

Five Hindrances (Nivarana) Chp 37

Definition of Nivarana: Defilements that hinder one's spiritual progress to emancipation or heavenly states (Ni + var, to hinder, to obstruct); obstruct the removal of impurities.

These hindrances are also experienced by yogis of other religions cultivating their spiritual progress e.g. Alara Kalama or Uddakka Ramaputtra. The key difference between a "true Buddhist" meditation vs. that of other religion lies in the object of meditation. The object of meditation is wisdom for the former whereas it is a mundane object for the latter.

Anyone who achieves jhana temporarily suppresses (not eradicates) these hindrances until he becomes an Arahant. (Note: Jhana can be used as an object for vipassana meditation technique)

Summary learning chart for Nivarana

Characteristics of Jhana	Inhibits ... (which hindrance in ranking order)	Weakened/eradicated at ... (which sainthood)
Vitakka <i>initial application</i>	Thina-middha (3) <i>sloth-torpor</i>	Eradicated at Arahantship
Vicara <i>sustained application</i>	Vicikiccha (5) <i>indecisiveness/uncertainty</i>	Eradicated at Sotapatti
Piti <i>joy</i>	Vyapada (2) <i>ill-will</i>	<i>Weakened at Sakadagami</i> Eradicated at Anagami
Sukha <i>happiness</i>	Uddhacca-Kukkucca (4) <i>mental restlessness-worry</i>	Eradicated at Arahantship – restlessness Eradicated at Anagami – worry
Ekaggata <i>one-pointedness</i>	Kamacchanda (1) <i>sensual desire</i>	<i>Weakened at Sakadagami</i> Eradicated at Anagami

Note:

1. *Kāmacchanda* ≈ sensual desires or attachment to **pleasurable** sense objects, including **subtle forms of attachment e.g. rupa raga and arupa raga eradicated ► arahatship**
2. *Vyāpāda* ≈ attachment to **undesirable** objects
(note: the illwill here refers to malevolence → rooted in strong anger; the quality of the anger is different from *patigha* → rooted in weak anger e.g. repulsion, irritation, etc)
3. *Thina-middha* ≈ morbid state of mind and morbid state of mental states, respectively NOT bodily drowsiness
4. *Uddhacca-kukkucca* ≈ mental restlessness or excitement of mind and worry, respectively. Restlessness is a mental state associated with akusala citta. Worry is either repentance over the committed evil or over the unfulfilled good
5. *Vicikicchā* ≈ indecision or unsteadiness in one particular thing that's being done; devoid of wisdom; anxiety due to puzzled in thinking **NOT necessarily sense of doubt regarding the Triple Gem for yogis of other religion**

Summary learning chart for Nivarana

Hindrances	6 conditions to eradicate each hindrances
Kāmacchanda <i>Sensual desire</i>	<ol style="list-style-type: none"> 1. Perceiving the loathsomeness of the object 2. Constant meditation on loathsomeness 3. Sense-restraint 4. Moderation in food 5. Good friendship 6. Profitable talk
Vyāpāda <i>Ill will/malevolence</i> <i>(note: dosa-mula strong anger)</i>	<ol style="list-style-type: none"> 1. Perceiving the object with goodwill thoughts 2. Constant meditation on loving-kindness 3. Thinking that kamma is one's own <i>(i.e. all living beings are possessors of their actions and will meet with good or evil according to their actions. Make yourself see that ill will is a bad action and, since it is bad, who wants it?)</i> 4. Adherence to the right view <i>(i.e. being angry with another person, what can I do to him? Can I destroy his virtue & good qualities? Haven't I come to this present state by my own actions & will also to this present state by my own actions & will also go according to my own actions like an unacceptable gift, one's anger will fall back on one's head)</i> 5. Good friendship 6. Profitable talk <p>Additional point:</p> <ol style="list-style-type: none"> 7. Fault-finding not in others but oneself <i>(i.e. make the resolution that you will keep your attention focused on your own faults -- in thought, word, and deed -- and not on the faults of others)</i>
Thina-middha <i>Sloth-torpor</i>	<ol style="list-style-type: none"> 1. Reflection on the object of moderation in food 2. Changing bodily posture 3. Meditation on object of light 4. Living in the open 5. Good friendship 6. Profitable talk
Uddhacca-Kukkucca <i>Restlessness-worry</i>	<ol style="list-style-type: none"> 1. Learning 2. Discussion 3. Understanding the nature of Vinaya discipline <i>(i.e. be knowledgeable and scrupulous concerning the precepts & practices you have undertaken)</i> 4. Association with senior monks <i>(i.e. associate with those who are mature in their virtue & circumspect in their knowledge and behaviour)</i> 5. Good friendship 6. Profitable talk

Vicikicchā <i>Indecision</i>	<ol style="list-style-type: none"> 1. Knowledge of the Dhamma and Vinaya 2. Discussion 3. Understanding the nature of Vinaya discipline 4. Excessive confidence 5. Good friendship 6. Profitable talk
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10 Fetters (Samyojanas) Chp 38

Definition of Samyojanas: Bonds or fetters that bind a person to the cycle of existence. It impedes one's progress towards liberation (otherwise known as emancipation).

There are 10 fetters that would be gradually eradicated in the attainment of 2 spiritual or sainthood stages.

Summary learning chart for Samyojanas (pronounced as sangyojanas)

Samyojana (fetters)	Definition	Weakened or eradicated to attain ... (sainthood)
Sakkāya ditthi <i>Self-illusion</i>	View the 5 aggregates: matter, feeling, perception, mental states and consciousness as a permanent entity like soul. This fetter harbours the unwholesome mental state of wrong view and supports the illusion of self rather than dependent origination	Eradicated 1 st 3 fetters to become Sotapanna
Vicikicchā <i>Doubt</i>	Doubts on 8 issues: <ol style="list-style-type: none"> 1) the Buddha 2) the Dhamma 3) the Sangha 4) the Vinaya discipline 5) the past 6) the future 7) the past and future 8) dependent origination 	Be reborn seven times at most either in the human or Brahma realm but NO woeful realms Gains implicit confidence in the Triple Gem and <u>would not for any reason violate the 5 precepts</u>
Sīlabbataparāmāsa <i>Adherence to wrongful rites & ceremonies</i>	Practise wrong means of purification via rites and rules of moral conduct outside the teachings of the Buddha held by ascetics and Brahmins e.g. bathing in the River Ganges to purify your sins or slaughtering of goats to sacrifice to appease God	
Kāmarāga <i>Sense desires</i>	Attachment to pleasurable sense objects such as form, sound, odour, taste and contact	Weakened these 2 fetters to become Sakadāgāmi Reborn only once more in

		human realm if he does not achieve Arahatship
Patigha <i>Anger/Repulsion/ Collision</i> (Note: dosa-mula; weak anger/ irritation)	Aversion or attachment to unpleasurable sense objects	Eradicated these 2 fetters to become an Anāgāmi Reborn no more in human or celestial realm but in pure abodes till Arahatship
Rūparāga <i>Attachment to the realms of form</i>	Attachment to realms of form	Eradicated these other 5 fetters to become Arahats
Arūparāga <i>Attachment to the realms of formless</i>	Attachment to formless realms	Not subjected to rebirth as he does not accumulate fresh kammic activities
Māna <i>Conceit/pride</i>	One of occasional unwholesome mental states	Experienced unutterable bliss of Nibbana
Uddhacca <i>Restlessness</i>	One of the common unwholesome mental states	Not wholly free from physical suffering as he has not cast off his material body
Avijjā <i>Ignorance</i>	Root of all craving; key to kamma and rebirth	

Note:

1. Anāgāmis and Arahats who have developed the rupa and arupa jhanas could experience the Nibbanic bliss uninterruptedly for as long as seven days in this life ≈ *Nirodha-samapatti*
2. Nirodha-samapatti is a state that an Ariya is wholly free from pain, and his mental activities are all suspended. His stream of consciousness temporarily cease to flow