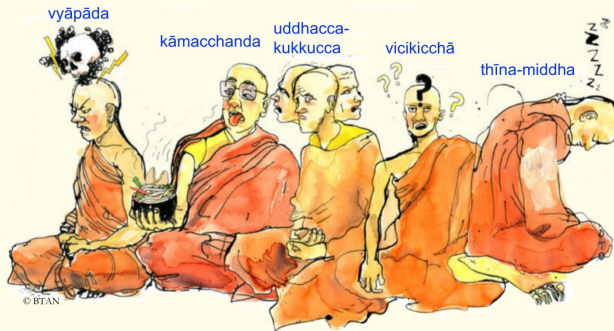




**Sri Lanka Buddhist Temple**  
SIRI JAYANTI ASSOCIATION

## Abandoning The 5 Hindrances

Sharing with Bro. Billy Tan





If we are not attentive to our mental and physical conditioning during meditation (Bhāvanā), we may experience the Five Hindrances which disturb the mind and the body. Explore what are these hindrances and how we can train our mind and body to abandon these hindrances.

## DHAMMACAKKAPPAVATTANA SUTTA Setting into Motion the Wheel of Dhamma

- 1. Dukkha:**  
There is suffering
- 2. Samudaya:**  
There is the origin of suffering
- 3. Nirodha:**  
There is an end to suffering
- 4. Magga:**  
The way leading to the cessation of suffering

Delivered to the pañcavaggiyas at Migadāya in Isipatana on Āsālha full-moon day.





## THE FIRST NOBLE TRUTH

### THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.

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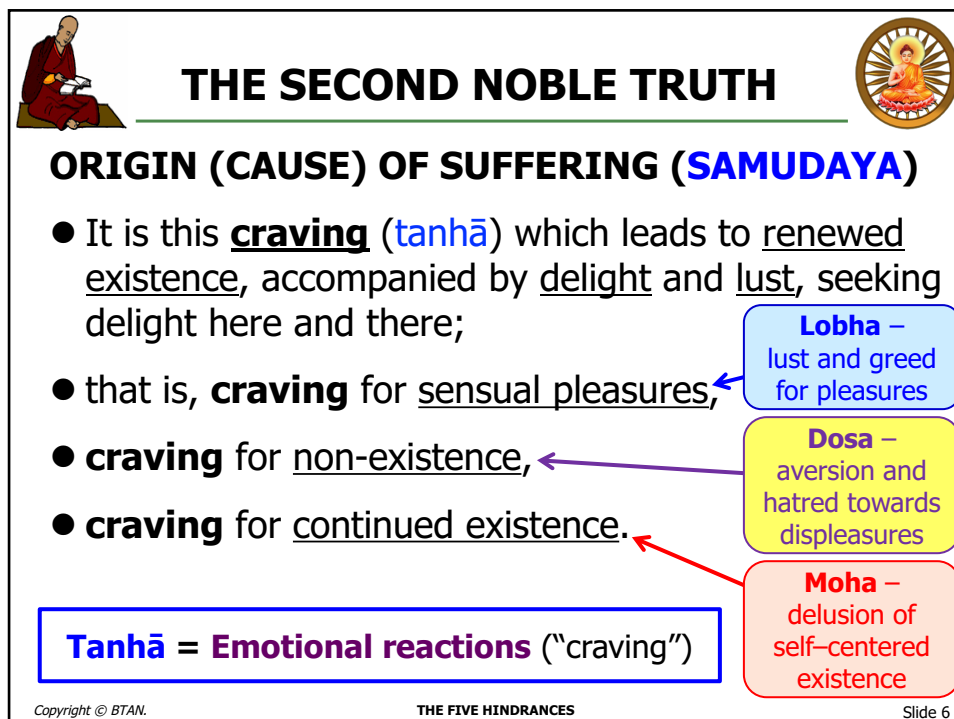
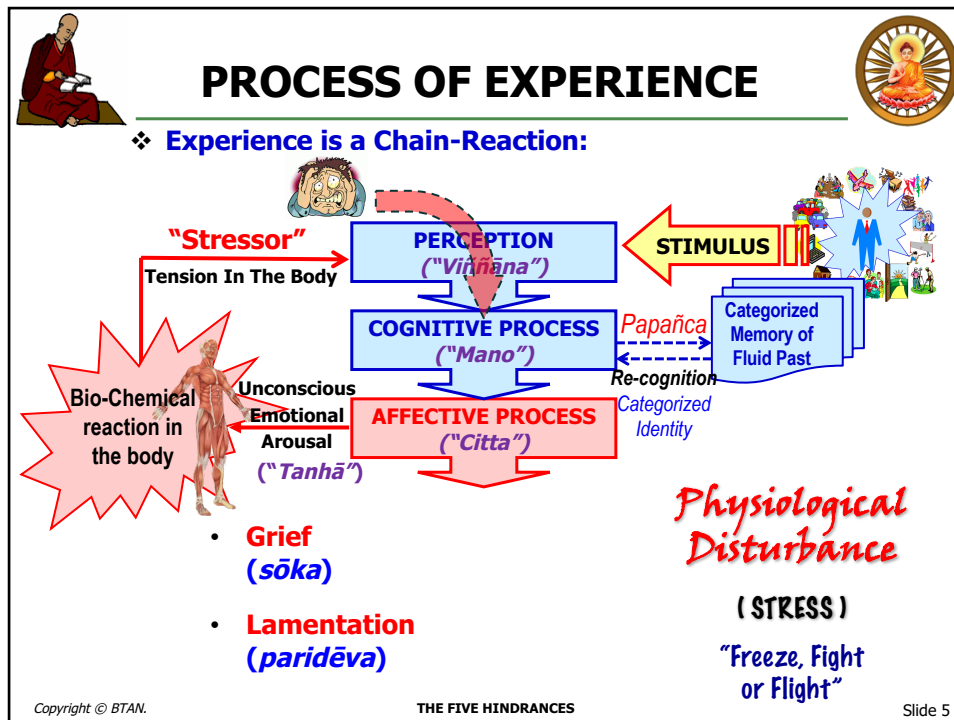


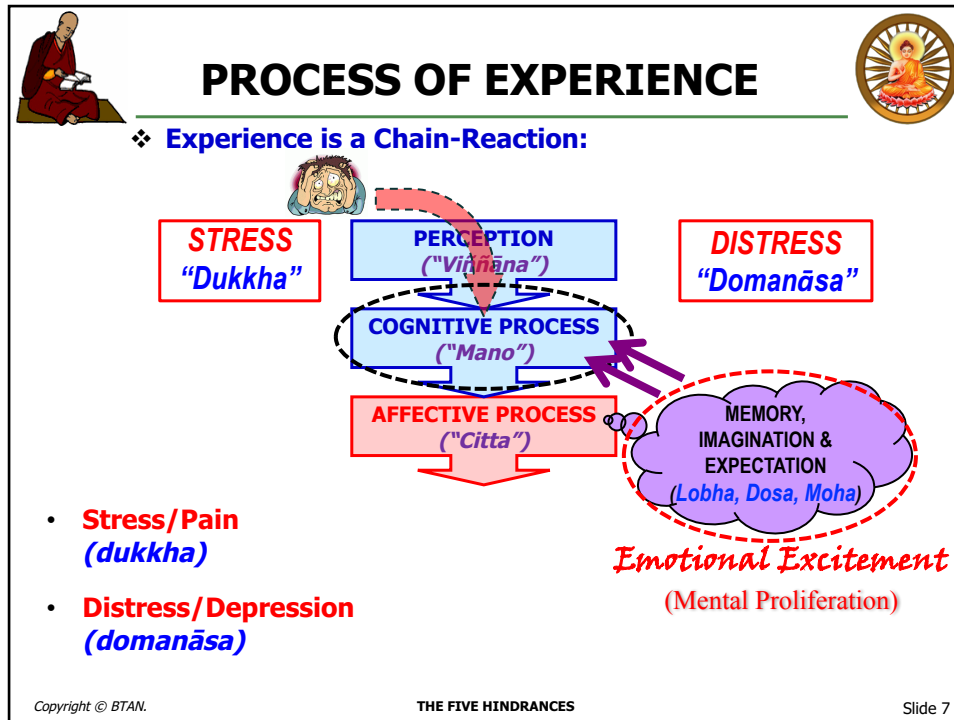
## MIND AS AN ACTIVITY

### THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : Process of Perception (**Perception**)
  - what was perceived through the sense organs;
- **Mano** : Cognitive Process (**Cognition & Conception**)
  - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : Affective Process (**Mood / Temperament**)
  - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
  - personalizing (*upādāna*) the experience leading to the notion of a self-centered existence.

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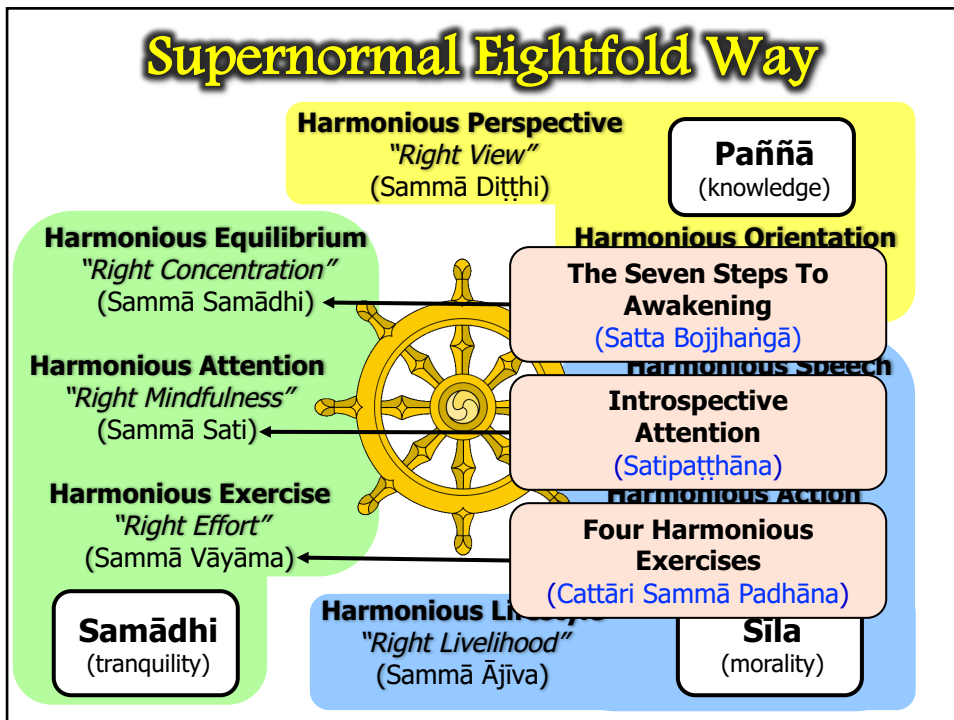
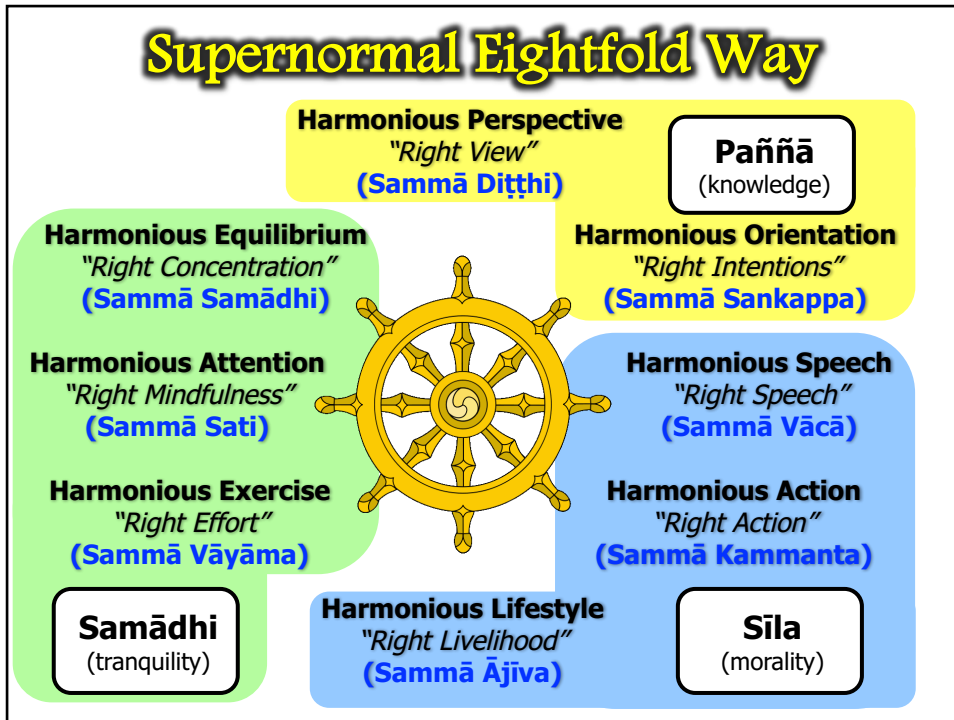





**Emotions** dominate the world,  
**emotions** create distress;  
**Emotion** is that one thing,  
to which all are spellbound.


**Cittena nīyati loko**  
**cittena parikassati –**  
**Cittassa ekadhammassa**  
**sabbeva vasamanvagūti**

(SN I.62 – Citta Sutta)






## Stages To Awakening




“Monks, when **Mindfulness of Breathing** (*Ānāpānasati*) is cultivated and developed, it is of great benefit and great reward. It helps eliminate the five hindrances (*Pañca nīvarana*)” (*Ānāpānasati Sutta*).

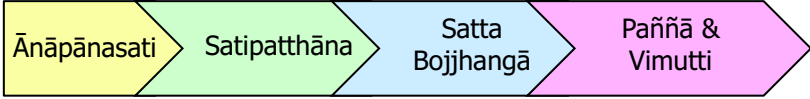
- I. **Ānāpānasati** when cultivated and developed leads to the fulfillment of the **Four Focuses of Introspection** (“**Mindfulness**”) (*Satipatthāna*);
- II. **Satipatthāna** when cultivated and developed leads to the fulfillment of the **Seven Steps To Awakening** (*Satta bojjhangā*);
- III. **Satta Bojjhangā** when cultivated and developed leads to the fulfillment of **Full Comprehension** (*Paññā*) and **Emancipation** (*Vimutti*).

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## Stages To Awakening





Mindfulness  
Of Breathing

Introspection  
(Mindfulness)

Seven Steps  
To Awakening

Full Comprehension  
& Emancipation

1. Harmonious Perspective (*Sammā-ditthi*)
2. Harmonious Orientation (*Sammā-sankappa*)
3. Harmonious Speech (*Sammā-vācā*)
4. Harmonious Action (*Sammā-kammanta*)
5. Harmonious Lifestyle (*Sammā-ājīva*)
6. Harmonious Exercise (*Sammā-vāyāma*)
7. Harmonious Attention (*Sammā-satī*)
8. Harmonious Mental Equilibrium (*Sammā-samādhī*)

- **Paññā** – Full Comprehension (wisdom)
- **Vimutti** – Emancipation (liberation)

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# What is Samatha & Vipassanā?

## Buddha's Definition

according to  
Tatiya-samādhi Sutta (AN 4:94)

## *Samatha vs Vipassanā*

**Samatha is about how to still the mind** (citta). It is **not about objects of focus**—whether conceptual objects (*paññatti*) or ultimate realities (*paramattha dhammā*).

**Vipassanā is about the object of focus**—which is **saṅkhārā**—and how to regard them, investigate them, and develop insightful understanding about them.

## What Is Samatha?

1. kathaṃ cittaṃ saṅghapetabbam?	How is the <i>citta</i> to be 'made to stand properly' ( <u>steadied</u> )?
2. kathaṃ cittaṃ sannisādetabbam?	How is the <i>citta</i> to be 'made to sit properly' ( <u>settle down</u> )?
3. kathaṃ cittaṃ ekodi kātabbam?	How is the <i>citta</i> to be made <u>unified</u> ?
4. kathaṃ cittaṃ samādahātabbam?	How is the <i>citta</i> to be brought together & placed ( <u>composed</u> )?

**SAMATHA = STILLING**

## What Is Vipassanā?

1. kathaṃ saṅkhārā daṭṭhabbā?	How are <u>saṅkhārā</u> to be seen?
2. kathaṃ saṅkhārā sammasitabbā?	How are <u>saṅkhārā</u> to be investigated?
3. kathaṃ saṅkhārā vipassitabbā?	How are <u>saṅkhārā</u> to be seen distinctly?

**vi** = clear, distinct; distinguish, separate; special; various  
**passanā** = seeing

**VIPASSANĀ = DISTINCT SEEING**




## DEFINITIONS OF SAMATHA & VIPASSANA

### **SAMATHA** → **Samādhi**


- Stilling (of *citta*), settlement, calmness, tranquility of mind (mental equilibrium);
- Cognitive Consonance (*samādhi*) – unified mind;
- Culminating in “**stillness of mind**”.

### **VIPASSANĀ** → **Paññā**

- vi = clear, distinct, discerning;
- passana = seeing (comprehend);
- Culminating in “**distinct seeing**”.




### Gradual Withdrawal Of Affective Process (Citta)




<u>1<sup>st</sup> Jhāna</u>	<u>2<sup>nd</sup> Jhāna</u>	<u>3<sup>rd</sup> Jhāna</u>	<u>4<sup>th</sup> Jhāna</u>
Inference ( <i>vitakka</i> )			
Inquiry ( <i>vicāra</i> )			
Cognitive Contentment ( <i>pīti</i> )	Cognitive Contentment ( <i>pīti</i> )		
Comfort ( <i>sukha</i> )	Comfort ( <i>sukha</i> )	Comfort ( <i>sukha</i> )	
Cognitive Consonance ( <i>ekaggatā</i> )	Cognitive Consonance ( <i>ekaggatā</i> )	Cognitive Consonance ( <i>ekaggatā</i> )	Cognitive Consonance ( <i>ekaggatā</i> )

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## THE FIVE HINDRANCES (*pañca nīvaraṇa*)




1. **KĀMMACHANDA**  
Desire or wish (lust) for sensual pleasures;
2. **VYĀPĀDA**  
Anger or hatred towards displeasures;
3. **THĪNA-MIDDHA**  
Sluggishness, Lethargy & Drowsiness ("sloth & torpor");
4. **UDDHACCA-KUKKUCCA**  
Agitation, Restlessness, Anxiety, Worry;
5. **VICIKICCHĀ**  
Cognitive Dissonance ("skeptical doubt").

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**Mano**pubbaṅgamā dhammā, manoṣeṭṭhā manomayā;  
Manasā ce paduṭṭhena, bhāsati vā karotī vā;  
Tato naṃ dukkhamanvetī, cakkamva vahato padaṃ.  
(Dhammapada verse #1)




**Cognition** precedes all experience,  
**cognition** predominates, cognition creates realities.  
With **destructive cognition** if one speaks or acts,  
Pain follows one, as the wheel follows  
the drawer of the cart.



## KĀMMACHANDA

### Desires or wish for sensual pleasures



**Desires or wish for sensual pleasures:**

- **Kāmmachanda** is distinguished from unwholesome **lobha**, which is clinging on to an object; **Lobha** = **lubh**, to cling, attach, take over (greed);
- Wishing for a pleasant or comfortable experience is **kāmmachanda**.


CHANGE THE PICTURE – free from arousal of lust or desires:

- **Asubha Bhāvanā** - Meditation on the repulsiveness of the body
- **Kalebara Bhāvanā** - Decaying corpse meditation
- **Ānāpānasati** - Mindfulness of breathing

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## VYĀPĀDA

### Anger or hatred towards displeasures



**Anger or hatred towards displeasures:**

- Arising from self-centeredness (selfishness);
- **Kāmmachanda** is always accompanied by a latent form of **Vyāpāda** – to protect or safeguard the pleasurable experience (self-centered);
- When there is **vyāpāda** there is no loving-kindness, no compassion, and no understanding of Anicca, Dukkha, Anatta.


CHANGE THE PICTURE – free from arousal of anger and hatred, or selfishness:

- **Metta Bhāvanā** - Meditation on Universal Benevolence;
- Cultivation of **Mettā, Karunā, Muditā, Upekkhā**;
- Compassion can be directed at five levels of discomfort (dukkha) and five levels of comfort (sukha);
- **Tilakkhana Bhāvanā** - Meditation on the threefold realities

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## Five Levels Of Discomfort

Compassion can be directed at five levels of discomfort (dukkha):

1. Sympathy for those who have lost what they possessed (persons -- through death; things -- through theft; natural disasters, etc.) and for those who are unable to get what they want due to inability;
2. Sympathy for those who have lost their self-esteem (loss of position in society, suffering from inferiority complex, ego challenged, etc.);
3. Sympathy for beings in the human realm (in prisons, hospitals, refugee camps, and those subject to starvation, suppression, etc.);
4. Sympathy for other less privileged beings (animals, ghosts, beings in hells), that you may not even know about;
5. Sympathy for those who are worrying or repenting for their misdeeds.

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## Five Levels Of Comfort

Compassion can be directed at five levels of comfort (sukkha):

1. Sympathy for those who have gained many things they wished for;
2. Sympathy for those who have gained their self-esteem;
3. Sympathy for more privileged beings in the human realm who are comfortable and happy;
4. Sympathy for more privileged beings in heavens;
5. Sympathy for those who are enjoying the freedom from guilt and the benefits of being good and pure in mind.


**Compassion is not merely the sympathetic resonance for others losses and sorrow, but also the sympathetic rejoicing of others success and happiness.**

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## THĪNA


### Sluggishness of the Mind



**Thīna** = **the**, to shrink, + **na**, dullness


- Sluggishness or Withdrawal of the mind – reluctance to act;
- Opposed to **Viriya** (willful energy or will power to act);
- Also translated as **Sloth** (laziness).

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## MIDDHA

### Lethargy or Drowsiness




**Middha** = **middh**, to be inactive, inert, to be incapable

- Inactivity (lethargy) or weakness of the body
- Also translated as **Torpor** (inactivity, indifference)
- Both **thīna** and **middha** are always used in conjunction;
- Where there is **thīna** and **middha**, there is no **Viriya**.

**RE-ENERGIZE, AWAKEN –re-energize the mind to become inspired or motivated (awakened) to act:**


- **Maranānussathi – Meditation On Death;**

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## UDDHACCA

### Agitation & Restlessness



**Uddhacca** = **u**, over, above + **dhu**, to tremble, to get excited.

- **Uddhacca** literally means 'over-excitement' or 'rousing' – confused, restless state of mind;
- Often pertains to the **future**.

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## KUKKUCA

### Anxiety & Worry




**ku**= evil that is done, + **kata**= good that is not done

- **Kukkucca** is sometimes translated as **remorse** over evil that is done; also **remorse** over the good that is not done;
- When used together with **uddhacca**, it pertains to the **past only**.


**RESTFUL & PEACEFUL MIND – free from restlessness and arousal of anxiety:**

- **Ānāpānasati** - Mindfulness of breathing
- **Tilakkhana Bhāvanā** - Meditation on the threefold realities

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## COGNITIVE DISSONANCE



("Vicikicchā")


- ❖ When "FEELING" and "REASONING" pull in opposite directions, one invariably experiences **cognitive dissonance** ("vicikicchā");
- ❖ One autonomously reacts according to FEELING, and then "justifies" one's **emotionally charged decisions** using clever "reasoning".




**"FEELING"**  
Affective Process  
(EMOTIONS)  
("citta")

**"REASONING"**  
Cognitive Process  
(INTELLECT)  
("mano")

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## VICIKICCHĀ



**Cognitive Dissonance ("Skeptical Doubt")**

**VICIKICCHĀ** - perplexity, skepticism, confusion, indecision.

- Torn between reasoning and feelings – destabilizing & perplexing;
- Vacillates between one view and another; also as mistrust, disbelief, stubbornness to accept reason, or lacking in confidence (often misunderstood as "doubt").

**DISCERNING, RATIONAL, STABLE, CONFIDENT MIND**  
– free from vacillation and perplexity:

- **Tilakkhana Bhāvanā** - Meditation on the threefold nature of existence;
- **Anussati (Recollections) Bhāvanā** - Meditation on the Buddha, Dhamma, Sangha, Oneself, and Cultivation of good thoughts.

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## THE MIDDLE WAY

**Kāmesu-kāma-sukhallikā-nuyoga**  
**INDULGENCE IN SENSUAL PLEASURES**  
Expression Of Emotional Excitement  
By Releasing Tensions in Action

**THE TWO EXTREMITIES**

**Atta-kilamathā-nuyoga**  
**SELF-TORMENT & SELF-MORTIFICATION**  
Suppression Of Emotional Urges  
By With-holding all Tensions

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## THE MIDDLE WAY

**Emotional Reaction to Sensual Feelings**


**THE MIDDLE WAY**

**Forceful Effort to Restrain Emotions**


**Conscious Relaxation,  
Introspective Attention,  
Mental Equilibrium.**  
**SUBLIME EIGHTFOLD WAY**


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## THE MIDDLE WAY






### ❖ Conscious Relaxation

(do not react, consciously release tensions in the body, and calm the mind – **pause & relax**)



### ❖ Introspective Attention

(gently bring attention inwards, mindfully observe bodily and mental activities - **introspection**)



### ❖ Mental Equilibrium

(still the mind, free from emotional arousals and excitement – **abandoning the 5 hindrances**)

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## DOWNLOAD LINKS

1. [www.tiny.cc/bp1-asubha](http://www.tiny.cc/bp1-asubha)
  - Asubha Bhāvanā - Meditation on the repulsiveness of the body
  - Kalebara Bhāvanā - Decaying corpse meditation
2. [www.tiny.cc/bp2-metta](http://www.tiny.cc/bp2-metta)
  - Cultivation of Mettā, Karunā, Muditā, Upekkhā
3. [www.tiny.cc/bp3-death](http://www.tiny.cc/bp3-death)
  - Maranānussathi – Meditation On Death
4. [www.tiny.cc/bp4-anapanasati1](http://www.tiny.cc/bp4-anapanasati1)
5. [www.tiny.cc/bp4-anapanasati2](http://www.tiny.cc/bp4-anapanasati2)
6. [www.tiny.cc/anapanasati-slides](http://www.tiny.cc/anapanasati-slides)
7. [www.tiny.cc/anapanasati-handout](http://www.tiny.cc/anapanasati-handout)
8. [www.tiny.cc/bp5-tilakkhana](http://www.tiny.cc/bp5-tilakkhana)
  - Tilakkhana Bhāvanā - Meditation on the threefold nature of existence
9. [www.tiny.cc/bp6-anussati](http://www.tiny.cc/bp6-anussati)
  - Anussati (Recollections) Bhāvanā - Meditation on the Buddha, Dhamma, Sangha, Oneself, and Cultivation of good thoughts.



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