

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

01. The Book of the Ones (01. Ekakanipātapāḷi)

2. The Chapter on Abandoning the Hindrances
(2. Nīvaraṇappahānavaggo)

[AN 1.11-20, PTS 1.3.1-1.5.1]



PaliVerse

4. The Collection of the Numerical Discourses

01. The Book of the Ones

2. The Chapter on Abandoning the Mental Hindrances

11. "I do not, monks, perceive any other single phenomenon by which unarisen sensual desire arises, or arisen sensual desire leads to increase and expansion, as does, monks, the sign of the beautiful. For one unwisely attending to the sign of the beautiful, monks, unarisen sensual desire arises, and arisen sensual desire leads to increase and expansion." The first.

12. "I do not, monks, perceive any other single phenomenon by which unarisen anger arises, or arisen anger leads to increase and expansion, as does, monks, the sign of aversion. For one unwisely attending to the sign of aversion, monks, unarisen anger arises, and arisen anger leads to increase and expansion." The second.

13. "I do not, monks, perceive any other single phenomenon by which unarisen sloth and torpor arises, or arisen sloth and torpor leads to increase and expansion, as does, monks, discontent, weariness, yawning, drowsiness after a meal, and sluggishness of mind. For one with a sluggish mind, monks, unarisen sloth and torpor arises, and arisen sloth and torpor leads to increase and expansion." The third.

14. "I do not, monks, perceive any other single phenomenon by which unarisen restlessness and remorse arises, or arisen restlessness and remorse leads to increase and expansion, as does, monks, non-appeasement of mind. For one with an unappeased mind, monks, unarisen restlessness and remorse arises, and arisen restlessness and remorse leads to increase and expansion." The fourth.

15. "I do not, monks, perceive any other single phenomenon by which unarisen sceptical doubt arises, or arisen sceptical doubt leads to increase and expansion, as does, monks, unwise attention. For one attending unwisely, monks, unarisen sceptical doubt arises, and arisen sceptical doubt leads to increase and expansion." The fifth.

16. "I do not, monks, perceive any other single phenomenon by which unarisen sensual desire does not arise, or arisen sensual desire is abandoned, as does, monks, the sign of foulness. For one wisely attending to the sign of foulness, monks, unarisen sensual desire does not arise, and arisen sensual desire is abandoned." The sixth.

17. "I do not, monks, perceive any other single phenomenon by which unarisen anger does not arise, or arisen anger is abandoned, as does, monks, the liberation of mind through friendliness. For one wisely attending to the liberation of mind through friendliness, monks, unarisen anger does not arise, and arisen anger is abandoned." The seventh.

18. "I do not, monks, perceive any other single phenomenon by which unarisen sloth and torpor does not arise, or arisen sloth and torpor is abandoned, as does, monks, the element of instigation, the element of persistence, the element of exertion. For one putting forth strenuous energy, monks, unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned." The eighth.

19. "I do not, monks, perceive any other single phenomenon by which unarisen restlessness and remorse does not arise, or arisen restlessness and remorse is abandoned, as does, monks, appeasement of mind. For one with an appeased mind, monks, unarisen restlessness and remorse does not arise, and arisen restlessness and remorse is abandoned." The ninth.

20. "I do not, monks, perceive any other single phenomenon by which unarisen sceptical doubt does not arise, or arisen sceptical doubt is abandoned, as does, monks, wise attention. For one wisely attending, monks, unarisen sceptical doubt does not arise, and arisen sceptical doubt is abandoned." The tenth.

The Chapter on Abandoning the Mental Hindrances is the second.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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