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Fundamental Knowledge of Abhidhamma (Chapter-VII) Lesson – 49 –

Compendium of the Unwholesome:
Akusalasaṅgaha

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Recommended reading : CMA-p.264-to-271

Introduction to the COMPENDIUM OF CATEGORIES (*Samuccaya-sangahavibhāga*)

- The seventy-two kinds of entities
have (already) been described with their characteristics.
- Now I will speak of their categories in the ways that are applicable.

The seventy-two kinds of entities:

- ***Consciousness – 1*** (It is regarded as one
– because all cittas have the same intrinsic nature – the cognizing of an object)
- ***Cetasika – 52***
(They are reckoned separately because they have different own intrinsic nature)
- ***The concretely produced matters – 18***
(They are reckoned separately because they have different own intrinsic nature)
- ***Nibbāna – 1***

The ten kinds of non-concretely produced matter –
are not counted in the 72 entities

- because they lack intrinsic natures
and thus do not enter into the range of insight contemplation.
- I will speak of their categories:
 - the seventy-two entities will be grouped into the various categories employed for classification in the Abhidhamma Piṭaka.

The Four compendium of categories :

- (i) *Akusala-saṅgaho* – the compendium of the unwholesome;
- (ii) *Missaka-saṅgaho* – the compendium of mixed categories;
- (iii) *Bodhipakkhiya-saṅgaho* – the compendium of requisites of enlightenment
- (iv) *Sabba-saṅgaho* – the compendium of the whole.

(i) *Akusalasangaha* – the compendium of the unwholesome

Nine Groups of Unwholesomes

- (1) *Āsavā* – Taints – 4 (3)
- (2) *Oghā* – Floods – 4 (3)
- (3) *Yogā* – Bonds – 4 (3)
- (4) *Ganthā* – Knots – 4 (3)
- (5) *Upādānā* – Clingings – 4 (2)
- (6) *Nīvaraṇāni* – Hindrances – 6 (8)
- (7) *Anusayā* – Dispositions – 7 (6)
- (8) *Samyojanāni* – Fetters – 10 (9)
- (9) *Kilesā* – Defilements – 10 (10)

(1) *Cattāro āsavā*: are four taints:

- (1) *Kāmāsavo* – the taint of sensual desire,
- (2) *Bhavāsavo* – the taint of (attachment to) existence,
- (3) *Diṭṭhāsavo* – the taint of wrong views,
- (4) *Avijjāsavo* – the taint of ignorance..

Āsava – which flows out.

- pus oozing from an abscess and
- intoxicants which have been fermented for a long time.

The defilements classified as taints are called *āsavas*

because they are similar to oozing pus and to fermented intoxicants.

The *āsavas* are so called

- because they flow right up to the topmost plane of existence or
- because they flow up to change-of-lineage (*gotrabhū*) (— Commentaries).

By way of entity,

- the taint of sensual desire (*kāmāsava*) and
 - the taint of (attachment to) existence (*bhavāsava*)
- } greed (*lobha*)
- The taint of wrong view – the cetasika wrong view (*diṭṭhi*)
 - The taint of ignorance – the cetasika delusion (*moha*).

Āsavādīsu pan' ettha kāmabhavanāmena tabbatthukā taohā adhippetā.

Herein, among the taints, etc., it is craving that is intended by the terms “sensual desire” and “(attachment to) existence,” since it has them (i.e. sensuality and existence) as its basis.

The same defilements that are called taints are also called floods (*ogha*)
–because they sweep beings away into the ocean of existence,
and because they are hard to cross.

(2) *Cattāro oghā* – Four floods:

- (1) *kāmogho* – the flood of sensual desire,
- (2) *Bhavogho* – the flood of (attachment to) existence,
- (3) *diṭṭhogho* – the flood of wrong views,
- (4) *avijjogho* – the flood of ignorance.

They are further called bonds (*yoga*)

–because they yoke beings to suffering and do not allow them to escape.

(3) *Cattāro yoga* – Four bonds:

- (1) *kāmayogo* – the bond of sensual desire,
- (2) *bhavayogo* – the bond of (attachment to) existence,
- (3) *diṭṭhiyogo* – the bond of wrong views,
- (4) *avijjāyogo* – the bond of ignorance.

The bodily knots – because they tie the mind to the body or
the present body to bodies in future existences.
“body” (*kāya*) – both the mental and physical body in the sense of an aggregation.

(4) *Cattāro ganthā* – Four bodily knots

(1) *Abhijjhā kāyagantho* – the bodily knot of covetousness, \Rightarrow craving or greed (*Lobha*)

(2) *Vyāpādo kāyagantho* – the bodily knot of ill will, \Rightarrow the cetasika hatred (*Dosa*)

(3) *Sīlabbataparāmāso kāyagantho* –
the bodily knot of adherence to rites and ceremonies,

(4) *Idaṃsaccābhiniveso kāyagantho* –
the bodily knot of dogmatic belief that “This alone is the truth.”

} the cetasika
wrong view
(*Diṭṭhi*)

- “Adherence to rites and ceremonies” is the belief that the performance of rituals constitutes the means to liberation.
- Dogmatic belief is the firm conviction that one’s own view is the only truth and that all other views are false.

Sīlabbataparāmāso idaṃsaccābhiniveso attavādupādānañ ca tathāpavattaṃ diṭṭhigatam eva pavuccati.

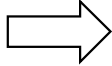
It is wrong view that is spoken of as –

“adherence to rites and ceremonies,”

“the dogmatic belief that ‘This alone is the truth,’” and

“clinging to a doctrine of self,” **because it occurs in such modes.**

(5) *Cattāro upādānā* – Four clingings :

- (1) *Kāmupādānaṃ* – the clinging to sense pleasures 

craving or greed
(*Lobha*)
- (2) *Diṭṭhupādānaṃ* – clinging to wrong views
- (3) *Sīlabbatupādānaṃ* – clinging to rites and ceremonies
- (4) *Attavādupādānaṃ* – clinging to a doctrine of self
- the cetasika
wrong view
(*Diṭṭhi*)

- 1) The first may be understood as **intensified craving for sense pleasures**, (though the Commentaries point out that this kind of clinging can also be understood more broadly as craving for any of the things of the world)
- 2) Clinging to wrong views is the adoption of any of the morally pernicious views such as nihilism, fatalism, etc., or any of the speculative views about the eternal or non-eternal existence of the world, etc.

3) Clinging to rites and ceremonies is **the wrong view** that the performance of rites and rituals or the undertaking of ascetic practices and related observances **can lead to liberation**.

4) Clinging to a doctrine of self is the adoption of personality view (*sakkāyadiṭṭhi*), the identification of any of the five aggregates **as a self** or the accessories of a self.

- The Suttas mention **twenty types** of personality view.

These are obtained by considering each of the **five aggregates in four ways**, thus: “One regards materiality as self, or
self as possessing materiality, or
materiality as in self, or
self as in materiality.”

The same is repeated with respect to feeling, perception, mental formations, and consciousness. (See e.g. M. 44/i,300.)

+ The hindrances are so called because they obstruct the way to –
a heavenly rebirth and to the attainment of *Nibbāna*.

(6) *Cha nīvaraṇāni*: Six hindrances :

- (1) *Kāmacchanda-nīvaraṇaṃ* – the hindrances of sensual desire,
- (2) *Vyāpāda-nīvaraṇaṃ* – ill will,
- (3) *Thina-middha-nīvaraṇaṃ* – sloth and torpor,
- (4) *Uddhacca-kukkucca-nīvaraṇaṃ* – restlessness and worry,
- (5) *Vicikicchā-nīvaraṇaṃ* – doubt,
- (6) *Avijjā-nīvaraṇaṃ* – ignorance.

According to the commentary the hindrances are mental factors which prevent unarisen wholesome states from arising and which do not allow arisen wholesome states to endure.

The first **five** hindrances are the major obstacles to the attainment of the *jhānas*,
the sixth hindrance is the major obstacle to the arising of **wisdom**.

Altogether **eight cetasikas** are included among the hindrances.

In two cases, however,

a pair of mental factors is counted as a single hindrance.

The Abhidhamma commentaries explain that sloth and torpor, and restlessness and worry, are joined into compounds **because of the similarities in their respective functions, conditions, and antidotes.**

- ❖ **Sloth and torpor** both have the function of engendering mental sluggishness, they are conditioned by laziness and drowsiness, and they are countered by arousing energy.
- ❖ **Restlessness and worry** share the function of engendering disquietude, they are conditioned by disturbing thoughts, and they are countered by the development of calm.

The most prominent underlying defilements are called
“The latent dispositions (*Anusaya*)”

(7) *Satta ānusayā* – Seven latent dispositions :

- (1) *Kāmarāgānusayo* – the latent dispositions to sensual lust,
- (2) *Bhavarāgānusayo* – to attachment to existence,
- (3) *Paṭighānusayo* – the latent dispositions to aversion,
- (4) *Mānānusayo* – the latent dispositions to conceit,
- (5) *Diṭṭhānusayo* – the latent dispositions to wrong views,
- (6) *Vicikicchānusayo* – the latent dispositions to doubt,
- (7) *Avijjānusayo* – the latent dispositions to ignorance.



craving or greed
(*Lobha*)

The latent dispositions (anusaya) are defilements which “lie along with” (*anusenti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions.

The fetters are unwholesome mental factors
which bind beings to the round of existence.

(8-A) *Dasa saṃyojanāni (suttante)* – Ten fetters, according to the Suttanta method :

- (1) *Kāmarāgasamyojanam* – the fetters of sensual lust, craving or greed (*Lobha*)
- (2) *Rūparāgasamyojanam* – the fetters of attachment to fine-material existence,
- (3) *Arūparāgasamyojanam* – the fetters of attachment to immaterial existence,
- (4) *Paṭighasamyojanam* – the fetters of aversion,
- (5) *Mānasamyojanam* – the fetters of conceit,
- (6) *Diṭṭhisamyojanam* – the fetters of wrong views, wrong view (*Diṭṭhi*)
- (7) *Sīlabbataparāmāsasamyojanam* – the fetters of adherence to rites and ceremonies,
- (8) *Vicikicchāsamyojanam* – the fetters of doubt,
- (9) *Uddhaccasamyojanam* – the fetters of restlessness,
- (10) *Avijjāsamyojanam* – the fetters of ignorance.

(8-B) Aparānīpi Dasa saṃyojanāni (Abhidhamme)–

Ten fetters, according to the Abhidhamma method :

- (1) *Kāmarāgasamyojanam* – the fetters of sensual lust, craving or greed (*Lobha*)
- (2) *Bhavarāgasamyojanam* – the fetters of attachment to existence,
- (3) *Paṭighasamyojanam* – the fetters of aversion,
- (4) *Mānasamyojanam* – the fetters of conceit,
- (5) *Diṭṭhisamyojanam*– the fetters of wrong views,
- (6) *Sīlabbataparāmāsasamyojanam* – the fetters of adherence to rites and ceremonies,
- (7) *Vicikicchāsamyojanam* – the fetters of doubt,
- (8) *Issāsamyojanam* – the fetters of envy,
- (9) *Macchariyasamyojanam* – the fetters of avarice,
- (10) *Avijjāsamyojanam* – the fetters of ignorance.

- The first set of ten fetters is mentioned both in the Sutta Piṭaka and in the Abhidhamma Piṭaka, the second set only in the Abhidhamma Piṭaka.

The defilements (*kilesa*) are so called

– because they afflict (*kilissanti*) or torment the mind, or

– because they defile beings

by dragging them down to a mentally soiled and depraved condition.

(9) *Dasa kilesā* – Ten defilements:

(1) *Lobho* – greed,

(2) *Doso* – hatred,

(3) *Moho* – delusion,

(4) *Māno* – conceit,

(5) *Diṭṭhi* – wrong views,

(6) *Vicikicchā* – doubt,

(7) *Thinam* – sloth,

(8) *Uddhaccam* – restlessness,

(9) *Ahirikam* – shamelessness of wrongdoing,

(10) *Anottappam* – fearlessness of wrongdoing.

*Āsavoghā ca yogā ca tayo ganthā ca vatthuto
Upādānā duve vuttā atṭha nīvaraoā siyūṃ.
Chalevānusayā honti nava saṃyojanā matā
Kilesā dasa vutto'yaṃ navadhā pāpasangaho.*

By way of entity, the taints, floods, bonds, and knots are threefold.

There are two kinds of clinging spoken of and eight hindrances.

The latent dispositions are only six, and the fetters can be understood as nine.
The defilements are ten.

Thus the compendium of evil is stated as ninefold.

Greed (*Lobha*)

- 9 -

1. *Kāmāsavo* – the taint of sensual desire ,
Bhavāsavo – the taint of (attachment to) existence,
2. *Kāmogho* – the flood of sensual desire ,
Bhavogho – the flood of (attachment to) existence,
3. *kāmayogo* – the bond of sensual desire,
bhavayogo – the bond of (attachment to) existence,
4. *abhijjhā kāyagantho* – the bodily knot of covetousness,
5. *kāmupādānaṃ* – clinging to sense pleasures,
6. *kāmacchanda-nīvaraṇaṃ* – the hindrances of sensual desire,
7. *Kāmarāgānusayo* – the latent dispositions to sensual lust,
Bhavarāgānusayo – the latent dispositions to attachment to existence,
8. *kāmarāgasamyojanaṃ* – the fetters of sensual lust,
rūparāgasamyojanaṃ – the fetters of attachment to fine-material existence,
arūparāgasamyojanaṃ – the fetters of attachment to immaterial existence,
* *bhavarāgasamyojanaṃ* – the fetters of attachment to existence,
9. *Lobha-kilesa* – the defilement of greed,

Wrong View
(*Diṭṭhi*)
- 8 -

1. *diṭṭhāsavo* – the taint of wrong views, ,
2. *diṭṭhogho* – the flood of wrong views,
3. *diṭṭhiyogo* – the bond of wrong views,
4. *sīlabbataparāmāso kāyagantho* –
the bodily knot of adherence to rites and ceremonies,
idamsaccābhiniveso kāyagantho –
the bodily knot of dogmatic belief that “This alone is the truth.”
5. *diṭṭhupādānaṃ* – clinging to wrong views,
sīlabbatupādānaṃ – clinging to rites and ceremonies,
attavādupādānaṃ – clinging to a doctrine of self.

6. Wrong views (*diṭṭhi*) is not in the sixth group of *nīvaraṇa* ,

7. *Diṭṭhānusayo* – the latent dispositions to wrong views,
8. *diṭṭhisamyojanaṃ* – the fetters of wrong views,
sīlabbataparāmāsasamyojanaṃ – the fetters of adherence to rites and ceremonies,
9. *diṭṭhi-kilesa* – the defilement of wrong views

Delusion
(*Moha*)
- 7 -

1. *Avijjāsavo* – the taint of ignorance
2. *Avijjāogho* – the flood of ignorance
3. *Avijjāyogo* – the bond of ignorance
4. Delusion (*Moha*) is not in the fourth group of *gantha*.
5. Delusion (*Moha*) is not in the fourth group of *upādāna*.
6. *Avijjā-nīvaraṇaṃ* – the mental hindrance of ignorance
7. *Avijjāānusayo* – the latent dispositions to ignorance
8. *Avijjāsaṃyojanaṃ* – the fetters of ignorance
9. *Moha-kilesa* – the defilement of delusion

Hatred
(*Dosa*)
- 5 -

(1. 2. 3.) Hatred (*Dosa*) is not in the former three groups of
āsava, ogho, and yoga.

4. *Vyāpādo kāyagantho* – the bodily knot of ill will

5. Hatred (*Dosa*) is not in the group of *upādāna.*

6. *Vyāpāda-nīvaraṇam* – the mental hindrance of ill will

7. *Paṭighānusayo* – the latent dispositions to aversion,

8. *Paṭighasaṃyojanam* – the fetters of aversion,

9. *Dosa-kilesa* – the defilement of hatred

Doubt
(*Vicikkhā*)
- 4 -

(1. 2. 3. 4. 5.) Doubt (*Vicikkhā*) is not in the former five groups of
āsava, ogho, yoga, gandha and upādāna.

6. *Vicikicchā-nīvaraṇaṃ* – the mental hindrance of doubt
7. *Vicikicchānusayo* – the latent dispositions to doubt
8. *Vicikicchāsaṃyojanaṃ* – the fetters of doubt
9. *Vicikicchā-kilesa* – the defilement of doubt

Conceit
(*Māna*)
- 3 -

(1. 2. 3. 4. 5. 6.) Conceit (*Māna*) is not in the former six groups of
āsava, ogho, yoga, gandha, upādāna And nīvaraṇa.

- 7. *Mānānusayo* – the latent dispositions to conceit
- 8. *Mānasamyojanam* – the fetters of conceit
- 9. *Māna-kilesa* – the defilement of conceit

Restlessness
(*Uddhacca*)
- 3 -

(1. 2. 3. 4. 5) Restlessness (*Uddhacca*) is not in the former five groups of
āsava, ogho, yoga, gandha and upādāna.

- 6. *Uddhacca-nīvaraṇam* – the mental hindrance of restlessness
- 7. Restlessness (*Uddacca*) is not in the group of *anusaya.*
- 8. *Uddhaccasamyojanam* – the fetters of restlessness
- 9. *Uddhacca-kilesa* – the defilement of restlessness

Sloth
(*Thina*)
- 2 -

Sloth (*Thina*) is only in the *nīvaraṇa* and *kilesa*

6. ~~*Thina-middha-nīvaraṇaṃ*~~ – the mental hindrance of sloth and torpor
9. *Thina-kilesa* – the defilement of sloth

Torpor (*Middha*) - 1 - only in the *nīvaraṇa*

Worry (*Kukkucca*) - 1 - only in the *nīvaraṇa*

Shamelessness (*Ahirika*) - 1 - only in the *kilesa*

Fearlessness (*Anottappa*) - 1 - only in the *kilesa*

Envy (*Issā*) - 1 - only in the *saṃyojana*

Avarice (*Macchhariya*) - 1 - only in the *saṃyojana*