Okay, so again, welcome to the Dharma practice day and to this series of Dharma practice days on the five hindrances. And I'm looking forward to this year exploring the hindrances. They are very central to mindfulness practice, because the tradition takes them to be the primary inhibitors of mindfulness, obstacles to a mindfulness. I'm sure you can pretty easily find other obstacles besides the five and you can wonder why isn't my obstacle in include included in this great list? Shouldn't be an equal opportunity list? And I don't have a good answer for that. Sometimes people will try to squeeze every other obstacle into these lists of five. The best answer that I come up with is that one of the functions of this of this list is to describe the biggest hindrances to getting really well concentrated. And so as you're starting to get concentrated, a lot of the normal worries and concerns of life, fears and stuff that might normally be an obstacle will fall away. But these are particularly five tenacious things that the mind, even when the mind is starting to feel pretty present, will easily slip off the present moment to go in this direction. So, it slips very easily into pleasure or the desire for sensual pleasure. Even when so it can do that in gross ways, of course big ways. But even when the mind is very concentrated, pretty concentrated pretty much able to stay in the present moment somewhat simple movement or desire towards work pleasure and meditation or, or lingering with a pleasure that's there can derail a person from staying on track. So perhaps that's the wide this list is limited the way it is, but includes five things and While I'm saying they're somewhat limited, they are pretty also inclusive a lot of the things that people have to deal with, in not only meditation but also in life. So sensual desire is the first. And it's a lot of teachers will expand this to include all desire. And any kind desire can certainly cause problems in our life. If we get caught up in it then. And, but somehow the tradition says essential desire is a particularly dangerous one, for meditators. The second is ill will. And there are some people who distinguish between anger and ill will, or version it will. Some people say aversion, aversion means turning away, literally, and there's healthy ways of turning away and so and so Shouldn't be called a version it should be called. Ill will, but somewhere in there and then the next one is almost universally called sloth and torpor, whereas we usually don't use any English anymore. And then the fourth one is, there's more variation there. But it's usually the first pairs restlessness. And the second one is either anxiety, worry, remorse, something like that. And then the fifth hindrances doubt, or uncertainty or vacillation or something in decisiveness. So these are the very powerful forces and they can have huge impacts in people's daily life. People make huge mistakes in the day life when they're caught up, that people who have certainly pleasant things happen to them when they follow after sensual pleasures. Sometimes you get pleasant pleasure as a result. But there's plenty of examples in our society of people who pursue some kind of sensual pleasure at the detriment of themselves and also other people. And Ill will, I think it's easier to see,
except the people sometimes rush into the fat, this defense of ill will, because that guy deserves it or some way of protecting myself or something. The idea of justifying or defending any of these hindrances is a little bit dangerous enterprise. But there's no need to mean that the primary rationale in meditation to address this and overcome them is that if we are caught in the grip, you cannot develop concentration you cannot really be fully present, and you can't see very clearly. And so if you want to get concentrated if you want to be fully present, and you want to see clearly what's happening, these five forces Someone has to be settled enough. So that

the meditation can go forward, then again now outside of meditation, there might be times when some of these might be appropriate, I'm not gonna. But more often than not, we're not free when when the grip of these forces and, and so to free ourselves from the grip of them is a big part of Buddhist spirituality. There's a beautiful analogy for the hindrances. If you want to see your own face by looking into a pen or water. If the water is clear, then you can see yourself clearly. If you fill the pen with colored dye, like red dye or blue dye or whatever, then you don't see yourself clearly maybe you can't see yourself at all because no reflection if you heat the pot up and water's boiling, it's gonna be boiling so fast that you can't see it. You can't see any reflection. If you go to the local pond and get a whole bunch of dredge up a whole bunch of algae and scum, and put it on top of your pot, you're not going to be able to see clearly. And if you, if the wind is blowing strongly across the top of your pot, it's also going to be stirred up and you can't see clearly. And if the pot is if you go out and get a whole bunch of mud and fill it up with dark, you know heavy mud and just kind of, you know, it's also going to be somehow so polluted that you don't get a clear reflection. So the hindrances work in the same way that if you want to clear reflection of yourself, if you want to be able to see clearly what's happening, when you're when the mind is colored by Central desire. It doesn't see when it's colored by it's like having all this dye, rose colored glasses. If we see it we're boiling over with a will. We can't see clearly. If we're so way down with sludge analogy of sloth and torpor, we can see, when the winds of restlessness and anxiety go through us we can see clearly. And when we're lost in doubt, or uncertainty or decisiveness, we're also kind of heavy way down, mucky feeling that kind of like the water filled with mud. So as we go through this year, my hope is that you will become familiar, very familiar with the five hindrances. We don't want to dismiss them too quickly or let go of them too quickly. We want what we want to do is we want to study them, get to know them really well. And as we have a deeper understanding, a fuller understanding of them I think then wisdom will operate much more easily through you and your own ability to become free of them, it will become easier and easier through that understanding. So we're going to explore these over the year. And today, we'll talk about the hindrances in general and in the afternoon, start talking about sexual desire. Then next month, we'll do more sexual desire. And, and then the following two sessions we'll do a will. And then the rest of the hindrances, I think get one day. But if you can, you know, I kind of figured that the first two are pretty big. useful to explore. These Dharma practice days are designed to be to explore the Dharma or some topic of practice, in a wider variety of ways and just hearing a Dharma talk or just meditating or you know, reading or something But it's meant to be quite interactive as well. And so the different days will we'll explore the Dharma and in different ways. And it's kind of I think, a little bit like what it's like to be in a traditional Buddhist monastery where they don't sit the monks down and have dyads in group discussions, but there's a lot of discussion among the monastics that practitioners in the monastery informally, where they have a chance to talk about Oh, to hear what the avid said, What do you think of that? And how does that work for you and, and so there's a lot of sharing, of information of experiences, of wisdom of understanding. And that's a lot of the way the growing, developing works. And I would say that in most Buddhist monasteries, most learning happens among peers than it does from the, you know, from the abbot down or someone. So, this certificate will do a fair amount of interactions here
and then the discussion We'll break into groups, we'll have, you know, dyads, who will have sometimes exercises that we'll share in different ways. Also, we can explore this. And then at lunchtime, we'll have talking lunches if you'd like. And of course, you can go off and be by yourself if you want. But if you'd like to set up tables inside and outside and you can hang out, and with a hope that developing community developing relationships with other practitioners is very helpful for your practice. And so that's part of what we'll be doing as well. That's the idea. Any questions? Yes.

Any census any other census? So the question is when I say sensual desire Do I mean sexual desire, or any desire, any pleasure having to do with any of the senses. And it's clearly any of the senses includes sexual desire and pleasure. But any of the senses, including the Buddhism, the mind is a sense store. And so there can be mental pleasure, that's a form of sensual desire as well. We'll get into all that, sort of starting in the afternoon. The other thing I notice support you in this year, those of you are interested in this kind of support to kind of go into it more fully. I'll provide you with at the end of the day, some guided reflections for this month, things you can think about and contemplate, perhaps talk to friends about and then also a series of practices or exercises to do around the hindrances. So one for each week. They're kind of dated for the particular week, so you can kind of take On for a week and explore this particular topic. And the plan is to do that for the whole session the whole year that we're together. And I also have quotes from the Buddha on the hindrances, and also on a little bit on central desire. So it might be interesting for you to take those home and not just read them once. But it might be interesting to actually read in the number of times in the course of the month, I find that repeated reading of Dharma text passages tends to work on me, that allowed to work on me in some deeper way, fuller way, and I get to explore it. And even if I think I understand it, at first, I find that my understanding changes and shifts and deepens. I go back and visit the same thing over and over again. For one thing, I start applying it in different areas of my life. They didn't occur to me the first time I came across it. So that's the plan. Okay. So let's start with They meditation. Do you want to stand for a minute and stretch? You have sitting already. You're welcome to