

FINDING THE PEACEFUL CENTER OF THE MIND:

ABANDONING THE HINDRANCES

Equipped with noble morality, with noble restraint of the senses, with noble contentment, he finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a jungle-thicket, or in the open air on a heap of straw. Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, and establishes mindfulness before him.

Abandoning [x],
he abides with a mind freed from [x];
he purifies his mind of [x]. (D2)

Abandoning restlessness and remorse, one dwells with a mind free from restlessness and remorse;
and with an inwardly calmed mind (*ajjhataṃ vūpasanta-citta*) one's mind is purified of restlessness and remorse.

Suppose there is a bowl of water stirred by the wind, rippling, swirling, churned into wavelets...

restlessness & remorse
uddhacca-kukkucca

There are these five debasements of gold by reason of which debased gold is neither pliable nor workable nor bright, but is brittle and of no use for the best work: iron, copper, tin, lead and silver.

In just the same way, there are these five debasements of the mind by reason of which a debased mind is neither pliable nor workable nor bright, but is brittle and not rightly composed for the destruction of the taints. (A5:23)

Abandoning worldly desires (*abhi-jjham loke*), one dwells with a mind free from worldly desires, and one's mind is purified of them.

sense desire
kāma-chanda

Suppose there is a bowl of water, mixed with lac, turmeric, blue or crimson dye...

Abandoning ill-will and hatred (*vyāpāda-padosa*), one dwells with a mind free from ill-will and hatred;
by compassionate love for the welfare of all living beings (*sabba-pāṇa-bhūta-hitānukampi*), one's mind is purified of ill-will and hatred.

ill-will
vyāpāda

Suppose there is a bowl of water being heated over a fire, bubbling and boiling...

sloth & torpor
thīna-middha

Abandoning sloth-and-torpor, one dwells with a mind free from sloth-and-torpor;
perceiving light, mindful (*sati*) and clearly aware (*sampajāna*), one's mind is purified of sloth-and-torpor.

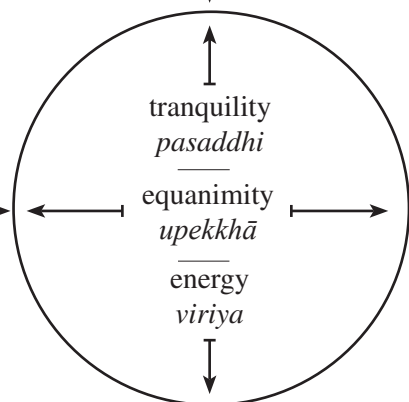
Suppose there is a bowl water covered over with water plants and algae...

Abandoning doubt, one dwells with doubt left behind;
without uncertainty as to what things are wholesome, one's mind is purified of doubt.

doubt
vicikicchā

Suppose there is a bowl of water that is turbid, unsettled, muddy, placed in the dark....

...If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. (A5:193)



When one observes in oneself that these five hindrances have been abandoned (*pahīna*), gladness (*pāmuja*) arises; from gladness, joy (*pīti*) is born; from mental joy, the body becomes tranquil (*passambhati*); with a tranquil body, one feels happiness (*sukha*); and with happiness, the mind is concentrated (*samādhiyati*).