

2007 – Q3 - Give a brief description of dhamma pertaining to the compendium of immoral categories

The first six chapters of the Manual of Abhidhamma deal with the 4 Paramatha Sacca or Ultimate Realities in order to provide us with an understanding of the so called 'self'.

From the analysis, we learned that the constituents of the 4 Realities can also be grouped into 72 ultimate realities (vatthu dhamma) based on their own distinct characteristics or intrinsic nature. The 72 vatthu dhamma are as follows:

1. Citta (1) – all 89 or 121 citta are taken as one as they all possess the characteristic of 'awareness'.
 2. Cetasika (52) – all 52 mental states are viewed separately and they possess different characteristics.
 3. Rupa (18) – Although there are 28 rupa, only 18 which are concretely produced are considered as ultimate entities. This is because they are regarded to be real and viewed separately as they possess different characteristics.
 4. Nibbana (1) – It is one with regard to its characteristics of peacefulness.
- (72) = (1+52+18+1)

All these 72 ultimate entities are grouped into 4 main categories based on how they relate to one another. The 4 main categories are

1. The compendium of Immoral Category
2. The Compendium of Mixed Category
3. The Compendium of Requisites of Enlightenment
4. The Compendium of the Whole

The compendium of Immoral can be further divided into 9 sub groups: Asava, Ogha, Yoga, Gantha, Upadana, Nivirana, Annusaya, Samyojana and Kilesa.

Here we look at how these immoral categories are related to the 14 immoral cetasikas.

1. Four Asavas / taints or cankers

i)	Taint of sensual pleasures	Mental factors
ii)	Taint of attachment to existence	greed
iii)	Taint of wrong view	greed
iv)	Taint of ignorance	wrong view
		delusion

The first two are both modes of greed (lobha) while the 3rd is identified as the cetasika wrong view, and the last one is identified as the cetasika delusion

2. The Four Floods / Ogha

i)	flood of sensual pleasure	greed
ii)	flood of attachment to existence	greed
iii)	flood of wrong view	wrong view
iv)	flood of ignorance	delusion

The four taints are also called floods because they sweep beings away into the ocean of existence and also because they are hard to cross.

3. The four Bonds / Yoga

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|------|---------------------------------|------------|
| i) | bond of sensual desire | greed |
| ii) | bond of attachment to existence | greed |
| iii) | bond of wrong view | wrong view |
| iv) | bond of ignorance | delusion |

The four taints or defilements are also called 'bonds' because they bind or yoke beings to suffering and prevent their escape.

4. The Four Knots / Gantha

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| i) | the bodily knots of covetousness | greed |
| ii) | the bodily knots of ill will | hatred |
| iii) | the bodily knots of adherence to rites and ceremonies | wrong view |
| iv) | the bodily knots of dogmatic belief | wrong view |

They are so called because they tie the mind to the body or the present body to bodies of future existence.

5. The Four Clinging / Upadana

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|------|----------------------------------|------------|
| i) | clinging to sensual pleasure | greed |
| ii) | clinging to wrong view | wrong view |
| iii) | clinging to rites and ceremonies | wrong view |
| iv) | clinging to doctrine of self | wrong view |
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6. The Six hindrances / Nivarana

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|------|------------------------|----------------------|
| i) | sensual desire | greed |
| ii) | ill will | hatred |
| iii) | sloth and torpor | sloth and torpor |
| iv) | restlessness and worry | restlessness & worry |
| v) | doubt | doubt |
| vi) | ignorance | delusion |

These mental factors obstruct the way to a heavenly rebirth and to the attainment of Nibbana. They prevent unarisen wholesome states from arising and do not allow arisen wholesome states to endure. The first five are major obstacles to attainment of jhana while the sixth is the major obstacle to the attainment of wisdom.

7. The Seven latent Dispositions/ Annusayas

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| i) | sensual desire or lust | greed |
| ii) | attachment to existence | greed |
| iii) | aversion | hatred |
| iv) | conceit | conceit |
| v) | wrong view | wrong view |
| vi) | doubt | doubt |
| vii) | ignorance | delusion |

They are so named because these defilements are said to lie along with the mental process to which they belong rising to the surface as obsessions whenever they meet with suitable conditions.

8. The Ten Fetters / Samyojanas

Abhidhamma Method	i)	sensual lust	greed
	ii)	attachment to existence	greed
	iii)	ill will or hatred	hatred
	iv)	pride	conceit / mana
	v)	adherence to rites & ceremonies	wrong view
	vi)	wrong view	wrong view
	vii)	doubt (not listed in Suttanta	doubt
	vii)	envy (method)	envy
	ix)	avarice	avarice
	x)	ignorance	delusion
		*restlessness (listed in suttana method)	restlessness
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In suttanta method, attachment to existence is broken down as existence to fine material form and immaterial form.

In suttanata method, avarice and envy are not listed and instead restlessness is listed.

The Ten Defilements / Kilesa

i)	greed / lobha	greed
ii)	hatred / dosa	hatred
iii)	delusion / moha	delusion
iv)	conceit / mana	conceit
v)	wrong view / ditthi	wrong view
vi)	doubt / vicikiccha	doubt
vii)	sloth / thina	sloth
viii)	restlessness / uddhacca	restless
x)	shamelessness / ahirika	shamelessness
x)	fearlessness of wrong doing / anottappa	fearlessness
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Thus the 9 different categories of defilement can be seen to be reduced to the 14 immoral cetasikas. By identifying the different categories of defilements and types of immoral mental factors that are related to them, we get to have a better appreciation of the 14 immoral mental factors. From this breakdown, we can see that greed is found in all the 9 categories of defilement, wrong view is found in 8 categories and so on. This understanding will further help us to handle the negative aspect of our character.