
The Practical Ways to Cope with Kilesa (Defilement)

Based on Vatthupama Sutta in MajjimaNikāya

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Abstract

This study explores three objectives: (1) to examine the concept and nature of kilesa (defilements) according to Buddhist scriptures, (2) to investigate the teachings concerning the prevention of kilesa as presented in the Vatthupama Sutta, and (3) to propose practical methods for coping with kilesa and applying these teachings to daily life. Employing a documentary research methodology, this study analyzes canonical texts and relevant literature to uncover its findings.

The study reveals that kilesa, comprising unwholesome mental factors such as greed (lobha), hatred (dosa), and delusion (moha), distort perception and understanding, acting as pollutants of the mind. These defilements are identified as the root causes of suffering (dukkha) and the cycle of saṃsāra (rebirth). The Vatthupama Sutta emphasizes effective preventive measures, including recollecting the qualities of the Three Jewels (Buddha, Dhamma, and Saṅgha) and cultivating the Four Brahmavihāras (loving-kindness, compassion, sympathetic joy, and equanimity). Furthermore, the sutta highlights the importance of mindfulness and the Noble Eightfold Path as practical strategies for coping with kilesa.

By integrating mindfulness and the Eightfold Path into daily life, individuals can address defilements and purify the mind, fostering mental clarity and resilience. This study underscores the relevance of the Vatthupama Sutta in providing both theoretical insights and actionable guidance for modern practitioners seeking liberation from kilesa and the attainment of mental and spiritual well-being also provides practical insights for integrating these principles into everyday life.

Keywords: Practical Way; Cope; Kilesa (Defilement); Vatthupama Sutta; Daily Life

Introduction

The modern world is facing an array of challenges, including increasing violence, greed, hatred, suffering, and self-centeredness, which contribute to widespread societal and individual distress. In the Buddhist perspective, these issues are rooted in three primary mental impurities or defilements (kilesa): greed (lobha), hatred (dosa), and delusion (moha), which not only affect individuals but also have ripple effects on families and nations (Barua, 2023). The unchecked rise of self-centeredness in society poses a significant threat to all living beings, emphasizing the urgent need to address these root causes to foster positive societal and global transformations.

Kilesa, as defined in Theravāda Buddhism, refers to mental defilements that corrupt and afflict the mind. These defilements distort perception, tainting mental clarity and leading to unwholesome actions and suffering (dukkha) (Mehn Tin Mon, 2002). The Buddha likened the mind afflicted by kilesa to a luminous cloth stained by dye, obscuring its original purity (Bhikkhu Sujato, 2023). This condition perpetuates the cycle of birth and death (saṃsāra), highlighting the destructive nature of these defilements on mental well-being.

From the Theravāda Buddhist perspective, kilesa is the most formidable internal adversary. Each encounter with defilements leaves a subtle trace or “latent tendency” (anusaya) in the mind, making subsequent occurrences more likely. This cumulative buildup strengthens the grip of defilements over time, manifesting as greed, anger, or delusion (Guenther, 2011). Addressing kilesa requires consistent mindfulness and adherence to ethical principles, particularly the cultivation of wholesome mental states through practices like concentration meditation (samatha bhāvanā) and insight meditation (vipassanā bhāvanā). According to the Abhidhamma, the roots of kilesa—greed, anger, and ignorance—are identified as immoral roots (akusala-hetu), which serve as the primary causes of suffering (Janakabhivamsa, 2009).

The Vatthupama Sutta provides a structured framework for addressing kilesa. It emphasizes three essential recollections: Buddhānussati (recollection of the Buddha), Dhammanussati (recollection of the Dhamma), and Saṅghanussati (recollection of the Sangha). Additionally, it highlights the cultivation of the Four Brahmavihāras (sublime abodes)—loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā)—as a means to purify the mind and foster harmonious relationships (Bhikkhu Sujato, 2023). These practices, combined with insight meditation, are effective tools for eradicating kilesa.

and its latent tendencies, thus unveiling the mind's true luminosity and promoting personal and communal well-being.

By integrating the teachings of the Vatthupama Sutta into daily life, individuals can achieve inner transformation and contribute to societal harmony. This holistic approach underscores the enduring relevance of Buddhist principles in addressing contemporary issues, offering practical solutions for cultivating mental purity, fostering compassion, and alleviating suffering in an interconnected world

Research Objectives

1. To study the concept and nature of the kilesa (defilement) according to the Theravāda Buddhist Scriptures.
2. To study the teachings concerning the ways to prevent the kilesa (defilement) according to Vatthupama Sutta.
3. To suggest practical ways to practice to cope with kilesa (defilement) and apply them to daily life.

Literature Review

There are so many sources and data regarding the literature and the research work concerning the defilement. In this research work, Eightfold Noble Paths, samatha bhāvanā and vipassanā bhāvanā are the best practical ways to cope with kilesa (defilement). Therefore, the research reviews the literature, and information together with research works that are related to the study as follows:

Objective 1: To Understand the Nature of Defilement (Kilesa) in Theravāda Buddhism

Defilements, or kilesa, are described as mental impurities that obscure the mind's inherent clarity and perpetuate the cycle of suffering. According to Ven. Javana-Huynh Minh Tanh (2021), kilesa comprises greed (lobha), hatred (dosa), and delusion (moha), which are the root causes of dukkha (suffering). The study highlights the conceptual framework of paññā (wisdom) as a pivotal element in combating defilements, rooted in the Tipiṭaka and Theravāda commentarial texts.

Ven. Suvinaya (2015) expands on this understanding by exploring kilesa in the context of sensory perception, presenting them as toxic influxes (āsava) that disrupt mental equilibrium. Additionally, the metaphor of poison and antidote is employed, portraying kilesa

as ailments cured by the "medicine" of Nibbāna (nibbānasādhaka), underscoring the transformative role of mental training.

Rahula (1974) in *What the Buddha Taught* emphasizes that kilesa are both subtle and gross manifestations of craving and ignorance. These manifestations are eradicated through systematic mental cultivation, linking kilesa directly to ethical and meditative discipline.

Bhikkhu Bodhi (2010) elaborates on the psychological dynamics of kilesa, identifying their cyclical nature. He explains how ignorance (avijjā) conditions craving and attachment, reinforcing the cycle of saṃsāra. The author highlights mindfulness and introspective awareness as tools for disrupting this cycle and cultivating insight into the impermanence of mental states.

Objective 2: To Explore the Role of Meditation Practices in Overcoming Kilesa

Meditative practices such as samatha and vipassanā are key to neutralizing kilesa. Phra Ajahn Suchart Abhijato (2017) emphasizes the significance of meditation in resisting the influence of defilements, advocating for mindfulness (sati) and concentration (samādhi) as essential tools for countering cravings, hatred, and delusion. The author underscores the importance of developing personal responsibility and cultivating inner discipline.

Gethin (2001) in *The Foundations of Buddhism* identifies meditation as a gradual training to diminish and ultimately eliminate kilesa. Samatha is described as calming the mind to suppress defilements temporarily, while vipassanā uproots their underlying causes through direct insight into the nature of reality.

Gunaratana (2011) in *The Mindfulness in Plain English* discusses mindfulness as the cornerstone of meditative practice. The text highlights mindfulness as the practice of observing thoughts and emotions without attachment, enabling practitioners to disentangle themselves from the grip of kilesa and cultivate a peaceful mind.

Mahāsi Sayadaw (1985) complements these perspectives by advocating for a combined approach where loving-kindness (mettā) meditation mitigates the intensity of defilements, while insight meditation fosters an understanding of the three characteristics of existence (tilakkhaṇa).

Objective 3: To Investigate the Application of Sublime States (Brahmavihāra) in Mitigating Kilesa

The four brahmavihāras—loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā)—are powerful antidotes to specific defilements. Mahāsi Sayadaw (1985) highlights their transformative role in addressing emotional

disturbances such as ill will, jealousy, and attachment. By fostering these wholesome states, practitioners create a stable mental foundation for insight and wisdom.

Nyanaponika Thera (2005) in *The Heart of Buddhist Meditation* emphasizes the brahmavihāras as a means of emotional purification, providing practitioners with the capacity to maintain mental balance amidst external provocations. He links these practices to the cultivation of equanimity (upekkhā), which neutralizes aversion and attachment, key contributors to kilesa.

Salzberg (2017) in *Lovingkindness: The Revolutionary Art of Happiness* elaborates on the relational benefits of mettā and karuṇā. These practices not only reduce individual defilements but also promote harmony in interpersonal relationships, making them an essential aspect of the Buddhist path.

Kornfield (2005) in *Food for the Heart* further elucidates the practical application of the brahmavihāras in everyday life. He advocates for their integration with mindfulness and insight practices, enabling practitioners to address the root causes of defilements while fostering resilience and emotional well-being

Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:

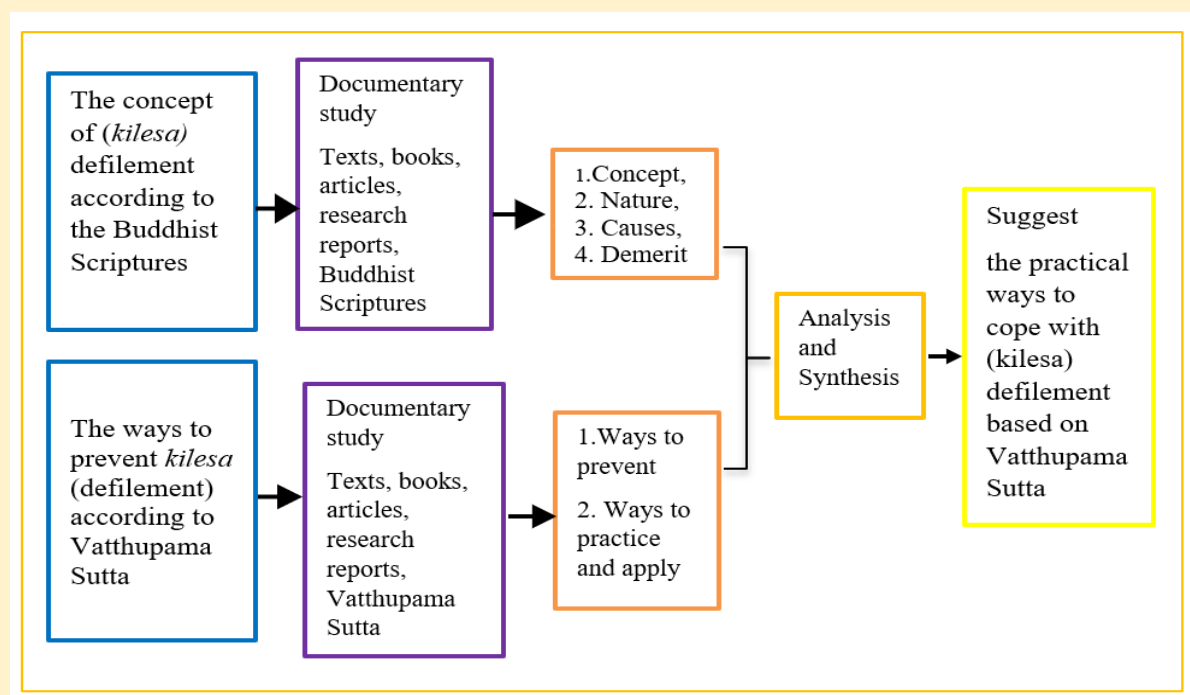


Figure 1 Conceptual Framework

Research Methodology

This research work is documentary research. Therefore, the research methodology can be divided into three stages as follows:

Step 1: Collecting Data

It means that data is collected from the primary source of Pāli Canonical Texts, its Commentaries, and Sub-Commentaries to explore *kilesa* and the discourses related to *kilesa* expounded by the Buddha in Theravāda Buddhist scriptures. As well as the secondary source of Theravāda Buddhist literature, research works, thesis, some academic documents related to this subject, and Buddhist journals together with the concepts discussed by modern scholars respectively both in Myanmar and English languages.

Step 2: Analyzing and Synthesizing

It means analyzing and synthesizing the data and also systematizing the collected data to give a clear and interrelated practical way to cope with *kilesa* based on vatthupama sutta and also to prevent the ways preached by the Buddha. Then will suggest practical ways to cope with the defilement (*kilesa*) in daily life.

Step 3: Conclusion and Suggestions

It means formulating conclusions, identifying significant research findings from the study relevant to the research process from the data collection and analysis, as well as suggesting useful information for further research.

Research Results

Objective 1. The study delves into the concept of “*kilesa*” a term often translated as “defilement” in Theravāda Buddhism, highlighting its significance in understanding human suffering and the path to enlightenment. *Kilesa* refers to mental impurities or afflictions that lead to unwholesome thoughts, actions, and emotions, and are central to the cycle of suffering and rebirth (*samsāra*). They are primary obstacles on the path to spiritual liberation.

Kilesa encompasses a range of negative mental states, including impurity, passion, and corruption, as noted in U Hoke Sein’s Burmese-English-Pali dictionary (1981). The Sanskrit-English Dictionary further expands on *kilesa*, describing it as encompassing pain, affliction, distress, and various negative emotions and concerns. The Vatthupama Sutta uses the analogy of a dirty cloth to illustrate how a mind tainted by *kilesa* cannot attain happiness, similar to how a stained cloth cannot be properly dyed.

The Buddha’s teachings in Theravāda Buddhism meticulously categorize these defilements. The Vatthupama Sutta enumerates sixteen specific defilements, such as

covetousness, ill will, anger, hostility, envy, and negligence, among others (Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, 1995). Additionally, the Visuddhimagga subdivides kilesa into three categories: *Vīṭikkama* (transgression), which manifests through verbal and bodily actions and can be controlled by morality (*sīla*); *Pariyutthāna* (rising up), which arises depending on conditions and can be controlled by concentration (*samādhi*); and *Anusaya* (latent), which remains dormant and can be eradicated only by insight wisdom (*paññā*).

A crucial aspect of kilesa is the role of unsystematic attention. According to the Abhidhamma, for an unwholesome mental state (*akusala-citta*) to appear, inappropriate attention (*ayoniso-manasikāra*) is a necessary condition. This term refers to attending to things unwisely, leading to the arising and strengthening of kilesa. In the *Ayoniso-manasikāra Sutta*, the Buddha explains that careless attention results in the growth of sensual desire and ill will (U Ko Lay, 1998).

The disciplined control of the senses, known as *Indriyamavara*, is emphasized as essential in overcoming kilesa. This involves regulating the six senses (sight, hearing, smell, taste, touch, and mind) to prevent negative emotions such as greed and hatred. The Buddha stated in the *Majjhima Nikaya* that restraining the senses is necessary to prevent unskillful qualities from becoming overwhelming, thereby facilitating inner peace and spiritual growth (Walshe, 1996).

Engaging in meditation and following the Noble Eightfold Path, which includes the Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration, are critical in removing kilesa. This comprehensive approach aims to purify the mind, weaken defilements, and ultimately achieve enlightenment.

Objective 2. The results of this study illuminate effective strategies for preventing kilesa (mental defilements) within the framework of Theravāda Buddhism. The primary approach involves understanding kilesa as they are and counteracting them through the cultivation of wholesome mental states. The Buddha emphasized the importance of unwavering confidence in the Triple Gem—the Buddha, the Dhamma (teachings), and the Sangha (community of noble ones)—as the core refuge for Buddhists. According to the *Vatthupama Sutta*, the practices of the Three Recollections (*anussati*) and the Four Sublime States (*brahmavihāras*) are critical for preventing the rise of defilements.

Anussati combines “anu” (repeated or proper) and “sati” (mindfulness), denoting repeated mindfulness directed at the qualities of the Triple Gem. The three forms of recollection include:

Buddhānussati: Reflecting on the Buddha's virtues.

Dhammanussati: Contemplating the attributes of the Dhamma.

Sanghānussati: Recollecting the virtues of the Sangha (Mehm Tin Mon, 2004).

In addition to recollection, the brahmavihāras, or the Four Sublime States, play a key role in managing kilesa. These include:

A. Mettā (Loving-kindness): Promoting goodwill towards all beings.

B. Karunā (Compassion): Alleviating the suffering of others.

C. Muditā (Sympathetic joy): Rejoicing in the happiness of others.

D. Upekkhā (Equanimity): Maintaining mental balance amidst life's challenges (Bhikkhu Sujato, 2023).

The study further highlights the Noble Eightfold Path (**Atṭhaṅgika** Magga) as an essential framework for addressing kilesa. Derived from the Buddha's teachings, it outlines the path to liberation through eight components: right view, intention, speech, action, livelihood, effort, mindfulness, and concentration. These elements collectively address morality (sīla), concentration (samādhi), and wisdom (paññā), targeting the eradication of greed, hatred, and delusion (Ven. Mahāsi Sayādaw, 2013).

Practicing the Noble Eightfold Path facilitates progress toward enlightenment, guiding practitioners through various spiritual stages: Stream-entry (sotāpanna), Once-returning (sakadāgāmi), non-returning (anāgāmi), and Arahantship (arahatta). Each stage systematically overcomes specific defilements, as detailed in Theravāda commentaries. For example, ill will and anger are abandoned at the stage of non-returning, while deeper-rooted defilements like vanity and arrogance are eradicated upon attaining Arahantship.

Ultimately, the Middle Way, represented by the Noble Eightfold Path, provides a comprehensive approach to managing kilesa through ethical conduct, mindfulness, and wisdom. By adhering to these practices, individuals progress toward liberation, achieving mental purity and spiritual realization. The Vatthupama Sutta underscores the importance of recognizing and abandoning defilements through insight meditation, reinforcing the transformative potential of this path.

Table- 1: Eradicating *Kilesa* through the Magga (Path)

Practical way	Four Magga (Path)	Sixteen Defilements
Noble Eightfold path	Stream-entry (<i>sotapatti-magga</i>)	(5) denigration, (6) domineering, (7) envy, (8) jealousy, (9) hypocrisy, (10) fraud.
	Once-return (<i>saka dāgāmi-magga</i>)	_____
	Non-returning (<i>anāgāmi-magga</i>)	(2) ill will, (3) anger, (4) malice, (16) negligence.
	Arahatship (<i>arahatta-magga</i>)	(1) covetousness and unrighteous greed, (11) obstinacy, (12) presumption, (13) conceit, (14) arrogance, (15) vanity.

The Noble Eightfold Path, which encompasses the Threefold Training, is divided into mundane and supramundane levels. While the former is suitable for laypeople, the latter is for those fully dedicated to spiritual realization. Regardless of the level, the path's eight factors work synergistically, leading practitioners through stages of moral discipline, concentration, and wisdom.

Morality, the first aspect of the training, involves adhering to ethical precepts such as refraining from harm and dishonesty. This lays the foundation for concentration, where practitioners cultivate mental tranquility and focus through practices like Samatha meditation. Finally, wisdom unfolds through insight practices, guiding individuals to understand the true nature of reality and eradicate defilements. (Venerable Vajira, 2018).

In daily life, practicing the Five Precepts fosters ethical conduct and mindfulness, promoting harmony within oneself and society. By refraining from harmful actions and cultivating virtuous qualities, individuals contribute to their spiritual growth and well-being.

Concentration, the second part of the training, entails developing a focused and attentive mind through practices like Samatha meditation. By calming mental distractions and cultivating inner tranquility, practitioners prepare the mind for deeper stages of insight. All the

forty samatha meditation subjects prescribed by the Buddha are found to give rise to the right concentration as described in Pāli texts. (Pa-Auk Tawya Sayadaw & Mehm Tin Mon, 2009).

Wisdom, the third aspect, involves understanding the nature of suffering, its causes, and the path to its cessation. Through insight practices, individuals penetrate the illusion of self and gain profound insights into reality. Ultimately, wisdom leads to the eradication of defilements and the attainment of liberation from suffering. The process of dealing with defilement thoughts involves three steps, known as *kilesā*. First, we control bad deeds by following moral rules (*Sīla*), which help us do good and avoid bad deeds. Second, we calm down emerging bad thoughts by concentrating (*Samatha* meditation), using smart understanding to know and take responsibility for what we do, and stopping many bad thoughts from appearing. Lastly, we get rid of hidden bad thoughts by practicing deeply (*Vipassanā* meditation), where wisdom shows us that everything changes, isn't satisfying, and isn't ourselves, helping us stop all defilements. To practice *sīla*, *samatha*, and *Vipassanā*, mindfulness basically necessary. When one reaches certain stages, like starting to follow the right path or becoming an Arahant, he completely removes hidden bad defilements. Although there are many defilements, they exist on only three levels: *Vītikāma kilesā* (transgressing), *Pariyutṭhāna kilesā* (arising), and *Anusaya kilesā* (latent).

1. *Vītikāma kilesā* (transgressing) *kilesa* are restrained by way of Morality (*Sīla*). Every action lay, 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. *Pariyutṭhāna kilesā* (arising) *kilesa* are suppressed by way of Concentration (*Samatha* meditation). Using *Samatha* meditation and understanding that we are the owners of our own *kamma*, many of these mental *kilesas* can be kept at bay.

3. *Anusaya kilesā* (latent) *kilesa* can only be uprooted by way of Insight (*Vipassanā* 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 knowledge of stream-entry, once-returning, non-returning, and Arahant uproot latent defilements completely. (Bhikkhu Ñāṇmoli, 2010).

That is why the Noble Eightfold Path is classified into 3 groups (*sīla*, *samādhi*, *paññā*) instead of four, not more or less than three. The categories of the threefold training are directly related to the path factors of the noble eightfold path as follows:

Table 2: Practical Ways to Cope with Kilesa at Various Levels

Kilesā and Level		Practical Ways		
Kilesa	Level of <i>Kilesa</i>	Threefold training	Noble Eightfold path	
16 <i>Kilesā</i>	<i>Vitikkama Kilesa</i>	<i>Sila</i> (morality)	Right Speech, Right action, Right livelihood	Mindfulness
	<i>Pariyutthana Kilesa</i>	<i>Samadhi</i> (Concentration)	Right effort, Right mindfulness, Right concentration	
	<i>Anusaya Kilesa</i>	<i>Panna</i> (wisdom)	Right view, Right intention	

Discussions

The findings of this research illuminate the intricate nature of kilesa (mental defilements) within Theravāda Buddhism, offering insights into their role as barriers to spiritual liberation. These results are consistent with studies by Ven. Javana-Huynh Minh Tanh (2021) and Ven. Suvinaya Bhikkhu (2015), who underscore the significance of understanding kilesa to progress on the path to enlightenment. The research highlights preventive measures, such as recollection practices and the cultivation of wholesome mental states, which align with the teachings of Phra Ajahn Suchart Abhijato (2017). Moreover, the study affirms the Noble Eightfold Path as a comprehensive framework for addressing defilements, resonating with the teachings of Ven. Mahāsi Sayadaw (1985).

In addressing the first objective, the study reaffirms that kilesa are significant obstacles on the spiritual path, obstructing the attainment of enlightenment. Sayādaw Sīlānandābhivaṃsa (2014) categorizes kilesa as unwholesome mental factors that perpetuate suffering, a concept echoed in this research. Similarly, the cultivation of virtues such as loving-kindness (*mettā*) and compassion (*karuṇā*)—as emphasized by Venerable Mahāsi Sayadaw—emerges as a vital antidote to these mental impurities. This aligns with Buddhist practices that emphasize the development of ethical and emotional resilience as essential for overcoming defilements.

Regarding the second objective, the findings support the use of preventive strategies against kilesa, such as the recollection of the Triple Gem and the Four Sublime States (*brahmavihāras*). Phra Ajahn Suchart Abhijato (2017) highlights self-improvement and resistance

to cravings as critical steps in spiritual advancement. This is further supported by Dr. Mehm Tin Mon (2015), who advocates for the Noble Eightfold Path as a transformative tool that fosters mindfulness, concentration, and ethical conduct, essential for mitigating the impact of defilements.

Lastly, the study addresses the third objective by demonstrating the efficacy of practical approaches, such as mindfulness and the Noble Eightfold Path, in coping with kilesa. These findings are consistent with Ven. Javana-Huynh Minh Tanh's (2021) emphasis on the role of wisdom (*paññā*) in eliminating defilements and Ven. Suvinaya Bhikkhu's (2015) exploration of their detrimental effects on the mind. The alignment of these findings with established Buddhist teachings underscores their relevance and practical application, offering valuable insights into addressing mental defilements within the Theravāda framework.

Knowledge from Research

Through conducting extensive research on the concept and nature of kilesa according to Theravāda Buddhist scriptures, we gain a comprehensive understanding of mental defilements and their impact on daily life. The term 'Kilesa' refers to mental impurities such as greed, hatred, and delusion that cloud the mind and hinder spiritual progress. According to the teachings of the Buddha, causal conditions for the arising of defilements are unwise attention (*Ayonisomanasikāra*) and a lack of *Indriyasamvara* (sense restraint). The classification of Kilesa into primary categories like *lobha* (greed), *dosa* (hatred), and *moha* (delusion) helps in identifying the root causes of suffering and highlights the importance of addressing them through proper mental training and mindfulness.

The *Vatthupama Sutta* offers practical teachings on preventing Kilesa by identifying sixteen specific defilements, including covetousness, ill-will, anger, and hostility. The *Sutta* emphasizes the importance of recollecting the qualities of the Three Jewels (Buddha, Dhamma, Sangha) and practicing the Four *Brahmavihāra* (loving-kindness, compassion, sympathetic joy, and equanimity) to purify the mind. Additionally, mindfulness practices play a crucial role in recognizing and overcoming these mental impurities. By maintaining continuous self-awareness and engaging in meditation, individuals can cultivate a clearer and more focused mind, reducing the influence of kilesa.

Applying these teachings to daily life involves integrating the Noble Eightfold Path and Threefold Training with mindfulness practices. The Noble Eightfold Path provides a holistic framework for ethical conduct, mental discipline, and wisdom, which are essential for overcoming kilesa and achieving spiritual liberation. By consistently practicing the right view,

intention, speech, action, livelihood, effort, mindfulness, and concentration, individuals can navigate life's challenges with greater equanimity and resilience. This integration not only helps in managing defilements but also leads to a life of contentment, happiness, and peace, demonstrating the practical benefits of Buddhist teachings in contemporary life.

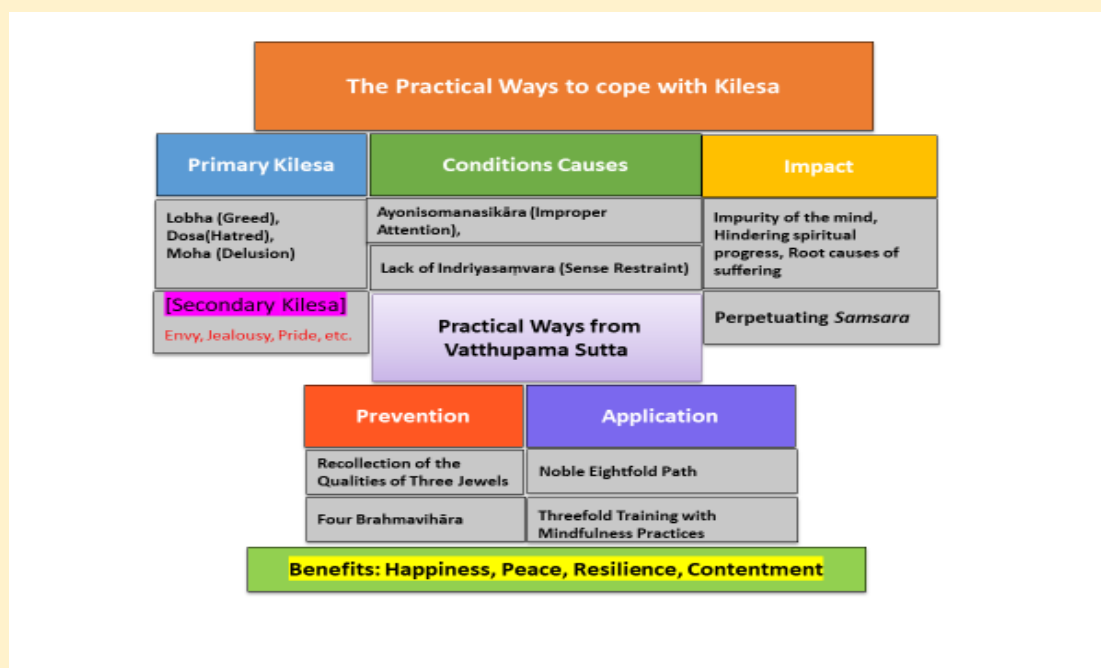


Figure 2: The Practical Ways to Cope with Kilesa

Conclusion

This study explored the nature, preventive strategies, and practical approaches to coping with kilesa (defilements) based on the Vatthupama Sutta in the Majjhima Nikāya. The findings for each objective are summarized as follows:

1. The Concept and Nature of Kilesa

The research delved into the concept and nature of kilesa as presented in Theravāda Buddhist scriptures, identifying greed (lobha), hatred (dosa), and delusion (moha) as the primary defilements. These mental impurities distort perception, obscure wisdom, and perpetuate the cycle of saṃsāra (rebirth). The study highlighted their profound role as root causes of suffering (dukkha), in line with the teachings of Theravāda Buddhism.

2. Teachings on Preventing Kilesa in the Vatthupama Sutta

The study found that the Vatthupama Sutta emphasizes preventive measures to guard against the arising of defilements. Practices such as recollecting the qualities of the Three Jewels (Buddha, Dhamma, and Saṅgha), cultivating the Four Brahmavihāras (loving-kindness, compassion, sympathetic joy, and equanimity), and engaging in mindfulness-based practices

offer robust strategies for preventing mental impurities. These teachings resonate with the broader principles of Buddhist thought, affirming their efficacy.

3. Practical Ways to Cope with Kilesa

The study proposed practical methods for addressing defilements, notably through mindfulness and adherence to the Noble Eightfold Path. The integration of right view, intention, speech, action, livelihood, effort, mindfulness, and concentration into daily life was identified as a comprehensive framework for confronting and mitigating kilesa. Mindfulness practices, as outlined in the Vatthupama Sutta, were particularly emphasized as transformative tools for cultivating mental clarity and resilience.

In conclusion, the research underscores the relevance of these teachings in modern contexts, suggesting that mindful application of Buddhist principles can effectively address defilements, enhance mental well-being, and lead to spiritual liberation.

Suggestions

This research has found (Knowledge) of kilesa and the important thing is the practical ways to cope with kilesa which is the noble eight-fold path, and three-fold training. It can be applied to daily life. It is hoped that Buddhist scholars will find this research interesting and stimulating, and will continue to investigate the practical method for coping with *kilesa*.

The Vatthupama Sutta serves as an unparalleled source of insight for both monks and laypersons striving for freedom from defilement and pursuing a peaceful and joyful existence. Consequently, every individual seeks liberation from defilement and endeavors to integrate the principles and practices delineated in the Vatthupama Sutta into their lives consistently.

In this research, the researcher focuses on the practical way also addressing *kilesa* in general. Although there are numerous types of *kilesa*, the researcher cannot delve into each one in detail and all *sutta* due to limitations regarding objectives and the scope of the study. Consequently, there are suggested research findings that could be further explored. They are as follows:

1. A Comparative Analysis of *Kilesa* from Both Sutta and Abhidhamma Perspectives within Theravāda Buddhism.
2. The Practical Ways to Reduce *Kilesa* in Society Based on Sellekha Sutta.
3. Practical Strategies for Managing Covetousness or Unrighteous Greed (Abhijjha-Visama-Lobha) as Uutlined in the Sutta Pitika.

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