

Ven Anīgha Reddit Archive 2026

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What should I do if I struggle to discern intentions of greed, aversion, or delusion?

Subreddit: r/HillsideHermitage | **Posted by:** Solip123 2026-01-07 06:06:35

Will this become easier to do as I become established in the precepts?

I've been trying to keep the precepts and gradually add more of them, but I find myself largely unable to tell when my intentions are rooted in craving. I can sort of look at the amount of pressure, the overall hedonic tone, and question the content of the intentions in an attempt to 'triangulate' it, but I sense that this is not the right way of going about it. This is also often doesn't work. I will often ask myself "why do I want to do this?" or "why am I doing this / why did I do that?" and in response there will be nothing, just a blank mind.

Also, I have an additional (and somewhat related) question: what am I supposed to do when I am trying to keep the eight precepts (or something near that)? The boredom kicks in very quickly.

Comment by Bhikkhu_Anigha on 2026-01-10 20:17:07

I can sort of look at the amount of pressure, the overall hedonic tone, and question the content of the intentions in an attempt to 'triangulate' it, but I sense that this is not the right way of going about it.

Yes, that's going to be abstract.

What you have to do is (1) not be breaking the eight precepts currently, (2) not forget that you will not do so no matter what happens (this means avoiding anything that obfuscates that conscious commitment even when it aids external restraint, chiefly meditation techniques). That's it. The mind will certainly try to sneak out of that confinement in the beginning, but there will be no opening if those two things are maintained. Eventually it will calm down and start to genuinely prefer staying within the boundaries.

Also, I have an additional (and somewhat related) question: what am I supposed to do when I am trying to keep the eight precepts (or something near

that)? The boredom kicks in very quickly.

As part of the effort to keep the precepts, you *can't* do anything besides not forgetting that you won't intentionally break them under any circumstances. Finding something additional to do in the name of practice would compromise point #2 above. As for things unrelated to the practice that you might do, you can't decide that in advance. It's whatever comes up despite the deliberate commitment to the precepts remaining ironclad.

After Recognizing Sensuality as Bait for Hindrances : Right Effort to protect one from that sinking feeling.

Subreddit: r/HillsideHermitage | **Posted by:** rs_87_78 2026-01-06 07:27:37

Hello fellow practitioners,

Through first hand experience, I understand that Gross Sensuality is a trap. It is the gateway to craving which leaves one vulnerable to the other 4 hindrances.

However, I now find myself overly vigilant, guilty and a little helpless and restless. If conditional experiences are unsatisfactory and impermanent, what am I to extract a subtler more refined form of peace (Joy) from ?

Are there any interesting hobbies you guys have inculcated that reinforce wholesome states of mind ? Something that mitigates dependent behavior tendencies while also reinforcing a sense of meaning.

Which brings me to another query : If one is through conduct, abandon the aggregates, with the intention of abandoning ownership of a self, is there no room for Self-Worth ? Wouldn't this line of thinking create a void that exacerbates vulnerability to the hindrances ?

Warm regards.

Comment by Bhikkhu_Anigha on 2026-01-06 17:04:29

However, I now find myself overly vigilant, guilty and a little helpless and restless. If conditional experiences are unsatisfactory and impermanent, what am I to extract a subtler more refined form of peace (Joy) from ?

That's normal, and the solution is not to find something to relieve that confinement; it's to get used to it, which requires not going outside of it, i.e., breaking the precepts. When it gets used to it the mind will stop resisting it, and it will cease to be unpleasant. That cessation of resistance to restraint, without anything added on top, is the only type of joy that is in line with the Dhamma, since it comes craving falling away, not from fulfilling the same need in a more refined way.

The latter keeps the mind from protesting in the immediate present, but it also means no internal training will occur even if the precepts are kept externally.