

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.7.8 Nīvaraṇapabbam Mastering the Hindrances



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Nīvaraṇapabbam	Mastering the Hindrances
<p>Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?</p> <p>Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?</p>	<p>Again, monks, how does a monk dwell, observing mental contents in mental contents?</p> <p>Here, monks, a monk dwells, observing mental contents in mental contents, as regards the five hindrances. How, monks, does a monk dwell, observing mental contents in mental contents, as regards the five hindrances?</p>
<p>“Idha, bhikkhave, bhikkhu santam vā ajjhataṃ kāmaccandaṃ ‘atthi me ajjhataṃ kāmaccando’ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ ‘natthi me ajjhataṃ kāmaccando’ti pajānāti,</p> <p>yathā ca anuppannassa kāmaccandassa uppādo hoti taṅca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti taṅca pajānāti,</p> <p>yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti taṅca pajānāti.</p>	<p>Here, monks, a monk, whenever sense desire is present in him, he understands properly that, “Sense desire is present in me.” Whenever sense desire is absent from him, he understands properly that, “Sense desire is absent from me.”</p> <p>He understands properly, how sense desire that has not yet arisen in him, comes to arise. He understands properly, how sense desire that has now arisen in him, gets eradicated.</p> <p>He understands properly, how sense desire that has now been eradicated, will in future no longer arise in him.</p>

<p>Santaṃ vā ajjhattaṃ byāpādaṃ ‘atthi me ajjhattaṃ byāpādo’ti pajānāti, asantaṃ vā ajjhattaṃ byāpādaṃ ‘natthi me ajjhattaṃ byāpādo’ti pajānāti,</p> <p>yathā ca anuppannaṃ byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannaṃ byāpādassa pahānaṃ hoti tañca pajānāti,</p> <p>yathā ca pahīnaṃ byāpādassa āyatim anuppādo hoti tañca pajānāti.</p>	<p>Whenever aversion is present in him, he understands properly that, “Aversion is present in me.” Whenever aversion is absent from him, he understands properly that, “Aversion is absent from me.”</p> <p>He understands properly, how aversion that has not yet arisen in him, comes to arise. He understands properly, how aversion that has now arisen in him, gets eradicated. He understands properly, how aversion that has now been eradicated, will in future no longer arise in him.</p>
<p>Santaṃ vā ajjhattaṃ thinamiddhaṃ ‘atthi me ajjhattaṃ thinamiddha’nti pajānāti,</p> <p>asantaṃ vā ajjhattaṃ thinamiddhaṃ ‘natthi me ajjhattaṃ thinamiddha’nti pajānāti,</p> <p>yathā ca anuppannaṃ thinamiddhassa uppādo hoti tañca pajānāti,</p> <p>yathā ca uppannaṃ thinamiddhassa pahānaṃ hoti tañca pajānāti,</p> <p>yathā ca pahīnaṃ thinamiddhassa āyatim anuppādo hoti tañca pajānāti.</p>	<p>Whenever sloth and torpor are present in him, he understands properly that, “Sloth and torpor are present in me.” Whenever sloth and torpor are absent from him, he understands properly that, “Sloth and torpor are absent from me.”</p> <p>He understands properly, how sloth and torpor that have not yet arisen in him, come to arise. He understands properly, how sloth and torpor that have now arisen in him, get eradicated. He understands properly, how sloth and torpor that have now been eradicated, will in future no longer arise in him.</p>
<p>Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘atthi me ajjhattaṃ uddhaccakukkucca’nti pajānāti,</p> <p>asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘natthi me ajjhattaṃ uddhaccakukkucca’nti pajānāti,</p> <p>yathā ca anuppannaṃ</p>	<p>Whenever agitation and remorse are present in him, he understands properly that, “Agitation and remorse are present in me.” Whenever agitation and remorse are absent from him, he understands properly that, “Agitation and remorse are absent from me.”</p> <p>He understands properly, how agitation</p>

<p>uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti,</p> <p>yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti.</p>	<p>and remorse that have not yet arisen in him, come to arise. He understands properly, how agitation and remorse that have now arisen in him, get eradicated.</p> <p>He understands properly, how agitation and remorse that have now been eradicated, will in future no longer arise in him.</p>
<p>Santaṃ vā ajjhataṃ vicikicchā ‘atthi me ajjhataṃ vicikicchā’ ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā ‘natthi me ajjhataṃ vicikicchā’ ti pajānāti,</p> <p>yathā ca anuppanāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppanāya vicikicchāya pahānaṃ hoti tañca pajānāti,</p> <p>yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.</p>	<p>Whenever doubt is present in him, he understands properly that, “Doubt is present in me.” Whenever doubt is absent from him, he understands properly that, “Doubt is absent from me.”</p> <p>He understands properly, how doubt that has not yet arisen in him, comes to arise. He understands properly, how doubt that has now arisen in him, gets eradicated.</p> <p>He understands properly, how doubt that has now been eradicated, will in future no longer arise in him.</p>
<p>Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati</p>	<p>Thus he dwells observing mental contents in mental contents internally, or he dwells observing mental contents in mental contents externally, or he dwells observing mental contents in mental contents both internally and externally. Thus he dwells observing the phenomenon of arising in the mental contents, thus he dwells observing the phenomenon of passing away in the mental contents, thus he dwells observing the phenomenon of arising and passing away in the mental contents.</p>

<p>‘atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.</p> <p>Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.”</p>	<p>Now his awareness is established: “These are mental contents!” Thus he develops his awareness to such an extent that there is mere understanding along with mere awareness. In this way he dwells detached, without clinging towards anything in the world [of mind and matter].</p> <p>This is how, monks, a monk dwells observing mental contents in mental contents as regards the five hindrances.</p>
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