

Table on Defilements, Antidotes, and Types of Abandonment
(To go with MN 27)

STAGE OF DEFILEMENT	MINIMAL ANTIDOTE*	ABANDONMENT
<p>Violation ; expression (<i>vītikkaṃa</i>): = defilements that are expressed by bodily or verbal action</p>	<p>Virtue (<i>sīla</i>): precepts, sense-restraint, etc.</p>	<p>Specific-factor (<i>tadaṅga-pahāna</i>): observing a precept counteracts the expression of a defilement</p>
<p>Mental obsession; preoccupation (<i>pariyuṭṭhāna</i>): = defilements that become active in thoughts and emotions</p>	<p>Concentration (<i>samādhi</i>) (a) “access-concentration” (b) “full concentration” = the four jhanas</p>	<p>(a) Specific-factor, when using particular techniques to deal with particular hindrances; (b) Suppression-abandonment (<i>vikkhambhana-pahāna</i>), when using jhanas to suppress all hindrances in deep concentration</p>
<p>Latent tendency (<i>anusaya</i>): = defilements lying “dormant” deep within the mind, ready to become manifest when stimulated by sensory experience</p>	<p>Wisdom (<i>paññā, prajñā</i>) (a) insight-wisdom weakens the latent tendencies; (b) breakthrough-wisdom eradicates them</p>	<p>(a) Specific-factor abandonment, when developing insight-wisdom (<i>vipassanā</i>) (b) Eradication-abandonment (<i>samuccheda-pahāna</i>), when attaining “breakthrough wisdom” (<i>dhamma-paṭivedha</i>)</p>

*Note: Concentration and wisdom as well as virtue can be used to counteract defilements at the level of “expression” and wisdom can be used to counteract defilements at the level of mental obsession; hence the correlations in the table should be understood as minimal.