

The 5 Hindrances: *from AN 5:193 Saṅgāra*

(1) "... Brahmin, when one dwells with a mind obsessed and oppressed by **sensual lust**, and one does not understand as it really is the escape from arisen sensual lust, on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. Suppose there were 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 not know and see it as it really is. ...

(2) "Again, when one dwells with a mind obsessed and oppressed by **ill will**, ... Suppose there were 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 not know and see it as it really is. ...

(3) "Again, when one dwells with a mind obsessed and oppressed by **dullness and drowsiness**, ... Suppose there were a bowl of water ***covered over with algae and water plants***. If a man with good sight were to examine his own facial reflection in it, he would not know and see it as it really is. ...

(4) "Again, when one dwells with a mind obsessed and oppressed by **restlessness and remorse**, ... Suppose there were 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 not know and see it as it really is. ...

(5) "Again, when one dwells with a mind obsessed and oppressed by **doubt**, ... Suppose there were a bowl of water that is ***cloudy, turbid, and muddy, placed in the dark***. If a man with good sight were to examine his own facial reflection in it, he would not know and see it as it really is. ...

"Brahmin, when one dwells with a mind that is *not obsessed and oppressed by sensual lust*, ... *not obsessed and oppressed by ill will*, ... *not obsessed and oppressed by dullness and drowsiness*, ... *not obsessed and oppressed by restlessness and remorse*, ... *not obsessed and oppressed by doubt*, and one understands as it really is the escape from arisen doubt, on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. ... *Suppose there were a bowl of water not mixed with lac, turmeric, blue dye, [234] or crimson dye. ... not heated over a fire, not bubbling and boiling. ... not covered over with algae and water plants. ... not stirred by the wind, without ripples, without swirls, not churned into wavelets. ... Suppose there were a bowl of water that is clear, serene, and limpid, placed in the light.* If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, when one dwells with a mind that is not obsessed and oppressed by doubt, and one understands as it really is the escape from arisen doubt, on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited."