



THE FIVE MENTAL HINDRANCES

AND THEIR CONQUEST BY
BUDDHIST SPIRITUAL TRAINING

by *Nyanaponika*

BAUDDHA SĀHITYA SABHĀ

(Buddhist Literature Society)

OBJECTS OF THE SOCIETY

- (1) To facilitate the study of the Dhamma by the publication of books on Buddhism in Sinhalese, English and other languages.
- (2) To undertake the translation of the Pali texts.
- (3) To foster Buddhist culture generally by the formation of an international fellowship of Buddhist thought and Buddhist activity.
- (4) To encourage the study of the history of Buddhist civilisation and of Buddhist art and archaeology.

For further information apply to :

The Hony. Secretary,
"Island Hermitage",
Dodanduwa, Ceylon.

PUBLICATIONS

Guide through the Abidhamma, by Nyanatiloka	..	Rs. 5.00 (cloth)
Ethics of Buddhism (Tachibana)	.. .. .	.. .. 4.00
Light of Asia (Arnold)	.. .. .	.. .. 1.50 (paper)
Five Precepts (Silacara)	.. .. .	.. .. 0.75
Buddhism and Western Philosophy	.. .. .	.. .. 0.50
Essence of Buddhism (Nyanatiloka)	.. .. .	.. .. 0.50
Kamma (Bhikkhu Silacara)	.. .. .	.. .. 0.50
Culture of Mind—(Ananda Metteyya)	.. .. .	.. .. 0.50

Obtainable at :

Lake House, H. W. Cave & Co., Wijeratne & Co.,
Cargills (Ceylon) Ltd. & Colombo Apothecaries Co.

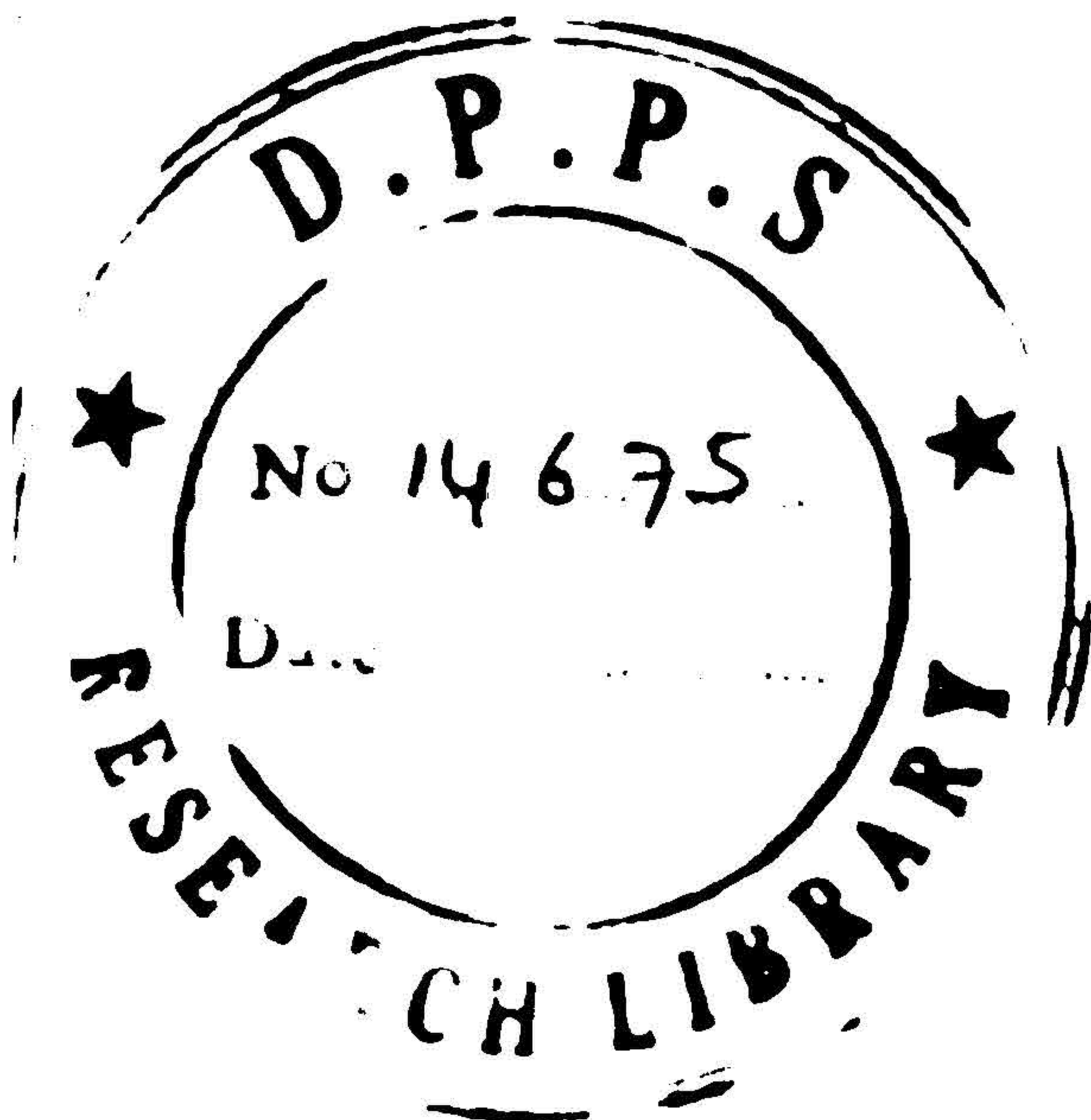
THE FIVE MENTAL HINDRANCES

AND THEIR CONQUEST BY
BUDDHIST SPIRITUAL TRAINING

Selected Passages from
THE PALI CANON AND THE COMMENTARIES

COMPILED AND TRANSLATED
by
NYANAPONIKA THERA

BUDDHIST LITERATURE SOCIETY
BAUDDHA SĀHITYA SABHĀ
1947



First published in
"The Buddhist," March 1946
(COLOMBO Y.M.B.A.)

C O N T E N T S

	PAGE
Preface	i
Motto	v
The Five Hindrances (Introductory Texts) ...	I
I Sensual Desire (kāmacchanda) ...	3
II Ill-Will (vyāpāda)	9
III Sloth and Torpor (thīnamiddha) ...	11
IV Agitation and Worry (uddhaccakukkucca) ...	19
V Doubt (vicikicchā)	21

PREFACE

“ UNSHAKABLE Deliverance of the Mind ” (akuppa-ceto-vimutti) was solemnly declared by the Buddha to be the highest goal of his doctrine.

“ Deliverance ” means : the freeing of the mind from all the limitations, fetters and bondages which are tying it to the Wheel of Suffering, to the Circle of Rebirth. It means : cleansing the mind of all the defilements which are marring its purity. It means : the removing of all the obstacles which are barring the progress from the worldly (lokiya) to the supermundane consciousness (lokuttara-citta), *i.e.* to Sanctity (arahatta).

Many are those obstacles, but there are, in particular, five which, under the name of “ Hindrances ” (nīvarana), are very frequently mentioned in the Buddhist Scriptures :

1. Sensual Desire (kāmacchanda)
2. Ill-will (vyāpāda)
3. Sloth and Torpor (thīna-middha)
4. Agitation and Worry (uddhacca-kukkucca)
5. Doubt (vicikicchā).

They are called “ nīvarana ”, “ Hindrances ”, because they “ hinder ” or “ envelop ” the mind, *i.e.* they obstruct its development (bhāvanā). According to the Buddhist teachings, Spiritual Development (bhāvanā) is twofold : through Clear Insight (vipassanā-bhāvanā) and through Tranquillity (samatha-bhāvanā). The latter is gained by the complete concentration of mind during the so-called “ Absorptions ” (jhāna). For achieving these Absorptions, the overcoming of the Five Hindrances, at least temporarily, is the preliminary condition. It is in this connection that these five are most frequently mentioned in the Discourses of the Buddha, appearing there mostly in the stereotype wording as given in the first text of this anthology. According

to later tradition, each of the Hindrances is inimical to one of the five Factors of the First Absorptions (jhānanga), and, on the other hand, the gradual development of these Factors is an antidote against the respective Hindrances. We have therefore, in this anthology, indicated the mutual relation of these two Groups of Five. Not only the Absorptions but also the lesser degrees of concentration are impeded by the Five Hindrances, e.g. the so-called "neighbourhood-concentration" (upacāra-samādhi) which is required for attaining Clear Insight (vipassanā). And not only this Clear Insight, but obviously any attempt of clear thinking will be affected by the presence of one of these Five Hindrances which are rightly called "a whole heap of unwholesomeness" (Saṃyutta 47, 5).

This wide-spread influence of the Five Hindrances shows the urgent necessity of breaking down their power by constant effort. For, one should not mistake the words of our above-mentioned first text, by believing it to be sufficient to turn one's attention to the Hindrances only at the moment when sitting down to think or to meditate. Such an "effort at the last minute" will rarely lead to success if not helped by the latent results of previous endeavours.

He who earnestly aspires to the Unshakable Deliverance of the Mind should therefore select a definite "working-ground" of a direct and practical import, a "kammāt-thāna" * in its widest sense to which he endeavours to co-ordinate or even to subordinate his entire life. Already his holding fast to his "working-ground" will be an important success in "bhāvanā", i.e. in "developing the mind", because in that way the directive or purposive energies of the mind will be strengthened considerably. He who has chosen the "Conquering of the Five Hindrances" for such a "working-ground", should examine which of these five are strongest, in his personal case. Then he should carefully observe how and on which occasions they usually appear. He should further know the positive forces within his own mind by which each of the Hindrances can be conquered, and he should examine his life for any opportunity to develop these qualities which we have indicated here under the headings of the Spiritual Faculties (indriya), the Factors of Absorption (jhānanga) and those of Enlightenment

* i.e. subject of meditation, literally "Working-ground"

(bojjhanga). In some cases, we have added a few subjects of meditation which are helpful in overcoming the respective Hindrances.

By the “Worldling” (puthujjana), however, only a temporary repression and a partial weakening of the Hindrances can be attained. Their final and complete abolishing takes place only on the following Stages of Sanctity (ariyamagga) :

Worry ; Doubt—on the 1st Stage, the Path of Entering the Stream (sotāpattimagga)

Sensual Desire ; Ill-will—on the 3rd Stage, the Path of the Non-Returner (anāgāmi-magga)

Sloth and Torpor ; Agitation—on the 4th Stage, the Path of the Saint (arahatta-magga)

This shows that the reward of the fight against the Hindrances is not only the limited one of making possible a shorter or longer spell of penetrating insight or of meditation ; but every step in weakening these Hindrances takes us nearer to the Stages of Sanctity where “Deliverance” from these Hindrances will be “unshakable.”

As the purpose of this anthology is that of a manual for practical use, we have not overburdened it with material. We have further left unelaborated some of the Spiritual Faculties (indriya) etc., about which a wealth of information may easily be gathered from the Buddhist Scriptures.

Though most of the following passages are addressed to monks, they are likewise valid for people living in the world. As the Old Commentators say : “A monk (bhikkhu) is one who is striving in practice. One who practises, be he divine or human, gets the designation of monk.”

NYANAPONIKA THERA

“Island Hermitage”
Dodanduwa
Ceylon

MOTTO

“ Understand that the five depravities of agitation and worry, ill-will, sloth and torpor, desire and doubt, are the thieves that steal the treasure of virtue !

Faith, energy, mindfulness, meditation and wisdom are the five best things. Strive after them, for they are truly the highest ‘ forces ’ (bala) and ‘ faculties ’ (indriya) ! ”

NAGARJUNA, “ Friendly Epistle ”

THE FIVE HINDRANCES

THERE, O Monks, a monk resorts to a lonely place : to the forest, the foot of a tree, a mountain, a cleft, a rock-cave, a cemetery, a jungle, an open space, a heap of straw. After the meal, having returned from the alms-round, he sits down, cross-legged, keeping his body erect, surrounding himself with mindfulness. Having given up *Covetousness* (=Sensual Desire) with regard to the world, he dwells with a heart free of Covetousness, he cleanses his mind from Covetousness. Having given up the blemish of *Ill-will*, he dwells without Ill-will ; friendly and compassionate towards all living beings, he cleanses his mind from Ill-will. Having given up *Sloth and Torpor*, he dwells free from Sloth and Torpor, in the contemplation of light ; mindful, clearly conscious, he cleanses his mind from Sloth and Torpor. Having given up *Agitation and worry*, he dwells without Agitation ; his mind being calm, he cleanses it from Agitation and Worry. Having given up *Doubt*, he dwells as one who has passed beyond Doubt ; being without uncertainty about wholesome things, he cleanses his mind from Doubt.

Having given up these Five Hindrances who defile the heart and weaken the wisdom, he dwells aloof from sense-objects, aloof from unwholesome things, in the attainment of the First Absorption which is accompanied by thinking and reflecting, born of aloofness, possessed of rapture and happiness.

(Majjhima-Nik. 9)

After the abandonment of these Five Hindrances joy arises ; in him who is joyful, rapture arises ; if the mind is in rapture, the body is stilled ; the body being stilled, happiness is felt, and a happy mind finds concentration.

(Dīgha-Nik. 9)

These are the five defilements of mind, on account of which the mind is not pliant, not fit for work and not clear, is brittle and does not properly concentrate on the extinction of the evil impulses.

(Samyutta-Nik. 40, 33)

How does a monk dwell in contemplating mental phenomena if mental phenomena are present, namely the Five Hindrances? There, O Monks, when Sensual Desire is present within, the monk knows: "There is in me Sensual Desire"; when Sensual Desire is not present within, he knows: "There is no Sensual Desire in me". How the arising of a Sensual Desire which has not yet arisen, takes place, this he knows; how the abandoning of a Sensual Desire which has arisen, takes place, this he knows; and how, in future, no further arising of the (temporarily) abandoned Sensual Desire will take place, this he knows.

(To be repeated, accordingly, with the other four Hindrances.)

(Majjhima-Nik 10, Satipaṭṭhāna-Sutta)

Just as, O Monks, this body lives on nourishment, lives dependent on nourishment, does not live without nourishment, - in the same way, O Monks, do the Five Hindrances live on nourishment, dependent on nourishment, do not live without nourishment.

(Samyutta-Nik. 40, 2)

I

SENSUAL DESIRE

A. Nourishment of Sensual Desire

There are beautiful objects ; giving frequently unwise attention to them,—this is the nourishment for the arising of Sensual Desire which has not arisen, and for the increasing and strengthening of Sensual Desire which has already arisen.

(Samy.-Nik. 46, 51)

B. Not-Nourishing of Sensual Desire

There are impure objects ; giving frequently wise attention to them,—this is the Not-Nourishing of the Sensual Desire which has not yet arisen, and of the increasing and strengthening of Sensual Desire which has already arisen.

(Samy.-Nik. 46, 51)

The following *six things* are leading to the abandonment of Sensual Desire :

- (1) Learning how to meditate about impure objects ;
- (2) Devoting oneself to the Meditation of the Impure ;
- (3) Guarding the sense-doors ;
- (4) Moderation in eating ;
- (5) Noble friendship ;
- (6) Suitable conversation.

(From the commentary to the Sati-
paṭṭhāna-Sutta, Majjhima-Nik.)

1. *Learning how to meditate about impure objects*
2. *Devoting oneself to the Meditation of the Impure*

(a) In him who is devoted to the Meditation about impure objects, disgust against the beautiful object is firmly established. This is its result.

(Angutt. V. 30)

(Note—"Impure Object" refers, in particular, to the Cemetery Meditations, as given e.g. in the Satipaṭṭhāna-Sutta and explained in the Visuddhi-Magga, but it refers also to ~~the~~ repulsive aspects of the objects of sense, in general.)

(b) *Contemplation of the Loathsomeness of the Body* (or : The 32 Parts of the Body)--

There, O Monks, a monk reflects on just this body, confined within the skin and full of manifold impurity, from the soles upward and from the top of the hair down, saying : " There is in this body : hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, bowels, excrements ; bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, mucus, fluid of the joints, urine (and the brain in the skull)."

By bones and sinews knit, with flesh and tissue smeared,
And hidden by the skin, not as it really is, the body
does appear.....

The fool, he deems it beautiful, his ignorance
misguiding him

(Suttanipāta v. 194, 199)

(Read also the whole Vijaya-Sutta, Suttanipāta
verse 193--ft.)

(c) *Various contemplations*— Little enjoyment give sense-objects, but much pain and much despair ; the evil in them prevails.

(Majjh. Nik. 14)

The unpleasant overwhelms a thoughtless man in form of the pleasant, the disagreeable overwhelms him in form of the agreeable, the painful in form of pleasure.

(Udāna II, 8)

3. Guarding the sense-doors

How does one guard the sense-doors? There, a monk having seen a form, does not take hold of its (delusive) appearance as a whole, nor of its details. On account of his sense of sight being uncontrolled, covetousness, sorrow and other evil, unwholesome things would flow into him. Therefore he practises for the sake of its control, he watches over the sense of sight, he enters upon its control. Having

heard a sound—smelled an' odour—tasted a taste—felt a touch—grasped a mental object, he does not take hold of its (delusive) appearance as a whole.....(to be continued as above).

(Samy. Nik. 35, 120)

There are forms, perceptible by the eye, which are desirable, lovely, pleasing, agreeable, associated with desire, arousing lust. If the monk does not delight in them, is not attached to them, does not welcome them, then in him, thus not delighting in them, not being attached to them and not welcoming them, delight (in these forms) ceases ; if delight is absent, there is no passion ; if passion is absent, there is no bondage. There are sounds perceptible by the ear—odours perceptible by the nose—tastes perceptible by the tongue—touches perceptible by the body—mental objects perceptible by the mind.....(to be continued as above).

(Samyutt. 35, 63)

4. Moderation in eating

How is he moderate in eating? There a monk takes his food after wise consideration : not for the purpose of enjoyment, of pride, of beautifying (the body) or adorning it (Commentary : with muscles) ; but only for the sake of maintaining and sustaining this body, to avoid harm and to support the Holy Life (thinking) : “ Thus I shall destroy the old (painful) feeling and shall not let a new one rise. Long life will be mine, blamelessness and well-being ! ”

5. Noble friendship

(Here it refers, in particular, to such friends who have experience and can be a model and help in overcoming Sensual Desire, especially in meditating about Impurity. But it applies also to Noble Friendship in general. The same twofold explanation holds true also for the other Hindrances, with due alterations.)

The entire Holy Life, indeed, O Ananda, is Noble Friendship, noble companionship, noble association. Of a monk, O Ananda, who has a noble friend, a noble companion, a noble associate it is to be expected that he will cultivate and practise the Noble Eightfold Path.

(Samyutta-Nik. 45, 2)

6. Suitable conversation

(Here it refers, in particular, to conversation about the overcoming of Sensual Desire, especially about meditating on Impurity. But it applies also to every conversation which is "suitable" to advance one's "Growth in the Doctrine". With due alterations, this explanation holds true also for the other Hindrances.)

If the mind of a monk is bent on speaking, he (should remember this): "Talk which is low, coarse, worldly, not noble, not salutary, not leading to detachment, not to freedom from passion, not to cessation, not to tranquillity, not to higher knowledge, not to enlightenment, not to Nibbana,—namely talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of world and ocean, talk about what happened and what did not happen,—such and similar talk shall I not speak!" Thus he is clearly conscious about it.

But talk about austere life, talk suitable for the unfolding of the mind, talk which is conducive to complete detachment, to freedom from passion, to cessation, tranquillity, higher knowledge, enlightenment and to Nibbana,—namely talk about a life of few wants, about contentedness, solitude, aloofness from society, about rousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance—such like talk I shall speak!" Thus he is clearly conscious about it.

(Majjhima-Nik. 122)

(These things, in addition, are helpful in conquering sensual Desire :)

One-pointedness, of the Factors of Absorption (jhānaṅga)
Mindfulness, of the Spiritual Faculties (indriya);
Mindfulness, of the Factors of Enlightenment (bojjhaṅga)

C. Simile

If there is water in a pot, mixed with red, yellow, blue or orange colour, then a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Sensual Desire, overpowered by Sensual Desire, then one cannot properly see the escape from Sensual Desire which has arisen ; then one does not properly understand and see one's own welfare, nor that of an other, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

(Samyutta-Nik. 46, 55)

II

ILL-WILL

A. Nourishment of Ill-will

There are objects evoking aversion ; giving frequently unwise attention to them,—this is the nourishment for the arising of Ill-will which has not yet arisen, and for the increasing and strengthening of Ill-will which has already arisen.

B. Not-Nourishing of Ill-will

There is the Liberation of the Heart by Love ; giving frequently wise attention to it,—this is the Not-Nourishing of the arising of Ill-will which has not yet arisen, and of the increasing and strengthening of Ill-will which has already arisen.

(Samyutta-Nik. 46, 51)

Cultivate the Meditation of Love ! For, by cultivating the Meditation of Love, Ill-will disappears.

Cultivate the Meditation of Compassion ! For, by cultivating the Meditation of Compassion, annoyance disappears.

Cultivate the Meditation of Equanimity ! For, by cultivating the Meditation of Equanimity, aversion disappears.

(Majjhima-Nik. 62)

The following *six things* are leading to the abandonment of Ill-will :

- (1) Learning how to meditate on Love ;
- (2) Devoting oneself to the Meditation of Love ;
- (3) Considering one's ownership of actions ;
- (4) Frequent reflection on it (*e.g.* in the following way :

Thus one should consider : “ Being angry with another man, what can you do to him ? Can you destroy his virtue and his other good qualities ? Is it not so that, having come (to your present state) by your own actions, you will also go hence according to your own actions ? Anger towards another is just as if someone desirous of striking another, would take hold of glowing coals, of a heated iron-rod, or of excrements. And, in the same way, if the other one is angry with you, what can he do to you ? Can he destroy your virtue and your other good qualities ? He too has come (to his present state) by his own actions and will go (hence) according to his own actions. Like an unaccepted gift or like a handful of dirt thrown against the wind, his anger will fall back on his own head.”

- (5) Noble Friendship ;
- (6) Suitable conversation.

(Commentary to Satipaṭṭh.-Sutta)

(These things, in addition, are helpful in conquering Ill-will :)

- Rapture, of the Factors of Absorption (jhānanga) ;
- Faith, of the Spiritual Faculties (indriya) ;
- Rapture and Equanimity, of the Factors of Enlightenment (bojjhanga).

C. Simile

If there is a pot of water, heated on the fire, the water seething and boiling, then a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Ill-will, overpowered by Ill-will, then one cannot properly see the escape from the Ill-will which has arisen ; then one does not properly understand and see one's own welfare, nor that of another, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

III

SLOTH AND TORPOR

A. Nourishment of Sloth and Torpor

There arises listlessness, lassitude, lazy stretching of the body, drowsiness after meals, mental sluggishness. Giving frequently unwise attention to it,—this is the nourishment of Sloth and Torpor which has not yet arisen and of the increasing and strengthening of Sloth and Torpor which has already arisen.

B. Not-Nourishing of Sloth and Torpor

There is the element of rousing one's energy, the element of exertion, the element of continuous exertion ; giving frequently wise attention to it,—this is the Not-Nourishing of Sloth and Torpor which has not yet arisen and of the increasing and strengthening of Sloth and Torpor which has already arisen.

“ May nothing remain but skin and sinews and bones ; may flesh and blood dry up in the body ! What can be achieved by manly strength, manly energy, manly exertion not before having achieved it, shall my energy subside ! ”

(Majjhima-Nik. 70)

The following *six things* are leading to the abandonment of Sloth and Torpor :

- (1) Knowing that overeating is a cause of it ;
- (2) Changing the bodily posture ;
- (3) Thinking of the Perception of Light ;
- (4) Staying in the open air ;
- (5) Noble friendship ;
- (6) Suitable conversation.

(These things, in addition, are helpful in conquering Sloth and Torpor :)

The Recollection of Death:

To-day the effort should be done !
who knows if morrow Death will come ?

(Majjh-Nik. 113)

Perceiving the Suffering in Impermanence

In a monk who has got accustomed to see the suffering in impermanence and who is frequently engaged in this contemplation, there will be established in him such a keen sense of the danger of laziness, idleness, lassitude, indolence and thoughtlessness, as if (he were threatened by) a murderer with drawn sword.

(Anguttara-Nik. VII, No. 46)

Sympathetic Joy

Cultivate the Meditation of Sympathetic Joy ! For, by cultivating it, listlessness will disappear.

(Majjhima-Nik. 62)

Thinking, of the Factors of Absorptions (jhānanga)
Energy, of the Spiritual Faculties (indriya)
Investigation of the Doctrine, Energy and Rapture, of the
Factors of Enlightenment (bojjhanga).

When the mind is sluggish, it is not the proper time for cultivating the following Factors of Enlightenment : Tranquillity, Concentration and Equanimity, because a sluggish mind can hardly be aroused by these things.

When the mind is sluggish it is the proper time for cultivating the following Factors of Enlightenment : Investigation of the Doctrine, Energy and Rapture, because a sluggish mind can easily be aroused by these things.

(Samyutta-Nik. 46, 53)

Contemplation of the Road of one's Spiritual Journey

" I have to go that Path which the Buddhas, the Pacceka Buddhas and the Great Disciples have gone. But by an indolent person that Path cannot be trodden."

(Visuddhi-Magga)

Contemplation of the Master's Greatness

“ Full application of energy was praised by my Master, and he is unsurpassed in his injunctions and a great help to us. By practising his Doctrine he is worshipped, not otherwise ! ”

(Visuddhi-Magga)

Contemplation on the Greatness of the Heritage:

“ I have to take possession of the Great Heritage, called The Good Law. But one who is indolent cannot take possession of it ! ”

(Visuddhi-Magga)

How to stimulate the mind

How does one stimulate the mind at a time when it needs stimulating? If owing to slowness in the application of wisdom or due to non-attainment of the happiness of tranquillity, one's mind is dull, then one should shake it up through reflecting on the Eight Objects of Spiritual Emotion. These eight are : Birth, Decay, Disease and Death ; the suffering in the Worlds of Misery ; the suffering of the Past, rooted in the Round of Existence ; the suffering of the Future, rooted in the Round of Existence ; the suffering of the Present, rooted in the search for food.

(Visuddhi-Magga)

How to overcome sleepiness

Once the Exalted One spoke to the Venerable Maha-Moggallana thus : “ Are you drowsy, Moggallana ? Are you drowsy, Moggallana ? ”—“ Yes, Venerable Sir. ”

(1) “ Well then, O Moggallana, at whatever thought torpor has befallen you, to that thought you should not give attention, you should not dwell on it frequently. Then it is possible that, by your doing so, torpor will disappear.

(2) But if, by your doing so, the torpor should not disappear, you should think and reflect within your mind about the Doctrine as you have heard and learned it, and you should mentally review it. Then it is possible that, by your doing so, torpor will disappear.

(3) But if, by your doing so, the torpor should not disappear, you should learn by heart the Doctrine in its fulness, as you have heard and learned it. Then it is possible...

(4) But if, by your doing so, the torpor should not disappear, you should shake your ears and rub your limbs with the palm of your hand. Then it is possible.....

(5) But if, by your doing so, the torpor should not disappear, you should get up from your seat, and, after washing your eyes with water, you should look about into all directions and look upwards to the stars on the sky. Then it is possible.....

(6) But if, by your doing so, the torpor should not disappear, you should firmly establish the (inner) perception of light : as it is at day-time, thus also at night-time ; as it is at night-time, thus also at day-time. Thus, with a mind clear and unobstructed, you should develop a consciousness which is full of brightness. Then it is possible.....

(7) But if, by your doing so, the torpor should not disappear, you should, conscious of that what is before and behind, walk up and down, with your senses turned inwards, with your mind not going outwards. Then it is possible.....

(8) But if, by your doing so, the torpor should not disappear, you may lie down on your right side, taking up the lion's posture, covering foot with foot,- mindful, clearly conscious, keeping in mind the thought of rising. Having awoken again, you should quickly rise, thinking : ' I won't indulge in the enjoyment of lying down and reclining, the enjoyment of sleep !

Thus, O Moggallana, you should train yourself ! ”

(Anguttara-Nik. VII, No. 58)

The Five Threatening Dangers

An incentive to “ Effort Now ”

If, O Monks, a monk perceives these Five Threatening Dangers, it is just enough for him to live heedful, zealous, with a heart of resolution, in order to achieve the unachieved, to attain the unattained, to realise the unrealised. Which are these Five Dangers?

1. Here, O Monks, a monk reflects thus : “ I am now young, a youth, young in age, black-haired, in the prime of youth, in the first phase of life. But a time will come when this body will be in the grip of old-age. Now, one who is overpowered by old-age cannot easily contemplate upon the Teaching of the Buddhas ; it is not easy for him to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, the unpleasant and disagreeable one, approaches me, should I not, previous to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in old-age ! ”

2. And further, O Monks, a monk reflects thus : “ I am now free from sickness, free from disease, equally functioning is my digestive power, my constitution is not too cool and not too hot, it is balanced and fit for making effort. But a time will come when this body will be in the grip of sickness. And one who is sick cannot easily contemplate upon the Teachings of the Buddhas ; it is not easy for him to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, the unpleasant and disagreeable one, approaches me, should I not, previous to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in sickness ! ”

3. And further, O Monks, a monk reflects thus : “ Now, there is an abundance of food, a good harvest, easily obtainable is a meal of alms, it is easy to live on collected food and offerings. But a time will come when there will be a famine, a bad harvest, difficult to obtain will be a meal of alms, it will be difficult to live on collected food and offerings. And in a famine people migrate to places where food is ample, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddhas ; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, the unpleasant and disagreeable one, approaches me, should I not, previous to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in a famine ! ”

4. And further, O Monks, a monk reflects thus : “ Now people live in concord and amity, without quarrels, they are gentle like milk and look at each other with friendly eyes. But there will come a time of danger, of unrest among the jungle tribes, when the country people are driving about in cars. And in a time of danger people migrate to a place of safety, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddhas ; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, the unpleasant and disagreeable one, approaches me, should I not, previous to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in danger ! ”

5. And further, O Monks, a monk reflects thus : “ Now the Congregation of Monks lives in concord and amity, without quarrels, lives happily under one rule. But a time will come when there will be a split in the Congregation. And when the Congregation is split, one cannot easily contemplate upon the Teachings of the Buddhas ; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, the unpleasant and disagreeable one, approaches me, should I not, previous to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even when the Congregation is split !*)

(Anguttara-Nik. V, No. 78)

*This Discourse is one of the seven canonical texts recommended by the Emperor Asoka in the Second Bhairāt Rock Edict : “ Reverend Sirs, these passages of the Law, to wit —.....’ Fears of what may happen ’ (anāgata-bhayāni), spoken by the Venerable Buddha,

these, Reverend Sirs, I desire that many monks and nuns should frequently hear and meditate ; and that likewise the laity, male and female, should do the same. (Vincent A. Smith, Asoka. 3rd ed., p. 154).

C. Simile

If there is a pot of water, covered with moss and water-plants, then a man, with a normal faculty of sight, looking into it could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Sloth and Torpor, overpowered by Sloth and Torpor, then one cannot properly see the escape from Sloth and Torpor which has arisen ; then one does not properly understand one's own welfare, nor that of another, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

IV

AGITATION AND WORRY

A. Nourishment of Agitation and Worry

There is the restlessness of mind ; giving frequently unwise attention to it,—that is the nourishment for the arising of Agitation and Worry which has not yet arisen, and for the increasing and strengthening of Agitation and Worry which has already arisen.

B. Not-Nourishing of Agitation and Worry

There is the quietude of mind ; giving frequently wise attention to it,—that is the Not-Nourishing for the arising of Agitation and Worry which has not yet arisen, and for the increasing and strengthening of Agitation and Worry which has already arisen.

(These things, in addition, are helpful in conquering Agitation and Worry :)

Joy, of the Factors of Absorption (jhānaṅga) ;
Concentration, of the Spiritual Faculties (indriya) ;
Tranquillity, Concentration and Equanimity, of the
Factors of Enlightenment (bojjhaṅga).

“ When the mind is agitated, 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 these things.

When the mind is agitated, 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 these things.

C. Simile

If there is water in a pot, stirred by the wind, agitated, swaying and producing waves, then a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Agitation and Worry, overpowered by Agitation and Worry, then one cannot properly see the escape from Agitation and Worry which has arisen ; then one does not properly understand one's own welfare, nor that of an other, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

V

DOUBT

A. Nourishment of Doubt

There are things causing Doubt ; giving frequently unwise attention to them,—that is the nourishment for the arising of Doubt which has not yet arisen, and for the increasing and strengthening of Doubt which has already arisen.

B. Not-Nourishing of Doubt

There are things which are wholesome or unwholesome, blameless or blameworthy, noble or low, things which are partly light and partly dark ; giving frequently wise attention to them,—that is the Not-Nourishing for the arising of Doubt which has not yet arisen, and for the increasing and strengthening of Doubt which has already arisen.

These things, in addition, are helpful in conquering Doubt :

Reflecting, of the Factors of Absorption (jhānaṅga)

Wisdom, of the Spiritual Faculties (indriya)

Investigation of the Doctrine, of the Factors of Enlightenment (bojjhanga).

C. Simile

If there is a pot of water which is turbid, stirred up and muddy, and this pot is put into a dark place, then a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Doubt, overpowered by Doubt, then one cannot properly see the escape from Doubt which has arisen ; then one does not properly understand one's own welfare, nor that of another, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

2