concentrate well upon the eradication of the taints. To whatever state realizable by the higher mental faculties one may direct the mind one's will. In each case, acquire the capacity of realization, if the (other) conditions are fulfilled.<sup>3</sup> In a similar way, because of the influence of restlessness and remorse arising in the mind, one becomes unable to recognize one's own benefit or that of others. He is even unable to keep in mind what has been memorized for a long time.<sup>4</sup>

More importantly, *uddhacca-kukkucca* is said to be the most serious obstacle for the stages of meditative attainment, as the Buddha in the *Aṅguttara-Nikāya* says:

---

<sup>2</sup> D I 72.

<sup>3</sup> A V 23.

<sup>4</sup> S V 123.

*‘Cha, bhikkhave, dhamme appahāya abhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ. Katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ vicikicchaṃ. Kāmesu kho panassa ādīnava na yathābhūtaṃ sammappaññāya sudiṭṭho hoti. Ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ.*

*Cha, bhikkhave, dhamme pahāya bhabbo paṭhamaṃ jhānaṃ upasampajja viharituṃ. Katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ vicikicchaṃ. Kāmesu kho panassa ādīnava na yathābhūtaṃ sammappaññāya sudiṭṭho hoti. Ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamaṃ jhānaṃ upasampajja viharitun ti.’<sup>5</sup>*

And Bhikkhu Bodhi translated the statement in ‘The Numerical Discourses of the Buddha’ thus,

“Bhikkhus, without having abandoned six things, one is incapable of entering and dwelling in the first jhāna. What six? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, doubt; and one has not clearly seen with correct wisdom, as it really is, the danger in sensual pleasures. Without having abandoned these six things, one is incapable of entering and dwelling in the first jhāna.

Bhikkhus, having abandoned six things, one is capable of entering and dwelling in the first jhāna. What six? Sensual desire ...; one has clearly seen with correct wisdom, as it really is the danger in sensual pleasures. Having abandoned these six things, one is capable of entering and dwelling in the first jhāna.”<sup>6</sup>

However, the effect of restlessness and remorse are not the same on different persons but it depends on how one trains one’s mind and the way one deals with it.

### **3.1.1 Effects of Restlessness and Remorse on Un-Trained Persons**

In this case, an un-trained person is appropriately rendered of *Pāli* term ‘*puthujjana*’ or ‘*asutavā*’ in *Theravāda* Buddhist texts. When we encounter the case

---

<sup>5</sup> AN 6 73.

<sup>6</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha (Aṅguttara-Nikāya)*, Trans., (Boston: Wisdom Publications, 2012), pp. 972-973.

of restlessness and remorse in an untrained person, he or she is likely to have mental problems. Regarding to this, the king *Milinda* asked venerable *Nāgasena*, thus:

Venerable Nāgasena, why is it, that the ordinary man suffers both bodily and mental pain?

By reason, O king, of the untrained state of his mind, just, O king, as an ox when trembling with starvation might be tied up with a weak and fragile and tiny rope of grass or creeper. But if the ox were excited then would he escape, dragging the fastening with him. Just so, O king, when pain comes upon him whose mind is untrained, then is his mind excited, and the mind so excited bends his body this way and that and makes it grovel on the ground, and he, being thus untrained in mind, trembles and cries, and gives forth terrible groans. This is why the ordinary man, O king, suffers pain as well in body as in mind.<sup>7</sup>

Restlessness can be clarified in the sense of mental agitation, distraction and excitement, and thus by its very nature is the nature of mental calm and tranquility. In this case, we can find the definition of agitation in the modern medical science that agitation is perhaps best described as ‘excessive verbal and / or motor behavior.’<sup>8</sup> Accordingly, Lindenmayer, a neurologist in his study stated that agitation is often a part of an acute psychotic episode; phenomenologically, it is probably related mostly to the positive symptom domain in terms of critical underlying neurotransmitter systems in the brain.<sup>9</sup> Physically, agitated patients may demonstrate motor activity that is repetitive and non-goal directed, displaying to-and-fro movements such as pacing back and forth, or other behaviors such as foot tapping, hand wringing, and hair pulling, or fiddling with clothes or other objects. The motor activity can be particularly apparent in the upper extremities, excess, repetitive vocal activity may also be present.

It is said in the psychiatry that it is important to distinguish agitation from aggression. Aggression can be a severe part of the agitation spectrum, but agitation

---

<sup>7</sup> T. W. Ryhs Davids, *The Questions of King Milinda*, Trans., (London: Routledge Curzon, 2001), p. 76.

<sup>8</sup> Citrome & Volavka, J., *Violent Patients in the Emergency Setting- Psychiatric Clinics of North America*, Volume 22, Issue 4, (Amsterdam: Elsevier, 1999), pp.789-801.

<sup>9</sup> Jean-Pierre Lindenmayer, *The Pathophysiology of Agitation*, *Journal of Clinical Psychiatry*, (61: Supply 14), (Brentwood: Physicians Postgraduate Press, 2000), p. 8.

can occur without aggression, and vice versa. Agitation can be seen in a variety of emotional states, including anxiety, dysphasia, and mania. There can be found the cause of agitation including schizophrenia, bipolar disorder, substance intoxication or withdrawal, dementia, hypoxia, hypoglycemia, infections, electrolyte and metabolic abnormalities, trauma, and delirium.<sup>10</sup>

That is how restlessness lays its effect on a normal person, which can be found in medical researches in order to find out proper treatments. It can be so called psychopharmacology of physical restlessness or agitation. The therapy cured for such patients is not to sedate them to be unconscious but to calm, thus allowing the patients to participate in their own treatment. It is basically a treatment of physical agitation. However, it can be divided into types of psychiatric disorders for both adult and child. And then, there will be many differential diagnoses on the situation of patients as well. Those patients are described in the rapid psychiatry, thus, the anxious patient, the depressed patient, the elated patient, the hallucinating patient, the panicking patient, the patient with obsession or compulsions, the thin patient, the patient who overeats, and the unresponsive patient.<sup>11</sup>

However, according to Buddhism, the opposite state of restlessness is the calmness of mind, henceforth, a person who would like to cure the disease of restlessness has to develop mental concentration by the way of *samatha* meditation based on each individual, for the practice of mental calm (*samatha*) is seen to be the key means to deal with the state of the restless mind.

The experience of remorse (*kukkucca*) naturally involves a cognitive or thinking aspect, but the word basically indicates a feeling, specifically a painful feeling of regret and shame for something done or left undone. Doing wrong thus goes directly against something in the nature of the mind. The same idea is presented in the *Pāli* word for ‘*sati*’ or mindfulness. Related to the virtue and un-virtue in training the mind, there is a remarkable question of the king Milinda to Venerable Nāgasena thus,

---

<sup>10</sup> Allan Tasma and editorial board, *Psychiatry*, (West Sussex: John Wiley & Sons, Ltd., 2015) p. 2479.

<sup>11</sup> Allison Hibbert, Alice Godwin, and Frances Dear, *Rapid Psychiatry*, (Massachusetts: Blackwell Publishing Ltd, 2004), pp. 22-29.

“But on doing evil, O king, a man becomes filled with remorse, and the heart of him who feels remorse cannot get away from the thought of the evil he has done, it is forcibly bent back on it, thrown back on it, obtains no peace: miserable, burning, abandoned of hope. He wastes away, gaining no relief from depression, and he is as it was, possessed with his woe. Just, O king, as a drop of water, falling on a dry river bed with its mighty sandbanks rising and falling in undulations along its crooked and shifty course, gains not in volume, but is swallowed up on the very spot where it fell, just so, O king, is a man, when he has done wrong, overcome with remorse, and the heart of him who feels remorse cannot get away from the thought of the evil he has done, it is forcibly bent back on it, thrown back on it, obtains no peace; miserable, burning, abandoned of hope. He wastes away, and gaining no release from his depression; he is, as it were, swallowed up of his woe. This is the reason, O king, why vice is so mean.”<sup>12</sup>

Remarkably, one of the worst effects of restlessness and remorse on a person is that when they are present, they can hinder and prevent the arising of good thought, good deeds, *jhānas* and *maggas*. They are unwholesome mental factors which prevent unarisen wholesome states from arising and do not allow arisen wholesome states to last. So, they obstruct the way to achieve higher spiritual attainment and *Nibbāna*. An example of that is the story of king Ajātasattu in the Buddha’s time.

Prince Ajātasattu is the son of king Bimbisāra and queen Vedelī, the chief queen of the king. Ajātasattu means enemy as he was predicted to be the enemy of his father since he was still in queen Vedelī’s womb. It is said that during the queen’s pregnancy, she strongly desired to drink the blood of the king’s right arm but she found it difficult to tell her husband to fulfill her strange desire. As a result, she became very thin, pale and haggard in her physical appearance.

Seeing this change in the queen, king Bimbisāra asked her about what was wrong with her. She at first refused to give the answer but the king pressed for an explanation, and at last she revealed the craving that had made her unhappy. The king,

---

<sup>12</sup> T.W. Rhys Davids, *The Question of King Milinda*, Trans., (London: Routledge Curzon, 1910), pp. 156-157.

after hearing his queen's confidence, immediately had his arm cut with a small golden knife to take his blood without hesitation, and mixed it with water for the queen to drink.

When the soothsayers heard the news, they predicted that the unborn child would become the enemy of the king, and that he would kill his father. It was the queen was very worried about their prediction that she did not wish to bear the potential murderer of the king. Therefore, she intentionally tried many times to carry out abortion but her attempt was unsuccessful.

King Bimbisāra was Buddhist devotee; he, on hearing about the queen's attempt to kill their unborn child, said to her that, "We do not know as yet whether the child in your womb is a boy or a girl. Do not try to kill the child because, if you do so, our good reputation will be severely damaged for our cruelty to our own child." He deterred the queen from doing so and kept her under surveillance; the Queen then decided to kill the child after its birth.

However, rightafter the child was born; he was taken to a safe place for his safe. Since then the prince grew up in safety until his mother, queen Vedelī absolutely renounced her desire to kill him. King Bimbisāra later appointed prince Ajātasattu his heir-apparent.

Unfortunately prince Ajātasattu did not understand his father's great love, he had closed relationship with Devadatta who was always against the Blessed One and had strong ambition to replace the Buddha's position in the Sangha. Being misguided by Devadatta, prince Ajātasattu sent king Bimbisāra into jail and brutally mistreated him to death. He took the throne and became the new king of Magadha since then.

However, from the day he ordered his father to be killed, king Ajātasattu was unable to sleep. Especially after getting to know his late father's great love with him, he became excessively regretted doing heavy bad deed with one who gave him life. Furthermore, after hearing that Devadatta was gorged by the earth, king Ajātasattu was afraid, thinking if he would share the fate of his former teacher. He

could not indulge in royal pleasure nor could he sleep peacefully. He became tremulous, restless, remorse, and jittery.<sup>13</sup>

King Ajātasattu suddenly remembered the Buddha; and he, in opinion of that that the Blessed One can help him, wanted to see the Buddha to pay respect and ask him about his problem in hopes that the latter will bring some peace to his mind; but because of the enormity of his evil deed, he dared not go to the Buddha.

However, after reconsideration, king Ajātasattu decided that he can go and see the Exalted One with Jīvaka, the Buddha's lay devotee and physician, as his guide. Jīvaka, in consideration of benefit for the king, agreed to accompany with him on the trip to see the Buddha. After having done all the necessary things, Jīvaka told the king that the elephants were ready and that it rested with him to choose the time for his journey.

King Ajātasattu came out of the city and as he approached the mango-grove, he became scared. He trembled with great fear and his hair stood on end. He was much frightened because of the silence in the monastery that made raise doubt about Jīvaka's sincerity. As a matter of fact, Jīvaka had told him before that he would have to approach the Buddha silently. So the king had banned music and the musicians had only held their musical instruments during their journey. They had not spoken loudly and they all had travelled showing signs by their hands when necessary.

However, in the grove not even the sneezing of a monk was to be heard, and the king usually delighted only in places where there was sound. King Ajātasattu became exhausted and sick of the deep silence and suspicious of Jivaka. He thought why Jīvaka said that there are one thousand two hundred and fifty monks in his grove, but he does not hear even the sneezing of someone in this place. Jīvaka may not be speaking the truth and perhaps he was deceived and taken out of the city for a plan of assassination. He said, "You aren't deceiving me, are you, friend Jīvaka? You aren't betraying me? you aren't about to turn me over to my enemies"<sup>14</sup>

---

<sup>13</sup> Bhikkhu Bodhi, *Discourse on the Fruit of Recluseship: Samaññaphala Sutta and Its Commentaries*, (Kandy: Buddhist Publications Society, 1998), p.5.

<sup>14</sup> Maurice Walshe, *The Long Discourse of The Buddha (Dīgha Nikāya)*, Trans. (Boston: Wisdom Publications, 1986), p. 113.

King Ajātasattu was in excessive fear, asking physician Jīvaka to ensure his safety, then going ahead to see the Buddha in the circular hall. He approached the Buddha and paid his respect. Standing at a place, he looked again and again at the monks who were serene and dignified like a very clear lake, dead silent without any coughing or sneezing, their eyes calmly fixed on the Buddha without casting a single glance at the gorgeous gathering of the King and his people.

The questions king Ajātasattu asked the Buddha shows the limited level of his own understanding, so the Buddha patiently describes the steps of the training, beginning at a very basic level and gradually moving up, as a way of raising the king's spiritual cultivation. The Dhamma talk is started by the story told by king Ajātasattu that how he once approached the six heretical teachers and asked them about the advantages of monkhood in the present life, but none of their answers satisfied him. Therefore, he now asked the Buddha about the present advantages of a monastic life.

At the end of the talk, Ajātasattu takes refuge in the Triple Gem and pleads of guilty of killing his father, king Bimbisāra for throne, asking the Buddha for forgiveness and vowing to be a Buddhist devotee for life. Not long after king Ajātasattu's departure, the Buddha addressed the monks: "Monks, the king has destroyed his own position. Monks, if king Ajātasattu had not killed his father, king Bimbisāra, the righteous monarch, who ruled his kingdom lawfully, the *Sotāpatti* Path-Wisdom would have occurred to him on the spot. (He would have become a *sotāpanna-ariya*.)"<sup>15</sup> The Buddha then added, "Monks, if he had not put his father to death, he would have attained the *Sotāpatti*-Path while seated here as he heard this *Sāmaññaphala Sutta*. But now, on account of his association with his wicked friend, his potentiality to attain that Path has been injured."<sup>16</sup>

From the story of king Ajātasattu, it can be seen that when the mental state of remorse arises in mind, it frequently brings about restlessness. They both not only hinder one's mind to stay peace and stable but also obstruct one's spiritual progress.

---

<sup>15</sup> DN 2 139.

<sup>16</sup> DN 2 140.

Especially, *uddhacca* and *kukkucca* blind our mental vision and obstruct our moral actions. As human beings, we have to manage to deal with them almost all the time in order to perform meritorious deeds, for they interfere us even when we are performing wholesome deeds; consequently, wholesome *cittas* and wholesome *kamma* cannot arise. More badly, remorse (*kukkucca*) arising right before death is able to drag one down to lower realms. An example of that is seen in the case of queen Mallikā.

While residing at the Jetavana monastery, the Buddha uttered with reference to Mallikā, the queen of king Pasenadī of Kosalla.

One day while queen Mallikā was in a bathroom, having a wash, her pet dog came in. The dog tried to have sex with her as she was bending to wash her feet; the queen appeared to be amused and somewhat pleased. Unfortunately King Pasenadī saw this strange incident through the window of his bedroom. He then said angrily to the queen, ‘Oh, you wicked woman! Do not deny what I saw with my own eyes.’ The queen replied that she was only washing her face, hands and her feet, and doing nothing wrong. Furthermore she, in order to prove her words true, said that the bathroom is very strange; therefore if anyone went into that room, the looking from outside would appear to be two. She then asked the king to be into the room for a test.

When king Pasenadī came out from the bathroom, Mallikā asked him why he misbehaved with a she-goat while being inside the room; the king, of course denied that but she always insisted that she saw them with her own eyes. Hearing that, the king got puzzled, but being dim-witted, he accepted her explanation and eventually agreed that the bathroom was very strange.

Since then the queen, however, was full of remorse for having lied to her husband and brazenly accused him of misbehaving with a female goat.<sup>17</sup> More badly when she was going to death, she forgot all good deeds and unrivalled charities she had done during her life but only felt regret lying to him. As a result, she was reborn into niraya immediately after death.

It can be seen that between wholesomeness and unwholesomeness, the later can cause more serious results, and it makes it easier to get remorseful in every ordinary people. Henceforth, no one escapes from getting remorse in the sense of

---

<sup>17</sup> Dhp 291-292.

having undone good deeds or doing bad actions, which is so-called negation in positive attitude or fulfilling of negative attitude.

Herein, the researcher would like to look a glimpse into the philosophy of regret and remorse by the western scholars. Thinkers, from the ancient Greek philosophers to modern cognitive scientists, have emphasized the role of reasons in human thought and actions. The stress on rationality has often been accompanied by tacit or explicit denigration of ‘non-rational’ factors such as values, custom, and sentiment.

In the Book IV of *The Republic*, Plato presented his idea that the soul consists of three principles: (1) the rational element, which he called reason; (2) the passionate element, meaning the emotions, such as anger or love; and (3) the appetitive or concupiscent element, controlling one’s desires for food, fame, money, or other gain. Far from presenting these as three equally valuable elements, Plato argued that ‘reason ought to rule.’<sup>18</sup> His choice of metaphors for these psychic elements reveals the same judgment: Plato calls reason the ‘shepherd’ and the passionate and appetitive elements ‘the dogs’.<sup>19</sup>

Similarly, in the Aristotelian formulation, the soul is divided into two parts: rational and irrational; the irrational part into two sub-parts: the vegetative (concerned with bodily nutrition) and the appetitive or concupiscent (concerned with non-bodily desires). Aristotle, like Plato, asserted that the irrational principle should be ‘amenable and obedient’ to the rational principle.<sup>20</sup> In addition to differing on the dimension of unpleasantness, regret and remorse also differ regarding one’s degree of responsibility for or degree of control over the matter. It will be recalled that the lexicographical definition of regret includes matters that are beyond one’s control.

Thalberg identifies those states of mind in four other ways, in which remorse and regret differ from each other. Most broadly, one may regret the acts of another person, but one feels remorse only with respect to one’s own acts. Secondly, one may regret doing something morally innocuous or even virtuous, but one feels

---

<sup>18</sup> Plato, *The Republic, Great Books of the Western World*, Book IV, (Chicago: Illinois: Encyclopaedia Britannica, I 952), p. 354.

<sup>19</sup> Ibid., pp. 353-354.

<sup>20</sup> Aristotle, *The Nichomachean Ethics*, P. Wheelwright, (tr & ed.), (New York: Odyssey Press, 1935), p. 179.

remorse only for acts that one considers morally wrong. An example of a morally innocuous act that may produce regret but not remorse is a commonplace thing in which one is unable to attend a social event that he was invited; in this circumstance it is ordinarily appropriate to express regret rather than remorse. It is even possible for a morally upright act to produce regret, but not remorse as an example of having to inform a mother about her son's death.<sup>21</sup> Third, remorse and regret differ in that one can regret one's future actions, having to notify the mother of the death of her son, but feels remorse only over past acts.

A final distinction between remorse and regret has to do with the presence of an intention not to commit the same offense in the future, a defining feature of genuine remorse but not of regret. As Montaigne observed, one might regret that he is so constituted that he can do no better in the future. In addition, one may regret that it will be necessary to do something in the future, that one might prefer not to do that as the example of informing a mother about her son's death; but remorse necessitates a firm resolve not to commit the same act again. Still other distinctions can be drawn between remorse and regret, one of which follows from certain features shared by remorse and guilt.

According to Fenichel, guilt is the feeling that 'I have done wrong', a painful judgment on some past occurrence which has the character of remorse.<sup>22</sup> Such cross-referencing supports the intuition that remorse and guilt are partially overlapping concepts.

Nevertheless, remorse and guilt are not identical concepts. According to Freud, the term remorse should be reserved for the distressed reaction following an overt act or an act of aggression, while guilt can arise not only in response to overt conduct but also 'from the perception of an evil impulse'<sup>23</sup>. The Freudian construal of remorse conforms quite closely to the lexicographical use of the term, in that it highlights the manner in which remorse is an emotional response to an actual offense.

---

<sup>21</sup> I Thalberg, "Remorse", *Mind*, Vol. LXXII, Issue 288, (October 1963): 545–555.

<sup>22</sup> O. Fenichel, *The Psycho Analysis Theory of Neurosis*, (New York: Norton Press, 1945), p. 134.

<sup>23</sup> S. Freud, *Civilization and Its Discontents*, J. Strachey (tr.), (New York: Norton, Press, 1930), p. 84.

Thalberg is in agreement with Freud's distinction between remorse and guilt, presents a vivid example of the difference: "We can feel guilty about intending to take a double portion of strawberries, but nobody ever feels remorse for his unexecuted"<sup>24</sup>. Just as guilt follows not only from overt deeds but from covert ones; it makes sense to say that one may regret not only overt acts but also one's inner acts, such as thoughts, attitudes, wishes, or impulses. For instance, an individual may come to regret his social prejudices even when he did not act on them; however, in this case, there will be no remorse because there was no overt act. Of course, just as one is legally and morally culpable for acts than for unexecuted intentions, it follows that the intensity of one's regret for overt acts is likely to exceed that of one's regret for unexecuted acts.

Stephen S Kalmar in his 'About Guilt and Guilt Feelings' emphasizes that the concept of guilt is of great importance in many schools of psychology, in religions, in law, morality and ethics. An expression linked with guilt feelings is remorse. Freud refers to remorse as a global term and the feeling of remorse may induce the need for punishment, which may be expressed through acts of violence. A healthy sense of remorse on the other hand, reveals what is right and wrong, and may make an individual realize his or her responsibilities, and will lead him or her in the path of expiation.

To summarize the differences between regret and remorse, it is sensible to speak of remorse with respect to one's own past, voluntary, overt and morally wrong acts; it is sensible to speak of regret with respect to all of these circumstances but also with respect to others, such as: one's own unexecuted intentions, thoughts, wishes, impulses; or one's own future, involuntary, and morally innocuous or virtuous acts; and the acts of others which share the foregoing characteristics. In general, remorse entails a measure of personal responsibility which is not a necessary feature of regret. Most broadly, of regret and remorse, 'regret is by far the broader notion'.<sup>25</sup>

The philosopher, Taylor argued that 'regret but not remorse can be felt about an event for which the agent does not take herself to be even just causally

---

<sup>24</sup> I. Thalberg, p. 546.

<sup>25</sup> Ibid., pp. 545-55.

responsible'<sup>26</sup>. The relation between regret and responsibility as stated by these theorists is based on logic and introspection, rather than practical investigation.

However, both term of regret and remorse can be covered into the term of '*kukkucca*' in the Theravāda Buddhism. The emotional concern in remorse is deeply felt and conveyed with a focus on making amends. Regret often seems flat, emotionless, and is more focused on moving on and getting the 'punishment' over with. Anyway, a sense of remorse or regret is a kind of mental defilement. It might be slightly different between the religious beliefs of theism and atheism.

Buddhism can be counted under the general term of 'atheism' as it denies belief in God, but believes in the human resources of cause and action. Whether believer or unbeliever, the characteristic of sense in remorse is the same in every single being of the world.

### **3.1.2 Impact of Restlessness and Remorse on Well-Trained Persons**

After having expressed the impacts of restlessness and remorse in the untrained people, the research focuses further on well-trained persons, who are so called *ariya puggala* in Buddhist texts. According to Buddhism, a person who has already trained in morality, concentration, and wisdom cannot be shaken so badly.

Regarding to this, venerable Nāgasena answered the King Milinda thus:

Then why, sir, does the Arahāt only suffer one kind of pain-bodily, that is, and not mental?

The mind of the *Arahāt*, O king, is trained, well practiced, tamed, brought into subjection, and obedient, and it hearkens to his word. When affected with feelings of pain, he grasps firmly the idea of the impermanence of all things, so ties his mind as it were to the post of contemplation, and his mind, bound to the post of contemplation, remains unmoved, unshaken, becomes steadfast, wanders not-though his body the while may bend this way and that and roll in agony by the disturbing

---

<sup>26</sup> Taylor, G. Pride, *Shame and Guilt: Emotions of Self-Assessment*. (New York: Oxford University Press, 1985), p. 98.

influence of the pain. This is why it is only one kind of pain that the *Arahat* suffers—bodily pain, that is, and not mental.<sup>27</sup>

The man who cultivates calm of the mind does not get upset, confused or excited when confronted with the eight vicissitudes of the world (*aṭṭhaloka-dhamma*). He just simply observes the rise and fall of all conditional things so as to know how things come into being and pass away. Free from anxiety and restlessness, he will be able to see the fragility of those phenomena.

A remarkable story in the Buddha's former birth, *Uraga Jātaka*, is an example of well-trained persons as they face a kind of worldly matter to be anxiety and sorrowful case of the son death. The story is as follows:

Once upon a time when Brahmadata was reigning in Benares, the Bodhisatta was born in a brahmin household, in a village outside the gates of Benares, and rearing a family he supported them by field labor. He had two children, a son and a daughter. When the son was grown up, the father brought a wife home for him from a family of equal rank with his own.

Thus, with a female slave they composed a household of six: the Bodhisatta and his wife, the son and daughter, the daughter-in-law and the female slave. They lived happily and affectionately together. The Bodhisatta thus admonished the other five: "According as we have received, given alms, observed holy days, kept the moral law, dwelled on the thought of death, and been mindful of our mortal state, for in the case of beings like us, death is certain, life is uncertain: all existing things are transitory and subject to decay. Therefore, take heed to your ways day and night." They readily accepted his teaching and dwelt earnestly on the thought of death.

Now, one day the Bodhisatta went with his son to plough his field. The son gathered together the rubbish and set fire to it. Not far from where he was, lived a snake in an anthill. The smoke hurt the snake's eyes. Coming out from his hole in a rage, it thought, "This is all due to that fellow", and fastening upon him with its four

---

<sup>27</sup> T. W. Rhys Davids (tr.), *The Question of King Milinda*, (London: Routledge Curzon, 2001), p. 77.

teeth to bite him. The youth fell down to death. The Bodhisatta on seeing him fall, left his oxen and came to him, and finding that he was dead, he took him up and laid him at the foot of a certain tree, and covering him up with a cloak, he neither wept nor lamented. He said, "That which is subject to dissolution is dissolved, and that which is subject to death is dead. All compound existences are transitory and liable to death." And recognizing the transitory nature of things he went on with his ploughing.

Seeing a neighbor pass close by the field, he asked, "Friend, are you going home?" And on his answering "Yes," he said, "Please then go to our house and say to the mistress not to bring food for two, but to bring it for one only". The female slave alone has brought the food, but to-day all four of you are to put on clean garments, and to come with perfumes and flowers in your hands. All right, he said, and went to speak these very words to the Brahmin's wife.

She asked, "By whom, Sir, was this message given?" "By the brahmin, lady," he replied. Then she understood that her son was dead. But she did not tremble much. Thus showing perfect self-control, and wearing white garments with perfumes and flowers in her hand, she bade them bring food, accompanied with other members of the family to the field. But no one of them all either shed a tear or made lamentation.

The Bodhisatta, still sitting in the shade where the youth lay, ate his food. And when his meal was finished, they all took up fire-wood and lifting the body on to the funeral pile; they made offerings of perfumes and flowers, and then set fire to it. But not a single tear was shed by any one. All were dwelling on the thought of death. Such was the efficacy of their virtue that the throne of Sakka manifested signs of heat.

Sakka said, "Who, I wonder, is anxious to bring me down from my throne?" And on reflection he discovered that the heat was due to the force of virtue existing in these people, and being highly pleased he said, "I must go to them and utter a loud cry of exultation like the roaring of a lion, and immediately afterwards fill their dwelling place with the seven treasures."

And going there in haste he stood by the side of the funeral pyre and said, "What are you doing?"

"We are burning the body of a man, my lord."

“It is no man that you are burning,” he said. “Methinks you are roasting the flesh of some beast that you have slain.”

“Not so, my lord,” they said. “It is merely the body of a man that we are burning.”

Then he said, “It must have been some enemy.”

The Bodhisatta said, “It is our own true son, and no enemy,”

“Then he could not have been dear as a son to you.”

“He was very dear, my lord.”

“Then why do you not weep?”

Then the Bodhisatta, to explain the reason why he did not weep, uttered the first stanza:

Sakka on hearing the words of the Bodhisatta, asked the Brahmin’s wife, “How, lady, did the dead man stand to you?”

“I sheltered him ten months in my womb, and suckled him at my breast, and directed the movements of his hands and feet, and he was my grown-up son, my lord.”

“Granted, lady, that a father from the nature of a man may not weep, a mother’s heart surely is tender. Why then do you not weep?”

And to explain why she did not weep, she uttered a couple of stanzas:

Man quits his mortal frame, when joy in life is past,

No friend’s lament can touch the ashes of the dead.

Why should I grieve? He faces the way he had to tread.

On hearing the words of the Brahmin’s wife, Sakka asked the sister:

“Lady, what was the dead man to you?”

“He was my brother, my lord.”

“Lady, sisters surely are lovable towards their brothers. Why do you not weep?”

Then, she to explain the reason why she did not weep, repeated a couple of stanzas:

Though I should fast and weep, how would it profit me?

My kith and kin alas! Would more unhappy be.

No friend's lament can touch the ashes of the dead:

Why should I grieve? He fares the way he had to tread.

Sakka on hearing the words of the sister, asked his wife: “Lady, what was he to you?”

“He was my husband, my lord.”

“Women surely, when a husband dies, as widows are helpless, why do you not weep?”

After she had explained the reason why she did not weep, Sakka asked the handmaid, saying, “Woman, what was he to you?”

“He was my master, my lord.”

“No doubt you must have been abused and beaten and oppressed by him and therefore, thinking he is happily dead, you weep not.”

“Speak not so, my lord. This does not suit his case. My young master was full of long-suffering and love and pity for me, and was as a foster child to me.”

“Then why do you not weep?”

And she to explain why she did not weep, uttered a couple of stanzas:

A broken pot of earth, ah! Who can piece again?

So too to mourn the dead is nought but labor vain.

No friend's lament can touch the ashes of the dead.

Why should I grieve? He fares the way he had to tread.

Sakka was, after hearing what they all had to say, greatly pleased and said, “Ye have carefully dwelt on the thought of death. Henceforth ye are not to labour with your own hands. I am Sakka, king of heaven. I will create the seven treasures in countless abundance in your house. Ye are to give alms, to keep the moral law, to observe holy days, and to take heed to your ways.” And thus admonishing them, he filled their house with countless wealth, and so parted from them.<sup>28</sup>

This story tells us how to face such lamentation or anxiety cases in our daily life, we are able to train ourselves and behave in proper response to any difficulty without trembling of our mind.

---

<sup>28</sup> H.T. Francis and R. A. Neil, *The Jātaka*, trans., Vol. III., (London: PTS, 1987), pp. 108-111.

Such a well-trained mind is the advantages of tranquillized one. It is unshaken by loss and gain, blame and praise, and undisturbed by adversity. This frame of mind is brought about by viewing the sentient world in its proper perspective. It is so called '*passaddhi*' in *Pāli*, which is essential for every being to enlightenment and deliverance from the cycle of birth and death.

Then, the research explores the response of well-trained person how he or she faces the case of remorse. Human beings are socially to be valued for many aspects like physical stamina, mental prowess, sense of humor, and sense of right and wrong. The strange mysterious nature of truth or lie, right or wrong, beauty or sordidness is that none can provide a precise definition for these abstract terms. Every individual is capable of doing good and bad actions, because every human being is a combination of vice and virtue, divinity and bestiality. The moral goodness possessed by an individual elevates him to the level of a noble human being, while the evil reduces him to the level of a beast.

Related to this case, there is a *sutta*, named *Pathamagilāna* of the *Samyuttara Nikāya*, in which the Buddha taught the way not to get remorse and regret.

At Sāvatti, then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, in such and such a dwelling there is a certain newly ordained bhikkhu, not well known, who is sick, afflicted, gravely ill. It would be good, venerable sir, if the Blessed One would approach that bhikkhu out of compassion.”

Then, when the Blessed One heard the words ‘newly ordained’ and ‘sick’, and understood that he was not a well-known bhikkhu, he went to him. That bhikkhu saw the Blessed One coming in the distance and stirred on his bed. The Blessed One said to him: “Enough, bhikkhu, do not stir on your bed. There are these seats ready, I will sit down there.”

The Blessed One then sat down on the appointed seat and said to that bhikkhu: “I hope you are bearing up, bhikkhu, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned.”

Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned.

I hope then, bhikkhu, that you are not troubled by remorse and regret.

Indeed, venerable sir, I have quite a lot of remorse and regret.

I hope, bhikkhu, that you have nothing for which to reproach yourself in regard to virtue.

I have nothing, venerable sir, for which to reproach myself in regard to virtue.

Then, bhikkhu, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by remorse and regret?

I understand, venerable sir. That it is not for the sake of purification of virtue that the Dhamma has been taught by the Blessed One.

“If, bhikkhu, you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have been taught by me?”

“Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of the fading away of lust.”

“Good, good, bhikkhu! It is good that you understand the Dhamma to have been taught by me for the sake of the fading away of lust. For the Dhamma is taught by me for the sake of the fading away of lust.

“What do you think, bhikkhu, is the eye permanent or impermanent?” - “It is impermanent, venerable sir.” - “Is the ear, ... the mind permanent or impermanent?” - “Impermanent, venerable sir.” - “Is what is impermanent suffering or happiness?” - “Suffering, venerable sir.” - “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” - “No, venerable sir.”

“Seeing thus ... He understands: ‘... there is no more for this state of being.’”

This is what the Blessed One said. Elated, that bhikkhu delighted in the Blessed One’s statement. And while this discourse was being spoken, there arose in

that bhikkhu the dust-free, stainless vision of the Dhamma: ‘Whatever is subject to origination is all subject to cessation.’<sup>29</sup>

Having learnt the *sutta*, we can have a conclusion that in order not to get remorse and regret in our life, fulfillment of standard morality is necessary. As long as one is purifying his morality, remorse has less chance to arise in his mind; in other words, the mind, with being purification of morality, can lead him to the cessation of suffering as well. Through this story, it can be seen that there is a form of restlessness, which can have a wholesome effect; it is known as “Dhamma restlessness” or *dhamma-uddhacca*, a kind of spiritual fear arising from an eagerness to realize the Dhamma. If the conditions are right, this kind of fear can actually bring about awakening. An example of that is the story of Piṅgiya Mānava, who can see the truth of the Dhamma while listening to the Buddha’s teaching, which could have liberated him as an arahat. However, at that very moment, restlessness arises in his mind as he compassionately thinks of his uncle and teacher, Bāvarī. As a result, he becomes only a non-returner, while all his one thousand followers together with his teacher, Bāvarī become arahats.<sup>30</sup>

### **3.2 The Ways to Get Rid of Restlessness and Remorse**

For those who always have excessive restlessness and remorse, there would be some modern medical treatments using psychiatry or pharmacy. However, the Buddha’s teachings to cure this mental disease is the way of meditation and making purification of the mind from its mental defilements since over 2500 years. As restlessness and remorse are a stage of latent tendency, they cannot be eradicated completely in ordinary and some other noble persons as well. However, they can be minimized by practicing the Buddha’s teachings as follows:

---

<sup>29</sup> S IV 46.

<sup>30</sup> Sn. 5 17.

### 3.2.1 Temporarily and Completely Removal of Restlessness and Remorse

According to *Theravāda* Buddhism, having the defilements of mental stages is three; it is explained in three ways of removal stages as well. They are: 1) *Vikkhambana-pahāna*, 2) *Tadaṅga-pahāna*, and 3) *Samuccheda-pahāna*.<sup>31</sup>

1) *Tadaṅga-pahāna* means overcoming by the opposite. Herein, it refers to the overcoming of the wrong transgressions (*vītikkaṃma-kilesa*) by good morality. This removal or overcoming is only temporary just by substitution; the defilements may take place after a while. That means one abandons the unwholesome mental states by substituting them with the wholesome mental states. When there is wholesome mental state, there cannot be any unwholesome mental state. That is called abandonment by substitution or momentary.

It is remarkable to know that morality (*sīla*) can control only our words and actions but not our mind. It can only make us good ladies and gentlemen in the worldly wise sense but not make us the ultimate righteous people. For example, one keeps eight precepts on full-moon day, and he or she might be well-trained only on that day. However, on other days, out of observance of precepts, he or she may act and speak as normal as any ordinary one. It is the first training which is so called *sīla sikkhā*.

2) *Vikkhambhana-pahāna* means overcoming by repression. It refers to the subduing of the defilements (*pariyuṭṭhāna-kilesa*) by suppression and prevention of them through the means to access the degrees of concentration and meditative attainment (*jhāna*). It is just as when we put something into moss-clad water, the moss may stay away for some time. It may not come back quickly, but then very slowly it may come back. Such a kind of removing or abandonment is so called ‘temporary abandonment or removal by pushing away.

3) *Samuccheda-pahāna* means overcoming by destruction. It refers to the abandoning of all the defilements which originate in the core of one’s mind and one who develops the path, in which defilements are completely eradicated by the four supra-mundane paths, making them unable to arise any longer. Furthermore, when

---

<sup>31</sup> Vism PTS.

one can develop *jhāna*, his or her mind is so purified; it resembles a polished mirror, where everything is clearly reflected in true perspective. Nevertheless, it is not complete freedom from unwholesome thoughts by concentration. The evil tendencies are only temporarily inhibited. They may rise to the surface at quite unexpected moments.

By the way of developing one's insight, wisdom is able to dispel the rooted stage of defilements (*anusaya-kilesa*). It is like cutting a tree by the root so that it will never grow again. If defilements are cut by means of wisdom, such defilements will never rise again. This is called *samuccheda-pahāna*.<sup>32</sup>

These three types of removals are described based on 'The Path of Purification', *Visuddhimagga* by most venerable Buddhaghosa.

However, some more types of defilement removals are seen in the *Paṭisambhidāmagga*, which is generally accepted in *Theravāda* Buddhism as taught by venerable *Sāriputta*. Both of treatises, *Paṭisambhidāmagga* and *Visuddhimagga* are regarded to be manual of meditation in the *Theravāda* Buddhism.

In the *Paṭisambhidāmagga*, it describes five kinds of removals (*pahāna*) of defilements, applied into three levels of defilements.<sup>33</sup> Based on these five kinds of removals, one of the most prominent Buddhist scholars, Ledi Sayadaw explained in his 'Manual of Insight', thus:

In the teaching, there are five kinds of *pahāna*, which is necessary to deal with:

1. *Tadaṅgapahāna*
2. *Vikkhambhanapahāna*
3. *Samucchedapahāna*
4. *Paṭīpassaddhipahāna*
5. *Nissaraṇapahāna*.

Regarding to these, the former three types are explained in the same way; and the further explanation about the latter two are: The knowledge that pertains to

---

<sup>32</sup> Sayadaw, U. Thittila, *Essential Themes of Buddhist Lecture*, (Penang: Sukhi Hotu Sdn Bhd Publication, 1992), p.169.

<sup>33</sup> Pṭsm.1.26. (*Pañca pahānāni – vikkhambhanappahānaṃ, tadaṅgappahānaṃ, samucchedappahānaṃ, paṭīpassaddhipahānaṃ, nissaraṇappahānaṃ.*)

transcendental fruition puts the defilements away by tranquillizing the same defilements that have been put away by the knowledge that pertains to the transcendental path, and this putting away is so called *paṭipassaddhi-pahāna*.

The putting away by entering *Nibbāna* is so called *nissaraṇa-pahāna*, which means the utter relinquishment of an escaping from, the ties of existences forever and ever.<sup>34</sup>

### 3.2.2 *Samatha* Meditation and *Vipassanā* Meditation

The main purpose of Buddhist trainings is to know our mind, to tame our mind and to free from the bondage of cyclic birth and death. There are two kinds of meditation method which can develop for mental culture: *Samatha* and *Vipassanā*. There can be found four types of practitioners in *Yuganaddha Sutta* of *Aṅguttara Nikāya*. They are as follows:<sup>35</sup>

- (1) Insight preceded by tranquility, *Samathapubbaṅgama Vipassanā*
- (2) Tranquility preceded by insight, *Vipassanāpubbaṅgama Samatha*
- (3) Tranquility and insight conjoined, *Samathavipassana yuganaddha*
- (4) Overcoming restlessness regarding to the teachings, *Dhammuddhacca*.

Each of these four modes leads to the experience of the path, *maggo sañjāyati*, which the commentary refers to the attainment of stream-entry, *paṭhamo lokuttaramaggo nibbattati*. Further development and practice of this path, *taṃ maggaṃ āsevati bhāvet bahulīkaroti*, lead to the removal of the fetters and underlying tendencies. In the introduction of this *sutta*, venerable Ānanda stated that all those who have made declaration of final liberation have done above, one or the other these four types of practice methods in his presence.

In accordance with the *Paṭisaṃbhidāmagga*'s explanation, the first mode of developing insight preceded by tranquility involves insight contemplation practiced after previous establishment of a basis in meditative concentration. Such concentration stands for one-pointedness of the mind and absence of distraction

---

<sup>34</sup> Ledi Sayadaw, *The Manuals of Buddhism, Vipassanādīpanī*, (Yangon: Mother Ayeyarwaddy, Publishing House, 2004), pp. 56-58.

<sup>35</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha: Aṅguttara-nikāya*, (trans.), (Boston: Wisdom Publication, 2012), pp.535-536.

(*cittassa ekaggatā avikkhepo samāthi*), whereas insight here refers to contemplation of the three characteristics of *anicca*, *dukkha* and *anatta*.<sup>36</sup>

The second mode of undertaking tranquility preceded by insight then begins straightaway with contemplation of the three characteristics. This is followed by developing concentration through letting go; it is a result of the detachment brought about by insight.

The third mode of practicing tranquility and insight conjoined, *Yuganaddha* refers to insight practice in alternation with the attainment of a *jhāna*. The commentary gives an explanation of getting levels of *jhāna* that one has attained the second *jhāna*, then emerging from it to contemplate the constituents of the second *jhāna*, then attaining of the third *jhāna*, etc. The *Paṭisambhidāmagga* explains more detail about *Yuganaddha*, the mode of practice altogether sixteen perspectives. The main point of its presentation seems to highlight the role of tranquility and insight during the experience of supra-mundane path, where the two are conjoined in the sense of converging on cessation (*nirodha*). A reference to tranquility and insight practice in conjunction can also be found in the *Mahāsaḷāyatana Sutta* of *Majjhima Nikāya*. This discourse describes the development of insight in regard to sense experience, which then leads to developing the Noble Eightfold Path and the other *Bodhipakkhiya Dhammas*. According to *Mahāsaḷāyatana Sutta*, tranquility and insight proceed in conjunction in this way.<sup>37</sup>

*Yuganaddha Sutta* states on restless of mind based on *Dhammuddhacca*; this refers to the imperfections of insights (*vipassanupakkilesa*). Without having a proper knowledge to overcome these ten impurities of insight, one would be an imperfection and failing to notice their impermanent nature, leading to the arising of restlessness. An alternative interpretation would be taken *Dhammuddhacca* to stand for ‘mental distress brought on eagerness to realize the *Dhamma*, a state of spiritual anxiety that sometimes it can take place an instantaneous enlightenment experience’.<sup>38</sup>

---

<sup>36</sup> Pṭsm II 93.

<sup>37</sup> MN III 289.

<sup>38</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, Trans. (Boston: Wisdom Publications, 2012), p. 295.

This sutta gives an important message on the practice of Samatha and its relation to the development of insight. *Yuganaddha Sutta* indicates that *Samatha* neither leads on its own to awakening, nor is it an absolute requisite that needs to be developed up to a certain degree before undertaking the development of insight, nor can its development be completely neglected for the sake of insight. The development of *samatha* is a necessary companion to the development of *vipassanā*, but the way in which this companion is related to the practice of insight is up to individual choice. However, monoculture or single practice way should be avoided, in order to ensure that tranquility and insight perform their purpose of leading to final liberation.

The main difference between *samatha* and *vipassanā* is the senses for meditation subjects. The objective that *samatha* meditation focuses on is the conventional sense (*paññatti*) and *vipassanā* meditation emphasizes on the ultimate true sense (*paramattha*).

### 3.2.3 Meditation Subjects and Individual Characteristics

The forty types of meditation subject are described in *Visuddhimagga*. They can be listed into seven categories and run as follows:

(i) Ten kinds of Device (*Kasiṇa*): 1) the earth device, 2) the water device, 3) the fire device, 4) the air device, 5) the blue device, 6) the yellow device, 7) the red device, 8) the white device, 9) the light device, and 10) the limited-space device.

(ii) Ten kinds of Foulness (*Asubha*): 1. The bloated, 2. The livid, 3. The festering, 4. The cut-up, 5. The gnawed, 6. The scattered, 7. The hacked and scattered, 8. The bleeding, 9. The worm-infested, and 10. The skeleton.

(iii) Ten kinds of Recollection (*Anussati*): 1. Recollection of the Buddha, 2. Recollection of the Dhamma, 3. Recollection of the Saṅgha, 4. Recollection of virtue, 5. Recollection of generosity, 6. Recollection of deities, 7. Recollection of death, 8. Mindfulness of occupied with the body, 9. Mindfulness of breathing, and 10. Recollection of peace.

(iv) Four Divine Abidings (*Brahmavihāra*) or four unbounded states of the mind (*Appamaññā*): 1. Loving-kindness, 2. Compassion, 3. Gladness and 4. Equanimity.

(v) Four Immaterial States (*Arūpa-jhāna*): 1. The base consisting of boundless space, 2. The base consisting of boundless consciousness, 3. The base consisting of nothingness, and 4. The base of consisting of neither reception nor non-perception.

(vi) One Perception (*Saññā*): The perception of loathsomeness of food (*Āhāre paṭikūlasaññā*).

(vii) One Defining: The defining or analysis of the four elements. (*Catudhātu-vavatthāna*).<sup>39</sup>

In addition, we can find this point in the *Abhidhammatthasaṅgaha* by venerable Anuruddha from Sri Lanka. It is identically the same information of it. Henceforth, we can determine that venerable Anuruddha wrote *Abhidhammatthasaṅgaha*, using *Visuddhimagga* as reference.

One who wishes to practice Buddhist meditation, he should firstly find a proper teacher who can give him right guidelines of meditation subject which is suitable for his own temperament. A spiritual teacher who has experiences of meditation and knowledge of reading others' thoughts can easily give a certain meditation subject to each practitioner. Otherwise, the meditation master has to keep the practitioner under observation for some time and ascertain his temperament before prescribing a suitable meditation subject. Characteristic (*carita*) signifies the intrinsic nature of a person, and it is revealed when he is in normal state without being preoccupied with anything. The temperaments of people differ owing to the diversity of their actions or *kamma*. Habitual actions tend to perform characteristics. In this connection, six temperaments have been mentioned in *Visuddhimagga* as the following mental leanings: greed (*rāga*), hate (*dosa*), delusion (*moha*), faith (*saddhā*), intelligence (*buddhi*), and speculation (*vitakka*).

Venerable Buddhaghosa refers to some teachers who believed in the existence of 14 temperaments which are based on these six types and eight others of a mixed character. He also refers to the opinion of some other teachers who believed in the existence of three more temperaments: craving (*taṇhā*), conceit (*māna*), and false

---

<sup>39</sup> Bhikkhu Ñāṇamoli, *The Path of Purification (Visuddhimagga)*, trans., (Kandy: BPS, 1987), pp.112-113.

view (*diṭṭhi*). Regarding to these, he points out that craving (*taṇhā*) is the same as greed (*rāga*), and conceit (*māna*) is closely related to the same. Then, again false view (*diṭṭhi*) does not exist apart from delusion (*moha*).

As such, the first two have to be included in the greed temperament, and the last in the delusion temperament respectively. Therefore, only the six temperaments given in the beginning have to be treated as basic types. However, differences in the nature of wholesome and unwholesome temperaments, some similarities come to exist together in the mode of expression. For instance, strong faith (*saddhā*) arises in a greed temperament, since greed (*rāga*) is strong in nature. Conversely, if among the unwholesome mental states, greed is mild in nature, then among the wholesome mental states, faith is mild. Greed keeps on looking for sense objects, and faith keeps looking for virtues. Greed does not give up what is harmful, and faith does not give up what is beneficial. Thus they may be said to be parallel in consideration of these points of similarity. In the same way, hate (*dosa*) and intelligence (*buddhi*) on the one hand, and delusion (*moha*) and speculation (*vitakka*) on the other have also been compared.<sup>40</sup>

Venerable Buddhaghosa gives a proviso to prevent misunderstanding. He states that this division by the way of temperament is made on the basis of direct opposition and complete suitability, but actually there is no wholesome form of meditation that does not suppress the defilements and strengthen the virtuous mental factors.

### 3.2.4 Knowing One's Own Individual Characteristics

The characteristic can be ascertained by the following five points which described in the *Visuddhimagga* thus,

(i) Posture (*iriyāpatha*). Walking of the greed temperament is orderly, that of the hatred temperament is rough, and that of the delusion temperament is disorderly. Māgandiya Sutta of Suttanipāta supported for this explanation, and it is more or less true for the remaining three postures: standing (*thāna*), sitting (*nisajja*),

---

<sup>40</sup> U Dhammaratana, *Guide through the Visuddhimagga*, (Kandy: Buddhist Publication Society, 2011), pp. 28-29.

and lying (*seyya*). The wholesome temperaments are to be understood more or less in the same way according to their parallel cases.

(ii) Action (*kicca*). The greed temperament does things in systematic and orderly manner; the hatred temperament does them in a haphazard way, and the delusion temperament does them in an unsystematic and disorderly manner. This has been illustrated with reference to the act of sweeping. In fact, this difference can be observed in all their actions. The wholesome temperaments have to be understood according their parallel cases.

(iii) Food (*bhojana*). The one who has greed temperament likes soft and sweet food. While talking about it, he would relish it, and he is pleased to receive some good food. One who has hatred temperament likes hot and sour things, so he would take things in a hurry without relishing them. The delusion temperament has no settled choice. He would take things without paying much attention and besmear his face with them; all the time he would be thinking of this and that.

(iv) Seeing (*dassanādito*). When the greed temperament happens to see an object even slightly pleasing, he would look at it as if surprised. He would express admiration even for a trivial virtue and would overlook faults. When the hatred temperament happens to see even a slightly unpleasant object, he would try to avoid it as if tired. He would be irritated even at a trivial fault; he would not recognize even great virtues. The attitude of deluded person looks the objects of the above description is indifferent; it is the indifference of the ignorance, and he depends on others for his opinion about them. In fact, he repeats what others say. This is the truth of their reaction to other objects also. The wholesome temperaments are to be understood with reference to their parallel cases.

(v) Occurrence of mental states (*dhammappavatti*). The explanations given under the four headings above mainly related to the unwholesome temperaments, and the wholesome temperaments were to be understood according to the parallel cases. Under the present heading, all the six basic temperaments are explained individually.

(a) The greed temperament is frequently influenced by the following mental states as deceitfulness, fraud, pride, evil desires, ambition, discontent, self-aggrandizement, and vanity.

(b) The hatred temperament is frequently influenced by the following mental states, such as anger, enmity, disparaging, domineering, envy and avarice.

(c) The delusion temperament is frequently influenced by the mental states, such as stiffness, torpor, agitation, worry, uncertainty, and holding fast to a certain view.

(d) The faith temperament is frequently influenced by the following states as generosity, desire to see noble ones, desire to listen to religious discourses, joy, ingenuousness, honesty, and trust in things that inspire trust.

(e) The intelligence temperament is frequently influenced by the states such as readiness to be spoken to, possession of good friends, moderation in eating, mindfulness, full awareness, wakefulness, urge for religious life, and exertion.

(f) The speculation temperament is frequented by the following states: talkativeness, sociability, not talking interest in good works, failure to finish undertakings, making plans at night and executing them at day time, and mentally roaming about.<sup>41</sup>

In these individual characteristics, there are no specific persons of restlessness and remorseful ones separately. However, we can know the root cause of those persons that the root of restless is ignorance and the root of remorse is hatred. Therefore, we can define that the person, who has more restless state of mind, should be developed meditation methods according to a person of ignorance. And the person who is mostly in remorse state of mind should follow meditation methods in accordance with hatred person as well. That can be seen in the *Abhidhammatthasaṅgaha* as follows:<sup>42</sup>

---

<sup>41</sup> U Dhammaratana, *Guide through The Visuddhimagga*, (Kandy: BPS, 2011), p. 31.

<sup>42</sup> Bhikkhu Bodhi, *Manual of Abhidhamma (Abhidhammatthasaṅgaha)*, Ed., (Onalaska: BPS Pariyatti Editions, 2012), p. 338.

With respect to temperaments (*carita*), the ten kinds of foulness and mindfulness occupied with the body, that is, meditation on the thirty-two repulsive parts, are suitable for those of a lustful temperament (*raga-carita*).

The four illimitableness and the four colored kasiṇas are suitable for those of a hateful temperament (*dosa-carita*).

Mindfulness of breathing is suitable for those of a deluded temperament (*moha-carita*) as well as for those of a discursive temperament (*vitakka-carita*).

The six recollections of the Buddha, and so forth, are suitable for those of a faithful temperament (*saddhā-carita*).

Recollection of death, of peace, of the perception of the loathsomeness of food, and the analysis of the four elements are suitable for those of an intellectual temperament (*buddhi-carita*).

All of the remaining subjects of meditation are suitable for all temperaments.

Of the kasiṇas, a wide one is suitable for one of a deluded temperament (*moha-carita*), and a small one is for one of a discursive temperament (*vitakka-carita*).<sup>43</sup>

Henceforth, a certain person who has mostly regarded to be oneself as a remorseful person should practice four types of illimitableness, four *Appamaññā* and four kinds of colored *Kasiṇa*, *Nīla*, *Pīta*, *Lohita*, and *Odāta*.

However, a person of restless mind is suitable with ‘mindfulness of breathing’ (*ānāpāna*). Those are the most suitable meditation methods to practice regarding to individual characteristics.

### 3.3 Means of the Abandonment of Restlessness and Remorse

Herein, the research goes to express how to abandon these two mental hindrances by means of concentration and wisdom (*samādhi* and *paññā*). On the other hand, it could be said by means of absorption (*jhāna*) and the path and fruition (*magga* and *phala*).

---

<sup>43</sup> Ibid., p. 338.

### 3.3.1 Abandonment by Means of Absorption Factors

The Buddha taught us how to abandon these hindrances of mental illness by way of tranquility meditation with factors of absorption. The fundamental factor to cure these mental illnesses should be counted wise attention (*yonisomanasikāra*) as a primary requisite. The second requirement is listening well to the teaching (*saddhammassavana*), and the third is having a good friend (*kalyāṇa-mitta*), whether a good meditation instructor or a person who can teach the way to practice meditation. Above all, a person who is going to practice absorption, the purification of morality is the first fundamental requirement. Henceforth, the Buddha said in the *Majjhima Nikāya*, thus:

“*Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī’ti, sīlesvevassa paripūrakārī.*”<sup>44</sup>

“If a bhikkhu should wish: ‘May I become one to obtain at will, without trouble or difficulty, the four *jhānas* that constitute the higher mind and provide a pleasant abiding here and now,’ let him fulfill the precepts...”

After fulfilling of moral precepts regarding to the persons, one can practice with suitable meditation objects by his or her characteristic or temperament; for a lay person, five or eight precepts are primary requisite, and for monks and ordained person must preserve related rules and regulations (*vinaya*) laid down by the *Buddha*.

One-pointedness of mind or concentration is the most powerful medicine for the diseases of restlessness and remorse. The right concentration can be attained by two ways; they are tranquility meditation and insight meditation.

In the tranquility meditation, one can abandon hindrances including restlessness and remorse as long as he can maintain the state of absorption; it can prevent those of mental hindrance. However, it can be temporary when the concentration of absorption releases these hindrances and come into one’s mind to fill up the vacancy. Therefore, it is stated in the *Samyutta Nikāya* of *Jāgara-Sutta* thus,

---

<sup>44</sup> MN I 6.

“Five are asleep when others are awake; five are awake when others sleep. By five things one gathers dust, by five things one is purified.”<sup>45</sup>

Those five things are clearly described in the commentary of *Samyutta Nikāya*, and in ‘The Connected Discourses of the Buddha’. Bhikkhu Bodhi gives his explanation that when the five faculties are awake the five hindrances are asleep, and when the five hindrances are asleep the five faculties are awake, but this seems redundant; the explanation would be more satisfactory if we take the first phrase to be stating that when the five faculties are asleep the five hindrances are awake, thus making more explicit the relationship of diametric opposition and mutual exclusion between the two pentads. *Samantapāsādikā* continues thus, “It is by the same five hindrances that one gathers dust, the dust of the defilements; and it is by the five faculties that one is purified.”<sup>46</sup>

And regarding to this, the *Majjhima Nikāya* says, “Your reverence, in regard to the first meditation, five factors are abandoned, five are possessed: if a monk has entered on the first meditation, desire for sense pleasure is abandoned, malevolence is abandoned, sloth and torpor are abandoned, restlessness and worry are abandoned, and doubt is abandoned, but there is initial thought and discursive thought, rapture and joy and one-pointedness of mind. Thus, your reverence, in regard to the first meditation, five factors are abandoned five factors are possessed.”<sup>47</sup>

In brief, it can be said that at the first stage of *jhāna*, *vitakka* is able to temporarily abandon *thina* and *middha*; meanwhile one who is in the second *jhāna* can use *vicāra* to abandon skeptical doubt (*vicikiccā*). At the stage of the third *jhāna*, the hindrance of ill-will (*vyāpāda*) is temporarily removed by *pīti*, and the one who is at the fourth stage of *jhāna* can be able to abandon the hindrances of *uddhacca* and *kukkucca* through *sukha* and *upekkhā*. Finally, *kāmacchanda* will be abandoned by one-pointedness (*ekaggatā*) at the highest stage of meditative attainment.

---

<sup>45</sup> SN I 6.

<sup>46</sup> Bhikkhu Bodhi, *The Connected Discourses of the Buddha*, Trans., (Boston: Wisdom Publication, 2000), p. 364.

<sup>47</sup> I. B. Horner, *The Connection of The Middle Length Saying*, Vol. I, Trans., (London: PTS, 1954), pp. 29-31.

### 3.3.2 Abandonment by Means of Noble Paths

In this case, Noble Paths means *ariya-magga* and *phala*, which can be attained by the four noble persons: Stream-winner (*sotāpanana*), Once-returner (*sakadāmi*), Non-returner (*anāgāmi*), and fully Enlightened One (*arahatta puggala*). How those of mental hindrances can be abandoned by the noble paths is briefly described in the *Abhidhammatthasaṅgaha* as follows:

Herein, developing the path of Stream-Attainment, eradicating false views and doubts, and escaping from going to woeful states, one becomes a Stream Winner, who is born seven times at most. It is an original translation of venerable Nārada Thera.

However, Bhikkhu Bodhi, in reference to *Abhidhamma* commentaries, states that a stream-enterer is one who has entered the stream that leads irreversibly to *Nibbāna*, that is, the Noble Eightfold Path. A stream-enterer has cut off the coarsest three fetters-personality view, doubt, and adherence to rules and rituals; he has unshakable confidence in the *Buddha*, *Dhamma*, and *Samgha*; and he is free from the prospect of rebirth in any of the woeful realms. Of the four taints (*āsava*), he has eliminated the taint of wrong views, and of the fourteen unwholesome cetasikas he has eliminated wrong view and doubt, and also envy and avarice, according to the commentaries. He has freed himself from all degrees of defilements which lead to rebirth in the woeful planes. His conduct is marked by scrupulous observance of the five precepts such as abstinence from taking life, stealing, sexual misconduct, false speech, and use of intoxicants.<sup>48</sup>

There are three types of stream-enterer. They are:

- (1) One who will be reborn seven times at most in the human and celestial worlds (*sattakkhattuparama*).
- (2) One who takes birth in good families two or three times before attaining *Arahantship* (*kolamkola*).
- (3) One who will be reborn only once more before attaining the final goal (*ekabīji*).

---

<sup>48</sup> Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, Ed., (Onalaska: PTS Pariyatti Edition, 2000), p. 359.

Developing the Path of Once-Returning, and attenuating lust, hatred, and ignorance, one becomes a Once-Returner, returning to this world only once.

Most venerable Ledi Sayadaw points out that the commentaries offer two conflicting interpretations of the expression ‘this world’ (*imam lokam*), to which the once-returner may return one more time. On one interpretation it is the human world, to which he may return from a heavenly world; on the other it is the sense-sphere world, to which he may return from a Brahma-world.

He maintains that in spite of commentaries supported to the former interpretation, the second seems better supported by the canonical texts. According to the commentary of the *Puggalapaññatti*, there are five kinds of once-returner as follows:

(1) One attains the fruit of once-returning in the human world, takes rebirth in the human world, and attains final *Nibbāna* here.

(2) One attains the fruit of once-returning in the human world, takes rebirth in a heavenly world, and attains final *Nibbāna* there.

(3) One attains the fruit in a heavenly world, takes rebirth in a heavenly world, and attains the final *Nibbāna* there.

(4) One attains the fruit in a heavenly world, takes rebirth in the human world, and attains the final *Nibbāna* here.

(5) One attains the fruit in the human world, takes rebirth in a heavenly world and passes the full life-span there, and then takes rebirth again in the human world, where one attains final *Nibbāna*.<sup>49</sup>

It should be noted that whereas the *Ekabīji*, stream-enterer has only one more rebirth, the fifth type of once-returner has two. Nevertheless, he is still called ‘once-returner’ because he returns only once more to the human world.

Developing the path of Never-Returning, and totally eradicating sensual desires and hatred, one becomes a Never-Returner, not returning to this sentient state.

A non-returner has fully eradicated sensual lust and ill will, the fetters that bind to the sensuous world. He has also eradicated the taint of sensual desire and the unwholesome cetasikas, hatred and worry, as well as all greed taking a sensuous

---

<sup>49</sup> Bhikkhu Bodhi, p. 361.

object. Thus, he will be spontaneously reborn in a fine-material realm and there attain the final Nibbāna. Significantly, while only non-returners are reborn in the Pure Abodes, there is no fixed determination that all non-returners are reborn there.

The texts mention five types of non-returner that:

(1) One who having been reborn spontaneously in a higher world generates the final path before he has reached the midpoint of the life-span (*antraā-parinibbāyī*).

(2) One who generates the final path after passing the midpoint of the life-span, even when on the verge of death (*upahacca-parinibbāyī*).

(3) One who attains the final path without exertion (*asaṅkhāra-parinibbāyī*).

(4) One who attains the final path with exertion (*sasaṅkhāra-parinibbāyī*).

(5) One who passes from one higher realm to another until he reaches the Akaniṭṭha realm, the highest Pure Abode, and there attains the final path (*uddhamṣoto akaniṭṭhagāmi*).<sup>50</sup>

Developing the Path of the Worthy, and totally eradicating all defilements, one becomes a Worthy One, who is free from Corruptions, and who is fit to receive the highest offerings in this world.

The five fetters abandoned by the first three paths are called the lower fetters (*orambhāgiya-saṃyojana*) because they bind beings to the lower world, the sensuous plane of existence. One who has eradicated them, the non-returner no longer returns to the sensuous plane, but he is still bound to the round of existence by the five higher fetters (*uddhambhāgiya-saṃyojana*). With the attainment of the path of Arahantship, these five higher fetters are also eradicated: desire for fine-material existence, desire for immaterial existence, conceit, restlessness and ignorance. The fourth path also destroys the remaining two taints - the taint of attachment to existence and the taint of ignorance; for which reason the *Arahant* is called the ‘destroyer of the taints’ (*khīṇāsava*). The path of *Arahantship* eradicates the remaining unwholesome

---

<sup>50</sup> Bhikkhu Bodhi, pp. 361-362.

cetasikas, unabandoned by the earlier paths, such as delusion, shamelessness, and fearlessness of wrongdoing, restlessness, conceit, sloth and torpor.<sup>51</sup>

In terms of this, the *Visuddhimagga* explains that the first path, the path of stream-winner (*Sotāpatti-magga*) cuts off the hindrance of doubt. The second path, the path of once-returner (*Sakadāgāmi-magga*) makes weakened to all the hindrances but cuts off none. The third path, the path of non-returner (*Anāgāmi-magga*) cuts off the hindrance of sensual desire, ill-will, and worry. And the fourth, *Arahatta-magga* cuts off the reminder – sloth and torpor and restlessness.<sup>52</sup>

That is furthermore explained thus, “For one developing the first *jhāna*, the hindrances are abandoned by way of suppression. For one developing concentration partaking of penetration, wrong views are abandoned by way of substitution of opposites. For one developing the supramundane path that leads to their destruction, defilements are abandoned by way of cutting off. At the moment of fruition, they are abandoned by way of tranquillization. And abandoned by deliverance is cessation.”<sup>53</sup>

In this case, the texts do not directly mention the abandonment of hindrance by the path and fruition, however, it can be seen that at the stage of *Sotāpanna*, a Stream-Winner can be able to completely remove the hindrance of doubt. The next stage of the sainthood (*Sakadāgāmi*) is unable to destroy any hindrance, other than making weaken to remorse (*kukkucca*), which is rooted in hatred (*dosa*). It is absolutely removed by an *Anāgāmi* at the third stage of the sainthood. And the final stage is *Arahantship*, which can completely eradicate all defilements and hindrances, or higher fetters; restlessness or *uddhacca* is of course no longer able to arise in an *Arahatta*.

### 3.4 Concluding Remarks

In conclusion, the researcher did exploration based on three sub-divisions:

1) An analysis on restlessness and remorse, 2) the way to get rid of restlessness and

---

<sup>51</sup> Ibid., p. 362.

<sup>52</sup> Vism 589.

<sup>53</sup> Henepola Gunaratana, *A Critical Analysis of The Jhānas in Theravada Buddhist Meditation*, (Washington: The American University, 1980), p. 77.

remorse, and 3) abandonment of restlessness and remorse. In these matters, for the first sub-title, the research explores general nature of restlessness and remorse from some of western psychological approaches, the second is described based on Theravāda Buddhist point of view in order to suppose the ways to eliminate or abandon them through the suitable meditation methods for the most restless and remorseful person, and finally the means of abandonment of agitation and remorse by tranquility meditation practice of absorption factors and noble path and fruition are clearly analyzed.

In short, those two unwholesome mental factors can be either temporarily abandoned by means of absorption factors in *samatha* meditation or completely step-by-step removed by means of noble paths through practicing *vipassanā* meditation. They can be summarized in the following tables.

**Table 3: Abandonment of restlessness and remorse by means of absorption factors in *samatha* meditation.**

<b>Jhāna Factors</b>	<b>Abandoned Hindrances</b>
Initial Application ( <i>Vitakka</i> )	Sloth and Torpor ( <i>Thina &amp; Middha</i> )
Sustain Application ( <i>Vicāra</i> )	Skeptical Doubt ( <i>Vicikiccā</i> )
Rapture ( <i>Pīti</i> )	Ill-will ( <i>Vyāpāda</i> )
Joy and Equanimity ( <i>Sukha &amp; Upekkhā</i> )	Restlessness & Remorse ( <i>Uddhacca &amp; Kukkucca</i> )
One-pointedness ( <i>Ekaggatā</i> )	Sensual Desire ( <i>Kāmacchanda</i> )

Herein, what is shown above is how hindrances are abandoned on the arising of the first *jhānas*, and how they are specifically removed by the corresponding *jhāna*; constituent factors are in the table.

**Table 4: Abandonment of restlessness and remorse by means of noble paths.**

<b>Noble Path &amp; Fruition</b>	<b>Abandonment Hindrance</b>
Stream-Winner ( <i>Sotāpanna</i> )	Skeptical Doubt ( <i>Vicikiccā</i> )
Once-Returner ( <i>Sakadāgāmi</i> )	Make Weaken to Remorse ( <i>Kukkucca</i> )
Non-Returner ( <i>Anāgāmi</i> )	Eradicate Remorse ( <i>Kukkucca</i> )
Arahantship ( <i>Arahatta</i> )	Slop & Torpor, Restlessness, and Ignorance ( <i>Thina-Middha, Uddhacca, and Avijjā</i> )

## Chapter IV

### Applying Techniques to Deal with Restlessness and Remorse in Meditation Practice and in Daily Life

#### 4.1 The Buddha's Teachings on Specific Cases of Restlessness and Remorse

In the Buddha's time, there are some cases of his disciples whose spiritual training was obstructed by these mental states of restlessness and remorse. Each of them got either *uddhacca* or *kukkucca*, or even both of them, caused by different reasons and contexts. However, with right effort in according to the Buddha's teachings, they took actions in the proper way to either deal with them or stay with them in harmony in order to push their training path ahead. Their stories can be seen as good examples for those who are seeking a proper method for their meditative progress as well as skillful living art in the daily life.

##### 4.1.1 Venerable *Sudinna's* Restlessness and Regret

In the Buddha's time, when he was staying at the Gabled Hall in the great wood at Vesali, there was a great merchant whose son named *Sudinna* living in a village called *Kalandaka*. One day *Sudinna* went to Vesali together with his friends for business, and they listened to the Dhamma taught by the Buddha on the way. He thought, 'It is impossible to follow the Dhamma in the lay life; it can only be possible in monkhood.' Then he approached the Buddha to request for his ordination.

The Buddha first asked him if his parents have allowed him to renounce the world. 'No, Sir', replied *Sudinna*. 'If so, I cannot allow to become a monk', said the Buddha. *Sudinna* went back to his home to ask for permission from his parents.

He spoke to his parents thus, "Mother and father, so far as I understand the Dhamma taught by Lord Buddha; it is no easy matter for one who lives in a house to lead the Brahma life (holy life) complete, undefiled, and polished like a conch-shell.

Having cut off my hair and beard and donned the yellow robes, I wish to go forth from home into homeless.”<sup>1</sup> He asked this three times for his parents’ permission; but he was not permitted for he was the only son of a wealthy family. Sudinna, in desperation but not giving up the wish, said to his parents that he would die if they do not let him ordain in the holy life; taking action of that, he went on hunger strike for seven days. At last, Sudinna got to be allowed to leave for monkhood.

Sudinna went to Vesalī and got ordained by the Buddha; he then left Vesalī for practice the Dhamma in Vajjī state. In the context of that Vajjī’s people were struggling with a serious drought for their survival, it made harder for Venerable Sudinna to get alms-round; hence he, accompanied by other monks, came back to his village for the first time since he had entered in the holy life.

Arriving Kalandaka village, Venerable Sudinna and the monks stayed in the hall with the peaked roof in the Great Wood. Going alms-round in the village, Venerable Sudinna arrived to his home without any notice. As they had not seen each other for a long time, the female servant of his family did not recognize him immediately, so he had to ask her to give him the food which she was going to throw away for his lunch. However, after having remembered, the servant informed her mistress, Sudinna’s mother about his coming back in their village. Going to meet the son after a long time, his parents felt so sorry to see him have a simple life.

On the next day, the rich family made various delicious foods available to welcome their son going at home. His father then approached him, uncovered the heaps and said:

“This dowry, dear Sudinna, the fortune from your mother, is yours. Another is the fortune from your father and another from your ancestors. It is possible, Sudinna, to return to the low life, enjoy wealth and make merit. Come, Sudinna, please do so.”<sup>2</sup> “I am not able to do so, father, I cannot. I am enjoying the spiritual life.” venerable Sudinna replied.

---

<sup>1</sup> Vin III 13.

<sup>2</sup> Vin III 17.

After three times of trying to persuade venerable Sudinna to come back to the worldly life but getting rejected, the father became very displeased. Then he addressed Venerable Sudinna's former wife to wear the best dress and ornaments which pleased venerable Sudinna when he was in lay life. At first venerable Sudinna refused his former wife and mother's suggestion to leave the monkhood for a normal life, saying that he was enjoying the spiritual life. However, when his mother asked him to give them a new generation who would be an heir so that their properties will not be taken over by the government after their death, venerable Sudinna agreed, saying thus, 'It is possible for me to do this, mother.'<sup>3</sup> As there were no training rules for monks at that time, venerable Sudinna, seeing no danger, had sexual intercourse with his former wife three times, resulting in her pregnancy.

Venerable Sudinna, however, felt anxious and remorseful all the time, thinking that "Indeed, it is a loss for me, it is no gain; indeed, it is badly gained by me, not well-gained: having gone forth in such a well-proclaimed *Dhamma* and training, I was not able for life to practice the perfectly complete and pure spiritual life." And because of his anxiety and remorse, he became thin, haggard and pale, his veins protruding all over his limbs; he became sad, of sluggish mind, miserable, depressed, remorseful, weighed down with grief. Seeing this, Venerable Sudinna's friends said to him: "Formerly, friend Sudinna, you were handsome, your features rounded, your face a good color, your skin clear. But now you are thin, haggard and pale, your veins protruding all over your limbs; and you are sad, of sluggish mind, miserable, depressed, remorseful, weighed down with grief. Could it be, friend Sudinna that you lead the spiritual life dissatisfied?"<sup>4</sup>

Venerable Sudinna, in excessively anxiety and remorse, admitted the bad deed he had done with his former wife which lead his spiritual life dissatisfied, making his mind too restless to practice the *Dhamma* perfectly.

Having rebuked Venerable Sudinna in various ways, the matter was then reported to the Buddha. On account of this, the Buddha, after having rebuked

---

<sup>3</sup> Vin-a 212.

<sup>4</sup> Vin-a 217.

venerable Sudinna and explaining the danger of enjoying sexual pleasure toward the spiritual life, laid down the first Pārājika Sikkhāpada.<sup>5</sup>

#### **4.1.2 The Buddha Teaching to Venerable *Soṇa Koḷivisa***

There is a story mentioned in the *Aṅguttara-Nikāya* talking about venerable monk named *Soṇa* whose hard effort was put too much into doing meditation but got nothing, other than restlessness and depression. He was then taught by the Blessed One and got to know how to deal with his obstacle and become an *Arahant* soon. His case is a vivid example for those who are on the path of spiritual cultivation.

*Soṇa*, thanks to great merits of offering food and shelter to a *Pacceka Buddha* in the past life, was born of the son of a rich family in his final existence, the Buddha's time. He was raised up in wealth and luxury living conditions; it is said that his skin was very delicate, soft, and hair grew out of the skin of his soles. He especially liked to play almost all of musical instruments and enjoyed music.

*Soṇa* lived near the Vultures' Peak Rock in Rajagaha, where the Buddha stayed during some rainy seasons. One day, *Soṇa* went to the Vultures' Peak Rock to listen to the Buddha's discourse talking about the happiness experienced from non-attachment to worldly desires. After the Buddha's Dhamma talk, *Soṇa*, with the desire of getting experienced this happiness, asked to be ordained as a monk.

After becoming a monk, venerable *Soṇa* wanted to take more effort to do meditation, but he saw that the monastery was too distracting to do that, asking permission to go to Sittavana, a cremation ground, venerable *Soṇa* put forth effort as one who had gone forth. And, even though there were difficulties, he put forth relentless effort by doing meditation only in the two postures of standing and walking and rejecting entirely the other two postures of lying down and sitting. Continuously doing such a practice until the skin on his feet was felt off and bleeding, venerable *Soṇa*, however, did not experience happiness, but only get pain and disappointment. Thoughts of craving for worldly things still arose to his mind, "I am one of the Blessed One's most energetic disciples, yet my mind has not been liberated from the

---

<sup>5</sup> Vin-a 223.

taints by non-clinging. Now there is wealth in my family, and it is possible for me to enjoy my wealth and do meritorious deeds. Let me then give up the training and return to the lower life, so that I can enjoy my wealth and do meritorious deeds.”<sup>6</sup>

The Buddha saw that this venerable monk was putting forth too much effort and persistence; he went to meet *Soṇa*, first asking the monks whose walking meditation path this was and why was it stained with blood? The monks said it was venerable *Soṇa*’s walking path, and it was stained in blood because he had put forth excessive effort. The Blessed One, in great compassion for *Soṇa*, then asked him whether or not he wanted to give up the holy life just because of not getting good result from his practice of mindfulness. ‘Yes, Bhante,’ replied venerable *Soṇa*. On account of that, the Blessed One gave the Dhamma through making questions and answers thus,

“Tell me, *Soṇa*, in the past, when you lived at home, weren’t you skilled at the lute?”

“Yes, Bhante.”

“What do you think, *Soṇa*? When its strings were too tight, was your lute well tuned and easy to play?”

“No, Bhante.”

“When its strings were too loose, was your lute well tuned and easy to play?”

“No, Bhante.”

“But, *Soṇa*, when its strings were neither too tight nor too loose but adjusted to a balanced pitch, was your lute well tuned and easy to play?”

“Yes, Bhante.”

“So too, *Soṇa*, if energy is aroused too forcefully this leads to restlessness, and if energy is too lax this leads to laziness. Therefore, *Soṇa*, resolve on a balance of energy, achieve evenness of the spiritual faculties, and take up the object there.”

“Yes, Bhante,” the venerable *Soṇa* replied.

When the Blessed One had finished giving the venerable *Soṇa* this exhortation, just as a strong man might extend his drawn-in arm or draw in his

---

<sup>6</sup> A VI 55.

extended arm, he disappeared in the Cool Grove and reappeared on Mount Vulture Peak.<sup>7</sup>

Venerable *Soṇa* understood and kept going to practice mindfulness according to the Buddha's teachings and established his effort in an even way. His spiritual faculties were balanced. Dwelling alone, not being heedless, having effort, then in no long time his mind gathered together, and he attained arahantship. This was his last life; the bhramacariya, the holy life had been fulfilled.

## 4.2 Restlessness and Remorse in Meditation Practice

No matter in which groups of defilements, fetters, or hindrances that restlessness and remorse are listed, when they are present, they always obstruct the meditative development of the mind due to their bad effects on mind during meditation practice. However, in order to overcome these states of mind during a meditation course, first of all, it is advisable for a practitioner to clearly determine and acknowledge the causes leading his mind in agitation and remorse for it is easier to find freedom or proper resolutions for something when we know it thoroughly.

In terms of that, the Buddha, in *Aṅguttara-Nikāya*, says that restlessness and remorse in connection with the five hindrances are like all other phenomena. They conditionally arise and subside in correlation with other things which serve as their supports. When those supports are present, restlessness and remorse arise and grow up; and thus when the supports are removed, restlessness and remorse also disappear as they are always in interrelation. Therefore, the Buddha says thus,

Ignorance, I declare, monks, has its nutriment. It is not without nutriment. And what is the nutriment of ignorance? 'The five hindrances' should be the reply. I declare, monks, that the five hindrances have their nutriment, are not without nutriment. And what is the nutriment of the five hindrances? 'The three wrong ways of practice' should be the reply. They too have their nutriment. What? 'Non-restraint of the sense faculties' should be the reply. They too have their nutriment. What? 'Lack of mindfulness and self-composure' should be the reply. That, too, has its nutriment, I declare. What? 'Lack of thorough work of mind' (unwise consideration) should be the reply. And what is the nutriment of

---

<sup>7</sup> AN 6 55.

that? ‘Lack of faith’ should be the reply. What is the nutriment of that? ‘Not listening to true Dhamma’ I declare monks. That not listening to true Dhamma has its nutriment is not without nutriment. And what is the nutriment of not listening to true Dhamma? ‘Not following after the very man’ should be the reply.<sup>8</sup>

As the statement above, the five hindrances while nourishing ignorance are also nourished by unwholesome deeds: bodily, orally, and consciously which are mainly resulted from lacking of mindfulness, having no restraint of the senses, and paying unwise consideration. Because of unwise consideration (*ayoniso manasikāra*), one is unable to control his mind; due to the lack of mindfulness, he let his mind wander here and there for seeking its sensual pleasure or reacting against displeased objective; and being dominated by sensual stimulation, he then gets stuck in the wrong ways of practice which lead him to commit bodily, verbal, and mental misconducts repeatedly.

Undoubtedly saying, the ‘*ayoniso manasikāra*’ plays the most important role in the arising of the five hindrances, in which restlessness and remorse are the fourth mental factors. Particularly, the Buddha teaches in the *Aṅguttara-Nikāya* that originating from unwise consideration, the un-arisen hindrances arise, and the arisen hindrances will be strengthened.

- Bhikkhus, I do not see even one other thing on account of which un-arisen sensual desire arises and arisen sensual desire increases and expands so much as the mark of the attractive. For one who attends carelessly to the mark of the attractive, unarisen sensual desire arises and arisen sensual desire increases and expands.

- Bhikkhus, I do not see even one other thing on account of which un-arisen ill will arises and arisen ill will increases and expands so much as the mark of the repulsive. For one who attends carelessly to the mark of the repulsive, un-arisen ill will arises and arisen ill will increases and expands.

- Bhikkhus, I do not see even one other thing on account of which un-arisen dullness and drowsiness arise and arisen dullness and drowsiness increase and

---

<sup>8</sup> F. L. Woodward and E. M. Hare, *The Book of the Gradual Sayings (Aṅguttara-Nikāya)*, Trans., Vol.5, (London: Pali Text Society, 1936), p. 113.

expand so much as discontent, lethargy, lazy stretching, and drowsiness after meals, and sluggishness of mind. For one with a sluggish mind, un-arisen dullness and drowsiness arise and arisen dullness and drowsiness increase and expand.

- Bhikkhus, I do not see even one other thing on account of which un-arisen restlessness and remorse arise and arisen restlessness and remorse increase and expand so much as an unsettled mind. For one with an unsettled mind, un-arisen restlessness and remorse arise and arisen restlessness and remorse increase and expand.

- Bhikkhus, I do not see even one other thing on account of which un-arisen doubt arises and arisen doubt increases and expands so much as careless attention. For one who attends carelessly, un-arisen doubt arises and arisen doubt increases and expands.<sup>9</sup>

According to Buddhist teachings, *ayoniso manasikāra* is described as inappropriate or unwise attention to physical and mental phenomena through four ways of perverted thinking (*vipallasa*) by accepting what is impermanent (*anicca*) as permanent, what is painful (*dukkha*) as pleasurable, what is not-self (*anatta*) as self, and what is unattractive (*asubha*) as attractive.

It can be clearly seen that *ayoniso manasikāra* is the main cause of all the five hindrances; however, each of them has its own distinctive causes due to its different objectives and functions on mind. So are restlessness and remorse; in other words, although they are treated together as a single hindrance for their effects are similar on mind, they do not totally share the same reasons of arising in mind.

#### **4.2.1 Common Causes of Restlessness**

There are various conditions that lead to arising of restlessness in one's mind; and that depends on each individual, living conditions, or situation. However, several reasons are said to be commonly seen during meditation training process. They are mentioned as follows.

---

<sup>9</sup> Bikkhu Bodhi, *The Numerical Discourses of the Buddha (Aṅguttara-Nikāya)*, Trans., (Boston: Wisdom Publications, 2012), pp. 90-91.

#### 4.2.1.1 Unwise Attention (*ayoniso manasikāra*)

Among the causes leading one's mind into agitated state during meditation practice, *ayoniso manasikāra* is said to be the very first and mainly common reason for it is seen to occur in almost all meditative practitioners during training courses, and because of unwise attention, the mind is easily swept away by endless objects of senses, internal or external. Because of unwise attention, one does not direct attention to the core or essence of a matter or phenomenon in order to understand its true nature but rather, directs attention away from them. And as a result, one may regard what is impermanent as permanent, what is unsatisfactory as satisfactory, what is not self as self and what is foul as beautiful. Such understanding leads one to be stuck in the wrong view (*miccha diṭṭhī*) which blind one to see the truth Dhamma, unwise attention (*ayoniso manasikāra*) is the food for the arising of un-arisen mental hindrances (*pancha nivarana*), in which the restlessness and remorse are the fourth set, and for the growth and increase of mental hindrances once they have arisen. The states of restlessness and remorse act as obstacles to spiritual progress and will negatively affect the development of both tranquility and insight in the meditative practice.

There are other reasons frequently arising in one's mind in meditative progress; they are not the same with each individual and situation.

#### 4.2.1.2 Getting Involved in Too Much Talk

Another common cause that leads one's mind into the state of restlessness is being involved in talking too much, as in the *Anguttara Nikāya* the Buddha says that "Therefore, Moggallāna, you should train yourself thus: "We will not engage in contentious talk. It is in this way that you should train yourself. When there is contentious talk, an excess of words can be expected. When there is an excess of words, one becomes restless; when one is restless, one lose one's restraint. The mind of one without restraint is far from concentration."<sup>10</sup>

Furthermore, speaking harsh and provocative words also can bring about restlessness as they may lead to argumentation, as a result of which restlessness arises

---

<sup>10</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha- A Translation of the Aṅguttara-Nikāya*, Trans, (Boston: Wisdom Publications, 2012), p. 1061.

in the mind, preventing mental concentration. According to this sutta restlessness, of monks in particular, can also arise in connection with alms-collecting, as when a monastic receives nothing because people are too busy to notice that someone has come, an unmindful monastic might become restless and wonder who has caused a rift between them and their supporters.

“Therefore, Moggallāna, you should train yourself thus: “We will not approach families for alms with a head swollen with pride. It is in this way, Moggallāna that you should train yourself. It may be, Moggallāna that a bhikkhu approaches families with a head swollen with pride. Now there are chores to be done in the families, and for this reason, when a bhikkhu turns up, people may not pay attention to him. In such a case, the bhikkhu may think: ‘Who has turned this family against me? It seems these people have now become indifferent toward me.’ In this way, through lack of gain one feels humiliated; when feeling humiliated, one becomes restless; when one is restless, one loses one’s restraint. The mind of one without restraint is far from concentration.”<sup>11</sup>

#### 4.2.1.3 Imbalance of Concentration and Energy

Another reason why restlessness may occur is when the mind faculties are unbalanced, and thus restlessness can arise through excessive striving or making imbalanced of concentration and energy. In other words, putting too much effort with the strong desire for spiritual achievement as fast as possible, one would be unable to get what he wishes, but restless mind.

In fact, any form of excessive energy, physical or mental, can result in restlessness. The *Iddhipāda Vibhaṅga Sutta* clearly says that when desire for progress on the path becomes excessive (*atipaggahīta chanda*), it will give rise to restlessness.<sup>12</sup> The excessive energy in this case is also understood as will-power which leads to restless mind. It is generated and directed by ego-supporting and goal-oriented concepts, hence the ego has a concept of what it wants and directs willpower to get it; and the problem arisen with willpower is that it is concept-bound and thus unreality. For this reason, a meditative practitioner should end up chasing a concept

---

<sup>11</sup> Ibid., p.1061.

<sup>12</sup> SN 51 20.

that does not match up with the reality or what is happening, if not a result of disappointment and restless dissatisfaction is unavoidable. Another problem is that willpower is the strongly aimed goal; therefore, when the goal is unreachable the practitioner would be disappointed and dissatisfied, making him easily give up the spiritual training. The third problem is that willpower is ego-supporting, so he either remains at the ego level of practice or, if his practice goes well, he thus upset the ego and once again arrives at disappointment and restlessness.<sup>13</sup>

In addition, the *Arahatta Sutta* of *Aṅguttara-Nikāya* states that desire for progress or energy is necessary for cultivating the path, but if there is too much of it, then the hindrance of restlessness will arise and obstruct progress. As long as there is restlessness, it will be impossible to reach the final goal.<sup>14</sup> This can be seen in the case of venerable monk *Soṇa Koḷivisa* who had strong desire to achieve the highest goal of spiritual achievement but got nothing, other than restless mind and disappointment.<sup>15</sup> Luckily being guided by the Buddha, giving up the extreme practice and keeping his mind balanced in the five spiritual faculties, venerable *Soṇa Koḷivisa* gained the Arahanship eventually.

Clearly saying, restlessness normally takes over our mind when we are unable to get what we desire or to reach the goal set up and therefore remorseful feeling follow after as a visible result. Especially to learners (saints of the path) and serious meditation practitioners, such restlessness can arise though excessive striving, which discourses such as the *Paṃsudhovaka sutta* compares to a goldsmith who keeps blowing on gold in the fire, as a result of which the gold gets burnt.<sup>16</sup> In the same way, the spiritual practitioner need to be less extreme in our spiritual training and daily life, and it helps to be less gold-driven.

#### 4.2.1.4 Lack of Knowledge

Among several most common reasons leading one's mind to distraction, lack of Dhamma knowledge is one of them. Not understanding this to be an

---

<sup>13</sup> Ajahn Thiradhammo, *Working with The Five Hindrances*, (UK: Aruno Publications, 2014), p. 157.

<sup>14</sup> AN VI 66.

<sup>15</sup> AN VI 55.

<sup>16</sup> AN I 257.

imperfection and failing to notice its impermanent nature then leads to the arising of restlessness. The commentary on the Aṅguttara Nikāya<sup>17</sup> say sthat knowledge is one of the main means of resolving the problem of restlessness and remorse. It specially mentions the factors of understanding the Buddha’s teachings and being familiar with the monastic rules (*vināya*), as well as being able to ask questions about the Dhamma, or associating with experienced Dhamma teachers and practitioners from whom one can receive teachings. This is said to be relevant for the restlessness and remorse because through the knowledge of Dhamma, we can know if our actions are right or wrong, beneficial or unbeneficial for ourselves and others. Then we can consciously follow the procedures on how to remedy and faults. Having sufficient Dhamma understanding also helps to easily resolve the restless mind caused by doubt and impatience.

On the contrary, one, lacking knowledge of the Buddha’s teachings and morality, is likely unable to define what should and should not be done; the unskillfuly bodily, verbal, and mental actions are unavoidable. Once unwholesome deeds and unskillful words or even a bad thought are conducted, it is one of the supportive conditions which cause the arising of restless and remorseful mind. For this reason, lack of Dhamma knowledge is considered one among the conditions nourishing of the restlessness and remorse.

However, the commentary and the Paṭisambhidhāmagga explain about the arising of radiance (*obhāsa*), one of the ten imperfections of insight. Not understanding this to be an imperfection and failing to notice its impermanent nature, then leads to the arising of *uddhacca*. However, this form of restlessness is known as ‘Dhamma restlessness’ (*dhamma-uddhacca*),<sup>18</sup> a kind of spiritual anxiety arising from a wish to properly understand the Dhamma. Therefore, it is, to some extend, a form of restlessness which can have a wholesome effect for if the conditions are right, this kind of anxiety can actually bring about awakening.

---

<sup>17</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha-A Translation of the Aṅguttara Nikaya*, Trans., (Boston: Wisdom Publications, 2012), p. 1595.

<sup>18</sup> Ps II 100.

#### 4.2.2 Common Cause of Remorse

Restlessness normally takes over one's mind when he is unable to get what he desires or to reach the goal set up, and to feel remorseful after one has tasted the desirable fruit. But the state of remorse also arises when one thinks about the good or bad things one has done or has not done for oneself or others.

Restlessness and remorse normally share the same common supportive conditions which make them arise in mind as they are coupled to be a set in the five hindrances and for the reason that they function to make the mind unsteady and unstable on the meditation objects. Apart from those common causes, tendency of self-accusation is said to be the special condition that gives arising of remorse in one's mind.

As normal humans, we have a fault-finding mind rather than a mind that appreciates what is available. Remorse in meditation is a sign of not finding joy at the present moment but always dwelling on past unskillful actions. Especially, some people are likely to have much tendency of self-accusation; they are always displeased with whatever at the present moment, but wandering back to the past to investigate the right or the wrong things. This habit is the very cause that brings about remorseful mind.

In brief, as what mentioned above, restlessness and remorse in meditation are supportive by relevant reasons such as paying unwise attention, failing to keep the mind aware, getting involved in unnecessary talks, and lacking Dhamma knowledge that misleads one to wrong way of training. Regarding to this, *Sāmanññaphala-sutta* of the *Dīgha-Nikāya* gives a training method to deal with the obstacles on the spiritual development in very detail.

#### 4.2.3 Dealing with Restlessness and Remorse during Meditation

Anybody who practices mindfulness knows that obstacles known as hindrances or unwholesome states always arise in the mind that can make it difficult to stay attentive to one's present moment experience. When they are present, they hinder our ability to remain mindful, develop concentration and have clear insight. Restlessness and remorse are among them; these two unwholesome mental states are coupled together in the group of five hindrances, as their functions cause similar

effects on the mind. Arising in the mind, they pull our attention away from our efforts to meditate, propelling us into the world of preoccupation and distracted thought; thereby peace and wisdom couldnot arise under these circumstances. Unfortunately as human beings, none of us can neither avoid facing with them nor completely prevent them from arising in our mind for they are only removed by a Non-Returner (*Anagami*) and a Fully Awakened One (*Arahan*).

However, through the Buddha's teachings as well as experienced meditation master's guidance, if applied properly, the states of *uddhacca* and *kukkucca* in the mind would be dealt with effectively.

#### **4.2.3.1 Working with the Mind of Restlessness and Remorse**

A meditator should learn to recognize any type of feelings arisen in his mind during a meditation training course. This skill is about getting to know the various types of mind and understand how the mind works. Only when he understands how the mind works will he know how to handle it; he thereby knows which ones needed to be cultivated and which ones should be abandoned. Without right understanding, the mind just goes on by itself like an autopilot and is directionless for the mind grasps objects whatever, arises.<sup>19</sup>

##### **A) Be Mindful on Whatever Arises in Mind**

Rather than re-acting these mental states with extreme negative reaction or depression, it is important to be mindful of them, to notice and observe them as they are. In this way, if we are able to be mindful on that they are happening in the present, they can be a basis for cultivating greater awareness and wisdom; and thus they can become an important part of the path of meditation practice. As the Buddha teaches his disciples how to practice mind-object contemplation on the mental object of the five hindrances thus:

Herein monks, when sense desire is present in him, the monk knows 'there is no sense desire in me'. He knows how the arising of non-arisen sense desire comes to be. He knows how the rejection of the arisen sense desire comes to be;

---

<sup>19</sup> Bro James Ong, *Establishment of Mindfulness on Five Hindrances*, (Kuala Lumpur: Mahasatipatthana Press, 2016), p. 188.

and he knows how the non-arising in the future of the rejected sense desire comes to be.

- When ill-will is present in him, the monk knows 'there is ill-will in me', or when ill-will is absent, he knows 'there is no ill-will in me'. He knows how the arising of non-arisen ill-will comes to be; he knows how the rejection of the arisen ill-will comes to be; and he knows how the non-arising in the future of the rejected ill-will comes to be.

- When sloth and torpor are present in him, the monk knows 'there are sloth and torpor in me'. He knows how the arising of non-arisen sloth and torpor comes to be; and he knows the non-arising in the future of the rejected sloth and torpor comes to be.

- When agitation and remorse are present in him, the monk knows 'there are agitation and remorse in me' or when the agitation and remorse are absent, he knows 'there are no agitation and remorse in me'. He knows how the arising of non-arisen agitation and remorse comes to be; he knows how the rejection of the arisen agitation and remorse comes to be; and he knows how the non-arising in the future of the rejected agitation and remorse comes to be.

- When doubt is present in him, the monk knows 'there is doubt in me' or when doubt is absent, he knows 'there is no doubt in me'. He knows how the non-arisen doubt comes to be; he knows how the rejection of the arisen doubt comes to be and how the non-arising in the future of the rejected doubt comes to be.<sup>20</sup>

According to the statement above, venerable Nyanaponika Thera explained that to note mindfully and immediately the arising and vanishing of the five hindrances is an effective method of countering these and any other defilements of the mind. By doing so, a brake is applied against the uninhibited continuance of unwholesome thoughts, and the watchfulness of mind against their recurrence is strengthened. This method is based on a simple psychological fact which is expressed by the commentators as 'A good and an evil thought cannot produce in combination.' Therefore, at the time of knowing the sense desire that arose in the preceding moment

---

<sup>20</sup> Nyanaponika Thera, *The Heart Of Buddhist Meditation (Satipaṭṭhāna)*, (Kandy: Buddhist Publication Society, 2005), pp: 136-137.

that sense desire no longer exists but only the act of knowing.<sup>21</sup> This method of abandonment of the five hindrances, in which *uddhacca* and *kukkucca* are the fourth set, is also described in the Saṃyutta-Nikāya thus, ‘O monks, this body lives on nourishment, lives dependent on nourishment, and does not live without nourishment; in the same way, O monks, do the five hindrances live on nourishment, do not live without nourishment.’<sup>22</sup>

And what is said in the Saṃyutta Nikāya that, ‘when the mind is restless it is not the proper time for cultivating the following factors of enlightenment: investigation of the doctrine, energy and rapture, because an agitated mind can hardly be quietened by them. When the mind is restless, it is the proper time for cultivating the following factors of enlightenment: tranquillity, concentration and equanimity, because an agitated mind can easily be quietened by them.’<sup>23</sup> According to this, it is clear to see that training tranquillity and being noticed on the present moment of mind are required for dealing with the restless and unstable mind. Other activities such as investigation, judgement, or any reaction of mind toward the mental states of restlessness and remorse or other defilement should be avoided.

### **B) Learning to Accept and Let Them Go**

It is said that restlessness is only fully resolved at the moment of full awakening (Arahantship) and remorse is absolutely removed by a Non-Returner. For this reason, we can let ourselves relax for a while when it arises as we are not yet fully enlightened. Simply, all we can do is just sitting with this agitation and remorse, and allow them to be, noting that they come and pass if we continue to sit and that what seemed like an urgent need to get up and be active soon so that the mind could be replaced with a feeling of relaxed ease. In case that the state of these mental factors is too strong for the mind to stay still, making meditation practitioners unable to continue concentrating, what we need to do is just getting up for a move, stopping the meditation and doing something carefully and mindfully.

---

<sup>21</sup> Nyanaponika Thera, *The Five Mental Hindrances and Their Conquest: Selected Texts from the Pali Canon and The Commentaries*, Com. & Trans., (Kandy: Buddhist Publication Society, 1993), p. 14.

<sup>22</sup> SN 46 2.

<sup>23</sup> SN 46 53.

One of the important things should be acknowledged that restlessness and remorse and other hindrances, or any other mental states are just phenomena which every meditation practitioner has to face with. We have no choice, other than accept them as they really are and try to find out the proper way to handle them effectively. In this case, what a yogi needs to do is learning to accept them as normal as any other nature. He should think about the thoughts and emotions that commonly arise and bring restlessness and distinguish between the thoughts themselves and the discomfort they generate; instead of having displeased reaction to their presence, it is advisable to be watchful on them carefully, and gently let them come and go by themselves.

In an explanation of this, Ajahn Brahm says that contentment is the opposite of faultfinding mind, which frequently brings about restlessness. So a meditation trainee should develop the perception of contentment with whatever he has, wherever he is and as much as he can.

A yogi should beware of finding-fault mind. If he lets such thoughts arise in his mind frequently that “I am not good enough. Why did I do that, or why did I say so?” Such a thought is the very cause of remorse and restlessness. For this reason, it doesn't matter how the meditation is going in the yogi's mind, just be absolutely content with it and it will go deeper. If he is dissatisfied with his progress, then he is only making it worse. So it is advisable for the practitioner to learn to be content with the present moment, and let the thoughts come and go. When the contentment deepens, it will actually give rise to *jhāna*, then restlessness and remorse will be overcome.

### **C) Be Balanced and Relaxed**

Due to the fact that some meditation trainees are extremely eager for spiritual attainment, they, with high expectation of getting the final goal as soon as possible, put too much energy into their practice. But the result they get is tiredness in both physical and spiritual, making them restless and disappointed. The more effort they make, the more agitation and hopelessness arise in their mind. Consequently, they turn to be distrustful of the Dhamma and give up their practice eventually as the case of venerable monk *Soṇa* in the Buddha's time.

In explanation of this, most venerable Ashin Tejaniya says that practitioners should be relaxed while doing meditation without paying tension and forcing themselves, for the more relaxed we are, the easier for us to develop mindfulness. Instead of excessively forcing the mind to concentrate on meditation objects, we simply just observe and get aware of them, or pay wise attention to them mindfully.<sup>24</sup> Accordingly, if we find ourselves getting tense and unable to continue to concentrate on an observing meditation object, what we need to do is just letting ourselves relax. There is no need to make a forceful effort. Simply, we should be aware of our posture and every single move of the body and mind. Watch it mindfully and gently notice how little energy or effort we need to know any of this. That is all the energy we need to remain aware; but the important thing is that we need to do this all day long, in every hour and every second. If we can practice this way, our energy will increase day by day; otherwise if we put excessive effort, the mind might waste energy, pushing us in tiredness, which leads the mind to distraction, and sometimes following by remorse as its partner. Therefore, a meditation practitioner, in order to be able to keep his practice continuously, he needs to keep reminding himself to be aware all the time. This is the right effort which allows him to meditate in a relaxed way that free from tension because if the mind is too tense and tired, the meditation trainee cannot learn anything.

#### **4.2.3.2 Preventing the Future Arising of Restlessness and Worry**

As the Buddha's teaching in Saṃyutta-Nikāya, denourishing of restlessness and remorse is one of the methods to prevent the arising of them in mind, 'There is quietude of mind; frequently giving wise attention to it — that is the denourishing of the arising of restlessness and remorse that have not yet arisen, and of the increase and strengthening of restlessness and remorse that have already arisen'.

#### **A) Restraint of the Sense Faculties and Clear Comprehension**

Regarding to this, the restraint of the sense faculties is taught by the Buddha as one of the useful methods to keep the mind purified. In other words, it is

---

<sup>24</sup> Ashin Tejaniya, *Don't Look Down on The Defilements. They Will Laugh at You*, (Selangor: Tankoh Print, 2011), p. 17.

the way to denourishing of supportive elements for defilements or unskillful mental states to arise in mind, and therefore, restlessness and remorse are also prevented. The *Samaññaphala Sutta* of *Dīgha Nikāya* mentions the conversation of king *Ajātasattu* and the Buddha thus,

Herein, great king, having seen a form with the eyes, the Bhikkhu does not grasp at the sign or the faculty of the eye, evil unwholesome states such as covetousness and great might assail him, he practices restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye.<sup>25</sup>

Restraint of the senses is one of the useful ways to restrict the mind from paying unwise attention (*ayoniso manasikāra*) and thereby restlessness and remorse have less chance to arise. According to Buddhist perspective, it is said that sense objects and the reaction through grasping the objects of the senses result in covetousness, greed and hatred, depending on the pleasant or unpleasant feelings. What is said to be about the eye and its object applies to the other senses such as ears, nose, skin, tongue and mind, whereby evil unwholesome states, especially the restless and remorseful mind arise due to the enjoyment and grasping of the sense objects. The emphasis on guarding the senses is on not grasping. Human being functions in the world and interacts with it through the senses and it is something that is unavoidable as it is the part of the existence; therefore, the Buddha admonishes monks not to grasp the sense objects because a spiritual trainee, if his sense faculties are unrestrained, is unable to go forward on the noble path as his mind get disturbed by attachment, defilement, or other unskillful mental states which lead the mind to distraction and sometimes remorse.

‘Having cognized a mind-object with the mind, the Bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might

---

<sup>25</sup> Bhikkhu Bodhi, *Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries*, (Kandy: Buddhist Publication Society, 1999), p. 87.

assail him, he practices restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind.’<sup>26</sup>

The Buddhist tradition speaks of mind as another faculty just as eyes and the ears. The object of mind faculty is the mental object. That is to say all that arises in mind particularly the streams of thoughts; therefore, Buddha admonishes the bhikkhus to practice restraint over the faculty of mind and he further describes what happens if one does not restraint the mind, it may result in covetousness and the grief. The Buddha says that if one is not aware of the mind faculty, does not practice restraint, does not guard one’s mind with mindfulness, one will end up in getting attached and hurtful oneself, or even putting others in also grief.

“Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way great king, the Bhikkhu guards the doors of the sense faculties.”<sup>27</sup>

The fruit of such a practice of the faculties of restraint results in the experience of unblemished happiness in the one who practices. Happiness once arises in a spiritual trainee’s mind, there is no place for the states of restlessness and remorse to come as when the senses are restrained, the unskillful states of mind do not arise through any sense door. For these reasons, the restraint of sense faculties can be one of the effective methods for meditation practitioners to minimize the rising of unwholesome mental states or five hindrances in general and *uddhacca-kukkucca* in particular.

In terms of training clear comprehension, in a Dhamma talk given to king *Ajātasattu* which recored in the *Dīgha Nikāya*, the Buddha teaches thus,

And how, great king, is the bhikkhu endowed with the mindfulness and clear comprehension? Herein great king, in going forward and returning, the bhikkhu acts with the clear comprehension. In looking ahead and looking aside,... in eating, drinking, chewing, and tasting,... in defecating and

---

<sup>26</sup> Maurice Walshe, *The Long Discourse of the Buddha (Dīgha-Nikāya)*, Trans., (Boston: Wisdom Publication, 1995), p. 101.

<sup>27</sup> Bhikkhu Bodhi, *Discourse on the Fruits of Recluseship: Samaññaphala Sutta and Its Commentaries*, (Kandy: Buddhist Publication Society, 1999), p. 64.

urinating, ... in going, standing, sitting, lying down, waking up, speaking and remaining silent, he acts with clear comprehension.<sup>28</sup>

Clearly the Buddha's emphasis on act as well as its motive is much larger definition of mindfulness than simply being aware of the act. One may ask why it is necessary for one to not only be mindful but also clearly understand and comprehend the purpose behind that act of mindfulness of the particular act. If one reflects carefully, one will realize that Buddha's insight into the practice of mindfulness. The mere awareness alone is not sufficient that does not lead to insight, one has to be mindful of the purpose of the act or one will simply be drawn in the act itself without being aware of the context and purpose. Comprehending the act also gives one capacity to differentiate between the skilful, unskillful and neutral acts that one engages in.

In addition, the clear comprehension is fourfold in the commentarial work as thus, 'clear comprehension of purposefulness, clear comprehension of suitability, clear comprehension of the resort, and clear comprehension of non-delusion.'<sup>29</sup> Of them, clear comprehension of the purpose means that with the growth of the Dhamma bore in mind; one is acting accordingly and seeing what is purposed activity that one is engaged in. Clear comprehension of suitability is with regard to comprehending what is suitable for one's need, seeing what is beneficial and what is not for oneself. Clear comprehension of resort is defined by commentaries that it is to know the place where one goes for alms food; and clear comprehension of non-delusion is while engaging in activities, one does not get deluded by it and remain mindful on one's purpose.

Furthermore, the commentary explains that clear comprehension of purpose is being mindful on the purpose of the act and only involved in it if one finds the act to be worthwhile. For instance, when one decides to go forward, one should consider thus 'is there some worthwhile purpose in my going there or not?' The purpose aimed at here, growth in the Dhamma, can be served by going to see a *cetiya*, a Bodhi tree, the Saṃgha, elder *bhikkhu*, an unattractive object, and so on that can

---

<sup>28</sup> Bhikkhu Bodhi, *Opcit.*, p. 25.

<sup>29</sup> D I 65.

serve as a meditation subject. It can be clear that one becomes mindful on the purpose of the act and sees what benefit it will have on ones' mind. In the act of visiting a *cetiya* or an elder *bhikkhu* one gives rise to condition that will lead one to Arahathship, or furthermore, by seeing an unattractive object of corpse one can attain the first *jhāna*.<sup>30</sup>

In explanation of 'clear comprehension in looking ahead and looking aside', it is said that although the Buddha only speaks of the looking ahead and looking aside in his statement, it implies all other looking in such a way, looking backward, looking up, down, etc. With regard to the mindfulness of the looking in any direction, one has to first consider the purpose of looking ahead or looking aside and consider that mentally before proceeding to do so. There is an interesting story of Nanda mentioned in commentary which illustrates the point. 'Bhikhu, if Nanda thinks he should look to the east, he looks to the east after having attended to it fully with his mind, thus: when I look to the east may no evil unwholesome states of mind such as covetousness and grief assail me.' This short extract illustrate that before attending to the action in outside world one should attend to that action within one's own mind and examines whether or not such action will result in unskillful or skilful states of mind, then accordingly decide whether to engage in them or not. By considering thus, 'when I look to an intermediate direction, may no evil unwholesome states of mind such as covetousness and grief assail me', thus he is clearly comprehending in that action.<sup>31</sup>

In wearing his robes and cloak and using his alms-bowl, he acts with clear compression. Herein, the Bhikkhu reflects on the clear comprehension of the purpose while wearing his robe and cloak and using his alms-bowl for the protection from heat and cold and weather and sickness; while going for alms is to satisfy one's hunger and physical need for nourishment. This fact is also made clear from another sutta in Majjhima Nikāya which says "Reflecting wisely, he uses the robe only for protection from cold, for protection from heat, for protection from contact with

---

<sup>30</sup> Bhikkhu Bodhi, *Opcit.*, p. 98.

<sup>31</sup> A IV 167.

gadflies, flies, wind, burning and creeping things, and only for the purpose of concealing the private parts.’<sup>32</sup>

Clear comprehension of suitability means that the Bhikkhu should think thus, ‘a thin robe is suitable for one who is weak or whose body is naturally hot; a thick double-layered robe is suitable for one whose body is sensitive to cold; their opposite is unsuitable, and ect.’ This training of comprehension aims at establishing awareness of mind to know what is suitable to do and what is unsuitable to be undone.

Clear comprehension of the non-delusion involves the reflection in a bhikkhu’s manner. Internally there is no self which puts on the robes. The putting on of the robe occurs, as aforesaid, through the diffusion of the air element resulting from mental activity. The same kind of mental reflection is applied to the going for alms. The bhikkhu is encouraged to reflect that there is no self who goes for alms. ‘In going, standing, sitting, lying down, waking up, speaking and remaining silent, he acts with clear comprehension’. In *Majjhima Nikāya* the same point is explained thus,<sup>33</sup> “When going, a Bhikkhu understands ‘I am going’; when standing, he understands ‘I am standing’; when sitting, he understands ‘I am standing’; when lying down, he understands ‘I am lying down.’ the Buddha recommends the mindfulness and clear comprehension of all the causal postures of the body and speech. With regard to going which can also include ‘going forward and returning’ or in another word walking back and forth. The walking mindfully was one of those practices that the Buddha regularly engaged himself and recommended to his disciple.

In conclusion, by acting with clear comprehension in the various positions of the body, the Buddha reminds the Bhikkhus to stay mindful on any act of the body in order to set the mind on every daily activity as the meditation objects. By such a way of training, the mind turns to be calm and mindful day by day, and thereby restlessness and remorse as well as other unwholesome mental states cannot arise.

---

<sup>32</sup> MN II 10: *Vism.* I 86-88, pp. 31-32.

<sup>33</sup> M I 56-57.

### **B) Not Nourishing of Restlessness and Remorse**

In light of this, the commentary of Mahasatipaṭṭhana Sutta states that there are six things which are effective for not nourishing of restlessness and remorse thus, Six things are conducive to the abandonment of restlessness and remorse.<sup>34</sup>

1. Knowledge of the Buddhist scriptures (Doctrine and Discipline);
2. Asking questions about them;
3. Familiarity with the Vinaya (the Code of Monastic Discipline, and for lay followers, with the principles of moral conduct);
4. Association with those more experienced and older than oneself in practicing of virtue and as well meditation.
5. Noble friendship;
6. Suitable conversation.

It is said that restlessness and remorse disappear in one who learns in the spirit and in the letter, no matter one, two, three, four, or five collections of the Buddha's teaching Books. This is how one gets over the states of agitation and remorse through knowledge. Then, by asking about something concerned with the Buddhist doctrines, one can get more knowledge; the more understanding he gets, the less chance for restlessness and remorse to arise in him. And these two unwholesome mental states disappear in one who has got the mastery of the Discipline due to practical application and conversance with the nature of the rule of the Sangha. By understanding of the disciplinary rules, one can prevent or minimize the arising of restless and remorseful mind.

In brief, it can be said that the state of agitation does not overtake the intelligent well-read man who probes into things by way of what is written in books and by way of the significance and import of the things themselves. Therefore, it is said that by way of knowledge or understanding of Buddha's teachings as well as the Disciplinary Rules, and by the application of the proper remedies mentioned by way of questioning about them, restlessness and remorse do not occur.

---

<sup>34</sup> Some Thera, *The Way of Mindfulness - The Satipaṭṭhana Sutta and Its Commentary*, (Kandy: Buddhist Publication Society, 1998), pp. 144-145.

Through association with those who are more experienced in practicing virtue and meditation, one has chance to learn practical lessons from them in order to enrich his own experience and understanding. By such visits mental agitation and regret disappear in him. Noble friendship is understood as sympathetic and helpful companionship. By association with them, one has good chance to learn and imitate their virtue as well as their spiritual qualities, especially with virtuous elders in the Sangha. In such a way, the mental states of agitation and regret disappear. Suitable conversation in this connection refers particularly to matters of disciplinary practice by which one comes to know what is benefiting and what is not. Through this way, restlessness and remorse vanish in one. Therefore, it is said that these six things lead to the abandonment of restlessness and remorse even though it is just a temporary method to face with the restless and remorseful mind, for they are the two hindrances or also called fetters which can be completely destroyed by a Non-Returner (*Anagami*) and a Fully Enlightened One (*Arahant*).

However, there is a more subtle kind restlessness that occurs at the deeper stages of practice, when everything seems to be going quite smoothly, that can easily be overlooked. With the body calm, with the mind concentrated, when everything is moving along in a calm and steady way, the meditation practitioner can mistake being lost in the quieter thoughts as simply being part of the flow rather than as a subtle agitation of mind. It doesn't feel like it's a disturbance. But from an even quieter space, he can begin to see that it is like a little ripple in the concentration.

### **4.3 Restlessness and Remorse in Daily Life**

As human beings in the modern society, people have too many things to worry about; that make them unable to really live in peace or cultivate their spiritual life. Their worries are due to various commitments and responsibilities they have in their family and society such as partners, spouse, career, finance, social position, children, and so on.

In fact, the list of things that people worry about in the daily life would be endless. Human beings' life is always full of worries and fear that make their mind unable to get peace and stable but always restless and remorse. Man has so many things to worry about. In other words, our life is always full of many fears: fear

arising from insecurity, fear of hunger, fear of old age, fear of illness, fear of losing fame, wealth and possessions, fear of death, and even fear of the next existence. Why do people worry or regret too much and why our mind is always in agitation?

### **4.3.1 Common Causes of Restlessness**

It can be seen that the reasons which make the mind become restless and distract in the everyday life are not much different from that of restlessness during meditation due to its nature, manifestation and function are unchangeable whenever it arises in mind. However, the situation of the daily life, which is full of activities and responsibilities, there are several remarkable causes, which are not seen in a meditation training course, that leads one's mind to agitation due to the different living conditions.

#### **4.3.1.1 Paying Attention to Unskillful Actions**

Restlessness or distraction is seen to be a common problem of almost all of us as we are not yet awakened. Especially for those who have a busy life, living in crowded cities with comfortable living conditions. Their lives are always surrounded by materials and convenience facilities such as television, smartphone, laptop, and so on, which make their mind wander nonstop to search for its favourite objects, just like a monkey unable to stay still but always jump from a branch to another of a tree. Because of this habit which has been shaped for long time, they find themselves unable to set their mind on meditation object. This habit is considered unwise attention that leads our mind to distraction and other unwholesome states of the mind.

It is clear that unwise attention to agreeable or pleasant objects through the six senses of eye, ear, nose, tongue, body and mind can give rise to the unwholesome factors of greed while unwise attention to unattractive or unpleasant objects received through the six sense doors can give rise to the unwholesome factors of discontent. Unwise attention itself can lead to delusion. One whose mind is always led by the unwise attention can hardly carry on his or her daily activities perfectly as well as cultivation of spiritual life.

### 4.3.1.2 Shortcoming of Duties and Morality

Besides the untrained, ignorant mind that constantly searches and grasps at delightful sensual objects is said to cause the growth of restlessness, one of the basic causes of getting restless mind is lacking of his or her duty to morality in the everyday life. It is said in the Vinaya Piṭaka Cūlavagga that “Being imperfect in observance, one is not perfect in morality, impure in morality, of poor wisdom; one knows not one-pointedness of mind. The mind wavering, not one-pointed, sees not dhamma rightly, not seeing true dhamma, one is not freed from ill.”<sup>35</sup>

It can be seen that everybody is in connection with his or her family, community, society, and the country. None of us can be alive without mutual supporting each other; in other words each individual plays a certain role in the family and society, so he or she has duties and responsibilities to be done. Accordingly, if the duties are well done and morality is practiced, that is said to be the fundamental for a stable and happy life; otherwise, it is one of the causes making one unable to get peace due to the arising of agitation and distraction.

### 4.3.2 Common Causes of Remorse

In the *Suttanta Piṭaka, Mahānidesa* of *Khuddaka Nikāya*, the causes which bring about *kukkucca* in daily life are explained in detail by the Blessed One. They are:

1. Doing the repulsive feature with hand,
2. Doing the repulsive feature with legs,
3. Doing the repulsive feature with hand and legs,
4. Thinking what is proper as improper,
5. Thinking what is improper as proper,
6. Doing what is time as what is timeless,
7. Doing what is timeless as what is time,
8. Doing what is fault as not fault,
9. Doing what is not fault as fault,

---

<sup>35</sup> Vattaṃ aparipūrento, na sīlaṃ paripūrati; Asuddhasīlo duppañño, cittekaggam na vindati. Vikkhittacittonekaggo, sammā dhammaṃ na passati; Apassamāno saddhammaṃ, dukkhā na parimuccati. Vin II 235.

10. Having bad *kamma* which has been done,
11. Having good *kamma* which has not been done,
12. Not used to be falling in morality,
13. Not controlling the sense-faculties,
14. Not knowing to be moderate when eating,
15. Not having industriousness,
16. Not contemplating the mindfulness and awareness,
17. Not contemplating the four foundations and mindfulness,
18. Not contemplating the Four Right Efforts,
19. Not contemplating the four Bases of psychic power,
20. Not contemplating the Five Faculties,
21. Not contemplating the Five Power,
22. Not contemplating the Seven Constituents of Enlightenment,
23. Not contemplating the Noble Eightfold Path,
24. Not knowing the truth of suffering,
25. Not eradicating the noble truth of the cause of suffering,
26. Not contemplating the *Magga Saccā*,
27. Not contemplating the *Nirodha Saccā*.<sup>36</sup>

According to this sutta, the causes of arising *kukkucca* can be summed up into the common reasons that one has done what shouldn't be done and hasn't done what ought to be done. It can be seen that not learning the Dhamma, one is unable to know which is right needed to be cultivated and which is wrong needed to be avoided. Therefore, proper duties and morality cannot be done and practiced; once failing to keep morality and do well the duties to oneself or to others, one cannot have a peaceful life as remorseful mind arises and disturbs one frequently.

Another thing is that because of *kamma*. *Kamma* is like a wind that is constantly blowing back at us, picking up whatever we have thrown out into the world and returning it to us. Therefore, if we act in a way that is skilful, kind, generous, concerned for the welfare of others, what we will get back is the same. And if we act in a way that is unskillful, cruel, and selfish

---

<sup>36</sup> Kh VII 167.

and with no regard for the welfare of others or even cause harmful to them, what is waiting for us is definitely unhappy results. That is just like a person, at the opposite direction of blowing wind, will get back the dirty sand he has thrown out or a farmer will reap what he sowed in his land.

Not only in meditation training but also in the daily life, if we have been cruel, vindictive or acted in ways that are unskillful, it would be much harder to experience a peaceful and joyful mind. An obvious example of this is seen in the Buddhist doctrine of *Dīgha Nikāya*, the *Samaññaphala Sutta* talks about prince Ajātasattu, who murdered his father for the throne. One day after becoming the new king of his nation, he came to listen to the Buddha's teachings in the hope that he would be free from agitation and worry which make him sleepless during days. At that time, there were five hundred monks all sitting in silence; meanwhile the young king's mind was full of anxiety, distraction and regret that he was done serious bad deeds previously. As a result he hardly heard any of what the Buddha said. After the king left, the Buddha told the monks that if prince Ajātasattu would not have killed his father, he would have gained insight immediately while listening to the teaching, but as it was his mind was now too troubled for him to hear.

### **4.3.3 Dealing with Restlessness and Remorse in the Daily Life**

Once we have certain understanding of restlessness and remorse and their effects on our mind, it is important to be more aware of them as they are happening. Maybe we are not bothered much by them when we are doing meditation in the more controlled environment of a training course, especially if we are skillful at the techniques of keeping our intention on the meditation objects. But it can be very helpful to take this theme into our everyday life and see which states of mind often occur in our mind; once we are able to recognize if they are wholesome or unwholesome mind and which defilements or mental factors are arising in mind, we can either reduce their effects on the mind or deal with them properly; and thereby peace and happiness could be established in the mind.

Accordingly, restlessness and remorse are the two unwholesome mental factors or defilements which prevent peace, stability, and concentration from cultivating in the mind. One who always keeps these unwholesome states in mind, he neither enjoys a real peaceful life nor is his everyday work done perfectly. For this reason, that applying the Buddha's teachings as skillful means in the daily life is absolutely essential and important.

As a foundation of Buddhist practice, morality is the first training for everybody on the spiritual path for it is one factor of the threefold training (morality, concentration, and wisdom) needed to create a supportive and conducive environment for mental development.

#### **4.3.3.1 Essential Principles for not Producing Restlessness and Remorse**

As what described earlier, the sense of remorse refers to memories of things one has done which cause upset or disappointment; these would be any verbally or bodily unskillful activities of that have resulted in causing harm to oneself or others. It is for this reason that ethical conduct is emphasized as being one of the three elements of the Buddhist path of practice: morality, meditation and wisdom are said to be all needed for everybody, no matter monks, Buddhist devotees, or any one who would love a peaceful life.

As what described earlier, the sense of remorse refers to memories of things one has done which cause upset or disappointment; these would be any verbally or bodily unskillful activities of that have resulted in causing harm to oneself or others. It is for this reason that ethical conduct is emphasized as being one of the three elements of the Buddhist path of practice: morality, meditation and wisdom are said to be all needed for everybody, no matter monks, Buddhist devotees, or any one who would love a peaceful life.

To avoid remorse one can seek to live as kind a life as is possible in order to reduce unskillful actions which cause the arising of remorseful sense, making one unable to experience a peaceful and happy life. To support this, one should practice virtue by choosing to follow a set of precepts which are set properly for monks and

layman. There is 227 rules laid down for the monks while that of 311 rules for nuns, and five precepts or sometimes eight rules are set up for a layman. Fundamentally, the five precepts are the most emphasized; they are as follow.

1. Avoiding killing any living beings.
2. Avoiding taking what is not given.
3. Avoiding sexual misconduct (having rape, adultery, or anything that causes others harmful through pursuing sexual gratification).
4. Avoiding false speech which means anything we know not to be true with the intent to deceive the other or benefit in some way from the untruth.
5. Avoiding intoxicant drinks and drugs which lead to a loss of mindfulness and the possibility of breaking one of the previous four precepts.

Furthermore, in *Sanghālovāda Sutta* of *Dīgha-Nikāya*, the Buddha teaches the social duties of everyone in relation with each family as well as the society. If one fails to observe these duties, one is likely to encounters a declination in prosperity, unable to have a peaceful and happy life, more badly; one is at risk of taking misfortune of being reborn in the woeful abodes after death. For these reasons, these social duties should be observed in the daily life for they are essential principles for not producing remorse and restlessness. They are:

- (1) Duties of children to their parents
- (2) Duties of parents to their children
- (3) Duties of pupils to their teachers
- (4) Duties of a teacher to his pupils
- (5) Duties of a husband to his wife
- (6) Duties of a wife to her husband
- (7) Duties of a householder to his friends and associations
- (8) Duties of a friend or associates to his householder
- (9) Duties of a master to his servants or employees
- (10) Duties of a servant or an employee to his/ her master
- (11) Duties of a lay follower to a holy monk
- (12) Duties of a holy monk to a lay follower.

(13) Quality of a leader.<sup>37</sup>

*‘Vattaṃ aparipūrento, na sīlaṃ paripūrati; Asuddhasīlo duppañño, cित्तेkaggaṃ na vindati.*

*Vikkhittacittonekaggo, sammā dhammaṃ na passati; Apassamāno saddhammaṃ, dukkhā na parimuccati.*<sup>38</sup>

One who does not fulfill duties does not perfect morality.

One, who has not pure morality, being lack of wisdom, cannot concentrate.

One who has wavering mind, being not one-pointedness, cannot see the Dhamma truthly,

One who does not see the true Dhamma, cannot free from suffering.<sup>39</sup>

Besides, while the Buddha was once at the Jetavana monastery in Sāvathi, after the midnight, a certain Deva approached him for listening to Dhamma talk. Regarding to their questions, the Buddha preached on twenty-four causes leading to degeneracy as to the twenty-four questions. They are said to be the main causes of downfall.<sup>40</sup>

#### 4.3.3.2 Doing Daily Activities of Wholesome Deeds

As the Buddha’s teaching that not to do any evil deeds, to do good deeds and to purify the mind, everyone who believes in the law of causes and effects should follow that as the key for a peaceful life without getting regret and agitation. Regarding to the teachings, not only should one avoid doing the evil demerit deeds but he is also advisable to do merit deeds for the benefits of his presence and future.

Basically, doing the merit deeds (*puññakiriya vatthu*) consists of three kinds; they are:

1. Giving religious offerings or making merits (*dāna*)
2. Observation of precepts (*sīla*)
3. Doing meditation (*bhāvanā*)

---

<sup>37</sup> D III 179.

<sup>38</sup> Vin II 235.

<sup>39</sup> Vkd 1.

<sup>40</sup> Khu I 294.

In order to do that well, one, firstly, should understand the advantages of observing *sīla* as well as the disadvantages of breaking *sīla* according to the Buddha's teaching of five advantages of a person having *sīla* as follow:

1. In this world, a person having *sīla* and being competed with *sīla* received the wealth due to having no forgetfulness;
2. A good reputation is dispersed;
3. He has approach the audience without having a sad countenance and being no frightened when he enters the middle of audience of kings, Brahmins, rich men and Bhikkhus;
4. He has to die without confusion;
5. He has to get to the Deva world, the good destination after his death.<sup>41</sup>

Among these, there are basically two kinds or merits: '*dāna*' and '*dhamma dāna*'; and between them, the latter is said to be more valuable as the Buddha says thus,

'Bhikkhu. The religious offerings are these two kinds. What are two?

1. the religious offering of four objects (*āmisa dāna*) and
2. the religious offering of Dhamma (*Dhamma dāna*). Bhikkhus. There is a certain '*dhamma dāna*' amongst these two kinds of *dāna*; that *dāna* is excellent.'<sup>42</sup>

In another talk, the Buddha says, 'Bhikkhus, in this present world, a person giving the religious offerings has precepts (*sīla*) and a good nature as well. A receiver of religious offerings also has *sīla* and a good nature as well. Bhikkhus. Like this, the religious offering is clean due to either the one giving the religious offerings or the receiver of religious offerings.'<sup>43</sup>

Another kind called the excellent religious offering is the one being given to the *ariya*. Teaching the great benefits of it, the Blessed One says thus,

'The religious offering being given to that kind of person, should be chosen and given. The Buddha praised 'giving the religious offering by choice like this'. In this world, those religious offerings, being given to those who are worth

---

<sup>41</sup> Khud I, Dhp 83.

<sup>42</sup> A II 90.

<sup>43</sup> A I 392.

receiving the excellent offering, give the benefits in abundance, like the good seeds which are worth being grown in the good arable land, have the crops increased.’<sup>44</sup>

The third kind of merit deed (*puññakiriya vatthu*) is ‘*bhāvana*’ or taking meditation; it includes ‘*mettā bhāvanā*’ and *samatha vipassanā bhāvanā*. As the Buddha’s teaching, one who does the merit deeds of ‘*dāna*’, ‘*sīla*’ and ‘*bhāvanā*’ will be able to get to the world of well being and being free from misery, worry and regret in presence as well as the next existence.

#### 4.3.3.3 Training Acceptance and Forgiveness

As what described earlier, remorse is the result of unskillful things we have done or said which cause hurtful impact on others. As human beings, nobody is perfect but every one makes mistakes; therefore we should learn to accept what has been done as it is a part of life, and forgive ourselves and learn from the mistakes to be better day by day.

The story of Angulimāla in the Buddha’s time is well known in the Buddhist texts.<sup>45</sup> He was known as a scaring killer who took lives of 999 people to make a collection of fingers from each of them and put them in a garland he hung around his neck. And the one-thousandth victim he was aiming to kill was the Buddha. He, of course, couldnot kill the Buddha but was taught to kill his own defilements to develop himself on the spiritual path. Angulimāla could achieve *jhāna* and become fully enlightened finally.

From the case of Angulimāla, we can see that no matter what bad things we have done in the past or whatever makes us feel remorseful about should be forgiven. It is very useless for us to be displeased with what happened and feel bad about ourselves; instead of that we need to forget it and let it be. Forgiveness is an effective therapy to handle the mind of remorse.

---

<sup>44</sup> Dhp 356.

<sup>45</sup> M II 97.

#### **4.3.3.4 Keep Practicing Calmness and Mindfulness in Daily**

##### **Activities**

Practicing meditation should not only be trained in meditation centers, but it can be more useful to be applied in the daily life. In fact, the meditation training methods through the Satipaṭṭhāna is not difficult for everyone to apply in the daily life if we make sincere effort in our practice.

However almost the modern-day people believe that they do not have enough time to learn and practice the Dhamma as they are always busy making their living and taking care of the family and other relationships. Therefore, the Dhamma, and meditation in particular is believed to serve Buddhist monks and those who renounce the worldly life. It is the people of the opinion that makes them miss the chance to experience the value of the true Dhamma through learning and practicing it; therefore, a real peace and happiness in this life and the next existence is not ensured.

In fact, if we really want to practice tranquility and mindfulness in our everyday life, we would see that it is not as hard as many people think. What we need to do is just simply remind ourselves to be aware as much as possible while we are doing business and daily activities. The important thing is that we should keep our practice patiently in acquiring calmness and the right views through training to be mindful on whatever comes to us without judgement and attachment, but seeing everything as they really are in connection of Kamma. If we can practice wholeheartedly and persistently, we are surely able to get benefits from the Dhamma. The quality of Dhamma then becomes obvious, practical, and alive for everyone who sincerely loves and values it.

Accordingly, training the mind to be calm and mindful is actually a long journey while not every body can spend time staying in meditation centers. For this reason, keeping practicing meditation in the daily life is more important for both the spiritual development and a peaceful and happy present life. Going in the long journey, we do not need to hurry or make excessive effort in our practice; but it is more important to learn how to practice meditation correctly, how to effectively apply it, and how long we can patiently keep our practice during our life. These three things,

if understood and applied skillfully, we will surely be experienced the real peace and happiness in this very life as well as the next becoming.

#### 4.4 Concluding Remarks

As what described above, restlessness is an over-energized state which arises due to various causes, physical, mental or spiritual. The primary cause is unsettledness of mind, which itself may be due to other causes. If we do not examine or investigate obvious background causes which lead our mind into agitation, we can gradually undermine the predominance of restlessness through giving concerted emphasis to the calming qualities of concentration, tranquility and equanimity. As we calm certain forms or levels of restlessness we sometimes may expose some deeper underlying causes which may be resolved and removed by mindfulness and investigation. Restlessness, in connection with the group of the five hindrances, defilements, or fetters, is the most persistent mental states which are only completely removed at full enlightenment, *Arahantship*.

Remorse is excessive worrying or sinful thoughts about unskillful action, speech, or thoughts which we have done or haven't done. However, we can learn to prevent the further arising of remorse through dedication to moral conduct; and through making amends for previous unskillful and unwholesome deeds we can eventually remove the causes of remorseful thoughts and worries. Remorseful mind is said to be completely removed by a Non-Returner for it is rooted from hatred, which is one of the five lower fetters destroyed by an *Anāgāmi*.

Restlessness and remorse are two unwholesome mental factors, in which the first is rooted from ignorance (*moha*) while the later has the root of hatred (*dosa*). They both are often grouped into a set in the five hindrances (*nīvāraṇa*). They are often treated as a set in the five hindrances of sensual desire (*kāmachanda*), ill-will (*vyāpāda*), sloth and torpor (*thina-middha*), restlessness and remorse (*uddhacca-kukkucca*), and doubt (*vicikicchā*) for their sharing some supportive conditions of arising and functions on the mind. In other context, they are either grouped in one of fetters (*samyojanas*) or in the defilements (*kilesās*). However, no matter which groups they are listed in or which names they are called, their nature, manifestations and

functions are unchangeable. When they are present in one's mind, they make the mind agitated, remorseful and unstable. It is the arising and domination of these states of mind that makes one's spiritual development obstructed as well as a peaceful life unachievable.

As human beings, our habits of mind tend to be unwholesome, so it is easy for us to fall back into them. That is just like the phenomenon of being up in a high place; it is easy to fall down to a lower place. In the same way, it is more difficult to swim against the current of a stream, but it becomes easier to just float along downstream. The defilements of greed, aversion, and delusion are like a stream in our minds, in which the restlessness and remorse take roots. In order to go ahead on the spiritual training path, we need to apply skillful ways given by the Buddha together with our effort to work against them. And due to these hindrances or fetters have conditioned and trained the mind for a very long time, this is a long journey which requires the travellers patiently keep non-stop effort in the practice of morality, concentration and wisdom all the time of meditation training course as well as the everyday life.

Herein, with respect to the most important contribution of the research, the application of effective techniques to deal with these unwholesome mental states is offered via analysis and synthesis of primary reasons causing one to be distracted and remorseful, whereby the proper methods to overcome these mental states are putting forward. They are briefly shown up in the following table.

**Table 5: Dealing with restlessness and remorse in meditation and in the daily life.**

<b>Restlessness and Remorse in Meditation Training</b>		
	<b>Restlessness (<i>Uddhacca</i>)</b>	<b>Remorse (<i>Kukkucca</i>)</b>
<b>Primary Causes</b>	Unwise Attention	Unwise Attention
	Getting involved in too much talk	Getting involved in too much talk
	Imbalance of concentration	
	Lack of knowledge	Lack of knowledge
		Self- accusation
	<b>Methods to Dealing with Restlessness and Remorse</b>	Working with the Mind of Restlessness and Remorse
Learning to accept and let them go		
Be balanced and relaxed		
Preventing the Future Arising of Restlessness and Remorse		Restraint of sense faculties and clear comprehension
		Not nourishing of restlessness and remorse

<b>Restlessness and Remorse in the Daily Life</b>		
	<b>Restlessness</b>	<b>Remorse</b>
<b>Primary Causes</b>	Paying attention to unskillful actions	Unwise attention
	Lack of duties and morality	Lack of duties and morality
		Self-judgement
	Doing essential principles for not producing restlessness and remorse	
<b>Methods to dealing with Restlessness and Remors</b>	Doing daily activities of wholesome deeds	
	Training acceptance and forgiveness	
	Keep practicing calmness and mindfulness in every activity	

## Chapter V

### Conclusion and Suggestion

#### 5.1 Conclusion

In summary, *uddhacca* and *kukkucca* are the terms to describe the state of the mind being unable to settle due to being restless and remorseful. These are two mental states that occur in one's mind almost all the time and they, less or more, cause effects on one's daily life, preventing him from getting peace and real happiness or more importantly, obstructing his spiritual progress. Therefore, restlessness and remorse are considered the unwholesome mental factors or hindrances, fetters, and defilements which should be properly acknowledged, skillfully controlled, and step-by-step eliminated in order for one to calm his mind, establish a peaceful and happy life, as well as to cultivate his mind in the spiritual development according to the Buddhist perspective.

Herein, the research is an application of techniques to overcome restlessness and remorse in meditation and in the daily life according to Theravāda Buddhism. It was firstly introduced in common by describing its background and the significance of the problem, objectives as well as the research questions and scopes, the methods used to explore the study, its literature, and the outcomes of the research.

Going to the first objective of the research, the concepts of restlessness and remorse in accordance with Theravāda Buddhism in which especially based on *Abhidhamma Piṭaka* and other related suttas are described. Particularly, the definitions of restlessness and remorse, characteristics, functions of these two factors are clearly analyzed. Furthermore, the concepts of them as unwholesome mental factors, hindrances, fetters, and defilements are also examined in reference to their relevant texts.

Accounting for the working of *uddhacca* and *kukkucca* in the group of five hindrances, they are classified in one set due to their similar manifestations and functions, and their working on mind. However, the research made clear that each of

them has different roots when examined in terms of mental factors; the first is rooted from ignorance while the later has root of hatred. They are seen to play their roles in different groups of immoral mental factors in despite of being *akusala-cetasikas*: one is grouped in the universal unwholesome mental factors (*akusalasādhāraṇacetasika*) and another is a member of the group of four *cetasikas* led by *dosa*.

With regard to fetters or *saṃyojana*, defilements (*kilesa*), agitation and remorse were examined in both *Suttanta-piṭaka* and *Abhidhamma* texts with slightly different classifications. According to *Suttanta-piṭaka*, the factor of restlessness is listed in the five higher fetters which are successfully destroyed by an *Arahanta*; meanwhile both agitation and remorse are absent in the group of ten fetters described in *Abhidhamma* texts. Unlike the classification of of ten fetters, restlessness is accounted in the ten defilements mentioned in *Abhidhamma* but missing in the group of sixteen *kilesas* according to several *suttas*.

In the next objective, the research did an analysis of restlessness and remorse in the three sub-divisions: 1) An analysis on restlessness and remorse and how they make impact on different types of persons, 2) the ways to get rid of restlessness and remorse, and 3) abandonment of restlessness and remorse. In these matters, for the first sub-title, the research explores general nature of restlessness and remorse from some of western psychological approach, giving several remarkable stories of restless and remorseful persons in the Buddha's time, how they suffered and managed to deal with their mental states; the second is described based on Theravāda Buddhist thoughts in order to propose the ways of elimination and abandonment of them through meditation, then giving the suitable meditation training methods for the most restless and remorseful person. Finally the abandonment of these two unwholesome mental states through the tranquility meditation of absorption factors, the noble paths and fruitions of four noble persons are clearly analyzed as the ascending order to eradicate the five hindrances, in which restlessness and remorse are included. At the first stage of awakening, due to elimination of false views, doubts, and *sīlabbataparāmāsa*, one becomes a Stream-Winner who is born seven times at most and never falling to woeful states. The next stage of awakening process is called Once-Return. Developing the path of once-returning and attenuating lust,

hatred, and ignorance, one becomes a Once-Returner who is born in this world only once. In the third stage of awakening, the five lower fetters are exhausted; one becomes a Non-Returner. He has fully eradicated sensual lust and ill-will, together with remorse. Thus, he will be spontaneously reborn in the fine-material realm and attain the final *Nibbāna* there. Finally, the last stage of awakening process is *arahant*, the worthy one. Developing the path of the worthy and fully eradicating all defilements, one becomes an Awakened One. At this stage, the five higher fetters are completely destroyed: desire for fine-material existence, desire for immaterial existence, conceit, restlessness and ignorance.

The final objective goes to giving a practical view on the matter by presenting techniques and how to apply them in dealing with the restless and remorseful mind not only in meditation training but also in the daily life. To speak in detail, the study provides the common causes of restlessness and remorse that everyone probably faces with on the path of spiritual development as well as in the everyday life. Among them, unwise attention (*ayoniso manasikāra*) is seen to be the first and the very common cause leading one's mind to agitation and remorse in both meditation training and daily activities. Furthermore, having lack of knowledge, getting too much talk, and making excessive effort are analyzed as the other main reasons that obstruct one during meditation course, for they support the arising of distraction and remorse in mind. Besides, shorting of duties and failing to keep virtue or morality are confirmed to be the causes making one restless and remorseful due to oneself judgement. Giving the common causes of these unwholesome mental states, whereby the research not only provides proper techniques for meditation practitioners to handle the mental problems but also propose the ways to apply them into the daily life practically.

## **5.2 Suggestion for Further Research**

Even though the findings of the research are very minor compared with the collection of the Buddha's teachings in the Buddhist texts, they, to some extent, give an overview of two unwholesome mental factors of restlessness and remorse. The understanding of these factors is very crucial for the practice of Buddhist path, the liberation of the five hindrances or ten fetters to attain enlightenment. It is the

importance of the topic that the researcher would like to give some suggestions for further research which is expected to be better and more informative. They are as follows:

1. A comparative study of restlessness and remorse in modern psychology and Theravāda Buddhist perspective.
2. An analytical study of working process of *uddhacca-kukkucca* in Theravāda Buddhism.
3. Restlessness and remorse, their relation in the five hindrances: An analytical study.
4. Working with restlessness and remorse: An analytical study.
5. *Uddhacca-kukkucca* and their conquest: An analytical study.

## Bibliography

### 1. Primary Sources

#### (I) Pāli Canonical Text Sources:

*Aṅguttara-Nikāya*. R. Morris. Vol.I. Ed. Oxford: Pali Text Society, 1989.

*Aṅguttara-Nikāya*. R.Morris. Vol.II. Ed. Oxford: Pali Text Society, 1995.

*Aṅguttara-Nikāya*. E. Hardy. Vol.III. Ed. Oxford: Pali Text Society, 1974-1994.

*Dīgha-Nikāya*. T. W. Rhys Davids and Carpenter. Vols. I-III. Ed. Oxford: Pali Text Society, 1982-1995.

*Dhammasaṅghaṇī*. Edward Muller. Ed. London: Pali Text Society, 1978.

*Majjhima-Nikāya*. Trencker. Vol.I. Ed. Oxford: Pali Text Society, 1993.

Chlmers. Vols.II-III. Ed. Oxford: Pali Text Society, 1977-1993.

*Samyutta-Nikāya*. M.Leon Feer. Vols.1-4. Ed. Oxford: Pali Text Society, 1970-1991.

*Sutta Nipāta*, Andersen, Dines. and Helmers Smith. Ed. Oxford: Pali Text Society. Reprint, 1997.

*Vibhaṅga*. Mrs, Rhys DAvids. M.A. Ed. London: Pali Text Society, 1978.

*Yamaka*. Caroline Rhys Davids. M.A. Vol. I-III. Ed. Oxford: Pali Text Society, 1995.

#### (II)Translations of the Pāli Canonical Sources:

Bodhi, Bhikkhu. *The Connected Discourses of the Buddha (Samyutta-Nikāya)*. Trans.Vols. I-II. Boston: Wisdom Publication, 2000.

Bodhi, Bhikkhu. *Discourse on the Fruits of Reclusheship: Samaññaphala Sutta and Its Commentaries*, (Kandy: Buddhist Publication Society), 1999.

David, Rhys, T. W. *Dialogues of the Buddha (Dīgha-Nikāya)*. Trans. Oxford, London, 1899.

David, Rhys, C.A.F. *A Buddhist Manual of Psychological Ethics (Dhammasaṅghaṇī)*. Trans. Oxford: Pali Text Society, 1997.

Horner I. B. *The Book of Discipline (Vinaya Piṭaka)*. Vol. IV. Trans. London: Luzac and Company, 1971.

Nārada Thera, *The Manual of Abhidhamma (Abhidhammattha Saṅgaha of Anuruddhācariya)*. Yangon: Ti Ni Main Ministrative Body, 1993

- Norman, K. R. *The Group of Discourses (Sutta-Nipāta)*. Trans. Oxford: Pali Text Society, 2001.
- Ñānamoli, Bhikkhu and Bodhi, Bhikkhu. *The Middle Length Discourses of the Buddha (Majjhima-Nikāya)*. Trans. Ed. Boston: Wisdom Publication, 1995.
- Ñānamoli, Bhikkhu. *The Path of Purification (Visuddhimagga)*. Kandy: Buddhist Publication Society, 1956-2010.
- Rhys Davids C. A. F. *The Expositor (Aṭṭhasālinī)*. Vols. I-II. Trans. London: Pali Text Society, Oxford University Press, 1921.
- Rhys Davids T. W. *Buddha's Birth Stories*. Trans. London: Routledge, 1880.
- Tin, Pe Maung. *The Expositor (Aṭṭhasālinī)*. M.A. Trans. London: Pali Text Society, 1976.
- Thiṭṭila, Ashin. *The Book of Analysis (Vibhaṅga)*. Trans. London: Pali Text Society, 1995.
- Walshe, Maurice. *The Long Discourses of the Buddha (Dīgha-Nikāya)*. Trans. Boston: Wisdom Publications, Reprint, 1995.
- Woodward, F. L and Hare, E. M. *The Book of Gradual Sayings (Aṅguttara-Nikāya)*. Vols. I-V. Trans. Oxford: Pali Text Society, 1932-2003.

## 2. Sccondary Scourses

### (I) Post-Canonical Texts (*Aṭṭhakathā* and *Ṭīkā*) and Translation Sources:

- Aung, Shwe Zan.B.A, Davids, Rhys, Mrs. M.A. *Compendium of Philosophy (Abhidhammattha-Sangaha)*. Revied & Edited. Oxford: Pali Text Society, 1910.
- Bodhi, Bhikkhu. *A Comprehensive Manual of Abhidhamma*. Ed. Kandy: Buddhist Publication Society, 1993-2007.
- David, Rhys C.A.F. *Visuddhimagga*. Ed. London: Pali Text Society, 1975.
- Edward, Muller. *Atthasālinī*. Ph.D. Ed. London: Pali Text Society, 1979.
- Mehn, Tin Mon. *Buddha Abhidhamma: Ultimate Science*. Malaysia: Fo Guang Shan, 2004.
- Pe, Maung Tin. *The Expositor (Aṭṭhasālinī)*. M.A. Trans. London: Pali Text Society, 1976.

Saddhātissa, Hammalawa. *Abhidhammatthasaṅgaha and Abhidhammatthavibhāviṇī-  
ṭīkā*. Ed. Oxford: Pali Text Society, 1989.

Thera, Buddhadatta A.P. *Sammoha-vinodaṇī*. Ed. London: Pali Text Society, 1980.

**(II) Printed Books and Relative Sources:**

Boriharnwanket, Suji. Niva Van Gorkom. *A Survey of Paramartha Dhammas*. Trans.  
Bangkok: Dhamma Study and Support Foundation. 2005.

David, Rhys, T.W. and Stede, William. *The Pali Text Society's Pali English  
Dictionary*. Ph.D. Ed. London: Pali text Society, 1952-1999.

Gorkom, Nina Van. *Abhidhamma in Daily Life*. Bangkok: Study and Proagation  
Foundation, 1990.

Gorkorn, Nina Van. *Cetasikas*. California: Zolag, 2010.

Janakābhivamsa, Ashin. Lay, U Ko. *Abhidhamma in Daily Life*. Author & Trans.  
Yangon: U Ye Htay, 1999.

Mahāthera, Buddhadatta A.P, *Concise Pāli-English Dictionary*. Colombo: Colombo  
Apothecaries Co., 1968.

Mendis, N.K.G. *Abhidhamma in Practice*. Kandy: Buddhist Publication Society,  
1985.

Sri Dhammananda, K. *How to Live without Fear & Worry*. Malaysia: Buddhist  
Missionary Society, 1989.

Thera, Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*.  
Kandy: Buddhist Publication Society, 1952-1988.

Thera, Nyanaponika. *Abhidhamma Studies: Researches in Buddhist Psychology*.  
Kandy: Buddhist Publication Society, 1976.

Thera, Nyanatoloka. *Guide through Abhidhamma Pitaka*. Kandy: Buddhist  
Publication Society, 1983.

Thera, Nyanaponika and Bodhi, Bhikkhu. *Āṅguttara Nikāya, Discourses of the  
Buddha An Anthology*. Parts. I-III. Kandy: Buddhist Publication Society,  
1970-2010.

Thera, Some. *The Way of Mindfulness - The Satipaṭṭhana Sutta and Its Commentary*.  
Kandy: Buddhist Publication Society, 1998.

- Thera, Nyanaponika. *The Five Mental Hindrances and Their Conquest: Selected Texts from the Pali Canon and The Commentaries*, Com. & Trans. Kandy: Buddhist Publication Society, 1993.
- Thero, Weragoga Sarada. *Treasury of Truth (Dhammapada Texts)*. Taiwan: Author Publisher Taipei, 1993.
- Thitthila, U, Sayadaw. *Essential Themes of Buddhist Lecture*. Yangon: Department of Religious Affairs, 2000.
- Thera, Nyanaponika. *The Heart of Buddhist Meditation (Satipaṭṭhāna)*. Kandy: Buddhist Publication Society, 2005.
- James Ong, Bro. *Establishment of Mindfulness on Five Hindrances*. Kuala Lumpur: Mahasatipatthana Press, 2016.
- Thiradhammo, Ajahn. *Working with the Five Hindrances*. UK: Aruno Publications, 2014.
- Tejaniya, Ashin. *Don't Look Down on The Defilements. They Will Laugh at You*. Selangor: Tankoh Print, 2011.
- Brahm, Ajahn. *Mindfulness, Bliss and Beyond*. Boston: Wisdom Publications, 2006.

## Biography

- Name** : Do Thi Thao
- Date of Birth** : June 19, 1985
- Date of Novice Ordination** : July 15, 1996
- Date of Higher Ordination** : July 20, 2008
- Nationality** : Vietnam
- Present Address** : Mahachulalongkornrajavidyalaya University,  
Ayutthaya, Thailand.
- Educational** :
- (2003) Graduated from high school in Vietnam.
  - (2004 – 2007): Diploma of Mahāyana Buddhist Studies at Binh Dinh Buddhist Intermediate School, Binh Dinh province, Vietnam.
  - (2007 – 2011): BA. Buddhist Studies, Buddhist University of HCMC, Ho Chi Minh City, Vietnam.
  - (2008 – 2012): BA. English Linguistics and Literatures, Vietnam National University – University of Social Sciences and Humanities, Ho Chi Minh City, Vietnam.
  - (2013 – 2016): Master of Arts in Buddhist Studies, International Buddhist Studies College, Mahachulalongkornrajavidyalaya, Ayutthaya, Thailand.
  - (2016 – Present): PhD candidate, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand.