

# How to Overcome

# Defilements

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

- ☠ At the Anusaya or latent level. When this latent or dormant kilesa meets with the right conditions, it becomes active. Example: seeing an enemy, anger arises.
- ☠ At the Pariyutthana or the conscious mental level, in the form of thoughts and obsessions (arising state). Example: lust, hatred.
- ☠ At the Vitikkama or the action (transgressing) level in the form of bodily and verbal actions. Example: killing, stealing, telling lies.



**Different levels of kilesas are treated differently:**

1. Vitikama (transgressing) kilesa are restraint by way of Morality (Sīla). Every action lays, as it were the track of kamma within. If we love ourselves and have compassion for all beings, we will uphold our precepts dearly.
2. Pariyuttana (arising) kilesa are suppressed by way of concentration (Samatha meditation). Using yoniso manisakara (wise comprehension) and understanding that we are the owners of our own kamma, many of these mental kilesas can be kept at bay.
3. Anusaya (latent) kilesa can only be uprooted by way of Vipasannā meditation. Only when wisdom sees the true nature of all conditioned things as **Anicca (impermanence)**, **Dukkha (suffering)** and **Anatta (non-self)**, we will be able to let go of craving; Finally, path knowledges of stream entry, once-returning, non-returning and Arahant uproot latent defilements completely.

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

## Other Skillful Means

One does not overcome hatred with hatred; it can only be overcome by qualities of loving kindness, forgiveness, compassion, gratitude and equanimity. Reflection on the 32 parts of the body (visualizing individual parts taken apart and put on a table), perception of beauty disappears, overcoming lust. Saying "Sādhu" to others' success becomes the magical mantra that turn jealousy and envy into rejoicing in others' success. Every day we witness impermanence, especially our own feelings but we do not contemplate that. Owing to ignorance, we see impermanent as permanent, not beautiful as beautiful, non-self as self. Wisdom functions by seeing through the way things appear to be to the way things actually are. Faced with desires, we can contemplate on impermanence. 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.