

# Ven Anīgha Reddit Archive 2025

Ven Anīgha

2025



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# Ven Anigha Reddit Archive 2025

## Dhamma as Inspiration (or Management?)

**Subreddit:** r/HillsideHermitage | **Posted by:** still\_tracks 2025-02-07 14:33:38

I would like to ask when one should stop seeking inspiration from reading Suttas and listening to Dhamma talks. I've noticed that reading inspiring Dhamma material can quickly set up the proper context, such as the certainty of death and the danger of sensuality. For instance, yesterday I read a transcript of Ajahn Nanamoli's talk titled Appointment with Death and the slight unease of being liable to death stayed with me for the entire day. This led to me being mentally very restrained at work. Often, I find myself in situations with already proliferated stress, but on that day, I was able to see my mind moving in that direction before becoming totally absorbed in it. When meditating on Dhamma topics "on my own" for relatively short periods (like in the morning before a working day), the context usually isn't established as firmly.

On the one hand, it seems to me that seeking inspiration from Dhamma material can help establish the proper context. It can lead to long periods of awareness and clarity. On the other hand, I don't like the idea of being dependent on this ritual. I understand that I'm using it as a form of management because, with a firm context, daily pressures feel less intense and don't overpower me as easily.

Am I correct in thinking it might be better to read Dhamma material only when not "preparing" for a day of work and potential challenging situations, and instead face such a day with a "shakier" context? I am relatively restrained in my bodily and verbal behavior with the "shaky" context (keeping 7 precepts, though with occasional laps on the verbal level), but mentally it is much more challenging to keep the Dhamma as the most important thing without this kind of inspiration.

### Comment by Bhikkhu\_Anigha on 2025-02-08 09:48:08

What you're describing is something that is mentioned in the Suttas several times, and it's not bad in and of itself. The problem arises when you expect inspiration to carry your practice, especially because the mind will only get inspired from hearing the Dhamma if it is already not too immersed in hindrances due to careless conduct.

The inspiration comes from understanding the meaning of what is said, and a mind

clouded by hindrances won't gain such perspective no matter how much you want it to—until you bring it back in line. Hence, even the inspiration depends on you having already been diligent to a degree beforehand.

Even if you are outwardly virtuous, if your listening is rooted in an irrational craving for content rather than a genuine wish for clarification, that very hindrance will prevent the meaning from becoming clear. The mind will not gain inspiration. So you must also be watchful of what exactly is internally driving you to seek Dhamma talks (which doesn't mean you should avoid them altogether). As with everything that isn't covered by the precepts, it's about discerning the right and wrong time.

Furthermore, it won't turn into a “ritual” or “management” if you ensure that you actually *use* that inspiration to give up and restrain things that you now see as unwholesome through newfound clarity—no matter how justified you feel they are or how integral to your life they have become. Even if it's not a fully fledged focusing technique or similar, virtually anything you practice will be a form of management and distraction when your fundamental intention is to try to have your cake and eat it too: when you want to sidestep the suffering bit, while at the same time being unwilling to evict all the habits and behaviors based on craving that you still have, and which create the fertile ground for suffering to arise in the first place.

On the other hand, if you do have that kind of resolve, then even if something uplifts your mind, it's not necessarily a problem because you made sure to remove everything unwholesome beforehand, and you have nothing to deceive yourself about.

## How to get over this attitude towards sensuality

**Subreddit:** r/HillsideHermitage | **Posted by:** 4NTN8FP 2025-02-07 13:14:56

I've been noticing that I have a long standing attitude that sensuality is a reward. So when I've had a long or challenging day, or am tired from doing a lot of activity/work I search for some type of reward in sensuality so I can relax and settle into a dull state for a while. Then when that gets old I'm motivated to practice again, and usually with some regret for recently not abstaining from sensuality. Clearly this is a cycle I'm in, but I don't quite know how to break it so that it stops happening altogether. Any advice?

### Comment by Bhikkhu\_Anigha on 2025-02-08 10:28:43

You need to realize that it's not like the moment you get back from work your mind suddenly shifts into a sensual mode. It would have to have been in that state for a while prior, probably the whole day. It's just that this is when it becomes obvious to you. And at that point, you can only rely on mere willpower, which will inevitably fail you sooner or later.

So the only real solution, and what wisdom and mindfulness are really about, is that from the very beginning of the day you are careful to see the danger even in the *slightest* fault, i.e., not just in breaking the precepts outright, but even in the slightest action rooted in



sensual craving or aversion, no matter how weak the pressure is. When the pressure is still weak, it's easy to say no, so you don't need nearly as much willpower. On the other hand, it's also very easy to say "yes" because it feels like it's not a big deal. But every wildfire starts out small, so it's foolish to see a small fire and not put it out right away.

## What is Sense Restraint?

**Subreddit:** r/HillsideHermitage | **Posted by:** Devotedlyindeed 2025-02-07 00:27:26

And how does it differ from *sīla* (which is, as I understand it, always choosing to follow wholesome and not follow unwholesome intentions)? My understanding of sense restraint is missing something important. Thank you in advance.

### Comment by Bhikkhu\_Anigha on 2025-02-07 07:18:53

Sense restraint doesn't actually "differ" from virtue in the sense of being something separate. Sense restraint is just an evolved version of virtue as you rightly defined it (not following unwholesome intentions and following wholesome ones, rather than mechanical keeping of rules). In turn, virtue is a less refined form of sense restraint. The same can be said for any of the further "stages" of the Gradual Training, including *jhāna*. They are all increasingly farther milestones along the exact same path.

Thus, ultimately, it's not even that virtue (and sense restraint, etc.) are a "support" or "aid" for *jhāna*, which still implies that they are different things. By developing further the same principle by which virtue is established, you inevitably arrive at (actual) *jhāna*, without needing to add anything else at all ("meditation" in the modern sense) into the mix.

### Comment by Bhikkhu\_Anigha on 2025-02-08 06:37:37 (*in reply to a comment not included*)

That sounds accurate. Though it's worth clarifying what the right "sweetness" is derived from because of the many widespread misunderstandings. As the Suttas say, wholesome joy comes from recognizing that one is no longer liable to unwholesome states, and that's on account of cultivating renunciation in every facet of one's conduct—abandoning engagement with the five hindrances not just in body and speech, but down to the level of the most personal thoughts, those no one else would be privy to (that doesn't mean one needs to deny every thought; a thought is a hindrance only to the degree that there is emotional pressure and impulsivity behind it). And not for an hour or two, but as an uninterrupted lifestyle.

What arises from that is, as you put it, a state which isn't just the suppression of particular emotions, but where the *condition* for the arising of those emotions is no longer there. Hence, there is an ease born from internal safety, a kind of effortless "immunity"—though that immunity is of course temporary and conditional, as explained below. It's also not

black and white; there can be an only partial immunity, which would not quite constitute jhāna yet. Hence the Suttas speak of experiencing “blameless ease” already at the stage of virtue, even though the hindrances haven’t been fully overcome.

And that’s precisely why it is truly peaceful, unlike the type of meditation commonly taught today. Such meditation revolves around a special practice or activity that must be constantly maintained. A stressful situation that is generally not recognized as such because of its superficial pleasure, much like sensuality.

Having cultivated renunciation rightly, even you actively try to usher the hindrances back in, they remain “distant” (hence the “separation” from unwholesome states). This is because the hindrances have nothing whatsoever to do with the content of your thoughts, but with the attitude of the mind (citta) towards that content (hence efforts to focus the mind on specific objects are heavily misguided). Just as you couldn’t immediately control your mind to stop delighting in sensuality, you won’t be able to immediately destroy the joy of renunciation even if you want to either. What the mind inclines toward is the delayed result of what has been previously cultivated; that inclination—whether toward sensuality or renunciation—is something you “build up” over time.

Hence, even though the mind may currently have no interest in sensuality, it can return to it and lose its “immunity” and its safe ground eventually if you start cultivating sensual thoughts (or simply due to too much engagement with people and worldly matters). But that will take time—hours or even days—depending on how firmly the mind was established in renunciation. Conversely, it takes time (though usually much more) to establish the mind in the joy of renunciation, depending on how deeply entrenched it was in sensuality.

## What about tears from sadness or joy ?

**Subreddit:** r/HillsideHermitage | **Posted by:** obobinde 2025-02-04 07:22:36

The right attitude towards instances of aversion or craving as enduring the pressure without either giving in or managing it and with no hope for it to disappear seems pretty straightforward. Still, concerning tearing up out of joy or grief or just because a fleeting moment of sadness swells up unexpectedly I wonder what would be the right attitude.

Indeed, I can’t really pinpoint where the resistance is and so not resisting more or less ends up meaning letting it out and letting the tears flow. Also, a corner of my mind won’t let go of the common knowledge that at least in the grief process, tearing up is in fact considered part of a healing process. It is often cathartic for people who repressed it and finally let it out and end up feeling a weight has been lifted from them. FYI, I’m not grieving at the moment.

What do you think would be the right attitude ?

**Comment by Bhikkhu\_Anigha on 2025-02-04 10:06:44**

The right attitude towards instances of aversion or craving as enduring the pressure without either giving in or managing it and with no hope for it to disappear seems pretty straightforward.

One needs to do this when the mind is still calm, long before intense feelings arise. Otherwise even the attempt to “endure” things will be just last-minute damage control, conveniently employed only when things go south and put aside once they go back to normal.

The right course of action is not finding the “right way” to counter arisen unbeneficial states (managing them), but reminding oneself of why one is liable to them in the first place, and putting an end to that root cause. Any state of mind that overpowers you, be it overly positive or overly negative, is a necessary byproduct of previously cultivated craving.

Also, a corner of my mind won't let go of the common knowledge that at least in the grief process, tearing up is in fact considered part of a healing process.

Perhaps. But the Dhamma is not about “healing”; it's about never getting hurt in the first place.

**Comment by Bhikkhu\_Anigha on 2025-02-04 13:36:45 (*in reply to a comment not included*)**

recollect that this body brings all of those reactions (tears) and feelings without my say into it ?

Even if in theory you don't have a say in it at that time, it's because you yourself set the ball rolling already and now it's too late to immediately stop it. So don't try to gain relief from the pain in the moment by acknowledging and recollecting something or the other—which is looking for safety in management. Instead, now that you've been forcefully reminded of the undesirable consequences that doing so brings, use that to strengthen your resolve not to act out of craving from now onwards, regardless of whether things are going well or not. Recollect what will happen when you notice yourself getting heedless again.

**Question About Hindrances and Mental States**

**Subreddit:** r/HillsideHermitage | **Posted by:** AlwaysOneLove 2025-02-02 11:20:34

**Context:**

I am a complete beginner. I stumbled across the HH understanding of Dhamma 3 months ago; it has completely changed the course of my practice, for which I can't thank the Venerables enough. I have been keeping the five precepts for 3 months and have been celibate for 3 months. I have also been experimenting with the 7th precept and discerning why exactly it is dangerous to give in to that pressure for entertainment/distraction. Previous

habits of scrolling on social media, watching football games on TV, etc., have largely been given up. I have only read the first 43 suttas of the Mahjima Nikāya (I have only recently started reading the suttas).

### Question 1:

While contemplating in the manner explained in the video “The Ultimate Method for Overcoming Hindrances,” when, for example, restlessness and anxiety are present in one’s experience, is it then skillful to take that restlessness itself as the background (or yoni) of experience? Or should one recollect the state of mind with regard to that hindrance—or switch between both perspectives—so that, for example, one first discerns the hindrance itself as the background in relation to any bodily, verbal, or mental activity, and then switches to attend to the hindrance as the foreground while simultaneously recollecting the state of mind with regard to the anxiety, and vice versa? It seems that the latter is more effective and deeper than the former, but I’m not sure.

While writing this last sentence (with bodily activity as the foreground), I notice that the hindrance of doubt is present in the background. When switching perspective, I experience a state of mind of “mind with aversion.” It is quite subtle, but there is a craving in the mind for a clear answer to that question; therefore, asking this question is acting out of that state of mind and is unwholesome.

I could have never discerned the aversion toward the hindrance if I had stayed with the hindrance itself as the background. Or is this not important at all, and is it only important *not to act out* of the hindrance rather than to discern the state of mind in regard to that hindrance itself?

### Question 2:

How does one pick any of the “wombs,” and when is it skillful to switch from one womb to the other? Are the things that one is attending to of importance in this choice of recollection?

### Comment by Bhikkhu\_Anigha on 2025-02-04 13:26:11

There are hindrances first and foremost abandoned through the development of steadfast virtue (i.e., conduct free from greed, aversion, and delusion/carelessness). What you are asking about pertains to a much subtler level of refinement that only becomes applicable once the hindrances have been abandoned at that coarser level.

Or is this not important at all, and is it only important not to act out of the hindrance rather than to discern the state of mind in regard to that hindrance itself?

So it’s the former; what matters is not to act out of the hindrance. But you don’t do that through some intricate mental exercises like what you’re describing, but by keeping an eye on your conduct, because that’s where the hindrances are. Usually people see virtue as something that they hastily set up (if at all) so that they can then move on to what

they think is the “real” practice, failing to see that virtue itself *is* the real practice, *is* the abandonment of hindrances already.

You mentioned that you’ve only been experimenting with keeping the 7th precept. The hindrances are precisely what seeking entertainment is rooted in, so you need to do away with that completely first—and anything else you might do during the day that partakes in similar or even coarser forms of greed, aversion, and delusion—to be in a position to rightly deal with the more refined, purely mental aspect of the hindrances that is described in that video.

## A father's perspective

**Subreddit:** r/HillsideHermitage | **Posted by:** knwp7 2025-02-02 05:24:13

“The liability for suffering to arise” exists as long as I am around my children. For me they are the strongest attachment to this world and also the strongest influence on my karmic actions. I have experienced **sudden** rage - when a “possibility of harm” to my child arises. Similar upset or anger is less frequent if I find myself suddenly in adverse circumstances. “Sudden” is the keyword here. Upon reflection, the rational mind calms down; an ongoing adverse situation - mental or physical - is thus not a cause of suffering (i.e. in retrospective view). But this reflexive calming-down is “management” in HH-speak, as I understand. And so now I understand a little better, the non-arising of the 2nd arrow, or being free from the liability to suffer.

So what are my options?

For a long time now I have understood my kids to be my strongest attachment to the sansara; they make the path of renunciation more difficult for me. But I came across Dharma when they were already in their growing years. Having understood what I have, I am not inclined to take-up any more karmic obligations - in the form of new relationships (breaking precept #3), more children (incelibacy), pets (precept #7), etc. If this realization stays with me into my next birth - then I can hope to progress more swiftly on the path, staying single.

What about this lifetime?

I am responsible for providing direct care to my kids. That means I have to participate in their life in an ongoing, daily basis - in-person, not thru proxies. The alternative to being present for them is to hand them over to social-media/internet. I hold a strong obligation towards bringing-up my kids in the right manner. This includes them being upright, compassionate, kind; besides doing well at school and having a balanced life with social-engagements, gaming and sports. I also sow the seeds of Dharma as everyday experiences present the possibilities. I know the outcomes, what they grow up to be, are not in my hands - but I nevertheless feel a strong duty to give them my best effort.

Since growing faith in Dharma and trying to “practice” it, I have experienced major shifts in my way of living. Dharma and kids are my only two priorities. Whatever worldly en-

gagements arise, arise mostly on account of kids; a lot of my daily life revolves around them.

Downside of parenting?

Not only do I have to be present for them, I have to work, to make a living, to provide for them. I need to run a household, pay the bills. If I were to talk of conventional Dharma-practice, this would mean that the focus is not as sharp, and the time devoted is not as much - as they could have been - due to the worldly pursuits in the name of raising children; also giving me a pretext to not be rigorous in the HH-manner. However, I have the conviction that HH is the right interpretation of Dharma. So I continue, keeping the faith, despite occasional setbacks (getting indulgent) and conceit (my last post hastily titled in present-perfect).

Another downside is that I have very few opportunities for solitude - eg. school summer-break! A good side-effect of solitude is a naturally calm-mind that allows one to evaluate one's experience against the teachings (true "meditation"). For me, the only time for contemplation is had in a sitting "meditation" where, if/when the mind settles down, I use that (self-hypnotized?) state for self reflection. (Are there any better suggestions in absence of solitude?) I understand that "doing" meditation is not what the path is.

Future plan of action?

u/kellerdellinger was not wrong in asking to emotionally abandon family. Doing so to one's growing children is not feasible, though. Unless one is rich/fortunate to delegate their child-raising responsibility to another responsible human, the child is going to suffer thru the parent's negligence.

I have noticed that this liability I mentioned earlier reduces when I am not around my kids. If the perceived harm is not in the present-moment then it does not affect me because I know, thru a near-traumatic experience I had with them, that I can't intervene in their karma.

So sometimes I think I need to leave my family once the kids are mature. If I am not entangled in their everyday lives then I do not see the liability to suffer on their account arising. But isn't leaving them a form of deprivation/denial/self-mortification? Clearly I am trying to avoid the possibility of unpleasantness arising from their company. Giving up family seems "management".

But then what does giving up family, friends and relationships mean? Maybe it is about not engaging in worldly actions on account of them. If one is not obligated then one does not have to take up worldly matters - otherwise, abandoning company is an escape, as in abandoning responsibility towards them. My motive is clear to me only. So whatever I choose, only I know whether it is right or not.

Thoughts and questions are welcome

**Comment by Bhikkhu\_Anigha on 2025-02-04 06:07:42**

Dharma and kids are my only two priorities. Whatever worldly engagements arise, arise mostly on account of kids; a lot of my daily life revolves around them.

This is where the heart of the matter lies. If you want to stand a chance to make any significant progress, then it's the Dhamma that must be the highest priority. Whenever there is a conflict between the Dhamma and the affairs of household life, which will often be the case, the Dhamma needs to take precedence. And it will naturally take precedence for someone who has realized it already, which is part of what it means to have "unshakable confidence" in the Dhamma. The inability to think that anything else, even your children, could be more important. And that's not true only for laypeople; even monks would not necessarily feel that dealing with mundane affairs at the expense of their practice is never justified. That view makes stream entry impossible.

But then what does giving up family, friends and relationships mean? Maybe it is about not engaging in worldly actions on account of them.

For example, if there is a situation where doing something you think is beneficial for your kids would entail breaking a precept, you don't do it. Someone with unshakable confidence in the Dhamma will not kill even if it seems necessary for saving their kids' lives, let alone break a precept in a situation that's less urgent than that. And this should not be regarded as an "extreme" case: the Buddha said Nandamātā should be the example for all female lay disciples, and he also said that a layperson should be exhorted to give up concern for their family to the same extent as a monk.

Again, Pahārāda, just as the ocean's tide is never out of time, similarly, Pahārāda, in my true teaching and discipline, the monks, nun, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen. Pahārāda, that in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen—this is said to be the second extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

—MĀ 35

It's of course much harder to develop that dispassionate attitude when living at home, but it's not impossible if one doesn't move the goalpost and forget that that's what realizing the four noble truths entails (making the Dhamma into some sort of metaphysical truth that one can partake in while one's actual cravings and emotional dependencies remain unchanged and unquestioned).

I have experienced sudden rage - when a "possibility of harm" to my child arises.

It's actually impossible for the mind to become suddenly defiled. When this happens, it's because you have been going beyond merely fulfilling your duty, and have been ac-

tively fostering emotional attachment towards your children. So when you notice that, instead of calming yourself down by secondary means that leave the root of the problem unchanged, you need to contemplate how attachment that you keep cultivating is what makes you liable to rage, and reflect on why no amount of it is beneficial even in the case of loved ones. You won't be able to fully give up that attachment for as long as you still live at home, but by giving precedence to the practice and leaving only the "leftovers" for everything else, you can contain the attachment enough to make the necessary amount of room for the Dhamma to be understood (passion is what obstructs understanding, as the Buddha said right after his awakening).

When your precepts are firmly in place, you can contain attachment further on the mental level by ensuring that whatever you do for your children is done with the recognition that they, or you, could die at any time and that you may not be able to prevent it. That context does not prevent you from fulfilling your duties as a parent; it only prevents you from overstepping beyond that. If the mind recoils from that context, it is recoiling from the Dhamma and seeking to ignore it.

## The extent of sense restraint

**Subreddit:** r/HillsideHermitage | **Posted by:** GachiOnFire 2025-01-30 14:54:54

**EDIT:** Actually, after further reflecting on it this is probably Bhikkhu Bodhi's translation, which suggests that one doesn't grasp at any sign and feature, that made come to this conclusion, while the HH one rather suggests that this is only the signs and features connected to delight and upset.

Until now I thought that sense restraint needed to be performed only towards things that I know by experience can result in delight or upset, or as soon as I notice the mind going in the direction of delight and upset, by enduring the pressure without letting the thoughts crystalize any more than they already did. (this is from the point of view of someone with a wild mind, that can still overlook citta and run with it without thinking twice, if not constantly careful)

But reading the occurrences in the suttas about sense restraint, I tend to understand that it is something much broader, needed to be performed in regard to anything. (and it kind of makes sense considering that if I restrain myself in regard to what I know by experience can result in delight or upset, craving can still manifest in regard to things that weren't causing delight or upset until now)

Is this the case? And when well developed is it resulting in not grasping at any significance more than another one in regard to anything in my experience?

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Along with these questions, I was wondering if sense restraint would have an effect in this MN18 passage:



Mental-faculty-consciousness arises dependent on the mental faculty and phenomena. The meeting of the three is pressure. With pressure as basis, feeling. What one feels, one perceives. What one perceives, one thinks about. What one thinks about, one proliferates. What one proliferates is the cause for perceptions and considerations born of proliferation besetting one in regard to sights cognizable by the eye pertaining to the past, present, and future. – MN 18

I tend to understand that being accomplished in sense restraint would **only** remove that last step of proliferation, would it be correct?

### **Comment by Bhikkhu\_Anigha on 2025-01-31 07:10:41**

Is this the case? And when well developed is it resulting in not grasping at any significance more than another one in regard to anything in my experience?

In a way yes, but you shouldn't be trying to perfect your sense restraint unless your precepts have been perfected. Getting used to never breaking the precepts no matter what *is* your sense restraint in the beginning (and your wakefulness, your mindfulness, your abandonment of hindrances, etc.). If you start trying to do more when that foundation is still shaky, you will only reap frustration because you will be trying to deal with impurities that are still too subtle to recognize reliably from where you currently stand. And that's when you inevitably fall from the middle way, and end up practicing either indulgence or a degree "absorption" (i.e., forceful denial of all objects in favor of a specific one). Sense restraint usually becomes the latter for people who are not sufficiently established in the precepts, and that's generally a very tiring and unpleasant endeavor.

## **Intense anxiety enduring while contemplating**

**Subreddit:** r/HillsideHermitage | **Posted by:** AlwaysOneLove 2025-01-30 00:01:54

So when I'm contemplating in seclusion or when I'm listening to a dhamma talk there is an intense anxiety and restlessness of the body that endures in the peripheral of that contemplation/listening to dhamma talk.

My heart goes wild beating in my chest and initially I'll let this endure in the background for as long as it lasts, but when I have been contemplating/listening to a talk for an hour or longer and the anxiety/restlessness of the body and heavy heart pumping doesn't seem to stop, I'll have to bring this to the forefront of attention and try and manage it/ease into that unpleasant general feeling/restlessness and anxiety that endures in the background. But even while attempting to modify that anxiety and displeasure of that bodily state/general feeling, I can see that my attempts are not per se successful.

Maybe I need to improve my emotional regulation first or learn how to manage this anxiety with some technique before I delve deep into territory that will inevitably stir up a lot of anxiety?

It has been said in the talks that this anxiety is very intense in the beginning and that it could be a good indicator of how well or deep the contemplation sinks in. To calm the aversion seems to be the best course of action. Is this the right way to go about this?

### **Comment by Bhikkhu\_Anigha on 2025-01-30 05:41:31**

Maybe I need to improve my emotional regulation first or learn how to manage this anxiety with some technique before I delve deep into territory that will inevitably stir up a lot of anxiety?

That won't help. Employing a management technique would mean staying right where you are, if not altogether regressing (in your ability to be undisturbed by unpleasant feelings when they *do* arise, which is the only thing that counts as progress).

What you probably have to do is improve your virtue. The reason why contemplating the Dhamma would evoke anxiety is not because the contemplation itself is wrong or because one hasn't developed some other skill, but because the way one lives is still in opposition to the Dhamma and in line with craving, so there is an inherent discrepancy. While continuing to welcome craving, you contemplate the peril in craving, which will of course feel very unpleasant. If contemplating/practicing the Dhamma is pleasant for someone who still welcomes their defilements in their daily conduct, they can be sure that what they're practicing is not the Dhamma.

When you have been *living* renunciation and become fully established in it, then thinking about the dangers of sensuality and attachment, as well as the inevitable cessation of everything you once held dear, will be the most refined joy—the joy of seeing that you have freed yourself from endless amounts of pain that would have otherwise befallen you. That, in turn, motivates you to give up even more, and this is precisely what jhāna is if you read the Suttas.

### **Comment by Bhikkhu\_Anigha on 2025-01-31 04:45:14 (*in reply to a comment not included*)**

This and this are good examples.

Virtue can only take place within the precepts, but someone who doesn't break the precepts isn't intrinsically virtuous. Think of a child, for example. It only counts as virtue when it's done with a willful commitment to giving up greed, aversion, or entertainment/distraction. And that means you would be actively looking for those faults and working to remove them regardless of what "allowances" the rules supposedly give you, because it's about purifying your own mind and not about meeting some external expectation.

## **Day in the life of Samanadipa / HH residents**

**Subreddit:** r/HillsideHermitage | **Posted by:** upasakatraine 2025-01-28 05:45:26

Might there be a short video made, showing what a typical day looks like at Samanadipa and/or Hillside Hermitage looks like. It would be of benefit to me to try and incorporate a similar regimen in my practice.

**Comment by Bhikkhu\_Anigha on 2025-01-28 13:47:39 (*in reply to a comment not included*)**

We wouldn't make such a video because it would only give the wrong impression. We don't have a daily routine, nor do we place any importance on having one. What matters is the permanent abstinence from acts rooted in greed, aversion, and delusion. No routine can fundamentally capture that principle because those qualities exist in each individual's mind and can only be known internally. Apart from the breaking of precepts, they aren't measured by outward activities.

Someone who spends a whole day in diligent "practice" might be completely consumed by hindrances while thinking they're practicing well (which is not uncommon). Meanwhile, someone who spends the same amount of time doing nothing but menial work—perhaps considered by the other person a "distraction"—may do so with an internally composed mind free of underlying defilements. In another case, the person who occupies themselves with external activities could be doing so for the wrong internal motivation, out of an "itch" of distraction, and they should actually restrain that. You can't tell when it's which just by looking at someone.

## Thoughts on Unwelcoming Sexuality

**Subreddit:** r/HillsideHermitage | **Posted by:** Formal\_Breath\_2025 2025-01-26 19:07:18

I've been practicing not welcoming thoughts of desire, not attending to their pleasant features, not giving them the centre stage etc., but I noticed that sometimes when too much lust arises, that becomes quite difficult (not necessarily impossible) to do with lustful thoughts that arise. So when that happened I moved to contemplating the body and feelings as well, and I noticed 'pleasant' feelings that are present in the body, not just in the thoughts. I thought "why is my mind relishing as pleasant those arisen bodily sensations which are, beyond the pleasant feeling, mostly just uncomfortable?" (bodily sensations that endure well before you *act* on them, just so we're clear). I felt that it was a perversion of things to feel this situation as pleasant, so I kept attending to those pleasant feelings through-the-origin and unwelcoming them until my mind started to turn away from the lust. I found this useful because even though I wasn't directly unwelcoming lustful thoughts or contemplating asubha, once I had practiced this, those thoughts started to have much less appeal, because you realise that people who wilfully engage in sexuality mostly just can't exert restraint over their bodies in this way, and they take sexuality up as their 'own' choice as a kind of existential wilful ignorance towards this fact. From this perspective, lustful images actually start to become quite unappealing without any traditional asubha contemplation at all. I think this might be part of what the Buddha

meant in the Samyogasutta (AN 7.51) when he mentions “A man focuses on his own masculinity... he’s stimulated by this and takes pleasure in this” *before* the man goes to seek ‘union’. It’s not just that he finds his own body, clothes, etc. attractive, but that he already must experience some level of pleasure with regard to his masculine body part *in order to seek union*, i.e. the pleasant feeling is enduring even before seeking union, and someone couldn’t possibly desire to seek union if they don’t take pleasure in that body part. Once you’ve uprooted the delight in that bodily sensation, lustful images naturally start to become unappealing. These are just suggestions so any feedback is welcome. I think it would be quite hard to practice this for anyone who hasn’t already been practicing sense restraint for a while, but I’m mainly suggesting it for those who have.

### **Comment by Bhikkhu\_Anigha on 2025-01-28 13:25:32**

Yes, sensuality is after all nothing but delight in one’s own body. You can’t purely experience the body of another. You can only experience your body experiencing the body of another, and that’s where lust arises.

The “traditional” asubha contemplation is not just not necessary; it’s misguided. It’s a rote repetition of visualizations that’s relies on another set of equally visceral reactions of your senses: using aversion of the senses to override lust of the senses. It’s on the same level as someone w a pile of who keeps a pile of excrement ready so they can revisit it whenever they get hungry and thereby suppress their appetite. At some point you will get either so hungry that it will make no difference, or you will just get desensitized over time.

But if having long since stopped engaging with sensual objects you come to discern the “framework” of your own body—through which not only other people’s bodies but all sensory experiences are encountered—and the fact that it is composed of these disgusting organs, then any delight, not just in human bodies, will inevitably fade. You realize that there isn’t a single nook or cranny in your experience that isn’t enveloped by that repulsiveness.

Then it’s no longer a volitional exercise of “pasting” asubha images over whatever is beautiful in a short-term management/antidoting fashion. You cease to be concerned with whether this or that is beautiful because you have seen that the sole “gateway” through which any extent of beauty can possibly come is utterly revolting, and there is nothing you can ever do about it. And that’s good, because that dispassion will then be rooted in the way things are and always will be, and not in your volition.

### **Questions about internal sense bases and citta.**

**Subreddit:** r/HillsideHermitage | **Posted by:** obobinde 2025-01-25 07:55:02

If the internal sense bases are a negative space that can’t be felt but only discerned, would it be right to say they are in the same domain as ‘that body because of which’ ?

If yes : the sixth sense base being mano, can we say that the external part of it is composed,

among other things, of the active thinking *and* of the felt sense of I since the I is a thought ?

What about citta then, is it also pertaining to the inaccessible domain of ‘that body because of which’ ?

In which case, can we say that all of the internal sense bases, even though being an empty negative space, are under the influences of the citta and that is the reason why our senses are pulling us in whichever direction without us having anything to say about it (since we have no control whatsoever on either the citta or the internal sense base) ?

### **Comment by Bhikkhu\_Anigha on 2025-01-27 07:25:06**

What’s “internal” and what’s “external” is not determined by a universally present “structure”, but by one’s individual mental situation. For the puthujjana for example,

the felt sense of I since the I is a thought ?

this would not be correct. Their sense of self is always “internal,” which is precisely why they’re still a puthujjana. Hence whenever they contemplate self, it’s inevitably an external thing that they’re contemplating “through” their still internal sense of self. That’s what is meant with “seeing not self with self.”

What about citta then, is it also pertaining to the inaccessible domain of ‘that body because of which’ ?

For a puthujjana, yes. But seeing the signs of the mind means precisely that the citta is not “inaccessible” anymore. One is able to recognize it as a phenomenon, and it’s not anymore “internal” (i.e., overlooked) as it used to be. But that of course doesn’t mean that it becomes a quasi-sensory object as in the popular understanding of “nimitta.” It’s still just on the level of a recognition, similar to how you know you are human without that knowledge being represented by any particular sensory object.

In which case, can we say that all of the internal sense bases, even though being an empty negative space, are under the influences of the citta and that is the reason why our senses are pulling us in whichever direction without us having anything to say about it

Yes, for someone who is not free from sensuality this would be the case. So the say that you *do* have, which would eventually take your senses out of the influence of the citta and establish the right order of things, is to not act on the pull of your senses even if it’s there. And that’s why virtue is indispensable.

## **Comfort zone of solitude**

**Subreddit:** r/HillsideHermitage | **Posted by:** craveminerals 2025-01-24 17:52:01

Hello dhamma friends,

The other day I read Sister Medhini's interesting essay titled "Homelessness is Nibbana" where she talks about comfort zones, and how they reveal underlying attachments, and assumptions of safety.

In a footnote she states; "Company is a comfort zone for those who fear loneliness, but solitude can be a comfort zone for those who are insecure and anxious around others."

What would be the right course of action for one who takes solitude as a 'comfort zone'? I'm currently delighting more in solitude and non-activity than in company. I've seen great benefit in learning to enjoy solitude and cutting down on distractions.

But honestly I'm afraid of people, and am uncomfortable and filled with shame in almost all social situations, whether I'm with friends, family, at work- and this has been the case for my whole life- with some exceptions here and there. Even now, when I'm living more virtuously, keeping 5 precepts (and 8 as much as I'm able) and am not burdened by any serious wrong deeds (that would explain the feeling of being at blame)

So I'm wondering, what would be good ways of breaking out of this "comfort zone" of solitude, while keeping in line with the dhamma?

Is it simply a matter of actively confronting these fears- by putting oneself in social situations, while enduring unpleasant feelings whenever they arise, and not fuel further negative thoughts and actions? (Which I thought I had done "enough" of already, throughout my life)

A more indirect approach would be, I suppose, starving the root of these fears by severing the attachment to sensuality..

Any advice or comments would be appreciated ☺

### **Comment by Bhikkhu\_Anigha on 2025-01-24 19:52:48**

Is it simply a matter of actively confronting these fears- by putting oneself in social situations, while enduring unpleasant feelings whenever they arise, and not fuel further negative thoughts and actions?

Definitely not. That would not solve the problem but only move it elsewhere.

Unless you're an anāgāmi, solitude would almost surely cease to be comfortable if you stopped making choices that you, through self-honesty, realize are rooted in simple desire for sense pleasure or distraction—temporarily taking your eyes off of the problem that your mind still is rather than "taming" it.

In order to truly abandon concern with what others think about you, you need to first give up not only physical acts but also thoughts of delight in sensuality. Those are coarser impurities.

## Clarification regarding Ven. Ñāṇavīrā's note on Paṭiccasamuppāda

**Subreddit:** r/HillsideHermitage | **Posted by:** upasakatraine 2025-01-24 13:39:37

Dear Bhante, u/Bhikkhu\_Anigha

A question came up in my mind, in pondering over Ven. Ñāṇavīrā's note on Paṭiccasamuppāda, in particular Para23 and Para24

He tells us that :

“It should be borne in mind that *paticcasamuppāda anulomam* (‘with the grain’—the *samudaya sacca*) always refers to the puthujjana, and *paṭilomam* (‘against the grain’—the *nirodha sacca*) to the arahat.”

This indeed seems an accurate conclusion to me, but the question then is: what about the *ariyasāvaka*? Is it somewhere in-between? Is it *anulomam* most of the time, and *paṭilomam* some of the time (only when they are abiding in jhāna)?

Furthermore: He says that the principle of conditionality (i.e. *hetuppabhavā*) is a general principle, that is ‘exemplified’ in the *paṭiccasamuppāda* formulation (of the 12 *nidānas*) of an individual's experience. I.e. *paṭiccasamuppāda anulomam*, is a formulation that also adheres, to this same general principle, and is an ‘exemplification’ of it.

That is to say, that as long as there are conditions (*hetū*, plural), there will be the ‘playing out’ of the *paticcasamuppāda* formulation in experience.

But the fact that conditions are (i.e. *hetū* are), is dependent (*paccaya*) on *Avijjā*. This is how we arrive at “*Avijjā paccaya sankhārā*” (*hetū* and *sankhārā* being synonymous in this usage)

Which is just another way of saying “*Ye dhammam hetuppabhavā, tesam hetum avijjā*” (Ven. Assaji's words to Ven. Sāriputta)

He quotes:

“*Avijjāpaccayā sankhārā*” will thus mean ‘*paṭiccasamuppāda* depends upon non-seeing of *paṭiccasamuppāda*’. Conversely, seeing of *paticcasamuppāda* is cessation of *avijjā*, and when *paticcasamuppāda* is seen it loses its condition (‘non-seeing of *paticcasamuppāda*’) and ceases. And this is cessation of all *hetuppabhavā dhammā*. Thus *tesam yo nirodho* is cessation of *avijjā*”

Seeing the Dhamma, is synonymous with seeing *paṭiccasamuppāda*. And seeing *paṭiccasamuppāda*, is cessation (*nirodha*) of *avijjā*.

Therefore this also prompts the question of why Ven. Sāriputta, who upon hearing Ven. Assaji's words ‘saw the Dhamma’ (i.e. the general principle of *hetuppabhavā*, and consequently his particular exemplification of *paṭiccasamuppāda*), but was at that point a Sotapanna.

If as per Ven. Ñāṇavīrā, the seeing of the principle of *hetuppabhavā* marks *Avijja nirodha*, shouldn't that mean that Ven. Sariputta attained to Arahantship? Why then did he need a couple weeks or so, *after that* realization?

I hope the question is sensible, and isn't worded too clumsily.

Thank you for your explanations !

### **Comment by Bhikkhu\_Anigha on 2025-01-28 12:38:15**

Is it somewhere in-between? Is it *anulomam* most of the time, and *paṭilomam* some of the time (only when they are abiding in *jhāna*)?

From the puthujjana's perspective, it's not "anuloma" at all. The "grain" that you experience is the coarsest fetters that you still have. The higher ones are for all intents and purposes not present for as long as the coarser ones exist. So the puthujjana's ignorance and craving do not exist in a sotapanna anymore, and neither does a sotapanna's ignorance and craving exist in an Arahant.

Curd is not a bit of milk and a bit of something else. Accurately speaking, curd contains 0 milk. By processing *all* of the milk, you get curd.

## **Brahmaviharas from the perspective of a lay person not seeking enlightenment.**

**Subreddit:** r/HillsideHermitage | **Posted by:** DaNiEl880099 2025-01-22 13:35:59

What exactly are brahmaviharas(I have general views on this topic, but I'm curious about people's opinions here)? As someone who does not plan to pursue enlightenment and develop restraint, can I pursue brahmaviharas?

You could say that I have developed a daily practice of contemplating what I have done throughout the day in the context of compliance with the brahmaviharas. I have noticed that this practice makes me less nervous about various things and I look for opportunities during the day to act on them.

As for this practice. In short, at the end of the day I ask myself "What was the course of this day and what did I do?", "Were my actions in accordance with the brahmaviharas?", "If I did wrong, why did I do it?". I ask these questions and evaluate my behavior. I praise myself for good behavior or breaking the pattern and I reprimand for negative behavior.

What do you think, is this a valuable practice for someone who simply wants to continue living a normal secular life, but also wants to partially introduce the dhamma into their life?



**Comment by Bhikkhu\_Anigha on 2025-01-23 06:19:01**

As for this practice. In short, at the end of the day I ask myself “What was the course of this day and what did I do?”, “Were my actions in accordance with the brahmaviharas?”, “If I did wrong, why did I do it?”. I ask these questions and evaluate my behavior. I praise myself for good behavior or breaking the pattern and I reprimand for negative behavior.

That’s good, but fundamentally you need to realize that you can’t become established in Brahmaviharas unless you give up desires and attachments too. Attachment is what creates the basis for anger and discontent, since whatever you are attached too will eventually have to deteriorate or be destroyed, and that’s precisely when anger will arise. You can might skilled at suppressing the arisen anger by fabricating nice thoughts and so on, and that can indeed help you manage your suffering just like anything your average psychologist without any Buddhist background would tell you. But it would be a disservice to call that “brahmavihāra,” since that requires giving up desires too. Hence the word for celibate/ascetic life in Pāli is “brahmacariya,” or “Brahma conduct,” alluding to the idea that sense pleasures do not exist in the Brahma realm.

but also wants to partially introduce the dhamma into their life?

This may not be altogether impossible, but “the Dhamma” proper exists to the extent that you give up *all* manifestations of a certain “layer” or “degree” of craving. If you try to go very far with giving up only one type of craving, letting other instances of craving go unchecked, then even though it may be helpful in a worldly sense, it’s not the Dhamma anymore. The right view, the recognition that all craving is equally bad regardless of its type, has been put aside.

Think of someone so deeply engrossed in the “hustle” of their emerging business that they no longer even care about coarse sensual pleasures like food and sexual intercourse, but who shamelessly acts out of ill will when annoyed at their subordinates’ mistakes. Or ascetics in the Buddha’s time who were often even more austere and separated from agreeable things than the Buddha, but would often become bitter and spiteful as soon as their views were questioned. Someone who tries to develop Brahmaviharas without giving up sense desire is the same—just inverted.

In other words, it would be better to find a level of withdrawal from unwholesome things that is “even” all around, even if it’s less than complete, than to try to go all the way with renouncing only one type of unwholesome state. The former carries at least an approximation of the right view, whereas the latter is necessarily rooted in a wrong one.

**Comment by Bhikkhu\_Anigha on 2025-01-23 15:32:16 (*in reply to a comment not included*)**

It certainly is possible, and I’m sure many people interpret the practice that way. But you wouldn’t strive for the richness of something if you truly saw impermanence and what it actually entails. You would go the opposite direction, because you would realize that

involvement + impermanence = suffering. But it's a suffering that one readily justifies because it feels like the path of least resistance in the moment.

So it's not so much about whether such compromises are "possible" or not, but about whether what is being developed through them actually is the Dhamma. It's fine not to want to practice the Dhamma, i.e., the comprehensive cessation of craving. But it's dangerous to forget that that's the motivation for the compromise. The person then ends up in a gray area where they are neither pursuing their ambitions to the extent that they could, nor actually practicing the Dhamma (because they don't want to give up craving but only "manage" it in their own admission).

On the other hand, if you view the Dhamma as the literal abandonment of craving, internally and externally, as opposed to a clever strategy for somehow maneuvering around it, then however little you do in accordance with that accurate view will be a step or two mostly in the right direction. You won't have muddled the waters regarding what the right direction is even if you hardly went for it.

Insisting in calling one's practice of management "Dhamma" can only be rooted in dishonesty and wishful thinking. If the positive outcomes of the management practice were truly all that one cared about, one wouldn't mind whether it can rightly be reckoned as Dhamma or not because how one labels it won't change its results. There would be no issue with acknowledging that the Dhamma is much more than that. Just as a self-honest Kia owner wouldn't struggle to acknowledge that their Kia isn't a sportscar, and that they *could* buy a true sportscar if they saved enough money.

**Comment by Bhikkhu\_Anigha on 2025-01-24 19:13:54 (*in reply to a comment not included*)**

It seems to me that one could make a certain division here into two groups.

Yes, that division will inevitably exist. The point is that people who know they belong to the second group cannot develop the practices that require the lifestyle, mindset, and outlook of the first group, such as the brahmavihāras. Likewise, to the extent the first group attempts to fulfill worldly aspirations, they lose their original direction. It's like any other situation in life where you can't do two opposing things at once to the same extent. As long as one realizes that and acknowledges the inherent limitation, there is no problem with trying to go as far it allows.

Not acknowledging the limitation is a problem because then the refined aspects of the Dhamma, such as the jhānas, brahmavihāras, and meditation in general, get shoehorned into a space where they can't fit, inevitably deforming them and "dumbing them down" in the process. And out of that arise all sorts of delusions about achievements and attainments that don't measure up to the standard of true, unshakable freedom from suffering.

**Comment by Bhikkhu\_Anigha on 2025-01-27 07:11:52 (in reply to a comment not included)**

Is the only advice in such a situation to then keep the 5 precepts or are there reflections which are suitable to such a person in order to keep the mind inclined towards morals behaviour? (Making sure to be faithful, not developing jealousy etc).

Yes, reflection is always beneficial no matter what one's situation is. It's just that the benefits of those reflections will be limited to the basis of virtue that you have. Reflection cannot undo defilements that you still act out of by body and speech, just as a toothbrush would never be able to scrape off hardened cement. Reflection can only keep your mind in check so that you are able to *maintain* your current level of virtue, in this case 5 precepts.

Also, how should one reflect on feelings of guilt for choosing this path rather than following the Dhamma?

If realizing the Dhamma is valued as a goal, then one should foster that guilt (*hiri-ottappa* as it's called in the Suttas), and not label it as bad. If you don't feel guilty about something that your mind craves for, there's little chance you'll ever give it up.

Should such a lay person still seek out solitude on occasion?

Yes, but that time should be devoted mainly to increasing their baseline of virtue for that period, not to doing more advanced practices that they might think will "make up" for what they do the rest of the time, which is not how *kamma* works. Eventually, after periodically establishing higher virtue many times, they may come to see the benefits of it for themselves and end up making that their default. That's the point of the Uposatha observance. But for that to work, one needs to actively *want* that increase to happen (i.e., actually value the cessation of craving *over* the continuation of one's present lifestyle) and not feeling justified and content with keeping 5 precepts indefinitely, which is most laypeople's mindset.

## Homelessness is Nibbana (by Sister Medhini)

**Subreddit:** r/HillsideHermitage | **Posted by:** GachiOnFire 2025-01-22 09:37:47

**Comment by Bhikkhu\_Anigha on 2025-01-24 11:49:17 (in reply to a comment not included)**

I know myself enough to know that at short-mid term ordaining as a monk will lead to more proliferation, not less, to more socialization, not less... therefore it is likely that it will lead to more agitation, not less, and probably to accumulating more doubts.

It very well might, but those pitfalls can only manifest as a result of one's own choices. Monastic institutions are nowadays certainly far from the ideal, but you can still find a place that isn't too bad if you look further than the popular ones that are made to cater to the superficial needs of the majority. The views will almost inevitably revolve around wishful thinking, mysticism and magical experiences, and management techniques, but a good number of places would offer you an external environment that's still better than lay life in almost every way. In lay life you will for the most part be surrounded not just by wrong views but by wrong behaviors and values as well.

Going off to live in the wilderness as a layperson would probably be better than staying in the city, but it's still important to examine oneself as to why going to a monastery seems unpalatable provided one with reasonable seclusion and independence can be found. It may happen that it's because one still clings to the worldly type of freedom and safety of being able to do things according to one's desires. As long as they're not coercing you to break precepts, or to forsake your seclusion and sit in a room full of people for the whole day, then even the most inane expectations and tasks you might get from a senior monk cannot prevent you from developing your own mind.

## Rebirth

**Subreddit:** r/HillsideHermitage | **Posted by:** Ok\_Watercress\_4596 2025-01-21 14:14:16

When do we get reborn? From my understanding when we go to sleep we leave the body(in sleep body is not there) and in the morning come back into the body for our next cycle of birth. This could create an infinite amount of lifetimes that create the separate experience in the present that we believe to be real. By this logic we are constantly getting reborn inside the body until clearly seeing the noble truths and putting an end to craving and attachment from which we narrate this story of coming from the past and going into the future. I think this is why seeing the dependent origination ends rebirth.

### Comment by Bhikkhu\_Anigha on 2025-01-21 16:37:52

From my understanding when we go to sleep we leave the body(in sleep body is not there)

This isn't really true. If you truly "left" your body, you wouldn't be woken up by loud noises, and things you're experiencing physically through any sense organ except the eyes wouldn't influence your dreams, as can happens sometimes.

Studies have demonstrated that auditory stimuli presented during sleep can influence dream content. This technique, known as Targeted Memory Reactivation (TMR), involves delivering specific sounds during sleep to cue associated memories, thereby modifying dream content. For instance, research has shown that pairing neutral words with positive imagery, and then re-exposing individuals to these words during non-REM sleep, can lead to the incorporation of positive elements into dreams.

putting an end to craving and attachment from which we narrate this story of coming from the past and going into the future

Whether there is a story or not, one will suffer for as long as there is craving. So the “stories” and the sense of continuity connecting past and future are quite irrelevant, neutral phenomena, and would not be abolished upon abandoning ignorance and craving. The Buddha himself would say things like “I was such and such a king at that time, and now I am the fully awakened Buddha” when referring to his past lives. The sense of self (*bhava*) is generated by *upādāna*, which is in turn bound up with craving, and not by a “story” or a sense of continuity.

## ‘Significance’ of mother and father.

**Subreddit:** r/HillsideHermitage | **Posted by:** upasakatraine 2025-01-19 08:29:11

Dear Bhante u/Bhikkhu\_Anigha,

I was revisiting the talk on Right View, and the point made that while one might ‘rationalize’ that mother and father are just a heap of atoms or just perceptions and such; they are actively ignoring the phenomenological ‘significance’ of those (heaps of atoms), in their present lived experience. It is this ‘significance’, that lends the ‘motherhood’ or ‘fatherhood’ to the persons referred to.

A question arose then, that since the entirety of a persons experience is encompassed by the 5 aggregates (and nothing beyond the 5 aggregates); where would this ‘significance’ then fit in, into the aggregates model. Would not the significance, most accurately be falling under the aggregate of *Sañña* ?

Also, per my understanding, it is the ‘overriding’ of this very strong significance, that renders the act of killing one’s mother or father, such a heinous act of *Ānantarika Kamma*. Therefore it stands to reason that the mother and father need not be biological. As long as an individual bears that significance towards any person(s) (e.g. one is adopted and isn’t aware of that fact), the act of intentionally violating that significance, through killing, would bear the same consequences.

So a person raised by adoptive parents, but grows up unaware of that fact (i.e. with the notion/significance of them being his birth parents), would still be committing an *Ānantarika Kamma*, should he take their life.

Thank you for your responses as always !

## Comment by Bhikkhu\_Anigha on 2025-01-20 05:10:32

Would not the significance, most accurately be falling under the aggregate of *Sañña* ?

It would be all of them. Particularly feeling and intention.

Also, per my understanding, it is the ‘overriding’ of this very strong significance, that renders the act of killing one’s mother or father, such a heinous act of Ānantarika Kamma. Therefore it stands to reason that the mother and father need not be biological. As long as an individual bears that significance towards any person(s) (e.g. one is adopted and isn’t aware of that fact), the act of intentionally violating that significance, through killing, would bear the same consequences.

Certainly. The “overriding” of that significance requires such a strong degree of greed or aversion that the mind is irreparably “broken” as a result (any lesser passions or aversions also “damage” it and obstruct it from seeing the Dhamma, but such damage is reversible in this life). It has nothing really to do with the biological connection, which at the end of the day is something you can only take on trust.

## **Whatever has the nature of arising has the nature of ceasing; Freedom from suffering too?**

**Subreddit:** r/HillsideHermitage | **Posted by:** Belozersky 2025-01-18 22:59:45

Whatever has the nature of arising has the nature of ceasing.

Freedom from suffering has the nature of arising.

Hence, Freedom from suffering has the nature of ceasing.

This argument would mean that liberation can’t be unconditional. The very fact that you’ve achieved liberation means that you will lose it at some point. What do you think about this argument?

### **Comment by Bhikkhu\_Anigha on 2025-01-19 05:34:48**

Freedom from suffering has the nature of arising.

Technically it does not. That’s one reason why the widespread conception of awakening/freedom from suffering as an “experience” is very misguided. Such a thing, having not been there before and then all of a sudden appearing, will inevitably be impermanent *in its nature* (i.e., its facticity of having arisen), no matter how extraordinary—even “unconditioned”—its *content* is.

“Bhikkhus, there are these three characteristics that define the conditioned. What three? An arising is seen, a vanishing is seen, and its alteration while it persists is seen. These are the three characteristics that define the conditioned.

“Bhikkhus, there are these three characteristics that define the unconditioned. What three? No arising is seen, no vanishing is seen, and no alteration while

it persists is seen. These are the three characteristics that define the unconditioned.”

—AN 3.47

For an explanation of what it means for Nibbāna not to be liable to arising, which also makes it clear that it’s not a miraculous event that happens to you but something that you *understand*, see this comment.

## Sutta accounts of jhāna while listening to/contemplating teachings

**Subreddit:** r/HillsideHermitage | **Posted by:** Devotedlyindeed 2025-01-17 04:58:55

I was recently discussing with a monk (whose views on jhāna do not align with HH) the importance of contemplation in practice, and I mentioned that there were people who entered jhāna while listening to the Buddha teach. But it suddenly occurred to me that I actually don’t know any explicit accounts of that happening. Maybe I just recalling this based on implications of people gaining Noble attainments while listening, figuring that must mean they had to go into jhāna to fulfill the N8P; it makes way more sense than assuming everyone who became enlightened while listening to the Buddha had already been practicing jhāna. But are there unequivocal accounts that it was like this?

Additionally, are there unequivocal accounts in the suttas that people enter jhāna while actively contemplating, or is this something I’ve also inferred while reframing my views of meditation into something more contemplation-forward? (I know of modern accounts of such written pretty straightforwardly, such as Bhante Ñāṇadīpa’s, but can’t recall any so clearly stated in the suttas.)

I am seeking cut-and-dry examples, if there are any so clear. Thanks in adance~

### Comment by Bhikkhu\_Anigha on 2025-01-17 07:00:30

You may have gotten that from SN 46.38, which doesn’t describe jhāna per se, only giving up the five hindrances. It’s also often mentioned how the Buddha would first teach about generosity and the danger in sensuality in order to make a person’s mind free from hindrances (*vinīvaraṇa*), and only then teach them the Four Noble Truths.

It does show that abandoning the hindrances involves something very different from what people tend to think. It’s fundamentally about *clarity of understanding*, chiefly regarding the harmful nature of sensuality, and the benefit and peace of giving it up. Hence it is said that understanding the former as it is, not just in theory but “as it really is with right understanding,” is an indispensable prerequisite for entering the first jhāna. After all, jhāna literally means nothing more obscure than “contemplation; reflection; consideration, etc.” Hence the Suttas say one can “do jhāna” either wrongly or rightly, i.e. with or without hindrances.

If an ordinary person's mind can be freed from hindrances and get to develop understanding in this way, then it's no wonder that a noble disciple listening to further expositions of the Four Noble Truths—who sees *the right meaning* of those teachings in his own experience directly and beyond doubt—would be free from the hindrances and fulfill the awakening factors at that time.

Additionally, are there unequivocal accounts in the suttas that people enter jhāna while actively contemplating, or is this something I've also inferred while reframing my views of meditation into something more contemplation-forward

Every description of someone entering jhāna in the Suttas describes them contemplating the drawbacks of the five hindrances beforehand (e.g., DN 2, MN 39). There's also MN 19 and SN 35.246, which put it in a slightly different way.

**Comment by Bhikkhu\_Anigha on 2025-01-17 12:21:05 (*in reply to a comment not included*)**

These seem to contradict each other, unless jhāna in general is a more broad term than “The First Jhāna”?

Yes, that was essentially my point. “jhāna” simply means “contemplation/reflection,” and by itself in no way implies one is reflecting, contemplating *properly* (i.e., in such a way that the hindrances are overcome and the mind is tamed). The verb “pajjhāyati,” from the same root as jhāna, means thinking in a distressed/dejected way, and “nījjhāna” is used to refer to considering/pondering a view, as a result of which one (rightly or wrongly) comes to agree with it.

And then would it be right to say (proper noun:) Jhānas are simply when someone does jhāna, along with right view and absence of the 5H?

Correct. So when the Buddha spoke about “the four jhānas,” those are the four contemplations that are always right because they lead squarely to right knowledge, dispassion and relinquishment. Hence they are defined as *sammāsamādhi*.

And that since the Buddha describes going off to enter into and practice jhāna, he would therefore still experience the 5H. Is there somewhere you have explained this matter?

Not sure what you mean by this. If you mean that the Buddha still had the five hindrances and therefore had to go and practice jhāna, that would not be correct. As he said, an Arahant's hindrances are “cut off at the root, not liable to future arising.”

Thus, First Jhāna at the very least implies freedom from the five hindrances, but freedom from the five hindrances does not imply jhāna (as seen also in the Suttas I cited above). If Arahants were perpetually in at least the first jhāna, they would not be able to speak.

Thank you for elaborating; I'm not very good at logic with these things.



Sure, no problem.

## Two ways of thinking about Jhāna?

**Subreddit:** r/HillsideHermitage | **Posted by:** Formal\_Breath\_2025 2025-01-16 13:50:26

I have recently been listening to Ven. Nyanamoli's talks about Jhāna and I feel like there are two different themes that tend to come up. One is that Jhāna is developed naturally when one has abandoned the 5 hindrances and develops the pleasure of seclusion and renunciation, and the other is that Jhāna is developed by reflecting on subtle themes within experience: in the 1st Jhāna it's that speech is determined by thinking and pondering, and understanding that these are two separate domains with cessation of speech, all the way to the 4th Jhāna where it's that breathing itself has a prior life-determination which exists independently of it (but this is well beyond my understanding). I don't fully understand how these are linked - is it that someone who develops the pleasure of wholesomeness and seclusion will naturally come to perceive the dependent arising of e.g. thoughts and speech while dwelling in that pleasure? Or is that someone has wholesomeness and seclusion as the *prerequisite* for examining the relationship between thoughts and speech? If it's the latter then it seems like Jhāna would be quite hard to develop without instruction, but maybe it's something that seems much more natural after the 5 hindrances are already abandoned.

### Comment by Bhikkhu\_Anigha on 2025-01-16 14:38:56

That would be the difference between someone who develops jhāna outside of the Buddha's teaching and someone who does so as a noble disciple. The distinction is never explicitly made in the Suttas, but it's implicit in many ways.

There are accounts of ascetics before the Buddha who were free of passion for sensual pleasures, and that can be taken as a sign that they had developed renunciation and made their minds value it and be joyful and peaceful on account of it (which is what jhāna is). MN 102 describes such a scenario in more detail.

The second "type" of jhāna that is bound with clarity about the nature of experience is the type that requires Right View, and that is the jhāna that is only accessible to noble disciples, that develops the seven factors of awakening, and that can truly be said to be *sammāsamādhi* (right composure), since it is born out of *sammāsatī* (right recollection). Both of which, of course, necessitate the right view. And only that second type of jhāna involves *complete* abandonment of the five hindrances, since the ability to give them up fully is a characteristic of a noble disciple. Giving up the hindrances requires understanding their nature and is not something that just "happens" on the basis of a method or technique.

You could argue that developing the first "type" of jhāna could serve as a basis for someone to get the right view, since, as we often see from the Suttas, whenever people would

understand the four noble truths, it was because their minds were relatively free from hindrances, though most likely not fully in the first jhāna since they were not in seclusion.

Still, just to emphasize: as said in the Suttas dozens of times, that freedom would have to come from reflecting on the hindrances rightly based upon a lifestyle where one is well restrained in regard to them already (which is what you end up with by following the Gradual Training). What people nowadays regard as “meditation” would play no role at all, which is why you never see *that* mentioned prior to someone entering the jhānas, but instead the completion of the earlier parts of the Gradual Training. The states arising out of those two things are worlds apart from each other.

**Comment by Bhikkhu\_Anigha on 2025-01-16 15:59:41 (*in reply to a comment not included*)**

someone who is already proficient in establishing the right order of things would immediately understand the 1st Jhāna as indicating the relationship between thought and speech, even if they had not been given that specific teaching already?

They may not think of it in terms of “relationship between thought and speech” explicitly, but they will certainly be able to see the full scope of thinking, without overlooking anything, due to the strength of their yoniso manasikāra. And “not overlooking anything” is the only way to uproot the hindrances, for otherwise something or other will remain “underlying” you, keeping you subservient to it in some subtle way through its unnoticed pressure.

Seeing that full scope clearly, and not some specific contemplation, is what automatically makes one unable to speak, as well as freeing one from any assumptions of pleasures (or anything, really) “outside” this experience. All those pleasures are seen as simply vitakkavicāra *about* a sight, smell, etc., and one is unable to conceive even of the possibility of an “actual” sight outside vitakkavicāra that one needs to go and “get.” Hence some other Suttas speak of cessation of “sensual perception” (*kāmasaññā*) rather than of speech in the first jhāna. Both have exactly the same root and cannot exist without the other.

And, of course, seeing that “full scope” is only possible if one’s bodily and verbal actions of sensual or averse nature have been well restrained beforehand. Entertaining delight not only in thought but also to the extent of acting physically and verbally can only stem from the assumption that what you acted towards exists outside vitakkavicāra, which means the assumption will “ossify” even more and become harder to uproot.

## What do I have to renounce?

**Subreddit:** r/HillsideHermitage | **Posted by:** benedictus-s 2025-01-16 12:38:29

I am not yet following the eight precepts, even though I’m gradually going in that direction, and am full of doubt. I (believe I) understand that much of the practice revolves around

not feeding taṇha. The precepts forbid activities that necessarily do, and sense restraint is about dealing with the other subtler unskillful things we do. I've heard in dhamma talks that one not supposed to really be able to discern skillful from unskillful before having been restrained for a while.

I obviously do not know how much I would have to abandon, since I haven't even reached dhamma practice, and it is filling me with doubt. I think I could follow the eight precepts, but I'm not sure how much farther I could go. I know I don't have to renounce everything that brings me joy, but only what feeds the craving. I however don't really know what that entails? Is there a way to make that distinction in my present experience? For example, I like reading about non buddhist philosophy, but I don't know whether I crave it. I also enjoy reading fiction from time to time and the same question applies...

I'm aware my question does not reflect the existential terror that my situation should inspire. I would be very grateful if you could give me your informed opinion on the matter.

### **Comment by Bhikkhu\_Anigha on 2025-01-16 16:20:02**

I know I don't have to renounce everything that brings me joy, but only what feeds the craving. I however don't really know what that entails? Is there a way to make that distinction in my present experience? For example, I like reading about non buddhist philosophy, but I don't know whether I crave it. I also enjoy reading fiction from time to time and the same question applies...

It's impossible to stop feeding craving completely from the very beginning no matter how hard you try. No particular "protocol" of living will do that in itself; that requires first-hand discernment of what craving is and its cessation, i.e., stream-entry. As the Buddha said, craving perpetually "moves," so it's not like by restraining one or even all of the specific things that arouse craving for you *now*, you won't see it come up anymore.

This is why it's a training that builds up progressively. In this case, your only concern should be to begin keeping the precepts and get used to that. Don't worry about anything else for now. Once you get used to the precepts and more "space" starts to open up as a result, you will naturally start to see subtler impurities in your own mind, and only with that first-hand discernment will you be able to abandon them rightly.

(If one has a severely wrong view of what practice and purification are, a view that places the emphasis on something completely unrelated to the precepts and one's behavior, then it's of course very unlikely that any further impurities at the level of conduct will be noticed—even after keeping the precepts perfectly for decades—simply because one won't be looking to find them. The precepts become simply boxes to tick mindlessly before moving on to the main act ASAP.)

## **Musings on right intention**

**Subreddit:** r/HillsideHermitage | **Posted by:** TheDailyOculus 2025-01-15 23:08:07

It's not until recently that I truly began to notice/view/understand how the word intention applies. Below is my current understanding as I practice it:

Intention seems to me to be the closest you can get to the origin of any action. Even thoughts/images/pressure have a sense of being offered up by the mind, but you have to "take them up" (assuming you are the owner and that they are yours) by intending in the direction of what was already offered, for those thoughts to further escalate in that direction.

Only by being ignorant of their nature as independently arisen phenomena, not created by you, can you assume ownership and intend to act out. And as such, you don't see the intention, only the action. You don't "see" the thought/image/feeling/pressure, you only see that you act as you please in this world.

So when you see a pleasant sight or a pleasant image arise in your mind - "you" are in the presence of a mental image of that sight, a pleasant feeling, and a potential line of thinking.

But if you do not slip into that trap of image/feeling/thoughts, if you do not intend in line with the pressure to go in that direction, there is no fuel for them to burn brighter so to speak. With your intention present (to me it seems that the words "delighting in" and "being averse to" applies as well), the mind will be encouraged to offer up these independently enduring phenomena.

And to the degree you commit to non-delight and non-aversion (or non-intention) in regard to presently enduring phenomena, the mind will calm down more and more and offer up such suggestions less and less.

I've been applying the concept of studying intention in regard to the breath, while recollecting that the breath exists on its own with no overlap with ones intention. So the intention to breath and the actual breath are not the same. Aversion and delight comes from assuming that there is a cohesive "you" that bridges the gap between intention and body, or intention and mental phenomena. In intending to breath deeply, you intend in a direction that already exists in the mind in the form of a mental image.

But even the closest things to you, thoughts, mental images, feelings.. They are the minds territory, and the mind pressures you to go in its wanted direction.

And so the only real training, is to practice non-intention in regard to anything unskillful presented to you by the mind and the senses. That is, patiently enduring not acting out of greed, aversion and delusion.

I'm at a place now where I still act out unskillfully from time to time, but there is an overlap with me also knowing and seeing beforehand what I've described above, and so I act out knowing it is unskillful. But it seems to me, that I now know what abandoning sensuality truly means. All I have to do is to train this in a less disturbed environment until I've grown enduring enough to non-intend instead of intending in the face of greed, aversion and delusion.

Edit: I should also mention that it is that very intention affected with greed, aversion and

delusion that is the reason one still acts out in the presence of pleasant or unpleasant phenomenon. By knowing what phenomena that are skillful or unskillful, and by seeing that choice/intention, and by having enough strength to endure non-action in their presence, one's failure to non-intend becomes purified.

### **Comment by Bhikkhu\_Anigha on 2025-01-16 15:23:22**

This sounds mostly like the right direction, but do make sure not to forget that you won't be able to recognize subtle things like the relationship between intention and breathing with any significant degree of accuracy until this

I'm at a place now where I still act out unskillfully from time to time, but there is an overlap with me also knowing and seeing beforehand what I've described above, and so I act out knowing it is unskillful.

...is no longer the case. If that's still happening, it suggests that your clarity of those acts as unskillful is insufficient and somewhat shallow, so I would focus on addressing that first. Otherwise you'll be trying to build the roof of the house before there is even a foundation. Proper knowledge of *kusala* and *akusala* would alone make you a sotāpanna.

## **“The More You Scratch an Itch..” Further explanation, Please?**

**Subreddit:** r/HillsideHermitage | **Posted by:** StrikingRegular1150 2025-01-12 00:24:11

First, let me say I absolutely love the Hillside Hermitage Youtube Channel. I'm so grateful for it! Discourse that I've been exposed to through it has really helped connect a lot of dots for me. So thank you, thank you, thank you on account of that.

I have a question I'd very deeply appreciate any responses on from either Hillside Hermitage or anyone in the community, here.

For years I've been trying to gain better insight into the dynamic of how the more one pushes away something not wanted it paradoxically not only does it not lessen the effects of what's desired to be pushed away, but only makes it worse. (When I say “push away something not wanted”, examples: anxious avoidance of a trigger, angry defensive pushing-away a trigger, or indulging in sensory escapism to forget a trigger.)

I've felt for years that better understanding this (paradoxical at face value) dynamic of what happens you react to internal pressure by giving in, or don't, is one of the most important lessons in human life there is.

I say that, not only for better navigating in real time what caving into pressures means for one's self, but also for eliciting feelings of compassion for others when seeing them cave into these pressures.

Hillside Hermitage video reference this dynamic within responding to pressures or not, and will sometimes make the analogy of:

“The more you scratch an itch the worse it gets.”

I was wondering if anyone could flesh this out much more deeply though?

Thank you very much in advance!

Love,  
Mark

### **Comment by Bhikkhu\_Anigha on 2025-01-12 16:21:08**

As with everything that has to do with the Dhamma, this isn't really something you can figure out in an abstract sense. The very act of trying to figure it out can often be underlain by the same dynamic of “scratching” an arisen “itch,” and you would be overlooking the actual dynamic right in front of your nose and contemplating abstract ideas instead. It can only be understood on the basis of practical, lived virtue and restraint. That's how you begin to see—on a first-person level, which is the where the Dhamma is found—how your choices and the attitudes they stem from impact the directions that your mind inclines to.

It can't really be described in any more detail than saying that your mind's inclinations are something you only have indirect, “delayed” control over, exactly like a dog. No matter how tight you have it on the leash, you can't force a dog to *want to* behave as you'd like it to. But when you see it getting excited having smelled something attractive, you do have a choice to either let it run towards it, or not. If you let it go where it wants, it will only get more agitated and defiant to your commands (the “itch” intensifies). If you stop it from running towards its target when the excitement is still only nascent, despite probably having to put up with a bit of whimpering initially, you cut off the possibility for an entire array of problems at its very root, and the “itch” will diminish too.

The same principle applies to aversion, just that the “itch” is of course different in its content (pushing back at a perceived threat).

[Edit: It's also important to remember that letting “the dog” get worked up over one thing means letting it get worked up over *everything*. So if a person struggles with a specific defilement, they should always consider not just that one, but all the other defilements they might be giving in to, not seeing them as a problem].

### **Comment by Bhikkhu\_Anigha on 2025-01-27 06:52:14 (*in reply to a comment not included*)**

Seems like the “jump over” part, the separation of sense door pressures, is some kind of illusion, perhaps?

No, it's not an “illusion.” The whole concept of “illusions” is something one should avoid, as it is almost always rooted in denying the factual state of affairs for the sake of managing

one's feelings in regard to it.

The pressure “jumps over” from one sense door to another simply because it's not the sense doors that are infected with craving themselves, but rather the mind (citta), which is tied to all the sense doors, including the sixth. And there's no “why” to this, it's just the way existence works.

## What is the appropriate attitude/view to have towards one's parents?

**Subreddit:** r/HillsideHermitage | **Posted by:** Ok-Addition-7759 2025-01-10 20:06:07

As I prepare to go forth it's becoming much more real the fact that I'm leaving my family behind. When I leave, I don't know when or if I might see them again. It feels easier to see the body as not mine than it is to see my mom or dad as not my mine. I don't want to say they're “not mine” in the wrong way. Nothing can belong to anyone, but it's too easy to take that in the wrong way, in a way that avoids responsibility or isn't taken personally enough or is dissonant with the actual underlying emotions and attachments(denial, repression, etc).

The Buddha makes it clear that we owe our parents a lot, that it's a debt that is hard to repay. They are our first teachers and we aren't entitled to any of the food, protection, care, etc that they provide.

I used to have a very entitled mindset. I thought I was a victim. I've come to see how much of a lie that is, that I'm not owed these things, and that I am deeply, deeply cherished, loved and accepted by those around me. As I prepare to go forth it's becoming so much more real how much I owe my mom. How much she did for me. How much she sacrificed. I have a hard time not being ashamed for consuming resources like food and healthcare and accepting things without guilt. That part of being a monk will be difficult to get used to. I would like to be able to accept things without shame or guilt. I think the entitlement is a compensation strategy by the mind to cover that up.

I didn't have any relationship with my father before I found Buddhism, but my introduction to the dhamma was so profound and for whatever reason drove me to call my dad. We talked for the first time in 15 years. 2 years later, we have a wonderful relationship. He is a good man, a kind man, and I'm so blessed to have gotten to have this relationship with him. At first I was really apprehensive about the idea of reconnecting with him or building it into a relationship, but I kept coming back to the Buddha's teaching that there is mother and there is father.

I've practiced hard at home to earn merit for my mom, it's been a big motivator. She isn't really able to receive Buddhism much, I can't teach her or establish her in mindfulness, the things the Buddha says are best for parents and loved ones. When she asked what I wanted for Christmas I saw an opportunity for her to make merit and told her I wanted a donation to Hillside Hermitage. I'm really glad I was able to help her make merit with

that. I don't see much more I can do except be a good son and practice well.

How does one view parents and relationships with them? How does one properly say they're not mine? I'm not trying to get out of the pain of separation. I'll have to work through that and I plan on crying in the forest a lot when I get to Sri Lanka, for grief and joy.

### **Comment by Bhikkhu\_Anigha on 2025-01-11 13:27:08**

How does one view parents and relationships with them? How does one properly say they're not mine?

You don't "say" they're not yours.

As usual, you first need to be established in the precepts and withdrawal from sensuality, especially because those defilements are much coarser than the attachment to loved ones. Then within that, don't try to deny all the good that your parents have done for you. Acknowledge how helpful they've been, but at the same time don't try to cover up the fact that you could lose them or be separated from them forever the very next moment. That's just to hammer in the same point that *any* attachment to anything in the world is unjustified and unbeneficial because it puts you in a vulnerable position due to impermanence.

Attachment doesn't help you the tiniest bit in being grateful for what somebody has done for you nor even in repaying them. Quite the opposite; all attachment is bound up with selfishness by necessity. It's based on your own attitude towards your own feelings, and has nothing to do with the other person. It will blind you and make you overlook ways in which you may even be harming the other person given that your tacit priority is getting what you want out of them.

## **Signs of the Mind/Practice Check**

**Subreddit:** r/HillsideHermitage | **Posted by:** None 2025-01-10 17:02:28

[deleted]

### **Comment by Bhikkhu\_Anigha on 2025-01-11 16:40:12**

This sounds like an attempt to find an escape from suffering through psychologizations, and is certainly not what we mean with "seeing the sign of the mind."

Seeing the sign of the mind would be taking a step back from this whole complex net of ideas and asking yourself why you feel compelled to engage with them in the first place. Most likely, through radical honesty, you would see that it helps you cope with challenging emotional states and situations better one way or another. But that's not how you arrive at freedom from suffering. It's the mind still trying to exert control over experience and have things go according to its preferences at the level of feeling at least, just in a way that's less obvious.



You can only arrive at true freedom from suffering by abandoning craving in regard to whatever feeling is present, not by trying to manipulate it by rehearsing various ideas, whether accurate or not.

**Comment by Bhikkhu\_Anigha on 2025-01-11 17:49:59 (*in reply to a comment not included*)**

Effort isn't necessarily always conscious, especially when something has become habitual. *Saṅkhāras* exist due to ignorance as the Buddha said, not because one explicitly wants to have them.

it's seen as a sentence without meaning. Then the sentence falls apart.

Even if it feels like it's not "you" making that happen, the fact remains that the freedom came from a change that occurred, and not from you being completely unmoved by both very meaningful and very meaningless sentences equally, or by whatever else happens to manifest regardless of its pressuring or non-pressuring qualities.

Such freedom cannot be unconditioned because the occurrence of a change is its condition.

**Comment by Bhikkhu\_Anigha on 2025-01-12 04:31:24 (*in reply to a comment not included*)**

Change occurs on its own.

It does, but you seemed to imply that the occurrence of the change is the reason for the freedom, i.e., that if the sentences continued having the same heaviness of meaning indefinitely, the suffering would also continue.

What I'm trying to share is the seeing that resulted from the cessation of craving.

And my point is that what you described seems like a change in feeling (regardless of whether you deliberately caused it or not), not the cessation of craving. Seeing the sign of the mind and Right View boil down to seeing that these two could not be further apart.

**Comment by Bhikkhu\_Anigha on 2025-01-12 05:09:04 (*in reply to a comment not included*)**

Simply put: when I see a mirage, no thirst for water arises. Why? Because the knowledge that a mirage is empty of water is already present.

My point is that the actual cessation of craving is such that even when the water is perfectly real and not a "mirage," you *still* don't crave for it. Understanding the four noble truths leads to direct cessation of craving without any intermediary, rather than indirectly

by altering the way you perceive things first, and *thus* not craving. The latter is adding a middleman, and it's what we tend to call "management." It's not what the Buddha taught.

The *direct* reason for your suffering is not that you see things as real and not a mirage, which is what your view seems to imply. It's that you cannot feel "real" pleasure without craving for it or feel "real" pain without craving against it. So that's where the wisdom needs to be developed. The "mirage"-type feelings and phenomena don't need to be understood because anybody will naturally be equanimous towards them.

That was all just to clarify what I said. Could you expand on this?:

"Seeing the sign of the mind and Right View boil down to seeing that these two could not be further apart."

Seeing the sign of the mind means becoming aware of its attitude of craving when things *aren't* easy to endure, i.e., when they're not a "mirage". That's how you develop Right View. And that could not be further apart from a practice based on things being a mirage always, which will only obscure the fact that if things were not so, your mind *would* crave. The latter practice involves a subtle assumption that feelings, not craving, are the root of suffering, and thus it's the polar opposite of Right View.

**Comment by Bhikkhu\_Anigha on 2025-01-12 05:36:34 (in reply to a comment not included)**

and now I understand where you're coming from

It doesn't seem like it, I'm afraid. The way you speak about your understanding quite clearly implies to me that you think feelings are the cause of suffering, despite not wanting to phrase it that way presumably because it sounds wrong according to what you've learned intellectually. I would've said the same even if you had never used any metaphors. I've only been using your metaphor to try to convey the message.

Thus, everything remains real as it is, but no longer as it once appeared to be.

This is the mistake I'm referring to. Everything *should* be exactly as it once appeared to be. *Avijjā* has nothing to do with things *appearing* otherwise than they truly are. The Buddha was no mystic. It has to do with not understanding that 100% real water is not worth craving for, for reasons completely unrelated to the ultimate truth/validity of its appearance.

**Comment by Bhikkhu\_Anigha on 2025-01-12 06:32:45 (in reply to a comment not included)**

Simply put, you are on the surface using the same words and expressions of "giving up craving" and "seeing impermanence" to describe a very different practice from what I'm describing. For you, those expressions mean the phenomenon's appearance changes. On

the other hand, what I'm saying is that knowing the nature of a phenomenon and abandoning craving in regard to it does not change the way it appeared when there was ignorance, and that is perfectly fine because appearances are not the root of suffering. If one needs to change appearances to not suffer, one is not addressing the core issue but simply sidestepping it.

This is how the presence of craving, in any form, fabricates experience so that things appear to be good and bad, me and mine.

I can't see how things would appear in any way similar to how they did when craving deluded perception, making everything appear as permanent, satisfying, and ownable.

It's the other way around entirely. Things appear the way they've always done (feelings of "good" and "bad") > craving is present due to ignorance of *anicca*, *dukkha*, *anattā* in regard to feelings and the aggregates in general > one suffers. This is quite clear from the Suttas.

**Comment by Bhikkhu\_Anigha on 2025-01-12 16:48:25 (*in reply to a comment not included*)**

Yes, that analogy might work on a crude level. But in the end it's subtler than that, since only the most misled people would genuinely think that insight leads to a transformation of sensory perceptions themselves. Ultimately, you need to stop expecting any change to occur even at the level of feeling, since that's also part of "appearance."

Over time, of course, the mind becomes more equanimous, and things that used to pressure it won't do so as much. But that is a secondary side effect of the right practice, and it is absolutely paramount not to be hoping for that effect and trying to bring it about when it's not there, for otherwise you won't actually be abandoning craving here and now, and any calm that comes out of craving will be feeble, limited, and require constant management.

**Comment by Bhikkhu\_Anigha on 2025-01-14 04:26:54 (*in reply to a comment not included*)**

It is NOT sensory perceptions that change. It is ignorance (perceptual and conceptual fallacies) in regard to sensory perceptions that disappear completely.

I've no doubt that that's not what you're saying, and I never thought so. I wasn't referring to you when I wrote "the most misled people..."

As I made clear, the problem is not with the phrasing. The phrasing of what you wrote here to describe insight is not necessarily wrong because it's what the Suttas say. But what that content *means for you* seems to be something rather different. It involves still putting the blame for suffering on the way experience manifests.

This Sutta may help get my point across. The Arahant is completely free from suffering *in spite* of the potentially infinite magnitude of the tides (arising from the senses), whereas what you're describing sounds to me like "there is freedom *because* there is no tide" (the "tide" having been removed by the contemplation of impermanence, letting go, etc., which would not be the correct use for those contemplations).

Even if the content of the sense perceptions remains the same, their "weight" is gone. But that "weight" is in itself not craving and thus not suffering, yet your descriptions sound to me very much like you think it is.

**Comment by Bhikkhu\_Anigha on 2025-01-14 12:14:28 (*in reply to a comment not included*)**

No need to stand apart from the tides of change, of conditions, of pain, because without craving it is impossible to suffer

Indeed, and it's essential to check whether one's practice revolves around removing that actual craving or whether it simply diminishes the tides.

having had experience altered in such a way that seeing phenomena as anicca, dukkha, anatta, has created a refuge within where nothing seems to reach.

And this sounds to me like diminishing the tides. It might still be "the same mass of water" as before and not have entirely turned into something else, but that freedom is still dependent on *an alteration of some kind*, in this case the magnitude of the tides.

**Comment by Bhikkhu\_Anigha on 2025-02-02 08:33:36 (*in reply to a comment not included*)**

I don't see why you would interpret this Sutta as support for the view that the cessation of craving involves alteration of perception. It is talking about what MN 1 describes, which is much subtler and very different from simply altering perceptions (which again, is inevitably "management", a much easier temporary fix that should not be assumed to be a true escape from dukkha even if it works in the present).

Having to search far and wide to find a single Sutta that lends support to what one thinks the cessation of craving is about is also a red flag, as you would expect the Buddha to talk about something frequently and explicitly if it were that important. Instead, probably hundreds if not thousands of times in the Suttas, the practice is said to be giving up passion and delight in arisen perceptions and other aggregates, not altering them.

**Isn't everyone in this community just blindly assuming that free will exists?**

**Subreddit:** r/HillsideHermitage | **Posted by:** senserestraint 2025-01-10 05:18:46

Ajahn Nyanamoli talks a lot about taking personal responsibility for giving into the pressure of desire. I don't understand - doesn't this imply that free will isn't an illusion?

**Comment by Bhikkhu\_Anigha on 2025-01-10 13:40:56**

I don't understand - doesn't this imply that free will isn't an illusion?

Why would it be? The Buddha certainly never said that. At least not if we define free will simply as the ability to exert intentions or refrain from doing so, and differentiate that from the ability to achieve desired results.

**Comment by Bhikkhu\_Anigha on 2025-01-10 17:12:14 (*in reply to a comment not included*)**

A determinist would say that all your intentions and refraining are caused by prior conditions which you didn't have control over i.e., any of your actions can be traced back to the state of the world prior to your birth.

Indeed, but without a concrete basis or evidence for that belief (there isn't any), but only other beliefs/assumptions that they take on faith, often simply because not feeling the weight of responsibility is more pleasing to them. Quite the opposite, experiential evidence—which is apodictic and cannot be “proven” through secondary means—shows you that your choices make a difference. The person would choose to deny that evidence and settle for a belief instead.

Asserting that there are actions which are ultimately caused by you would imply that you are some kind of primordial unconditioned entity

That's quite a leap. You wouldn't feel like you're a “primordial unconditioned entity” if someone locked you into a cell even if they let you move freely within it, would you? That's what the power of choice is: the ability to put one of the options given to you above the others, never to actually create new things from nothing. Even on the mental plane, you can't think a thought that wasn't already available before you thought it. Otherwise you would never forget things.

**Comment by Bhikkhu\_Anigha on 2025-01-11 06:32:59 (*in reply to a comment not included*)**

Your choices making a difference isn't evidence for them not being pre-determined.

Nor will you be able to provide conclusive evidence that they *are* pre-determined. So my point is that it's a belief that isn't even supported by any more evidence than the opposite. It's not somehow a more rigorous or rational take.

that doesn't mean they have some free will independent of the flow of conditions, it just means that the current flow of conditions INCLUDES their wis-

dom from choosing the donut in the past and INCLUDES their current degree of ability to restrain.

In the overall picture, it's still a path of less resistance that will be used to avoid responsibility for indulgence, because the person will inevitably at some point *choose* to regard their supposed lack of free will as their reason for eating the donut, rather than making the perfectly possible, even if "illusory," choice to blame it on nothing but their own weakness—assuming eating the donut actually *was* an indulgent intention, which isn't a given—thus opening up the possibility for growth, even if an "illusory" one.

The Buddha's teaching is ultimately about the way things manifest to you and your suffering on account of those manifestations, not about hidden metaphysical truths. Even if actually and in truth your choices and your development in restraint were "not real", that will make no difference to your ability to practice the Dhamma and free yourself within the supposed "illusion". Whether it's an illusion or not, you suffer, and experience shows you that there are "illusory" choices that either go with the grain of craving, or not. That's all that matters.

## A point about meditation and question about sensuality

**Subreddit:** r/HillsideHermitage | **Posted by:** Ok\_Watercress\_4596 2025-01-07 10:32:11

Hi, I wanted to share a little bit about my own "path" here to illustrate a point and to ask a question, maybe someone can help

1. I used to not be able to keep the 5 precepts and was really upset about it almost all the time, so having no other options I started meditating and eventually was able to start keeping the 5 precepts. Now I want to aim to increase the threshold further as I did in the past, starting with the most obvious things and to me it seems like sitting mindfully, aware of the body, with a quiet mind really helps me to overcome rising greed, aversion and grief, etc. To me it seems obvious that even though meditation may not be sufficient on its own as a technique to attain Nibbana, it is quite important and a crucial element of fulfilling the gradual training, in my experience. The thoughts are filled with sensuality as well, so sitting calmly helps me to undo the thinking habits that are unbeneficial and to me it seems like this cannot be avoided, a person must become aware of their thoughts and calm them down and try to give them up, otherwise these thoughts are the same as the sensuality I want to give up
2. I've been trying to contemplate drawbacks of sensuality, but it doesn't seem to work. I've given up various things, but at the same time value some other things and really struggle to give them up. I'm wondering if there is some trick or way or technique to clearly see the peril, danger, drawback, the problem with pleasure and make the thoughts of renunciation more appealing as a way out
3. Can I still enjoy some hobbies I like? Like 3D modelling, videogames and bodybuilding, are those also dangerous?

**Comment by Bhikkhu\_Anigha on 2025-01-07 15:19:51**

The thoughts are filled with sensuality as well, so sitting calmly helps me to undo the thinking habits that are unbeneficial and to me it seems like this cannot be avoided, a person must become aware of their thoughts and calm them down and try to give them up, otherwise these thoughts are the same as the sensuality I want to give up

It *can* be avoided by training yourself in virtue, restraint, and renunciation in the overall context of your life, since those actions create the momentum that keeps pushing you in the same direction mentally even when you're not doing anything in particular. Once you abandon those things on the bodily and verbal level, you need to learn how to abandon *only* the unwholesome thoughts whenever they arise as the Buddha described in MN 19, not shut down your thinking altogether, which is a form of cheating.

If you try to jump right into calming yourself down before all of this is done, it will be an act of suppression rooted in ignoring the work you need to do. It might make you more peaceful quicker, but it will be the peace of taking a nap in a dirty room, shirking your duty to clean it.

I've been trying to contemplate drawbacks of sensuality, but it doesn't seem to work. I've given up various things, but at the same time value some other things and really struggle to give them up. I'm wondering if there is some trick or way or technique to clearly see the peril, danger, drawback, the problem with pleasure and make the thoughts of renunciation more appealing as a way out

It might be that you're expecting a special contemplation to do the work of abandoning for you, but that's not how it works. Right contemplation internally becomes possible on the basis of renunciation externally, since what you're contemplating is not the peril in the specific objects (which would be an endless task) but the peril in feeding further the craving that becomes revealed when you're restrained, by giving in to it once more. Undermining your own wish to attain lasting peace for the sake of instant gratification.

Can I still enjoy some hobbies I like? Like 3D modelling, videogames and bodybuilding, are those also dangerous?.

Playing video games will always be rooted in a craving for distraction, which will in turn feed sensual tendencies too and make it harder to restrain them. And that cannot be beneficial. The others depend on the intention behind doing them at the time. It could be craving for distraction too, or vanity in the case of something like bodybuilding, or some practical purpose. Nothing apart from the five precepts, celibacy, and giving up entertainment is set in stone.

That said, you probably want to stop the coarser, most craving-driven things like sexual activity and entertainment before you try to closely examine your intentions behind subtler things that aren't covered by the precepts. You won't have a clear perspective to do so otherwise.

**Comment by Bhikkhu\_Anigha on 2025-01-07 15:29:48 (*in reply to a comment not included*)**

You will have imperturbable peace to whatever degree you do that work, whereas the work of “meditation” as conceived of nowadays is just putting a bandage over a festering wound and doing next to nothing about it in the end.

**Comment by Bhikkhu\_Anigha on 2025-01-07 19:02:15 (*in reply to a comment not included*)**

Any action rooted in craving inevitably makes you liable to suffer more when you don’t get what you want or get what you don’t want. Even if the misfortune has nothing to do with the original action. That’s because it’s “one” craving that is fed by everything and spreads onto everything, so to speak.

Each time you give in to craving, you basically bind yourself down tighter with your head beneath a guillotine that could drop at any moment. Because nothing fundamentally guarantees that you won’t lose everything you cling to the very next moment.

If by not fueling it further you give up craving and thus break loose before the guillotine drops, it won’t be a problem no matter how hard it falls.

## **Practice for right view**

**Subreddit:** r/HillsideHermitage | **Posted by:** Wild-Brush1554 2025-01-04 06:06:09

I have been practicing sense restraint( for a few weeks) and non activity for a few days. I am restrained when it comes to my bodily and verbal actions because I’m only fulfilling my basic needs (eating, bathroom, sleeping, chores and other necessities) since any other activity would be done out of unwholesome intentions because its unnecessary.

While abiding in non activity, i just walk/sit(while sitting i try not to move and stare at one area)and let the feelings and cravings come up without changing them. Throughout the day mind is very active, it keeps bringing up thoughts rooted in craving, longing for company, past experiences and anxiety about the future/doubt. I endure craving and try to discern my intentions. I can clearly see that most of my thoughts are rooted in craving which would make them unwholesome( I could be wrong since I dont have right view). I dont try to think of unwholesome thoughts, however they come anyways and my mind jumps to them, but not all the time. I try to let the mind do its own thing without trying to change much.

Am I supposed to just keep doing the same thing and wait for the mind to settle(I assume it will since im not agitating it).

My current understanding of the practice is that I should:

1. Avoid acting out of unwholesome intentions.



2. See the danger in the slightest fault
3. Contemplate the danger of sense pleasures.

By contemplating i mean whenever a thought of craving comes up I reflect on how its impermanent, can never satisfy me and will be future suffering.

The time in non activity is not easy, although im not restless( which is a good sign) I still feel uneasy and suffer my minds craving

Is my practice of non activity and endurance happening rightly? Will this be enough( if done consistently and over long enough) to make me naturally devalue sense pleasures and get the right view?

Any help would be appreciated!

### **Comment by Bhikkhu\_Anigha on 2025-01-05 06:17:55**

More important than trying to “get it right” in this particular period would be to make sure that you establish yourself in sense restraint permanently (which you say you’ve done only for a few weeks). Otherwise, you will be trying extra hard now but sooner or later your motivation will run out, and since you tried to take on the whole thing all at once, you might just as quickly drop it all and default back to non-restraint.

And *that*, not the lack of intellectual clarity you’re trying to resolve, would compromise your training and undo any beneficial work you may have done.

So sure, do your best to contemplate and discern and so on, but don’t aim for perfection on that level. Aim for perfection only in regard to sense restraint for now (or even just the eight precepts, in case you aren’t 100% confident with them either).

### **Comment by Bhikkhu\_Anigha on 2025-01-06 07:04:00 (*in reply to a comment not included*)**

How do we know if we are 100% confident in the precepts?

One way would be to review yourself at the end of each day to see not only whether you broke any of them, but whether you were at any point even *close* to doing so.

You should also, of course, ask yourself honestly whether your resolve is to keep them forever and you feel perfectly comfortable with that prospect, or whether the resolve is only temporary or only applies to when it’s relatively easy to say “no.”

Ultimately, if you doubt it, it’s because you’re not confident.

**Comment by Bhikkhu\_Anigha on 2025-01-06 11:43:55 (*in reply to a comment not included*)**

In order to permanently establish myself in sense restraint, I would have to find a substitute for sense pleasures right?

This is a common wrong view. The right kind of joy, which is the joy of renunciation, will come only when you give up any hopes of getting what you currently regard as joy, which most likely is still within the sensual/unwholesome realm. And that relinquishment that is peaceful won't happen for as long as you are restraining your senses *for the sake of* some kind of joy. In fact, that's exactly what would make the sense restraint painful, since you would just be feeding your craving through it.

The joy of renunciation will arise when you fully see the danger in sensuality and the value of renunciation, and keep your sense restraint with that alone as motivation. Not when you do something entirely separate from that, for otherwise it wouldn't be called "joy of renunciation" anymore.

Even if I don't give in, I would still be touched by the pressure which would make it very hard and a constant "doing" to not give in.

That's not a problem per se. You need to keep "doing" it for a long time until the mind calms down for no other reason than having gotten used to it. If you've been feeding these habits for years or even longer, like basically everyone, it's silly to expect them to subside quickly. Hence what I wrote about not expecting to undo it all at once.

Will this habit subside on its own through longer duration of practice

It will. The mind's over-activity is a result of the lingering momentum created by one's previous lack of bodily and verbal restraint.

A desire/thought arises about something pleasant, while the desire is there if I remind myself how it is painful etc, wouldn't that be done out of aversion to?

Yes, but that's a more subtle problem than what would happen if you didn't contemplate the danger, so you don't have to worry about that until the danger has become fully clear, and definitely not until sense restraint has become your natural mode of being.

## **What is the "you" that chooses what to allow the wild animal to engage with?**

**Subreddit:** r/HillsideHermitage | **Posted by:** MaggOtBrainz 2025-01-02 13:46:29

What is the "you" that chooses what sense objects to engage with or present to the wild animal?

Do you have control over that "you" and the choices it makes? Or is that also determined by further factors down the chain?

If you do have control, then what is the you that has control? Isn't that antithetical to the teaching of the Buddha? You would be some kind of separate acausal entity. You could've chosen not to be in ignorance in the first place. Whether or not you are pressured by the world would be completely up to you. But we know that we are ALREADY pressured - that's the starting point.

If you don't have control, what is the basis for that “you” that chooses what to engage with? And therefore, what is the basis of an ignorant mind, and what is the basis of an enlightened mind?

### **Comment by Bhikkhu\_Anigha on 2025-01-04 05:44:37**

What is the “you” that chooses what sense objects to engage with or present to the wild animal?

In simple terms, you could say it's the faculty of attention.

Do you have control over that “you” and the choices it makes? Or is that also determined by further factors down the chain?

You can only attend to something because it is there as possible-to-be-attended-to already, cognized by your sense bases, without you having any ultimate say in what's available and what isn't.

You could've chosen not to be in ignorance in the first place. Whether or not you are pressured by the world would be completely up to you.

From the above, you can see that this doesn't really follow. In your own experience, is moving your attention to something else a fundamentally reliable method of avoiding suffering? If so, how come many people fall into depression anyways?

what is the basis of an ignorant mind, and what is the basis of an enlightened mind?

Not sure what you mean by this. Assuming you're asking what is the cause of each, a simple way to put it is that the ignorant mind continues to put an emphasis on the little control that it has and overlooks the more fundamental non-control. The enlightened mind does the opposite.

It bears mentioning that “not allowing the wild animal to engage with things” is not what leads to enlightenment alone. That's what anyone who attains samadhi even with wrong view would have to do. A tamed animal (assuming the taming came from the gradual training and not a meditation technique) is but a *suitable basis* for enlightenment.

### **Comment by Bhikkhu\_Anigha on 2025-01-05 12:47:34 (in reply to a comment not included)**

What causes the mind to go down these paths? I think that's what I'm trying to get at. What are the conditions for you to make choices that are in alignment

with enlightenment or samsara?

Restraint in conduct and of the senses (or lack of it) is the condition. Things like sensuality and ill will are driven precisely by an emphasis on the very limited control one has and overlooking the bigger picture of non-control. If you saw that you have so little control over your own life that you could even die the very next moment, any value in sensuality or hatred would be gone at least for the duration of that recognition. But if you keep giving in to such acts, you can't even stop to consider the aspect of non-control because you're already fully bent on asserting your control.

What else is required?

The insight of non-control (which should not be confused with **denial** of control). The mind tamed by restraint has less of a pressure to assert its control, but that doesn't mean there is the understanding of how little control can be exerted regardless of how hard you try.

And to be clear, understanding non-control would not turn one into some sort of automaton. It just means one doesn't find any refuge in the power of choice that is factually there, so when things go bad, there will be no suffering if one fails miserably at improving them, as will inevitably happen sometimes.

**Comment by Bhikkhu\_Anigha on 2025-01-08 06:49:29 (*in reply to a comment not included*)**

I think I'm mindful of the possibility of death at any moment, (I accept it, and I'm ok with it, it doesn't worry me), and yet cravings for sense pleasures still arise.

That might be because you're thinking of death in an abstract sense. It's impossible for a non-Arahant to be at ease with death unless they misconceiving what death is. A courageous soldier on a battlefield is not afraid of death because his notion of death does not apply to whatever his sense of self and of safety has become established upon. Most people who feel that way would get closer to what death is by considering the possibility of losing everything they find the slightest bit of joy and reassurance in, forever.

This discussion might be helpful.

**Comment by Bhikkhu\_Anigha on 2025-01-11 13:15:14 (*in reply to a comment not included*)**

I will cease to exist, all suffering will stop for me, from my perspective something completely new will be reborn.

I'm missing something, if I die then my sense of self will cease to exist.

These views are where the problem lies. That's not how it works, and it's not how the Buddha spoke about "rebirth." Think of it as things happening to you tomorrow without

having any memories of today. You would still most certainly be concerned about what position today’s actions will put you in even if you won’t remember them. *anattā* is the result of seeing dukkha in regard to the entirety of existence, not an intellectual standpoint you simply adopt.

Do I have to be seriously into 8 precept territory for years to be able to see what you are talking about here? Can a regular person with decent sense restraint understand this contemplation, or am I spinning my wheels at this point?

To be able to see it in a way that liberates unconditionally, yes. 8 precept territory is the least that qualifies as “decent sense restraint,” especially in modern times in a lay setting. Less than that would seem “decent” because of one’s habituated baseline and lack of a reference point for the sheer “size” of one’s craving in absolute terms. Even a lay sotāpanna would know that they’re mostly just “cruising” on 5 precepts, not *practicing*.

Sure, strictly speaking it may be possible to understand the Dhamma with slightly less, but why would you justify continuing to smoke any amount of cigarettes if you genuinely wanted to cure yourself of lung cancer, unless you had the very pernicious view that there is no connection between the two?

**Comment by Bhikkhu\_Anigha on 2025-01-15 05:01:20 (in reply to a comment not included)**

There are at least two things that may be missing which would constitute that “middle step.” The first would be that in order to start learning how to recollect death (or anything else) rightly, you need to have undertaken restraint and precepts first, rather than relying on the contemplation of death to do the restraint for you. It can only undo delight at the level of thought. If things have been proliferated past that point into bodily and verbal acts, there’s not much any contemplation can really do. We probably give that “disclaimer” quite often, though perhaps it wasn’t explicitly mentioned in this specific case.

The second thing, which comes within the first, is that you have to recognize the liability to death *rightly* (which means concretely, in a way that doesn’t leave out your point of view). Thinking about it as some sort of external fact will certainly not undo your passion for sensuality. Many people do already recognize that “we’re all going to die one day” and so on, but because they’re not relating to that possibility of death rightly, they can even use it as an excuse *for* sensuality, ironically.

It should also be qualified that undoing passion for sensuality does not necessarily mean exterminating the *pressure* of sensuality on the spot. If you’ve been cultivating delight mentally, you can’t instantaneously stop that train. But what recollecting death rightly *would* do is put things back into perspective so that you are unable to keep fueling the pressure that has been accumulated, at least for as long as the recollection remains properly established.

**Comment by Bhikkhu\_Anigha on 2025-01-31 16:28:57 (in reply to a comment not included)**

It's not that the memories *need* to be absent. Complete forgetfulness is just how it would generally pan out, but whether you remember or not does not matter.

Assuming this is the reasoning behind your question, the fact that someone may remember even everything from a previous life does not validate that person's wrong assumption of self and appropriation any more than remembering what happened 10 years or 10 seconds ago would.

Rather than being some sort of universal law that we can "observe" objectively, *anattā* is something that needs to be *realized* by understanding *dukkha* and becoming fully disenchanted with all existence, and memories from previous lives would allow for exactly that.

People are intoxicated and enamored with this life because they naively but genuinely believe that things will somehow be alright in the end. If they were able to look back at how they thought the same every single time and they *always* ended up being ultimately disappointed and remorseful of all the effort they put into pursuing impermanent things one way or another, with no consolation whatsoever in the end, they would abandon all passion for existence. And that's why in the Suttas, the knowledge of previous lives is a precursor to the final destruction of craving and termination of *samsāra*.

Even in this life, if you reflect carefully you will see that good memories are actually *painful*. It's just that if you have the means to experience the same sense objects again, the momentary pleasure can distract you from the pain of nostalgia, which can never be fully removed.

In other words, by understanding that both remembering and not remembering will inevitably be painful, and that both will make all the pleasures you acquire in this life either useless or direct sources of pain (nostalgia), you would realize that nothing is worth delighting in, and that is closer to *anattā* than any intellectual ideas about the self not remaining the same from life to life that one may have.

## **Is jhana necessary for enlightenment?**

**Subreddit:** r/HillsideHermitage | **Posted by:** None 2025-01-02 04:38:15

I don't even fully understand what jhana is, mostly because of the many contradictory teachings from many different people who all say they know what it is and how to get it. I've sort of decided for a while to just not bother with the whole matter and do my practice. But is jhana a necessary part of the Buddha's instructions for awakening? If I don't know what it is, will whatever it is be cultivated if I'm practicing everything else correctly?

My basic point is - do I need to have this term clearly defined in the correct way, and is jhana a state I need to work towards intentionally, or is it something that will arise

naturally by doing other things that support it?

**Comment by Bhikkhu\_Anigha on 2025-01-02 05:15:50**

My basic point is - do I need to have this term clearly defined in the correct way, and is jhana a state I need to work towards intentionally, or is it something that will arise naturally by doing other things that support it?

Unless you've already been leading a lifestyle of virtue (avoiding any verbal or bodily action driven by defilements and not just keeping rules), celibacy, restraining your senses, not tolerating the slightest unskillful thought, and seclusion for a good while and somehow you still haven't attained jhāna, then the answer is the latter. The Buddha always began his instructions on how to enter jhana not with a special technique for focusing on sensations, but by listing all these things, starting all the way down from virtue.

The contradictory teachings you mention are due to an underemphasis or altogether dismissal of those prerequisites. For someone who does fulfill them, and doesn't get distracted by any of the various views about what jhāna is, withdrawal from unwholesome states will take place regardless of their wishes. And that withdrawal is pleasant and joyful on its own because the hindrances are a burden that is now gone, because they were not acted out of and fueled for long enough. Not because some contrived method of fabricating joy is involved. Each teacher coming up with their own such method and justifications for it and putting that first, giving the prerequisites an honorary mention, if any, is the reason for all the discrepancies.

And yes, jhāna (read: successful abandoning of sensuality and all forms of aversion) is indispensable for enlightenment.

**Comment by Bhikkhu\_Anigha on 2025-01-03 05:03:50 (*in reply to a comment not included*)**

And am I correct that you are saying jhana is not a state to be arrived at by putting yourself in a trance through a series of steps in accordance with a technique? Rather jhana is the pleasure that arises when one is sufficiently withdrawn from sensuality because of the intentional act of abandoning it throughout their life, not just temporarily during meditation, while being asleep, or for a period of time on retreat?

Correct.

Does this mean there are non-Buddhist jhanas that Hindu yogis can attain through trance states, but this is something different from what the Buddha called jhana?

Yes. They're such a different thing that arises out of such a different mode of practice (which the Buddha happens to never have talked about) that it's a bit of a stretch to call them jhānas, really. The fact that the people who practice that way are often still engaged

in sensuality outside of their meditation points to the fact that it's not the state the Buddha described, on account of which even a puthujjana would go beyond such pleasures.

Does this imply that jhana is a sensual experience too, but just a highly refined sensual experience because it is free from unwholesomeness?

“Sensual experience” and “free from unwholesomeness” going together is a contradiction in terms. One enters jhāna by being completely withdrawn from sensuality, as the Suttas always say.

How would one go about “letting go” of jhana?

By applying the same attitude to it as one did to sensuality and the world in order to enter jhāna.

**Comment by Bhikkhu\_Anigha on 2025-01-03 05:14:55 (*in reply to a comment not included*)**

Then what you are saying is that jhana will not arise for anyone until anagami stage?

Certainly not. Often people struggle to see the middle line we are trying to convey between “jhāna can be attained by anyone and their mother by doing a meditation technique” on one extreme and “jhāna cannot be attained by anyone but an anāgāmi”.

Jhāna is the culmination of building up a momentum of renunciation and disinterest in the world through one's lifestyle. But that doesn't mean that the opposite momentum towards sensuality can never return. It will sooner or later, even if only in a next life, unless one develops the insight that destroys the fetters regardless of jhāna.

People who have been well withdrawn from sensuality, company, distractions, and worldly activity for a good while would be able to see that their minds have greater perspective, and are in general less disturbed by things. A lot of people would report that after staying at a monastery for a while. That's at least a few steps in the direction of jhāna.

But this would soon fade once they return to the world and start breaking precepts again, etc. One would also ironically be prevented from getting to that modicum of proper samādhi even if the external conditions are right when engaging in a meditation technique, since that's often yet another activity of pursuing pleasure and avoiding pain that takes the place of the external activities that were abandoned. What comes out of that isn't a truly calm state, but another ecstatic pleasure that tires you out eventually.

## **Getting up early and napping during the day**

**Subreddit:** r/HillsideHermitage | **Posted by:** Ok-Addition-7759 2025-01-01 21:12:40



So, I get up pretty early and after I eat my meal for the day at 8:00 I'm often useless for the next several hours and struggle to meditate or be mindful. I eat in moderation so that's not the issue. I have to fiercely fight to stay awake after eating and often can't sit down for a couple hours after eating or I'll just go into oblivion. I'm tempted to take naps all the time but it's really hit or miss if they actually make me function better.

Is it better to just power through and not nap until my mind stops steering to that as an option and gets used to it? (like it does steering to eat more after my meal but before noon since it's "allowable")

This sleep stuff really sucks because it feels like my body wants to get up this early, and I'd probably feel gross going back to more sleep at this point. Sometimes it's like the only time my mind relaxes and the pain in my neck goes away is when it's time for bed. It's really frustrating that calm might only come at that time and I have to meditate and live with anxiety and neck pain otherwise. I feel like I'm over determining things but I don't know how to stop.

Edit: A few of you mentioned food intolerance and I think that must be it. I think it's my whey protein. I had an inkling that might be an issue for a while but didn't test it out properly. It's that subtle inner feminine voice that I seem to often miss or ignore, and then stumble around this way and that before I finally listen to them to see that once again, they were right. It's a very male thing to prioritize thinking, logic, and prior determinations over intuition.

### **Comment by Bhikkhu\_Anigha on 2025-01-02 05:43:22**

If you know you're not tired due to some specific physical reason like recent strenuous activity or some food intolerance, then the problem might be that you're expecting the dull state after the meal not to be there, with the wrong view that "only then" can you practice. That aversion would in turn make the sleepiness worse.

The hindrance of sloth and torpor is not due to the drowsiness after the meal in and of itself, but due to your *ayoniso manasikāra* towards it:

“And what, bhikkhus, is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequent *ayoniso manasikāra* to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

—SN 46.51

