Chapter Six: *Kilesa/upakkilesa*-concept

In the *Pāli* literature, *kilesa* and *upakkilesa* are closely knitted both conceptually and etymologically. Generally speaking, both the terms are derived from the same root and have a common nature that defiles the mind in the psychological ethics of *Theravāda* Buddhism. Therefore, it is justifiable to treat both the concepts together in this chapter.

From the early literary stage, both the terms occur in general usages such as “*kilesā jhāpitā mayham*”\(^1\) and “*[udayabbayam] passa upakkilesānam*”.\(^2\) While the occurrence of *kilesa* is found in most of the verses (gāthās) of the *Suttanipāta*, the *Theragāthā*, etc., *upakkilesa* often appears in the prose of the four *Nikāyas* and designates a specific *dhamma* like “*abhijjhāvisamalobho cittassa upakkileso*”.\(^3\) However, the term *kilesa* is hardly seen in the four *Nikāyas*. Even in the later texts like the *Paṭisambhidāmagga* and the *Niddesas*, which frequently mention *kilesa* in various contexts, its technical account is not found.

The technical application to *kilesa* seems to have been established in the *Abhidhamma* texts that mention ten factors called ‘*kilesavatthūni*’ (the bases of defilements). In this regard, the *Abhidhamma* definition and causal interrelation of ten *kilesas*, and their arising in *cittuppāda* firmly present the technical scope of *kilesas* in the categories of *akusala dhammas*. In the sub-canonical texts, the concepts of *kilesas* are schematically treated. Along with *kilesabhūmis*, different groups of *akusala dhammas* constitute the concepts of *kilesas*. In the commentaries, the most frequent occurrence of the term reveals that the

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\(^1\) Thrag p. 10. Also cf. Sn p. 61: *No ce hi jātu puriso kilese, vāto yathā abbhaghanaṃ vihāne.*

\(^2\) Ap (Vri) II, p. 115.

\(^3\) MN I, p. 36. See also AN II, p. 67.
conceptual realm of this term is largely extended to include other technical terms such as āsavas, samyojanas, etc.

In the case of *upakkilesa*, different lists of *upakkilesas* which can be broadly classified into three different groups⁴ appear in the four *Nikāyas*. In the later texts of the *Khuddaka-nikāya*, it is obviously noticed that *upakkilesas* share the common conceptual realm with *kilesas*. In the *Abhidhamma* texts, this term is hardly referred to while the sub-canonical texts provide certain conceptual affiliations with *kilesas*. In the commentaries, a new conceptual application is referred to in terms of ‘vipassanupakkilesa’. Although different lists of unwholesome factors are designated as *upakkilesas* from the early literary stage onwards, a technical usage of the term is not established with a specific number of its factors in the commentary period as well.

Between these two concepts, some distinctions are observed from the four *Nikāyas*. However, that distinction seems to have diminished gradually through different literary stages by way of common conceptual interpretations. This point has to be carefully brought out from the relevant sources. P.V. Bapat has thrown some light in this regard in his essay “*Kilesa* in Buddhism”.⁵

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⁴ That is, (i) *upakkilesas* of ‘candimasuriyā’, etc. referred to in the similes, (ii) *upakkilesas* of the ascetics, etc. and (iii) *upakkilesas* of citta.

⁵ His essay is presented in the compendium of Buddhist essays entitled “A study of *Kleśa*- A study of impurity and its purification in the oriental religions” – Ed. by Genjun H. Sasaki, pp. 558-564. In his essay, P.V. Bapat tries to figure out a general outline of *kilesas/upakkilesas* in the context of literary evolution.
Grammatical

A grammatical discussion is of paramount importance in order to procure a comprehensive understanding of the concepts of kilesas and upakkilesas. A separate discussion will be undertaken in due course as a convenient survey of the usage of the two terms.

(I) Kilesas

The term kilesa is a nominal form derived from kilisa meaning ‘to get soiled’, ‘to afflict’, or ‘to be impure’. The meaning of kilesa is ‘that which afflicts or defiles [the consciousness]’. In the Pāli literature, this term is always used in a negative sense to signify a particular mental state from the psycho-ethical point of view.

In the earlier texts, kilesa is often used in plural without mentioning a specific number such as “No ce hi jātu puriso kilese, ...tamo v’ assa nivuto sabbaloko” (for, if no man were ever to disperse defilements, the whole world would be enveloped with darkness indeed), and “vippamuttam kilesehi suddhacittam anāvilam” (the pure mind is unstained, released from defilements).

This term is also used with a specific number in the later texts:

“Ime aṭṭha kilesā kuto paṭūtā...”
Where do these eight defilements arise...?
"Tadekaṭṭhā ti tehi pāliyam āgatehi tihi kilesehi sampayogato pi pahānato pi ekaṭṭhā pañca kilesā."

‘Co-efficient with that’ refers to the five defilements co-efficient with the three defilements that are adapted in the canonical text from the point of association as well as abandoning.

In the case of kilesa used in singular, this term is referred to in a general sense as well as in a specific sense. Paticularly in the commentaries, the term kilesa is defined as follows:

"Tattha kilesā ti, yasmim santāne uppannā taṃ kilesenti, vibhādhenti, upataṃpeti cā ti, kilesā: rāgādayo." Herein ‘defilements’ means lust, etc. which are arisen in certain continuity, defile, disturb and torture the consciousness.

"Kilese ti kilissanti upatāpessantī ti kilesā, rāgādayo dasa. ‘Defilements’ mean the ten defilements beginning with lust, which defile, disturb [the consciousness].

In the Pāli literature, there are two verbal forms of the term kilesa. One is the verb ‘kilissati’ which occurs from the earlier sources. The other is ‘kileseti’ as a denominative form of kilesa that is used in defining the term kilesa in the commentaries. As per the above observance, both the verbs are paraphrased as ‘upatāpeti’ in defiling the term kilesa.

In the following examples, we observe the usage of the verb kilissati referred to in different subjects:

"kilissanti vata bho sattā; kilissanti vata bho sattā ti. “How living beings are afflicted! Indeed, how living beings are afflicted!"

"Athaṅnamanusāsēyya, na kilisseyya pandito. “The learned one would instruct others, would not afflicted them.

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11 Dhs-a p. 357.
12 E.g. “Yasmā kilesasahāyam kammam vipākam janeti, tasmā kammaṃ janakapaccayo hoti, kileso upatthambhakapaccayo”. <Ps-a I, p. 271>
13 E.g. "Lobho mohena kileso ceva kilesasampayutto ca. moho lobhena kileso ceva kilesasampayutto ca...“ <Dhs pp. 217-218>
14 Thrag-a p. 1, p. 162.
15 By-a p. 90.
16 MN II, p. 103.
17 Dhp p. 23.
"vatthâni kilissanti."\(^{18}\)
The garments are stained.

"Puthujanassa sanskhârupekkham abhinandato cittam kilissati,"\(^{19}\)
When an ordinary person delights in equanimity about formations, he defiles his consciousness.

These references reveal that the verb *kilissati* is used in both passive and active constructions. When it conjoins with different subjects, it connotes different meanings such as ‘to suffer’, ‘to afflict’, ‘to get soiled’ or ‘to defile’. In the subsequent text, there is a common tendency of using this term to denote the state of impurity.

In the past participle form, the verb *kilissati* is often referred to as follows:

"So socati so vihaññati, dissâ kammakiliññhamattano."\(^{20}\)
He sorrows and mourns after seeing what is defiled by his own actions.

"visuddham jivati no kilittan ti."\(^{21}\)
Purified he lives, not defiled.

"Ye keci kilesamalakiliññthâ sacetanâ budhâ, te idha nahâyitvâ sabbakilese pahâyissanti."\(^{22}\)
Whichsoever beings with consciousness are defiled by the dirt of defilements, they, having bathed herein, will wash away all defilements.

As an adjective, the nominal form *kilesa* takes the prefix ‘*ni*’ or ‘*appa*’ and it denotes the absence of *kilesa*:

"vodâtâ ti, parisuddhâ nikkilesâ."\(^{23}\)
‘vodâta’ means completely purified, without defilement.

"so purimanayen eva appakileso hoti."\(^{24}\)
He is free from defilements only by the former method.

Being compounded with the prefix ‘*sa*’ or ‘*sam*’, the word indicates the state of having *kilesa*:

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\(^{18}\) Itv (Vri) p. 56.
\(^{19}\) Ps I, p. 62.
\(^{20}\) Dhp p. 3.
\(^{21}\) Ps II, p. 245.
\(^{22}\) Mil (Vri) p. 232.
\(^{23}\) MN-a II, p. 381.
\(^{24}\) Dhs-a p. 268.
"Yatha āgārikā vā ghāresu vasanti, ... sakilesā vā kilesesu vasanti"\(^{25}\)
As if the householders live in houses, those who are possessed of defilements live in
defilements.

(II) Upakkilesa

The term *upakkilesa* is derived from *kilisa* with the prefix 'upa'. The prefix *upa* is
considered here with the meaning of ‘near’ or ‘minor’. Thus, the meaning of *upakkilesa* is
‘the minor one which afflicts or defiles [something] (from near)’.\(^{26}\) In comparison with the
concept of *kilesa* in the Pāli literature, the specific nature of the concept of *upakkilesa*
appears to be indicated through the prefix *upa*.

In the *Mahāniddesa* commentary, *upakkilesa* is defined as follows:

"Cittam upagantvā kileseti kilīṭṭham karoti ti upakkilesa."\(^{27}\)
‘Upakkilesa’ means that which, after having approached, defiles consciousness and makes
consciousness defiled.

In the *Suttanipāta* commentary and other commentaries,

"Upakkilesa ti upagamma cittam vibaddhente akusaladhamme"\(^{28}\)
‘Upakkilesas’ means unwholesome *dhammas* that disturb consciousness after having
approached it.

In the *Patisambhidamagga* commentary, it is quite particularly defined in comparison to
the definition of *kilesas*:

"Upakkilesā 'ti kilesenti upatāpenti vibaddhenti 'ti kilesā. Thāmagattaṭṭhena bhusa kilesā 'ti
Upakkilesā."\(^{29}\)
Those which defile, torture, disturb [consciousness] are called *kilesas*; strong *kilesas* in the
sense of being strengthened are called *upakkilesas*.

\(^{25}\) Mnd I, p. 102.
\(^{26}\) PTSD gives the meaning of ‘*upakkilesa*’: anything that spoils or obstructs, a minor stain, impurity,
defilement, depravity. DPL reads: *upakkilesa*, depravity, sin, molestation, distress.
\(^{27}\) Mnd-a I, p. 41.
\(^{28}\) Sn-a I, p. 119. Also see Cnd-a p. 144; Ap-a p. 193.
\(^{29}\) Ps-a I, p. 285.
As the context of the *Paṭisambhidāmagga* indicates, this definition has to be considered as a specific case.

The nominal form of *upakkilesa* is used both in singular and in plural. When this term is used in singular, it designates a specific unwholesome *dhamma* in various contexts from the psycho-ethical point of view. As already mentioned in the very outset of this chapter, the term *upakkilesa* is used in three different occasions. Sometimes, it is a name for the cloud, etc. in the context of sun and moon.

When used in plural, this term reflects a general meaning and is also referred to with a different number of *dhammas* according to the contexts. The following are fine examples to justify this point:

"Tassa Tathāgatam anussarato cittam pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahiyanti."  
When one recollects Tathāgata, his mind becomes clear; gladness arises. Those which are *upakkilesas* of the mind are abandoned.

"Imehi paṅcahi upakkilesehi sapariyuttānehi cittam vimuttam hoti suvimuttam."  
The consciousness is liberated, completely liberated from these five *upakkileseas* together with their obsessions.

The verb ‘*upakkilissati*’ is found in the *Visuddhimagga*. However, in most of the cases, this verb frequently modifies ‘*citta*’ (conscience) in the past participle form and denotes an impure state of mind.

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30 E.g. “lobho cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkileso ti”. AN I, p. 91
31 E.g. “Dhammarajo bhikkhave candimasurtyānām upakkileso,...” AN II, p. 53 For other references, see ‘Similes’.
32 AN I, p. 207.
33 Ps I, p. 72. See also Ps I, p. 162: atthārasa upakkilese ṅānāṇi,...
34 Vism XII, p. 317: Anganena hi tām cittam upakkilissati.
35 E.g. “Rāgupakkilitham vā bhikkhave cittam na vimuccati”. AN I, p. 61
When compounded with prefix ‘ni’ or ‘an’, this word upakkilesa shows its absence. For the same purpose, it is very often compounded with ‘vigata’. The examples are as follows:

“Suddhan ti nirupakkilesam”\(^{36}\)
Purification means the absence of upakkilesa.

“Addhā kho ime bhante tapo-jigucchā upakkilesā no anupakkilesā.”\(^{27}\)
Certainly, venerable sir, these are upakkilesas of severe austerities, they are not without upakkilesas of severe austerities.

“So evam samāhite citte parisuddhe pariyoḍāte anaṅgane vigatūpakkelese mudubhūte...pubbenivāsānussatiṇānāya cittam abhininnāmesi.”\(^{38}\)
When my mind is thus concentrated, purified, bright, unblemished, rid of upakkilesa... I directed it to knowledge of the recollection of past lives.

Metaphors and similes

In the Pāli literature, we often come across various occasions in which the figurative expressions of metaphor and simile illustrate certain terms. In these contexts too, we can trace some fine examples of metaphors and similes, which throw light on more lucidly comprehending the concepts of kilesas and upakkilesas.

In the Apadāna and the Buddhavaṃsa, kilesa is metaphorically depicted as tama (darkness),\(^{39}\) visa (poison),\(^{40}\) paṅka (mud) and mala (dirt).\(^{41}\) The metaphors of paṅka and mala are especially quite suitable in this context.

In the Apadāna, a gāthā appears as follows:

“Vacanābhāya bodheti, veneyyapadumāni so;
Kilesapanākam soseti, matiramsihi nāyako.”\(^{42}\)

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\(^{36}\) Dhp-a IV, p. 192.
\(^{37}\) DN III, p. 45.
\(^{38}\) AN IV, p. 177.
\(^{39}\) Ap (Vri) I, p. 38: ...kilesatamasodhanam;
\(^{40}\) Ap (Vri) II, p. 160: ...kilesavisanāsako;
\(^{41}\) Ap (Vri) I, p. 318: ...kilesamaladhovane;
\(^{42}\) Ap (Vri) II, p. 116.
Through the splendour of His speech, the leader (the Blessed One) gets the lotus-flowers in the form of His pupils to blossom. He makes the mud in the form of [their] defilements dried up through the rays of His intelligence.

Vividly expressing the nature of *kilesa* as ‘mud’, this *gāthā* compares the people who have been caught up in *kilesas* with the lotus-flowers deeply rooted in the mud. Achieving enlightenment is identified with the complete removal of *kilesas*. It is metaphorically compared to a lotus-flower that blossoms after having been raised from the mud densely surrounding its root. In Buddhism, the blossom of a lotus-flower is a well-known symbol of enlightenment, which denotes the state of absence of *kilesas*.

As the above *gāthā* signifies, the complete removal of *kilesas* is achievable with the help of the teachings of the Blessed One. However, their removal solely depends on the exertion of individuals. The following metaphor of *mala* clearly delineates this fact. In the portrait of Dipanākara-Buddha, the Buddhavamsa treats *kilesa* as dirt which can be washed off with the help of the lake of ambrosia, that is, *nībāna*:

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"Evatn kilesamaladhove vijjante amatantale
Na gavesati tam taṭakaṃ na doso amatantale." A3
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Thus, when there exists the lake of ambrosia that can wash off the dirt of defilements, if one does not search for that lake, the fault does not come upon the lake of ambrosia.

As for *upakkilesa*, there are various similes that are relevant to this term in different contexts of the four *Nikāyas*. The following examples throw light on this concept. In the *Upakkilesa-sutta* of the Āṅguttara-nikāya, *abbhā* (cloud), *mahikā* (fog), *dhūmo rajo* (smoke and dust) and *rāhu* (demon) are considered as *upakkilesas* (stains) of the sun and the moon. For instance, the Blessed One states:

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"Cattāro 'me bhikkhave candimasturiyānam upakkilesā yehi upakkilesehi upakkilitthā
candimasturiyā na tapanti na bhāsantī na virocanti. Katame cattāro? Abbham bhikkhave
candimasturiyānam upakkilesena upakkilitthā candimasturiyā na tapanti na
bhāsantī na virocanti..." A44
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43 By p. 10.
44 AN II. p. 53.
Bhikkhus, there are four stains of the sun and the moon, stained by which the sun and the moon neither burn nor shine nor blaze. What are the four? Cloud, bhikkhus, is a stain of the sun and the moon, stained by which the sun and the moon neither burn nor shine nor blaze...

In exactly the same manner, the others, mahikā, dhūmo rajo and rāhu (demon) are described as the stains of the sun and the moon. These four are compared with upakkilesas of recluses and brāhmins as follows:

"Evaṃ eva kho bhikkhave cattāro samanabrāhmanānaṃ upakkilesā yehi upakkilesehi upakkiliṭṭhā eke samanabrāhmanā na tapanti na bhāsanti na virocanti. Katame cattāro? Santi bhikkhave eke samanabrāhmanā suraṃ pivanti merayām pivanti surāmerayapānā apaṭṭiviratā. Ayam bhikkhave pathamo samanabrāhmanānaṃ upakkileso..."

Similarly, bhikkhus, there are four upakkilesas of recluses and brāhmins, stained by which certain recluses and brāhmins neither burn nor shine nor blaze. What are the four? There are some recluses and brāhmins who drink fermented and distilled liquor, who do not abstain from fermented and distilled liquor. This, bhikkhus, is the first upakkilesa of recluses and brāhmins...

A similar explanation proceeds with regard to ‘sexual intercourse’ (methunam dhammam), ‘accepting gold and silver’ (jātarūparajatam patiggahanam) and ‘a wrong means of living’ (micchājīva). Indulging in each of these four is called upakkilesa of the recluses and brāhmins. These similes vividly compare the nature of upakkilesas of the recluses and brāhmins with upakkilesa (stains) of the sun and the moon stained by cloud, etc. Moreover, in the simile, the nature of upkkilesa is finely depicted through the verbal expressions, ‘not burning out’, ‘not shining’ and ‘not blazing’.

In the Upakkilesa-sutta of the Aṅguttara-nikāya. ‘iron’ (aya), ‘copper’ (loha), etc. which denote the impure states of gold (jātarūpa) are compared to the five unwholesome factors of the mind (citta). An example is as follows:

“Pañc’ ime bhikkhave jātarūpassa upakkilesā yehi upakkilesehi upakkiliṭṭham jātarūpaṃ na c’eva mudu hoti na ca kammaniyam na ca pabhassarām pabhāṅgu ca na ca sammā-upeti kammāya. Katame pañca? Ayo, lohaṃ, ājīva, sīlo, sīlo, satīham. Ime kho bhikkhave pañca jātarūpassa upakkilesā yehi upakkilesehi upakkiliṭṭham jātarūpaṃ na c’eva mudu hoti na ca kammaniyam na ca pabhassarām pabhāṅgu ca na ca sammā-upeti kammāya..."
Evam evam kho bhikkhave pañca ime cittassa upakkilesā yehi upakkilesehi upakkīlīththam cittam na c’eva mudu hoti na ca kammāniyam na ca pabhassaram pabhāṅgu ca na ca sammūsamādhīyati āsavănāṁ khayā. Katame pañca? Kāmacchando, vyāpādo, thīṇamīddham, uddhaccakukkuccam, vicikicchā.

Ime kho bhikkhave pañca cittassa upakkilesā yehi upakkilesehi upakkīlīththam cittam na c’eva mudu hoti na ca kammāniyam na ca pabhassaram pabhāṅgu ca na ca sammūsamādhīyati āsavănāṁ khayāya.¹⁴⁹

Bhikkhus, there are five upakkilesas (stains) of gold, stained by which the gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work. What are the five? Iron, copper, tin, lead and silver – these are the five stains of gold, stained by which gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work.⁵⁰ Similarly, bhikkhus, there are five upakkilesas of the mind, defiled by which the mind is neither malleable nor wieldy nor radiant but brittle and not properly concentrated for the destruction of āsavas. What are the five? Desire for sensual pleasure, ill-will, sloth and torpor, restlessness and remorse, and doubt – these are the five upakkilesas of the mind, defiled by which the mind is neither malleable nor wieldy nor radiant but brittle and not properly concentrated for the destruction of āsavas.

The five upakkilesas of the mind are illustrated here in comparison to the five upakkilesas (stains) of gold. The nature of upakkilesas is herein finely depicted through the verbal expressions. Both gold and the mind need maximum care in order to prevent them from rusting in fivefold ways. Once they are in their pristinely pure form and out of these rusts, both gold and the mind are malleable, wieldy, etc.

6.1. Nikāyas treatment

The general usages of both the terms kilesa and upakkilesa were given their due share in the previous discussions from the grammatical as well as figurative points of view. In this section, an attempt will be made to describe the conceptual aspects of both the terms as reflected in the four Nikāyas.

6.1.1. Kilesas as depicted in the four Nikāyas

In the four Nikāyas, the occurrence of kilesa, as compared to upakkilesa, is quite infrequent. In the Samyutta-nikāya, although there is a chapter entitled kilesa-samyutta, its

¹⁴⁹ Ibid. Also cf. SN V, pp. 92-93.
⁵⁰ I have followed Bhikkhu Bodhi’s translations with some modifications. See CDB II, p. 1590.
content, in fact, deals with *upakkilesas*. Two hypotheses can be presumed in this regard. One is that at the time of editing the *Samyutta-nikāya*, this might have been so titled for the sake of convenience under the name of *kilesa* that is used in a wider sense of meaning rather than *upakkilesa*. The other is that both the terms *kilesa* and *upakkilesa* might not have been used differently at the time of editing the *Samyutta-nikāya*. However, in considering the usages of both the terms as depicted in the four *Nikāyas*, the latter assumption is not that convincing.

In the four *Nikāyas*, *kilesa* is casually mentioned in different contexts without any specific explanation. Furthermore, most of the contexts referring to *kilesas* collectively describe the removal of them. The *Lakkhana-sutta* of the *Dīgha-nikāya* draws our attention to keep the mind away from *kilesas*. The removal of *kilesas* is expressed through the verb *panudeti* in the context of suprahuman marks of the Buddha:

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"Tass' ovada-kārā bahu-gihī ca pabbajitā ca
asucim vigarahitām dhunanti pāpam.
Sa hi suci-parivuto bhavati,
mala-khila-kali-kilese 'panudetitī" 51
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His followers, laymen and wanderers cast aside the impure evil things blamed [by him]. They become pure, for he removes [from their mind] dust, harshness, quarrel, defilements (*kilesas*).52

According to the *Nandakovāda-sutta* of the *Majjhima-nikāya*, noble wisdom53 cuts away *kilesas*:

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51 DN III, p. 179.
Variant renderings of the term ‘*kilesa*’ by scholars:
Vices (T.W. & C.A.F. Rhys David)
Passions (F.L. Woodward)
Defilements (I.B. Horner; Maurice Walshe; Bhikkhu Bodhi)
53 The *sutta* (p. 275) explains that noble wisdom (*panñā*) is fulfilled by seven limbs of enlightenment (*bojjhangas*). According to the commentary, without seven *bojjhangas*, wisdom alone is unable to cut off *kilesas*.<MN-a V. pp. 96-97>
"...ariyā paññā antarā kilesam antarā saṃyojanam antarā bandhanam sañchindati sañkantati samparikantati."  
"...Noble wisdom cuts, severs, carves away the inner defilement, the inner fetter, the inner bond."  

In the Āṅguttara-nikāya, kilesas are mentioned in the description about the Tathāgata who is released from the ten dhāmas such as rūpa, vedanā etc.:  

"... Kilesehi kho Bāhuna Tathāgato nissatto visamyutto vippamutto vimariyādikatena cetasad viharati."  
Oh, Bāhuna, the Tathāgata who is free, detached, released from defilements dwells with the infinite mind.

Again, in a gāthā of the Saṅgarāva-sutta of the same nikāya, emphasis is on cleansing the mind from kilesas:  

"Tatrābhiratim iccheyya, hitvā kāme akiñcane pariyoḍapeyya attānaṁ cittaśeṣad paṇḍito."  
The wise one should have interest in this (solitude) after leaving aside sensual pleasures and not possessing anything. He should cleanse himself from the defilements of the mind.

As these citations indicate, the four Nikāyas do not present distinctive features of kilesa. To put it in another way, the removal of kilesas is collectively expressed through different verbs. However, the Singālovāda-sutta of the Dīgha-nikāya presents a slightly different account of kilesas:

"Yato kho gahapati-putta ariya-sāvakassa cattāro kamma-kilesā pahinā honti, catūhi ca thānehi pāpakammam na karoti,...
Katam' asa cattāro kamma-kilesā pahinā honti? Paññātipāto kho gahapati-putta kamma-kileso, adinnādānaṁ... kāmesu micchācāro... musāvādo... Imassa cattāro kamma-kilesā pahinā honti."  
Oh, Young householder, since the four defilements [caused] by action are abandoned in a noble disciple, he does not commit any evil action from the four motives.... What are the four defilements caused by action, which are abandoned in him? Killing of living beings, young householder, is the defilement caused by action; ... taking what is not given... sexual

54 MN III, p. 275.  
55 Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, p. 1123.  
56 The ten dhāmas are thus: rūpa, vedanā, saññā, saṅkhāra, viññāna, jāti, jāra, maraṇa, dukkha, and kilesa.  
57 AN V, p. 152.  
58 Ibid. p. 232. This verse also occurs in the Samyutta-nikāya (V. p. 24) and in the Dhammapāda (p. 13).  
59 DN III, p. 181
misconduct, ...telling lies.... These are the four defilements caused by action, which are abandoned in him.\textsuperscript{60}

This passage points out the four varieties of \textit{kammakilesas} and indirectly suggests the different types of defilements that might be active in the form of unwholesome volitions (\textit{akusalacetanā}) at the moment of performing those evil actions (\textit{kammas}). The Blessed One says: “Oh, monks, I declare, volition is \textit{kamma}. Having willed, one acts by means of body, speech and mind (\textit{Cetanāhaṃ bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā}).\textsuperscript{61} Volition is a mental factor, a psychological impulse which is included in the aggregates of formations (\textit{saṅkhārakkhandha}). Therefore, the four unwholesome actions (\textit{akusalakammas}) such as ‘killing living beings’ and others result from unwholesome volitions. Those unwholesome volitions indirectly denote \textit{kilesas} in this context.

Even if this point is taken into special consideration, the specific nature or number of \textit{kilesas} is not clearly mentioned in the four \textit{Nikāyas}. Therefore, what can here be remarked is that the term \textit{kileśa}, used in plural or singular, alludes the general meaning of the term. Besides, it would not be justifiable to bring about a certain concept of \textit{kileśas} only with reference to the four \textit{Nikāyas}.

6.1.2. \textit{Upakkilesas} as depicted in the four \textit{Nikāyas}

Unlike \textit{kileśa}, \textit{upakkileśa} frequently appears in various contexts in the four \textit{Nikāyas}. With a glance to the contexts in which \textit{upakkileśa} is referred to, it is easily noticed that different objects such as ‘jātarūpa’, ‘samaññabrāhmaṇas’, ‘citta’, etc. (in genitive form) qualify this term, and that according to those qualifications, the conceptual range of \textit{upakkileśa} is characterized in different contexts. In the four \textit{Nikāyas}, the conceptual range of \textit{upakkileśa}

\textsuperscript{60} Cf. Maurice Walshe, THIH, pp. 461-462.
\textsuperscript{61} AN III, p. 415.
is divided broadly into two categories: (i) upakkīlesa modified by qualifications such as tapassī (ascetic), samanabrāhmaṇā (the recluses and brāhmaṇas), etc., and (ii) upakkīlesa is qualified by citta (mind).

(1) The upakkīlesas of an ascetic, etc.

The Udumbarikāsāṇāda-sutta of the Dīgha-nikāya shows various kinds of upakkīlesas of an ascetic (tapassī) who is involved in the austerity of self-mortification (tapojigucchā).

For instance, the Blessed One explains to Nigrodha what is upakkīlesa of an ascetic:

“Idha Nigrodha tapassī tapam samādiyati. So tena tapasā attamano hoti paripūṇa-saṅkappo. Yam pi kho Nigrodha tapassī tapam samādiyati, so tena tapasā attamano hoti paripūṇa-saṅkappo. ayam pi kho Nigrodha tapassino upakkīleso hoti. ‘Puna ca param... so tena tapasā attān-ukkamseti, param vambhetti, Ayam pi kho Nigrodha tapassino upakkīleso hoti...”

Herein, Nigrodha, an ascetic undertakes a certain austerity; [then] he has the thought [that his aim] accomplished through that austerity. An ascetic has the thought [that his aim] accomplished through the austerity which he undertakes –This too is upakkīlesa (fault) of an ascetic. And then again, ... through that austerity, he exalts himself and despises others. This too, Nigrodha, becomes a fault of an ascetic....

Similarly, the Blessed One refers to sixteen kinds of upakkīlesas of an ascetic with regard to austerities.

As already observed in the similes, the Samyutta-nikāya and the Aṅguttara-nikāyas present passages in which four types of upakkīlesas (i.e. drinking liquor, etc.) of the samanabrāhmaṇas are figuratively compared with the four upakkīlesas of gold. Meanwhile, in another context of the Aṅguttara-nikāya, paṁsu (soil), vālukā (sand), sakkharā (gravel) and kathalā (grit) are also called upakkīlesas of jātarūpa (gold) which

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62 ‘Two categories’ here denotes the other cases excluding that of upakkīlesas of jātarūpa, etc. which have already been observed in the discussion of similes.
63 DN III, p. 42.
64 Variant renderings of the term ‘upakkīlesa’ by scholars: debasement (E.M. Hare) stain, impurity, soilure, (F.L. Woodward) blemish (T.W. & C.A.F. Rhys David) fault (Maurice Walshe).
65 See DN III, pp. 43-45.
are mentioned in comparison to the *upakkilesas* of the mind. In considering these references, it is clear that in the four *Nikāyas*, the term *upakkilesa* is specifically used with different qualifications and it signifies not only the psychological state of a person but also a certain state of material things. However, in all the occasions, *upakkilesa* shows a general characteristic of its nature, that is, the impure state(s) of objects that qualify this term.

(2) The *upakkilesas* of the mind (*citta*)

The four *Nikāyas* present various contexts in which *upakkilesa* signifies a certain state of the mind (*citta*) generally as well as specifically. In the *Accharāvagga* of the *Aṅguttara-nikāya*, the general nature of *upakkilesas* of the mind is referred to as follows: “bhikkhus, this consciousness is splendorous. It is defiled by *upakkilesas* arriving externally” (*Pabhassaram idam bhikkhave cittam taṇ ca kho pana āgantukehi upakkilesehi upakkiliṭṭham*). Whatever *dhammas* are there, whether they are wholesome or unwholesome, mind (*mano*) arises as the forerunner of them. Wholesome or unwholesome *dhammas* are to follow it. According to these references, the nature of *upakkilesas* is to defile the pure consciousness (*citta*) in the process of the psychological activities of the mind (*mano*).

Another occasion is observed in the accounts of the abandoning of *upakkilesas*. The same *Nikāya* explains how the *upakkilesas* of the mind are purified: when one contemplates on the *Tathāgata*, his mind is calmed and gladness arises. Those *upakkilesas* of the mind are abandoned (*Tassa Tathāgatam anussarato cittam pasīdati pāmojjam uppajjati, ye cittassa upakkilesā te pahiyanti*). Similarly, contemplating *Dhamma*, *Vinaya*, *Saṅgha*, or *Sīla*, etc. is considered to be a proper way of cleansing the defiled mind. Further, as a positive

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66 AN I, pp. 253-254.
67 Ibid. p. 10.
68 Ibid. p. 11.
69 Ibid. p. 207.
counterpart of upakkilesas, the absence of upakkilesas comes under the fourth jhāna. In most of the contexts with regard to ‘vigatūpakkilesa’, the following stock passage is always referred to after the explanation of the fourth jhāna:

“So evam samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudu-bhūte kammaniye āhite ānejjappatte āṇa-dassanāya cittam abhiniharati...”

When the concentrated mind is thus purified, bright, unblemished, rid of upakkilesa, malleable, wieldy steady and attained to imperturbability, he directs it to knowledge and vision...

With regard to the upakkilesas of the mind specifically referred to, different unwholesome dhāmmas are designated as upakkilesas of the mind in various contexts. According to the four Nikāyas, they are presented as follows.

(i) Upakkilesas as depicted in the Majjhima-nikāya.

In the Vatthūpama-sutta, the Blessed One explains that the mind that is defiled is just like clothes dyed by some dyer, blue, yellow, etc. When the mind is defiled, an unhappy destination can be expected. In a further explanation, the following upakkilesas are referred to:

“Katame ca bhikkhave cittassa upakkilesā: Abhijjhāvisamalobho cittassa upakkileso, byāpādo cittassa upakkileso, kodho... upanāho... makkho... palāso... issā... macchariyam... mâyā... sāthheyam... thambho... sārambhī... māṇo... atimāṇo... mado... pāmādo cittassa upakkileso.”

Bhikkhus, what are the upakkilesas of the mind? The covetousness and unrighteous greed is an upakkilesa of the mind. Ill-will... anger... revenge... contempt... a domineering attitude... envy... avarice... deceit... fraud... obstinacy... presumption... conceit... arrogance... vanity... negligence is an upakkilesa of the mind.

When a bhikkhu knows that each of the above sixteen mental factors is an upakkilesa, he abandons them one by one. He acquires undiminished confidence in the Buddha, the Dhamma and the Sangha. When he gives up and relinquishes those upakkilesas, he gains

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70 DN I, p. 76. Also see p. 100, p. 124, p. 147, p. 208, Cf. MN I, p. 22, p. 117, etc.; AN III, p. 164, etc.
71 MN I, p. 36
72 Ibid. I, pp. 36-37.
73 I have followed the translation of Bhikkhu Ānāgamoli & Bhikkhu Bodhi with some modifications. See MLDB, p. 118.
gladness (pāmojjanañ) with regard to the Dhamma; rapture (piti) is born in him; one whose body is tranquil feels pleasure. Then, the mind becomes concentrated.\textsuperscript{74}

In the Cūladukkhhakkhandha-sutta, three mental factors are considered as upakkilesas:

“Digharattaham bhante Bhagavatā evam dhammam desitam ājānāmi: Lobho cittassa upakkileso, doxo cittassa upakkileso, moho cittassa upakkileso ti.”\textsuperscript{75}

Venerable sir, I have understood for a long time the Dhamma taught by the Blessed One thus:

Greed is an upakkilesa\textsuperscript{76} of the mind; hatred is an upakkilesa of the mind; delusion is an upakkilesa of the mind.

However, the Upakkilesa-sutta depicts different factors called upakkilesas. The Blessed One explains to Anuruddha how the light (obhāsa) and vision (dassana) of forms disappear. Through his own experience while he was still an unenlightened Bodhisatta, the Blessed One imparts:

“So kho aham, Anuruddhā, Vicikicchā cittassa upakkileso ti iti vidītā vicikicchāṃ cittassa upakkilesam pajahim.”\textsuperscript{77}

When, Anuruddha, I understood that doubt is an upakkilesa of the mind, I abandoned the doubt, the upakkilesa of the mind.

Similarly, each of the eleven unwholesome factors is explained accordingly. Those eleven factors are (1) vicikicchā (doubt), (2) amanasikāra (inattention), (3) thīnamiddha (sloth and torpor), (4) chambhitatta (fear), (5) ubbilla (elation), (6) duṭṭhulla (inertia), (7) accāraddhaviriya (excess of energy), (8) atiśnaviriya (deficiency of energy), (9) abhijappā (longing), (10) nānattasaññā (perception of diversity), and (11) atiniṣṭhāvattāṃ rūpānam (excessive meditation upon forms). According to the Blessed One, when each of these unwholesome factors arises in a person, his concentration declines. When his concentration declines, the light and vision of forms disappear.\textsuperscript{78}

\textsuperscript{74} MN I, pp. 37-38.
\textsuperscript{75} Ibid, p. 91
\textsuperscript{76} Variant renderings:
deprivity; soilure (F.L. Woodward)
Imperfection that defiles the mind; imperfection of mind (Bhikkhu Bodhi)
\textsuperscript{77} MN III, p. 160.
\textsuperscript{78} E.g. “Ko nu kho hetu ko paccayo yena me obhāso antaradāvati dassanañ ca rūpānam ti? Tassa mayham, Anuruddhā, etad ahosi: Vicikicchā kho me udapādi, vicikicchādhi karaṇañ ca pana me samādhi cavi.”
(ii) Upakkilesas as depicted in the Samyutta-nikāya

In the Kilesasamyutta, 'chandarāga' for different objects is called an upakkilesa of the mind:

"Yo bhikkhave cakkhusmim chandarago cittasseso upakkileso. Yo sotasmiṃ chandarāgo ....ghānasmiṃ ... jīvhaṇa ...kāyasmiṃ ... Yo manasmiṃ chandarāgo cittasseso upakkileso. Yato kho bhikkhave bhikkhuno imesu chasu thānesu cetaso upakkileso pahīno hoti, nekkhammaninnam cassa cittam hoti. "

Bhikkhus, desire and lust for the eye is an upakkilesa of the mind. Desire and lust for the ear ...for the nose...for the tongue... desire and lust for the mind is an upakkilesa of the mind. When a bhikkhu abandons the mental upakkilesa in these six cases, his mind inclines to renunciation.

With regard to six sense-objects, six types of consciousness (viññāñas), six contacts (samphassas), six feelings (vedanās), six perceptions (saññās), six volitions (sañccetanās), six cravings (tanha), six elements (dhātus) and five aggregates (khandhas), the same explanation is followed.

(iii) Upakkilesas as depicted in the Āṅguttara-nikāya

In the Pattakamma-sutta, the five mental factors are enumerated as upakkilesas:

"Sa kho so gahapati ariyasāvako abhijjhāvisamalobho cittassā upakkileso ti iti viditvā abhijjhāvisamalobham cittassato upakkilesato pajahati..."  

Now, householder, a noble disciple, after knowing that the covetousness and unrighteous greed is an upakkilesa of the mind, he abandons the covetousness and unrighteous greed, the upakkilesa of the mind...

Similarly, byāpāda (ill-will), thinamiddha (sloth and torpor), uddhaccakukkucca (restlessness and worry) and vicikicchā (doubt) are referred to as the upakkilesas of the mind. When one lives with the mind overcome by each of these five upakkilesas, he does what he should not do, and fails to do what he should do; he declines from fame and
happiness. When one abandons them, he is called one who is perfect in wisdom. As already observed in the similes in the Upakkilesa-sutta, the five mental factors such as kāmacchanda, byāpāda, etc. are also designated as upakkilesas with a different expression than the above.

However, the Pamsudhovaka-sutta presents a significant passage in which upakkilesas are referred to in three different gradations. After explaining the impure nature of gold with dust, etc., the sutta mentions nine types of upakkilesas as follows:

"Evam eva kho bhikkhave santi adhicittamanuyuttassa bhikkhuno olārikā upakkilesā kāyaduccaritam vaciduccaritam mano duccaritam. Tam enam sacetaso bhikkhu dabbajātiko pajahati vinodeti vyantikaro ni anabhāvan gameti. Tasmām pahine tasmām vyantikate santi adhicittamanuyuttassa bhikkhuno majjhimasahagatā upakkilesā kāmavitakko vyāpādavitakko vihimsāvīta kko... Tasmām pahine...sukhumasahagatā upakkilesā jāvitakko janapada vīta kko... Tasmām pahine tasmām vyantikate athāpāram dhamma vītakko 'vasissanti.

So hoti samādhi na e'eva santo nappānīto nappati passa dhaladdho na ekobihamādhigato sasaṅkhāra-nāgghavārīta-vato. Hoti so bhikkhave samayo yām tam cittām aṭṭhātām yeva santi thāti sanāsinīdāti ekodi hoti samādhīyati."

Similarly, bhikkhus, when a bhikkhu practices himself for the higher mind, there are gross upakkilesas (impurities), namely bodily misconduct, verbal misconduct, mental misconduct. A thoughtful and worthy bhikkhu abandons each upakkilesa (i.e. out of the three upakkilesas), removes it, eliminates it, puts it to the end. When it is abandoned, eliminated, there are still moderate upakkilesas to the bhikkhu who practices himself for the higher consciousness, namely, the thought of sensual pleasure, the thought of ill-will, the thought of cruelty. When each upakkilesa (of them) is abandoned, ... there are still subtle upakkilesas... namely, thought about his relatives, thought about his district, thought connected with his not being dispraised... When each upakkilesa (of them) is abandoned, destroyed, there still remain thoughts about mental phenomena. This concentration is neither calm nor sublime nor obtained by being completely tranquilized nor arrived at singleness, but reached to the state repressed by the prompted restraining. Bhikkhus, there is a time when the mind becomes steadied internally, calmed, brought to singleness and concentrated.

In this quotation, we observe another significant characteristic of upakkilesa unnoticed before. As the content itself shows, the decisive unwholesome force of upakkilesas is differently graded in three levels in the process of developing the higher mind. These
upakkilesas are distinguished from not only those of tapassi, etc. but also from the other upakkilesas of the mind. Furthermore, at the end of this quotation, we witness that 'dhammavitakkas\(^9\) are distinguished from the others that are designated as upakkilesas therein. Yet, the dhammavitakkas are also referred to as factors that have to be subdued in order to achieve the concentration (samādhi) described as the internally tranquilized state.

As has been discussed so far, each of these contexts shows different lists of mental factors called upakkilesas. Although some mental factors are repeated in different lists of upakkilesas, the number of the same upakkilesas is not particularly fixed, and the viewpoint of explaining upakkilesas in each context also differs in the four Nikāyas. Even in the two sets of five types of upakkilesas that we have observed above, the first set of five upakkilesas is not identical with that of the other. Among all the upakkilesas of the mind as depicted in the four Nikāyas, eleven types of upakkilesas are explained with reference to the light (obhāsa) and vision (dassana) of forms and are rather different in nature from the others.

(See Table (6-1) for different upakkilesas of the mind referred to in the four Nikāyas).

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\(^9\) For detailed discussion, see 'the commentaries treatment'.
6.2. Khuddaka-nikāya treatment

(I) Kilesas

In the earlier texts of the Khuddaka-nikāya, the term kilesa often occurs in various contexts. However, all the contexts collectively imply a general sense, including figurative expressions.\(^{90}\) In most of the contexts, the removal of kilesas is much emphasized, for example, “kilesānam vasaṁ gantvā”,\(^{91}\) “kilese jhāpayiṁ ahaṁ”,\(^{92}\) “kilesacchedanām ānām”,\(^{93}\) “kilese ghātayissati”,\(^{94}\) and “nijjinitvā kilese so”.\(^{95}\)

In a Theragāthā reference, both the terms kilesa and kilesavatthu are mentioned in plural.\(^{96}\) Although the specific explanations with regard to kilesa and kilesavatthu are not found in this gāthā, it reveals that in the earlier literary stage, both terms are used respectively with their own features. In the Paṭisambhidāmagga, the number of kilesavatthus is indicated as ten,\(^{97}\) but the varieties of the ten bases of kilesas are not actually mentioned therein too.

The conceptual development of kilesas is found in the later texts of the Khuddaka-nikāya. The Paṭisambhidāmagga and both the Niddlesas (Cūla- and Mahā-) provide some important aspects that enrich our understanding of the concepts of kilesas.

In a passage of the Mahāniddesa, āsavas (expressed in the Suttanipāta) are interpreted as kilesas, and their arising is dependent on sankhāras (volitional formations) of the past.\(^{98}\)

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\(^{90}\) See above ‘Metaphors and similes’.
\(^{91}\) Thrig p. 133.
\(^{92}\) Ap (Vri) I, p. 21.
\(^{93}\) Ibid. p. 340.
\(^{94}\) Ibid. p. 389
\(^{95}\) Bv p. 32.
\(^{96}\) Thrag p. 85: Kileseh ‘ābhībhūtā te tena tena vidhāvitā naraṁ kilesavatthūsu sayangāhe va ghosite.
\(^{97}\) Ps p. 130: dasahi kilesavatthūhi kilissati lokasannivāso ’ti (worldly life is defiled by the ten bases of kilesas).
The Cūlaniddesa also provides a similar account which attributes the arising of kilesas to the past sānkharas.\(^99\)

In the Patīsambhidāmagga, kilesas are treated in different gradations from the perspective of abandoning. While explaining ‘bhāvanā’, the Patīsambhidāmagga states:

"Ditthekatthe kilese pajahato sotāpatimaggavasena jātā dhammā aṇṇamaṇṇāṃ nātivattanīti’ tattha jātānām dhammānaṃ anativattattheṇa bhāvanā; ‘olārike kilese pajahato sakadāgāmimaggavasena jātā dhammā...

‘anusahagate kilese pajahato anāgāmimaggavasena jātā dhammā...

‘sabbakilese pajahato arahattamaggavasena jātā dhammā aṇṇamaṇṇāṃ nātivattanīti’ tattha jātānām dhammānaṃ anativattattheṇa bhāvanā.\(^100\)

When one abandons the defilements co-efficient with [wrong] view, the dhammas produced in him do not exceed each other through the path of the stream-enterer; then, the development is in the sense of non-exceeding of dhammas produced in him.

When one abandons gross defilements, the dhammas produced in him.....through the path of the once-returner....

When one abandons subtle defilements, the dhammas produced in him....through the path of the non-returner....

When one abandons all the defilements, the dhammas produced in him do not exceed each other through the path of Arahant, then, the development is in the sense of non-exceeding of dhammas produced in him.\(^101\)

As this passage indicates, each of the four paths positively constitutes the conceptual range of the relevant gradation of kilesas through their abandoning. In the Patīsambhidāmagga, the same gradations of kilesas are juxtaposed by the four paths in the contexts of silas,\(^102\) indriyas.\(^103\)

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\(^99\) Cnd (Vri) p. 131: Yam pubbe tam visosehi. Aīte sānkharē ārabbha ye kileṣa uppujeyyum te kilese sosehi visosehi sukkhāpehi visukkhāpehi abijām karohi pajahā vinodehi byantim karohi anabhāvaṃ gamehi.ī. Also Mnd II, p. 434.

\(^100\) Ps I, p. 33. The Patīsambhidāmagga gives different accounts of ‘bhāvanā. Out of them, four types of bhāvanās have the same explanations of the four different gradations of abandoning of kilesas through four types of ‘maggas’. Four types of bhāvanās referring to kilesas are ‘anativattattheṇa bhāvanā, ekarasaṭṭṭhaṇa bhāvanā’, ‘adupagavīryavāhanatiṭṭhaṇa bhāvanā’ and ‘āśevanattheṇa bhāvanā’.

\(^101\) I hav followed the translation of Bhikkhu Nāṇamoli with some modifications. See POD, p. 33.

\(^102\) Ps I, p. 47: Sotāpatimagghena ditthekathānām kilesānām, sakadāgāmimagghena olārikānām kilesānām, anāgāmimaggghena anusahagatānām kilesānām, arahattamaggghena sabbakilesānām pahānanām silām, veramanī silām, cetāna silām, samvaro silām, avitikkamo silām.

\(^103\) Ps II, p. 23: assaddhiyyassa pahānāya chando uppajjati, assaddhiiyaparīlahassa pahānāya chando uppajjati, ditthekathānām kilesānām pahānāya chando uppajjati, olārikānām kilesānām pahānāya chando uppajjati, anusahagatānām kilesānām pahānāya chando uppajjati, sabbakilesānām pahānāya chando uppajjati.
The *Mahāniddesa* depicts three different gradations of *kilesas*. In comparison to the above reference, it is clearly noticed that the *Mahāniddesa* explains *kilesas* from a different point of view:


What are gross defilements? Bodily misconduct, verbal misconduct and mental misconduct—these are called the gross defilements. What are moderate defilements? The thought of sensual pleasure, the thought of ill-will, the thought of cruelty—these are the moderate defilements. What are subtle defilements? Thought about relatives, thought about district, thought about the other party, pitiful thought about other people, thought connected with obtainment, respect or fame, thought connected with religion—these are called the subtle defilements.

In the four *Nikāyas*, we have already observed these types of gradations of *akusala dhammas* that are designated as *upakkilesas*. Herein, in the *Mahāniddesa* account with three more *vitakkas* added into the range of *sukhumā*, they are termed as *kilesas*. In this regard, it is obvious that both the concepts are identified with a particular boundary of common nature.

Commenting on ‘kutopahūtā tadingha brūhi’, the *Mahāniddesa* specifically refers to eight types of *kilesas*:

"Kalaho ca vivādo ca paridevo ca soko ca macchariyaḥ ca mano ca atimāno ca pesuṇṇaḥ cā ime aṭṭha kilesā kuṭo pahūtā, kuṭo jātā... kiṃnidānā kiṃsambadāyā ... imesaṃ aṭṭhanam kilesānaṃ mūlam pucchati, ..."  

Quarrel, dispute, lamentation, grief, avarice, conceit, excessive conceit, and slander—where do these eight defilements arise, where are they produced...? What is their cause? What is their arising...? Thus, the root of these eight defilements is questioned.
According to the *Mahāniddesa*, people quarrel, lament, etc. with 'piya' (the agreeable) as a base (*vatthu*). Out of these eight factors, the other seven factors are joined with macchariya.\(^{107}\)

While explaining 'abhisamaya', the *Patisambhidamagga* questions the abandoning of *kilesas* and gives a long passage to explain which *kilesas* a noble one abandons in the past, in the future or in the present. If one abandons past defilements, he abandons what has already been abandoned. If one abandons future defilements, he abandons what has not been originated. With regard to the abandoning of presently arisen defilements, a passage needs to be quoted here because those mental factors in the context are indirectly mentioned as presently arisen defilements.

"Hañci paccuppanne kilese pajahati, tena hi ratto rāgam pajahati, duṭṭho dosam pajahati, mālho moham pajahati, vinibandho mānaṃ pajahati, parāmaṭṭho ditthim pajahati, avikkhepagato uddhaccam pajahati, aniṭṭhāṅgato vicikiccham pajahati, thāmagato anusayam pajahati, kaṇhasukkadhammā yuganandhā pavattanti, saṃkilesikā maggabhāvanā hotīti."\(^{108}\)

If one abandons presently arisen defilements, then, though inflamed with greed, he abandons greed, though corrupted by hate, he abandons hate, though deluded, he abandons delusion, though shackled, he abandons conceit, though misapprehended, he abandons [wrong] view, though distracted, he abandons restlessness, though undecided, he abandons doubt, though being strengthened [in mental continuity], he abandons underlying tendency, dark and bright *dhammas* occur coupled together, and there is development of path that has defilement.\(^{109}\)

Beginning with *rāga*, the eight mental factors including *anusaya* herein are mentioned as the presently arisen defilements (*paccuppanne kilese*). Regarding the question of abandoning of *kilesas*, the *Patisambhidamagga* states that one neither abandons past *kilesas* nor future *kilesas* nor presently arisen *kilesas*. It is compared to a young tree with unborn fruit whose unborn fruit of the tree remains unborn, and does not come to be generated when its root is severed. Arising (*uppāda*) is a cause (*hetu*) and condition (*paccaya*) for the generation of *kilesas*. Seeing danger in arising, consciousness (*citta*)

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\(^{107}\) Ibid. p. 260: *Kalaho ca vivādo ca paridevo ca soko ca māno ca atimāno ca pesuññam ca ime satta kilesā maccharive vuttā payuttā āyuttā samāyuttā ti, maccherayuttā kalahā vivādā.*

\(^{108}\) Ps II, pp. 217-218.

\(^{109}\) I have followed the translation of Bhikkhu Ānāmoli with some modifications. See POD, p. 389.
enters into non-arising. Then, kilesas that would be generated with arising as their condition remain unborn and do not come to be generated. With the cessation of cause, there is the cessation of suffering. Thus, there is the development of path.\footnote{Ps II, p. 218.}

(II) Upakkileas

Unlike kilesas, the occurrence of upakkileas is quite rare in the earlier texts of the Khuddaka-nikāya. In the Suttanipāta and the Apadāna, this term merely implies the general sense such as ‘upakkilese vyapanujja sabbe’.\footnote{Sn p. 11. Also see Ap (Vri) I, p.10.} The later texts, especially the Patisambhidāmagga and the Cūlaniddesa, present some significant accounts in which the concepts of upakkileas are more specifically developed. While dealing with ‘vimuttiṇāṇa’, the Patisambhidāmagga shows different types of upakkileas from which the consciousness is completely liberated through the four paths of noble persons (ariyapugggalas). For instance, the five upakkileas are referred to as follows:

"Sotāpattimaggena sakkāyadiṭṭhi vicikicchā silabhataparāmāso diṭṭhānusayo vicikicchānusayo attano cittaṁ upakkilesā sammā samucchinnā honti; imehi pañcahi upakkilesehi sapariyuṭṭhānehi cittaṁ vimuttaṁ hoti suvimuttaṁ. Taṁ vimuttiṇāṭṭhena nānam, pājānanaṭṭhena paññā; tena vuccati- ‘Chinnamanupassane paññā vimuttiṇāṇam’.\footnote{Ps. 1, pp. 72-73.} By the path of the stream-entry, one’s own upakkileas are completely cut off, namely, personality view, doubt, the adherence to rules and observances, the underlying tendency to (wrong) view, and the underlying tendency to doubt. The consciousness is liberated, completely liberated from these five upakkileas together with their [modes of] obsession. Knowledge is in the sense of knowing its deliverance, and wisdom is in the sense of the act of completely knowing.\footnote{I have followed the translation of Bhikkhu Ŋānamoli with some modifictions. See POD, pp. 72-73.}

Similarly, the following four upakkileas are completely cut off through the path of once-returning (sakadāgāminimagga) — kāmarāgasāmyojana, paṭighasāmyojana, kāmarāga-anusaya and paṭighānusaya which are gross (olarika).
The following four upakkilesas are completely cut off through the path of non-returning (anāgāmimagga) — kāmarāgasaṃyojana, patīghasaṃyojana, kāmarāga-anusaya and patīghāusaya which are subtle (anusahagata).\textsuperscript{114}

And the following eight upakkilesas are completely cut off through the path of Arahantship — rūpārāga, arūpārāga, māna, uddhacca, avijjā, mānānusaya, bhavarāgānusaya and avijjānusaya.\textsuperscript{115}

It is specific that the Patīsambhidāmagga, apparently including certain samyojanas, anusayas and kilesas in this context, designates all these unwholesome dhammas as upakkilesas.

In the context of 'ānāpānasati-samādhi', the Patīsambhidāmagga shows eighteen types of upakkilesas which arise in momentary combinations (khanikasamodhānā) when one develops the concentration by mindfulness of breathing with sixteen bases.\textsuperscript{116}

\begin{quote}
"Katame atthārasa upakkilesā uppajjanti? Assādādimajjhapiyosānam satiyā anugacchato ajjhattavikkhepagatam cittam samādhissa paripanths, passāsādimajjhapiyosānam satiyā anugacchato bahiddhāvikkhepagatam cittam samādhissa paripanths, assāsapatikaṁkhanā nikanti tanhācariyā samādhissa paripanths..."\textsuperscript{117}
\end{quote}

Which eighteen upakkilesas arise? When one follows with mindfulness after the beginning, middle and end of an in-breath, his consciousness becomes distracted internally, and that is the obstruction of concentration. When one follows with mindfulness after the beginning, middle and end of an out-breath, his consciousness becomes distracted externally, and that is the obstruction of concentration. Such

\textsuperscript{114} Cf. Ps-a I, p. 280: anusahogā 'ti anubhūta sukhumabhūtā 'ti attho; SN-a II, p. 316: anusahagatoti, sukhmo.

\textsuperscript{115} Ps I, p. 73: Sakadāgāmimaggena olārikam kāmarāgasaṅhojanam paṭīghasaṅhojanam olārikokāmarāgaṅusayo paṭīghāṅusayo...imehi catūhi upakkilesehi... cittam vimuttam hoti suvimmuttam...

\textsuperscript{116} The sixteen bases are: eight obstacles of concentration (samādhissa paripanths) and eight aids of concentration (samādhissa upākāras).

Eight obstacles: kāmacchanda, vyāpāda, thīnamidda, uddhaccakukkucca, vicikicchā, avijjā, arati and sabbe akusāla dhammā.

Eight aids: nekkhamma, avyāpāda, ālokasaṅhā, avikkhepa, dhammadhāvattthāna, ṇāna, pāmojjja and sabbe kusāla dhammā.

\textsuperscript{117} Ps I, p. 164.
behaviour of craving, that is, wishing or hankering for in-breath is the obstruction of concentration...\textsuperscript{118}

Similarly, the text refers to the other fifteen cases in the sense of obstruction (paripantha)\textsuperscript{119} of concentration.

In the Cūlaniddesa which comments on “upakkilese byapanujja sabbe”, we observe a specific literary aspect of canonical commentary in understanding the concepts of upakkilesas.

“Upakkilese byapanujja sabbeti rāgo cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkileso, kodho... upanāhō... makkho... pañfōso... issā... macchariyam... māyā... sāthevym... thambho... sārambho... māno... atimāno... mado... pamāda... sabbe kilesā... sabbe duccaritā... sabbe darathā... sabbe parīlāhā... sabbe santāpā... sabbākusalābhisanākhārā cittassa upakkilese.\textsuperscript{120}

As the passage shows, the Cūlaniddesa here refers to twenty-three types of akusala dhammas. Out of them, those sixteen mental factors beginning with rāga up to pamāda have already been referred to in the four Nikāyas. However, the Cūlaniddesa further refers to those upakkilesas as a part of the general concepts of defilements (kilesas), misconducts (duccaritas), anxieties (darathas), fevers (parīlāhas), tortures (santāpas) and unwholesome volitional formations (akusalābhisanākhāra).

\textsuperscript{118} I have followed Bhikkhu Nāṇamoli’s renderings with some modifications. See PD p. 165.

\textsuperscript{119} Eighteen types of upakkilesas in the sense of obstruction are as follows:
(1) Assāsādāmajjhapariyosānam satiya anugacchato ajjhavikkhepegatam cittam-
(2) Passāsādāmajjhapahyosānam satiya anugacchato bahiddhāvikkhepegatam cittam-
(3) Assāsāpatikanikkhanā nikanti tanhācariyā-
(4) Passāsāpatikanikkhanā nikanti tanhācariyā-
(5) Assāsānābhittunassā passāsāpatilikābhe mucchanā-
(6) Passāsānābhittunassā passāsāpatilikābhe mucchanā-
(7) Nimittam āvajjato assāse cittam vikampati –
(8) Assāsam āvajjato nimitte cittam vikampati–
(9) Nimittam āvajjato passāse cittam vikampati–
(10) Passāsam āvajjato nimitte cittam vikampati–
(11) Assāsam āvajjato passāse cittam vikampati–
(12) Passāsam āvajjato assāse cittam vikampati–
(13) Aṭṭañudhāvanam cittam vikhāpegatānupattanam–
(14) Anāgatapatiṣikhanām cittam vikkhatānupattanam–
(15) Linam cittam kosaṭṭhānupattanam–
(16) Atippaggahitam cittam utbhācānupattanam–
(17) Abhinatam cittam rūgapattanam–
(18) Apanatalam cittam tāsampānupattanam–

\textsuperscript{120} Cnd (Vri) p. 265.
6.3. Abhidhamma treatment

In the Abhidhamma texts, the most notable conceptual feature is the fact that the number of kilesas is technically fixed as ten types of mental factors in the categories of unwholesome dhammas. The Dhammasaṅgani, the Vibhaṅga, and the Paṭṭhāna present significant passages in which the concepts of kilesas are technically treated in the Abhidhamma perspective. Even though these texts deal with kilesas from different points of view, they all hold ten types of mental factors as kilesas.

6.3.1. The Abhidhamma definition of kilesas and their arising in relation to cittuppāda

In the Nikkhepakāṇḍa and Atthuddhārakāṇḍa, the Dhammasaṅgani defines kilesas as ‘dasa kilesavatthūṇī’:

“Katame dhamma kilesā? Dasa kilesavatthūṇī: Lobho doso moho māno, ditthi, vicikicchā, thinam, uddhaccam, ahirikam, anottappam.”

Which dhhammas are defilements? The ten bases of defilements – greed, hatred, delusion, conceit, [wrong] view, doubt, sloth, restlessness, shamelessness and fearlessness [of wrong doing].

The Vibhaṅga directly explains ‘dasa kilesavatthūṇī’ without defining them as kilesas. It also mentions ‘attha kilesavatthūṇī’ consisted of eight mental factors excluding ahirika and anottappa. It appears to follow two traditions with regard to the subject of kilesavatthūṇī.

In the Nikkhepakāṇḍa, the Dhammasaṅgani defines each of the ten kilesas as follows:

(i) Lobha

“Tattha katamo lobho? Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo- tucchā mucchā ajjhōsanām gedho paligedo sango pāṅko ejā māyā janikā sañjanani sibbinī jālinī sarītā visattikā suttaṁ visatā ayāhanī dutiyā panidhi bhavanetti vanaṁ vanatho santhavavo sineho apekkhā paṭibandhu āsā āsimsanā āsimsatattham rūpāsa saddāsā gandhāsā rasāsā

121 Dhs p. 214; also p. 257.
Herein, what is greed?

That which is lust, infatuation, seduction, compliance, delight, attachment to delight, infatuation of consciousness, wishing, yearning, adherence, greediness, omnivorous greediness, cleaving, slough, allurement, deceit, genetrix, progenitrix, seamstress (joining with rebirth), ensnarer, river, entangling, thread, diffusion, urger, consort, longing, leading to existence, forest, jungle, intimacy, affection, greedy considerateness, connexion, want, wanting, the state of wanting, wanting for visible forms, wanting for sounds, wanting for odours, wanting for tastes, wanting for the tangible, wanting for gains, wanting for wealth, wanting for children, wanting for life, muttering, muttering on, excessive muttering, mumbling, the act of muttering, the state of muttering, self-indulgence, being self-indulgent, the state of being self-indulgent, agitation, desire for the agreeable, incestuous lust, lawless greed, hankering, the act of hankering, aspiring, liking, imploring, craving for sensual pleasure, craving for existence, craving for non-existence, craving for form, craving for formless, craving for cessation, craving for visible forms, craving for sounds, craving for smells, craving for tastes, craving for the tangible, craving for mental states, flood, bond, tie, grasping, obstruction, hindrance, covering, binding, impurity, underlying tendency, encircling, creeper, selfishness, root of suffering, source of suffering, origin of suffering, Māra’s snare, Māra’s fish-hook.

126 Cf. ibid. p. 363: Oṣidanatthena pānko (greed is slough in the sense of sinking down).
127 Cf. ibid.: Akaddhanavasena ejā.
128 Cf. ibid.: Vattasmin sattānām jananaṭṭhena janikā (genitrix is in the sense that greed generates living beings in the circle of existence).
129 Cf. ibid.: Vattasmin satte dukkheṇa samyojayaṁāna janeti ti saṁjananāti. (Progenitrix means that greed, while binding up the living beings with suffering, causes them to be born in the circle of existence).
130 Cf. ibid.: Ghatanatthena sibbanī. Ayaṁ hi vattasmin satte cutipatisandhivasena sibbatī ghateti, tunnakāro viva pilokitāya pilotikām (seamstress is said in the sense of putting together. For this (lobha) sews or joins living beings to the circle of existence by way of death and rebirth just as a tailor sews cloth to cloth).
131 Cf. ibid.: Anekappakāraṁ visavajālam tanhaṁvinipphanditanivesasankhatām vā jālam assā atti ti jālinī. (ensnarer means craving has a net of manifold sense-experiences or a net called the abide of its suffusion).
132 Cf. ibid.: Akaddhanatthena sīghosattā saṁsārikā viyā ti saritā. Allathena vā saritā. (river is like swift current of [lobha] in the sense of drawing out, or in the sense of its glutinous tenacity).
133 Cf. Dhs-a pp. 363-364; Allāni ceva sinnidhāti cā ti ayam h’etha attha. Visatā ti visattikā (entangling herein means gluten as well as being attached. It means being glutinously entangled).
134 Cf. Dhs-a p. 364: Anayavasappadananatthena kumbhānubandhanasuttaṁ viyā ti suttam (thread is like a string of binding the fishnet in the sense [that the greed binds together] destruction and misfortune).
135 Cf. ibid.: Rupādīsa vitthananatthena visatā (diffusion is in the sense [that greed is] spreading out over objects, visual form, etc.).
136 Cf. ibid.: Tassa tassa patilabhathāya satte ayūhāpeti ti ayūhāni (urger means that greed causes living beings to toil for obtaining this or that states).
137 Cf. ibid.: Ukkannhitum appadānato sahāyatthena dutiyā (consort is in the sense of a companion because it [greed] does not allow to be dissatisfied)
Māra’s domain, river of craving, net of craving, leash of craving, ocean of craving, covetousness, the greed that is the root of the unwholesome—this is called greed.\(^{138}\)

All these idioms that are not only synonymous but also hold their figurative nature comprehensively constitute the concept of lobha as kilesa in the Abhidhamma scheme. Through all these idioms, lobha as kilesa is also equivalent with lobha as akusalahetu.\(^{139}\)

Those terms such as upādāna, nīvaraṇa, upakkilesa, anusaya, etc. in the list of those idioms signify that they are used herein in the general sense.

(ii) **Dosa**

"Tattha katamo doso? Anathatham me acarīti āghāto jāyati, anathatham me caraṅgīti āghāto jāyati, anathatham me carissatīti āghāto jāyati, piyassa me manāpassa anathatham acari ...pe... anathatham caraṅgi pe... anathatham carissatīti āghāto jāyati, appiyassa me amanāpassa atham acari ...pe... atham caraṅgi ...pe... atham carissatīti āghāto jāyati, athāhāne vā pana āghāto jāyati, yo evarūpo cittassa āghāto patighāto patigham pativirodho kopo pakopko doso padoso sampadoso cittassa vyāpattā manopadoso kodho kujjhanā kujjhitatam doso dussanā dussitattam vyāpatti vyāpajjatām vyāpajjitatam virodho pativirodho candikām asuropo anukkamanatā cittassa—ayam va vucatī doso."\(^{140}\)

Characterized as ten types of annoyance, dosa is elaborately defined through a list of synonyms. Through all these idioms, dosa as kilesa is identified with dosa as akusalahetu\(^{141}\) and also correspondent to byāpāda-nīvaraṇa and patigha-samyojana.\(^{142}\)

(iii) **Moha**

"Tattha katamo moho? Dukkhe aṇṇānaṃ dukkhasamudaye aṇṇānaṃ dukkhanirodhe aṇṇānaṃ dukkhanirodhagāminiyaḥ patipadāya aṇṇānaṃ pubbante aṇṇānaṃ aparante aṇṇānaṃ pubbantiyaparante aṇṇānaṃ idappaccayaṭā paticcassamuppannesu dhammaṃ aṇṇānaṃ-yaṃ evarūpaṃ aṇṇānaṃ adassanam anabhismayo anamudho asambodho appativedho asanāhanā aparīyogāhanā asamapokkhanā apaccavokkhanā apaccakkhakammasum dummejjham balyam asampajjāṇānaṃ moho pamoḥo sammoho avijjā avijjagho avijjāyogo avijjānusayo avijjāparyutthānaṃ avijjālāṅgi moho akusalamūlam—ayam va vucati moho."\(^{143}\)

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\(^{138}\) I have followed P.A. Thittila’s renderings of idioms with some modifications. See BA, pp. 470-471. For C.A.F. Rhys Davids’ renderings of all the idioms and her own commentarial interpretations of them which are given on the footnotes, see BMPE, pp. 276-282.

\(^{139}\) See Dhs p. 189.


\(^{141}\) See Dhs p.190.


Mohā is defined as unknowing (aṇṇāna) about eight types of bases along with a list of synonyms. Through all these idioms, it is identified with mohā as akusalahetu and is also equivalent with avijjāsava, avijjā-nīvarana and avijjā-samyojana respectively.\(^{144}\)

(iv) Māna

"Tattha katamo māna? Seyyo 'hamasmīti māna, sadiso 'hamasmīti māna, hino 'hamasmīti māna, yo evarūpo māna maññanā maññitattam unmati unnamo dhajo sampaggāho ketukamyatā cittassa- ayaṁ vuccati māna."\(^{146}\)

Defined by three types of conceit, māna as kilesa is correspondent to māna-samyojana through all these idioms.

(v) Diṭṭhi

"Tattha katamā diṭṭhi? Sassato loko ti vā assassato loko ti vā antavā loko ti vā anantavā loko ti vā tam jīvan tam sarirān ti vā aṇṇām jīvan aṇṇām sarirān ti vā, hoti tathāgato param maranā ti vā na hoti tathāgato param maranā ti vā, hoti ca na ca hoti tathāgato param maranā ti vā, neva hoti na na hoti tathāgato param maranā ti vā, yā evarūpā diṭṭhi diṭṭhigataṁ diṭṭhigahanaṁ diṭṭhikantāro diṭṭhisivakāyikam diṭṭhiyuvhanditam diṭṭhisānānojanam gāho pātīggāho abhīnveso parāmāso kummacco micchāpatho micchattam tiṭṭhaya-yañānām vipariyesagāho-a yaṁ vuccati diṭṭhi- sabbā pi micchādiṭṭhi diṭṭhi."\(^{147}\)

Diṭṭhi here is defined as wrong views about loka, jīva, Tathāgata. All these idioms are also identified with those of diṭṭhāsava and diṭṭhisamyojana.\(^{148}\)

(vi) Vicikicchā

"Tattha katamā vicikicchā? Satthari kaṅkhāti vicikicchati, dhamme kaṅkhāti vicikicchati, sanghe kaṅkhāti vicikicchati, sikkhāya kaṅkhāti vicikicchati, pubhante kaṅkhāti vicikicchati, aparante kaṅkhāti vicikicchati, pubbantāparante kaṅkhāti vicikicchati, idappaccayatā paṭiccasamuppannaṁ dhammesu kaṅkhāti vicikicchati, yā evarūpā kaṅkhā kaṅkhāyaṁ kaṅkhāyitattam vimāti vicikicchā āvekkā kathāyaṁ dvedhāpatho samsayo, anekasagāha āsappanaṁ parisappanā apariyogāhanā thambhitattam cittassa manovilekko- ayaṁ vuccati vicikicchā."\(^{149}\)

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144 See ibid. p. 190.
Being characterized by eight types of doubt, vicikicchā is elaborately defined by a list of synonyms. Through all these idioms, vicikicchā as kilesa is correspondent to vicikicchā-nivarana and vicikicchā-samyojana.⁴²⁴

(vii) Thīna

"Tattha katamā thīnam? Yaṁ cittassa akalyata akammaññata olliyanā salliyanā liyanā liyitattam thīnam thīyanā thiyitattam cittassa– idam vuccati thīnam."¹⁵¹

(viii) Uddhacca

"Tattha katamā uddhaccam? Yaṁ cittassa uddhaccam vipasamo cetaso bhantattaṁ cittassa– idam vuccati uddhaccam."¹⁵²

Both thīna and uddhacca are identified with thīna and uddhacca as nivaranas respectively through all those idioms.

(ix) Ahirika

"Tattha katamā ahirikam? Yaṁ na hiriyati hiriyitabbena- na hiriyati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā– idam vuccati ahirikam."¹⁵³

Herein, what is shamelessness?
That by which one is not shameful at the occasion of which one should be ashamed, or that by which one is not shameful at the attaining of evil unwholesome dhammas – this is called shamelessness.

(x) Anottappa

"Tattha katamā anottappam? Yaṁ na ottappati ottappitabbena- na ottappati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā– idam vuccati anottappam."¹⁵⁴

Herein, what is fearlessness? That by which one does not fear of blame at the occasion of which one should be fearful of blame, or that by which one does not fear of blame at the attaining of evil unwholesome dhammas – this is called fearlessness.

Except the three concepts, lobha, ahirika and anottappa, the definitions of the other seven kilesas are conceptually in affiliation with relevant technical concepts such as āsavas, nivaranas and samyojanas in the Abhidhamma scheme. As seen in the above definitions, lobha constitutes its own specific conceptual scope. Although those terms, upādāna and

¹⁵³ Ibid.
¹⁵⁴ Ibid.
niṇvaraṇa, are referred to in the list of idioms to define lobha, the dimensions of their technical concepts are rather different from one another. In other words, lobha as kilesa is not identified with kāmupādāna or kāmacchanda-niṇvaraṇa as a technical concept. Ahirika and anottappa are unique in the technical concepts of kilesas in the sense that both the concepts do not share their conceptual realms with other technical terms. It is better not to overlook the fact that kilesas are herein defined through ten types of 'kilesavatthus', which signify that these ten mental factors are kilesas as well as kilesavatthas.\(^{155}\)

In the Āṭṭhuddhārakāṇḍa, the Dhammasaṅgani presents a significant passage in which the arising of the ten kilesavatthas is related to the arising of twelve types of unwholesome consciousness (akusalacitta)\(^ {156}\). Out of the ten kilesavatthas,

(i) Lobha arises in the arising of eight types of consciousness accompanied by lobha;

(ii) Dosa arises in the arising of two types of consciousness accompanied by displeasure (domanassa);

(iii) Moha arises in the arising of all types of unwholesome consciousness;

(iv) Māṇa arises in the arising of four types of consciousness accompanied by lobha, dissociated from diṭṭhi (wrong views);

(v) Diṭṭhi arises in the arising of four types of consciousness associated with diṭṭhi;

(vi) Vicikicchā arises in the arising of consciousness accompanied by vicikicchā;

(vii) Thīna arises in the arising of consciousness which is prompted (sasankhāra);

(viii) Uddhacca, (ix) ahirika and (x) anottappa arise in the arising of all types of unwholesome consciousness.\(^ {157}\)

\(^{155}\) Detailed discussion of the 'dasa kilesavatthu' will be seen in 'the commentaries treatment'.

\(^{156}\) Dhs p. 257: Katame dhamma kilesā? Dasa kilesavatthūāni, lobho, doso, māno, diṭṭhi, vicikicchā, thīnam, uddhaccam, ahirikam, anottappam. Lobho aṭṭhasu lobhasahagatesu cittuppādesu uppaṭṭajati, doso dvisu domanassasahagatesu cittuppādesu uppaṭṭajati, māno cattāvusu diṭṭhigatasampayuttesu cittuppādesu uppaṭṭajati, diṭṭhi cattāvusu diṭṭhigatasampayuttesu cittuppādesu uppaṭṭajati, vicikicchā vicikicchāsahagatesu cittuppādesu uppaṭṭajati, thinam sasankhārikākusalasuppaṭṭajati, uddhaccacā ca ahirikāna ca anottappapan ca sabbākusalasuppaṭṭajanti ime dhamma kilesā.


The following figure (6-1) illustrates the relations of the arising of the ten *kilesas* in the twelve unwholesome *cittas*.

Figure 6-1: The arising of the ten *kilesas* in the twelve *akusala cittas*.

<table>
<thead>
<tr>
<th>Kilesas</th>
<th>Cittas</th>
<th>Kilesas</th>
</tr>
</thead>
<tbody>
<tr>
<td>lobha</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>thina</td>
</tr>
<tr>
<td>māna</td>
<td>3</td>
<td>lobhamālaka</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>thina</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>lobhamālaka</td>
</tr>
<tr>
<td>māna</td>
<td>6</td>
<td>thina</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>lobhamālaka</td>
</tr>
<tr>
<td>dosa</td>
<td>8</td>
<td>dosamālaka</td>
</tr>
<tr>
<td>vicikicchā</td>
<td>9</td>
<td>thina</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>dosamālaka</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>mohamālaka</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>

**6.3.2. The causal interrelation of the ten *kilesas***

In a comparison of the accounts of the *Dhammasaṅgani* and the *Vibhaṅga* that refer to ten *kilesavatthūni*, the *Paṭṭhāna* deals with the same ten mental factors of *kilesas* under the heading of ‘*kilesagocchaka*’ even without directly referring to *kilesavatthūni*. Through different conditions such as *paticeca*, *sahajāta*, *paccaya*, etc., this text presents the causal interrelation between *kilesa dhammas*. For instance, “depending on *kilesa dhamma*, *kilesa dhamma* arises by root condition”.

Such causal interrelations between the ten *kilesas* can be observed as follows:

---

158 The *paṭṭhāna* shows the six ways through which the arising of all the *dhammas* are interrelated: (1) dependent on (*paticeca*) (2) conascent (*sahajāta*) conditioned (*paccaya*), supported (*nissaya*), conjoined (*samsattha*), and associated (*sampayutta*). See Ptn (Vri) IV, pp. 1-7.

159 Ptn (Vri) IV, pp. 1-2: *Kilesam dhammam paticeca kilesa dhammo uppajjati hetupaccayā—lobham paticeca moho ditthi thinam uddhaccam ahirikam anottappam, lobham paticeca moho ditthi uddhaccam ahirikam anottappam, lobham paticeca moho māno thinam uddhaccam ahirikam anottappam, lobham paticeca moho māno uddhaccam ahirikam anottappam, lobham paticeca moho thinam uddhaccam ahirikam anottappam, lobham paticeca moho uddhaccam ahirikam anottappam:* dolam paticeca moho thinam uddhaccam ahirikam
(i) Depending on lobha,
   — moha, ditthi, thina, uddhacca, ahirika and anottappa -(arise by root condition)
   — moha, ditthi, uddhacca, ahirika and anottappa -
   — moha, māna, thina, uddhacca, ahirika and anottappa -
   — moha, māna, uddhacca, ahirika and anottappa -
   — moha, thina, uddhacca, ahirika and anottappa -
   — moha, uddhacca, ahirika and anottappa -

(ii) Depending on dosa
   — moha, thina, uddhacca, ahirika and anottappa -
   — moha, uddhacca, ahirika and anottappa -

(iii) Depending on vicikicchā
   — moha, uddhacca, ahirika and anottappa -

(iv) Depending on uddhacca
   — moha, ahirika and anottappa- \(^{160}\)

Besides, the Patthāna shows the causal interrelations between kilesa dharmas through the twenty-four specific conditions (paccayas) that are explained positively as well as negatively in a logical sequence.\(^{161}\) In these causal interrelations, the conceptual significance underlies the fact that kilesa dharmas are 'conditioning' as well as 'conditioned' correlatively under different conditions.

\(^{160}\) Cf. p. 52 on 'āsavā-concept'; pp. 121-122 on 'upādāna-concept'; pp. 174-175 on 'nīvarana-concept'; pp. 266-267 on 'sāmyojana-concept'.

\(^{161}\) See Ptn (Vri) IV, p. 9 ff.
6.4. The sub-canonical texts treatment

In the sub-canonical texts, the treatment of the concepts of *kilesas* and *upakkilesas* is schematic and innovative. Setting up *kilesabhūmis* in order to collate all the unwholesome *dhammas* schematically is quite a unique achievement and a substantial contribution to the Pāli literature. Comparatively, the occurrence of *upakkilesas* is much less than that of *kilesas*. In certain contexts, both the terms hold the same conceptual values, which indicate that their distinction is gradually fading away in the sub-canonical texts.

6.4.1. *Kilesabhūmis*

The *Nettipakaranā* and the *Petakopadesa*, at the very outset of their expositions, set up eighteen basic terms (*mūlapādāni*) for the purpose of explaining the wholesome (*kusala*) and the unwholesome (*akusala*). With reference to the nine unwholesome mental factors wherein all the unwholesome are comprised, both the texts present a gāthā:

"Tanhd ca avijja pi ca lobho doso tath' eva moho ca
caturo ca vipallāsā kilesabhūmi nava padāni."¹⁶³

Craving and ignorance, greed, hatred and delusion too,
and the four perversions are the nine terms which constitute the planes of defilements.

This is quite a unique account. It is a significant conceptual development that both texts include all the *dhammas* belonging to the unwholesome part (*akusalapakkha*) into the planes of defilements (*kilesabhūmis*) that are constituted by the above nine terms. After defining each of the above nine terms in detail in the chapter *Suttatthasamuccayabhūmi*, the *Petakopadesa* states, “the definition of *kilesas* has been explained” (*kilesavatthānām*...
vuttam). This reference indicates that the Petakopadesa considers those nine basic terms as kilesabhūmis as well as kilesas themselves.

The Nettippakarana demonstrates all the kilesas through four ‘vipallāsas’, which have been defined as kilesabhūmis:


All the defilements should be pointed out through the four perversions. Where should they be found? In the group of defilements with ten bases. What are the ten bases? Four nutriments, four perversions, four graspings, four bonds, four ties, four āsavas, four floods, four barbs, four maintenances for consciousness, and four ways of going wrong.

Even if not mentioning the terms kilesapunja and dasa vatthūni, the Petakopadesa also presents the same tetrads of ten bases (vatthus) of the above citation, and holds the same idea for the subject with some minor alterations in explaining the relations of the ten bases.

As for the sequential relations between these ten bases, both the texts give detailed explanations. According to the Nettippakarana, their sequential relations can be summarized as follows:

(1) Four āhāras: (a) kabaliṅkārāhāra, (b) phassāhāra, (c) viññānāhāra and (d) manosāñcetanāhāra.
(2) Four vipallāsas: (a) asubhe subhan ti vipallāso, (b) dukkhe sukhan ti vipallāso, (c) anicce niccan ti vipallāso, and (d) anattani attā ti vipallāso.
(3) Four upādānas: (a) kāmupādāna, (b) bhavupādāna, (c) diṭṭhupādāna, and (d) attavādupādāna.

164 Pe. p. 136.
165 In this regard, the Nettippakarana also appears to hold the same view. Out of these nine terms, the first five, tanhā, avijjā, lobha, dosa and moha are directly mentioned as kilesas in both the texts. Furthermore, after explaining the ten groups of unwholesome mental factors which are called as ‘kilesapunja’ in the Nettippakarana, both the texts refer to them as ‘these defilements’ (ime kilesā). These aspects will be seen in the proceeding discussions.
168 PTS edition shows different forms of the first two vipallāsas: i) ‘asubhesu santivipallāso’ and ‘dukkhesu khanivipallāso’ (p. 114); ii) ‘asubhe sukhān ti vipallāso’ and ‘dukkhe sukhān ti vipallāso’ (p. 117).
Here, I have followed the second case because the Vri. Edition (p. 94) reads ‘asubhe sukhān ti vipallāso’ and ‘dukkhe sukhān ti vipallāso’, and the Petakopadesa also shows the same as the second (p. 246).
(4) Four yogas: (a) kāmayoga, (b) bhavayoga, (c) diṭṭhiyoga, and (d) avijjāyoga.

(5) Four ganthas: (a) abhijjhākāyagantha, (b) bhāpādākāyagantha, (c) parāmāsakāyagantha, and (d) idamśaccābhīnivesakāyagantha.

(6) Four āsavas: (a) kāmāsava, (b) bhavāsava, (c) diṭṭhāsava, and (d) avijjāsava.

(7) Four oghas: (a) kāmoghā, (b) bhavoghā, (c) diṭṭhioghā, and (d) avijjoghā.

(8) Four sallas: (a) rāgasalla, (b) dosasalla, (c) mānasalla, and (d) mohasalla.

(9) Four viññānāṭṭhitis: (a) rūpāpagā viññānāṭṭhiti, (b) vedanāpagā viññānāṭṭhiti, (c) saññāpagā viññānāṭṭhiti, and (d) saṅkhārāpagā viññānāṭṭhiti.

(10) Four agatigamanas: (a) chandā agatigamana, (b) dosā agatigamana, (c) bhayā agatigamana, and (d) mohā agatigamana.

Out of the tetrads of these ten bases, the first (a) ‘kabālikārāhāra’ of the first tetrad is sequentially connected with the first (a) ‘asubhe subhan ti vipallāso’ of the second tetrad (1—2); the second (b) ‘phassāhāra’ with the second (b) ‘dukkhe sukhan ti vipallāso’ (1—2), etc. And, the first (a) ‘vipallāsa’ of the second tetrad is sequentially connected with the first (a) ‘kāmupādāna’ of the third tetrad (2—3), etc.\(^{169}\) Similarly, beginning with the four āhāras up to the four agatigamanas, each part of the tetrads is related to each corresponding part of the next tetrad in sequence.

For instance, the perversion that ‘there is auspicious in the inauspicious’ (asubhe subhan ti vipallāso) occurs with regard to the physical nutriment (kabālikārāhāra). One who is steady in the first perversion grasps sensual pleasure (kāma). This is called the grasping of sensual pleasure (kāmupādāna). When he is bound (sāmyujjati) by sensual pleasure (kāma) through the grasping of sensual pleasure (kāmupādāna), his situation is called the bond of sensual pleasure (kāmayoga). One who remains in this first bond (kāmayoga) ties the body with covetousness (abhijjhāya); thus, it is the bodily tie of covetousness.

\(^{169}\) The direction of the ten tetrads is as follows:

(1) kābālikārāhāra asubhe subha ti vipallāsa kāmupādānaṁ kāmayoga abhijjhākāyagantho kāmāsavo kāmoghā rāgasallo rūpāpagā viññānāṭṭhiti chandā agatigamanantī paṭhamā disā.

(2) Phassāhāra dukkhe sukhan ti vipallāso bhavupādānaṁ bhavayoga bhāpādākāyagantho bhavāsavo bhavoghā dosasallo vedanāpagā viññānāṭṭhiti dosā agatigamanantī diṭṭhā disā.

(3) Viññānāhāra antice niccan ti vipallāso diṭṭhipādānaṁ diṭṭhiyogā parāmāsakāyagantho diṭṭhāsavo diṭṭhogho mānasallo saññāpagā viññānāṭṭhiti bhavā agatigamanantī tatiyā disā.

(4) Manośaccābhīnivesakāyagandho avijjāsavo avijjoghā mohasallo saṅkhārāpagā viññānāṭṭhiti mohā agatigamanantī catutthā disā. See Nīt p. 117.
When he is thus tied (evamganthita), kilesas flows forth from the perspective of anusaya or pariyutthana. Herein, there is kāmāsava through the bodily-tie of covetousness (abhijjhākāyagantha). When āsavas become abundant (vepulla), they turn to floods (oghas); through the kāmāsava, there is the flood of sensual pleasure (kāmogha). The floods (oghas), accompanied by anusayas and fallen into inclination (ajjhāsaya), remain after striking the heart (hadayaṃ āhacca); they are called barbs (sallas); through the flood of sensual pleasure (kāmogha), there is the barb of lust (rāgasalla). When one’s consciousness is gripped by barbs, it shapes itself to material form (rupa), feeling (vedanā), perception (saññā) and mental formation (sañkhāra).

Herein, when consciousness (viññāṇa) is infected by the barb of lust (rāgasalla), the material form (rupa) becomes the maintenance for consciousness (viññāṇaṭṭhiti). When one’s consciousness is stiffed by the four types of maintenance for consciousness, one goes in a wrong manner through the following four dhammas, namely, through desire (chanda), through hatred (dosa), through fear (bhaya), and through delusion (moha). Herein, due to lust (rāga), one goes ‘a wrong way through desire’ (rāgena chandā agatīn gacchati). Similarly, the perceptual course of the second of the first tetrad is directed towards the second of the next tetrad in sequence. The third and the forth also follow in the same method.170

In the case of the Petakopadesa, the third and fourth of the first tetrad as well as the second tetrad are opposite to those of the Nettippakarana. In other words, the Nettippakarana, as given above in the lists of ten types of tetrads, takes ‘manosāñcetanāhāra’ and ‘anattani attā ti vipallāso’ as the third of the four āhāras and four vipallāsas respectively. However, the Petakopadesa treats ‘viññāṇāhāra’ and ‘anicce niccan ti vipallāso’ as the third of the first and second tetrads respectively.171 Besides, the Nettippakarana connects ‘saññūpagā

170 Ntt pp. 115-117. Also Cf. Pe pp. 244-246.

171 Pe p. 246: Manosāñcetanāhāro anattani attā ti vipallāso ditthupādānam ditthiyogo parāmāsakāyagantho ditthāsavato ditthogo ditthisallom saññūpagā viññāṇaṭṭhiti bhavā agatīgamanam, ayam tatiyā disā.
viṇṇāṇaṭṭhiti' with 'mānasalla' while the Peṭakopadesa treats 'saṅhūpagā viṇṇāṇaṭṭhiti' in connection with 'diṭṭhisalla', and also takes 'diṭṭhi' instead of 'bhaya' for the reason of 'bhaya agatigamana'. With the help of the above-mentioned list of the tetrads of each of the ten bases, the following table (6-1) illustrates the nuances of the accounts of both the texts.

Table 6-1: The relations of the ten tetrads in the group of defilements (kilesapuṇja)

<table>
<thead>
<tr>
<th>Kilesapuṇja with the ten bases (dasā vatthu)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>a</td>
</tr>
<tr>
<td>b</td>
</tr>
<tr>
<td>c</td>
</tr>
<tr>
<td>(d)</td>
</tr>
<tr>
<td>d</td>
</tr>
</tbody>
</table>

( ) indicates the account of the Peṭakopadesa; * indicates diṭṭhisalla.

After explaining the sequential relations of each tetrad of the ten bases, the Nettippakarana states that "iti kho tañ ca kammaṁ ime ca kilesa. Esa hetu saṁsārassa. Evaṁ sabbe kilesa catiḥi vipallāsehi niddisitabbā." (Therefore, that action and these kilesas are the cause of the circle of transmigration. Thus, all the defilements can be demostrated by the four perversions). The Peṭakopadesa also refers to the same account.

Strange enough, the Peṭakopadesa also refers to as 'mohassalena saṅhūpagam' and 'diṭṭhisalena saṅkhārūpagam'. See Pe pp. 245-246: Imehi catiḥi sallehi ... Tattha rāgasallena rūpasecaṇam rūpūpagam viṇṇānam tiṭṭhati, dosassalena vedanūpagam mohassalena saṅhīpagam diṭṭhisalena rūpasecaṇam saṅkhārūpagam viṇṇānam tiṭṭhati.

Ibid.: Catāhi viṇṇāṇaṭṭhiti catubbhidham ... diṭṭhiyā bhaya agatim gacchati.

Net p. 117.

In the earlier section of the Nettippakarana (p. 43), 'kamma' is categorised as two fold: Tāni dve kammāni: cetanā cetasikā ca.

And 'cetanākamma' is explained as follows: Tattha yo ca pāṇātipāto yā ca pisunā vācā yā ca pharusā vācā, idam dosasamūṭṭhamam, vañ ca adinnādānam yo ca kāmesu micchācāro yo ca musavādo, idam lobhasamūṭṭhamam, yo samphappalāpo, idam mohasamūṭṭhamam. Imāni saṅkāraṁ cetanākammāṁ. As for 'cetasikakamma', it is referred to as follows: Yā abhijjā, ayam lobho akusalamulam. Yo bhāpado, ayam doso akusalamulam. Yā micchādiṭṭhi, ayam micchāmaggā. Imāni tīṁ kāraṇāṁ cetasikakammāṁ.

Pe p. 246: Iti idaṁ ca kammaṁ ime ca kilesa, ayam saṁsārassa hetu.
These references signify that both the texts schematically treat those tetrads of defilements in connection to the four vipallāsas that has been set up as the kind of kilesabhūmis at the very outset of both the expositions. Not just mentioning different tetrads of the ten bases of defilements, both the texts provide a sketch as to how those kilesas are multiplied as the cause of the circle of transmigration.

There is another passage in which the Nettippakarana refers to kilesabhūmis. In the section of ‘Samkilesabhāgiya-sutta’, the passage runs as follows:

"Tattha samkilesabhāgiyam suttam catūhi kilesabhūmihi niddisitabham: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, samyojanabhūmiyā, upādānabhūmiyā. Sānusayassa pariyuṭṭhānam jāyati, pariyuṭṭhito samyujjati, samyujjanto upādiyati. Upādānapaccayābhavo...Evam etassa kevalassa dukkha-bandhassa samudayo hoti. Imāhi catūhi kilesabhūmihi sabbe kilesā sangaham samosaranam gacchanti.” ¹⁷⁶

Herein, the teaching dealing with corruption should be pointed out by the four planes of defilements: by the plane of underlying tendencies, by the plane of obsessions, by the plane of fetters, and by the plane of grasping. When one has an underlying tendency, its obsession arises in him. One who is obsessed [by it] is fettered. When he is fettered, he grasps. With grasping as condition, there is existence... Thus, there is the origin of this entire mass of suffering. All the defilements are included and comprised by these four planes of defilements. This citation reveals how the four planes of defilements sequentially take place, starting with anusayabhūmi, and cause the entire mass of suffering in the formula of paticcasamuppāda. The Peṭakopadesa also refers to the same four stages as the reasons (kāraṇas) through which the wisdom (pañña) is ceased. It presents the same sequential process to reach the existence (bhava). ¹⁷⁸

In comparison with the earlier account of the groups of defilements (kilesapuṇja), the present account of four kilesabhūmis is quite peculiar. As the above citation shows, the verb samyujjati is used between the process of samyojanabhūmi and upādānabhūmi in order to

¹⁷⁶ Ntt p. 161.
show their relation in cognitive sequence. In other words, in the statement “one who is obsessed is fettered. When he is fettered, he grasps”, the verb *samyujjati* clearly signifies that *upādānahūmi* is the next stage of *samyojanabhūmi*.

As has already been observed in explaining the relations between *upādāna* and *yoga* in the ten tetrads, the same verb *samyujjati* is also used in order to show their sequential relation such as “one is fettered by sensual pleasure through the grasping of sensual pleasure (*kāmupādāna*)”. In that context, this verb indicates that the *yogas* occur through the relevant *upādānas*. Furthermore, in the context of the ten tetrads, the term, *anusaya* or *pariyutthāna* occurs in the sequential courses between *ganthas* and *āsavas* or between *oghas* and *sallas* that have been referred to after the sequential courses of *upādānas* and *yogas*. However, in the present account, the *anusayabhūmi* is referred to as the starting point that leads to *upādānahūmi*. Both the accounts are common in dealing with all the defilements on the basis of *kilesabhūmis*. As far as the subject matter is concerned, both the accounts are specific.

### 6.4.2. Collective references to *kilesas*

The sub-canonical texts treat *kilesas* collectively in various contexts. Therein, the concepts of *kilesas* are interpreted differently from the earlier sources. This marks a significant development in the sub-canonical period. The *Milindapañha* maintains a general characteristic of *kilesas* in the figurative expressions such as “yathā aggi, evam kilesā daṭṭhabbā”,¹⁷⁹ “tathāgato sabbakilesabyādhivāpasāmāya anusittham deti,”¹⁸⁰ etc. As already seen in the ‘Metaphors and similes’, these types of figurative expressions occur from the early literary stage and they vividly reveal the general concept of *kilesas*. Even

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¹⁷⁹ *Mil* (Vri) p. 42.
¹⁸⁰ Ibid. p. 168.
while holding the general concept of kilesas, the following references of the Milinda-panha present some unique conceptual aspects.

In the Patisandhipa-ñha, Venerable Nāgasena points out how kilesas are responsible for paṭisandhi (rebirth-relinking):

"Sakileso, mahārāja, paṭisandahati, nikkileso na paṭisandahati "ti."

Oh king, one who has defilements is reborn; one who is bereft of defilements is not reborn.

From the viewpoint of abandoning, the Milinda-panha refers to the removal of kilesas in various ways. For instance, "one cuts off the defilements by wisdom", "the defilements are extinguished by the five faculties; when the defilements are extinguished, they do not arise again any more", "all the defilements are to be driven away by a cudgel in the form of the establishment of mindfulness". In the Attanipāranapañha, it is expressed that just as the lotus is unstained by the water, so is Nibbāna that is unstained by any kilese.

While glossing 'undisturbed in mind' (manasānāvilo) as the removal of obsession (pariyuṭṭhānavighāta), the Nettippakarana shows how kilese arises in a trainer (sekha):

"Tathā hi sekho abhigijjhanto asamuppannañ ca kilesam uppādeti uppannañ ca kilesam phātiyo karoti. Yo pana anāvīlasamkappo anabhigijjhanto vāyamati, so anuppannañma pāpakānam akusalānam dhammānam anuppādāya chandam janeti..."

181 Ibid. p. 29. Also cf. ibid: Sace, mahārāja, sa-upādāno bhavissāmi, paṭisandahissāmi, sace anupādāno bhavissāmi, na paṭisandahissāmi "ti.
182 Ibid. p. 30: paññāya kilese chindati. Cf. Ntt p. 49: Micchattaniyānam sattānam aniyatanañ ca sattānam dassanapahātabbhā kilesā sādhāranañ...
183 Ibid. p. 42: evam pañcindriyehi kilesā vijjhpipītapi kilesā na puna sambhavanti. The five indriyas are saddhindriya, viriyindriya, satindriya, samādhindriya and paññindriya.
184 Ibid. p. 334: ...satipatthānalagulena sabbakilese paṭibāhitabbā.
185 Ibid. p. 291: Yathā, mahārāja, padumam anupalitam udakena, evameva kho, mahārāja, nībbānam sabbakilese anupalitam.
186 Also Cf. Mil (Vri) pp. 291-292: "Evam eva kho, mahārāja, nībbānam kilesavipīṭhanañ sattānam paṭisarañãm..."
187 A person who is in higher training.
For when a trainer is covetous [for sensual pleasure], he generates unarisen defilement and increases arisen defilement. But he who makes efforts with undisturbed thought and without being covetous, produces his will for non-arising of unarisen evil unwholesome dhammas...

According to the Petakopadesa, although the stream-enterer (sotâpanna) still follows sensual pleasure, he is not desperate. He exerts himself for diminishing (apaccayâya), not for increasing (upaccayâya) them. The reason why he still follows them is referred to as follows:

"Sekkho hi kilesavasena kâme pañisevati. Puthujjano pana kilesasamuttoñâya kâme pañisevati."

For a trainer follows sensual pleasure due to defilements. But an ordinary man follows them in order to instigate defilements.

In another passage, the two divisions of kilesas are collectively identified as samyojanas:

"Ajjhattabahiddhâ kilesa; imâni dve samyojanâni: aijhattam samyojanañ ca bahiddhâsamyojanañ ca."

The defilement is [two fold]: internal and external. These are two types of fetters, that is internal fetter and external fetter.

While interpreting the sentences "na ca ceteti, na ca pakappeti, na ca anuseti", the Petakopadesa treats kilesas in different grades.


'He does not intend' shows the eradication of obsession. 'He does not underlie' shows the eradication of underlying tendency. 'He does not intend' shows the abandoning of gross defilements. 'He does not underlie' shows the abandoning of subtle defilements.

In the Patisambhidamagga, it has been already observed that the two different gradations of kilesas are referred to through the adjectives, olârika and sukhumo. However, the

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189 Pe p.156.
190 PTS Ed. records variant readings: Bi. kilesa.
193 Pe p. 221.
Petakopadesa with a quotation from the Sutta correlates pariyutthanas and anusayas with the gross defilements and the subtle defilements respectively, and gives a different interpretation.

In another passage, the Petakopasa shows three grades of kilesas that are abandoned by dāna, sīla and paññā:

"...dānena olārikānam kilesānam pahānaṃ manteti, sīlena majjhimanāṃ, paññāya sukhumakilesānam manteti,..."  
...by offering, he (the Blessed One) prescribes the abandoning of the gross defilements. By virtue, he prescribes the abandoning of the medium defilements; by wisdom, he prescribes the abandoning of the subtle defilements...

In the context of ‘following the stream’ (anusota), kilesas figure together with craving (taṇhā):

"Yo anusotam gacchati taṇhāvasena, sabbesam pi kilesānam vasena gacchati. Yo paṭisotam vāyamatī, taṇhāya sabbesam pi so kilesānam vāyamatī paṭisotam."

The one who follows the stream is owing to craving, so also goes owing to all the defilements.

In the Cūlanidhesa, kilesas are indirectly included into saṅkhārakkhandha while in the Petakopadesa, it is directly referred to in the context of ‘otarana’ (the ways of entry):

"yo anusotagāmi, so dukkham. Ye tassa dhammā te dukkhassa samudayo. Yaṃ rūpam, ayam rūpakkhandho. Evaṃ pañca pi khandhā paṭiccasamuppādo, te kilesā saṅkhārakkhandhapariyāpannā dhammāyatanām dhammadhātu indriyesu ca paññattā."

The one who follows the stream is [descended into] suffering. Those dhammas that he has are the origins of suffering. Whatever is the material form constitutes the aggregate of the material form; thus, the five aggregates constitute dependent origination; these defilements are included

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194 See SN II, p. 65.
195 Pe p. 234.
197 Pe. p. 229.
198 Bi. –ppādā.
199 Pe p. 230.
in the aggregates of mental formations, and the base of mind-objects, and the element of mind-objects are laid down among the faculties.200

6.4.3. Specific references to kilesas

The sub-canonical texts specifically refer to certain unwholesome dhammas as kilesas according to the contexts. The conceptual features are quite different from the earlier sources. In the Milindapañha, kilesas are explained through two different ‘vajjas’ (faults) in the context of the offences (āpatti) of Arahant. Venerable Nāgasena explains to the king that the Arahant is not susceptible to the lack of mindfulness, but he may be guilty of a certain fault (kilesa). The reason is pointed out as follows:


Lokavajjaṃ abhabbo khīnāsavo tam ajjhācaritaṃ, yam kilesaṃ pannattivajjaṃ, tam ajānanto āpajjeyya."201

Oh, great king, there are two kinds of kilesas: lokavajja and pannattivajja. What is lokavajja? Ten ways of unwholesome actions – this is called lokavajja. What is pannattivajja? Whatever in the world is unfitting and unsuitable for the recluses is not blame-worthy for the householders. The Blessed One prescribes the code of conduct for his disciples not to be transgressed throughout life. Eating at the wrong time, ...injuring trees and shrubs, sporting in the water: these are blameless for the householders, but are blame-worthy in the Dispensation of Conqueror and many other things of a similar kind are blame-worthy in the Dispensation of Conqueror. This is called pannattivajja. One whose āsavas are destroyed is not susceptible to a lokavajja. Without knowing it, he may commit the fault (kilesa) which is pannattivajja.

The Milindapañha indirectly regards seven types of unwholesome mental factors as the bases (vatthus) of defilements in the context of the jewel of concentration (samādhiratana).

"Samādhiratanaṃ kho, mahārāja, pilandhassa bhikkhuno ye te kāmavittakakayoṇḍavittakkāvihimsāvittakamāṇuddhaccadiṭṭhivibhikkhaṃ kileṣavattthūni vividhāni ca kuvitakkāni, te sabbe samādhiṃ āsajja viṅkantā viṅkantā viḍḍhamanto viḍḍhamanto na

201 Mil (Vri) pp. 248-249.
Oh, great king, when a bhikkhu adorns himself with the jewel of concentration, the bases of defilements such as thought of sensual pleasure, thought of ill-will, thought of cruelty, conceit, agitation, [wrong] views and doubts, and the various evil thoughts—all these flow off [from him] after coming into contact with concentration, and they are dispersed, scattered off, do not remain, and do not adhere [to him]. It is just as the water on a lotus-petal flows off from it, is dispersed...does not adhere to it. What is the cause of that? Because of the state of being completely purified of the lotus.

This citation here reveals that seven types of unwholesome factors are subdued due to the influence of concentration (samādhi). In comparison with the ten bases of defilements referred to in the Abhidhamma texts, three types of thought (vitakkas) are newly referred to as kilesavatthus herein.

While dealing with tanhānusaya, the Nettippakarana specifically mentions ‘avijjā’ and ‘bhavatanhā’ as two defilements. First, the text explains, “when the underlying tendency to craving is not uprooted, this suffering arises again and again”(...tanhānusaye anūhate, nibbattati dukkham idam punappunaṁ)... It further states:


This is underlying tendency to craving. To what craving? To craving for existence. That which is condition for this dhamma is ignorance. For with ignorance as condition, there is craving for existence. These are the two defilements: craving and ignorance.

A similar account is also noticed in the Petakopadesa. While explaining the nine terms of kilesabhūmis that have been set up at the commencement of the composition, the Petakopadesa regards avijjā and bhavatanhā as two basic defilements (dve mūlakilesā).205

In treating avijjā and bhavatanhā, both the accounts are innovative in the sense that the Nettippakarana specifically regards ignorance as the condition of bhavatanhā and the Petakopadesa refers to both the terms as mūlakilesas.
In the *Petakopadesa*, three defilements, namely *rāga* (lust), *dosa* (hatred) and *moha* (delusion) are referred to. These are [included into] the aggregate of mental formations. When we consider the fact that in the nine terms of *kilesabhūmis*, three unwholesome roots, *lobha*, *dosa* and *moha*, have already been regarded as *kilesabhūmis*, the *rāga* seems to stand for *lobha* in this context.

While dealing with ‘*samyojanas*’, the *Petakopadesa* specifies the four factors along with *māna* as defilements (*kilesas*). These five factors, which are known as the five higher fetters, are specifically treated through different *bhavas* that seem to be considered as eight (i.e. the four paths and the four fruits of *ariyapuggalas*). Out of the five mental factors, the conceit “I am” is distinguished from the other four (i.e. *rūparāga*, *bhavarāga*, *avijjā* and *uddhacca*).

All these references provided by the sub-canonical texts show rather different aspects from the earlier literary stages. The *Petakopadesa* accounts are especially particular even though they reflect many textual complications.

### 6.4.4. Upakkilesas

The occurrence of *upakkilesa* is comparatively much less than that of *kilesas* in the sub-canonical texts. However the *Nettippakarana* and the *Petakopadesa* present some significant passages in which the conceptual features of *upakkilesas* are referred to in the general and specific senses.

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206 Ibid. 206: *tayo kilesā rāgo doso moho, te khandhesu sankhārakkhandho...*

207 Ibid. pp. 41-42. For the full quotation, see pp. 269-270 on ‘*samyojana*-concept’.

208 The above passages from the *Petakopadesa* are used here in order to trace the development of the concept for our discussion. However, it should be noted that many textual criticisms are involved therein. Accordingly, the generally acceptable rendering is put forth herewith. For further references, see also p. 6, p. 69, p. 94, p. 95, p. 101, p. 152, p. 154, p. 157, p. 169, p. 181, p. 191, p. 216, etc. in Pe.
In the Nettippakarana, upakkilesas are, in the general sense, regarded as a part of tanhā. It is observed in dealing with eight factors\(^{209}\) in the fourth jhāna.

"So tattha atthavidham adhigacchati: cha-abhiññā dve ca visese. Tam cittam yato parisuddham tato pariyoḍātam, yato pariyoḍātam tato anāṅganaṃ, yato anāṅganaṃ tato vigatāpakkilesam, yato vigatāpakkilesam tato mudu, yato mudu, tato kammiṇiyaṃ, yato kammiṇiyaṃ tato ātītmaṃ, yato ātītmaṃ tato āneñjapattam. Tattha anāṅganaṃ ca upakkilesaṃ ca, tadubhayaṃ tanhāpakkho, yā ca iñjanaṇā yā ca cittassa atīṭhi, ayam dīṭhipakkho.\(^{210}\)

He [who possesses eight factors] reaches eight fold states, namely the six direct knowledges and two distinctions;\(^{211}\) when that consciousness is quite purified, it is quite bright; when quite bright, it is unblemished; when unblemished, it is rid of upakkilesa; when rid of upakkilesa, it is malleable; when malleable, it is wieldy; when wieldy, it is steady; when steady, it attains imperturbability. Herein, both the blemishes and upakkilesas belong to the side of craving.\(^{212}\)

Those which are perturbable and those which are unsteady of consciousness—this belongs to the side of wrong view.\(^{213}\)

This passage reveals that upakkilesas are certain phenomena that still remain in one’s mind till he reaches the fourth jhāna. Upakkilesas in the equal level of āangganās (blemishes) are clarified as a part of craving, and are also distinguished from the others connected with wrong view.

As for the specific concepts, the Nettippakarana regards tanhā and avijjā as upakkilesas of consciousness. When the consciousness (citta) is purified by the removal of these two dhammas, it is pure.\(^{214}\) In the context of the group of defilements (kilesapuñja) with ten bases already discussed earlier, the Nettippakarana designates each of the ten tetrads as upakkilesas (imperfections) of a particular person. For instance, the first tetrad (i.e. the four āhāras) is explained as follows:

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\(^{209}\) Nī. p. 87: Catutthi hi jhāne atthangasamannāgatam cittam bhāvayati: parisuddham pariyoḍātām anāṅganaṃ vigatāpakkilesam mudu kammiṇiyaṃ thītam āneñjapattam. (In the fourth jhāna, a meditator cultivates the consciousness possessed of eight factors, that is ‘quite purified’, ‘quite bright’, ‘unblemished’, ‘rid of upakkilesa’, ‘malleable’, ‘wieldy’, ‘steady’, and ‘attained to imperturbability’).

\(^{210}\) Ibid. pp. 87-88


\(^{212}\) Ibid. Tadubhayantī cittam rāgadī-ānāṅγanām abhiññādi-upakkilesanānāca abhāvēna “anāṅγanaṃ vigatāpakkilesan ‘ti ca vutṭaṃ. Tāni ānāṅganaṃ upakkilesa cāturānām ubhayām. Tadubhayam tanhāsabhāvattā tanhāya anulomanato ca tanhāpakkho.

\(^{213}\) I have followed Bhikkhu Nanamoli’s translation with some modifications. See The Guide, p. 122.

\(^{214}\) Nī. p. 86: Dve dhammā cittassā upakkilesā: tanhā ca avijjā ca. Tāhi visuṣjantaṃ cittam visuṣjhati.
“Tattha yo ca kabālīkāro-āhāro yo ca phasso-āhāro, ime taṁhācaritassa puggalassa upakkilesā. yo ca manośaṅcetanāhāro yo ca viṁśānāhāro, ime diṭṭhīcaritassa puggalassa upakkilesā.”

Herein, physical food as nutriment and contact as nutriment are upakkilesas of a person characterized by craving. Mental volition as nutriment and consciousness as nutriment are upakkilesas of a person characterized by wrong views.

Similarly, out of the ten tetrads beginning with the four āhāras upto the four agatigamanas, the first and second of each tetrad are called upakkilesas of a person characterized by craving (taṁhācarita). The third and the fourth are called upakkilesas of a person characterized by wrong view (diṭṭhīcarita).

The Netippakarana also shows another type of classification of the same ten tetrads. Therein, all the ten tetrads are classified as the upakkilesas of four types of a particular person. The upakkilesas of the first type are referred to as follows:

“Tattha yo ca kabālīkāro-āhāro yo ca asubhe subhan ti vipallāso... chandā agatigamanan ti imesam dasannam suttānām eko attho byañjanam eva nānaṃ. Ime rāgacaritassa puggalassa upakkilesā.”

Herein, physical food as nutriment, the perversion that “there is auspicious in the inauspicious”... and a way of going wrong through will: the meaning of these ten terms is the same, only the idioms are different. These are upakkilesas of a person characterized by lust...

In the same fashion, all the second components in the ten tetrads are called the upakkilesas of a person characterized by hatred (doṣacarita). All the third ones, i.e. viṁśānāhāra, anicce niccan ti vipallāso, etc. are called the upakkilesas of a dull (manda) person characterized by wrong view (diṭṭhīcarita). All the fourth ones, i.e. manośaṅcetanāhāra, anattani attā ti vipallāso, etc. are called the upakkilesas of a self-esteemed (udatta) person characterized by wrong view (diṭṭhīcarita).

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215 Ibid. p. 114.
217 Ibid. p. 117.
218 We may derive the word ‘udatta’ as (i) u (d) + atta ‘elevated himself’ or (ii) u (d) + āṭṭa (v āpa) ‘obtained specifically’.
219 Ntt p.118: Tattha yo ca phasso-āhāro... ime doṣacaritassa puggalassa upakkilesā.
Tattha yo ca viṁśānāhāro yo ca anicce nīccan ti vipallāso diṭṭhupādānam... ime diṭṭhīcaritassa mandassā upakkilesā.
Tattha yo ca manośaṅcetanāhāro yo ca anattani attā ti vipallāso attavādūpādānam... ime diṭṭhīcaritassa udattassā upakkilesā.
Unlike the first account classified through ‘tanha\text{\textcit{}}carita’ and ‘di\text{\textcit{}}\text{\textcit{}}thicarita’, the second one is a rather minute division\textsuperscript{220} that appears to be characterized with each of the last tetrad (i.e. ‘chand\text{\textcit{}} agatigamana’, ‘dos\text{\textcit{}} agatigamana,’ ‘bhay\text{\textcit{}} agatigamana’ and ‘moh\text{\textcit{}} agatigamana’). In both the cases, all the ten tetrads, that is, the group of defilements are designated as the upakkilesas of particular persons. This aspect signifies that those mental factors constitute the same conceptual values of kilesas as well as upakkilesas. Yet they are more specific in the context of upakkilesas according to particular persons.

In the Petakopadesa, sakk\text{\textcit{}}yadiditthi is specified as upakkilesa of a particular person:

“Tattha sakk\text{\textcit{}}yadiditthiy\text{\textcit{}} so rupam attato samanupassati, tam jivitam sariram iti tam ka\text{\textcit{}}khati vicikicchati n\text{\textcit{}}dhimuccati nabh IPPasidati…v\text{\textcit{}}sanabh\text{\textcit{}}giyesu \text{\textcit{}}hitassa a\text{\textcit{}}am upakkilesa.”\textsuperscript{221}

Herein, with personality view, he regards material form as self; and he is puzzled about whether the soul is the physical body, and he doubts about it, is not clear about it, does not have faith about it… This is an upakkilesa of the one who stays along with the dh\text{\textcit{}}mas belonging to desire.\textsuperscript{222}

The following table (6-2) illustrates the akusala dh\text{\textcit{}}mas referred to as kilesas or upakkilesas from the four Nik\text{\textcit{}}yas upto the sub-canonical texts.
Table 6.2: The aural drammas referred to as Klesas or upaklesas in different literary stages (from the four Nikayas to sub-Khuddaka)
6.5. The commentaries treatment

Marking a significant feature of the commentaries, the occurrence of the term upakkilesa is restricted to some limited contexts elaborating the earlier sources. However, the term kilesa is extensively referred to in the contexts of both wholesome and unwholesome dhammas. For instance, in the commentarial reference “khaye ṇāṇan ti kilesa-khaya-kare ariyamagge ṇāṇam”,223 the term kilesa reveals a general sense, yet it doesn’t substantially provide the conceptual aspect of kilesa. Therefore, our survey in this literary stage is primarily focused on a limited and selective scope reflecting the conceptual features of both kilesa and upakkilesa.

6.5.1. Kilesas as technical concepts in the commentaries

(1) The compound kilesavatthūni and the etymological accounts of kilesas

In the Abhidhamma period, it has been observed that kilesas are technically defined as ten unwholesome factors by the name of kilesavatthūni. In the Dhammasaṅgāṇi commentary, ‘kilesavatthūni’ is clarified as follows:

“Kilesagocchake kilesa eva kilesavatthūni. Vasanti vā ettha akkhīṇasavā sattā lohbādisu patiṭṭhitattā ti224 kilesa ca te tappatiṭṭhitānam sattānam vatthūni cā ti kilesavatthūni. Yasmā c’ettha anantarapaccayādibbāvena uppajjamānā kilesā pi vasanti eva nāma tasmā kilesānaṁ vatthūni pī ti kilesavatthūni.”225

Among the group of kilesas (defilements), defilements themselves are the bases of defilements. Or, the living beings whose āsavas are not destroyed dwell herein (i.e. in defilements) because they are established in greed, etc.; the compound kilesavatthūni is [dissolved as] defilements as well as the bases of living beings who are established in those (defilements). Also defilements which are arising by means of proximity condition, etc, are said to dwell only herein (i.e. in defilements), therefore, they (defilements) are the bases of [present] defilements.

The commentary here elucidates the fact that the ten types of unwholesome factors (mentioned in the Dhammasaṅgāṇi) are not only kilesas but also the bases of kilesas. For further clarification, it dissolves the compound kilesavatthūni in two ways, kammadhāraya

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223 DN-a III, p. 985; Dhs-a p. 54.
224 Vri. edition reads: Kilesagocchake kilesā eva kilesavatthūni. Vasanti vā ettha akkhīṇasavā sattā lohbādisu patiṭṭhitattāṁ vatthūni, <Dhs-a (Vri) p. 409>
and *tappurisa*. This fact alludes to a kind of causal relation between these ten types of *kilesas* and other *kilesas*. This point is more elucidated in the following account of the *Theragāthā* commentary:

"Kilesa-vatthūsā ti, pathamam-uppanna-kilesā pacchā-uppaṭjanakānaṁ kāraṇa-bhāvato kilesā 'va kilesa-vatthūni..." 226

‘Among the bases of defilements’: defilements themselves are the bases of defilements because the earlier arisen defilements become the cause of the later arising defilements.

The same technical aspect is accessible in the etymological accounts of *kilesas* in the commentaries. The *Theragāthā* commentary defines:

"Tattha kilesā ti, yasmiṁ santāne uppannā tam kilesenti, vibhādhenti, upatāpenti cā ti, kilesā; rāgādayo." 227

Herein, ‘defilements’ means lust, etc. which are arisen in a certain continuity defile, disturb and torture the consciousness.

Here, ‘lust, etc’ (rāgādayo) technically denotes the ten *kilesas*. It is further consolidated by the following account of the *Buddhavamsa* commentary:

"Kilese ti kilissanti upatāpessanti ti kilesā, rāgādayo dasa." 228

‘Defilements’ are the ten defilements beginning with lust which defile, torture [the consciousness].

Besides, the *Visuddhimagga*, referring to the ten *kilesas*, interprets *kilesas* in both the passive as well as active senses:

"Kilesā ti sayam saṅkiliṭṭhattā sampayuttadhammānaṁ ca saṅkilesikattā, lobho, doso, moho, māno, diṭṭhi, vicikicchā, ādiṭṭham, uddhaccam, ahīrikam, anottappan ti ime dasa dhammā." 229

*Kilesas* are the ten dhammas, namely, greed, hatred, delusion, conceit, [wrong] view, doubt, sloth, restlessness, shamelessness and fearlessness (of wrong doing). They are so called because they themselves are defiled and because they defile the dhammas associated with them.

226 Thrag-a III. p. 78.
228 Bv-a p. 90.
(2) The commentarial definition along with lakkhana, etc. of the ten kilesas

The Patisambhidamagga commentary presents a brief definition of each of the ten kilesas. In the other commentaries, the same definition is referred to along with lakkhana, etc. The following references throw light on the understanding of the technical concepts of kilesas.

(i) Lobha.

"Lubbhanti tena, sayam vā lubbhati, lubbhanamattam eva vā tan 'ti lobho." 230

By that they are greedy, or it itself is greedy, or it is just the mere state of being greedy, thus it is called greed.

Greed has the characteristic of grasping an object (ārammanagahaṇa), like birdlime. Its function is sticking (abhisanga), like meat put in a hot pan. It is manifested as not giving up (apariccāga), like the soot of the lamp-black. Its proximate cause is seeing satisfaction (assāda) in things subjected to fetter (samyojanīyadhhammesu). Swelling with the current of craving, it should be regarded as taking [beings] with it to the state of loss, just as a swift-flowing river flowing to the great ocean. 231

(ii) Dosa

"Dussanti tena, sayam vā dussati, dussanamattam eva vā tan 'ti doso." 232

By that they hate, or it itself hates, or it is just the mere state of hating, thus it is called hatred.

Hatred has the characteristic of savageness (candikka), like a provoked snake. Its function is to spread, like a drop of poison, or its function is to bum up its own support, like a forest fire. It is manifested as persecuting (dūsana), like an enemy who has got his opportunity. Its proximate cause is the base of annoyance (āghātaavatthu). It should be regarded as stale urine mixed up with poison. 233

230 Ps-a II, p. 425.
231 Dhs-a p. 249: lobho ārammanagahaṇalakkhāno makkaṭālepo viya, abhisangaraso tattakapāle khitamamsapesi viya, apariccāgapaccaṭṭhaṇo telanjanarāgo viya, samyojanīyadhhammesu assādadassanapadadhanaṃ tanhānādībhāvāṃ vaddhamāno soghatamanadi viya mahāsamuddaṃ apāyaṃ eva gahetvā gacchāti ti daṭṭhabho. Also cf. Itv-a I, pp. 41-42; Vism XIV, p. 396.
233 Dhs-a p. 257: So candikkalakkhāno pahatūsiviso viya, visappanaraso visanipāto viya, attano nissayadāhanaraso vā dāvāggi viya, dūsanapaccaṭṭhaṇo laddhokāso viya sapatto, āghātaavatthu padadhanaṃ, visassāṭṭhopāṭṭhamattam viya daṭṭhabho. Also see Itv-a I, p. 46; Vism XIV, p. 398.
(iii) Moha

"Muyhanti tena, sayam vā muyhati, muyhanamattam eva vā tan 'ti moho."  
By that they are deluded, or it itself gets deluded, or it is just the mere state of being deluded, thus it is called delusion.

Delusion has the characteristic of darkness (andhabhāva) or unknowing (aṇñāna). Its function is non-penetration (asampativedha) or concealing the intrinsic nature of an object. It is manifested as the absence of right theory (asammāpatipatti) or it is manifested as darkness (andhakāra). Its proximate cause is unwise attention (ayonisomanasikāra). It should be regarded as the root of all that is unwholesome.  

(iv) Māna

Conceit is that which is fancying (maṇṇāti 'ti māno). Conceit has the characteristic of haughtiness (unnati). Its function is arrogance (sampaggaha). It is manifested as ketukamyatā (vaingloriousness) Its proximate cause is greed (lobha) dissociated from views. It should be regarded as madness (ummāda).

(v) Diṭṭhi

Diṭṭhi is that by means of wrong speculation (viparītadassanavasena diṭṭhi) which is identified with wrong view (micchādiṭṭhi). According to the Dhammasaṅgani commentary, wrong view has the characteristic of unwise interpretation (ayoniso...
abhinivesa). Its function is to miscomprehend (parāmāsa). It is manifested as wrong interpretation. Its proximate cause is unwillingness to see the noble ones, etc.\(^{240}\)

(vi) Vicikicchā

"Vigatā cikicchā 'ti vicikicchā. Vigatapaññā 'ti attho. Sabhāvam vā vicinanto etāya kicchati kilamati tī vicikicchā. Buddhādisu samsayass etam nāmam." \(^{241}\)

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

Doubt has the characteristic of uncertainty (samsaya). Its function is to vacillate (saṃsappana). It is manifested as indecisiveness (anicchaya) or it is manifested as holding various perspectives (anekamsaggāha). Its proximate cause is unwise attention. It should be regarded as obstructive of progress (paṭipatti-antarāyakā).\(^{242}\)

(vii) Thīna

Sloth is the state of stiffness (thīnātā).\(^{243}\) It has the characteristic of lack of driving power (anussāhana). Its function is to remove energy (viriya-vinodana). It is manifested as subsiding (saṃsidāna). The proximate cause is unwise attention to discontent, lethargy, lazy stretching, etc.\(^{244}\)

(viii) Uddhacca

Restlessness is the state of being restless. It has the characteristic of disquietude (avūpasama),\(^{245}\) like water whipped by the wind. Its function is unsteadiness

\(^{240}\) Dhs-a p. 248: Sā avyoniso abhinivesalakkhanāparāmāsarasass micchābhāhinivesapaccupāṭhānā ariyānaṁ adassanakāmatādipadaṭṭhānā paramam vajjān ti daṭṭhabbā. See also Vism XIV, p. 397.

\(^{241}\) Ps-a pp. 117-118.

\(^{242}\) Dhs-a p. 259: Sā saṃsaya-lakkhanā kampanarasā anicchhayapaccupāṭhānā anekamsagāhapaccupāṭhānā avyoniso manaskārāpadaṭṭhānā paṭipatti-antarāyakāri ti daṭṭhabbā. Also see Vism XIV, p. 398.

\(^{243}\) Ps-a 1, p. 117.

\(^{244}\) Dhs-a p. 255: Tattha thinam avonsāhalakkhanam viriyavinodanaram saṃsidānapaccupāṭhānām, middham akammanātalakkhanam onāhanaram, linnāpaccupāṭhānām pacalāyikānidāpaccupāṭhānām vā ubhayam pi arattitandivijābhikādissu avyonisamanaskārāpadaṭṭhānanti. See also Vism XIV, p. 397.

\(^{245}\) Cf. p. 211 on ‘nivarana-concept’.
(anavatthāna), like a flag or banner fluttered by the wind. It is manifested as turmoil (bhantatta) like ashes flung up by pelting with stones. Its proximate cause is unwise attention to mental disquietude (cetaso avāpasama). It should be regarded as disturbance of consciousness (cittavikkhepa).

(ix) Ahirika and (x) Anottappa

"Na hiriyati 'ti ahiriko, tassa bhavvo ahirikān. Na ottappati ti anottappi, tassa bhavvo anottappam. Tesu ahirikām kāyaduccaritădhi ajigucchanalakkhanam, anottappam the' eva asārajanalakkhanam." 247

That which is not shameful [of wrong doing] is shamelessness; the state of being shameless is shamelessness. That which is not afraid of [wrong doing] is fearlessness; the state of being fearless [of wrong doing] is fearlessness. Out of them, shamelessness has the characteristic of absence of repugnance to bodily misconduct, etc. Fearlessness has the characteristic as the absence of dread on account of those [bodily misconduct, etc.].

(3) The arising /abandoning of the ten kilesas

According to the Dhammasaṅgani commentary, the co-origin of the ten kilesas occurs in tenfold ways. Among them, greed (lobha) simultaneously arises in six ways. Aversion (patigha) simultaneously arises in two ways. So also is delusion (moha). 248 The co-origin of kilesas can be, in brief, observed as follows: 249

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(i) **Lobha** simultaneously arises with

- *moha, uddhacca, ahirika, anottappa* in the unprompted *citta* dissociated from [wrong] view;

- *moha, thīna, uddhacca, ahirika, anottappa* in the prompted *citta* dissociated from [wrong] view;

- *moha, māna, uddhacca, ahirika, anottappa* in the *citta* which is unprompted;

- *moha, māna, thīna, uddhacca, ahirika, anottappa* in the *citta* which is prompted;

- *moha, diṭṭhi, uddhacca, ahirika, anottappa* in the unprompted *citta* associated with [wrong] view.\(^\text{(250)}\)

- *moha, diṭṭhi, thīna, uddhacca, ahirika, anottappa* in the prompted *citta* associated with [wrong] view;

(ii) **Paṭīgha** simultaneously arises with

- *moha, uddhacca, ahirika, anottappa* in the *citta* which is unprompted;

- *moha, thīna, uddhacca, ahirika, anottappa* in the *citta* which is prompted.

(iii) **Moha** simultaneously arises with

- *vicikicchā, uddhacca, ahirika, anottappa* in the *citta* associated with *vicikicchā*;

- *uddhacca, ahirika, anottappa* in the *citta* associated with *uddhacca*

This account reveals similar conceptual realms of the ten *kilesas* with the *Paṭṭhāna* account that presents causal interrelation between the ten *kilesas*. However, it is a conspicuous distinction that the present account brings out the co-origin of the ten *kilesas* in relation to particular *cittas*.

With regard to the abandoning of the ten *kilesas*, the Dhammasaṅgani commentary states: these bases of defilements (*kilesavatthūni*) are abandonable by the order (*patipāti*) of

\(^{250}\) PTS edition reads ‘*ditthivippayutto*’. Here I have followed Vri. edition that shows ‘*ditthisampayuttaya*’ <see Dhs-a (Vri) p. 442>. The “*Āṭṭhasālinī*” with *āthavojyanā* (ed. by Prof. Rāmāsaṅkara Tripāṭhi, Varanasi, 1989) also reads ‘*ditthisampayutto*’. See p.564.
defilements (kilesas) and by the order of paths (maggas). According to the order of paths, lobha is abandoned by the four paths (catūhi maggehi). Dosa is abandoned by the path of the non-returning. Moha and māna are abandoned by the path of Arahantship. Diṭṭhi and vicikicchā are abandoned by the path of the stream-entry. Sloth, etc. are by the path of Arahantship. With regard to the abandoning of lobha, the Visuddhimagga mentions that lobha is eliminated by the fourth knowledge.

6.5.2 The contextual interpretation of kilesas in the commentaries

(1) Specific references to kilesas

The commentaries present various passages in which particular unwholesome dhammas are specifically referred to as kilesas. In the Samyutta-nikāya commentary, avijjā is considered as the heading of defilements (kilesasīsa) that destroys the path-consciousness (maggacitta). In the same commentary, avijjā is also referred to as the root (mūla) of defilements: "evam anicca-saṅña-ṇāñena kilesănāṃ mūla-bhūtāya avijjāya chinnāya sabba-kilesā samugghātām gacchanti ti" (when avijjā which is the root of kilesas is cut off by means of knowledge about perception of impermanence, all the defilements are uprooted).

The five unwholesome dhammas are also regarded as the root defilements (mūlakā kilesā) for other defilements:


252 Vism XXII, p. 588: Kilesesu diṭṭhi-vicicchā pathamaṇāṇaṇavajjha; doso tatiyaṇaṇavajjha; lobha-mohana-maṇa-thina-uddhacca-ahirika-anottappāni catutthaṇaṇaṇavajjhāni.

253 See SN-a I, p. 184.

254 SN-a II, p. 332.

Herein, among ‘desire’ etc., desire is a weak craving which arises at primary level. It is not able to take delight in. However, the strong craving which arises again and again is lust; it is able to engross. A weak anger is unable to make one act with weapon, etc.; it is called hatred. The strong anger which enables one to do such actions, and which arises again and again is called aversion. However, delusion is the unknowing arisen by means of deluding or confusing. In this way, herein, the three unwholesome roots are identified by five words. In those three unwholesome roots, all kilesas rooted in them are also included. Optionally, by the two words ‘chanda rdgo’, the arisings of eight types of consciousness accompanied by lobha are implied. By the two words ‘doso patigham’, the arisings of two types of consciousness accompanied by grief are implied. By the word ‘moha’, the arisings of two types of consciousness are implied which are dissociated from lohba and dosa, but associated with ‘uddhacca’ and ‘vicikicchā’.

Thus, the arisings of all the twelve types of consciousness are referred to.

This quotation clarifies two points: (i) even though craving and anger are classified into two modes respectively, these five terms eventually denote the three unwholesome roots that represent all the kilesas rooted in them and (ii) they also optionally represent the arisings of the twelve types of unwholesome consciousness.

In the context of ‘na kuppati’, three kilesas (i.e. rāga, dosa and moha) are also regarded as mūlakilesas, and present one thousand and five hundred kilesas (diyaddhakilesasahassa). 256 The very same idea is also referred to in the context of ‘ditthekatthe’: “among one thousand and five hundred kilesas which are headed by rāga, dosa and moha, when wrong view (ditthi) is being abandoned by the path of stream-entry, doubt (vicikicchā) together with wrong view is abandoned, and all the kilesas leading to the state of loss (apāyahamaniyā) are abandoned together with ditthānusaya and vicikicchānusaya by means of the coefficient of abandoning.” 257

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255 SN-a III, p. 64.
258 Cf. pp. 191-192 on ‘nīvarana-concept’.
259 Mnd-a I, p. 102: Rāga-dosa-mohapatamukhesu va diyaddhesu kilesahasahassesu sotāpattimaggena ditthyā pahiyaṁaniyāa ditthyā saha vicikicchā pada; ditthānusaya-vicikicchānusayehi saha apāyagamaniyā sabbakilesā pahānekaṭṭhavasena pahiyaṁti. See also Ps-a I, p. 134.
With regard to the specific number ‘diyaddhakilesasahassa’, the Dhammasangani-mūlaṭīkā mentions as follows: out of eight hundred and one kilesas which are referred to in the Khuddaka-vibhaṅga,\(^{258}\) excluding one hundred and eight modes of behaviours of craving, the remaining kilesas and sixty two types of wrong views are doubled by means of the arisen and unarisen states, and they constitute the grand total of one thousand five hundred and ten. The amount of more or less to this figure is duly neglected.\(^ {259}\) Its anuṭīkā further clarifies that eight hundred and one kilesas are the total number, that is, from the seventy-three mental factors beginning with ‘jātimada’ etc. set forth as monads (ekakavasena) up to the six octodecades (aṭṭhārasavasena) beginning with ‘ajjhattiṅkāsa upādāya aṭṭhārasa tanhāvicaritāni’. Out of them, the remaining kilesas by excluding one hundred and eight modes of behaviours of craving become six hundred and ninety three, and together with sixty two wrong views as referred to in the Brahmacāla-sutta, they become seven hundreds and fifty five kilesas.\(^ {260}\) When multiplied by two (i.e. uppanna and anuppanna), they become one thousand five hundred and ten. This anuṭīkā presents five other views to assess ‘diyaddhakilesasahassam’. Those views seem to signify that this number of kilesas is the approximate figure to denote all types of kilesas.\(^ {261}\)

Table (6-3) duly illustrates this enumeration.

\(^{258}\) Even though the total number of all the mental factors that the Vibhaṅga commentary refers to are eight hundred and one, the commentary states: “sabbāni pi etāniekādasādhikāni aṭṭhākilesasatāni nikkhitānītī”. See Vbh-a p. 465.

\(^{259}\) Dhs-mt (Vri) p. 17: Khuddakavatthuvibhaṅge āgatesu ekādhikesu atthasus kilesasesu aṭṭhasataṅhāvacaritāni apanetāvā sesā dvāsātthi dīthiyo ca uppannāmpappannābhāvena digunitāni diyaddhakilesasahassāni ‘dāsādikānī honī, appaṇāma pana ānāmadhikām vā na ganniṇpagoṇ honī “diyaddhakilesasahassan’ ‘ti vuttaṃ.


\(^{261}\) The same number of kilesas is also referred to in another expression such as “...he, sitting on the root of the bodhi tree, after destroying one thousand and five hundred kilesas, completely realized the incomparable perfect enlightenment”. (...bodhirukkhamāle nissino...diyaddhakilesasahassam khepetvā, anuttaram samāsamboḍhimabhīsambujjha) <Cp-a (Vri) p. 4>
Table 6.2: Different counting of dvāḍhaṅgulaṃsa in the Dharmasāṅgīti asna. This is an entry in Volume 21, pp. 17-19.
In the *sallekhaṭṭhaṇḍa-niddesa*, the *Paṭisambhidāmagga* commentary deals with the seventeen unwholesome dhammas along with their lakkhanas. In fact, these seventeen unwholesome dhammas have been referred to as upakkilesas in the four Nikāyas. However, in the commentary period, they are designated as kilesas. First, the commentary refers to the three kilesas as major kilesas (sīsakilesas) as follows:

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In the sense of delighting, it is called lust. In the sense of hating, it is called hatred. In the sense of deluding, it is called delusion. Lust has the characteristic of delighting; hatred has the characteristic of disliking; delusion has the characteristic of deluding. After having referred to these three major defilements, now ‘anger’, etc. are said while showing analytically.

The remaining fourteen factors are specified by lakkhanas as follows:

(i) *Kodha* (anger) has the characteristic of *kujjhana* (irritation). Here, it is intended as anger with the seven bases.

(ii) *Upañāha* (enmity) has the characteristic of bearing enmity. It is nothing but anger having attained a firm state.

(iii) *Makkha* (contempt) has the characteristic of looking down upon other’s virtue. The meaning is wiping off (puñchana) other’s virtue.

(iv) *Paḷāsa* (domineering) has the characteristic of interfering (yugaggāha). The meaning is to estimate other’s virtue by way of interfering.

(v) *Issā* (envy) has the characteristic of diminishing other’s accomplishment (sampatti). The meaning is envying (usūyanā).

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262 Ps-a 1, p. 326.
(vi) *Macchariya* (avarice) has the characteristic of concealing one’s own accomplishment. The meaning is “my wonderful possession should not be of others”.

(vii) *Māyā* (deceit) has the characteristic of concealing (*paticchāda*) the sins committed by one-self. It is like *māyā* in the sense of concealing.

(viii) *Sātheyya* (fraud) has the characteristic of stimulating non-existent qualities in oneself. The meaning is the state of being crafty.

(ix) *Thambha* (obstinacy) has the characteristic of swollen state (*uddhumātabhāva*) of consciousness. The meaning is the callous state (*thaddhabhāva*) of consciousness.

(x) *Sārāmbha* (presumption) has the characteristic of outdoing (*karaṇuttariya*).

(xi) *Māna* (conceit) has the characteristic of haughtiness (*unnați*).

(xii) *Atimāna* (arrogance) has the characteristic of excessive haughtiness.

(xiii) *Mada* (vanity) has the characteristic of intoxicated state.

(xiv) *Pamāda* (negligence) has the characteristic of devoting of consciousness (*cittavosagga*) to the five codes of sensual pleasure.

The commentary further mentions, “thus, after having specifically distinguished the separation (*puthā*)264 from liberation by means of defilements (*kilesas*), ‘sabbe kilesā’ is said in order to show cohesively all the said and other unsaid defilements”.265 In another context, the *Mahāniddesa* commentary states, “all the *kilesas* means all the unwholesome *dhammas* (sabbe kilesā ti sabbe pi akusalā dhammā).266

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264 In the *Patisambhidāmagga*, those sixteen factors are not only referred to as *puthā* but also to all the *kilesas*, all the misconducts (*duccaritā*), all the *kammic*-formations (*abhisankhārā*) and all the actions leading to existence (*bhavagānikkammas*). See Ps I, p. 102.

265 Ps-a I, p. 326: *Evam visum visum kilesavasena puthā dassetvā vuttakilese ca avutte ca aññe ca sabhasangahitavasena dassetum sabbe kilesā 'ti ādim āha.*

266 Mnd-a 1, p. 64.
In the *Majjhima-nikāya* commentary, a passage signifies that the sixteen *upakkilesas* represent all the *kilesas*. After having clarified each of the sixteen *upakkilesas*, the commentary remarks:


However, why does the Blessed One, while explaining *upakkilesas*, begin with greed? Because greed arises first. For, wherever living beings appear even in the celestial plane of *Suddhāvāsa*, greed arises first by means of hankering for existence. Then, according to the circumstance, other *upakkilesas* arise depending on their own suitable conditions. These sixteen are not only *upakkilesas* of consciousness, but all of the *kilesas* are implied thereby. Thus it should be understood.

While referring to the abandoning of the same sixteen *upakkilesas*, the commentary designates them as *kilesas*:


"Pajahati" means one abandons [them] through the noble path by means of abandoning by cutting off. Herein, abandoning has to be known in twofold ways: through the order of defilements and through the order of paths. First of all, through the order of defilements, these six defilements, namely, covetousness and unrighteous greed, obstinacy, presumption, conceit, arrogance and vanity are abandoned by the path of *Arahant*. These four defilements, namely, ill-will, anger, enmity and negligence are abandoned by the path of non-returning. These six defilements, namely, contempt, domineering attitude, envy, avarice, deceit and fraud are abandoned by the path of the stream-entry. Through the order of paths, these six defilements...are abandoned by the path of the stream-entry...

This passage reveals the fact that in the commentary period, certain *upakkilesas* are generalized as *kilesas*, and that the distinction between both the concepts fades away in certain relevant cases.

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267 The references will be seen later in the ‘*upakkilesas* in the commentaries’.
268 MN-a I, p. 170.
269 Ibid. p. 171.
In the *Aṅguttara-nikāya* commentary, ‘papañca’ is interpreted as the proliferation of *kilesas* which are active by means of craving, wrong view and conceit, and which are firm in their intoxicating mode.\(^{270}\) Regarding ‘*aṅgkkāramamaṅkāramānāsaya*, it states: the view of conceiving “I am”, the craving of conceiving “mine”, and underlying tendency to conceal are *kilesas* belonging to one-self and others.\(^{271}\)

(2) Collective references to *kilesas* in the commentaries

While dealing with *kilesas* collectively, the commentaries present some significant conceptual features. The *Nettipakaraṇa* commentary clarifies “*dasa vatthuke kilesapuṇje*”:

“*dasa vatthuke kilesapuṇje*”ti. *Dasavidhakāraṇe* kilesasamūheti attho. Tattha kilesāpi kilesavatthu, kilesānaṃ paccayadhammāpi kilesavatthu. Tesu kāraṇabhāvena purimasiddhā kilesā parato paresam kilesānaṃ paccayabhāvato kilesāpi kilesavatthu. Ayonisomanasikāro, ayonisomanasikāraparikkhatā ca dhammā kilesuppatthetubhāvato kilesappaccayāpi kilesavatthūti datṭhabbam.\(^{272}\)

‘In the group of defilements with the ten bases’ means in the mass of defilements with the ten-fold causes. Herein, the base of defilements means either defilements or the causal factors (*paccayadhammas*) of defilements. Among them, the former defilements which have accomplished the state of cause become the bases of defilements because they become the condition of the other later defilements. It should be known that the conditions of defilements also become the bases of defilements due to being the cause of the origin of defilements. In this case, unwise attention and *dhammas* belonging to unwise attention become the bases of defilements.

This quotation indicates that all the ten groups of unwholesome factors in the *Nettipakaraṇa* are *kilesas* as well as *kilesavatthus*. The commentarial contribution is to bring out ‘ayonisomanasikāra’ and ‘ayonisomanasikāraparikkhatā dhammā’ as *kilesapaccayā* (the conditions of defilements) in this particular context.

\(^{270}\) *AN-a* III, p. 348: *Papañcato ti tanhādīṭṭhimānānasena pavatto madanākārasaṃthito kilesapapañco.*

\(^{271}\) *AN-a* II, p. 206: *Aṅkkāramamoṅkkāramānāsayo ti aṅkkāradīṭṭhi ca maṅkkāratanhā ca mānāsaya ca ti[attano ca parassa ca] kileṣā.*

\(^{272}\) *Ntt-a* (Vri) p. 319.
In dealing with ‘kilesabhūmi’, the same commentary regards it as ‘kilesatthāna’ or kilesāvattha’ and reveals how the process of the four bhūmis (i.e. anusyabhūmi, pariyutthānabhūmi, etc) is sequentially fulfilled as follows:

"Sānusayassā pariyyutthānam jāyatīti appahinānusayassā paccayasamāyoge rāgādayo pariyyutthānavaṃseṇa pavaṭṭanti. Pariyyutthikto samyujaṭīti yo rāgādihi pariyyutthitaṭcitto, so kāmarāgādihi samyujiṭti nāma. Samyujiṭtanto upādiyatīti yo kāmarāgasamyojanādihi samyuutto, so kāmapādānādīni akusalakammāni ca upādiyatīti." 273

‘In one who has anusya, obsession is born’ means lust, etc. are active by means of obsession when the condition of unabandoned underlying tendency is combined. ‘One who is obsessed is fettered’ means one whose mind is obsessed by lust, etc. is fettered by kāmarāga, etc. ‘When fettered, he grasps’ means one who is fettered by the fetter of kāmarāga (lust for sensual pleasure) grasps the grasping of kāma (sensual pleasure) and unwholesome kamma. 274

In the course of elucidating the question as to which kilesas a noble one abandons in the past, the future or the present, the Paṭisambhidāmagga commentary interprets ‘hetunirodho dukkhanirodho’ as follows:

“Kilesānaṃ bijabhūtassā santānassā anuppādanirodhā anāgatakhandhabhūtassā dukkhaṃ samyupādanirodhiko hoti. Evam dukkhaṃ hetubhūtakilesānaṃ anuppādanirodhā dukkhaṃ anuppādanirodhiko hoti.” 275

Due to the complete cessation of continuity in the form of seed belonging to defilements, there is the complete cessation of kilesas which cause the suffering of the future aggregates. Thus, from the complete cessation of defilements which cause the suffering, there occurs the complete cessation of suffering.

The commentary further clarifies that this interpretation is to show the abandoning of defilements that have got a plane (bhūmiladdha). 276

According to the commentaries, there is a difference between bhūmi (plane) and bhūmiladdha (that which has got a plane). ‘Bhūmi’ means the five aggregates belonging to the three planes [of existence], which are the objects of insight. ‘Bhūmiladdha’ means a group of defilements (kilesajāta) capable of arising in those aggregates. Bhūmiladdha has to be understood from the viewpoint of base (vatthu). It should be known that the group of

273 Ibid. p. 365.
274 Cf. p. 341 on ‘anusaya-concept’.
275 Ps-a III, pp. 688-689.
defilements is *bhūmiladdha* in the sense of not being abandoned. Herein, when the defilements are underlain (or inherent) in the sense of not being abandoned in someone’s aggregates, only those aggregates of him, but not of others, become the base of those defilements.\(^{277}\)

Why the *bhūmiladdha* has to be understood in the sense of base (vatthu) is more clearly illustrated in the account of the *Suttanipāta* commentary and the *Visuddhimagga*:

In the case of the stream-enterer (*sotāpanna*), etc., when a given defilement that is the root of the circle of rebirth has been abandoned by means of a given path in a given noble person’s aggregates, then his aggregates are no longer called a ‘plane’ for such defilements since his aggregates are no longer a base for defilements. But in an ordinary man, the defilements that are the root of the circle of rebirth are not abandoned at all, and hence whatever *kamma* he performs always becomes either wholesome or unwholesome. So for him the circle goes on revolving around with *kamma* and defilement(s) as its condition.\(^{278}\)

When a clansman feels repulsive towards the occurrence of aggregates, he opts out to develop the four paths in his own continuity; then, the continuity of his aggregates is unable to prolong the continuity for a subsequent existence. It becomes now unproductive of future existence since all kinds of *kamma* beginning with bodily *kamma* turn out to be merely functional. For the effect of the four paths has entirely exterminated the defilements, the root of the circle of rebirth. Without grasping, he inevitably attains the complete extinction with the cessation of the last consciousness.\(^{279}\)

The *Majjhima-nikāya* commentary reveals that the destruction of *kilesas* is achieved not only through wisdom but also with the help of other factors of enlightenment. It is said, “the wisdom cuts off defilements. It is not able to cut off defilements only by its own

\(^{277}\) Ps-a I, p. 171. Also see Sn-a I, p. 5; Vism XXII, p. 591.

\(^{278}\) Sn-a I, pp. 5-6; Vism XXII, p. 591. Also cf. Ps-a I, p. 172.

\(^{279}\) Ibid. p. 6; Vism XXII, p. 592. Also cf. Ps-a 1, 172.
nature. Just as an axe by itself is not able to cut something that is to be cut off; it cuts off something depending on the energetic action of a person. Similarly, without the six enlightenment factors, wisdom alone is not able to cut off defilements.”

(3) Kilesas as generalizations of the other technical terms

In the etymological accounts of the term āsavas, the commentaries point out that the etymologies are applicable to āsavas that stand for defilements (yattha kilesā āsavā ti āgacchanti) or āsavas stand for defilements that become the bases of dispute (ettha vivādamūlabhūtā kilesā āsavā ti āgatā). In the Apadāna commentary, ‘sabbāsave’ is also interpreted as ‘sakalakilese’. The Majjhima-nikāya commentary interprets ‘through the destruction of āsavas’ (āsavānam khayā) as ‘through the destruction of all the kilesas by the path of Arahantship’.

In the Vibhaṅga commentary, paṭigha vicikicchā and uddhacca are referred to as ‘balavakilesas’ (powerful defilements) which occupy the position of craving (tanhā) in the links of paṭiccasamuppāda. In the context of anupādāparinibbāna, the Majjhima-nikāya commentary explains two divisions of upādānas (gahanupādāna and paccayupādāna), and it signifies that any dhamma associated with upādānas is equated with defilements (kilesas).

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281 MN-a I, p. 61. See also AN-a II, p. 183; Itv-a I, p. 114; Ud-a p. 176. For the full quotation, see p. 63 on ‘āsava-concept’.


285 MN-a II, p. 156.

286 Cf. p. 137 on ‘upādāna-concept’.
While commenting on ‘pañca jāgaratam’, the Saṁyutta-nikāya commentary specifically refers to the five nīvaraṇas\textsuperscript{287} as ‘conditions’ (paccayā) of defilements: “when the five hindrances are [considered as] ‘sleeping’, the five faculties are indeed ‘awakening’. …However, only due to the five hindrances, one takes the impurity of defilements because the former becomes the conditions of the latter (i.e. defilements).”\textsuperscript{288}

In the Itivuttaka commentary,\textsuperscript{289} the ten saṁyojanas beginning with kāmarāga are also regarded as a group of defilements (kilesajāta) that binds up living beings to birth as well as ageing.\textsuperscript{290} In comprehensively interpreting those fetters through two divisions, olārika and anusahagata, the Paṭisambhidāmagga commentary identifies kāmarāga and paṭigha with methunarāga and vyāpāda that are regarded as olārikā (the gross defilements) accordingly. It reveals that both kāmarāga and paṭigha become subtle to the once-returner in two ways: by the occasional origin and by the slowness of obsession. For in the case of the once-returner, these two kilesas do not arise frequently as in the case of the ignorant ordinary person.\textsuperscript{291}

Anusayas are specified as ‘thāmagatakilesas’ in the sense of not being abandoned in the commentaries.\textsuperscript{292} The concept of bhūmiladdha, particularly, as has been speculated earlier, is based on the concept of anusaya characterized through the phrase ‘anusayitā kilesā’. The Visuddhimagga-mahātīkā states, “the group of underlain defilements (anusayitaṁ kilesajātaṁ) has to be understood as bhūmiladdha in the sense of appahīnatṭhena (not being abandoned) that is called only ‘underlying’ (anusayana)”\textsuperscript{293}

\textsuperscript{287} Cf. pp. 191-192 on ‘nīvaraṇa-concept’.
\textsuperscript{288} SN-a I, p. 25.
\textsuperscript{289} Itv-a I, p. 107.
\textsuperscript{290} Cf. p. 292 on ‘saṁyojana-concept’.
\textsuperscript{291} Ps-a I, p. 280. Cf p. 287 on ‘saṁyojana-concept’.
\textsuperscript{292} Mnd-a I, 236; Ps-a II, p. 399; Pcp: Yam-a (Vri) pp. 318-319.
\textsuperscript{293} Vism-mt (Vri) II, 471: tasmā tām anusayitaṁ kilesajātaṁ, teneva anusayanasankhātena appahīnatṭhena bhūmiladdhanti veditabbaṁ.
6.5.3. Upakkilesas in the commentaries

The conceptual features of upakkilesas are mostly depicted in the contexts that the commentaries deal with the relevant passages referring to upakkilesas in the earlier sources. As distinguishing features, upakkilesas are also generalized as kilesas in the commentaries while ten types of specific dhammas are termed as ‘vipassanupakkilesas’ in this period.

The Majjhima-nikāya commentary clarifies each of the sixteen upakkilesas as follows:

(i) Abhijjhā (covetousness) is the desire and lust (chandarāga) for one’s own belongings. Visamalobha (unrighteous greed) is the desire and lust for other’s belongings. Optionally, abhijjhā is the desire and lust for properly obtained belongings and visamalobha is the desire and lust for belongings that have not yet been obtained properly. According to a certain Elder, lobha itself is abhijjhā in the sense of coveting (abhijjhāyana); it is visama in the sense of uneven. The meaning is the same, only the words are different. This abhijjhāvisamalobha, after having arisen (uppajjitvā), spoils consciousness and does not allow consciousness to shine. Therefore, it is called ‘upakkileso of consciousness’.

(ii) Vyāpāda (ill-will) is that which arises through nine-fold bases of annoyance;

(iii) Kodha (anger) is that which arises through ten-fold bases of annoyance.

(iv) Upanāha (enimity) is that which covers consciousness again and again.

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With regard to the nine fold bases and the ten fold bases, the tikā refers to as follows: “Ime satṭā ucchijjantu vinassantu” ti sattesa bhupajjanākārappavattivā vyāpādo navavidhā-āghāṭavaththusambhavo vutto. Kodho pana sankhāresupi pavattanāto dasavidhā-āghāṭavaththusambhavo vutto. Udbhayampi patiggheva, pavattanānattato bhindivā vutto.<MN-Ɇ (Vri) I, p. 242>

296 Ibid: Punappunam cittapārīṭyonanādo upanāho.
(v) **Makkha** (contempt) is that which destroys performance of merit belonging to a householder or a homeless one. A householder who is originally a poor man is positioned in a dignified post by a certain sympathetic person; when he later on asks ‘what have you done for me?’, he destroys the meritorious performance of the sympathetic person. A homeless one was favoured by the teacher or the preceptor from the sāmanera position by means of providing four requisites and imparting knowledge. Later on, when he is felicitated by the king, etc., he ignores the teacher and the preceptor. When they complain thus “at his young age, this was favoured and brought up by us, but now he is indifferent to us”, he destroys their meritorious performance by asking “what have you done for me?” His destroying of their meritorious performance is called ‘makkha’. 297

(vi) **Paḷāsa** (domineering attitude) is to domineer others. It rises by overcoming the person who has learned much through the following way: when there is a learned person, he ignores that person in such a way, ‘what is the difference between him and me?’ 298

(vii) **Issā** (envy) is to be jealous (khiyand) of other’s honour, etc.

(viii) **Macchariya** (avarice) is not to tolerate that his own attainment is considered as common with others.

(ix) **Māyā** (deceit) is a mode of behaviour of deceiving performance. 299


298 Ibid: Yathā cāyam, evam bahussute pi puggale ajjhotthaṁ, idissāsa ce bahussutassa aniyatā gati, tava vā mama vā ko visevo ti ādinā navena uppajjamāno yugaggāhaṁgo paḷāso.

(x) **Sātheyya** (fraud) arises through the state of ‘kerāṭika’. Kerāṭika is like āyatanamaccha (a particular type of fish). Āyatanamaccha shows off its own tale in front of the head of snake in order to indicate “I am like you”. Similarly, a deceitful person approaches any person belonging to either the Suttanta or the Abhidhamma School. He tells them “I follow you; you are compassionate to me; I will not leave you.”

(xi) **Thambha** (obstinacy) causes disturbance of mind when the head just as sailing bellows filled with the wind grasps the confusion.

(xii) **Sārambha** (presumption) causes the undetermined state. Sārambha is taken by two-fold ways, through either the unwholesome or the wholesome. Herein, when a householder sees that the other person possesses ornaments, etc. he makes ornaments double to that. By that, sārambha arises. In the case of a homeless one, other fellow-ascetic studies or teaches something. Due to ego, this hermit studies or teaches double than the other. The unwholesome dhamma that arises due to that is called ‘sārambha’.

(xiii) **Māna** (conceit) is that which arises by means of arrogance (unnativasena) of consciousness on account of ‘birth’, etc.

(xiv) **Atimāna** is that which arises by means of excessive arrogance (accunativasena).

(xv) **Mada** (vanity) has the mode of holding pride (madaggahanākāra).

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Pamāda (negligence) is that which arises by means of devoting consciousness (cittavossaggavasena) with regard to the five codes of sensual pleasure.  
Each of these dhammas, after having arisen, spoils consciousness, and does not allow consciousness to shine. Therefore, it is called upakkilesa of consciousness.

In the Majjhima-nikāya, eleven types of mental factors have been referred to as specific upakkileas due to which concentration (samādhi) declines and the light (obhāsa) and vision of forms disappear. Commenting on ‘vicikicchā kho me’ etc., the commentary paraphrases obhāsa as ‘parikammobhāsa’ (preliminary light). According to the tīkā, the light is produced with the access to jhāna and it is further mentioned that one who has achieved the fourth jhāna develops the light-kasina as a preliminary condition to arouse clairvoyance. It is clarified here that each of the eleven mental factors is upakkilesa, which leads to the decline of concentration, and which causes the light in the fourth jhāna to disappear. According to the commentary, each of the eleven mental factors that arises in the Great Being (the Buddha) is explained as follows:
(i) *Vicikiccha:* when the Great Being (the *Buddha*) extended the beams of light and by means of clairvoyance, saw different kinds of forms, doubt as to ‘what is this’ arose in him.

(ii) *Amanasikāra:* While he was seeing forms, doubt arose, thinking ‘now I will not attend to anything’; thus, inattention arose in him.

(iii) *Thīnamīdha:* While he was not attending to anything, sloth and torpor arose in him.

(iv) *Chambhitatta:* After having extended the light towards the *Himālaya,* he saw demons like *Dānava,* *Ajagara,* etc; then, hair-raising fear arose in him.

(v) *Ubbilla:* While he was thinking “the fear experienced by me is not naturally visible, when not being experienced, what indeed is fear?”; thus the state of being elated arose in him.

(vi) *Duṭṭhulla:* Thinking ‘energy was firmly grasped by me, thus, elation arose in me’, he loosely attended to energy. From that, there arose in him bodily distress, inertia and laziness.

(vii) *Acchāraddhaviriya:* Thinking ‘while prompting my energy loosely, inertia arose in me’, when he grasped energy again, excess of energy arose in him.

(viii) *Atīlīnaviriya:* Thinking ‘while prompting my energy, (excessive energy) it happened thus’; when he was losing energy again, a deficiency of energy arose in him.

(ix) *Abhijappā:* After extending light towards the heavenly world, when he was seeing the fraternity of gods, craving arose in him.

(x) *Nānattasanāṇā:* Thinking ‘while I was attending to a single type of form, longing arose.’ With the intention ‘I will attend to different kinds of forms’. He extended attention towards the heavenly world at one time, and towards the human world at
the other. While he was attending to different kinds of forms, perception of diversity arose in him.

(xi) *Atinijjhāyitattam:* Thinking ‘while I was attending to different kinds of forms, perceptions of diversity arose in me; I would attend to one type of form, whether desirable or undesirable’; when he attended so, excessive meditation upon forms arose in him.

While commenting on ‘dhammavitakkāvasissanti’ (there still remain thoughts about mental states), the *Aṅguttara-nikāya* commentary interprets ‘dhammavitakkā’ as ‘thoughts in the tenfold upakkilesas of insight’.306 The *Mahāniddesa* commentary states, when one is a beginner of insight, the ten *upakkilesas* of insight arise in him, namely, *obhāsa, nāṇa, pīti, passaddhi, sukha, adhimokkha, paggaha, upaṭṭhāna, upekkhā* and *nikanti.*307

According to the *Visuddhimagga* that quotes the account of the *Patisambhidāmagga,* when one attends to [certain *dhammas*] as impermanent, illumination (*obhāsa*) arises. He adverts to the illumination as follows: ‘illumination is a *dhamma.* The distraction (*vikkhepa*) from that is restlessness. When his mind is seized by that restlessness, he does not correctly understand their appearance as impermanent (*anicca*), as painful (*dukkha*) and as non-self (*anattā*). So also are the remaining *nāṇa, pīti,* etc.308 The *Visuddhimagga* presents elaborate accounts of the ten *vipassanupakkilesas.* It can be summarized as follows:

(i) *Obhāsa* is illumination due to insight. When it arises, the meditator thinks ‘such an illumination has been unprecedented in me. I have certainly reached the path, and accomplished the fruition’. Thus he realizes what is not the path to be the path and what is not the fruition to be the fruition. When he takes what is not the [actual] path to be the path and what is not the [actual] fruition to be the fruition, the course

307 Ānā (Vri) p. 91: *Athassa āradhāvippassakassa kulaputtassa obhāso nāṇam pīti passaddhi sukham adhimokkho paggaho upaṭṭhānam upekkhā nikanti dasa vipassanupakkilesa uppajjanti.* Also cf. Vism XX, pp. 543-544.
308 See Vism XX, p. 544. Also see Ps II, pp. 100-101.
of his insight is interrupted. He loosens his own basic meditation subject and sits only enjoying the illumination.\(^{309}\)

(ii)  \(\textit{Nāna}\) is knowledge due to insight. As he is estimating and judging material and immaterial states, the knowledge that is unerring, keen, incisive and very sharp arises in him, like a lightening flash.\(^{310}\)

(iii)  \(\textit{Pītī}\) is rapture due to insight. At that time the five kinds of raptures, namely, minor rapture, momentary rapture, showering rapture, uplifting rapture, and pervading rapture, arise in him overwhelming his whole body.\(^{311}\)

(iv)  \(\textit{Passaddhi}\) is tranquillity due to insight. As he is sitting at that time in his night or day quarters, there is no fatigue or heaviness or rigidity or unwieldiness or sickness or crookedness in his body and his mind, but rather his body and mind are tranquillized, light, malleable, wieldy, quite sharp and straight. With his body and mind aided by this tranquillity, etc. he experiences at that time the superhuman delight.\(^{312}\)

(v)  \(\textit{Sukha}\) is bliss due to insight. At that time, there arises in him the exceedingly refined bliss flooding his whole body.\(^{313}\)

(vi)  \(\textit{Adhimokkha}\) (resolution) is faith (\textit{saddhā}). A strong faith arises in him in association with insight in the form of the extreme confidence of consciousness and mental factors.\(^{314}\)

\(^{309}\) Ibid: Tattha obhāsoti vipassanabhāso. Tasmām uppanne yogāvacaro, na vata me ito pubbe evarūpo obhāso uppannapubbo, addhā maggappatto’smi, phalappatto’smi ti, amaggam eva maggo ti, aphalam eva ca phalan ti ganhāti. Tassa, amaggam maggo ti, aphalam phalan ti ganhato vipassanāvāthi ukktātā nāma hoti. So attano mūla-kammattānām vissajjeyvā obhāsam eva assādento nisidati.

\(^{310}\) Ibid. p. 545: Nānan ti vipassanānānaṁ. Tassa kira rāpārāpadhamme tulayantassa tirayantassa vissāṭṭha-indavajjārāmiva avihatavegam tihīnam sīram ativisadām nānaṁ uppajjati.

\(^{311}\) Ibid: Pītīti vipassanāpīti. Tassa kira tasmām samaye, khuddikā pīti, khaniṅkā pīti, okkantikā pīti, ubbega pīti, pharanā pīti ti ayam paṭicchedhā pīti sakalasarirāmā pūrayamanā uppajjati.

\(^{312}\) Ibid. p. 546: Passaddhi ti vipassanāṭvassaddhi. Tassa kira tasmām samaye ratiṭṭhāne vā divaṭṭhāne vā nisinnavā kāyacittānaṁ n’eva daratto, na gāravam, na kakkhaḷatā, na akammaññatā, na gelaṅkā, na vānkatā hoti; atha kho paṭi tassa kāyacittānaṁ passaddhāti, lahāni, mudāni, kammaññāni, sussadāni, ujukkāyeva hoti. So imehi passaddhādhihi anuggahitakāyacitto tasmām samaye amānasūm nāma raṭīṁ anubhavati.

\(^{313}\) Ibid: Sukhan ti vipassanāsukham. Tassa kira tasmām samaye sakalasarirāṁ abhiṣandayamānaṁ atipanaṁ sukham uppajjati.
(vii) **Paggaha** (exertion) is energy. A well-exerted energy, neither too loose nor too strained, arises in him in association with insight.  

(viii) **Upatthana** (awareness or assurance) is mindfulness (sati). A well-established, well-founded mindfulness which is dug in and as immovable as the great mountain arises in him in association with insight.

(ix) **Upekkhā** (equanimity) is both equanimity about insight and equanimity in adverting (āvajjana). The equanimity about insight, which is neutrality about formations, arises strongly in him at that time. It is also the equanimity in advertising in the mind door. For whatever the subject he adverts to, his advertising works as incisively and sharply as a lightening flash, etc.

(x) **Nikanti** is attachment due to insight. For when his insight is adorned with illumination etc., attachment which has subtle and peaceful feature arises in him, and it relies on that insight; he is not able to discern that attachment as a defilement.

As in the case of *obhāsa,* when any of these *vipassanupakkilesas* arises, the course of the meditator’s insight is interrupted, and the meditator drops his basic meditation subject and sits just enjoying the attachment. *Obhāsa* and others are called *upakkilesas* (imperfections) because they are the bases of imperfection, not because they are unwholesome (akusalā). However, *nikanti* is both an imperfection and the base for

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133 Ibid: *Upatthānan ti sati. Vipassanāsampayuttā yeva hi ’ssa supatīthitā supatīthhitā nikkhāta acalā pabbatarajasadsā sati uppajjati.*

134 Ibid: *Upekkhā ti vipassanapiṇikkhā c eva āvajjanāpiṇikkhā ca. Tasmān hi ’ssa samaye sabbasankhāresu majjhattabhitā vipassanapiṇikkhā pi balavati uppajjati, manodvāre āvajjanāpiṇikkhā pi. Sā hi ’ssa tam tam thānam āvajjantassa, vissāḷa-īndavajjirām iva, pattapatu pakkantatattanārāca viya ca, surā tikkhiṇā huvā huvati.*

135 Ibid: *Nikanti ti vipassanānikanti. Evam obhāsādīpaṭimanditāyā hi ’ssa vipassanāyā ālayam kurumāṇā sukhumā sanātākāra niṣkanti uppajjati, yā nikanti-kileṣo ti pariggahetum pi na sakā hoti.*

136 Ibid. pp. 546-547: *Yathā ca obhāse, evam ete pi aṭṭhatarasmiṃ uppanne yogāvacaro.... So attano mūlakammaṇṇānaṃ vissajjeytā nikkanteva eva assādento niṣidattā ti.*
imperfection (Ettha ca obhāsādayo upakkilesavatthutāya upakkilesā ti vuttā, na akusalattā. Nikanti pana upakkileso c’eva upakkilesavatthu ca).\textsuperscript{320}

In the Nettippakarana commentary, avijjā and tanhā are explained as two upakkilesas of consciousness. These are specified as the basic cause (mūlakārana) of perversion (vipallāsa) which is the gravest fault (paramasāvajjā).\textsuperscript{321} In the Apadāna commentary, we also observe a specific commentarial interpretation. In the context of ‘candaṁva vimalaṁ suddham’, the commentary alludes to this figurative expression as follows:

"Tattha candam va vimalam suddhan ti abhāmahākādhūmorajorāhū ti imehi upakkilesamalehi vimuttam candam iva diyaddhasahass' upakkilesamalānām pahiṇattā vimalam nikkilesattā suddham pasannām Sikhisambuddhan ti sambandho. "\textsuperscript{322}

Herein, 'just as the moon which is pure, bereft of dirt': Just as the moon freed from dirts, namely, cloud, fog, smoke, dust and rāhu, "being perfectly enlightened" is bereft of dirts due to the abandoning of one thousand and five hundred upakkilesas, and is pure, clean, and crested due to the absence of kilesas.

Here, the quotation clarifies the state of ‘sambuddha’ through the abandoning of upakkilesas as well as through the absence of kilesas. It also reveals that the figure ‘diyaddhasahassa’ not only accounts for kilesas but also for upakkilesas. Accordingly, this number symbolically suggests all types of unwholesome dhammas, whether they be kilesas or upakkilesas, during the commentarial period.

**Concluding remarks**

Having been linguistically as well as conceptually knitted with each other, the usage of both the terms kilesa and upakkilesa is apparently distinguished from each other in the early literary stage. The distinction was gradually diluted and turned into common conceptual features in due course of time. However, they both possess conceptually

\textsuperscript{320} Ibid. p. 547.
\textsuperscript{321} Ntt-a (Vri) p. 267: Dve dhammā cittassa upakkilesāni evam paramasāvajjassa vipallāsassa mūlakāranaṃ visesato dve dhammā cittassa upakkilesā tanhā ca avijjā cāti te sarūpato dasseti.
\textsuperscript{322} Ap-a p. 446.
specific features. Throughout different literary stages, the term *upakkilesa* is referred to as a specific concept to denote certain impure quality, but the term *kilesa* is referred to as a rather synthetic component to include all the unwholesome *dhammas* in the general sense. It represents ten specific concepts in the technical sense as well.

**(I) The conceptual features of *kilesas***

Interpreted as 'to defile or to disturb the consciousness (*citta*)' in the commentaries, the conceptual features of *kilesas* are merely referred to in a general sense in the earlier sources. The references of the *Suttanipata* and the *Theragathā*, collectively emphasizing the removal of *kilesas*, indicate that the general nature of *kilesas* is already well known from the early literary period. In metaphorical expressions, *tama* (darkness), *visa* (poison), *paŋka* (mud) and *māla* (dirt) illustrate such a perspective of the concepts of *kilesas*. Four types of *kammakilesas* in the *Majjhima-nikāya* and the earliest mention of both the terms *kilesa* (plural) and *kilesavatthūni* in the *Theragāthā* are the major conceptual aspects which have been unveiled.

Some specific conceptual features are noticed in the later texts belonging to the *Khuddakanikāya* and thenceforth. In the *Paṭisambhidāmagga*, *kilesas* are collectively graded into three levels: (i) the defilements co-efficient with [wrong] view (*diṭṭhekaṭṭhā kilesā*), (ii) the gross defilements (*olarikā kilesā*), and (iii) the subtle defilements (*anusahagatā kilesā*). These levels reveal different conceptual realms of *kilesas* with regard to their abandoning. While questioning as to “which *kilesa* a noble one abandons in the past, the future or the present”, the *Paṭisambhidāmagga* throws significant light in understanding the concepts of *kilesas*. The abandoning of *kilesas*, in a practical sense, is to realize the arising (*uppāda*), that is, the cause (*hetu*) and condition (*paccaya*) of the arising of *kilesas*, but not to abandon past *kilesas* nor future *kilesas* nor presently arisen *kilesas*. 
The Mahāniddesa account obviously reveals that the concepts of both kilesas and upakkilesas are identified with a particular boundary of common nature. ‘Kāyaduccarita’, etc., already been termed as upakkilesas in the four Nikāyas, are referred to as kilesas therein.

When it comes to the Abhidhamma period, the technical concepts of kilesas are established in the Abhidhamma scheme. Even though the Paṭisambhidāmagga mentions “dasahi kilesavatthūhi kilissati”, the actual varieties of the ten bases of defilements are not pointed out therein. The Dhammasaṅgani refers to the ten kilesas under the name of kilesavatthūni: lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thīna, uddhacca, ahirika and anottappa. Among these ten unwholesome factors that are comprehensively defined by synonymous idioms, lobha, ahirika and anottappa are conceptually unique as kilesas, distinguishing themselves from the other technical terms discussed in the earlier chapters (see appendix III). In the Abhidhamma definitions, these ten unwholesome factors as ‘kilesavatthūni’ syntactically denote that they are not only the ten kilesas but also the bases of kilesas. The Vibhaṅga refers to the ‘attha kilesavatthūni’ excluding ahirika and anottappa. This fact indicates that there has been another tradition for the subject of kilesavatthūni.

In relation to the twelve unwholesome cittas, the arising of each of the ten kilesas indicates that they are nothing but akusala cetasikas that arise in relation to the relevant akusala cittas. The ranges of the activities of the ten kilesas are well illustrated in Figure (6-1). According to the Paṭṭhāna, the ten kilesas are causally interrelated. Depending on themselves, kilesa dhhammas arise by different conditions. An example given on ‘hetupaccaya’ signifies that kilesa dhhammas are ‘conditioning’ as well as ‘conditioned’ correlatively under different conditions.
The conceptual features of kilesas in the sub-canonical texts are quite organized and innovative. Having shortlisted nine terms as ‘kilesabhūmis’, namely tanhā, avijjā, lobha, dosa and moha along with the four vipallāsas, the Nettipakaraṇa and the Petākopadesa treat all the dhammas belonging to the unwholesome part (akusalapakkha) in those planes of defilements (kilesabhūmis). In the groups of defilements (kilesapuṇja) with ten bases, beginning with the four āhāras up to the four agatigamanas, sequential relations of those ten bases also present conceptual innovation of the sub-canonical texts (see table 6-1).

The Milindapañha mentions, “Nibbāna is unstained by any kilesa just as the lotus is unstained by the water.” Regarding the offences (āpatti) of Arahant, the Milindapañha specifically explains kilesas through two different ‘vajjas’ (faults) — lokavajja and pannattivajja. The context reveals that kilesas therein are referred to in the sense of vajja (fault).

In the commentaries, the technical concepts of kilesas are more clarified through general literary aspects of the commentaries. The Dhammasaṅgani commentary dissolves the compound ‘kilesavatthūni’ in two ways, that is, kammadhāraya and tappurisa:

i) The Kilesavatthūni are defilements (kilesas) as well as the bases (vatthus) of living beings who are established in those (defilements);

ii) Those defilements which arise by means of proximity condition (anantarapaccaya), etc., are said to dwell only therein (in kilesas). Hence, they (defilements) are the bases of defilements.

This interpretation verifies the fact that the ten unwholesome factors are not only kilesas but also the bases of kilesas.

The same technical aspect is observed in the etymological account that the Buddhavamsa commentary refers to as “kilesas are the ten defilements beginning with lust, which defile, torture [consciousness].” Besides, the Visuddhimagga, referring to the ten factors of kilesas, interprets kilesas in the passive as well as the active senses — kilesas are so called
because they themselves are defiled and because they defile the dhammas associated with them. These are the commentarial interpretations on the technical concepts of kilesas as per the etymological perspective.

The brief definitions of the ten kilesas along with lakṣaṇa, etc. also reveal one of the conceptual developments in the commentaries. In the Dhammasaṅgani commentary, the co-origin of the ten kilesas occurs in tenfold ways. Among them, greed (lobha) simultaneously arises in six ways. Aversion (paṭigha) simultaneously arises in two ways. So is delusion (moha). This account of the co-origin holds similar conceptual realms of the ten kilesas with the account of the Paṭṭhāna that presents causal interrelation between the ten kilesas. However, the distinction that the Dhammasaṅgani commentary brings out is conspicuous with regard to the co-origin of the ten kilesas in particular cittas.

There are slightly different speculations on the part of the abandoning of the ten kilesas. According to the Dhammasaṅgani commentary, lobha is abandoned by the four paths (catūhi maggehi); dosa is through the path of the non-returner; moha and māna are by Arahants; diṭṭhi and vicīkīcchā are abandoned through the path of the stream-enterer; sloth, etc. are abandoned through the path of Arahant. However, the Visuddhimagga mentions that lobha is eliminated by the fourth knowledge.

The commentaries specifically regard certain kilesas as representatives of other kilesas. Avijja is considered as the heading of defilements (kilesasisa) which destroys the path-consciousness (maggacitta). It is also referred to as the root (mūla) of kilesas. When avijjā is cut off by means of knowledge about perception of impermanence, all the kilesas are uprooted. In the Samyutta-nikāya commentary, the five unwholesome factors (i.e. chanda, rāga, dosa, paṭigha and moha) are regarded as the root defilements (mūlakā kilesā) for
other *kilesas*. As identified with three *akusalamūlas*, these five terms also imply the realms of the arisings of twelve types of unwholesome consciousness.

In the same *Samyutta-nikāya* commentary, the three *kilesas* (i.e. *rāga*, *dosa* and *moha*) are also regarded as *mūlakilesas* and they present one thousand and five hundred *kilesas* (*diyāḍṭhakilesasahassa*). As for this specific number ‘*diyāḍṭhakilesasahassa*’, the *Dhammasaṅgani mūlāṭikā* and its *anuṭikā* verify that this number is the approximate figure to denote all types of *kilesas* (see table 6-3).

In the commentaries, the distinction between *kilesas* and *upakkilesas* fades away in certain occasions. In the *Paṭisambhidāmagga* commentary, the seventeen unwholesome factors, beginning with *lobha* up to *pamāda* that have been referred to as *upakkilesas* in the *Nikāyas*, are designated as *kilesas*. First, the commentary refers to the three factors (*lobha*, *dosa* and *moha*) as major *kilesas* (*sīsakilesas*) and it further clarifies that ‘*sabbe kilesā*’ is mentioned in order to collectively indicate all the said and the other unsaid defilements. Attention should be paid to the fact that in understanding the concepts of *kilesas* in general, all the *kilesas* means “all the unwholesome *dhammas*” (*sabbe kilesāti sabbepi akusalā dhammā*).

The *Majjhima-nikāya* commentary claims that the sixteen *upakkilesas* represent all the *kilesas*. After having clarified each of the sixteen *upakkilesas*, the commentary remarks, “...only these sixteen are not *upakkilesas* of consciousness, but also all the *kilesas* are implied thereby”. However, while referring to the abandoning of the same group of *upakkilesas*, the commentary designates them as *kilesas*. These references elucidate the fact that certain *upakkilesas* are generalized as *kilesas*, and that the distinction between both the concepts has been diluted in certain relevant cases in the commentary period.
With regard to "dasa vatthuke kilesapuñje", the Nettipakarana commentary clarifies that the base of defilements either means defilements or the causal factors (paccayadhammas) of defilements. Among them, the former defilements that have accomplished the state of cause become the bases of defilements because they become the conditions of the other later defilements. The conditions of defilements also become the bases of defilements due to being the cause for the origin of defilements. In this case, ‘ayonisomanasikāra’ and ‘ayonisomanasikāraparikkhatā dhammā’ become the bases of defilements (kilesapaccayā). Highlighting these two aspects in this context is a special commentarial contribution.

While elucidating the answer to the question “which kilesas a noble one abandons in the past, the future and the present”, the Patisambhidāmagga commentary clarifies that “‘hetunirodha dukkhanirodho’ means due to the complete cessation of continuity in the form of seed belonging to defilements, there is the complete cessation of kilesas that cause the suffering of the future aggregates. Thus, from the complete cessation of defilements that cause the suffering, there occurs the complete cessation of suffering.” The commentary further mentions that this interpretation is to show the abandoning of defilements that has got a plane (bhūmiladdha).

The concept of ‘bhūmiladdha’, first introduced in the commentaries, is a specific phenomenon in understanding the concepts of kilesas. It reveals how the complete cessation of suffering is achieved after having entirely exterminated the defilements that are the root of the circle of rebirth. According to the commentaries, bhūmiladdha means ‘kilesajāta’ (group of defilements), capable of arising in those aggregates, and the bhūmiladdha has to be understood from the viewpoint of base (vatthu). The explanation of the Visuddhimagga clearly illustrates this point.
Another significant conceptual feature of kilesas is that in the commentaries, certain technical terms are generalized as kilesas. Those references given in this chapter indicate that the five selected technical terms such as āsavas, upādānas, nīvarāṇas, samyojanas and anusayas are also regarded as the general concepts of kilesas.

(II) The conceptual features of upakkilesas

Etymologically derived from √ kilisa with the prefix ‘upa’, the term upakkilesa has been specifically used in various contexts throughout different literary stages in the Pāli literature. The conceptual features of the Paṭisambhidāmagga and its commentary’s interpretation reveal that the prefix ‘upa’ with the meaning of ‘near’ or ‘minor’ does not always imply its literary sense. Even without paying much attention to the Paṭisambhidāmagga commentary that interprets ‘upakkilesas’ as ‘strong kilesas in the sense of being strengthened’ (thāmagatathēna), the references in this chapter amply justify that the prefix ‘upa’ makes a clear cut distinction between kilesas and upakkilesas with a specific quality being added to the latter term.

The earliest sources for such a justification are observed in three different usages of upakkilesas in the four Nikāyas: (i) upakkilesas of ‘candimasuriya’, ‘jātarūpa’, etc, which are referred to in the similes, (ii) upakkilesas of the recluses and brāhmīns, etc. and (iii) upakkilesas of citta. These three usages suggest two facts. Firstly, the term upakkilesa is not only used for certain psychological factors, or for immoral behavior such as ‘drinking fermented liquor’ etc., but also is used for figuratively designating abbhā (cloud), etc. as upakkilesas (stains) of the sun and the moon. Secondly, this term specifically signifies certain impure quality of objects that modify this term in all the occasions.

From a psychological aspect, different lists of unwholesome factors are designated as upakkilesas of the mind in the four Nikāyas. Including ‘chandarāga’ referred to as a single
factor, sixteen types of unwholesome factors at the most, beginning with abhijjhāvisamalobha up to pamāda are referred to as ‘cittassa upakkilesas’ in different contexts. Although some mental factors are repeated in a certain list, the number of upakkilesas is not technically fixed. Among all the upakkilesas of the mind depicted in the four Nikāyas, eleven types of upakkilesas with reference to the light (obhāsa) and vision (dassana) of forms are rather different in nature from the others.

In the process of developing the higher mind, the decisive unwholesome force of upakkilesas is differently graded in three different levels (i.e. olārikā, majjhimā and sukhumā). The Aṅguttara-nikāya reference shows that ‘dhammavitakkas’ are distinguished from the other factors which are designated as upakkilesas therein.

In the later texts belonging to the Khuddaka-nikāya, especially in the Paṭisambhidāmagga and the Cūlaniddesa, the conceptual features of upakkilesas are more advanced. For instance, the technical concepts of certain technical terms are specified as upakkīleṣā in this period. In the context of ‘vimuttiṇāna’ in the Paṭisambhidāmagga, it is clearly observed that the technical concepts of samyojanas and anusayas are also designated as upakkilesas from which the consciousness is completely liberated through the four paths of noble persons (ariyapuggalas). By the path of the stream-enterer, one’s own upakkilesas are completely cut off, namely, personality view, doubt, adherence to rules and observances, underlying tendency to (wrong) view, underlying tendency to doubt. The consciousness is liberated, completely liberated from these five upakkilesas together with their [modes of] obsession.

While explaining ‘ānāpānasati-samādhi’, the Paṭisambhidāmagga refers to eighteen types of upakkilesas that arise in momentary combinations (khanikasamodhānā) when one develops the concentration by mindfulness of breathing. The context reveals that the
eighteen upakkilesas are herein referred to in the sense of obstruction (paripanta) of concentration.

In the Cūlaniddesa which comments on “upakkilese byapanujja sabbe”, the seventeen types of unwholesome factors (i.e. beginning with rāga up to pamāda) are referred to as upakkilesas, and the scope of the concepts of upakkilesas is stretched up to the extent that ‘sabbe kilesā’, ‘sabbe duccaritā’, etc. are also designated as upakkilesas.

In the Abhidhamma period, the conceptual features of upakkilesas are not found. However, the sub-canonical texts present some specific conceptual features of upakkilesas. While dealing with the eight factors in the fourth jhāna, the Nettippakaraṇa reveals that upakkilesas are certain phenomena and they still remains in our mind till the fourth jhāna is achieved. Upakkilesas, in line with ‘aṅgaṇā’ (blemishes), are clarified as a part of craving (tanhā).

In the context of the group of defilements (kilesakuṇja) with tenfold bases, all the ten tetrads beginning with the four āhāras up to the four agatigamanas are referred to as upakkilesas of particular persons, that is, a person characterized by craving (tanhācarita) and a person characterized by wrong view (diṭṭhicarita). In another classification, the same ten tetrads are also classified as upakkilesas of four types of persons: a person characterized by lust (rāgacarita), a person characterized by hatred (dosacarita), a dull (manda) person characterized by wrong view (diṭṭhicarita) and an activated (udatta) person characterized by wrong view (diṭṭhicarita). These aspects signify that those ten tetrads constitute the same conceptual values as kilesas as well as upakkilesas, yet they are specific in the context of upakkilesas according to particular persons. This aspect is clear in
table (6-2) that duly illustrates the mental factors referred to as kilesas or upakkilesas from the four Nikāyas up to the sub-canonical texts.

In the commentaries, the distinguishing feature is that upakkilesas are also generalized as kilesas. Ten types of specific dhammas are termed as ‘vipassanupakkilesas’ in this period. The Majjhima-nikāya commentary clarifies each of the sixteen upakkilesas, beginning with abhijjhāvisamalobha up to pamāda. Each of these dhammas, after having arisen, spoils consciousness, and does not allow the consciousness to shine. Therefore, it is called upakkilesa of consciousness. Eleven types of mental factors beginning with obhāsa up to atinijjhāyitatta have been referred to as specific upakkilesas due to which concentration (samādhi) declines and the light (obhāsa) and vision of forms disappear. The Majjhima-nikāya commentary and its tīkā clarify that each of these eleven mental factors is an upakkilesa that leads to the decline of the concentration and causes the light in the fourth jhāna to disappear.

The Aṅguttara-nikāya commentary interprets ‘dhammavitakkā’ as ‘thoughts in the tenfold upakkilesas of insight’. This interpretation indicates that the concepts of ‘vipassanupakkilesas’ are developed from the Nikāya source. In the commentaries, it is explained that when one is a beginner of insight, the tenfold upakkilesas of insight arise in him, namely, obhāsa, ṭīna, pīti, passaddhi, sukha, adhimokkha, paggaha, upatthāna, upekkhā and nikanti. When any of these vipassanupakkilesas arises, the course of the meditator’s insight is interrupted, etc. The Visuddhimagga mentions that obhāsa, etc are called upakkilesas (imperfections) because they are the bases of imperfection (upakkilesavatthutāya), not because they are the state of the unwholesome. However, nikanti stands as both an imperfection and the base of imperfection.
The *Nettipakaraṇa* commentary specifically emphasizes that *avijjā* and *tanhā* are two *upakkilesas* of consciousness, which become the basic cause (*mūlakāraṇa*) of perversion (*vipallāsa*) or the gravest fault (*paramasāvajja*). The *Apadāna* commentary presents a specific commentarial interpretation. The state of ‘*sambuddha*’ (perfectly enlightened) is described through the abandoning of one thousand and five hundred *upakkilesas* and through the absence of *kilesas* as well. This clearly indicates that the figure ‘*diyaddhakilesasahassa*’ not only accounts for *kilesas*, but for *upakkilesas* as well. Besides, this number symbolically suggests all types of unwholesome factors, whether they be *kilesas* or *upakkilesas*, during the commentarial period.

While dealing with the conceptual features of *kilesas* and *upakkilesas*, it has been observed that the concepts of both the terms are affiliated with those of other technical terms in certain relevant cases. The technical concepts of *kilesas* are apparently identified with other technical terms through the *Abhidhamma* definitions. In relation to *cittuppaḍa*, the ten *kilesas* hold the same conceptual realms of their activities with others in relevant cases in the category of twelve *akula cittas*. This point will be discussed further in chapter seven.

*星际*