

## Dharma Study Session: Practicing with The Five Hindrances

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### About the Study Materials

Tipitaka – baskets, the earliest teachings (three baskets: sutta basket, poetry basket, basket of rules for monks/nuns). The sutta basket contains these groups of suttas, which number to nearly 2000):

- [Digha Nikaya \(DN\)](#) — the "long collection"
- [Majjhima Nikaya \(MN\)](#) — the "middle-length collection"
- [Samyutta Nikaya \(SN\)](#) — the "grouped collection"
- [Anguttara Nikaya \(AN\)](#)— the "further-factored collection" or the Numbered Collection (i.e. the Book of Ones, the Book of Twos, the Books of Threes, Fours, ....)
- [Khuddaka Nikaya](#) — the "collection of little texts":

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## Introduction

We all know meditation and other aspects of Buddhist practice can be difficult. The Buddha identified five common mind states that he called “hindrances” because they hinder our ability to see clearly and experience insight and peace. These are:

1. Sensual desire (*kama-cchanda*)
2. Ill-will (*vyapada*)
3. Sloth and torpor (*thina-middha*)
4. Restlessness and worry (*uddhacca-kukkucca*)
5. Uncertainty or doubt (*vicikiccha*)

In today’s study session, we’ll read some of the Buddha’s own words on hindrances, learn to recognize them when they appear, and how to work with and abandon them to experience greater freedom and spaciousness of mind on and off the meditation cushion.

## The Buddha’s Descriptions of the Five Hindrances

**Avarana Sutta: Obstacles** translated from the Pali by Thanissaro Bhikkhu

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?"

"Sensual desire *is an obstacle, a hindrance that overwhelms awareness and weakens discernment*. Ill will... Sloth and drowsiness... Restlessness and anxiety... Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, *when he is without strength and weak in discernment*: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, *to realize a superior human state, a truly noble distinction in knowledge and vision: that is impossible*. [My emphasis]

The Buddha goes on in the *Avarana Sutta* to give an analogy of how the hindrances affect practice.

"Suppose there were a river, flowing down from the mountains — going far, its current swift, carrying everything with it — and a man would open channels leading away from it on both sides, so that the current in the middle of the river would be dispersed, diffused, and dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, *when a monk has not abandoned* these five obstacles, hindrances that overwhelm awareness and weaken discernment, *when he is without strength and weak in discernment* for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, *to realize a superior human state, a truly noble distinction in knowledge and vision: that is impossible*.

"Now, when a monk *has* abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, *when he is strong in discernment*: for him to understand what is for

his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge and vision: that is possible.

"Suppose there were a river, flowing down from the mountains — going far, its current swift, carrying everything with it — and *a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it.* In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible." (AN 5.51) [My emphasis].

On page 8 of *Unhindered, A Mindful Path Through the Five Hindrances*, Gil Fronsdal writes: "An ancient Buddhist analogy for the hindrances is a steady, strong river. If channels appear on either side of the river, the water is diverted away. As this happens more and more, the amount of water in the river decreases, as does the strength of the river current. If enough water is redirected the river dries up. In the same way, when the hindrances are particularly strong, mindfulness dries up. Similarly, we can have a strong direction or intention in our lives, but that sense of purpose can be siphoned off by the hindrances"

*Reflection: In this analogy of a river, how is the flow of water like our minds in meditation?*

In another analogy, the Buddha likens the hindrances as impurities of the mind, similarly to the impurities which make gold less pure, less valuable.

#### **Impurities of Gold** Translated from the Pali by Nyanaponika Thera

"There are five impurities of gold impaired by which it is not pliant and wieldy, lacks radiance, is brittle and cannot be wrought well. What are these five impurities? Iron, copper, tin, lead and silver.

But if the gold has been freed from these five impurities, then it will be pliant and wieldy, radiant and firm, and can be wrought well. Whatever ornaments one wishes to make from it, be it a diadem, earrings, a necklace or a golden chain, it will serve that purpose.

Similarly, there are five impurities of the mind impaired by which the mind is not pliant and wieldy, lacks radiant lucidity and firmness, and cannot concentrate well upon the eradication of the taints (*asava*). What are these five impurities? They are: sensual desire, ill-will, sloth and torpor, restlessness and remorse, and skeptical doubt.

But if the mind is freed of these five impurities, it will be pliant and wieldy, will have radiant lucidity and firmness, and will concentrate well upon the eradication of the taints. Whatever state realizable by the higher mental faculties one may direct the mind to, one will in each case acquire the capacity of realization, if the (other) conditions are fulfilled." (AN 5:23)

About this sutta, Gil Fronsdal comments:

“Another analogy the Buddha gave regarding the five hindrances is that of gold. In order to work with it and shape it into a beautiful object, gold needs to be soft and malleable. The more pure the gold is, the more malleable it is. The same is true of the mind. If we purify the mind of the hindrances then the mind is no longer stiff and rigid; it becomes wieldy and can be shaped into something beautiful. “ (*Unhindered: A Mindful Path Through the Five Hindrances*, p. 8)

*Reflection: Using the simile of gold, how do you see the hindrances as affecting physical and mental qualities in meditation?*

## Defining the Hindrances

Let’s look again at the list of hindrances:

1. Sensual desire (*kama-cchanda*)
2. Ill-will (*vyapada*)
3. Sloth and torpor (*thina-middha*)
4. Restlessness and worry (*uddhacca-kukkucca*)
5. Uncertainty or doubt (*vicikiccha*)

Gil Fronsdal, in *Unhindered: A Mindful Path* gives us a good general description of the hindrances:

“As you can see, the list is actually made up of seven factors, but four are always paired. One explanation for the paired items is that they represent closely related physical and mental factors.

The first two hindrances are related by being opposite qualities. Desire and ill will are both forms of wanting, albeit in opposing ways. Desire wants to have something, whereas ill will wants to push something away. The third and fourth hindrances are similarly seen as opposing tendencies. They both involve levels of energy or vitality. Sloth and torpor are low energy states while restlessness and worry are high energy states.

The fifth hindrance, doubt, is not specifically connected with any of the other hindrances or distinguished into physical and mental aspects. This is because doubt is often entwined with any combination of the other hindrances and can affect our body and mind. (p. 6)

Thus, the first step necessary for working with hindrances in meditation and in daily life is to identify them clearly. The following descriptions are some ways the primary hindrances show up in practice. We will be talking about each one, but, as we go, keep in mind how they are interconnected and can show up as a “multiple hindrance attack.” We can also experience secondary hindrances, hindrances about having hindrances.

The following descriptions combine text from the resources listed. As we read through the descriptions, consider experiences you have had. Is there one hindrance that occurs more frequently?

- **Sense desire:** We focus on obtaining or fulfilling a particular pleasure, oblivious to most everything else, usually while overestimating how wonderful it will be when the desire is fulfilled. Thoughts can be compulsive and difficult to let go. Sense desires may be attraction to physical pleasures. They can also be thoughts and feelings that give us emotional pleasures such as achievement, status, or positive regard from others. We can also experience sense desires for certain meditative states.
- **Ill-will:** We are caught in a particularly vivid separation of ourselves and others, seek to build ourselves up by blaming and criticizing others. Ill-will, is all kinds of aversion, from minor irritation, outrage, or hatred.
- **Sloth and Torpor:** We give up effort and aspiration in favor of comfort which undermines the willingness to make right effort. Sloth refers to the unwillingness to strive. Torpor is sluggishness of mind and body. These two phenomena occur together and feed each other.
- **Restlessness and worry:** At inappropriate times, we compulsively dwell on self-referential thoughts or avoid what is happening in the present moment by daydreaming. This is when the mind searches for solutions or mentally grasping at things. This is often described as “monkey mind.” The other component is worry, which can also be translated as regret or remorse. Worry involves focusing on past actions, their influence on the present, and the present on the future. In combination, restlessness and worry is the habit of engaging in self-referential mental activity when not engaged in something else.
- **Uncertainty:** Inhibited by self-referential fear – of making mistakes, seen as making mistakes, of being taken advantage of, made to look foolish, of losing out on something better, we are unable to devote ourselves to the path long enough to make progress. This is not healthy doubt where you investigate for yourself. It is persistent and undermining doubt about the practice and your ability to do it. The key to seeing doubts as a hindrance is when we secretly think we know the answer and the answers are negative.

## Hindrances as Learned Strategies

In *Unhindered*, Gil Fronsdal points out that hindrances are learned strategies we use when challenged or uncomfortable.

“When situations are difficult, having sensual desires and fantasies can be a way of avoiding facing what is uncomfortable. Alternatively, some people resort to ill will and blame as a way of dealing with difficulties. Sloth and torpor can arise as strategies of resistance; they are ways to pull away and disengage from a challenge. In contrast, some people become restless and agitated and start running around in circles in order to not face difficult situations. The last hindrance, doubt, is sometimes used to avoid making decisions.” (p. 10)

### QUESTIONS AND COMMENTS

## Metaphors for the Five Hindrances

Strong hindrances are difficult to see because they make us feel more comfortable. It is important to carefully and patiently bring them into view in order to see how they work for us. The Buddha used vivid metaphors to describe what it is like when hindrances are present and absent.

The following excerpts are from the Buddha's reply to the brahmin Sangarava, when Sangarava asked why sometimes the verses stay in his memory and sometimes they don't. The Buddha uses the metaphor of seeing one's reflection in a bowl of water to describe each hindrance.

**Saṅgāraṇasutta: With Sangarava** translated from the Pali by Bhikkhu Bodhi

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

In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

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

In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

“Suppose, brahmin, there is a bowl of water covered over with water plants and algae. 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.

In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

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

In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

“Suppose, brahmin, 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.

In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both.

The Buddha then goes on to describe being free from hindrances. It is important to recognize and appreciate the joy that arises when hindrances are abandoned.

“Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with good eyesight checking their own reflection would truly know it and see it.

In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both.

"This, brahmin, is the cause and reason why even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom." (SN 46.55)"

The *Samannaphala Sutta*, *The Fruits of the Contemplative Life* offers another set of predicaments to explain the underlying tone of hindrances. Again, the Buddha contrasts experiencing hindrances and the relief of letting go.

**Samannaphala Sutta: The Fruits of the Contemplative Life** translated from the Pali by Thanissaro Bhikkhu

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick — in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick... Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate

country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated. (DN 2 <https://www.accesstoinsight.org/tipitaka/dn/dn.02.0.than.html>)

BREAK – 5 minutes

#### MEDITATION-REFLECTION ON THE RISING AND PASSING OF HINDRANCES

For each hindrance, first recognize it without judgment. Stay with the energy and effect on the body-heart-mind before applying an antidote. Remember we are not at fault when hindrances arise. It is how we relate that makes a difference. Remember to recognize and appreciate the absence of a hindrance.

### Abandoning the Hindrances

In the **Nivarana Sutta**, translated from the Pali by **Thanissaro Bhikku**, the Buddha links the importance of direct experience with hindrances to the four foundations of mindfulness.

"Monks, there are these five hindrances. Which five? Sensual desire as a hindrance, ill will as a hindrance, sloth & drowsiness as a hindrance, restlessness & anxiety as a hindrance, and uncertainty as a hindrance. These are the five hindrances.

"To abandon these five hindrances, one should develop the four frames of reference. Which four? There is the case where a monk remains *focused on the body* in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world. He remains *focused on feelings* in and of themselves... *mind in and of itself*... *mental qualities* in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world. To abandon the five hindrances, one should develop these four frames of reference." (AN 9.64) (Emphasis mine)

In *Unhindered*, Gil Fronsdal provides an example:

"For example, strong desire may be experienced physically as a leaning forward, a tightening of the solar plexus, or a sense of lightness. Energetically it may involve pressure, a rush of restlessness or an upwelling surge of vitality. Emotionally, sense desire may involve pleasant emotions like delight, excitement, or eagerness. Cognitively, sense desire may involve beliefs and stories we tell ourselves. And, motivationally, sense desire may come as a strong impulse to act, to cling, or to fix." (p.12)

By practicing mindfulness of the hindrances, we learn more about them over time and eventually they lessen. This process is explained in the *Satipatthana Sutta – the Four Foundations of Mindfulness*, excerpted below:

How does a monk practice mind-object contemplation on the mental objects of the five hindrances?

Herein, monks, when sensual desire is present in him the monk knows, "There is sensual desire in me," or when sensual desire is absent he knows, "There is no sensual desire in me." He knows how the arising of non-arisen sensual desire comes to be; he knows how the rejection of the arisen sensual desire comes to be; and he knows how the non-arising in the future of the rejected sensual desire comes to be. (MN 10, *translated from the Pali by Nyanaponika Thera*)

The same five-step framework applies to ill-will and the other hindrances.

1. There is \_\_\_\_ present
2. \_\_\_\_ is absent
3. How the unrisen \_\_\_\_\_ comes to arise
4. How the abandonment of arisen \_\_\_\_\_ comes about
5. How the non-arising of the abandoned \_\_\_\_\_ will come about

### **Presence and Absence of Hindrances (Steps 1-2)**

Nyanaponika Thera in *The Five Mental Hindrances and Their Conquest*, comments:

To note mindfully, and immediately, the arising of one of the hindrances is a simple but very effective method of countering these and any other defilements of the mind. By doing so, a brake is applied against the uninhibited continuance of unwholesome thoughts, and the watchfulness of mind against their recurrence is strengthened....Therefore, at the time of knowing the sense desire (that arose in the preceding moment), that sense desire no longer exists (but only the act of knowing).

### **Nutriments – Feeding and Starving the Hindrances (Steps 3-4)**

As we practice over time, we begin to notice the things that we do that flare up the hindrances and ways to calm them by changing our focus to more beneficial forms of attention.

**Ahara Sutta: Food (For the Factors for Awakening)** *translated from the Pali by Thanissaro Bhikkhu*

"Monks, I will teach you the feeding and starving of the five hindrances and of the seven factors for Awakening. Listen and pay close attention. I will speak...

Feeding the Hindrances (Inappropriate Attention)

"And what is the food for the arising of unarisen *sensual desire*, or for the growth and increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.

"And what is the food for the arising of unarisen *ill will*, or for the growth and increase of ill will once it has arisen? There is the theme of irritation. To foster inappropriate attention to it: This is

the food for the arising of unarisen ill will, or for the growth and increase of ill will once it has arisen.

“And what is the food for the arising of unarisen *sloth and drowsiness*, or for the growth and increase of sloth and drowsiness once it has arisen? There are boredom, weariness, yawning, drowsiness after a meal, and sluggishness of awareness. To foster inappropriate attention to them: This is the food for the arising of unarisen sloth and drowsiness, or for the growth and increase of sloth and drowsiness once it has arisen.

“And what is the food for the arising of unarisen *restlessness and anxiety*, or for the growth and increase of restlessness and anxiety once it has arisen? There is non-stillness of awareness. To foster inappropriate attention to that: This is the food for the arising of unarisen restlessness and anxiety, or for the growth and increase of restlessness and anxiety once it has arisen.

“And what is the food for the arising of unarisen *uncertainty*, or for the growth and increase of uncertainty once it has arisen? There are phenomena that act as a foothold for uncertainty. To foster inappropriate attention to them: This is the food for the arising of unarisen uncertainty, or for the growth and increase of uncertainty once it has arisen.

Starving the Hindrances (Appropriate Attention)

“Now, what is lack of food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for the arising of unarisen sensual desire, or for the growth and increase of sensual desire once it has arisen.

“And what is lack of food for the arising of unarisen *ill will*, or for the growth and increase of ill will once it has arisen? There is awareness-release [through goodwill, compassion, empathetic joy, or equanimity]. To foster appropriate attention to that: This is lack of food for the arising of unarisen ill will, or for the growth and increase of ill will once it has arisen.

“And what is lack of food for the arising of unarisen *sloth and drowsiness*, or for the growth and increase of sloth and drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for the arising of unarisen sloth and drowsiness, or for the growth and increase of sloth and drowsiness once it has arisen.

“And what is lack of food for the arising of unarisen *restlessness and anxiety*, or for the growth and increase of restlessness and anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food for the arising of unarisen restlessness and anxiety, or for the growth and increase of restlessness and anxiety once it has arisen.

“And what is lack of food for the arising of unarisen *uncertainty*, or for the growth and increase of uncertainty once it has arisen? There are mental qualities that are skillful and unskillful, blameworthy and blameless, gross and refined, siding with darkness and with light. To foster appropriate attention to them: This is lack of food for the arising of unarisen uncertainty, or for the growth and increase of uncertainty once it has arisen. (SN 46.51)

## Basic Approaches for Abandoning Hindrances

It's important to approach hindrances with patience and kindness. At some point there is awareness that there is no arising of a hindrance (step 5). Buddhist texts identify several general approaches to incline toward momentary abandonment of hindrances. The first two approaches involve direct effort. The third approach is letting go.

- Redirect your thoughts to a more skillful object of meditation (antidotes).
- Contemplate the negative effects of *not* abandoning the hindrance. In what ways does staying attached – clinging – to a hindrance cause suffering to ourselves or to others?
- Return to the physical act of sitting over and over again to become less identified with hindrances.

## B.E.L.L.A. Practice with the Hindrances

In his book, *Unhindered*, Gil Fronsdal uses the acronym BELLA as way to remember approaches to abandoning the hindrances that include direct effort and letting go. Bella is Italian for beautiful.

B: Be - When a hindrance appears, let it be.

BE: Examine – Investigate different aspects of the hindrance itself, the conditions that cause the arising and passing of the hindrance and the experience of not having the hindrance.

BEL: Lessen – Relax tension in your body. Direct your attention to something more calming. Use an antidote.

BELL: Let go – Let go of thinking that feeds the hindrance. It may also be letting go of attachments to self-identity behind the hindrance.

BELLA: Appreciate – When a hinder is no longer present, take time to appreciate joy that arises from being present without attachments. “The mind will naturally want more freedom, rather than losing freedom to hindrances.

QUESTIONS AND COMMENTS. WRAP-UP

## Summary Chart

The following table summarizes ideas from *Mindfulness: A Practical Guide for Awakening* by Joseph Goldstein; *Understanding the Hindrances* by Andrew Olendzki, *Unhindered: A Mindful Path Through the Five Hindrances* by Gil Fronsdal.

Hindrance	Simile of Water (SN 46.55) Trying to see one's face reflected in water. Can't because water is:	Underlying emotional tone and relief of letting go (DN 2)	Antidotes for Abandoning Hindrances
<b>Sense Desire</b>	Mixed with brightly colored dyes	Being in debt: Being free from debt	Contemplate impermanence, non-beauty, complications. Be aware of tightness in the body, narrowed focus of attention, look at problems of desire, break the enchantment, enjoy the relief of letting go. Guard the senses, moderation in food, good friends and suitable conversation.
<b>Ill-Will</b>	Boiling	Disease: Recovered from an illness	Benevolence, metta, loving kindness, compassion, notice body sensations, relief of letting go
<b>Sloth and Torpor</b>	Overgrown with algae	Being in prison: Release from prison	Make effort for mental clarity – open eyes, straighten spine, stand up, noting, change meditation anchor to increase stimulation. What stories do we tell that zap our energy?
<b>Restlessness and Worry</b>	Agitated by the wind	Being a slave: Freedom from slavery	Tranquility, attention, simplify experience, walking meditation, open awareness, self-compassion, cool the mind, go outside, ask questions
<b>Doubt</b>	Placed in the dark, muddy	Dangerous journey: Arriving Safely	Distinguish wholesome conditions from their opposites, apply careful attention, contemplate suffering and its causes, self-compassion, resolve, good friends and suitable conversation