Chapter Three: Nīvaraṇa-concept

An important group of defilements is often referred to in the Pāli literature under the collective name of ‘nīvaraṇa’.\(^1\) It mainly holds negative values in pursuit of the progress of meditation. In the Atṭhakavagga and the Pārāyanavagga of the Suttanipāta, considered to be the oldest sections of the Pāli literature,\(^2\) the term nīvaraṇa does not occur. Therein, only the verbal expressions like "avijjāya nivuto loko"\(^3\) appear through which we can trace the meaning of nīvaraṇa in the early literary stage. Besides, in the four Nikāyas, we observe such expressions as "avijjānīvaraṇānaṁ...sattānaṁ",\(^4\) and "avijjānīvaraṇena...nivutā paja"\(^5\) which are used in the etymological sense and are later included into the group of nīvaraṇas in the Abhidhamma period. The references of the Suttanipāta and the Theragatha reveal that this term has also been technically used from the earlier sources in such a way as "'n' atthi nīvaraṇā tava"\(^6\) and "pañca nīvaraṇe hitvā".\(^7\)

The five factors of nīvaraṇas, their nature and functions are clarified as technical concepts in the four Nikāyas. Two sets of the five factors are referred to as nīvaraṇas in the sense of obstructing the progress of jhānas. With regard to the types and meanings of nīvaraṇa, the conceptual realms have been reformed and developed from the later texts of the Khuddaka-nikāyas onwards. In the Abhidhamma period, the six nīvaraṇas are technically defined

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1 In the Samyutta-nikāya, the five nīvaraṇas are called a heap of the unwholesome (akusalarāsi) while the four satipatthānas are referred to as a heap of the wholesome. See V. p. 146. Cf. AN III, p. 65.
2 See G.C. Pande, SOB, p. 53.
3 Sn p. 197.
4 MN I, p. 294; SN II, p. 178, etc.
5 Itv (Vri) p. 8.
7 Thraig p. 23.
within the category of akusala dhammas, while their causal interrelation and arising in cittuppāda categorically reveal the Abhidhamma perspective. In the sub-canonical texts, the treatment of nīvaraṇas is rather schematic. Particularly with regard to the definitions of nīvaraṇas, the Petakopadesa not only presents literary trend of the sub-canonical texts, but also enriches the understanding of the concept of nīvaraṇas. Besides, in applying a certain meaning to nīvaraṇas and in understanding nīvaraṇas through nature, the text provides its own unique observations. While attempting to investigate the overall meaning of the concepts of nīvaraṇas, the commentaries show various interpretations and viewpoints in different contexts. Though the nature of nīvaraṇas is maintained in line with the earlier literary stages, there are certain features highlighted in the commentaries such as identifying the five indriyas with the five nīvaraṇas, relating the five jhānaṅgas with respective nīvaraṇa factors.

The significance of nīvaraṇa is pointed out by Nyanaponika Thera in his essay: “The Five Mental Hindrances” in which the Nikāya references with similes are mainly focused on the literary point of view. Other works referring to nīvaraṇa are “The Way of Mindfulness”, “The Buddha’s Ancient Path” and “The Heart of Buddhist Meditation”, which have also been underpinning in our research. The present chapter mainly concentrates on the Pāli literary sources. Our concern will be focused on investigating the origin and development of the concepts of nīvaraṇas briefly clarified above.

8 Nyanaponika Thera, VD, pp. 181-209.
Grammatical

In the context of the nīvaraṇa-concept, the grammatical discussion needs its due concern. PTSD gives the etymology as nis + varaṇa. The root ṣvara is used in a causal sense with the prefix ‘ni’ being lengthened. Hence, the meaning comes as (those dhammas which) obstruct (the kusala dhammas) completely. In the nominal form, ‘ni’ is elongated to indicate a specific group of dhammas. There are two types of plural forms neuter gender in the Pāli literature such as ‘nīvaraṇa’ and ‘nīvaraṇāṇi’.

In the Pāli literature, we observe two verbal forms from which the term nīvaraṇa has been derived. One is ‘nivūta’ used only in the past participle form, while the other is ‘nivāreti’, that is, the causal form of nīvaraṇi. First, the word nivūta appears as follows:

“avijjānivaraṇena hi, nivutapaja digharattam sandhāvanti samsaratīti.”

For the living beings who are covered by the hindrance of ignorance move round and transmigrate for a long time.

In the early literary stage, the verb nivāreti occurs in the contexts that differ from nīvaraṇa such as “yato yato mano nivāraye na dukkham eti naṁ tato tato” (from whatever one would restrain the mind, no suffering comes to him from that). However, the following
reference shows how the commentaries use this verb while commenting on the term
nīvaraṇa:

“avijjā-nīvaraṇassā ti avijjāya nīvaraṇitassa.”

‘For one who has hindrance in the form of ignorance’ means for one [who are] obstructed by ignorance.

According to the above examples, both ‘nivuta’ and ‘nīvaraṇa’ denote the same meaning: ‘covered’ or ‘obstructed’. Furthermore, in the Majjhima-nikāya commentary, ‘nivuta’ is commented as ‘nīvaraṇa’.

In the case of nīvaraṇa used in etymologising the term nīvaraṇa, the commentaries reveal two different approaches to the concept of nīvaraṇa through this verb:

“avijjā nibbānasukham nīvaraṇa-ti nīvaraṇan-ti vuttā.”

Ignorance removes the happiness of nibbāna, thus it is called ‘hindrance’

“Kusaladhamme āvaranti nīvaraṇīti nīvaraṇānī.”

‘Hindrances’ means those which obstruct, remove wholesome dhammas.

“Cittam nīvaraṇīti pariyonandhanti nīvaraṇānī.”

‘Hindrances’ means those which cover, envelope the consciousness.

Likewise, in the case of nīvaraṇa that occurs only in the commentaries, two different etymological approaches are noticed as follows:

“Cittam nīvaraṇa pariyonandhantā ti nīvaraṇān.”

‘Hindrance’ means that which hinders, envelops the consciousness.

“Kusaladhamme nīvaraṇa ti nīvaraṇān.”

‘Hindrance’ means that which obstructs wholesome dhammas.

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20 Itv-a I, p. 59.
21 Vbh-a p. 504.
22 DN-a III, p. 1027. Also see Ps-a I, p. 117.
23 Mnd-a I, p. 17. Also see Dhs-a p. 49: Nīvaraṇanagocchake cittam nīvaraṇan ti pariyonandhantā ti nīvaraṇā.
Cf. Sn-a I p. 25: Cittam hitapatipattim vā nīvarantā ti nīvaraṇā, paticchedānti ti attho.
24 Mnd-a I, p. 62.
In using both the terms nivāreti and nivarati in etymological accounts of nīvaraṇa, the references reveal that both verbs eventually hold the same value in connection to ‘citta’ and ‘kusala dhammas’. As in the cases of ‘nivāreti’ and ‘nivarati’ paraphrased as ‘pariyonandhati’, the nīvaraṇa is, on the one hand, a certain dhamma, which covers up or envelops the consciousness. On the other, it is a certain dhamma, which obstructs or removes wholesome dhammas.

As an adjective, the term nīvaraṇa with the suffix ‘iya’ qualifies certain dhammas as the substantive and it characterizes the nature of the qualified dhammas. Being compounded with the negative suffix ‘an’ and ‘vi’, it modifies certain dhammas and citta (mind) respectively, and it denotes the absence of nīvaraṇas.

**Similes**

Similes provide a better background to comprehend the concept of nīvaraṇa. Both individually and collectively (under the name of nīvaraṇas), those similes are applied to nīvaraṇas. Following is an example collectively explained in the Samyutta-nikāya as a simile of mighty trees clearly depicting the specific nature of nīvaraṇas.

"Assattho nigrodho pilakkho udumbaro kacchako kapitthano–ime kho te bhikkhave mahārakkhā aṇubijā mahākāyā rukkhānam ajjhāruhā ye hi rukkhā ajjhāruhā obhaggavihaggā vipatitā senti. Evam eva kho bhikkhave idhekaacco kulaputto yādisake kāme ohāya agārasmā anāgāriyam pabbajito hoti, so tādisakehi vā kāmehi tato vā pāpiṭṭhatarehi obhaggavihaggā vipatitā seti.

"Paṭicime bhikkhave āvarāna nīvarāna cetaso ajjhāruhā paṇāya niphalikaranā...."27

"The assattha, the banyan, the pilakkha, the udumbara, the kacchaka, and the kapitthana: these are those huge trees with tiny seeds and huge bodies, encirclers of other trees, and the trees which they encircle become bent, twisted, and split. So too, when some clansman here has left behind sensual pleasures and gone forth from the household life into homelessness, he becomes

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25 The term ‘nivaraniya’ is often used in the Abhidhamma texts. E.g. Dhs p. 206: Katame dhammā nīvaraṇiyā? Cittam dhammā kāmavacarā rūpavacarā ariyavacarā–röpakkhandho...pe... viññānakhandho–ime dhammā nīvaraṇiyā.
26 SN V, p. 93: Sattime...bojjhangā anīvaraṇā anīvaraṇā...; Mil (Vri) p. 32: saddhā kho...uppajjomāna nīvaraṇe viṇṇakhambhetti, viṇnāvanam cittam hoti...
27 Ibid. p. 96.
bent, twisted, and split because of those same sensual pleasures, or, because of others worse than them. These five, bhikkhus, are obstructions, hindrances, encirclers of the mind, weakeners of wisdom....”

In comparing the mighty trees with the five nīvarṇas, this simile throws light on two factors: ceto (mind) and paññā (wisdom). At first, the five nīvarṇas overwhelm one’s mind. Secondly, in consequence, they weaken wisdom. For a farmer who cultivates the grains in the field, those huge trees can be obstructions. They, though grown up from tiny seeds, will ruin the entire cultivation. Similarly, while cultivating one’s own mind after having renounced the secular life, the five nīvarṇas, if not abandoned, will envelop his mind and weaken wisdom.

In the Aṅguttara-nikāya, a simile of a mountainous river illustrates as to how the five nīvarṇas affect one’s mind when they are not abandoned:

“Seyyathā pi bhikkhave nādī pabbateyyā dūrāngamā sīghasotā hārahārini, tassā puriso ubhato naṅgalamukhāni vivareyya, evaṃ hi so bhikkhave majjhe nādiyā soto vikkhitto visāto vyādino na c’eva dūrāṅgamo assa na sīghasoto na hārahāri: evam eva kho bhikkhave so vata bhikkhu ime pañca āvaraṇe nīvarṇe cetaso ajjhārāhe paññāya dubbalikaraṇe appahāya abalāya paññāya dubbalāya attathām vā āsasati parattāhaṃ vā āsasati ubhayaṭṭhāhaṃ vā āsasati uttarim vā manussadhammā alamariyāṇādassanavisesam sacchikarissati ti netam ṭhānam vijjati.

Bhikkhus, suppose there was a mountain river flowing in the distance with a swift current, sweeping along with it, if a man would make a watercourse into it from both sides. Then indeed, bhikkhus, the current of the mid-river would be disturbed, swirled about and diverted; neither would it be flowing into the distance with a swift current, nor sweeping along with it. Likewise, bhikkhus, without abandoning the five obstructions, hindrances, encirclings of the mind and weakenings of wisdom, a bhikkhu shall know, without strength and with the weakened wisdom, his own good or another’s good or the good of the both, or shall realize a superhuman distinction in knowledge and vision worthy of the noble ones – that is impossible.

In comparison to the current of the mountain-river obstructed by making a watercourse from both the sides, the simile vividly illustrates the nature of the five nīvarṇas. If not abandoned, they obstruct the mind and weaken the current of insight just as the current of a mountain river, if obstructed, is not forceful.

28 Bhikkhu Bodhi, CDB II, p. 1593
29 Cf. Dhp-a III, p. 424, on ‘vanaṅka vanathaṅka’.
30 AN III, p. 64.
31 Cf. AN-a III, p. 256.
In this regard, it is interesting to compare the two terms: ‘samvara’ and ‘nīvaraṇa’. The former means: protecting the mind from akusala dhāmmas. The latter means: not-protecting the mind from akusala dhāmmas. The state of a mountain river that is obstructed by making watercourses from two sides indicates that the current is not protected from both sides. That state is ideally compared with the five nīvaraṇas, which hinder the stream of the spiritual progress of the meditator.

As for the similes of nīvaraṇa that are individually referred to, the Dīgha-nikāya commentary provides a detailed account to illustrate each of the five nīvaraṇas. The following examples in brief will amply buttress the understanding of each concept of the five nīvaraṇas.

(i) Kāmacchanda.

"Evam inam viya kāma-cchando datṭhabbo."32
Thus, desire for sensual pleasure should be regarded as a debt.33

A man has incurred a debt and become impoverished. When his creditors ask him to pay back the debt, even with rough words and a thrashing, he has to bear with them all. Similarly, when a man is overwhelmed with desire for sensual pleasure, a strong urge will induce him to the objects of his desire. He will bear all the harsh words and beatings because of his desire for sensual pleasure.

(ii) Byāpāda

"Evam rogo viya vyāpādo datṭhabbo."34
Thus, ill will should be regarded as a sickness.

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32 DN-a I, p. 213.
33 For further description of these similes of the five nīvaraṇas, see Bhikkhu Bodhi, DFR, p. 144 ff.
34 DN-a I, p. 213.
A man, suffering from a disease is unable to enjoy even the flavour of honey and sugar because of his illness. Similarly one who has the disease of ill-will will not enjoy the taste of the Buddha’s dispensation, etc.

(iii) Thīnamiddha

"Evam bandhanāgāram viya thīna-middham daṭṭhabbaṁ."

Sloth and torpor should be regarded as a confinement into prison.

A person in jail during a festival day cannot witness the festival. Similarly, even if a very eloquent sermon on the Dhamma is going on, the person overcome by sloth and torpor will not enjoy the sermon owing to his preoccupation with sloth and torpor.

(iv) Uddhaccakukkucca

"Evam dāsavyam viya uddhacca-kukkuccam daṭṭhabbaṁ."

Restlessness and remorse should be regarded as slavery.

When a slave who wants to enjoy a festival is told by his master: “Go to such and such place, there are urgent things to do”, then he is not able to enjoy the festival because of his dependence on others. Similarly, a monk who is not well versed in the Vinaya goes to the forest for the sake of solitude. But, he is ignorant of the Vinaya rules or the code of conduct. He has to interrupt his solitude in order to purify his conduct and has to consult a monk who is well versed in the Vinaya. Thus, he will not be able to enjoy the bliss of solitude because of his restlessness and remorse.

(v) Vicikicchā

"kantār-addhāna-maggo viya [vicikicchā] daṭṭhabbaṁ."

Doubt should be regarded as a desert road.

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36 Ibid.
37 Vri. edition adds ‘vicikicchā’.
38 DN-a I, p. 215.
A man travelling through a desert is aware that travellers may be killed by robbers. He will be frightened by the mere sound of a bird, presuming that “the robber has come”. Because of fear, hesitating more than walking, he will not reach a safe haven. Similarly, with doubting ‘whether the master is an Enlightened One or not’, etc., a person creates for himself an obstacle in reaching the safe shelter of the noble (ariya-bhūmi).

3.1. *Nikāyas* treatment

The defilements collectively referred to as *nīvaranas* depict a significant feature of the ethical psychological in the four *Nikāyas*. They have mainly negative values in the pursuit of the development of meditation. However, they also positively constitute a progress of *kusaladhammas*.

Before tracing the values of *nīvaranaḥ* both negatively and positively, some remarks have to be made about the types of *nīvaranaḥ*. The *Potaliya-sutta* shows the eight *dhammas* beginning with ‘killing living beings’ through which āsavas might arise.39 Therein, each of them is called a *nivarana*.40 As far as the concept of *nīvaranaḥ* is concerned, these *dhammas* play their own roles in the sense of obstacles. However, characteristically, they cannot be included in the category of *nīvaranaḥ* while collectively being treated as hindrances in conjunction with developing meditative absorptions (*jhānas*). Besides, in the *Saṃyutta-nikāya*, there is a passage with ten types of *nīvaranaḥ* derived from the five *nīvaranaḥ*: *kāmacchanda*, *vyāpāda* and *vicīkicchā* classified as internal (*ajjhatta*) and external (*bahiddhā*), while the remaining two compound words are separated to make them four in number and thus constituting ten *nīvaranaḥ*. Though typically classified, they can

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39 Cf. p. 35 on ‘āsava-concept’.
40 MN I, p. 361 ff. The eight *dhammas* called *nīvaranaḥ* are: *pāṇātipāta* (killing of living beings), *adinnādāna* (taking what is not given), *musāvāda* (false speech), *pisūṇāvācā* (malicious speech), *giddhilobha* (rapacious greed), *nindārosa* (spiteful scolding), *kodhupāyāsa* (angry despair) and *atimāna* (arrogance).
be conceptually included in the category of the five nīvaranas. Therefore, in this section, the five nīvaranas used in a technical sense will be explained in detail.

3.1.1. The five nīvaranas characterized in the four nikāyas

In the four Nikāyas, the five nīvaranas are characterized through two different scopes:

(1) As a nutriment or cause of other dhammas, and (2) as hindrances [to mental progress.]

(1) As a nutriment or cause of other dhammas

In explaining the starting point of ignorance as undiscourable not discoverable, the Āṅguttara-nikāya shows a specific condition of avijjā:


‘Ignorance has specific condition’. Bhikkhus, I say ignorance has its nutriment, it is not without nutriment. What is the nutriment of ignorance? ‘Five hindrances’ is its reply.

In the Abhaya-sutta of the Saṃyutta-nikāya, the Blessed One explains what is the cause (hetu) and condition (paccaya) of lack of knowledge (aṇṇāna) and vision (adassana) through each of the five nīvaranas.

"Yasmiṁ kho rājakumāra samaye kāmarāgapariyutthitaṁ cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇam yathābhūtam na jānati na passati– ayam pi kho rājakumāra hetu ayam paccayo aṇṇāna yaddassanāya." 42

‘On an occasion, prince, when one dwells with the mind obsessed by sensual lust, overwhelmed by sensual lust, and one neither knows nor sees as it really is the escape from arisen sensual lust: this is a cause and condition for lack of knowledge and vision.’ 44

In the same fashion, the Blessed One refers to the mind as obsessed by byāpāda (ill will), by thīnāmiddha (sloth and torpor), by uddhaccakukkucca (restlessness and remorse), and by vicīkicchā (doubt) respectively. Finally, these are called ‘hindrances’ (nīvaranā

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41 AN V, p. 113.
42 SN V, p. 127.
43 Here, kāmacchanda is replaced by kāmarāga.
44 Bhikkhu Bodhi, CDB II, p. 1616.
nāmete). As both the citations show, the five nīvarānas take the role of āhāra for avijjā and they are also hetu and paccaya for ‘aṇāṇa’ and ‘adassana’. In a further explanation of the same sutta, developing each of the seven factors of enlightenment stands for the cause and condition of knowledge (āṇāṇa) and vision (dassana). It signifies that they which signify that they are just opposite to the five nīvarānas.

(2) As hindrances [to mental progress.]

The five nīvarānas are the obstructing factors for kusala dhammas during the cultivation of jhānas. They are mental defilements and they weaken the knowledge which leads to the ultimate goal, nibbāna. In different Nikāyas, such features of the five nīvarānas are revealed as follows:

(i) "pañc 'ime nīvarāṇa ariyassa vinaye āvaranā ti pi vuccanti, nīvarāṇa ti pi vuccanti, onahā ti pi vuccanti, pariyonahā ti pi vuccanti." 47
In the Ariyan discipline, these five hindrances are also called obstructions, hindrances, coverings, and envelopings.

(ii) "Pañc 'ime bhikkhave āvaranā nīvarāṇa cetaso ajjhārūhā paññāya dubbalikarāṇā." 48
There are, bhikkhus, these five obstructions, hindrances, encirclers of the mind, and weakeners of wisdom.

(iii) "Pañcime bhikkhave āvaranā nīvarāṇa cetaso uppakkilesā paññāya dubbalikarāṇā." 49
Bhikkhus, there are these five obstructions, hindrances, defilements (upakkilesas) of the mind, and weakeners of wisdom.

(iv) "Pañcime bhikkhave nīvarāṇa andhakaraṇā acakkhakaraṇā aṇāṇaṇakaraṇā paññānirodhikā vighātaupakkhiyā anibbānasamvattanikā." 51
"Bhikkhus, these five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, tending to vexation, leading away from nibbāna." 52

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45 SN V, p. 127.
46 Ibid, pp. 127-128.
47 DN I, p. 246.
48 AN III, p. 63; SN V, p. 96.
49 SN V, p. 94.
50 Cf. pp. 410-411 on ‘kilesa/upakkilesa-concept’.
51 SN V, p. 97.
52 Bhikkhu Bodhi, CDB II, p. 1592.
According to these references, the nature of the five nīvaranas is characterized from the perspective of ‘ceto’ and ‘pañña’. In other words, ‘covering up the mind’ and ‘weakening wisdom’ are merely two different approaches to explain the nature of the five nīvaranas in pursuit of the spiritual progress.

3.1.2. The arising and abandoning of the five nīvaranas

In the four Nikāyas, there are two sets of the five nīvaranas with minor nuances regarding the five nīvarana factors and their counterparts. One is a common set which begins with kāmacchanda up to vicikicchā, and is also referred to as a kind of mental object of dhammānapassanā for establishing mindfulness (satipaṭṭhāna). The other set is the five nīvaranas which are frequently referred to in a stock passage of jhānas such as “So abhijjhām loke pahāya... So ime pañca nīvarane pahāya ...paṭhamaṃ jhānam upasampajja viharati.”

Out of these two sets, the first set apparently refers to their particular nature in the four Nikāyas:

(i) Kāmacchanda means desire for sensual pleasure often referred to as the five codes of sensual pleasure (pañca kāmagunas). Kāmacchanda arises when one pays unwise attention (ayoniso manasikāra) to the sign of the auspicious (subhanimitta). When

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53 MN I, p. 181.
54 Cf. p. 235 on ‘chandarāga’, and pp. 110-111 on ‘kāmaupādāna.’
55 Variant renderings by scholars: Sensual desire – (Mrs. Rhys Davids; F.L. Woodward; Maurice Walshe; Thera Piyadassi; Bhikkhu Bodhi) Desire for sense-pleasures – (I.B. Horner) Lustful desires – (Walpola Rahula) Sensuality – (E.M. Hare; Maurice Walshe) Lust – (Bhikkhu Nāṇamoli)
56 PTSD says: Yoni (I) [vedic yoni] 1. The womb. --- 2. Origin, way of birth, place of birth, realm of existence; nature, matrix. Yoniso (abl) “down to its origin or foundation”. i.e. thoroughly, orderly, wisely, properly, judiciously. Opp. ayoniso disorderly, improperly. Manasikāra (n) attention, pondering, fixed thought. For ‘ayonisomanasikāra’, see Vbh p. 373.
57 Cf. p. 30 on ‘āsava-concept’; also cf. 74 in ‘the commentaries treatment’.
58 AN I, p. 3: Subha-nimittam bhikkhave ayoniso manasikaroto anuppanno c’eva kāmacchando uppajjati anuppanno ca kāmacchando bhīyo bhāvāya vepullāya samvattati ti. Also cf. SN V, p.64
proper attention is paid to the sign of the inauspicious (asubanimitta), kāmacchanda is abandoned.58

(ii) Vyādāda59 means ill-will.60 As in the case of desire for sensual pleasure, it is the unwise attention that brings about ill will. When one pays unwise attention to the sign of aversion (patighanimitta), the unarisen ill will arises.61 When one wisely attends to the loving kindness (mettā), and the release of mind (cettovimutti), it leads to the abandoning of the arisen ill will.62

(iii) Thīnamiddha means sloth63 and torpor.64 There are discontent (arati), lethargy (tandi), lazy stretching (vijambhita), drowsiness after meals (bhattasammada), and sluggishness (linatta) leading to the arising of sloth and torpor.65 Unwise attention to them is the nutriment (āhāra) of the arising of the unarisen sloth and torpor.66 There are three elements: the element of inceptive striving (ārambhadhātu), the element of exertion

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58 Ibid. p. 4: Asubhanimittam bhikkhave yoniso manasikaroto anuppanno c’eva kāmacchando n’uppajjati uppanno ca kāmacchando pahiyāti ti.
59 Cf. p. 254 on ‘patighasamyojana’
60 Variants renderings:
Malevolence (Mrs. Rhys Davids; I.B. Horner; F.L. Woodward; III-will (Maurice Walshe; Bhikkhu Bodhi; Walpole Rahula; Thera Piyadassi; E.M. Hare; Bhikkhu Ṛñānamoli)
61 AN I, p. 3: Patighanimittam bhikkhave ayoniso manasikaroto anuppanno c’eva vyāpādo uppajjati uppanno ca vyāpādo bhīyo bhāvāya vepullāya samvattati ti. Also cf. SN V, p. 64.
62 Ibid. p. 4: Mettām bhikkhave ceto-vimuttim yoniso manasikaroto anuppanno c’eva vyāpādo n’uppajjati uppanno ca vyāpādo pahiyāti ti.
63 Cf. p. 499 on ‘thīna’ as kilesa.
64 Variants renderings:
sloth-and-torpor (T.W. Rhys Davids; I.B. Horner; F.L. Woodward; E.M. Hare; Maurice Walshe; Bhikkhu Bodhi; Thera Piyadassi)
Torpor and languor—(Walpole Rahula)
Stiffness and torpor—(Bhikkhu Ṛñānamoli)
65 AN I, p. 3: ...yena anuppannam vā thīna-middham uppajjati uppannam vā thīnamiddham bhīyo bhāvāya vepullāya samvattati yathāyidam bhikkhave arati- tande-vijambhitā bhātta-sammado cetaso ca linatam. Linacittassa bhikkhave anuppannam c’eva thīnamiddham uppajjati uppannaṁ ca thīnamiddham bhīyo bhāvāya vepullāya samvattati ti.
66 SN V, pp. 64-65: Atthi bhikkhave arati tandi vijambhitā bhātta-sammado cetaso ca linatam. Tathā ayonisosamanasikārabahulikāyo ayam āhāro anuppannassā vā thīnamiddhassā uppādaya uppannassā vā thīnamiddhassā bhīyobbhāvāya vepullāya.
(nikkamadhatu), and the element of progressive endeavour (parakkamadhatu). In one who has aroused energy therein, the arisen sloth and torpor is abandoned.\textsuperscript{67}

(iv) \textit{Uddhaccakukkucca} means restlessness\textsuperscript{68} and remorse.\textsuperscript{69} They arise in one who has the non-tranquillity of mind (avупитьsatacitta).\textsuperscript{70} Unwise attention to the non-tranquillity of mind becomes the nutriment for the arising of restlessness and remorse.\textsuperscript{71} In one who has the tranquillity of mind, restlessness and remorse are abandoned.\textsuperscript{72}

(v) \textit{Vicikicchā}\textsuperscript{73} means doubt.\textsuperscript{74} It arises due to unwise attention\textsuperscript{75} on dubious matters (vicikicchatthāniyā dhammā)\textsuperscript{76} and is abandoned by wise attention.\textsuperscript{77}

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\textsuperscript{67} AN I, p. 4; \ldots yena anuppannam và thina-middham n’uppajjati uppannañ và thina-middham pahiya\n yathayidam bhikkhave ārāmha-dhātā nikkama-dhātā parakkama-dhātā. Auddha-viriya\n vassa bhikkhave anuppannam c’eva thina-middham n’uppajjati uppannañ ca thim\n maddham pahiya\n ti.\n
\textsuperscript{68} Cf. SN V, pp. 105-106

\textsuperscript{69} Variant renderings:
Flurry and worry—(T.W. Rhys Davids; E.M.Hare)
Worry and flurry—(Maurice Walshe)
Excitement and flurry—(F.L. Woodward)
Restlessness and worry—(I.B. Horner; Walpola Rahula; Thera Piyadassi)
Restlessness and remorse—(Bhikkhu Bodhi)
Agitation and worry—(Bhikkhu Nanamoli)

\textsuperscript{70} AN I, p. 3: \textit{Av успасанты-ситтаса бхikkhave anuppannam c’eva uddhaccakukkuccam uppajjati uppannañ ca uddhaccakukkuccam bhiyyo bhavya vepulla\n ya samvattati ti.}

\textsuperscript{71} SN V, p. 65: \textit{Atthi bhikkhave cetaso av успасамо. Tattha ayoniso \n manasikārābahu\n ilikāro ayam āhāro anuppannassa và uddhaccakukkuccassa uppādāya uppannassa và uddhaccakukkuccassa bhiyyo\n bhāvāya vepulla\n ya.}

\textsuperscript{72} AN I, p. 4: \textit{Uпасanta-ситтаса бхikkhave uppannam c’eva uddhaccakukkuccam n’uppajjati uppannañ ca uddhaccakukkuccam pahiya\n ti. Cf. SN V, p. 106.}

\textsuperscript{73} Cf. p. 449 on \textit{vicikicchā} as \textit{kilesa}.

\textsuperscript{74} Variant renderings:
Suspense—(T.W. Rhys Davids)
Doubt—(Mrs. Rhys Davids; E.M. Hare)
Perplexity—(I.B. Horner)
Sceptical doubt—(Walpola Rahula; Thera Piyadassi)
Doubt and wavering—(F.L. Woodward)
Uncertainty—(Bhikkhu Nanamoli)

\textsuperscript{75} AN I, p. 4: \textit{Ayoniso bhikkhave manasikaro\n to anuppannā c’eva vicikicchā uppajjati uppannā ca vicikicchā bhīyyo bhāvāya vepulla\n ya samvattati ti.}

\textsuperscript{76} SN V, p. 65: \textit{Atthi bhikkhave vicikicchatthāniyā dhammā tattha ayoniso\n manasikārābahu\n ilikāro ayam āhāro anupannāya và vicikicchāya uppādāya uppannāya và vicikicchāya bhīyyobhāvāya vepulla\n ya.}

\textsuperscript{77} AN I, p. 5: \ldots \textit{Yoniso bhikkhave manasikaro\n to anuppannā c’eva vicikicchā n’uppajjati uppannā ca vicikicchā pahiya\n ti.}
As for the second set of the five nīvaraṇas, the context merely reveals the abandoning of each factor of the five nīvaraṇas as follows:

“Having abandoned covetousness (abhijjhā) in the world, one abides with a mind free from covetousness (vighatābhijjena). Having abandoned ill will and hatred (byāpādappadosa), he abides by a mind free from ill will, compassionate for the welfare of all living beings (sabbapānabhūtahitānukampi); he purifies his mind from ill will and hatred. Having abandoned sloth and torpor, he abides free from sloth and torpor, percipient of light (ālokasaṇī), mindful (sati) and fully aware (sampajāna); he purifies his mind from sloth and torpor. Having abandoned restlessness and remorse, he abides unagitated (anuddhata) with a mind inwardly tranquillised (vūpasantacitta); he purifies his mind from restlessness and remorse. Having abandoned doubt, he abides having gone beyond doubt, unperplexed about wholesome states (akathamkathī kusalesu dhammesu); he purifies his mind from doubt.”

(See the table 3-1 for the differences of the factors and their counterparts in two sets of the five nīvaraṇas.)

3.1.3. The positive value of the absence of the five nīvaraṇas

The five nīvaraṇas, collectively or individually, hinder and envelop the mind, and they obstruct the mental progress of one’s path of attaining jhānic knowledge. As Thera Piyadassi states, when one’s mind is overwhelmed by the five nīvaraṇas, he cannot concentrate successfully on any wholesome object because they prevent the attainment of serenity (samatha).

—MN I, p. 181: So abhijjhāṃ loke pahāya vigatābhijjhena cetasa viharati, abhijjhāya cittam parīsodheti; byāpādappadosam pahāya abyāpānacitto viharati, sabbapānabhūtahitānukampi byāpādappadosā cittam parīsodheti; thinamiddham pahāya vigatathinamiddho viharati, ālokasaṇī satī sampajāṇo thinamiddhā cittam parīsodheti; uddhaccakukkuccāṃ pahāya anuddhato viharati, ajjhattam vūpasantacitto uddhaccakukkuccā cittam parīsodheti; vicikicchāṁ pahāya tinnavicikiccho viharati, akathamkathī kusalesu dhammesu vicikicchāya cittam parīsodheti. Also see MN I, pp. 269-270; II, p. 162; III, pp. 35-36; AN II, pp. 210-211; IV, p. 437; etc. Also cf. DN III, pp. 49-50.

Thera Piyadassi, BAP, p. 207.
In the four Nikāyas, we often come across a stock passage in which the abandoning of the five nīvaranas is referred to as a preliminary condition to achieving jhānas. According to the Sāmaññaphala-sutta of the Dīgha-nikāya, when the five nīvaranas are abandoned, one’s mind is easily concentrated. As already seen above, unwise attention (ayoniso manasikāra) is the nutriment of the five nīvaranas. It is also noticed that the five nīvaranas are indirectly nourished through the lack of mindfulness and clear comprehension (asatāsampajañña). In the Anguttara-nikāya, the Blessed One explains that when one abandons the five nīvaranas, his mind is firm in the four establishments of mindfulness (satipaṭṭhāna). Having developed the seven factors of enlightenment (bojjhaṅga), he attains nibbāna. Therefore, the overcoming of the five nīvaranas is crucially significant in developing the jhānas that lead to nibbāna.

The abandoning of five nīvaranas positively constitutes the five mental factors that are primarily presented in the first jhāna. It is clearly evident in the following passage of the Mahāvedalla-sutta of the Majjhima-nikāya.

"Pathamam kho dvusojjhānam pancahagavippahinam pancahgasamānandatam: Idh’ āvuso paṭhamam jhānam samāpannassā bhikkhuno kāmacchando pahino hoti, hyāpādo..., thinamiddham..., uddhaccakukkuccam..., vicikicchā pahinā hoti, vitakko ca vattati vicāro ca piti ca sukhan-ca cittekaggatā ca."

"Friend, in the first jhāna, five factors are abandoned and five factors are possessed. Here, when a bhikkhu has entered upon the first jhāna, sensual desire is abandoned, ill will ... sloth..."


81 DN I, p. 73: Tass’ime pañca nīvarane pahine attani samanupassato pāmujam jāyati, pamuditassa piti jāyati, piti-manassa kāyo passambhati, passaddha-kāyo sukham vedeti, sukhino cittam samādhiyati.

82 The Anguttara-nikāya shows the specific condition (idappaccayā) of avījā. Avījā has the ‘five hindrances’ (nīvaranas) as its nutriment. Again, the five nīvaranas have ‘three wrong conducts’ (tīni duccaritāni) as the nutriment. In this sequence, the specific conditions are shown thus: ‘Avījā’ ← pañca nīvarane ← ‘tīni duccaritāni’ ← ‘indriya-asamvarā’ ← ‘asatāsampajañña’ ← ‘ayonisonamāsikāra’ ← ‘assaddhiyā’ ← ‘asaddhammasavāna’ ← ‘asappurisasaṃseva’.

83 AN III, p. 387: So evam pabbajito samāno pañca nīvarane pahāya cetaso upakkilese paññāya dubbalikaraṇe catusa sataipaṭṭhānesu supaṭṭhita-citto satta bojjhanghe yatābhūtam bhāvetvā acaṅkham asaṅkham nibbānam ahbhijāyati.

84 MN I, pp. 294-295.
and torpor...restlessness and remorse... and doubt is abandoned; and there occur applied thought, sustained thought, rapture, and unification of mind."\(^{85}\)

In the *Samyutta-nikāya*, the seven factors of enlightenment (*bojjhaṅgas*) occur as positive counterparts of *nīvaraṇas* where a significant adjective *a-nīvaraṇa* is used:

"Sattime bhikkhave bojjhaṅga ṣa-nāvaraṇa a-nīvaraṇa cetaso anupakkilesā bhāvītā bahulikatā vijavimuttiphalasacchikiriyāya samvattanti. Kata me satta. Satisambojjhaṅgo... upekkhā... \(^{86}\)

"There are, bhikkhus, these seven factors of enlightenment, which are non-obstructions, non-hindrances, non-corruptions of the mind; when developed and cultivated they lead to realization of the fruit of true knowledge and liberation. What are seven? The enlightenment factor of mindfulness...equanimity..."\(^{87}\)

A significant feature in understanding the concepts of the five *nīvaraṇas* is that the absence of the five *nīvaraṇas* positively constitutes *kusala dhammas*. It is specifically juxtaposed with each of the seven factors of enlightenment. This fact reflects their mutual values positively and negatively in the process of developing the *jhānic* knowledge.

So far, the survey has been based on the general characteristics of the five *nīvaraṇas* and their unique nature as depicted in the four *Nikāyas*. The *Nikāyas* are the most authentic sources among the Pāli canons in this regard and hence the attention had to be primarily paid to the same with due regard. Henceforth, the survey will be pursued to observe as to how the concepts of *nīvaraṇas* have been developed in the different literary stages of the Pāli literature.

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\(^{85}\) Bhikkhu Ṛṇamolī & Bhikkhu Bodhi, MLDB, p. 391.
\(^{86}\) SN V, p. 95; also p. 126.
\(^{87}\) Bhikkhu Bodhi CDB II, p. 1592.

For the relevant references of the seven *bojjhaṅgas*, see SN V, p. 97: *Sattime bhikkhave bojjhaṅga anāvaraṇa a-nīvaraṇa cetaso anujhārāṇā bhāvītā bahulikatā vijavimuttiphalasacchikiriyāya samvattanti.*

Also see SN V, p. 97: *Sattime bhikkhave bojjhaṅga cakkhu karāṇa nānakarāṇa paññāvuddhiyā avighatapakkhiyā nibbānasamvattamikā.*
3.2. Khuddaka-nikāya treatment

In the earlier texts of the Khuddaka-nikāya, the five nīvaraṇas are collectively referred to as ‘pañca nīvaraṇe hitvā’, etc., without mentioning as to which categories consist of the five factors. In the prose of the Itivuttaka, as seen in the ‘grammatical’ section, avijjānīvaraṇa is merely mentioned in the general sense.

In the later texts of the Khuddaka-nikāya, the conceptual modification of nīvaraṇas occurs in the types and meanings to such an extent that all the unwholesome dhammas are referred to as nīvaraṇas. In comparison to the four nikāyas, a notable extension of the concept is particularly seen in the Paṭisambhidāmagga. While describing the knowledge of obstacles (paripatthas) and benefits (upakāras) for concentration (samādhi), the Paṭisambhidāmagga shows the seven factors of nīvaraṇas:

"katame te nīvaraṇā? Kāmacchando nīvaraṇam, byāpādo nīvaraṇam, thīnamiddham nīvaraṇam, uddhaccam nīvaraṇam, vicikicchā nīvaraṇam, avijjā nīvaraṇam, aratī nīvaraṇam, sabbe pi akusalā dhammā nīvaraṇā. ‘Nīvaraṇā’ ti. Ken’ atthena nīvaraṇā?
Niyānăvaraṇaṭṭhena nīvaraṇā..."  

What are these hindrances? Desire for sensual pleasure is a hindrance, ill-will is a hindrance, the sloth and torpor is a hindrance, restlessness is a hindrance, doubt is a hindrance, ignorance is a hindrance, discontent is a hindrance, all the unwholesome dhammas are hindrances. Hindrances: in what sense are they called so? They are hindrances in the sense of obstructing [the course of] releases.

Setting up the seven releases (niyyānas) of noble ones (ariyānām) which are the seven counter factors of the seven nīvaraṇas respectively, the Paṭisambhidāmagga defines nīvaraṇas as ‘obstructing the course of releases’. For instance, because one is hindered (nivuta) by desire for sensual pleasure, he does not understand desirelessness

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88 Thrag p. 23. Cf Sn p. 3: Yo nīvaraṇe pañcā pañca, anigho tissakathamkatho visallo; Ap (Vri) I, p. 361:
Manasā vinivaṭṭey, pañca nīvaraṇe ayam.
90 PTS Ed. records: S. M. omits nīvaraṇā.
91 ‘niyyāna-āvaraṇa’ constitutes phonetic explanation of the term nī-varaṇa.
92 Ps I, p. 163.
93 The seven releases (niyyānas) are: desirelessness (nekkhamma), non ill-will (abyāpāda), perception-of light (ālokasādhā), non-distraction (avikkhepa), definition of dhammas (dhammavavatthanā), knowledge (ñāna), gladness (pāmojja), and also all the wholesome dhammas (sabbe kusalā dhammā) – (this is the general counter part, when nīvaraṇa is referred to as the basic meaning).
(nekkhamma); thus desire for sensual pleasure is an obstruction of release [of noble ones].

Being aware of the five nīvarānas described in the four Nikāyas, it is specific that the Patisambhidāmagga drops ‘kukkucca’ which is combined with uddhacca in the five nīvarānas, and that it adds not only avijjā and arati to the members of nīvarānas, but also refers to all the unwholesome dhammas as nīvarānas.

When we consider the fact that the seven factors of nīvarānas are referred to in mutual relation with the relevant opposite factors in various contexts, it is clear that the Patisambhidāmagga mainly treats the seven factors of nīvarānas in conjunction with nānas. For example, while dealing with “knowledge of parinibbāna ...”, the text mentions that one terminates the occurrence of the desire for sensual pleasure (kāmacchanda) through desirelessness (nekkhamma). After referring to the remaining six factors (i.e. up to ‘arati’), the Patisambhidāmagga further states that through the first jhāna, one terminates the occurrence of nīvarānas, and so on.

In various contexts, the pathamajjhāna and the nīvarānas are juxtaposed as in “pathamajjhānena nīvarāne sammā samucchindati” (one completely cuts off hindrances through the first jhāna). However, those contexts do not indicate their causal relation. The first jhāna acquires some particular powers by which one can eradicate nīvarānas.

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94 Ps I, p. 163: tena ca kāmacchandena nivutattā nekkhammaṁ ariyānāṁ niyyānāṁ na pajānātīti kāmacchando niyyānāvarānam.
95 The Patisambhidāmagga also refers to the five nīvarānas in the phrases ‘pañca nīvarāṇāṁ’ and ‘pañcahi nīvarānas’. See I, p. 26 and p. 129.
96 Ps I, pp. 100-101: Kathāṃ sampajānassa pavattapariyādāne paññā parinibbāne nānam? Idha sampajāno nekkhammena kāmacchandassa pavattam pariyādīyati, ahyāpādena byāpādassa pavattam pariyādīyati, ālokasaññāya thinamiddhassa pavattam pariyādīyati, avikkhepena uddhaccassa pavattam pariyādīyati, dhammavavathānena vicikicchāya ...pe... nānena avijjāya, pāmojjena aratiyā, pathamajjhānena nīvarānānam pavattam pariyādīyati ...pe... Arahattamaggena sabbakilesānam pavattam pariyādīyati.
97 See ibid. p. 46, p. 98, etc.; II, p. 169 ff., p. 183, p. 229 ff., etc.
completely. Such an idea is noticed in the context of ‘voidness’ (suññatā). It is told that there is a voidness of nīvarana when one is willing to achieve the unity of the first jhāna. Also while explaining the five types of abandoning, the Paṭisambhidāmagga asserts that the abandoning of nīvaranās by suppression (vikkhambhana) takes place when one develops the first jhāna.

Both the Niddesas (Cūla- and Mahā-) present some other conceptual aspects of nīvaranās developed therein. While commenting on kilesakāma, both the Niddesas include kāmacchandaṇīvarana in the list of kilesakāma. It indicates that kāmacchandaṇīvarana is a part of kilesakāma. Likewise, in the list of synonyms which glosses the term ‘nivāraṇa’, the term nīvaranā occurs in the Cūlaniddesa, and is used in the sense of ‘protection’ as well as in the sense of ‘abandoning’. This reference indicates that the term nīvaranā is used in diverse meanings in the canonical commentaries.

3.3. Abhidhamma treatment

In prominent Abhidhamma texts like the Dhammasaṅgāni, the Vibhaṅga and the Paṭṭhāna, the concepts of nīvaranās are systematised under the Abhidhamma scheme. The Abhidhammic features apparently present the conceptual development of nīvaranās in the pure Abhidhamma definition of nīvaranās, their arising in relation to cittuppāda and the causal interrelation between nīvaranās.

99 Ps II, p. 183: Paṭhamajjhānekkattham cetayato nivaranehi suññam ...
100 Ps I, p. 27: Pañca pahāṇāti; vikkhambhanappahāṇam, samucchedappahāṇam, patipassaddhippahāṇam, nissaranappahāṇam: vikkhambhanappahāṇani ca nivarunānam paṭhamajjhānam bhāvaya, taddāgappahāṇāna ca dīthigatānam nibbuddhāgīyam samādhiṁ bhāvaya, samucchedappahāṇāna ca lokuttarakhayāgāne maggam bhāvaya, patipassaddhippahāṇāna ca phalakkhāne, nissaranappahāṇāna ca nirodho nibbānam.
101 Cnd (Vṛi) p. 37; Mnd p. 69.
102 Ibid. p. 26: Nivāraṇanti āvaranām nīvaranām samvaranām rakkanam gopananti- sati tesam nivāraṇam.
103 Ibid. p. 143: Kukkuccdānam nīvaranānti kukkuccdānam āvaranām nīvaranām pahānam upasamam vupasamam paṭinissaggam patipassaddhiṁ amatam nibbānanti- kukkuccdānam nīvaranām.
The Vibhaṅga seems to maintain one of the two traditions of nīvaraṇas expressed in the four Nikāyas, that is, the set which is referred to in the context of jhāna. However, the other set of the five nīvaraṇas is also mentioned under the general enumeration of dhammas. The Dhammasaṅgani has the concepts of nīvaraṇas along with the six factors sans ‘arati’. In the Paṭṭhāna, uddhaccanīvaraṇa and kukkuccanīvaraṇa are separately referred to while thinamiddhanīvaraṇa holds its role in combined state.

3.3.1. The Abhidhamma definition of nīvaraṇas

While elaborately defining each factor of nīvaraṇas with a number of apparently synonymous idioms, the Vibhaṅga presents the five nīvaraṇas based on the Sutta tradition. Meanwhile the Dhammasaṅgani defines the six nīvaraṇas according to the Abhidhammic scheme. Although there are certain minor differences between the lines of these definitions, they hold the same concepts in the relevant cases of nīvaraṇas.

(i) Kāmacchanda (abhijjhā)

In the Vibhaṅga, ‘abhijjhā’ as nīvaraṇa is defined as follows:

"Abhijjhāṁ loke pahāyāti: tattha katamā abhijjhā? Yo rāgo sārāgo anunayo anurodho nandi nandirāgo cittassa sārāgo: ayāṁ vuccati abhijjhā."

In the phrase “abandoning of covetousness in the world”, what is covetousness?

That which is lust, infatuation, seduction, compliance, delight, attachment to delight, infatuation of consciousness — this is called covetousness.

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104 Vbh pp. 244-245: So abhijjhāṁ loke pahāya ... abhijjhāya cittam parisodheti; vyāpādapadoxam pahāya... Thinamiddham pahāya... Uddhaccakukkucam pahāya... Vicikiccham pahāya... So ime pañca nīvarane pahāya cetaso upakklese poññāya dubbalJKarane, vivicc’eva kāmehi ...pathamam jhānam upasampajja viharati.


106 See Ptn (Vri) III, p. 336.

107 Vbh p. 252.
Meanwhile, the Dhammasaṅgaṇī defines kāmacchandaniṅvarana as follows:

"Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṅhā kāmasineho kāmaparilāho kāmamucchā kāmajjhosānaṃ- idaṃ vuccati kāmacchandaniṅvaranām.\(^{109}\)

These eight epithets through which the Dhammasaṅgaṇī defines kāmacchandaniṅvarana are identically referred to in other technical terms like kāmāsava, etc.\(^{110}\) It signifies that kāmacchandaniṅvarana is conceptually affiliated to other technical terms in the category of akusala dhhammas.

(ii) Vyāpāda (padosa)

With regard to the phrase “byāpādapadoṣaṃ pahāya” (abandoning ill-will and antipathy), the Vibhaṅga defines the two terms byāpāda and padosa as follows:

"Tattha katamo vyāpādo? Yo cittassa āghāto paṭighāto paṭīgham paṭīvirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manapadoso kodho kujhanā kujhitattham doso dussanā dussitattam vyāpatti vyāpajjanā vyāpajjittattham virodho paṭīvirodho candikkām asuroppo anattamanā cittassa: ayāṃ vuccati vyāpādo.\(^{111}\)

Herein, what is ill-will? That which is annoyance of consciousness, resentment, aversion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, disorder of consciousness, mental antipathy, anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, being disordered, state of being disordered, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness— this is called ‘ill-will’.

"Tattha katamo padoso? Yo vyāpādo, so padoso. Yo padoso, so vyāpādo.\(^{113}\)

Herein, what is antipathy? That which is ill-will is antipathy. That which is antipathy is ill-will.

The Dhammasaṅgaṇī provides more details about the mental situation of āghāta (annoyance) in the definition of byāpādanīṅvarana:

"Tattha katamam vyāpādanīṅvaranam? Anattham me acarīti āghāto jāyati, anattham me caraśati āghāto jāyati, anattham me caraśati āghāto jāyati, piyassa me manāpassa anattham acari ...pe... anattham caraśi ...pe... anattham caraśi āghāto jāyati, appiyassa me amanāpassa attham acari ...pe... attham caraśi ...pe... attham caraśi āghāto jāyati atṭhāne vā pana"
āghato jāyati, yo evarūpo cittassa āghato ... anattamanatā cittassa, idam vuccati vyāpādanivaranaṃ.\textsuperscript{115}

Herein, what is vyāpādanivarana? Annoyance arises thus: “He has done me harm”; annoyance arises thus: “He is doing me harm”; annoyance arises thus: “He will do me harm”. Annoyance arises thus: “He has done harm to some one who is dear and pleasant to me” ... “He is doing harm...” ... “He will do harm...” Annoyance arises thus: “He has done good to some one who is not dear and not pleasant to me” ... “He is doing good...” ... “He will do good...” or annoyance arises groundlessly. Such annoyance of consciousness, resentment, ... absence of delight of consciousness — this is called vyāpādanivarana.\textsuperscript{116}

According to the Vibhaṅga, byāpāda is identical with padosa. In defining byāpādanivarana, the Dhammasaṅgaṇi applies ten types of annoyances (āghata) referred to in the Suttas\textsuperscript{117} with a list of synonyms elaborately formed in the Abhidhammic scheme.

All those idioms that define byāpādanivarana are also identified in conceptual affiliation with those of patighasamyojana as well as dosa as kilesa.\textsuperscript{118}

(iii) Thinamiddha

Both the Dhammasaṅgaṇi and the Vibhaṅga\textsuperscript{119} explain this compound word separately.

Tattha katamam thinam? Yā cittassa akalyata akammapāṭatā oliyanā sallīyanā linam liyanā liyitattam thinam thiyatattam cittassa– idam vuccati thinam.”\textsuperscript{120}

Herein, what is thinamiddhanivarana? There is sloth; there is torpor. Herein, what is sloth? That which is indisposition of consciousness, unwieldiness, drooping, stolidity, sluggishness, being sluggish, state of being sluggish, sloth, being slothful, state of consciousness being slothful—this is called sloth.\textsuperscript{121}

\textsuperscript{114} The same synonymous expressions are referred to here as those of the Vibhaṅga.

\textsuperscript{115} Dhs. pp. 204.

\textsuperscript{116} Cf. P.A. Thitiķila, BA, p. 471; C.A.F. Rhys Davids, BMPE, pp. 282-283.

\textsuperscript{117} See AN V, p. 150.

\textsuperscript{118} Cf. ‘patighasamyojana’, p. 262; ‘dosa’ as kilesa, p. 422.

\textsuperscript{119} Vbh pp.253-254: Thinamiddham pahiyati: atthi thinam, atthi middham.

\textsuperscript{120} Cf. ‘patighasamyojana’; p. 262; ‘dosa’ as kilesa, p. 422.

\textsuperscript{121} Cf. ‘patighasamyojana’, p. 262; ‘dosa’ as kilesa, p. 422.

\textsuperscript{121} Cf. ‘patighasamyojana’, p. 262; ‘dosa’ as kilesa, p. 422.
Herein, what is torpor? That which is indisposition of the body, unwieldiness, shrouding, enveloping, barricading within, torpor, sleeping, nodding, sleeping, being asleep, state of being asleep — this is called torpor. Thus, this is sloth and this is torpor — this is called thinamiddhanivaranam.

It is worthy noting that if we read the definition of these two words without depending on the commentaries, the thina is considered to be a mental condition while the other comes under the physical category. The Mahāniddesa, while commenting on ‘niddā’ (sleep) and ‘thīna’ (sloth) referred to in the Suttanipāta, interprets the same way as ‘kāyassa akalyatā’ and ‘cittassa akalyatā’ cited above of middha and thīna respectively. It indicates that middha is identified with niddā. In the commentary period, the arguments take place on such a nature of middha.

(iv) Uddhaccakukkucca

The Dhammasaṅgaṇī and the Vibhaṅga present the same account for this compound term as well.

“Tattha katamaṃ uddhaccakukkuccanivaranāṃ? Atthi uddhaccam atthi kukkuccam.
Tattha katamaṃ uddhaccam? Tam cittassa uddhaccam avūpasamo cetaso vikkhepo bhantattām cittassā— idam vuccati uddhaccam.”

122 Dhs p. 205.
123 The Dhammasaṅgani commentary (p. 378) interprets ‘kāyassa akallatā’ as ‘khandhayaṇaṇaḥkātassā nāmakāyassā’ while the Vibhaṅga commentary (p. 369) refers to as ‘cetasikagelāṇaṇa’.
124 Mnd II, p. 423: Niddāti yā kāyassa akalyatā akammaṇṇatā onāho pariyoṇāho anto samorodho middhaṃ soppam capalāyikā supiṇā supitattām...
Thinān ti yā cittassa akalyatā akammaṇṇatā oliyāṇā salliyanā līnaṃ līyanā līyitattām thināṃ thināṇā thināṇā thināṇā cittassā.
Cf. Cnd (Vri) p. 142: Thināti yā cittassā akalyatā akammaṇṇatā oliyāṇā salliyanā līnaṃ līyanā līyitattām thināṃ thināṇā thināṇā thināṇā cittassā.
125 In the Suttanipāta commentary, ‘niddam’ and ‘thīnam’ are interpreted in the opposite sense. See Sn-a II, p. 567: Niddam tandim sahe thināni ti pacalāyikaṇa ca kāyālaśyaṇa ca cittalāśyaṇa ca ti ime tayo dhāme abhibhaveyya. (‘sleep, indulence coupled with sloth’ means nodding, bodily laziness, mental sluggishness. One should overcome these three dhāmas.)
126 See below pp. 205-206.
Tattha katamaṃ uddhaccam? Yam cittassa uddhaccam avūpasamo cetaso vikkhepo bhantattam cittassā: idam vuccati uddhaccam.
128 Dhs p. 205.
Herein, what is uddhaccakukkuccanivaranā? There is restlessness; there is remorse.
Herein, what is restlessness? That which is restlessness of consciousness, disquietude, mental
distraction, turmoil of mind—this is called restlessness.

"Tattha katamam kukkuccam? Akappiye kappiyasaṅghitā, kappiye akappiyasaṅghitā, avajje
vaṣṭasaṅghitā, vaṭṭe avajjasanahī, yam evarūpam kukkuccam kukkuccāyaṁ nu kukkuccāyitattaṁ
cetasso vippatisāro manovilekho, idam vuccati kukkuccam. Iti, idaṁ ca uddhaccam idaṁ ca
kukkuccam—idaṁ vuccati uddhaccakukkuccanīvaranām."129

Herein, what is remorse? Perceiving what is proper in what is not proper, perceiving what is not
proper in what is proper, perceiving what is fault in what is not fault, perceiving what is not
fault in what is fault; such kinds of remorse which is being remorseful, state of being
remorseful, mental regret, mental perplexity—this is called remorse. Thus, this is restlessness
and this is remorse—this is called uddhaccakukkuccanīvaranā.130

Even though both uddhacca and kukkucca draw out together the conceptual range as a
nīvarana in a technical sense, their definitions are quite distinguished from each other. The
four types of ‘perceiving’ primarily characterize the nature of kukkucca.

(v) Vicikicchā

"Tattha katamam vicikicchānīvaranāṁ? Satthari kaṁkhāti vicikicchati dhamme kaṁkhāti
vicikicchati, saṅge kaṁkhāti vicikicchati, sikkhāya kaṁkhāti vicikicchati, pubbante kaṁkhāti
vicikicchati, aparante kaṁkhāti vicikicchati, pubbantāparante kaṁkhāti vicikicchati,
idappaccayata paṭicca samappanissu dhammesu kaṁkhathaviṭṭhāte vicikicchati, yā evarūpā kaṁkhā
kaṁkhāyaṁ na kaṁkhāyitattaṁ vimati vicikicchā dvēṭhakām dvēṭhapatho samsayo
aṅkamsagāho āsappanā āparipāgānā thambhitattaṁ cittassā manovilekho—idaṁ vuccati vicikicchānīvaranām."131

Herein, what is vicikicchānīvaranā? That which is puzzled, doubtful about the Teacher, about
the Dhamma, about the Saṅgha, about the disciplinary codes, about the past, about the future,
about the past and future, about specific conditionality and dependently arisen dhammas. Such a
puzzle that is being puzzled, state of being puzzled, perplexity, doubt, dubiety, dual path,
uncertainty, grasping in various ways, evasion, hesitation, incapacity to grasping, the stiffness of
consciousness, mental perplexity. This is called vicikicchānīvaranā.132

While the Vibhaṅga merely refers to a list of synonymous idioms,133 the Dhammasaṅgaṇī
as cited above presents a more detailed account of the six types of bases for doubt.

129 Ibid.
130 For the renderings of idioms of uddhaccakukkuccanīvaranā, cf. C.A.F. Rhys Davids, BMPE, pp. 312-313.
131 Dhs p. 205.
133 Vbh p. 255: Vicikiccham pahāyati: tattha katamā vicikicchā? Yā kaṁkhā kaṁkhāyaṁ na kaṁkhāyitattaṁ
vimati vicikicchā dvēṭhakām dvēṭhapatho samsayo aṅkamsagāho āsappanā āparipāgānā thambhitattaṁ cittassā manovilekho: ayam vuccati “vivikicchā”.
Through all these idioms, vicikicchānīvarana is also identified with vicikicchāsamyojana and vicikicchā as kilesa.\textsuperscript{134}

(vi) Avijjā

"Tattha katamām avijjānīvaranām? Dukkhe aṇṇāṇam, dukkhasamudaye aṇṇāṇam, dukkhanirōdhe aṇṇāṇam, dukkhanirōdhaṃ aṇṇāṇam pubhante aṇṇāṇam aparante aṇṇāṇam pubbantāparante aṇṇāṇam idappaccayātā paticcasamuppānesu dhāmmesu aṇṇāṇam- yam evarāpam aṇṇāṇam adassanam anabhīsamayo ananubodho asambodho appatiṭvedho asamāghātanā aparīyogāhanā asampakkhanā apaccakkhamam dummejjham balyam asampajjaṇāṇam mohō pāmohō sammoho avijjā avijjogho avijjājayo avijjānusayo avijjāpariyūṭhāṇam avijjālangi mohō akusalamūlam- idam vuccati avijjānīvaranām."\textsuperscript{135}

The Dhammasaṅgāni defines avijjānīvarana as 'aṇṇāṇa' (unknowing) about eight types of bases. A list of twenty-five types of synonyms subtly constitutes the concept of avijjānīvarana. All these idioms also identically constitute the concepts of the other technical terms such as avijjāsava, etc.\textsuperscript{136}

3.3.2. The arising of nīvaraṇas in relation to cittuppāda

There is a unique Abhidharmic way to explain nīvaraṇas in connection to cittupāda. A subtle and categorical elaboration takes place when nīvaraṇas are explained vis-à-vis akusala cittas. In the Atthuddhārakandha, the Dhammasaṅgāni depicts the arising of nīvaraṇas at the moment when the twelve types of unwholesome consciousness arise. Kāmacchandanīvarana arises in the eight types of consciousness accompanied by greed (lobhasāhagata). Byāpādanīvarana arises in the two types of consciousness accompanied by displeasure (domanassasāhagata). Thinamiddhanīvarana arises in the types of the prompted (sasānkharika) unwholesome consciousness.\textsuperscript{137} Uddhaccanīvarana arises in a consciousness accompanied by restlessness (uddhacca). Kukkuccanīvarana arises in the

\textsuperscript{134} Cf. 'vicikicchāsamyojana', p. 264; 'vicikicchā as kilesa', p. 423.

\textsuperscript{135} Dhs. p. 205. For the translation, cf. 'avijjāsava', p. 51.

\textsuperscript{136} Cf. 'avijjāsava', p. 50-51; 'avijjāsamyojana', p. 264; 'mohā as kilesa', p. 422.

\textsuperscript{137} Cf. the following types of akusala cittas: 2, 4, 6, 8, 10.
two types of consciousness accompanied by displeasure (*domanassasahagata*).

*Vicikicchānīvaraṇa* arises in a consciousness accompanied by doubt (*vicikicchā*).

*Avijjānīvaraṇa* arises in all the types of unwholesome consciousness.\(^{138}\)

This kind of explanation certainly adheres to the *Abhidhammic* characteristics on the one hand, and to a set of stereotypical conceptual patterns on the other. According to the *Abhidhamma* style, *cittas* and *cetasikas* (mental factors) arise and cease together. The same traditional application is underlying in relation to *nīvaranaṇas* as well.

Unlike the way that the *Dhammasaṅgani* and the *Vibhaṅga* treat *uddhacca* and *kukkucca* together as a *nīvaraṇa* in the above definition, the *Atthuddhāraṇakanda* of the *Dhammasaṅgani* refers to *uddhaccanīvaraṇa* and *kukkuccanīvaraṇa* separately in different ranges of their activities in conjunction with *akusala cittas*.

The following figure (3-1) illustrates the relation of the arising of the six *nīvaraṇas* in the twelve *akusala cittas*.

\(^{138}\) Dhs pp. 250-251: Kāmacchandaṇīvaraṇaṁ attaṁ kohhaṇaṁ kohhaṇaṁ cittupāde sintam, vyāpādaṇīvaraṇaṁ dvisu domanassasahagatesu cittupādesu uppajjati, thinamidhanīvaraṇaṁ sasankhārikaḥ akusale uppajjati, uddhaccanīvaraṇaṁ uddhaccasahagate cittupāde uppajjati, kukkuccanīvaraṇaṁ dvisu domanassasahagatesu cittupādesu uppajjati, vicikicchānīvaraṇaṁ vicikicchāsahagate cittupāde uppajjati, avijjānīvaraṇaṁ sabbākusalesu uppajjati.
Figure 3-1: The arising of the six nīvaranas in the twelve akusala cittas.\textsuperscript{139}

<table>
<thead>
<tr>
<th>Nīvaranas</th>
<th>Cittas</th>
<th>Nīvaranas</th>
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<tbody>
<tr>
<td>kāmacchanda</td>
<td>1 \rightarrow thinamiddha</td>
<td>lobhamūlaka</td>
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<tr>
<td></td>
<td>2 \leftarrow thinamiddha</td>
<td>avijjā</td>
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<td>3 \leftarrow thinamiddha</td>
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<td></td>
<td>8 \leftarrow thinamiddha</td>
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<tr>
<td>byāpāda kukkucca</td>
<td>9 \rightarrow thinamiddha</td>
<td>dosamūlaka</td>
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<td></td>
<td>10 \leftarrow thinamiddha</td>
<td>mohamūlaka</td>
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<tr>
<td>vicikicchā uddhacca</td>
<td>11 \rightarrow thinamiddha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12 \leftarrow thinamiddha</td>
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</tbody>
</table>

3.3.3. The causal interrelation of nīvaranas

Another significant feature in understanding the concepts of nīvaranas appears in the Patṭhāna that presents the causal interrelation between nīvaranas on the basis of twenty-four conditions (paccayas).\textsuperscript{140} Under the Nīvaranagocchaka, the Patṭhāna shows interrelation between the nīvarana dhammas through different conditions such as ‘paṭicca’ (dependent on), ‘sahajāta’ (conascent), etc.\textsuperscript{141} For instance, the Patṭhāna states that “depending on (paṭicca) nīvarana dhamma, nīvarana dhamma arises by root condition.”\textsuperscript{142}

\textsuperscript{139} For the table of the twelve akusala cittas, see p. 53 on ‘āsava-concept’.
\textsuperscript{140} For the twenty four conditions, see p. 54, fn. 148 on ‘āsava-concept’.
\textsuperscript{141} The Patṭhāna presents the six ways through which the arising of all the dhammas are interrelated: (1) ‘dependent on’ (paṭicca) (2) ‘conascent’ (sahajāta)’ (3) ‘conditioned’ (paccaya), (4) ‘supported’ (nissaya), (5) ‘conjoined’ (samsattha), and (6) ‘associated’ (sampayutta).
\textsuperscript{142} Ptn (Vri) III, p.366: Nīvaranān dhamman paṭicca nīvarana dhamma uppajjati hetupaccayā–kāmacchandaniyavanam paṭicca thinamiddhanivaranam avijjāniyavanam, kāmacchandaniyavanam paṭicca uddhaccanivaranam avijjāniyavanam, byāpādanivaranam paṭicca thinamiddhanivaranam uddhaccanivaranam avijjāniyavanam, byāpādanivaranam paṭicca uddhaccanivaranam avijjāniyavanam, byāpādanivaranam paṭicca thinamiddhanivaranam, byāpādanivaranam paṭicca uddhaccanivaranam, byāpādanivaranam paṭicca uddhaccanivaranam, byāpādanivaranam paṭicca uddhaccanivaranam, byāpādanivaranam paṭicca uddhaccanivaranam, byāpādanivaranam paṭicca uddhaccanivaranam, byāpādanivaranam paṭicca uddhaccanivaranam.
In other words, depending on *kāmacchandanivaraṇa*, the other *nīvaranas* like *thinamiddhanīvaraṇa*, *uddhaccanīvaraṇa* and *avijjānīvaraṇa* arise by root condition. Such interrelations between *nīvaranas* can be illustrated in brief as follows:

(i) Depending on *kāmacchandanivaraṇa*
   - *thinamiddha*, *uddhacca* and *avijjā* (arise by root condition)
   - *uddhacca* and *avijjā*

(ii) Depending on *byāpādanīvaraṇa*
   - *thinamiddha*, *uddhacca* and *avijjā*
   - *uddhacca* and *avijjā*
   - *thinamiddha*, *uddhacca*, *kukkucca* and *avijjā*
   - *uddhacca*, *kukkucca* and *avijjā*

(iii) Depending on *vicikicchānīvaraṇa*
   - *uddhacca*

(iv) Depending on *uddhaccanīvaraṇa*
   - *avijjā*

Besides, the positive existence of *nīvarana dhammas* is interrelated with the other *nīvarana dhammas* through a specific condition. Based on the twenty-four conditions (*paccayas*), the *Paṭṭhāna* shows both the positive and negative mutual interrelation of *nīvarana dhammas*. As in the other technical terms, the conceptual significance lies in the causal interrelation between *nīvaranas* as seen above, signifying that *nīvarana dhammas* are ‘conditioning’ as well as ‘conditioned’ correlativey under different conditions (*paccayas*). In this regard, it is not an exaggeration to say that in the *Paṭṭhāna*, *uddhaccanīvaraṇa* and *kukkuccanīvaraṇa* are in a segregated state, but causally interrelated with other *nīvaranas*.

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143 E.g. see ibid. p. 375: *Nivarano dhammo nivarano dhammassa hetupaccayena paccayo— nivarana hetu sampayuttakānaṃ nivaranaṇaṃ hetupaccayena paccayo.*
3.4. The sub-canonical texts treatment

In understanding the concepts of nīvaraṇaḥ, literary aspects of the sub-canonical texts play a significant role in the sense that they successively maintain not only the central ideas referred to in the earlier sources, but also newly formulate different interpretations on the same subject. Even though the texts follow the Sutta tradition regarding the types of nīvaraṇas, the interpretations of nīvaraṇas are quite different from the earlier sources. Most prominently, the Petakopadesa provides very valuable accounts to more thoroughly understand each definition of the five nīvaraṇas and their counterparts in the sense of ‘obstruction’. Furthermore, in some contexts, the Petakopadesa’s conceptual interpretations bear a rather innovative complexion.

3.4.1. The definition of the five nīvaraṇas in the Petakopadesa

As observed in the four Nikāyas, the Petakopadesa also maintains that “the first jhāna is dissociated from the five nīvaraṇas and associated with the five jhānaṅgas”. It presents the definition of each of the five nīvaraṇas in detail. While keeping some of the same idioms that have been referred to in the Abhidhamma definition, the Petakopadesa provides some new idioms.

(i) Kāmacchandaṇīvaraṇa

“Tattha Katamo kāmacchando? Yo pañcasu kāmaguṇesu chaḍḍarāgo pemaṃ nikanti aṭṭhosānaṃ icchā mucchā paṭṭhanā apariccāgāgo anusayo pariyyutthānam, ayam kāmacchandaṇīvaraṇaṃ.”

Instead of referring to ‘kāmesu’ used in the Abhidhamma definition, the Petakopadesa utilises the phrase ‘pañcasu kāmaguṇesu’ (the five cords of sensual pleasure) which is

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144 The Nettippakarana (p. 94) and the Petakopadesa (p. 136) refer to the five nīvaraṇas while the Milindapanha (p. 34) collectively mentions the term nīvaraṇa in plural.
146 Ibid.
regarded as ‘vatthukāma’.\(^{147}\) In this regard, the range of reference to ‘kāmacchanda’ is rather more concise in the Petakopadesa than in the Abhidhamma definition. However, the Petakopadesa includes synonyms such as pema (affection), nikanti (longing for), icchā (wish), patthanā (aspiration), apariccāga (non-abandonment), anusaya (attachment)\(^{148}\) and pariyutthāna (engrossment).

(ii) Byāpādanīvaraṇa

“Tattha katamam byāpādanīvaraṇam? Yo sattesu sankhāresu ca āghāto akkhanti appaccayo byāpādo padaso anatthakāmatā cetaso patighāto yathā dose tathā nioṭṭhānā. Ayam byāpādo nīvaraṇam.”\(^{149}\)

Here, the objects of mental annoyance are specified as ‘sattā’ (living beings) as well as ‘sankhāra’ (the sentient). Besides, not only the terms such as akkhanti (intolerance), appaccaya (discontent) but also the special phrase such as ‘yathā dose tathā nioṭṭhānā’ (looking down upon in order to cause hatred)\(^{150}\) are employed for the definition. Furthermore, the Petakopadasa here presents the same idioms from the earlier portion of the text used in defining dosa (hatred), a root of the unwholesome.\(^{151}\) However, it adds the word ‘sankhāresu’ and the phrase ‘yathā dose tathā nioṭṭhānā’ in order to define byāpādanīvaraṇa. This seems to distinguish the nature of byāpādanīvaraṇa as something different from dosa.

\(^{147}\) Two types of kāma: (i) kilesakāma (i.e. kāma as a mental defilement), and (ii) vatthukāma (i.e. kāma as the objective base of sensual pleasure). See Mnd pp. 1-2; Cnd (Vri) p. 32.

\(^{148}\) Herein, the term ‘anusaya’ appears to be in the general sense. Cf Bhikkhu Nāṇamoli, PD, p. 184.

\(^{149}\) Pe p. 137.

\(^{150}\) Cf Bhikkhu Nāṇamoli, PD, p. 184, fn. 556/1.

\(^{151}\) Pe p. 119: Tattha katamo doso akusalamūlam?
So sattesu āghāto akkhanti appaccayo byāpādāpaṇo so anattaśāmato cetaso patighāto, ayaṃ doso akusalamūlam.
(iii) Thinamiddhanivaranāa

The definition of thinamiddhanivaranāa that the Peṭakopadesa presents is quite innovative. Strangely enough, middha is explained as the state of ‘mental unwieldiness’, while thīna is referred to as ‘bodily unwieldiness’:

"Tattha katamam middham? Yam cittassa jalatā cittassa garuttam cittassa akammaniyatam cittassa nikkhepo niddāyanā paricalikatā ca panā ca palāyanam, idam middham. Tattha katamam thīna? Iti yā kāyassa thīnatā jālatā kāyassa garutthā kāyassa appassaddhi, idam thīna. Idān ca thīna purimakaṁ ca middham, tadubhayam thinamiddhanivaranan ti vuccati." 153

Herein what is torpor? That which is dullness of mind, heaviness of mind, unwieldiness of mind, lying down of mind, sleepiness, nodding, drowsiness, blinking in drowsiness, wavering of eyelids — this is torpor.

Herein, what is sloth? That which is the state of bodily sloth, bodily dullness, bodily heaviness, bodily non-tranquillity — this is sloth. Thus, both this sloth and the aforementioned torpor are called hindrance in the form of sloth-and-torpor.

This definition goes against the Abhidhammic rendering. Moreover, the idioms by which the Peṭakopadadesa defines middha and thīna are unique and distinct except the two terms, akammaniyatam and paricalikatā.

(iv) Uddhaccakukkuccanivarana

"Tattha katamam uddhaccam? Yo avipasamā cittassa, idam uddhaccam. Tattha katamam kukkuccam? Yo cetaso vilekho alaṁ ca n’āvilaṁ ca na hadayalekho vippatisāro, idam kukkuccam. Iti idān ca kukkuccam purimakaṁ ca uddhaccam tadubhayam uddhaccakukkuccanivaranan ti vuccati." 155

Herein, what is restlessness? That which is disquietude of the mind is restlessness. Herein, what is remorse? That which is mental perplexity, absence of taking joy, moving around, heart perplexity, regret: this is remorse. Thus, both this remorse and the former restlessness are called hindrance in the form of restlessness-and-remorse.

Instead of borrowing the term ‘manovilekho’ from the Abhidhamma definition, the term ‘cetaso vilekho’ seems to have rendered the same meaning. Besides, hadayalekha

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153 Pe p. 137.
155 Pe p. 137.
156 Cf. Bhikkhu Ñānamoli, PD, p. 184, fn. 558/1.
(pinching in heart), *alañcanā* (absence of taking joy) and *vilañcanā* (moving around) are utilised in defining *kukkucca* in the *Peṭakopadesa*.

(v) *Vicikicchānivaraṇa*

"*Tattha katamam vicikicchā-nivaraṇam? Yo Buddhe vā dhamme vā saṅghe vā dukke vā samudaye vā nirodhe vā magge vā kañkhāyanā vimati vicikicchā dvedhāpathā āsappanā parisappanā anavaṭṭhānaṃ adhiṭṭhagamanāṃ anekamso anekamsikatā*"\(^{157}\) *ayam vicikicchā*."\(^{158}\)

Doubt about ‘suffering’, ‘arising’, ‘cessation’ or ‘path’ is the explanation that the *Peṭakopadesa* provides for *vicikicchā*. Also, the terms *anavaṭṭhāna* (ind definiteness), *adhiṭṭhagamaṇa* (in conclusiveness), *anekamso* (uncertainty) and *anekamsikatā* (the state of uncertainty) which are used to explain the nature of *vicikicchā* are not found in the earlier literary stages.

3.4.2. The understanding of *nīvaraṇas* in the sense of ‘obstruction’

In specifying the meaning of *nīvaraṇa*, the *Peṭakopadesa* reveals the conceptual features of each *nīvaraṇa* through its counterpart, and it also provides different perspectives on the same subject. First, it states:

"*Tattha nīvaraṇānī ti ko vacanattho? Kuto nīvārayanti ti sabbato kusalapakkhikā nivārayanti. Kim tam nivārayanti? Kāmacchando asubhato nīvārayati, byāpādo mettāto nivārayati, thīṇam passaddhito nīvārayati, middham viriyārmbhato nivārayati, uddhaccam samathato nīvārayati, kukkuccaṃ appaṭṭārato nīvārayati, vicikicchaṃ paññātā paṭiccasamuppādati nīvārayati.*"\(^{159}\)

Herein, what is the meaning of the word ‘*nīvaraṇānī*’? What (achievement) do they obstruct? They obstruct (the achievement of) all the *dhammas* belonging to the wholesome. What does each *nīvaraṇa* obstruct? Desire for sensual pleasure obstructs (the achievement of) inauspiciousness; ill-will obstructs (the achievement of) loving-kindness; sloth obstructs (the achievement of) tranquillity; torpor obstructs (the achievement of) exerting one’s energy; restlessness obstructs (the achievement of) serenity; worry obstructs (the achievement of) non-repense; doubt obstructs (the achievement of) knowledge, the principle of dependent origination.\(^{160}\)

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\(^{157}\) PTS edition uses ‘*peyyala*’. Here, the idioms in a bracket are reproduced from the earlier mentioned part of the *Peṭakopadesa*.

\(^{158}\) Pe pp. 137-138.

\(^{159}\) Ibid. p. 138.

\(^{160}\) Cf. Bhikkhu Ṛṇamoli, PD, p. 185.
This passage stands similar to that of the *Patisambhidāmagga* in the interpretation of *nīvaraṇas* in the sense of obstructing (*nivārayati*) as compared to the earlier literary accounts. However, it rather agrees with the fact that the four *Nikāyas* emphasise a speculation on the abandonment, as the counterpart of the *nīvaraṇas*.

The ‘āraddhaviriya’ treated as a factor for the abandoning of *thīnamiddha* in the four *Nikāyas* is termed as a counterpart of *middha* in the *Peṭakopadesa*. ‘Vūpasantacitta’ through which *uddhaccakukkucca* is abandoned is replaced by *samatha* and *avipattisāra* for *uddhacca* and *kukkucca* respectively in the *Peṭakopadesa*. After having sundered apart the two compound words among the five *nīvaraṇas*, the *Peṭakopadesa* adds two more factors, *passaddhi* and *samatha* for *thīna* and *uddhacca* respectively. Besides, *paññā* or *paṭiccasamuppāda*, in particular, has vicīkicchā as the obstructing factor. This interpretation reminds us of the fact that in the *Patisambhidāmagga*, the *ñāṇa* is treated as a counterpart of *avijjā*. As already seen in the *Khuddaka-nikāya* treatment, the *Patisambhidāmagga* partly follows one of the four *Nikāyas*’ tradition with regard to the counterparts of the five *nīvaraṇa* factors. However, the *Peṭakopadesa* here partly accepts the other tradition, providing some new factors to the same subject.

The following table (3-1) illustrates such related aspects in different literary stages.
Table 3-1: Different counterparts of nīvarāṇas.

<table>
<thead>
<tr>
<th>Four Nikāyas</th>
<th>Peṭakopadesa</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāmacchanda</td>
<td>asubhanimitta</td>
</tr>
<tr>
<td>byāpāda</td>
<td>mettā, cettovimutti</td>
</tr>
<tr>
<td>thinamiddha</td>
<td>ārambhādhātu, nikkamadhātu, āraddhaviriya</td>
</tr>
<tr>
<td>uddhaccakukkucca</td>
<td>vūpasantacittta</td>
</tr>
<tr>
<td>vicikicchā</td>
<td>yonisomanasikāra</td>
</tr>
<tr>
<td><strong>I</strong></td>
<td></td>
</tr>
<tr>
<td>kāmacchanda</td>
<td>asubha</td>
</tr>
<tr>
<td>byāpāda</td>
<td>mettā</td>
</tr>
<tr>
<td>thinamiddha</td>
<td>thīna, passaddhi</td>
</tr>
<tr>
<td>uddhaccakukkucca</td>
<td>uddhacca</td>
</tr>
<tr>
<td>vicikicchā</td>
<td>Vicičicchā</td>
</tr>
<tr>
<td><strong>II</strong></td>
<td></td>
</tr>
<tr>
<td>abhijjhā</td>
<td>vigatābhijjhā</td>
</tr>
<tr>
<td>byāpādapadoṣa</td>
<td>vyāpāda</td>
</tr>
<tr>
<td>thinamiddha</td>
<td>thīnamiddha</td>
</tr>
<tr>
<td>uddhaccakukkucca</td>
<td>uddhacca</td>
</tr>
<tr>
<td>vicikicchā</td>
<td>Vicičicchā</td>
</tr>
</tbody>
</table>

In another method to explain the same subject, the Peṭakopadesa presents three different views\[^1^6^1\] that are equally important in the same line of conceptual development.

(i) Kāmacchanda obstructs the achievement of alobha (non-greed). Similarly, the remaining four factors are referred to as obstructions for achieving adosa (non-hatred), samādhi (concentration), satipaṭṭhāna (the establishment of mindfulness) and amoha (non-delusion) respectively.

(ii) Kāmacchanda, uddhacca and kukkucca obstruct the achievement of 'dibbavihāra' which is equivalent to the four jhānas; byāpāda obstructs the achievement of 'brahmavihāra' equivalent to the four appamānas (immeasurable states);\[^1^6^2\] thinamiddha and vicikicchā obstruct the achievement of 'ariyavihāra' which is equivalent to the thirty-seven bodhipakkhiyadhammas (requisites of enlightenment).


[^1^6^2^] The four appamānas are 'mettā', 'karunā', 'muditā' and 'upekkhā'.
(iii) Kāmacchanda, byāpāda and uddhaccakukkucca obstruct the achievement of ‘samatha’ (serenity); thīnamiddha and vicikicchā obstruct the achievement of ‘vipassanā’ (insight).

In all these different views, conceptual uniqueness as well as similarity between the nīvarāṇas are finely clarified in the sense of ‘obstruction’.

3.4.3. The understanding of nīvarāṇas through nature

A specific interpretation of the concept is found in the passage wherein the Petakopadesa treats nīvarāṇas under the heading of ‘desanāhāra’. While classifying the five nīvarāṇas as taṇhā (craving) and diṭṭhi (wrong view), the Petakopadesa distinguishes thinamiddha from the others as follows:

“Yā ca abhijjā yo ca byāpādo yañ ca uddhaccam, ayam taṇhā. Yañ ca thīnamiddham yañ ca kukkanccam yā ca vicikicchā, ayam diṭṭhi. Yā pana kāyassa akammanīyatā kiṅcāpi tam middham no tu sabbhāvakilesatāya kilesa. Iti yā ca cittam salliyāñā ca kāyakammanīyatā, ayam pakkhopakilesa, na tu sabbhāvakilesa. Tattha attasaṅkhānapacittam kilamatho kukkanccanupacittam thīnam yā cittassa liyāñā, iti ime pañca nīvarāṇā cattāri nīvarāṇāni sabbhāvakilesā thīnamiddham nīvarāṇapakkhopakilesa.”

That which is covetousness, that which is ill-will and that which is restlessness: this is craving. That which is sloth-and-torpor, that which is remorse and that which is doubt: this is wrong view. However, that which is bodily unwieldiness, even if it is called torpor, is not defilement by its intrinsic nature; Accordingly, that which is stolidity of mind and that which is bodily unwieldiness: this is not defilement with its intrinsic nature but partly a minor defilement (upakkilesa). Herein, that which is sluggishness of mind is [nothing but] the tiredness of mind [influenced] under the perception of self, that is, sloth of mind [influenced] under remorse. Thus, these are the five hindrances; the four hindrances are defilements with their intrinsic nature and the sloth-and-torpor is a hindrance as a part of minor defilement.

The above reference unveils that even though thinamiddha is meant to be a defilement of wrong view (diṭṭhi) particularly with its intrinsic nature, it is distinguished by ‘pakkhopakilesa’ from the other factors of nīvarāṇas. In this regard, the Petakopadesa opines that when there is a bodily unwieldiness (akammanīyatā), it is partly connected to

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163 Pe p. 158.
164 Bhikkhu Ānāmoli prefers to consider ‘cittasalliyānā’ as cittassa’ alliyānā. See PD, p. 217, fn. 650/2.
the mind (citta) in the psychological process. When there is the wrong view, that is, considering body to be a self, it is a psychological tendency towards 'kukkucca', a kind of inferiority complex, which is here identified with thīna.

In another context, the Petakopadesa also refers to as follows: "Atthi pana arahato kāyakilesamiddhaṁ ca okamati, na ca taṁ nīvaraṇaṁ, tassa thīnamiddhaṁ nīvaraṇanti; na ekāmsena." (Even the arahant is subjected to middha, a bodily defilement. But that is not a hindrance. Sloth-and-torpor is not a hindrance for him, not even partly). Through both passages, the text intends to differentiate kilesas from nīvaranas; kilesa is a general term while nīvaraṇa is applied to a group of kilesas. In dealing with the nature of thīna and middha, what the Petakopadesa has herein explained as ‘the stolidity (or sluggishness) of mind’ and ‘the bodily unwieldiness’ respectively is contradictory to the Petakopadesa’s earlier definitions of the two terms.

3.4.4. The understanding of the five nīvaranas in relation to avijjā, and so on

The relation between the five nīvaranas and avijjā is rather specifically featured in the sub-canonical texts. In the Petakopadesa, for example, the five nīvaranas are referred to as ignorance and craving; nīvaranas has ignorance as their root (Ime pañca nīvaraṇaṁ avijjā ca taṁhā ca. Tattha avijjāṁūlā nīvaraṇā). In the Nettippakaraṇa, the relation between avijjānīvaraṇa and the other nīvaranas is referred to as follows:

"Ken’ assu nivuto loko ti paṁhe Avijjāya nivuto loko ti visajjanā. Nivaranehi nivuto loko, avijjā-nīvaraṇā hi sabbe sattā, yathāha Bhagavā: Sabbasattānaṁ bhikkhave sabbapāṇānaṁ sabbabhūtanam pariyyāyato ekam eva nīvaraṇam vodāmi, yad idaṁ avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca bhikkhave avijjāya nirodhā cāgā paṭinissaggā n’atthi sattānaṁ nīvaraṇanī ti vodāmi ti."168

With regard to the question “by what is the world covered,” the answer is thus: “the world is covered up by ignorance”. The world is covered up by hindrances; for all the living beings have ignorance as their nīvaraṇa. As the Blessed One said: bhikkhus, I say that all the living beings,

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166 Pe p. 161.
167 Ibid.
168 Ntt p. 11.
all the creatures, all the beings have only one hindrance, that is, the ignorance; for all the living beings have ignorance as their hindrance. And bhikkhus, it is with the entire cessation of ignorance, with giving it up and relinquishing it that the living beings encounter no more hindrance, I say.

Both the contexts, even though described from a different point of view, disclose the same idea that ignorance is the root of nīvaraṇas.

An innovative interpretation is found in the following passage where the five nīvaraṇas are identified as four āsavas:

"Ime pañca nīvaraṇā cattāro pi ete āsava taṇhāpi ete sallā pi ete upādānāni pi ete."\(^{169}\)

These five hindrances are also these four āsavas; they are also bodily diseases; so also are they arrows; so also graspings.

Another particular account is also observed in the context that the Petakopadesa explains each of the five nīvaraṇas through hetu and paccaya:

"Kāmacchandaaya ayoniso manasikāro subhārammanapaccayo. Subhanimittaṁ ca hetu.
Byāpādassaya ayoniso manasikāro āghātavatthūni ca paccayo. Paṭīghānusayo hetu.
Thinamiddhassaya paṭisamkhāro paccayo. Pavattiyā kilamathā calanā taṁ ca hetu.
Uddhaccaikkukkucassa rajaṁiyam ārammaniṁyam assādiyā kindriyaṁ tāva aparipunnān ca
nāṇam paccayo; kāmasaṁñā ca diṭṭhi anusayo ca hetu. Vicikicchāya navamānavidhā
ārammanam mānānusayo so va paccayo; vicikicchānusayo hetu."\(^{170}\)

Kāmacchanda has unwise attention and an auspicious object as its condition, and a sign of the auspicious as its cause. Vyāpāda has as its condition the unwise attention and the bases for annoyance, and for its cause, it has the underlying tendency in the form of aversion. Thinamiddha has insensibility (paṭisamkhāra) as its condition, and for its cause, it has the motionlessness due to weary movement of activity. Uddhaccaikkukkucca has as its condition lust provoking, delightful and gratifying faculty, and knowledge that is not yet fulfilled; and for its cause, it has the perception of sensual pleasure and the underlying tendency in the form of wrong view. Vicikicchā has as its condition the underlying tendency in the form of conceit whose object is the nine fold ways of behaviour of conceit, and for its cause, it has the underlying tendency in the form of doubt.

These accounts are apparently developed in such a manner that the Petakopadesa more comprehensively characterizes each of the five nīvaraṇas. But it is also refreshing that the Petakopadesa seeks for the cause and condition of the nīvaraṇas from the relevant anusayas.\(^{171}\)

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\(^{169}\) Pe p. 162.

\(^{170}\) Ibid.

\(^{171}\) Cf. p. 342 on ‘anusaya-concept’.
In classifying the five nīvarānas into ten types, the Peṭakopadesa, unlike the four Nikāyas, multiplies the five nīvarānas by ‘ajjhatta’ and ‘bahiddhā’ as follows:

“Pañca nīvarāṇāni dasa bhavanti. Yad api ajjhattam sārājitati, tad api nīvarāṇam, yad api bahiddhā sārājitati, tad api nīvarāṇam; evam yāva vicikicchā ime dasa nīvarāṇā.”  

The five hindrances become ten. What one lusts for in oneself (internally) is a hindrance; what one lusts for in others (externally) is a hindrance. Similarly, [the same explanation implies] up to doubt, these are the ten hindrances.

3.4.5. The understanding of nīvarāṇas on the basis of abandoning

According to the Peṭakopadesa, the five nīvarāṇas stand opposite to jhānas and they become the origin of suffering. In this context, the thought of desirelessness (nekkhammaavitakka) stands opposite to kāmacchanda. The thought of non-ill-will (abyāpādavitakka) is the opposite of ill-will. The thought of non-cruelty (avihirmsgāvitakka) is the opposite of the three remaining hindrances. The noble eight-fold path leads to the abandoning of hindrances. That which abandons hindrances is the cessation.

In the Milindapaṇīha, faith (saddhā) stops nīvarāṇas. The dialogue between Venerable Nāgasena and king Milinda is a fine example for this:


Venerable sir, how does serenity become the characteristic of faith? Oh, great king, when faith arises, it stops hindrances; the consciousness bereft of hindrances becomes clear, serene, and undisturbed. Thus, O great king, faith has serenity as its characteristic.

In the simile implied to illustrate faith, nīvarāṇas are compared to mud, dust, etc. Just as the water-cleaning gem removes impurities from the muddy water, faith eliminates

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172 Pe p. 160.
174 Ibid. Ariyo atthangiko maggo nīvaranappahānāya samvattati. Yam nīvaranappahānam, ayam nirodho.
175 Mil (Vri) p.32.
176 Ibid. p. 33.
\textit{nivaraṇas} from the mind. The adjectives \textit{vippasanna} and \textit{anāvila} are used to describe clean water in comparison to faith that is considered as the counterpart of \textit{nīvaraṇa}.

3.5. The commentaries treatment

During the commentarial period, attempts have been made to explore the field of \textit{nīvaraṇas} collectively as well as individually. As in the case of other technical terms, here too, the commentaries investigate the overall meaning of the concepts of \textit{nīvaraṇas}. While presenting various interpretations and different views, etc., the commentaries elucidate the concepts through their own unique terminology such as \textit{lakkhana}, \textit{rasa}, etc. in a rather scholastic way. However, they still maintain the nature of \textit{nīvaraṇas} as depicted in the earlier literary stages. Identifying the five \textit{indriyas} with the five \textit{nīvaraṇas}, relating the five \textit{jhānaṅgas} with respective \textit{nīvaraṇa} factors are some of such salient features highlighted in the commentaries.

3.5.1. The meanings applied to \textit{nīvaraṇas} in the commentaries

In the grammatical discussion, we have already glanced at the meanings of \textit{nīvaraṇas} through the etymological accounts. As mentioned therein, the commentaries refer to the meanings of \textit{nīvaraṇas} through two different approaches: one is ‘to envelop consciousness’ (\textit{citta}) which is expressed by the verb \textit{nivāreti} or \textit{nīvarati} paraphrased by \textit{pariyonandhati} or \textit{paticchādeti}. The other is ‘to obstruct wholesome \textit{dhammas}’ which is expressed by the verbs, \textit{āvarati}/ \textit{nivāreti} or \textit{nīvarati}. These two approaches are mainly based on the same nature of the five \textit{nīvaraṇas} depicted in the four \textit{Nikāyas}. They eventually bring out the same technical concept of \textit{nīvaraṇas}. In other words, ‘to envelop consciousness’ is eventually ‘to obstruct the entrance of wholesome \textit{dhammas}’ towards consciousness.

\footnote{177 For the relevant citations, see above ‘grammatical’, p. 150.}
The distinguishing features between the five nīvaraṇas and the others used in a general sense in the earlier sources seem to lie in a different category of unwholesome dhammas to which the commentaries apply the same meaning. For instance, the Paṭisambhidāmagga commentary explains that 'discontent' and even 'all the unwholesome dhammas' are also referred to as nīvaraṇas in the sense of obstructing (ettha arati pi sabbe pi akusalā āvaraṇaṭṭhena nīvaraṇā 'ti vuttā). This specific statement of the Paṭisambhidāmagga commentary indirectly distinguishes not only 'all the akusalā dhammā' but also 'arati' from the other six factors (i.e. beginning with kāmacchanda up to avijjā), even though the same meaning, that is, obstructing (āvaraṇa) the releases (nīyyānas) of noble ones is applied to all these factors. Considering the fact that the Paṭisambhidāmagga account has been based on the knowledge (nāna) of obstacles and benefits for concentration (samādhi), this application appears to specify the conceptual category of technical usage of nīvaranās.

In the Majjhima-nikāya commentary, it is also stated that even though the eight akusala dhammas such as ‘killing living beings’ etc. are not included in the five nīvaraṇas, they are still the nīvaraṇas in the sense of concealing one’s benefit (hitapaticchādānaṭṭhena). This remark also reveals that the commentary differentiates the category of technical concepts from the other nīvaraṇas referred to in the general sense. Here, the meaning of ‘paṭicchādāna’ holds the same value as the Suttanipāta commentary deals with the five nīvaraṇas and interprets it as “cittam hitapati pattim vā nīvarantī ti nīvaranā, paṭicchādentī ti attho”.

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178 Ps-a II, p. 469.
179 MN-a III, p. 40. For the eight akusala dhammas such as pānātipāta, etc., cf. p. 277 on ‘samyojana-concept’.
180 Sn-a 1, p. 25.
The commentaries maintain the same etymological account between the five nīvarāṇas and the six nīvarāṇas referred to in the Abhidhamma. As seen in the grammatical section, the Dīgha-nikāya commentary refers to “cittam nivārenti pariyonandhanti nīvanāni”\(^{181}\). The Paṭīsambhidāmagga commentary clarifies the five nīvarāṇas as “cittam nīvaranti pariyonandhanti ‘ti nīvaranā”.\(^{182}\) Although seemingly alike, these two definitions reflect certain dissimilarities in the use of verbs and nouns. However, these variations should not be considered as major disparities because they actually reflect more or less the same meaning. Similarly, the Dhammasaṅgani commentary, also asserts exactly the same account with the phrase “nīvaranāgocchake” in dealing with the six nīvarāṇas.\(^{183}\)

In the Visuddhimagga, the five nīvarāṇas are referred to as ‘obstructing’ (āvarana), ‘hindering’ (nīvarana) and ‘concealing’ (paṭicchādana) of consciousness.\(^{184}\) However, the Abhidhammatthavibhāvini-tikā, which mentions the six nīvarāṇas, gives an optional interpretation as follows:

> “Jhānādivasena uppajjanakakusalacittam nisedhenti tathā tassa uppajjitum na dentīti nīvaranāni, paññācakkhuno vā āvaranaatthena nīvāranā.”\(^{185}\)

‘Hindrances’ are those which prevent the wholesome consciousness that arises through jhāna, etc., and which do not allow such consciousness to arise. Or, in the sense of obstructing the eye of wisdom, they are termed as ‘hindrances’.

Considering all these references, the following points can be made in conclusion: the meanings that the commentaries apply to nīvarāṇas used in a technical sense as well as in a general sense have already been referred to in the contexts of the four Nikāyas dealing with the nature of the five nīvarāṇas. Though the commentaries apply the same meaning to nīvarāṇas used in the general sense, they distinguish the technical usage of nīvarāṇas from the general usage while differently applying the conceptual category in both the cases.

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\(^{181}\) Dn-a III, p. 1027.
\(^{182}\) Ps-a II, p. 416.
\(^{183}\) Dhs-a p. 49: Nīvaranāgocchake cittam nīvaranān ti pariyonandhanī ti nīvaranā.
\(^{184}\) Vism XXII p. 587: Nīvaranānī ti cittassa āvarana-nīvarana-paṭicchādanaatthena kāmacchandādayo pañca.
\(^{185}\) Atth-vt (Vri) p. 194.
As for the technical concepts, the commentaries deal with nīvarāṇas in relation to ‘citta’ or ‘akusala dhammas’. The distinguishing feature between the five nīvarāṇas and the six nīvarāṇas can be highlighted through the optional account of the Abhidhammatthavigahaṅvinī-ṭīkā. In this regard, Bhikkhu Bodhi opines, “the first five hindrances are the major obstacles to the attainment of jhānas, the sixth hindrance is the major obstacle to the arising of wisdom”\textsuperscript{186} The following table (3-2) illustrates as to how the meanings of nīvarāṇas have evolved from the four Nikāyas up to the Abhidhammatthavigahaṅvinī-ṭīkā.

Table 3-2: The meanings applied to the nīvarāṇas in different literary stages.

<table>
<thead>
<tr>
<th>Four Nikāyas</th>
<th>Meanings applied to nīvarāṇas</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(i) ṛvaranā, onāhanā, pariyonāhanā</td>
<td>The five nīvarāṇas</td>
</tr>
<tr>
<td></td>
<td>(ii) cetaso ājñhāruhā, cetaso upakkilesā paññāya duḥbhālikaranā</td>
<td>The five nīvarāṇas</td>
</tr>
<tr>
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\textsuperscript{186} Bhikkhu Bodhi, CMA, p. 267.
3.5.2. The commentarial interpretations of the five nīvaraṇas collectively

(1) The nature of the five nīvaraṇas.

The commentarial interpretations of the nature of the five nīvaraṇas are observed in the passages commenting on ‘cetaso upakkilesa’ and ‘paññāya dubballikarāṇa.’ The Dīgha-nikāya commentary states:

“Pañcā-nīvaraṇā-cittam upakkilesan ti kiliṭṭham karonti upatāpenti viheṭhenti. Tasmā cetaso upakkilesā ti vuccanti.”187

The five hindrances defile consciousness; they make the consciousness defiled, tormented or oppressed. Therefore, they are called ‘mental defilements’.

As for ‘paññāya dubballikarāṇa’, it is said:

“Ime pañca nīvaraṇā uppajjamāṇā anuppannāya lokiyalokuttarāya paññāya uppajjitum na denti, uppannā pi āṭṭha samāpattiyo pañca vā abhiññā uchchinditvā pātenti; tasmā paññāya dubballikarāṇa ti vuccanti.”188

While these five hindrances are arising, they do not allow the unarisen mundane and supramundane wisdom to arise; even these hindrances throw away the arisen eight attainments or five direct knowledges by cutting them off. Therefore they are called ‘weakeners of wisdom’.

The Samyutta-nikāya commentary comments on the same phrase as follows:

“Weakeners of wisdom’ means making wisdom to be a dull state. For, when hindrances arise constantly, wisdom that occasionally arises becomes weak, dull and impure.

With regard to the phrase ‘... paññāya dubballikarāṇa’, the Aṅguttara-nikāya commentary interprets it as follows:

“Vipassanāpaññāya ca maggapaññāya ca uppaniṇīvāraṇāṭṭhena dubbalaṁ karonti ti paññāya dubballikarāṇa.”191

188 AN-a III, p. 204; Vbh-a p. 371. See also AN-t (Vri) III, p. 21.
189 The eight attainments (āṭṭha samāpatti) comprise the four Jhānas, the realm of the infinity of space, the realm of the infinity of consciousness, the realm of nothingness, the realm of neither perception nor non-perception.
190 SN-a III, p. 151.
191 AN-a III, p. 256.
They (nīvarānas) weaken wisdom of insight as well as wisdom of path in the sense of obstructing their arising. Thus, they are called ‘weakeners of wisdom’.

While the Samyutta-nikāya commentary provides a general idea on the subject, the other two commentaries specifically refer to the ranges of wisdom. What the commentaries indicate herein is that in order to achieve these ranges of wisdom, one has to overcome the five nīvarānas. In other words, during the course of cultivating the jhānas, all these types of jhānic knowledge are affected by the presence of the five nīvarānas.

(2) The five nīvarānas in relation to the five indriyas and the three unwholesome roots

The relation between the five nīvarānas and certain wholesome dhammas has been referred to from the Nikāya period onwards. However, the comparison of the five nīvarānas with the five indriyas in an opposite sense is quite a refreshing idea. While commenting on ‘pañca jāgaratā’,193 the Samyutta-nikāya commentary considers the five nīvarānas as ‘sleeping’ (sutta) that is the opposite to ‘jāgarata’ (awakening):

“Pana saddhadisu pahcasu indriyesu jāgarantesu pañca nīvaranā suttā nāma. Kasmā? Yasmā tam-samangi-puggalo yattha-katthaci nisinno vā āthito vā arunāṁ upaññhapento ti pamādatāya akusala-samangitāya sutto nāma hoti. Evaṁ suttesu pañcasu nīvaranēsu pañc’ indriyāni jāgarāni nāma...
Pañcahi pana nīvaranēh’ eva kilesa-rajām ādiyati gahnāti parāmasati, purimā hi kāma-cchandadāyo pacchimānam paccayā hoti ti.”194

When the five faculties beginning with faith, etc. are ‘awakening’, the five hindrances are indeed ‘sleeping.’ Why? Because a person possessed of those hindrances is called ‘sleeping’ due to negligence, being associated with the unwholesome even if he gets up early in the morning, sits or stands somewhere. Thus, when the five hindrances are [considered as] ‘sleeping’, the five faculties are indeed ‘awakening’. .... However, only due to the five hindrances, one takes, holds, and adheres to the impurity of defilements. For the former, namely, desire for sensual pleasure, etc. are the conditions of the latter (i.e. defilements).

The commentary further explains that the five indriyas are ‘awakening’ due to having diligence (appamāda) and due to being associated with the wholesome (kusala).195 The

192 The five indriyas are saddhā, viriya, sati, samādhi and paññā.
193 See SN 1, p. 3.
194 SN-a I, p. 25.
195 Ibid
reason as to why the five nīvarāṇas are called ‘sleeping’ is quite clear when compared to the nature of the five indriyas. This citation specifically interprets the five nīvarāṇas as ‘conditions’ (paccayā) of defilements.\textsuperscript{196} This is a commentarial contribution with regard to the conceptual development.

Another such conceptual development is observed in dealing with the clause “he is not disturbed, or erupt, or stiffen” (na kuppati na sarati ve na thino).\textsuperscript{197} The same Samyutta-nikāya commentary interprets this clause in relation to the three unwholesome roots, and it corresponds them with the five nīvarāṇas as follows:

"Na kuppati ti ādisu, dosena na kuppati, rāgena na sarati, mohena na thino. Imesu tisu mūla-kilesesu gahitesu diyaddha-kilesa-sahassam gahitam eva hoti. Paṭhama-padena vā byāpādanīvaranaṃ gahitam, dutiyaṃ kāma-cchanda-nīvaranaṃ, tatiyena thīnaṃ ādīn katvā sesa-nīvaranāni. Iti iminā nīvarana-pahānena khīnasavaṃ dassesi."\textsuperscript{198}

‘One is not disturbed’ etc: one is not disturbed by hatred, or does not erupt by lust, or does not stiffen by delusion. These three basic defilements include all the defilements.\textsuperscript{199} Optionally, byāpādanīvarana is implied by the first word (kuppati); kāmacchanda-nīvarana is implied by the second (sarati); the remaining nīvarāṇas beginning with thīna are implied by the third (thino). Thus, a person who has destroyed āsava is indicated by abandoning all these hindrances.

The commentary here classifies the five nīvarāṇas according to the three unwholesome roots. Furthermore, it identifies the stage of ‘khīnasava’ by the term ‘nīvarana-pahāna.’\textsuperscript{200} According to its tīkā, the ‘na sarati’ (he does not erupt) means he does not follow because living beings follow the samsāric circle due to rāga (lust). The ‘na thīno’ (he does not stiffen) means his consciousness does not have thinamiddha because living beings produce thinamiddha due to delusion (moha).\textsuperscript{201}

\textsuperscript{196} Cf. p. 463 on ‘kilesa/upakkilesa-concept’.
\textsuperscript{197} See SN I, p. 126.
\textsuperscript{198} SN-a I, p. 187.
\textsuperscript{199} Literally, diyaddhakilesasahassam means 1500 defilements. Cf. p. 453-454 on ‘kilesa/upakkilesa-concept’.
\textsuperscript{200} Cf. p. 84 on ‘āsava-concept’.
(3) The understanding of the five nīvaraṇas by means of abandoning

In the contexts of the five nīvaraṇas that are juxtaposed with the first jhāna, the commentaries mention a compound word ‘nīvaraṇakavātam’ that metaphorically denotes the meaning of nīvaraṇa:

“...pathamajjhānena nīvarana kavātakam ugghaṭetvā, dutiyajjhānena vitakka-vicāra-dhūmaṃ viṣapamasmetvā...”

...Having opened the covering in the form of ‘hindrance’ with the help of the first jhāna, (and), having pacified the fumes of ‘applied thought’ and ‘sustained thought’ by the second jhāna, ...

The compound word is expressed figuratively and includes a pun that brings out a conceptual idea. Here, nīvaraṇa means ‘covering’ which envelops the entrance of meditation. The first jhāna is meant to remove the covering in order to enter into the meditative absorption.

The Mahāniddesa commentary, while referring to the first jhāna which abandons a set of five factors and possesses another set of five factors, explains that the abandoning of the five factors should be understood as the abandoning of these five hindrances, namely kāmacchanda, byāpāda, thinamiddha, uddhaccakukkucca and vicikicchā. No jhāna arises until these hindrances are abandoned, and they are therefore called the abandoning factors (pahānaṅgāni). Although the other unwholesome dhammas are also abandoned at the moment of [achieving] jhāna (jhānakkhaṇe), only these (five hindrances) are still specifically obstructive to jhāna (jhānantardhāyakarāṇī).²⁰³

²⁰³ Mnd-a I, p. 130: tattha kāmacchando vyāpādo thinamiddham uddhaccakukkuccam vicikicchā ti imesaṃ pahānānam nīvaranānam pahānāvasena pāṅcangavipahinisatā veditabbā. Na hi etesu appahinesu jhānam uppajjati; ten’ ass’ etāni pahānaṅgāni ti vaccantī. Khiṃcāpi hi jhānakkhaṇe aṇṇe pi akusalā dhammā pahiyaṃ; tathā pi etān’ eva vissena jhānantardhāyakarāṇī. See also Vism IV p. 118.

See the further explanation: Kāmacchandena hi nāṇavisa yappalobhītaṃ cittam na ekattārammane samādhiyati; kāmacchandadābhīhūtaṃ vā tam na kāmadhūtappahānāya patipajjati; vyāpādena c’ārammane pāṭihānāmaṇāṃ na nīrāntaraṃ pavattati; thinamiddhābhīhūtaṃ akammanāṃ hoti; uddhaccakukkukkukkapparatam avapusantam eva huvā paribbhamati; vicikicchāya upahāya jhānādhiyamassādhihīkaṃ paṭipadaṃ n’ ārohati. Iti vissena jhānantardhāyakarattā etān’ eva pahānaṅgāni ti vuttāni. <pp. 130-131>
As already mentioned in the *Patisambhidāmagga* (p. 27), there is the abandoning of the five *nīvarānas* by suppression (*vikkhambhanappahāna*). Its commentary clarifies that it should be understood in that way due to the obviousness (*pākaṭattā*) of abandoning of hindrances. For even before and after *jhāna*, *nīvarānas* do not suddenly (*sahasā*) invade consciousness; when they invade consciousness, *jhāna* starts deteriorating (*parihāyati*). However, applied thought, etc. occur without obstacles (*apatipakkhā*) before and after the second *jhāna* etc. Therefore, the suppression of *nīvarānas* by them is obvious.

According to the *Visuddhimagga*, with any of the two kinds of concentrations (*samādhis*), that is the access concentration (*upacārasamādhi*) and the absorption concentration (*appanāsamādhi*), the mind (*citta*) is concentrated in two planes: the plane of access (*upacārabhumiya*) and the plane of achievement (*paṭilābhabhumiya*). Herein, the mind is concentrated on the plane of access by the abandoning of *nīvarānas*, and on the plane of achievement by the manifestation of the *jhāna* factors. It is certain that the relation between the abandonment of *nīvarānas* and the *upacārasamādhi* is not a causal one. However, the attainment of the latter indicates the absence of the former. The *Visuddhimagga* particularly mentions that *nīvarānas* are abandoned at the very moment of the access (*upacārakkhaṇe*) of the first *jhāna*.

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204 Out of the five types of abandoning, the commentaries states that the abandoning of hindrances, etc. is abandoning by suppression. See SN-a II, p. 254: *Yam pana upacār' appanā-ḥhedena samādhīnā pavattibhāva-nīvaranāto, ghāta-ppahāren' eva udaka-piṭṭhe sevālassa, tesam tesam nīvarānādi-dhammānam pahānām, etam vikkhambhāna-ppahānām nāma.*
Also see ltv-a I, p. 39. Also cf. Sn-a I, p. 9; Cnd-a p. 79.


207 Ibid. p. 158: *Yathā ca paṭhamajjhānassa upacārakkhaṇe nīvarāṇāṁ pahīyunti...*
In the commentaries, there is a reference to show the suppression of nīvaranas through the eight attainments (attha samāpattī):

"Tattha attha-samāpattiyo sayam vikkambhītehi nīvaran’ ādīhi vimuttattā: Vikkambhana-vimuttī ti, saṅkhām gacchanti."

Herein, the eight attainments are called ‘deliverance by suppression’ because of the state of being free from hindrances, etc., which are suppressed by themselves.

This reference indicates that some particular nīvaranas are suppressed due to some particular samāpatīs. Here, the word ‘sayam’ significantly indicates that through the process of samāpatti, the nīvaranas themselves are suppressed automatically. It is just as when one pushes an iron spike with a pointed edge through a bundle of papers, each of the paper sheets is spontaneously pierced through.

3.5.3. The commentarial interpretations of the five nīvaranas individually

With regard to the five nīvaranas explained individually, the two sets of the five nīvaranas referred to in the Suttas are further clarified in the commentaries. Since these two sets of the five nīvaranas are referred to from different points of view, the commentarial interpretations in the two different contexts are likewise not without certain nuances. Besides, there appear some traits of commentarial attempts to justify both the sets identically.

(A) A set of the five nīvaranas which is referred to in the context of jhāna

Commenting on the stock passage beginning with “so abhijjham loke pahāya...” referred to in the context of jhāna, the commentaries of the four Nikāyas and the Vibhaṅga interpret each factor of the five nīvaranas as follows:

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(i) Abhijjhā

“Abhijjham loke ti, ettha lujjan-āṭhena-paṅcūpādānakkhandhā loko. Tasmā paṅc’-upādāna-
khandhesu rāgam pahāya kāma-cchandam vikkhambhetvā ti ayam ettha attho.”

‘Covetousness with regard to the world’: herein, the five aggregates of grasping are the world in the sense of decaying. Therefore, the meaning here is: having abandoned lust for the five aggregates of grasping, having suppressed desire for sensual pleasure.

(ii) Vyāpādaposā

“Vyāpajjati iminā cittam pūti-kumāsadayo viya purimapakatim javatīti vyāpādo. Vikārā
pattiya padussati param vā padūseti vināseti padaso. Ubhayam etam kodhas’ evadhivacanām.”

Ill-will is that by which the consciousness (citta) is perished, and that which abandons the former original nature like spoilt gruel. The hatred is that which is corrupted by undergoing deformation, or corrupts and destroys others. Both of these are synonyms for anger.

(iii) Thīnamiddha

“Thīnam citta-gelānam, middham cetasikagelānām, thīnaṁ ca middhaṁ ca thīna-
middham.”

Sloth is sickness of consciousness. Torpor is sickness of mental factors. Sloth and torpor is thīnamiddha.

(iv) Uddhaccakukkucca.

“Uddhaccakukkuccan ti ettha uddhātākāro uddhaccam. Āramāne anicchhayatāya
vatthuñjhaṅcīro kukkuccam.”

‘Restlessness and remorse’: herein, restlessness is a sign of being agitated; remorse is material transgression owing to indecision on objects.

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210 DN-a I, p. 211; Also see MN-a II, p. 216; AN-a III, p. 203; Vbh-a p. 369.
211 Cf. Tattha: Abhijjhāyati etāya-ti abhijjhā. Parabhandhābhijjaṁalakkanassā lokass’ etam
adhivacanam.<Itv-a II, p. 176>
212 DN-a I, p. 211. Cf. Itv-a II, p. 176: Byāpajjati pūṭabhavatī cittam etenā-ti byāpādo. Anatthaṁ me acari-ti-
ādina-yappavattassā ekañavisiṣati-aṅgātavathuvavisayassa dosass’etam adhivacanam.
213 Ibid. Also see MN-a II, p. 217; AN-a III, p. 203; Vbh-a p.369.
uddhaccam nāma cittassā uddhataṅkāro. Kukkuccam nāma akatakalyānassā katapāpassa tappaccayā
vipattisāro. (Uddhaccakukkucca means restlessness and remorse. Therein, the restlessness is an agitated
form of consciousness; the remorse is the repentance caused by non-performance of benevolent action, or
caused by committing the evil.)
215 The Nikāyas’ commentaries do not comment on ‘uddhaccakukkucca’ in this context.
216 Bhikkhu Nāṇamoli, DD II, p. 97.
(v) Vicikicchā

"Tinna-vicikiccho ti vicikicchām tarittvā atikkamitvā ñhito. 'Katham idam katham idan'ti evam na ppavattiti akathamkathi. Kusalesu dharmesu anavajjesu dharmesu. 'Ime nu kho kusalā, katham ime kusalā? ' ti evam na vicikicchati. "216

"Having overcome the doubt" means that he lives after having crossed over and overcome the doubt. "He is not questioning about" means he doesn’t utter ‘how is this, how is this’. ‘Wholesome states’ means blameless states. He is not perplexed as follows: ‘are these wholesome? How are these wholesome?’.

While commenting on ‘free from covetousness’ (vigatābhijjhena), the commentaries state that one dwells free from covetousness because it has been abandoned by way of suppression (vikkhabhanivasena), unlike eye-consciousness, etc. (na cakkhuvinñānasadasena).217 The commentaries further indicate that the phrases ‘abandoning ill-will and hatred’, etc. have to be understood in the same way as that of abhijjhā.218 It signifies that the abandoning of each of these five nivaranas is to be done by way of ‘suppression’ (vikkhabhanivasena). According to the Dīgha-nikāya-tīkā, the phrase “na cakkhuvinñānasadasena” signifies that “free from covetousness” does not mean ‘without covetousness’ by nature just as the eye-consciousness is without covetousness by nature. The phrase “free from covetousness” is rather caused by development (Tathāpi nayidaṁ cakkhuvinñānam viya sabhāvato vigatābhijjam, atha kho bhāvanāvasena, tenāha “na cakkhuvinñānasadisenā”ti).219

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216 DN-a I, p. 211; see also MN-a II, p. 217; AN-a III, p. 203.
217 DN-a (Vri) I, p. 171: Vigatābhijjhenati, vikkhabhana-vasena pahinattā vigatābhijjhena, na cakkhuvinñānasadasenāt attho. Also see MN-a II, p. 216; AN-a III, p. 203; Vbh-a p. 369. However, PTS edition drops ‘na’ in the Dīgha-Nikāya commentary.<DN-a I, p. 211>
218 See DN-a I, p. 211: vyāpāda-padosam pahāyati ādisu pi eseva nayo; Also see MN-a II, p. 216; AN-a III, p. 203.

According to the tīkā, this has to be applied to the remaining factors. It says: just as his mind becomes free from covetousness through its purification by the preliminary meditative development, so too it becomes free from vyāpāda, thīnomiddha, uddhacca and vicikicchā. (Esēva nayoti yathā imassa ditassa bhāvanāya paribhāvātattā vigatābhijjhāta, evam abyāpannam vigataññamiddham anuddhatam nibbicicicchācāt attho.)<DN-t (Vri) I, p. 228>

Cf. Vigato hoti-ti ayānca abhijjhā, ayānca byāpādo vigato hoti apagato pahīno hoti ti attho. Ettāvatā kāmacchandaniyavanassā ca byāpādanivaranassā ca pahānam dassitaṁ hoti. <Itv-a II, p. 177>
219 DN-t (Vri) I, p. 228.
The Vibhaṅga commentary explains as to why the term ‘abyāpānnacitta’ is specifically referred to as the counterpart of ill-will and hatred. Accordingly, since this is described by all inclusive ways, instead of saying “compassionate for the welfare of all the living things”, only this much is said — “with mind free from ill will” (avyāpānnacitta).220

As for ‘ālokasaññi’ and ‘sato sampajāno’ referred to as counterparts of the abandoning of thīnamiddha, the commentaries state: ‘ālokasaññi’ (perceiving light) means he is endowed with a purified perception free from hindrances, capable of perceiving whether by day or by night, a light previously seen. ‘Sato sampajāno’ (mindful and clearly comprehending) means he is endowed with mindfulness and knowledge; these two are mentioned because they are both helpful to the perception of light.221 With regard to ‘vūpasantacitto’ (with peaceful mind) referred to as an equivalent to the abandoning of uddhaccakukkucca, the commentaries do not refer to it so specifically. ‘Having abandoned doubt’, etc. means the same as given in the above citation of vicikicchā.

While dealing with these five nīvaraṇas, the Digha-nikāya commentary justifies them with the other set of the five nīvaraṇas. It is observed in the account that the commentary further interprets the clause “Itme paṇca nīvaraṇe appāhine” (when these five nīvaraṇas are unabandoned within himself). Instead of referring to ‘abhijjhā’ and ‘byāpādapadosa’, which are distinguished from the other set, this commentary mentions that ‘kāmacchanda’ should be regarded as a debt (ina) while ‘vyāpāda’ should be regarded as a sickness (roga), etc.222

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220 Vibh-a p. 369: Yasmā c’esa sabbasangāhikavasena nidiṭṭho, tasām sabhapāṇabhūtahitānukampī ti avavāvā avyāpānnacitto ti ettakam eva vuttam.


222 Ibid. pp. 213-215. In the ‘Similes’, this figurative expression of each of the hindrances is briefly presented. For a detailed explanation, see Bhikkhu Bodhi, DFR, pp. 143-145.
The commentarial justification of identifying both sets of the five nīvarānas is also observed in the interpretation of the clause “vineyya loke abhijjādomanassam” (having overcome covetousness and grief in this world) which appears in the four Nikāyas as the preliminary condition for the establishment of mindfulness (satipaṭṭhāna). According to the commentaries, “abhijjā (covetousness) stands for kāmacchanda while domanassa (displeasure) stands for byāpāda. Therefore, with reference to these two principal hindrances, the abandoning of hindrances is mentioned”.

(B) A set of the five nīvarānas treated as a type of mental objects of the satipaṭṭhānas

(1) The commentarial definitions of the five nīvarānas along with lakkhaṇa, rasa, etc.

The three commentaries dealing with the five nīvarānas depict specific features to bring out the conceptual development. The Aṅguttara-nikāya commentary under the heading of “nīvarāṇappahānavaggaṇṇanā” treats each of the five nīvarānas in full scale while reconciliating all the earlier sources. However, as far as the definition of each of the five nīvarānas is concerned, it is mostly lenient to the Abhidhammic accounts by way of quoting them in abstract form. The Paṭisambhidāmagga and the Mahāniddesa commentaries provide new interpretations. The Mahāniddesa commentary, in particular, treats the subject with lakkhaṇa, rasa, etc.

(i) Kāmacchanda

While the Aṅguttara-nikāya commentary merely repeats the Abhidhamma definition, both the Paṭisambhidāmagga and the Mahāniddesa commentaries present the same account as follows:

223 DN-a III, p. 759: Yasamā paṇ’ ettha abhijjhā-gahaṇena kāma-cchando domanassaggaṇṇena byāpādo sangaham gacchati, tasām nīvarāṇappahānavaggaṇṇanā nīvarāṇa-ppahāṇam vuttaṃ hoti tī veditabbam. See also MN-a I, p. 244; Ps-a I, p. 176; Ntt-a (Vri) p. 224; Vbh-a p. 220.

224 See AN-a I, pp. 30-34.
Kāmīyantī 'ti kāmā pañca kāmagunā. Kāmesu chando kāmacchando; kāmayatī 'ti vā kāmo, kāmo eva chando, na kattukamyatāchando, na dhhammachando 'ti kāmacchando. Kāmatanāhāy' etam nāham.225

Kāmā (sensual pleasures) means those which are desired, that is, the five cords of sensual pleasure. Kāmacchanda is desire with regard to sensual pleasures; optionally, that which desires is sensual pleasure; kāmacchanda means sensual pleasure itself is desire; it is neither the desire for being active nor the desire for dhamma. This is the term of craving for sensual pleasures.

(ii) Vyāpāda

The Āṅguttara-nikāya commentary, quoting the Abhidhamma definition, states: “‘ill-will’ means the injuring of consciousness (cittassa vyāpajjana), the state of abandoning its original nature like the spoiling of the food.”226 However, the Paṭisambhidāmagga commentary states:

“Byāpajjati tena cittaṁ, pūtibhāvam gacchati, byāpādayati vā vinayācārārūpasampattihitasūkhāyi ‘ti byāpādo. Dosass’ etam nāham.”227

Ill-will is that by which consciousness is injured; it leads the consciousness to a spoilt condition; optionally, ill-will is that which ruins good behaviour, beauty, benefit and happiness. This is the name for hatred.

The Mahāniddesa commentary also gives the similar definitions as above except for the clause ‘dosassetam nāmaṁ’.228

(iii) Thīnāmiddha

Quoting the Abhidhamma definition, the Āṅguttara-nikāya commentary explains: ‘thīnāmiddha’ means sloth and torpor. Out of them, sloth is the unwieldy state of consciousness (cittassa akammapātā); this is the term for a sluggish state (ālasiyabhāva) [of consciousness]. Torpor is the unwieldy state of three aggregates (tiṇṇaṁ khandhānaṁ

225 Ps-a. 1, p. 117. Also see Mnd-a I, p. 62.
227 Ps-a. 1, p. 117.
akammaññatā). This is the term for a monkey-like-torpor with a state of nodding (pacalāyikabhāva).

Meanwhile, the Paṭisambhidāmagga commentary states:


Sloth means the state of having sloth. Torpor means the state of having torpor. It means loss of vigour, and paralysis due to lack of driving power. Sloth is the powerlessness of consciousness; torpor is the unwieldiness of mental factors. The compound thinamiddha is solved as sloth-and-torpor.

Presenting the similar passage without the clause "cittassa anussāho thinam, cetasikānaṃ akammaññatā middham ", the Mahāniddesa commentary further comments as follows:

"Tattha thinam anussahanalakkhanam, viriyavinodanarasam, samsidanaapaccupatthānam. Middham akammaññatālakkhanam, ohanaranarasam, līnatāpaccupatthānam, pacalāyakanidāpaccupatthānam vā. Udbhayam pi arati-tandi-vijambhikādisu aynosomanasikārapadaṭṭhānaṃ ti."

Herein, sloth has the characteristic of lack of driving power (anussāhana). Its function is to remove energy. It is manifested as subsiding. Torpor has the characteristic of unwieldiness. Its function is to smother. It is manifested as laziness, or it is manifested as nodding and sleep. The proximate cause of both is unwise attention to discontent, lethargy, lazy stretching, etc.

(iv) Uddhaccakukkucca

Without referring to the Abhidhamma definition, the Āṅguttara-nikāya commentary mentions: uddhaccakukkucca is restlessness and remorse. Herein, restlessness means a

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229 AN-a 1, p. 33: thīna-middham ti thīnaṃ c’eva middhañ ca. Tesu cittassa akammaññatā thīnaṃ, ālastiyabhāvass’ etam adhisvacanam. Thinānaṃ khandhānaṃ akammaññatā middham, kapimiddhassa pacalāyikabhāvass’ etam adhisvacanam
230 Ps-a 1. p. 117.
231 For ‘samhananatā’, See Bhikkhu Nāṇamoli, POP II, p. 530.
234 I have followed the translation of Bhikkhu Nāṇamoli except the terms for ‘arati-tandi-vijambhītā’. See POP II, p. 530.
mode of being restless of consciousness. Remorse means regret (vippatisāra) caused by what have not been friendly done and what have been wickedly done. 235

The Paṭisambhidāmagga commentary states:


'Restlessness' is the state of being restless. Its meaning is disquietude. This is a term for disturbance. That which is badly done is 'kukata'; the state of kukata is kukkucca (remorse). Its meaning is the state of blameworthy action. This is a term for subsequent repentance.

According to the Mahāniddesa commentary, restlessness (uddhacca) has the characteristic of disquietude (avūpasama), like water stirred by the wind. Its function is unsteadiness (anavaṭṭhāna), like a flag or banner fluttered by the wind. It is manifested as turmoil (bhantatta), like ashes flung up by pelting stones. Its proximate cause is unwise attention to mental disquietude (cetaso avūpasama). It should be regarded as disturbance of consciousness (cittavikkhepa). 238

Remorse (kukkucca) has the characteristic of subsequent repentance (pacchānutāpa). Its function is to repent on what has been done and what has not been done (katākatānusocana). It is manifested as regret (vippatisāra). Its proximate causes are what has been done and what has not been done (katākata). It should be regarded as slavery. 239

236 Ps-a I, 117.
237 As for 'kukata', see Bhikkhu Ēānamoli, POP II, p. 532, fn. 69.
(v) Vicikicchā

While the Āṅguttara-nikāya merely refers to the Abhidhamma definition, the Paṭisambhidāmagga commentary presents the following account.

"Vigatā cikicchā 'ti vicikicchā. Vigatapañña 'ti attho. Sabbhāvaṃ vā vicinanto etāya kicchatī kilamati 'ti vicikicchā. Buddhādisu saṃsayaś 'etam nāmaṃ."

That without wish to cure is doubt. Without wisdom is the meaning. Or, while finding out intrinsic nature, that by which one becomes tired, troubled is ‘doubt’. This is a term for uncertainty about the Buddha, etc.

According to the Mahāniddesa commentary that reflects the same idea as above, doubt (vicikicchā) has the characteristic of uncertainty (samsaya). Its function is to vacillate (saṃsappana). It is manifested as indecisiveness (anicchaya) or it is manifested as holding in various sides (anekamāsagāha). Its proximate cause is unwise attention. It should be regarded as obstructive of progress (paṭipatti-antarāyatārā).

Respective accounts hold minor nuances as per these references between the Āṅguttara-nikāya commentary and the others. Regarding the three nīvaraṇas (i.e. kāmacchanda, byāpāda and vicikicchā), although the accounts of both the commentaries of the Paṭisambhidāmagga and Mahāniddesa differ in idioms from those of the Āṅguttara-nikāya commentary, the conceptual realm of relevant nīvaraṇas lies within the category of relevant Abhidhamma definition. However, it is a specific aspect that the Paṭisambhidāmagga commentary distinguishes kāmacchanda from ‘kattukamyatā-chanda’ or ‘dhammacchanda’.

As for thinamiddha, the Āṅguttara-nikāya commentary refers to middha as ‘tiṇṇam khandhānaṃ akammaññatā’, while the Paṭisambhidāmagga commentary interprets it as

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240 Ps-a I, pp. 117-118.
‘cetasikānaṃ akammaṇṇatā middhaṃ’. The Dhammasaṅgāni commentary interprets ‘kāyassa’ in the clause ‘kāyassa akallatā akammaṇṇatā’ as ‘khandhatayasaṅkhātassa nāma kāyassa’ (of mental body called three aggregates).²⁴² Hence, it is certain that the above expression of the Anguttara-nikāya commentary stands for nothing but ‘kāyassa akammaṇṇatā’ which is one of the idioms referred to in the Abhidhamma definition of middha. All these references elucidate the fact that middha as nīvaraṇa is a ‘mental unwieldiness’, and not a physical one.

In the case of uddhaccakukkucca, the Anguttara-nikāya commentary centralises its definition with the key words from the Abhidhamma definition of uddhaccakukkucca-nīvaraṇa. Similarly, the Patisambhidamagga commentary, although using different idioms, holds the same conceptual expression. It goes without saying that the Mahāniddesa commentary provides absolutely new commentarial aspects with lakkhaṇa, rasa, etc. that are instrumental in more thoroughly understanding the concepts of nīvaraṇas.

By comparing the commentarial definitions of the two sets, it is clear that both are finally identified as chips of the old block in holding the same central concepts of respective nīvaraṇas. As per the above citations, abhijjhā and byāpādapadosa of one set are respectively identified with kāmacchanda and byāpāda of the other. The ‘thinamiddha’ defined as cittagalaṇṇaṃ and cetasikagalaṇṇaṃ is also identified with the relevant concept of the other set. The Dhammasaṅgāni commentary interprets ‘cittassa akallatā’ (the indisposition of the consciousness) as ‘cittassa gilānabhāva’ (the sickness of consciousness).²⁴³ Accordingly, the cittagalaṇṇaṃ and cetasikagalaṇṇaṃ are affiliated to other expressions for ‘cittassa akallatā’ and ‘kāyassa akallatā’ reflecting one of the idioms

²⁴² Dhs-a p. 378.
through which the thīnamiddha of the other set is defined in the Abhidhamma way. The account of uddhacca is similar to that of the Āṅguttara-nikāya commentary in the other set. As for kukkucca, the accounts of both the sets hold the same central scope even though they are expressed through different idioms. Therefore, in a broader sense, the five nīvaraṇas of both the sets more or less bear the same central scope of concepts. The central scope also lies within the conceptual category of the relevant Abhidhamma definition of nīvaraṇas.

As for the nature of thīnamiddhanīvaraṇa, the Dhammasaṅgāni commentary throws abundant light to elucidate the commentarial standpoint. After commenting on the idioms referred to in the definition of thīnamiddha, the Dhammasaṅgāni commentary claims, “after combining thīna and middha, it is called thīnamiddhanīvaraṇa in the sense of obstructing (āvaraṇa)”. That which generally arises at the commencement or at the end of the sleep (niddā) of an ordinary person or a trainer (sekha) is completely cut off by the path of Arahantship. There is, however, a lapse of the life-continuum of the Arahants (i.e. the persons whose āsavas are destroyed) because of the feebleness (dubbalabhāvena) of their corporal body (karajākāyassa). When that lapse of the life-continuum takes place without merging [with the process of consciousness], they fall asleep. That state is called their sleep (niddā).

After showing how the feebleness of their corporal body takes place, the commentary states, “torpor (middha) due to the state of the unwholesome does not occur to the one who

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244 Both the terms ‘cittassa akallatā’ and ‘kāyassa akallatā’ occur in the Abhidhamma definition for thīnamiddha which the Āṅguttara-nikāya commentary quotes. See AN-a 1, p. 33.
245 See Dhs-a pp. 377-378. Also see Pe Maung Tin’s translation, The Expositor, pp. 484-485.
has destroyed āsavas” (idam pana middham akusalattā khīnāsavānaṁ na honti ti). The commentary further provides a long passage of arguments for and against the physical or mental nature of middha caused as per the definition of middha, “yā kāyassa akallatā....”

With the help of various canonical passages referring to thīnamiddha as a combined term, the Dhammasaṅgani commentary declares “therefore, one must come to the conclusion that torpor (middha) is only immaterial (tasmā sannīṭṭhānam etha gantabbaṁ arūpam eva middhan ti).” This statement signifies the commentary’s standpoint in terms of the nature of middha as nīvaraṇa.

(2) The commentarial accounts of the arising and abandoning of the five nīvaraṇas

The commentaries of the Nikāyas and the Vibhaṅga present a detailed account on the arising and abandoning of each of the five nīvaraṇas. Therein, the cause for the arising and abandoning of a relevant nīvaraṇa is emphasised through ‘ayonisomanāsikāra’ and ‘yonisomanāsikāra’ respectively. The conceptual features are revealed with commentarial evolutions of each of the five nīvaraṇas

(i) Kāmacchanda

Kāmacchanda arises by unwise attention to an auspicious sign (subhanimitta). The auspicious sign means the auspicious itself or an auspicious object. According to the Aṅguttara-nikāya commentary, ‘subhanimitta’ herein implies the desirable objects that lay the foundation for lust (rāgaṭṭhāniya). The commentaries explain that ‘unwise attention’

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247 Ibid. p. 379.
248 For the arguments of the physical or mental nature of middha, P. V. Bapat comprehensively deals with the subject in his article. See “Middha and Middhavādins”. F.W Thomas presentation vol., pp.4 –19.
249 Dhs-a p. 383.
250 DN-a III, p. 777: Tattha subhanimitte ayonis- manāsikārenā kāmacchandassu uppaṭto hoti. Subhanimittam nāma subham pi subhanimittam, subhārammaṇam pi subha-nimittam. See also MN-a I, p. 281; Vbh-a pp. 269-270.
251 AN-a I, p. 32: Idha pana rāgaṭṭhāniyo īṭhārammaṇadhammo subhanimittan ti adhippeto.
(ayonisomanasikāra) is the attention by wrong means (anupāya), the attention by wrong track (uppatha) such as attention to the impermanent as permanent, to the painful as pleasurable, to non-self as self, to what is inauspicious as auspicious. The ‘wise attention’ is just the opposite to ‘unwise attention’.

252 Wise attention to an inauspicious sign (asubhanimitta) brings about the abandoning of kāmacchanda. The inauspicious sign means the inauspicious itself or an inauspicious object.

While interpreting the term ‘uppaṭṭāti’ (it arises) as ‘nibbatati pāṭubhavati’ (it becomes active, it appears), the Aṅguttara-nikāya commentary states as follows: the ‘uppaṭṭāti’ signifies it (kāmacchanda) arises that which has not yet arisen by means of a non-frequenting or a non-experienced object. For there is nothing that has not yet arisen elsewhere in the immeasurable samsāra.

While commenting on ‘pahiṭṭati’, the same commentary refers to the fivefold abandoning: the abandoning by substitution of opposites, the abandoning by suppression, the abandoning by cutting off, the abandoning by tranquillisation, and the abandoning by escaping. It further states that the arisen kāmacchanda is abandoned through the fivefold abandoning. In understanding the arising and abandoning of each nīvarana, this commentary clarifies that these accounts regarding ‘uppaṭṭāti’ and ‘pahiṭṭati’ are not only applied to kāmacchanda, but are also applied to the other four nīvaranas with due concern.

252 DN-a III, pp. 777-778: Ayoniso-manasikāro nāma anupāya-manasikāro, uppathamanasikāro, anicce niccan ti vā, dukkhe sukhan ti vā, anattani attā ti vā asubhe subhan ti vā manasikāro...


256 Ibid. p. 46: Pahiṭṭati ti tadangappahānam vikkhambhāpappahānam samucchadappahānam patippassaddhippahānam nissaraappahānan ti imehi pāñcihi pāñcanehi pahiṭṭati na puna uppaṭṭati ti attho.

257 Ibid: Uppanno ca kāmacchando pahiṭṭati ti samudāgato ca kāmacchando pañcavidhena pahānena pahiṭṭati.
The commentaries mention that there are six dhammas that lead to the abandoning of kāmacchanda. They are learning the sign of the inauspicious, application of meditation on the inauspicious, guarding the doors of the sense faculties, being moderate in eating, noble friendship and suitable talk.

(ii) Vyāpāda

Vyāpāda arises due to unwise attention to the sign of aversion (patighanimitta). The sign of aversion is an undesirable sign. This is a term for the aversion itself as well as the object of aversion. Wise attention to mettā (loving-kindness) and cetovimutti (deliverance of mind) leads to the abandoning of byāpāda. According to the Aṅguttara-nikāya commentary, the mettā is propagating a benevolent attitude among all the living beings. The same mettā is called cetovimutti because the consciousness associated with mettā is free from inimical dhammas like hindrances, etc.; therefore, mettā is called ‘cetovimutti’. Or, in fulfilling the meditation, mettā that is the state of being delivered from all the obsessions of ill-will has to be understood as cetovimutti.


Cf. DN-a III, p. 779: Mettāya pana cetovimutta'y yoniso-manasikāren' assa pahānaṃ hoti. Tattha mettā ti vutte appanā pī upacāro pī vattati. Cetovimutti ti appanā 'va. (The term ‘mettā’ here is applicable both to the access concentration (upacāra) and the fully absorbed concentration (appanā samādhi). The ‘cetovimutti’ is only applicable to the fully absorbed concentration). Also Cf. MN-a I, p. 282; SN-a III, p. 166; Vbh-a p. 271; Itv-a II, p. 179.
There are six dhammas leading to the abandoning of ill-will. They are learning the sign of loving-kindness, application of meditation on loving-kindness, reflection on the ownership of action, abundance of wise reflection, noble friendship and suitable talk.\(^{259}\)

(iii) Thinamiddha

Thinamiddha arises by unwise attention to discontent (arati), etc.\(^{260}\) Discontent is just dissatisfaction (ukkaṇṭhitā). Lethargy (tandi) is bodily laziness. Lazy stretching (vijambhikā) is the bending of the body torpidly. Drowsiness after meal (bhattasammada) is dizziness or feverishness due to food. Mental sluggishness (cetaso linatta) is the sluggish mode of consciousness. When unwise attention to these discontent, etc. is ample, the sloth and torpor arises.\(^{261}\)

While quoting the definitions of these five terms from the Vibhaṅga,\(^{262}\) the Aṅguttara-nikāya commentary clarifies that the first four dhammas become the conditions (paccayas)

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\(^{259}\) DN-a III, p. 779: Apica cha dhammā byāpādassa pahānāya samvattanti: Mettānimittassa uggaho, mettābhāvanāyogā, kammassakatāpaccavekkhanā, patissankhānabahulikatā, kalyāṇamittatā, sappāyakathā ti. Also see MN-a I, pp. 282-283; SN-a III, p. 166; AN-a I, p. 47.


\(^{262}\) The Vibhaṅga (p. 352) defines those five terms as follows:

"Tattha katamā arati? Pantesu vā senāsanesu aṇṇataraṇṇataresu vā adhikusalesu dhammesu vā arati aratikā anabhiriti anabhiranānā ukkaṇṭhitā paritassitā: ayam vuccati arati." (Herein, what is discontent? With regard to the solitary places or a certain higher wholesome dhammas, discontent, the state of discontent, displeasure, absence of delight, dissatisfaction, being dread; this is called ‘arati’.)

Tattha katamā tandi? Yā tandi tantiyanā tantiyanaṅkatā, ālasaṃ ālasāyanā ālasāyitattam: ayam vuccati tandi. (Herein, what is lethargy? That which is lethargy, being lethargic, the state of being lethargic, idleness, being idle, the state of being idle; this is called ‘tandi’.)

Tattha katamā vijambhikā? Yā kāyasu jambhāna vijambhanā ānāmanā vināmanā sannāmanā paṇāmanā vyādiyakam: ayam vuccati vijambhikā. (Herein, what is lazy stretching? That which is torpidly moving stretching, bending forward, bending backward, bending all sides, unbending of the body; this is called vijambhikā.)

Tattha katamā bhattasammado? Yā bhutāvissa bhuttamucchā bhuttoñcamatho bhuttaparīlāho kāyaduṭṭhullam: ayam vuccati bhattasammado. (Herein, what is drowsiness after meal? That which, in one who has eaten food, is dizziness due to food, fatigue due to food, fever due to food, bodily inertia; this is called ‘drowsiness after meal’.)
of thinamiddha by way of co-nascence (sahajāta) as well as decisive support (upanissaya), and mental sluggishness itself is not co-nascent with thinamiddha, but it becomes the condition through the part of decisive support.\textsuperscript{264}

The abandoning of thinamiddha occurs through wise attention to the element of inceptive striving (ārambhadhātu), etc. The element of inceptive striving is called an inceptive striving energy (pathamārambhavīriya). The element of exertion (nikkamadhātu) is more powerful than the inceptive striving because it leaves indolence (kosajja) behind. The element of progressive endeavour (parakkamadhātu) is more powerful than the element of exertion because of its assailing of farther successive condition.\textsuperscript{265}

However, the Āṇguttara-nikāya commentary specifies, “according to the Āṭṭhakathā, the inceptive striving is for removing the sensual pleasures of mind; the exertion is for eliminating the obstacles of mind; the progressive endeavour is for cutting off the bondages of mind. By these three, the extreme energy only is explained".\textsuperscript{266}

\textsuperscript{264}AN-a I, p. 34: Ettha ca purimā cattāro dhammā thina-middhanivarana sahajāta vasena pi upanissayavasena pi paccayā hoti, cetaso ca linatam atta va attanā sahajāta na hoti, upanissayakoṭiyā pana hoti ti.


\textsuperscript{266}AN-a I, p. 49: Āṭṭhakathāyam pana 'ārambho cetaso kāmānam panūdanāya, nikkamo cetaso palighugghātanatāya, parakkamo cetaso bandhanacchedanāya' ti vatvā 'tīhi p' etehi adhimattavīriyam eva kathita' ti vuttaṃ.
There are six dhammas leading to the abandoning of thinamiddha. They are recognizing that overeating is the basis for sloth and torpor, changing bodily postures, attention to the perception of light, staying in the open air, noble friendship and suitable talk.\textsuperscript{267}

(iv) Uddhaccakukkucca

Uddhaccakukkucca arises by unwise attention to mental disquietude (cetaso avūpasama). The mental disquietude is non-tranquillity (avūpasanta); in fact, it is just the same as uddhaccakukkucca. When unwise attention to this mental disquietude is abundant, uddhaccakukkucca arises.\textsuperscript{268} The Aṅguttara-nikāya commentary clarifies that this non-tranquillity is a condition by way of the part of decisive support.\textsuperscript{269}

The abandoning of uddhaccakukkucca occurs through wise attention to mental tranquillity (vūpasama) called concentration.\textsuperscript{270} The following six dhammas lead to the abandoning of uddhaccakukkucca: much learning, interrogation, skill in the Vinaya, association with senior monks, noble friendship and suitable talk.\textsuperscript{271}

(v) Vicikicchā

Vicikicchā arises through unwise attention to dubious matters (vicikicchathānīyesu dhammesu). The dubious matters are called doubt due to being cause of recurring doubt.\textsuperscript{272}

\textsuperscript{267} DN-a III, p. 780: Apica cha dhammā thīna-middhassa pahānāya samvattanti: atibhojane nimittaggāho, triyāpatha-samparivattanātā, āloka-saṁñāmanasikārā, abbhokāsavāsā, kalyāṇamittatā, sappāyakathā ti. Also see MN-a 1, p. 284; AN-a 1, p. 50; Itv-a II, p. 180; Vbh-a p. 272.


\textsuperscript{269} AN-a 1, p. 35: Ayam pana avūpasamo uddhacca-kuṇkkussa upanissayakotiyā paceyayo hoti ti.

\textsuperscript{270} DN-a III, p. 781: Samādhisahkhāte pana cetaso vūpasame yoniso-manasikāren ‘assa pahānāṁ hoti. Also see MN-a 1, p. 285; Itv-a II, p. 181; Vbh-a p. 273.

\textsuperscript{271} Ibid: Apica cha dhammā uddhacca-kuṇkkussa pahānāya samvattanti: bahussutatā, paripucchakatā, vinaye pakatthaṁatā, uddhasevitā, kalyāṇamittatā, sappāyakathā ti. Also see MN-a 1, p. 285; SN-a III, p. 167; AN-a 1, p. 50; Itv-a II, p. 181; Vbh-a p. 273.

\textsuperscript{272} Ibid. p. 782: Vicikicchathānīyesu dhāmmesu avīsano-manasikārena vicikicchāya uppādo hoti. Vicikicchathānīya dhammā nāma punappuṇam vicikicchāya kāraṇatā vicikicchā ‘va. Also see Vbh-a p. 274.
The abandoning of vicikicchā occurs by wise attention to wholesome dhammas. There are six dhammas leading to the abandoning of doubt. They are much learning, interrogation, skill in the Vinaya, firm resolution (adhimokkhabahulatā), noble friendship and suitable talk.

Out of the six sets of the six dhammas leading to the abandoning of each nīvaraṇa, ‘noble friendship’ (kalyānamittatā) and ‘suitable talk’ (sappāyakathā) are common in all the nīvaraṇa abandonings. Hence, they seem to be of significant value.

(3) The five nīvaraṇas as the counterparts of the jhāna factors, and their complete elimination

From the four Nikāyas onwards, the counterpart of each of the five nīvaraṇas has been referred to from the viewpoint of abandoning. However, the commentarial interpretation is highlighted in the passage where the jhāna factors are directly treated as the counterparts of the five nīvaraṇas. According to the commentaries, the five nīvaraṇas are the corresponding opposites of the jhāna factors. In other words, the jhāna factors are compatible with them, eliminate them, and abolish them. Concentration (samādhi) is compatible with desire for sensual pleasure, rapture (pīti) with ill-will, applied thought (vitakka) with sloth and torpor, happiness (sukha) with restlessness and remorse, and sustained thought (vicāra) with doubt.

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273 Ibid: Kusalesu-dhammesu yoniso-manasikārena pan’ assā pahānām hoti. Also see Vbh-a p. 274.
As already sighted before in the four Nikāyas and the Peṭakopadesa, the first jhāna constitutes the five factors of jhāna while dissociating from the five nīvaraṇas. To interpret that each jhāna factor is juxtaposed with the relevant nīvaraṇa as a counterpart is a new development in the commentaries.

The abandoning of the five nīvaraṇas has been discussed in various contexts. While developing the progress of jhānas, only temporary suppression and partial weakening of nīvaraṇas can be achieved by an ordinary person. However, the complete eradication takes place in the four stages of the noble path (ariyamagga). The Suttanipāta commentary explains that the abandoning of nīvaraṇas has to be understood in two ways: by the order of defilements (kilesapatipāṭiyā) and by the order of paths (maggapatipāṭiyā). In the order of defilements, kāmacchanda and byāpāda are abandoned by the third path, thinamiddha and uddhacca are by the fourth path, and kukkucca and vicīkicchā are by the first path. However, irrespective of the sequential order of paths (maggas), kukkucca and vicīkicchā are abandoned by the first path, kāmacchanda and byāpāda are diminished by the second path, and they are completely abandoned by the third path. Thinamiddha and uddhacca are abandoned by the fourth path.

Regarding the elimination of kāmacchanda and kukkucca, the commentaries differ in their stands. In the Dīgha-nikāya commentary, kāmacchanda as nīvaraṇa is eliminated by the path of Arahantsip (i.e. the fourth path). Kukkucca is eliminated by the path of non-returning (i.e. the third path). The Visuddhimagga, while dealing with the nīvaraṇas

276 Sn-a I, pp.25-26: Atrapi ca kilesapatipāṭiyā maggapatipāṭiyā cā ti dvidhā eva nīvaraṇappahānām veditabham. Kilesapatipāṭiyā hi kāmacchandaniyavanassā vyāpādanīyavanassā ca tattiyaṃmaggenā pahānām hoti, thinamiddhiyavanassā uddhaccanīyavanassā ca catutthamaggenga, “akatam vata me kusalan” ti ādīnā nayena pavattassa vipattiṣārasanātthassā kukkuccaniyavanassā vicīkchāniyavanassā ca pathamaggenga; maggapatipāṭiyā pana kukkuccaniyavanassā vicīkchāniyavanassā ca pathamaggenga pahānām hoti, kāmacchandaniyavanassā vyāpādanīyavanassā ca dutiyamaggenga paniyavanassā ca pathamaggenga pahānām hoti tatiyaṃ maggenānavaṇesappahānām, thinamiddhiyavanassā uddhaccanīyavanassā ca catutthamaggenga pahānām hoti ti.

from the vantage point of knowledge (ñāṇa), explains that the three nīvaraṇas, kāmacchanda, byāpāda and kukkucca are eliminated by the third knowledge (tatiyañāṇa).  

However, the Dhammasaṅgāni commentary refers to the abandoning of six nīvaraṇas (i.e. including avijjā) through two ways. Therein, it is said that kāmacchanda is abandoned by the path of non-returning (i.e. the third path), kukkucca is abandoned by the path of stream-entry (i.e. the first path). Avijjā is abandoned by the path of Arahantship.

3.5.4. The contextual interpretation of nīvaraṇas in the commentaries

(1) The simultaneous arising of nīvaraṇas in relation to cittuppāda

The Dhammasaṅgāni commentary explains how two or three nīvaraṇas arise simultaneously in relation to cittuppāda. According to this commentary, the simultaneous arising of nīvaraṇas should be understood in eight-fold way. The reason is referred to as follows:

"Etetu hi kāmacchando duvidhā ekato uppajjati, vyāpādo catudhā, uddhaccam ekadhā, tathā viciticchā. Kathā? Kāmacchando tāva asankhārikacittesu uddhaccanīvaraṇa-avijjānīvaraṇehi sasankhāriketu thīnāmiddha-uddhacca-avijja-nīvaraṇehi saddhīṃ dvidhā ekato uppajjati, "  

For among them, desire for sensual pleasure arises simultaneously in two ways, ill-will is in four ways, restlessness is in one way, and so is doubt. How? Desire for sensual pleasure arises simultaneously in two ways: [it arises simultaneously] together with restlessness and ignorance in the unprompted types of consciousness, and together with sloth-and-torpor, restlessness and ignorance in the prompted types of consciousness.
Similarly, the simultaneous arising of byāpāda is explained in four ways. As for uddhacca and vicikicchā, the simultaneous arising is explained in one way. The eight types of simultaneous arising of nīvarāṇas in relation to akusala cittas can be illustrated as follows:

(i) Kāmacchanda arises simultaneously with
   - uddhacca and avijjā in the unprompted types of consciousness (asāṅkhārikacittesu),
   - thīnāmiddha, uddhacca and avijjā in the prompted types of consciousness (sasāṅkhārikacittesu),

(ii) Byāpāda arises simultaneously with
   - uddhacca and avijjā in the unprompted consciousness,
   - thīnāmidda, uddhacca and avijjā in the prompted consciousness,
   - uddhaccakukkucca and avijjā only in the unprompted consciousness,
   - thīnāmiddha, uddhaccakukkucca and avijjā only in the prompted consciousness

(iii) Uddhacca arises simultaneously with
   - Avijjā.

(iv) Vicikicchā arises simultaneously with
   - uddhacca and avijjā.

Being aware of the fact that the arising of uddhaccanīvaraṇa is referred to only in a citta (i.e. the twelfth unwholesome citta) accompanied by a mental factor ‘uddhacca’ in the Dhammasaṅgani, it is certainly felt that this account of simultaneous arising with other nīvarāṇas is unusual. In this regard, the Dhammasaṅgani-mūlaṭīkā explains that

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Here, I have followed Vri. edition because PTS edition contains some printing errors with regard to the co-origin of ‘byāpāda’. For the errors, see the following two footnotes.

282 PTS edition reads as ‘asāṅkhārikite’ <Dhs-a p. 428>. This is opposite to the account of the Dhammasaṅgani, which explains that ‘thīnāmiddha’ arises in the ‘sasāṅkhārike akusale [citta]’<Dhs p. 250>.

283 PTS edition reads as ‘asāṅkhārikite’ <Dhs-a p. 428>.
uddhaccanīvarana arises in all the types of unwholesome consciousness. In order to illustrate its own specific realm, it is said, “it arises in the arising of consciousness accompanied by uddhacca.”

The eight types of simultaneous arising of nīvaranas that the Dhammasaṅgani commentary presents is basically identified with that of the Paṭṭhāna indicating causal interrelation between nīvaranas. However, both the accounts are distinguished from each other on the subject matter.

(2) Understanding of avijjānīvarana in the commentaries

In the context of “avijjānīvaranā hi sabbe sattā”, the Nettippakaranā commentary treats avijjānīvarana as a cause (kāraṇa) of the [five] nīvaranas:

“Nīvaranasaṅkhātānām kāmacchandādīnampi kāraṇabhāvato paṭicchādābhāvato ca ekāmyeva nīvaranām va ādī, na pana aṅñesaṃ nīvaranāsabhāvānam abhāvāti attho. Yathā ca avijjāya sati nīvaranānaṃ bhāvo, evam avijjāya asati na santi nīvaranānīti dasetum "sabbaso" ti-ādi vuttaṃ.”

Due to [the reasons that the nature of ignorance is] the cause of kāmacchanda, etc which are called hindrances, and due to [the reason that the ignorance has] the nature of covering of kāmacchanda, etc., I proclaim that there is only a single hindrance; however, it doesn’t mean that the other hindrances do not have their own nature. When ignorance exists, the hindrances exist. Similarly, in the absence of ignorance, the hindrances do not exist. In order to express this meaning, ‘sabbaso’, etc. are said.

In the earlier discussions, the relation between the five nīvaranas and avijjā or avijjānīvarana has already been observed. In the Aṅguttara-nikāya, the five nīvaranas are treated as the nutriment(āhāra) of avijjā and in the Paṭṭhāna, some of the five nīvaranas are inter-related with avijjānīvarana through the root condition (hetuppacca). Therefore,

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284 See Dhs-mt (Vri) p. 194: Uddhaccasahagato pana vuttacittuppādo sesadhammānaṃ uddhaccanīvaranabhāvam taudpalakkhito uddhaccassa visayaviseso, tasmaī sabbākusale uppajjamānaṃ uddhaccam sāmaññena “uddhaccanīvaranān”ti gahetvāpi tam attano visayavisasesena pakāsetum “uddhaccasahagate cittuppāde uppajjati”ti āha.

285 In the Nettippakaranā Atthakahā, the five nīvaranas are mentioned only. See Ntt-a (Vri) p. 283.

286 Ntt-a (Vri) p. 194.
this Nettippakaraṇa commentary’s interpretation of avijjānīvaraṇa is quite particular, and more emphasis is herein given to avijjā.

While commenting on ‘avijjānīvaraṇam tanhāsamyojanam’, the same commentary distinguishes the nature of avijjā as nīvaraṇa with relation to that of tanhā as samyojana:

"Yadipi avijjāya samyojanabhāvo, tanhāya ca nīvaraṇabhāvo pāliyām vutto, tathāpi avijjāya paṭicchāditādīnavehi bhavehi tanhā samyojeti ti imassa atthassa dassanatthām "avijjānīvaraṇam tanhāsamyojanan’"ti vuttām."289

According to the Buddhavacana, the basic nature of ignorance is that of fetters and the basic nature of craving is that of hindrances. Still, the craving enjoins [the living beings] with [different] existences by means of being enveloped, etc. by ignorance. In order to express this meaning, “avijjānīvaraṇa and tanhāsamyojana” is uttered.

The Itivuttaka commentary, while providing the similar expression, further specifies as follows:


Moreover, specifically, ignorance restrains the happiness of nibbāna; thus it is stated as ‘a hindrance’. Craving binds up the living beings into the saṃsāric suffering; thus it is referred to as ‘a fetter’.

As the references indicate, the commentaries here specifically interpret ‘avijjānīvaraṇa’ that is used in a general sense. Such a peculiarity is evident in both the cases.

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288 Cf. p. 275, fn. 194 on ‘samyojana-concept’.
289 Nīt-a (Vri) p. 314.
290 Itv-a pp. 58-59: Kāmaṇc’ettha avijjāya pi samyojanabhāvo tanhāya ca nīvaraṇabhāvo athhi yeva, tathāpi avijjāya paṭicchāditādīnavehi bhavehi tanhā satte samyojeti ti imassa vissesassa dassan aththām purimasatthe avijjā-nīvaraṇabhāven ‘eva, idha ca tanhā samyojana-bhāven ‘eva vutto.
291 Ibid. p. 59.
Concluding remarks

As verified by the references of the Suttanipāta, the Theragathā and the four Nikāyas, the concepts of nīvaranās are featured through the general and technical characteristics from the earliest sources of the Pāli Literature. Derived from nis + varana, the term nīvarana is defined by two etymological approaches: ‘to envelop consciousness’ (citta), or ‘to obstruct kusala dhammas’ in the commentarial exegesis. The original idea for such a commentarial exegesis is stemmed from the four Nikāyas sources. The similes of a mighty tree and a mountainous river throw light on two factors, ceto (mind) and paññā (wisdom), and are fine figurative illustrations in this regard.

As technical concepts, the five nīvaranās are characterized through two different scopes: (a) as the āhāra for avijjā, or the hetu and paccaya of ‘aṇṇāna’ and ‘adassana’, (b) as hindrances to spiritual progress. As hindrances to spiritual progress, the five nīvaranās are specified as (i) āvāranā, onahanā, pariyohananā, (ii) cetaso ajjhūrūhā or cetaso uppakkilesā, and paññāya dubbalikaraṇā, (iii) andhakaraṇā acakkhukaraṇā aṇṇānakaraṇā paññānihrodhiṅā vighātapakkhiṅā anibbānaṁvattanikā.

Two sets of the five nīvaranās are referred to as technical concepts, and have to be preliminarily subdued to achieve the first jhāna. One is a common set that consists of kāmacchanda, vyāpāda, thinamiddha, uddhaccakukkucca and vicikicchā. The other set is referred to in a stock passage of jhānas beginning with “abhijjhā loke pahāya...” Herein, the first two factors, ‘abhijjhā’ and ‘vyāpādapada’ are different from the first two factors of the first set. Both the sets reflect minor nuances with regard to the counter factors of the arising and abandoning of each nīvaraṇa. In other words, each factor of the five nīvaranās has a specific cause for its arising and abandoning. ‘Ayonisomanasikāra’ is collectively referred to as the nutriment (āhāra) for the arising of the five nīvaraṇas.
(3-1) finely illustrates each counterpart of both sets of the five nīvarāṇas in comparison to the other literary stages.

The Mahāvedalla-sutta of the Majjhima-nikāya verifies that the abandoning of the five nīvarāṇas is a preliminary condition to achieve the jhānas and it positively constitutes the five mental factors that are representative in the first jhāna. In the Samyutta-nikāya, the seven factors of enlightenment (bojjhāṅga) occur as the positive counterparts of nīvarāṇas in the passage where a significant adjective ‘a-nīvaraṇā’ is used. These aspects signify their mutual values positively and negatively on the path of developing the jhānic knowledge.

The conceptual development is conspicuous in the later texts of the Khuddaka-nikāya. The Patīsavābhīṣāmagga account specifically reveals that the conceptual dimension of nīvarāṇas is expanded up to seven nīvarāṇas in dealing with the knowledge of obstacles (paripanṭa) and benefits (upakāra) for concentration (samādhi). Setting up the seven releases (niyyānas) of noble ones (ariyas), the text refers to the seven counter factors respectively in the sense of obstruction (āvarana). Having dropped ‘kukkucca’ that is combined with uddhacca in the five nīvarāṇas, it adds not only ‘avijjā’ and ‘arati’ to the group of nīvarāṇas but also mentions all the unwholesome dhammas as nīvarāṇas.

In the Abhidhamma period, the six nīvarāṇas including avijjānīvaraṇa are referred to as technical concepts although the Vibhaṅga maintains one of the two Nikāyas’ traditions of the five nīvarāṇas (that is, expressed in connection with jhānas). Considering the fact that the five nīvarāṇas have been referred to as the āhāra of avijjā in the Aṅguttara-Nikāyas, the six nīvarāṇas are apparently reformed in the Abhidhamma perspective of the concepts of nīvarāṇas.
The *Abhidhamma* perspective on *nīvaranas* is clearly depicted in the definitions of the six *nīvaranas* comprehensively defined through a list of various synonymous idioms: (i) *Kāmacchanda* is defined by the eight synonymous idioms with regard to sensual pleasures. (ii) *byāpāda* is annoyance (*āghāta*) with the ten bases such as “he has done me harm”, etc. (iii) *Thīnamiddha* is sloth and torpor: the sloth is that which is indisposition of the consciousness (*cittassa akallatā*), etc., and the torpor is that which is indisposition of the body (*kāyassa akallatā*), etc. (iv) *Uddhaccakukkucca* is restlessness and remorse: the restlessness is defined as the restlessness of consciousness, disquietude, etc., and the remorse is defined as remorse with the four types of perceiving such as ‘perceiving what is proper in what is not proper’, etc. (v) *Vicikicchā* is doubt with eight bases such as ‘doubt about the Teacher’, etc. and (vi) *Avijjā* is unknowing (*aṇṇāṇa*) about the eight bases such as ‘not knowing about suffering’, etc.

The description of the activities of the six *nīvaranas* in relation to *cittuppāda* is also an *Abhidhammic* feature. For instance, out of twelve types of unwholesome consciousness, *kāmacchanda* arises in the eight types of *akusala cittas* accompanied by *lobha*. Figure (3-1) duly illustrates this aspect. The *Patṭhāna* account that provides the causal interrelation between *nīvaranas* is a trend of conceptual development in the *Abhidhamma* scheme. The examples given by the root condition (*hetupaccaya*) reveal that *nīvaranas* are ‘conditioning dhammas’ as well as ‘conditioned dhammas’ correlative under different conditions (*paccayas*). It is specific that *thīnamiddha* is referred to in the compound while *uddhacca* and *kukkucca* are separately referred to in *cittupāda* as well as in the causal interrelation between the six *nīvaranas*.

The sub-canonical texts follow the four *Nikāya* traditions regarding the types of *nīvaranas*. However, the interpretations of *nīvaranas* are quite different from earlier sources. Most prominently, the *Petakopadesa* provides separate definition for each of the five *nīvaranas*. 
Keeping some idioms that have been referred to in the *Abhidhamma* definition, the *Petakopadesa* provides various new idioms for the five nīvarānas. Among them, the definition of thīnāmiddha is remarkable because the *Petakopadesa* refers to middha as ‘mental unwieldy state’ while thīna is defined as its opposite. This definition goes against the *Abhidhamma* perspective. Moreover, the idioms by which the *Petakopadesa* defines middha and thīna are unique and distinct.

In understanding nīvarānas in the sense of ‘obstruction’, the *Petakopadesa* further presents the conceptually developed features of each nīvaraṇa through their counterparts. In comparison with the earlier literary accounts, the *Petakopadadesa* account stands similar to the *Patisambhiddamagga* in interpreting the nīvarānas in the sense of obstructing (āvaraṇa) the achievement of all the kusala dharmas. However, it rather agrees with the fact that the four Nikāyas emphasize a speculation on the abandoning as the counterparts of nīvarānas. Table (3 -1) illustrates such aspects in different literary stages. In presenting three other views on the same subject, the *Petakopadadesa* brings out new approaches to understand the concepts of nīvarānas such as “kāmacchanda, uddhacca and kukkucca obstruct the achievement of ‘dibbavīhāra’ equivalent to the four jhānas”, etc.

The *Petakopadesa* provides a new interpretation when dealing with the nature of thīnāmiddha. After interpreting thīna and middha as ‘the stolidity of the mind’ and ‘the bodily unwieldiness’ respectively, it distinguishes the thīnāmiddha from the other nīvarānas in such a way that the four hindrances are termed as ‘defilements with their intrinsic nature’ while thīnāmiddha is called a hindrance as ‘a part of minor defilement’ (pakkhopakilesa). Another noteworthy mention is that “even the Arahant is subjected to middha, a bodily defilement. But that is not a nīvaraṇa; the thīnāmiddha is not a hindrance for him, not even partly.”
Some innovative features are referred to in the Petakopadesa where nīvaraṇas are collectively identified with the four āsavas as well as the four upādānas. It is also refreshing the way the Petakopadesa seeks for the cause and condition of nīvaraṇas from the relevant anusayas. The relation between the five nīvaraṇas and avījjā is rather specifically featured in the Petakopadesa. For example, the five nīvaraṇas are classified into ignorance and craving. Furthermore, they have ignorance as their root.

The commentaries mostly evaluate the earlier sources or present various interpretations and different views. In the etymological discussion, it has been proved that the commentaries apply the same meanings to nīvaraṇas used in the technical sense as well as in the general sense. However, the technical usage of nīvaraṇas is distinguished from the general usage when the commentaries apply the conceptual category differently in both cases. The distinguishing feature between the five and the six nīvaraṇas can be highlighted through the optional account of the Abhidhammatthavibhāvīnī-ṭīkā: “‘Hindrances’ (nīvaraṇāni) are those which prevent the wholesome consciousness that arises in jhāna, etc., or they (nīvaranā) are termed in the sense of obstructing the eye of wisdom.” Table (3-2) amply illustrates all the etymological features in the commentaries.

The commentaries maintain the same nature of the five nīvaraṇas as depicted in the Nikāyas but further clarify that the five nīvaraṇas defile, torment or oppress the consciousness; and they do not allow the unarisen mundane and supra-mundane wisdom to arise, and even throw away the arisen eight attainments (samāpatti) or the five direct knowledges (abhīṇā) by means of cutting off. These five nīvaraṇas weaken the wisdom of insight (vipassanā-paññā) as well as the wisdom of path (magga-paññā) by means of obstructing their arising. In dealing with the nature of the five nīvaraṇas, what the commentaries specifically clarify is the scopes of wisdom. In other words, all these
knowledges are affected by the presence of the five nīvaranas during the course of cultivating the jhāna progress.

The Samyutta-nikāya commentary collectively considers the five nīvaranas as ‘sleeping’ (suttā) in comparison with the five indriyas called ‘awakening’ (jāgarata). Furthermore, it regards the five nīvaranas as ‘conditions’ (paccayā) of defilements. With reference to the clause “na kuppati na sarati na thīno”, the same commentary specifically classifies the five nīvaranas according to the three unwholesome roots, and it identifies the stage of ‘khīnāsava’ by the term ‘nīvaraṇappahīna’.

With regard to the abandoning, nīvaraṇa is figuratively expressed as ‘covering’ while the first jhāna is meant to uncover the door of the entrance of mediation. The Mahāniddesa commentary mentions that “no jhāna arises until nīvaranas are abandoned, and so they are called the abandoning factors (pahānaṅgāni). Although the other unwholesome dhammas are also abandoned at the moment of achieving the jhāna (jhānakkhāne), only nīvaranas are still obstructive to the jhāna (jhānantarāyakarāṇī).” According to the Visuddhimagga, the mind is concentrated on the plane of access (upacārabhūmiya) by abandoning nīvaranas, and on the plane of achievement by the manifestation of the jhānic factors. The nīvaranas are particularly abandoned at the very moment of the access (upacārakkhāne) of the first jhāna.

In the individual reference to nīvaranas, there appear some traits of the commentarial attempts to justify both the sets identically. While interpreting the clause “Ime pañca nīvarane appāhine” occurring in the context of jhāna, instead of referring to abhijjhā and byāpādapadosa distinguished from the other set, the Dīgha-nikāya commentary mentions that “kāmacchanda, byāpāda, etc. should be regarded as a debt (ina), a sickness (roga), etc.” In interpreting the clause “vineyya loke abhījjādomanassam”, the commentaries
mention "abhijjhā (covetousness) stands for kāmacchanda (desire for sensual pleasure), while domanassa (displeasure) stands for byāpāda (ill-will). Therefore, with reference to these two principal hindrances, the abandoning of [the five] hindrances is prescribed’.

The commentarial definitions of each of the five nīvaraṇas also reveal a certain conceptual development by the commentarial literary aspects. As for the first two factors of both the sets of nīvaraṇas, the commentaries of the four Nikāyas and the Vibhaṅga interpret abhijjhā as ‘pañc-’upādāna-kkhandhesu rāga’, and they refer to byāpādapadosa (ill-will and hatred) as ‘terms of anger (kodha)’. The Āṅguttara-nikāya commentary and others interpret that kāmacchanda is the term of craving(tanhā) for sensual pleasures and byāpāda is the term for hatred (dosa). The accounts on the two factors of both the sets characterize minor differences, but they eventually signify the same conceptual scopes within the Abhidhamma definitions of the first two factors of nīvaraṇas. So also are the other three factors of the five nīvaraṇas. However, it is clearly ratified by the commentarial perspective that the Mahāniddesa commentary refers to each of the other three factors with their lakkhaṇa, rasa, etc.

With regard to thīnamiddha particularly to the nature of middha, there are various interpretations in the commentaries. The Āṅguttara-nikāya commentary refers to middha as ‘tiṇṇaṁ khandhānaṁ akammaṇṇatā’, while the Paṭisambhidāmagga commentary interprets it as ‘cetasikānaṁ akammaṇṇatā middham’. The Dhammasaṅgaṇi commentary interprets ‘kāyassa’ in the clause ‘kāyassa akallatā akammaṇṇatā’ as ‘khandhatta-saṅkhātassa nāmakāyassa’ (of mental body called three aggregates). These references duly support the commentarial interpretation that middha as nīvaraṇa is only ‘a mental unwieldy state’ but not a physical one. The Dhammasaṅgaṇi commentary further consolidates the commentarial standpoint. While commenting on the idioms in the definition of thīnamiddha, it claims, ‘After combining thīna and middha, it is called
thīnāmiddha-nīvaraṇa in the sense of obstructing (āvaraṇa)”. With the help of various canonical passages which refer to thīnāmiddha as a combined term, the Dhammasaṅgāni commentary declares, “one must come to the conclusion that torpor (middha) is only immaterial”. This statement signifies the position of the commentary as far as the nature of middha as nīvaraṇa is concerned.

The commentaries of the four Nikāyas and the Vibhaṅga present a detailed account on the arising and abandoning of each of the five nīvaraṇas. Therein, the cause for the arising and abandoning of the relevant nīvaraṇa is emphasised through ‘ayonisomanasikāra’ and ‘yonisomanasikāra’ respectively. For instance, the references corroborate that kāmacchanda arises by unwise attention to an auspicious sign (subhanimitta) while wise attention to an inauspicious sign (asubhanimitta) results in the abandoning of it. According to the commentaries, ‘unwise attention’ (ayonisomanasikāra) is the attention by wrong means (anupāya), wrong track (uppatha) such as attention to the impermanent as permanent, etc. The ‘wise attention’ is just the opposite of the ‘unwise attention’. It goes without saying that the commentaries emphasise more on ‘ayonisomanasikāra’ and ‘yonisomanasikāra’ in this regard.

Throughout different literary stages, the counterpart of each of the five nīvaraṇas has been referred to from the viewpoint of abandoning. However, the commentarial interpretation is highlighted by the reference in which the five jhānic factors are directly treated as the counterparts of the five nīvaraṇas. Concentration (samādhi) counterparts with desire for sensual pleasure (kāmacchanda), rapture (pīti) with ill-will (vyāpāda), applied thought (vitakka) with sloth and torpor (thīnāmiddha), happiness (sukha) with restlessness and remorse (uddhaccakukkucca), and sustained thought (vicāra) with doubt (vicikicchā). This is another new development in the commentaries.
In the context of “avijjanīvaraṇā hi sabbe sattā”, the Nettippakaraṇa commentary treats ‘avijjā-nīvaraṇa’ as a cause (kāraṇa) of the five nīvaraṇas. In considering the earlier sources, this Nettipakaraṇa commentary’s interpretation of avijjanīvaraṇa is quite peculiar, and more emphasis is herein given to avijjā.

The complete elimination of nīvaraṇas takes place in the four paths of noble persons As already discussed in the accounts of the complete elimination of the five nīvaraṇa, there are different views on the abandoning of kāmacchanda and kukkucca, which reveal the literary aspects of the commentaries.

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