

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.7.8 Nīvaraņapabbam Mastering the Hindrances



| Nīvaraņapabbaņ | Mastering the Hindrances |
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| Kathañca pana, bhikkhave, bhikkhu | Again, monks, how does a monk dwell, |
| dhammesu dhammānupassī viharati? | observing mental contents in mental contents? |
| Idha, bhikkhave, bhikkhu dhammesu | Here, monks, a monk dwells, observing |
| dhammānupassī viharati pañcasu nīvaraņesu. | mental contents in mental contents, as regards |
| Kathañca pana, bhikkhave, bhikkhu dhammesu | the five hindrances. How, monks, does a monk |
| dhammānupassī viharati pañcasu nīvaraņesu? | dwell, observing mental contents in mental |
| | contents, as regards the five hindrances? |
| ʻʻIdha, bhikkhave, bhikkhu santam vā | Here, monks, a monk, whenever sense |
| ajjhattam kāmacchandam 'atthi me ajjhattam | desire is present in him, he understands properly |
| kāmacchando'ti pajānāti, asantam vā ajjhattam | that, "Sense desire is present in me." Whenever |
| kāmacchandam 'natthi me ajjhattam | sense desire is absent from him, he understands |
| kāmacchando'ti pajānāti, | properly that, "Sense desire is absent from me." |
| yathā ca anuppannassa kāmacchandassa | He understands properly, how sense |
| uppādo hoti tañca pajānāti, yathā ca uppannassa | desire that has not yet arisen in him, comes to |
| kāmacchandassa pahānam hoti tañca pajānāti, | arise. He understands properly, how sense |
| | desire that has now arisen in him, gets |
| yathā ca pahīnassa kāmacchandassa | eradicated. |
| āyatim anuppādo hoti tañca pajānāti. | He understands properly, how sense |
| | desire that has now been eradicated, will in |
| | future no longer arise in him. |
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| Santam vā ajjhattam byāpādam 'atthi me | Whenever aversion is present in him, he |
|---|--|
| ajjhattam byāpādo'ti pajānāti, asantam vā | understands properly that, "Aversion is present |
| ajjhattam byāpādam 'natthi me ajjhattam | in me." Whenever aversion is absent from him, |
| byāpādo'ti pajānāti, | he understands properly that, "Aversion is |
| | absent from me." |
| yathā ca anuppannassa byāpādassa | He understands properly, how aversion |
| uppādo hoti tañca pajānāti, yathā ca uppannassa | that has not yet arisen in him, comes to arise. He |
| byāpādassa pahānam hoti tañca pajānāti, | understands properly, how aversion that has |
| yathā ca pahīnassa byāpādassa āyatim | now arisen in him, gets eradicated. He |
| anuppādo hoti tañca pajānāti. | understands properly, how aversion that has |
| | now been eradicated, will in future no longer |
| | arise in him. |
| Santam vā ajjhattam thinamiddham 'atthi | Whenever sloth and torpor are present |
| me ajjhattam thinamiddha'nti pajānāti, | in him, he understands properly that, "Sloth and |
| asantam vā ajjhattam thinamiddham | torpor are present in me." Whenever sloth and |
| 'natthi me ajjhattam thinamiddha'nti pajānāti, | torpor are absent from him, he understands |
| | properly that, "Sloth and torpor are absent from |
| | me." |
| yathā ca anuppannassa thinamiddhassa | He understands properly, how sloth and |
| uppādo hoti tañca pajānāti, | torpor that have not yet arisen in him, come to |
| yathā ca uppannassa thinamiddhassa | arise. He understands properly, how sloth and |
| pahānam hoti tañca pajānāti, | torpor that have now arisen in him, get |
| yathā ca pahīnassa thinamiddhassa | eradicated. He understands properly, how sloth |
| āyatim anuppādo hoti tañca pajānāti. | and torpor that have now been eradicated, will |
| | in future no longer arise in him. |
| Santam vā ajjhattam | Whenever agitation and remorse are |
| uddhaccakukkuccam 'atthi me ajjhattam | present in him, he understands properly that, |
| uddhaccakukkucca'nti pajānāti, | "Agitation and remorse are present in me." |
| asantam vā ajjhattam | Whenever agitation and remorse are absent |
| uddhaccakukkuccam 'natthi me ajjhattam | from him, he understands properly that, |
| uddhaccakukkucca'nti pajānāti, | "Agitation and remorse are absent from me." |
| yathā ca anuppannassa | He understands properly, how agitation |

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| uddhaccakukkuccassa uppādo hoti tañca pajānāti, | and remorse that have not yet arisen in him, |
|--|---|
| yathā ca uppannassa uddhaccakukkuccassa | come to arise. He understands properly, how |
| pahānam hoti tañca pajānāti, | agitation and remorse that have now arisen in |
| | him, get eradicated. |
| yathā ca pahīnassa uddhaccakukkuccassa | He understands properly, how agitation |
| āyatim anuppādo hoti tañca pajānāti. | and remorse that have now been eradicated, will |
| | in future no longer arise in him. |
| Santam vā ajjhattam vicikiccham 'atthi | Whenever doubt is present in him, he |
| me ajjhattam vicikicchā'ti pajānāti, | understands properly that, "Doubt is present in |
| asantam vā ajjhattam vicikiecham 'natthi | me." Whenever doubt is absent from him, he |
| me ajjhattam vicikicchā'ti pajānāti, | understands properly that, "Doubt is absent |
| | from me." |
| yathā ca anuppannāya vicikicchāya | He understands properly, how doubt |
| uppādo hoti tañca pajānāti, yathā ca uppannāya | that has not yet arisen in him, comes to arise. He |
| vicikicchāya pahānam hoti tañca pajānāti, | understands properly, how doubt that has now |
| | arisen in him, gets eradicated. |
| yathā ca pahīnāya vicikicchāya āyatim | He understands properly, how doubt |
| | |
| anuppādo hoti tañca pajānāti. | that has now been eradicated, will in future no |
| anuppādo hoti tañca pajānāti. | longer arise in him. |
| anuppādo hoti tañca pajānāti. Iti ajjhattam vā dhammesu | |
| | longer arise in him. |
| Iti ajjhattam vā dhammesu | longer arise in him. Thus he dwells observing mental |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu | longer arise in him. Thus he dwells observing mental contents in mental contents internally, or he |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, | longer arise in him. Thus he dwells observing mental contents in mental contents internally, or he dwells observing mental contents in mental |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu | longer arise in him. Thus he dwells observing mental contents in mental contents internally, or he dwells observing mental contents in mental contents externally, or he dwells observing |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati | longer arise in him. 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 |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu | longer arise in him. 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 |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati, | longer arise in him. 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 |
| Itiajjhattamvādhammesudhammānupassī viharati, bahiddhā vādhammesudhammānupassī viharati,ajjhattabahiddhāvādhammesudhammānupassī viharatisamudayadhammānupassī vādhammesuviharati,vayadhammānupassī vādhammesu | longer arise in him. 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 |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, | longer arise in him. 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 |
| Itiajjhattamvādhammesudhammānupassī viharati, bahiddhā vādhammesudhammānupassī viharati,ajjhattabahiddhāvādhammesudhammānupassī viharatisamudayadhammānupassī vādhammesuviharati,vayadhammānupassī vādhammesuviharati,vāvāvāvayadhammānupassī vāvāvāviharati,vayadhammānupassī vāvāviharati,vāvāvayadhammānupassī vāvāvayadhammānupassī vāvā | longer arise in him. 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 |
| Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā | longer arise in him. 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 |

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