



Sayalay Susilā

**"Abandon what is unskillful. One can abandon what is unskillful. If it were not possible, I would not ask you to do it." ~ Buddha**



### **Kilesas (defilements) operate at three levels:**

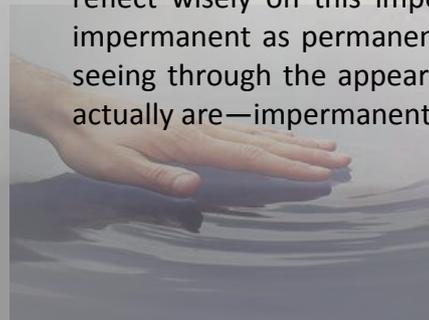
- *Anusaya* (latent) level, called "*Latent Defilements*"—The latent or dormant kilesa meets with the right conditions and becomes active.  
*Example: Seeing an enemy, latent anger arises.*
- *Pariyutthana* (conscious mental) level, called "*Obsessive Defilements*"— Thoughts and obsessions arise.  
*Example: The mind is furious at seeing the enemy.*
- *Vitikkama* (action) level, called "*Transgressing Defilements*"—Bodily and verbal actions (transgressions) are performed.  
*Example: Killing, stealing and telling lies.*

### **Different levels of defilements are tackled by different means:**

1. *Transgressing defilements* are restrained by way of Morality (*Sīla*). Every action lays a track of kamma within. If we love ourselves and have compassion for all beings, we will uphold our precepts dearly.
2. *Obsessive defilements* are suppressed by way of concentration and wise attention.
3. *Latent defilements* can only be uprooted by way of *Vipassanā* meditation. Only when wisdom sees the true nature of all conditioned things as *Anicca* (impermanent), *Dukkha* (suffering), and *Anatta* (non-self) will we be able to let go of many forms of defilements. Ultimately, only the path knowledge of stream entry, once-returning, non-returning, and Arahantship can uproot latent defilements completely.

### **Wise Attention Keeps Defilements at Bay**

- To overcome lust for the opposite sex: By reflecting on the impurity of the 32 parts of the body or doing skeleton meditation, the perception of beauty disappears, and lust is overcome.
- To overcome hatred: One can never overcome hatred with hatred; it can only be overcome by loving kindness, forgiveness, compassion, gratitude and equanimity. Understanding that we are the owners of our own kamma, we abandon hatred.
- To overcome jealousy: Saying "*Sadhu*" ("well done") when others meet success becomes a magical mantra that turns jealousy and envy into joyful rejoicing at others' good fortune.
- To overcome attachment to the five aggregates: Contemplate impermanence. Every day we witness the changes in our body, feelings, perceptions, volitional formations and consciousness, yet we do not reflect wisely on this impermanence. Owing to the latent defilement of ignorance, we mistake the impermanent as permanent, the not-beautiful as beautiful, and non-self as self. Wisdom functions by seeing through the appearance of things as permanent, beautiful, and self and realizing the way they actually are—impermanent, suffering, and non-self.



*Failure to acknowledge the truth of change (Anicca) is the greatest source of our suffering, as desire is based on the assumption that things do not change.*

**- Sayalay Susilā**