

## D. Concentration: Abandoning The Hindrances

### I. The 5 Hindrances ( page 204 )

#### A. are

- i. desire for objects of the senses
- ii. ill will
- iii. sloth and torpor
- iv. restlessness and anxiety
- v. uncertainty/doubt

#### B. are classified as hindrances because:

- i. they block concentration
- ii. they weaken discernment
  - a) which makes it difficult for a person to see
    - what is good & bad for themselves and others

#### C. can be weakened by : ( page 205 )

##### i. replacing unskillful thoughts with skillful thoughts [\$189]

- a) focusing on the unattractive side of things obsessed over [ \$30, \$140, \$142 ]
- b) focusing on the good qualities of someone we feel ill will for. [\$144]
- c) reflection on how foolish it is to expect that other people will always act as we expect them to [ \$145 ]
- d) changing objects of concentration when getting sleepy [\$147 ]

##### ii. contemplating the bad effects from unskillful thoughts

- a) realizing how the Hindrance is enslaving the mind [\$134, \$137, \$138]
  - in one's own life or in others [ \$131 - \$134, \$138 ]

##### iii. using "skillful" means invented by yourself or other meditators

##### iv. seeing the Hindrance as separate from its object

- a) is the most powerful and most difficult way of weakening a Hindrance
- b) this helps us to see the object as it is (p 206)
  - apart from our own desires and aversions
  - helps us to see that the object isn't the problem. but our reactions to it is
- c) . makes one sensitive to the Hindrance
  - before it becomes overpowering[ \$30 ]
    - this makes one capable of using the technique of watching the hindrance come about and dissipate. This technique gives one insights into the causes of the hindrance enabling one to master it.

##### v. cultivating the 5 Faculties ( page 205 )

##### vi. cultivating the 7 Factors Of Awakening ( page 205 )

### II. The historical Buddha believed that objects of the senses ( p 206 )

#### A. do have beauty and do give some satisfaction [ M 13 ]

#### B. are transitory ( will not last )

- i. basing happiness on things that can't last brings dukkha
  - a) ( if you want, don't have it, can't get it, you are not satisfied )

#### C. are neither good or bad in themselves [ A.VI.63; MFU, p 53 ]

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- i. our reactions to them are good or bad
  - a) our reactions have causes within us, not in the objects