

# SAMADHI & THE 5 HINDRANCES



## The Five Hindrances

They are called hindrances and impediments because they hinder and envelop the mind in many ways, obstructing one's ability to see things as they truly are. The five hindrances depend on nourishment, do not live without nourishment. Concentration (Jhana) helps to overcome the hindrances, providing one the efficacy to switch to Vipassana to see the true nature of nama-rupa, cause and effect, dukkha, anicca and anatta.

### Sense Desire (colored water)

**Nourishment** - There are beautiful objects (sight, sound, taste, smell, touch and thoughts).

**Denourishment** - There are impure objects (used for meditation; frequently giving wise attention to them; guarding the sense doors; moderation in eating; noble friendship and suitable conversation.

### ILL-Will (boiling water)

**Nourishment** - There are objects causing aversion; frequently giving unwise attention to them.

**Denourishment** - There is the liberation of the heart by loving kindness; frequently giving wise attention to it; reflecting on the Law of Kamma; noble friendship; suitable conversation.

### Sloth and Torpor (water covered with algae)

**Nourishment** - laziness; frequently giving unwise attention to it.

**Denourishment** - There are element of rousing one's energy; frequently giving wise attention to it; reduce overeating; change body posture; thinking of the perception of light; stay in open air; recollection on death; perceiving suffering in impermanence; cultivation of

sympathetic joy; noble friendship; suitable conversation.

### Restlessness and Worry (water stirred by strong wind)

**Denourishment** - There are unrest of mind; frequently giving unwise attention to it.

**Denourishment** - There is quietude of mind; frequently giving wise attention to it; knowledge of scriptures; asking questions; noble friendship; suitable conversation.

### Skeptical Doubt (muddy water)

**Nourishment** - There are things causing doubt; frequently giving unwise attention to them.

**Denourishment** - There are things which are wholesome or unwholesome, blameless or blameworthy, noble or low; giving wise attention to them;

## The Bhikkhus' Rules - Why they are so important to support their Practice.

**Discipline** is for the sake of restraint, restraint for the sake of freedom from remorse, freedom from remorse for the sake of joy, joy for the sake of rapture, rapture for the sake of pleasure, pleasure for the sake of concentration, **concentration for the sake of knowledge and vision of things as they are**, knowledge and vision of things as they are for the sake of disenchantment, disenchantment for the sake of release, release for the sake of knowledge and vision of release, knowledge and vision of release for the sake of total unbinding without clinging