

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

## Lesson 3.7.8 Nīvaraņapabbam Mastering the Hindrances



Nīvaraņapabbaņ	Mastering the Hindrances
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:
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.