

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

16. The Great Exposition (16. Mahāniddesapāḷi)

1. Exposition of the Discourse on Sensual Pleasure
(1. Kāmasuttaniddeso)

[Mnd 1, PTS 1-22]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

The Great Exposition

1. The Chapter of Octads

1. Exposition of the Discourse on Sensual Pleasure

1. For one desiring sensual pleasure, if that succeeds for him;
Surely he is joyful in mind, a mortal having obtained what he wishes.

"For one desiring sensual pleasure": "sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures. What are objective sensual pleasures? Pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects; bed-coverings, outer garments, female and male slaves, goats and sheep, chickens and pigs, elephants, cattle, horses and mares, fields, sites, unwrought gold, gold, villages, market towns, royal cities, countries, provinces, treasuries, and storehouses - whatever enticing object there is - these are objective sensual pleasures.

Furthermore, there are past sensual pleasures, future sensual pleasures, present sensual pleasures; internal sensual pleasures, external sensual pleasures, internal-external sensual pleasures; inferior sensual pleasures, middling sensual pleasures, superior sensual pleasures; sensual pleasures of the realm of misery, human sensual pleasures, divine sensual pleasures, sensual pleasures that are present; created sensual pleasures, uncreated sensual pleasures, sensual pleasures created by others; possessed sensual pleasures, unpossessed sensual pleasures, cherished sensual pleasures, uncherished sensual pleasures; all phenomena of the sensual-sphere, all phenomena of the fine-material-sphere, all phenomena of the immaterial-sphere - having craving as their basis, having craving as their object, in the sense of being desirable, in the sense of being enticing, in the sense of being intoxicating - these are sensual pleasures - these are called objective sensual pleasures.

What are defilement sensual pleasures? Desire is sensual pleasure, lust is sensual pleasure, desire and lust is sensual pleasure; thought is sensual pleasure, lust is sensual pleasure, lust for thoughts is sensual pleasure; whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures.

"I saw your root, Sensual Pleasure, from thought, Sensual Pleasure, you are born;
I will not think of you, thus, Sensual Pleasure, you will not exist."

These are called defilement sensual pleasures. "For one desiring": for one desiring, for one wishing, for one enjoying, for one aspiring, for one longing, for one yearning - for one desiring sensual pleasure.

"If that succeeds for him": "For him" means for that warrior, or brahmin, or merchant, or worker, or householder, or one gone forth, or god, or human being. "That" refers to objective sensual pleasures - pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects. "Succeeds" means thrives, succeeds, obtains, receives, attains, gains - if that succeeds for him.

"Surely he is joyful in mind" means: "Surely" is a definitive statement, a statement without doubt, a statement without uncertainty, an uncontradictory statement, an undivided statement, a statement of necessity, an incontrovertible statement, this is a statement of affirmation - "surely." "Joy" means that joy connected with the five strands of sensual pleasure - gladness, rejoicing, delight, laughter, mirth, happiness, contentment, exultation, pleasure, the pervading of consciousness. "Mind" means that consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is called mind. This mind is accompanied by this joy, arisen together, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object. "Is joyful in mind" means he is joyful in mind, contented in mind, glad in mind, delighted in mind, pleased in mind, elated in mind, gladdened in mind, rejoicing in mind - surely he is joyful in mind.

"A mortal having obtained what he wishes" means: "Having obtained" means having got, having received, having attained, having gained. "Mortal" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being. "What he wishes" means what he wishes, what he consents to, what he aspires to, what he longs for, what he prays for - whether material form, or sound, or odour, or flavour, or tangible object - a mortal having obtained what he wishes.

Therefore the Blessed One said -

"For one desiring sensual pleasure, if that succeeds for him;
Surely he is joyful in mind, a mortal having obtained what he wishes."

- 2.** For one desiring sensual pleasures, for that being in whom desire has arisen;
If those sensual pleasures decline, he is transformed like one pierced by a dart.

"For one desiring sensual pleasures": "For him" means for that warrior, or brahmin, or merchant, or worker, or householder, or one gone forth, or god, or human being. "For one desiring sensual pleasures" means for one wishing for sensual pleasures, for one enjoying, for one aspiring, for one longing, for one yearning. Or else one is driven, led, carried, and drawn along by sensual craving. Just as one is driven, led, carried, and drawn along by an elephant vehicle, or a horse vehicle, or an ox vehicle, or a goat vehicle, or a ram vehicle, or a camel vehicle, or a donkey vehicle; just so one is

driven, led, carried, and drawn along by sensual craving - "for one desiring sensual pleasures."

"For that being in whom desire has arisen": "Desire" means whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures - that sensual desire of his has arisen, come to be, been born, been produced, has appeared. "Being" means for a being, for a man, for a young man, for a person, for an individual, for a living being, for one who is awake, for a creature, for a lord, for a human being - "for that being in whom desire has arisen."

"Those sensual pleasures decline": either those sensual pleasures decline, or he declines from sensual pleasures. How do those sensual pleasures decline? While he still lives, those riches are taken by kings, or taken by thieves, or burnt by fire, or carried away by water, or taken by disagreeable heirs, or what has been stored is not found, or badly managed enterprises fail, or in the family a wastrel arises who scatters, disperses, and destroys those riches, and impermanence is the eighth. Thus those sensual pleasures diminish, decline, fall away, go to ruin, disappear, and are destroyed. How does he decline from sensual pleasures? While those riches still remain, he passes away, dies, and is destroyed. Thus he diminishes, declines, falls away, goes to ruin, disappears, and is destroyed from sensual pleasures.

Thieves take it, kings take it, fire burns it, it perishes;
Then in the end one leaves the body together with possessions;
Knowing this, the wise one should enjoy and give.

Having given and enjoyed according to one's ability, blameless, one goes to the heavenly state - "those sensual pleasures decline."

"He is transformed like one pierced by a dart": Just as one pierced by a dart made of iron, or pierced by a dart made of bone, or a dart made of tooth, or a dart made of horn, or a dart made of wood, is transformed, is agitated, is struck, is afflicted, becomes sick and distressed, just so from the change and alteration of objective sensual pleasures there arise sorrow, lamentation, suffering, displeasure, and anguish. He, pierced by the dart of sensuality and the dart of sorrow, is transformed, is agitated, is struck, is afflicted, becomes sick and distressed - "he is transformed like one pierced by a dart."

Therefore the Blessed One said -

"For one desiring sensual pleasures, for that being in whom desire has arisen;
If those sensual pleasures decline, he is transformed like one pierced by a dart."

- 3.** Whoever avoids sensual pleasures, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world.

"Whoever avoids sensual pleasures": "Whoever" means whoever, of whatever kind, however engaged, however disposed, of whatever manner, having attained whatever state, possessed of whatever quality, whether a warrior or a brahmin or a merchant

or a worker or a householder or one gone forth or a god or a human being. "Avoids sensual pleasures": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Avoids sensual pleasures": one avoids sensual pleasures for two reasons - by suppression or by eradication. How does one avoid sensual pleasures by suppression? Seeing "sensual pleasures are like a skeleton in the sense of having little gratification," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a piece of flesh in the sense of being shared by many," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a grass torch in the sense of burning," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a charcoal pit in the sense of great fever," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a dream in the sense of brief manifestation," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like borrowed goods in the sense of being temporary," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like tree fruits in the sense of breaking and destroying," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a butcher's block in the sense of cutting," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a stake of spears in the sense of piercing through," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a snake's head in the sense of being fearful," one avoids sensual pleasures by suppression; seeing "sensual pleasures are like a mass of fire in the sense of great scorching," one avoids sensual pleasures by suppression.

Even developing recollection of Buddha's qualities, one avoids sensual pleasures by suppression; even developing recollection of the Teaching, etc. even developing recollection of the Community's qualities... even developing recollection of morality... even developing recollection of generosity... even developing recollection of the deities... even developing mindfulness of breathing... even developing recollection of death... even developing mindfulness of the body... even developing recollection of peace, one avoids sensual pleasures by suppression.

Even developing the first meditative absorption, one avoids sensual pleasures by suppression; even developing the second meditative absorption, etc. even developing the third meditative absorption... even developing the fourth meditative absorption... even developing the attainment of the plane of infinite space...even developing the attainment of the plane of infinite consciousness... even developing the attainment of the plane of nothingness... even developing the attainment of the plane of neither-perception-nor-non-perception, one avoids sensual pleasures by suppression. Thus one avoids sensual pleasures by suppression.

How does one avoid sensual pleasures by eradication? Even while developing the path of stream-entry, one avoids by eradication sensual pleasures leading to the realm of misery; even while developing the path of once-returning, one avoids by eradication gross sensual pleasures; even while developing the path of non-returning, one avoids by eradication sensual pleasures accompanied by residue; even while

developing the path of arahantship, one avoids by eradication sensual pleasures entirely in every way, in every manner, without remainder, without exception. Thus one avoids sensual pleasures by eradication - whoever avoids sensual pleasures.

"Like a head from a snake's foot": "Snake" means serpent. In what sense is it a snake? Because it goes creeping along, it is a snake; because it goes bending, it is a bhujaga; because it goes on its chest, it is an uraga; because it goes with head lowered, it is a pannaga; because it sleeps on its head, it is a sarīsapa; because it lies in a hole, it is a bilāsaya; because it lies in a cave, it is a guhāsaya; because its fangs are its weapons, it is dāṭhāvudha; because its poison is terrible, it is ghoravisa; because its tongue is twofold, it is dvijivha; because it tastes flavour with two tongues, it is dvirasaññū. Just as a man who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering, would avoid, would shun, would keep away from, would completely avoid a snake's head with his foot; just so, one who wishes for happiness, who is averse to suffering, should avoid, should shun, should keep away from, should completely avoid sensual pleasures - like a head from a snake's foot.

"He, mindful, overcomes this clinging in the world": "He" means whoever avoids sensual pleasures. Clinging is called craving. Whatever lust, passion, attraction, compliance, delight, passionate delight, mental passion, desire, infatuation, holding, greed, intense greed, attachment, mire, longing, deceit, genetrix, producer, seamstress, ensnarer, flowing, clinging, thread, spread, accumulator, companion, aspiration, conduit to existence, forest, undergrowth, intimacy, affection, expectation, kinship, hope, wishing, the state of wishing, hope for visible form, hope for sound, hope for odour, hope for flavour, hope for tangible object, hope for material gain, hope for people, hope for sons, hope for life, praying, excessive praying, intense praying, the act of praying, the state of having prayed, greed, the act of being greedy, the state of being greedy, tail-wagging, desire for excellence, lust for what is not according to the Teaching, unrighteous greed, attachment, desiring, longing, yearning, aspiring, sensual craving, craving for existence, craving for non-existence, craving for fine-material existence, craving for immaterial existence, craving for cessation, craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects, mental flood, mental bond, mental knot, clinging, obstruction, mental hindrance, covering, bondage, impurity, underlying tendency, prepossession, creeper, avarice, root of suffering, source of suffering, origin of suffering, Māra's snare, Māra's hook, Māra's domain, river of craving, net of craving, leash of craving, ocean of craving, covetousness, greed, unwholesome root.

"Clinging": In what sense is it clinging? Because it is spread, it is clinging; because it is extensive, it is clinging; because it is diffused, it is clinging; because it clings, it is clinging; because it draws together, it is clinging; because it deceives, it is clinging; because it has poison as its root, it is clinging; because it has poison as its fruit, it is clinging; because it has poison as its enjoyment, it is clinging; or that craving is extensive regarding visible form, sound, odour, flavour, tangible object, family, group, residence, material gain, fame, praise, happiness, robes, almsfood, lodging, requisite of medicines for the sick, the sensual element, the material element, the immaterial element, sensual existence, fine-material existence, immaterial existence, percipient

existence, non-percipient existence, neither-percipient-nor-non-percipient existence, single-aggregate constituent existence, four-aggregate constituent existence, five-aggregate constituent existence, the past, the future, the present, regarding phenomena that are seen, heard, sensed, and to be cognised - spread out and extended, thus it is clinging.

"In the world" means in the realm of misery, in the human world, in the heavenly world, in the world of aggregates, in the world of elements, in the world of sense bases. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful; in feelings, etc. In mind... developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful.

Also for four other reasons one is mindful - mindful through avoiding unmindfulness, mindful through having done what should be done with mindfulness, mindful through having destroyed the states that obstruct mindfulness, mindful through not forgetting the states that are the basis of mindfulness.

Also for four other reasons one is mindful - mindful through being endowed with mindfulness, mindful through mastery of mindfulness, mindful through proficiency in mindfulness, mindful through not falling away from mindfulness.

Also for four other reasons one is mindful - mindful through existing, mindful through being peaceful, mindful through being calmed, mindful through being endowed with peaceful qualities. Mindful through recollection of the Buddha, mindful through recollection of the Dhamma, mindful through recollection of the Community, mindful through recollection of morality, mindful through recollection of generosity, mindful through recollection of the deities, mindful through mindfulness of breathing, mindful through mindfulness of death, mindful through mindfulness of the body, mindful through recollection of peace. Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, the direct path - this is called mindfulness. One who is endowed with this mindfulness, fully endowed, approached, fully approached, attained, fully attained, possessed of it - he is called mindful.

"He, mindful, overcomes this clinging in the world": That clinging is in the world, or that clinging in the world - the mindful one crosses, crosses over, goes beyond, transcends, passes beyond - he, mindful, overcomes this clinging in the world.

Therefore the Blessed One said -

"Whoever avoids sensual pleasures, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world."

- 4.** Field, site, unwrought gold, cattle and horses, slaves and servants;
Women, relatives, manifold sensual pleasures, whatever man covets.

"Field, site, unwrought gold": "Field" means a rice field, a paddy field, a mung bean field, a black bean field, a barley field, a wheat field, a sesame field. "Site" means a house site, a porch site, a front site, a back site, a park site, a monastery site.

"Unwrought gold": unwrought gold is called a coin -field, site, unwrought gold.

"Cattle and horses, slaves and servants": "Cattle" means cattle are called. "Horses" means livestock and so on are called. "Slaves": there are four kinds of slaves -a slave born in the household, a slave bought with wealth, one who oneself enters into slavery, or one who unwillingly enters into the domain of slavery.

"Some become slaves born in the household, some become slaves bought with wealth;
And some themselves approach slavery, some become slaves driven out by fear."

"Servants": there are three kinds of servants -hired servants, labourers, dependents - cattle and horses, slaves and servants.

"Women, relatives, manifold sensual pleasures": "Women" means a woman as possession is called. "Relatives": there are four kinds of relatives -a relative by kinship is a relative, a relative by clan is a relative, a relative by sacred texts is a relative, a relative by craft is a relative. "Manifold sensual pleasures" means many sensual pleasures. These manifold sensual pleasures are pleasing forms, etc. pleasing tangible objects - women, relatives, manifold sensual pleasures.

"Whatever man covets": "Whoever" means whoever, of whatever kind, however engaged, however disposed, of whatever manner, having attained whatever state, possessed of whatever quality, whether a warrior or a brahmin or a merchant or a worker or a householder or one gone forth or a god or a human being. "Man" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being. "Covets" means through defilement sensual pleasure one lusts, covets, craves, clings to objects of sensual pleasure - whatever man covets.

Therefore the Blessed One said -

"Field, site, unwrought gold, cattle and horses, slaves and servants;
Women, relatives, manifold sensual pleasures, whatever man covets."

- 5.** The weak defilements overpower him, dangers crushing him;
From that, suffering follows him, like water a broken boat.

"The weak defilements overpower him": "Weak" means weak mental defilements, feeble, of little power, of little strength, inferior, low, inferior, sinful, insignificant, limited. Those mental defilements overcome, master, overpower, submerge, exhaust, and crush that person - thus also "the weak defilements overpower him." Or else, a weak person, feeble, of little power, of little strength, inferior, low, inferior, sinful, insignificant, limited, for whom there is no power of faith, power of energy, power of mindfulness, power of concentration, power of wisdom, power of shame, power of moral fear. Those mental defilements overcome, master, overpower, submerge, exhaust, and crush that person - thus also "the weak defilements overpower him."

"Dangers crushing him": There are two dangers - obvious dangers and concealed dangers. What are the obvious dangers? Lions, tigers, panthers, bears, hyenas, wolves, buffaloes, elephants, snakes, scorpions, centipedes, thieves or young men, whether having done their deed or not having done their deed, eye disease, ear

disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood and bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination, contact with gadflies, mosquitoes, wind, sun, and serpents, and so on - these are called obvious dangers.

What are the concealed dangers? Bodily misconduct, verbal misconduct, mental misconduct, the mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt, lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, impetuosity, conceit, arrogance, vanity, negligence, all mental defilements, all misconducts, all disturbances, all fevers, all torments, all unwholesome volitional activities - these are called concealed dangers.

"Dangers": in what sense are they dangers? They are dangers because they overcome, they are dangers because they lead to decline, they are dangers because they dwell therein. How are they dangers because they overcome? Those dangers overcome, master, overpower, submerge, exhaust, and crush that person. Thus they are dangers because they overcome. How are they dangers because they lead to decline? Those dangers lead to the obstruction and decline of wholesome mental states. Of which wholesome mental states? Of right practice, conforming practice, non-opposing practice, non-conflicting practice, practice according to meaning, practice in accordance with the Teaching, of fulfilment in the precepts, of guarding the doors of the sense faculties, of moderation in eating, of the pursuit of wakefulness, of mindfulness and full awareness, of the pursuit of development of the four establishments of mindfulness, of the pursuit of development of the four right strivings, of the pursuit of development of the four bases for spiritual power, of the pursuit of development of the five faculties, of the pursuit of development of the five powers, of the pursuit of development of the seven factors of enlightenment, of the pursuit of development of the noble eightfold path - they lead to the obstruction and decline of these wholesome mental states. Thus "they lead to decline" - dangers.

How are they dangers because they dwell there? There these evil unwholesome mental states arise in dependence on individual existence. Just as creatures dwelling in holes lie in holes, creatures dwelling in water lie in water, creatures dwelling in forests lie in forests, creatures dwelling in trees lie in trees, just so there these evil unwholesome mental states arise in dependence on individual existence. Thus also "they dwell there" means - dangers.

For this was said by the Blessed One -

"A monk with a pupil, monks, with a teacher, dwells in suffering, not comfortably. And how, monks, does a monk with a pupil, with a teacher, dwell in suffering, not comfortably? Here, monks, for a monk, having seen a form with the eye, there arise

whatever evil unwholesome mental states, thoughts subject to mental fetters, those evil unwholesome mental states dwell within him, flow along within him - therefore he is called 'one with a pupil'. They occur to him. Evil unwholesome mental states occur to him - therefore he is called 'one with a teacher'.

"Furthermore, monks, for a monk, having heard a sound with the ear, having smelled an odour with the nose, having tasted a flavour with the tongue, having touched a tangible object with the body, having cognised a mental object with the mind, there arise whatever evil unwholesome mental states, thoughts subject to mental fetters, those evil unwholesome mental states dwell within him, flow along within him - therefore he is called 'one with a pupil'. They occur to him. Evil unwholesome mental states occur to him - therefore he is called 'one with a teacher'. Thus, monks, a monk with a pupil, with a teacher, dwells in suffering, not comfortably." Thus also "they dwell there" means - dangers.

For this was said by the Blessed One -

"There are these three inner stains, monks - inner enemies, inner foes, inner murderers, inner adversaries. Which three? Greed, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. Hate, etc. Delusion, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. These, monks, are the three inner stains - inner enemies, inner foes, inner murderers, inner adversaries.

"Greed is a producer of harm, greed is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is greedy does not know benefit, one who is greedy does not see the Teaching;
Then there is deep darkness, when greed overcomes a man.

"Hate is a producer of harm, hate is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is angry does not know benefit, one who is angry does not see the Teaching;
Then there is deep darkness, when hate overcomes a man.

"Delusion is a producer of harm, delusion is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is deluded does not know benefit, one who is deluded does not see the Teaching;
Then there is deep darkness, when delusion overcomes a man."

Thus also "they dwell there" means - dangers.

For this too was said by the Blessed One - "Three mental states, great king, arising internally in a person, arise for his harm, suffering, and uncomfortable abiding. Which three? Greed, great king, is a mental state arising internally in a person that arises for his harm, suffering, and uncomfortable abiding. Hate, great king, etc. Delusion,

great king, is a mental state arising internally in a person that arises for his harm, suffering, and uncomfortable abiding. These, great king, are the three mental states arising internally in a person that arise for his harm, suffering, and uncomfortable abiding.

"Greed and hate and delusion, harm the evil-minded person;
Arise from oneself, like the fruit destroys the bark-cored tree."

Thus also "they dwell there" means - dangers.

And this too was said by the Blessed One -

"Lust and hate, from this source do they arise, discontent, delight, and terror,
from here are they born;
From here arising do mental thoughts release, like boys releasing a crow."

Thus also "they dwell there" means - dangers. "Dangers crushing him": Those dangers overcome, overpower, conquer, submerge, exhaust, and crush that person - dangers crush him.

"From that, suffering follows him" means: "From that" means: from this and that danger, suffering follows, goes after, and pursues that person; the suffering of birth follows, goes after, and pursues; the suffering of ageing follows, goes after, and pursues; the suffering of illness follows, goes after, and pursues; the suffering of death follows, goes after, and pursues; the suffering of sorrow, lamentation, suffering, displeasure, and anguish follows, goes after, and pursues; hell suffering, animal realm suffering, ghost realm suffering follows, goes after, and pursues; human suffering... suffering rooted in conception in the womb... suffering rooted in presence in the womb... suffering rooted in emergence from the womb... suffering bound up with one who is born... suffering of one who is born being subject to others... suffering from self-inflicted harm... suffering from harm inflicted by others follows, goes after, and pursues; suffering as suffering follows, goes after, and pursues; suffering of activities... suffering of change... eye disease, ear disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood and bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination, suffering from contact with gadflies, mosquitoes, wind, sun, and serpents... suffering of a mother's death... suffering of a father's death... suffering of a brother's death... suffering of a sister's death... suffering of a son's death... suffering of a daughter's death... suffering of disaster regarding relatives... suffering of disaster regarding wealth... suffering of disaster regarding illness... suffering of disaster regarding morality... suffering of disaster regarding view follows, goes after, and pursues - from that, suffering follows him.

"Like water a broken boat" means: Just as water follows, goes after, and pursues a broken boat that lets in water from here and there, water follows, goes after, and

pursues from the front, from behind... from below... from the sides water follows, goes after, and pursues; just so from this and that danger, suffering follows, goes after, and pursues that person; the suffering of birth follows, goes after, and pursues, etc. suffering of disaster regarding view follows, goes after, and pursues -like water a broken boat.

Therefore the Blessed One said -

"The weak defilements overpower him, dangers crushing him;
From that, suffering follows him, like water a broken boat."

- 6.** Therefore a creature, always mindful, should avoid sensual pleasures;
Having abandoned them, one would cross the flood, like one who has bailed out a boat, gone to the far shore.

"Therefore a creature, always mindful." "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, seeing this danger in sensual pleasures - therefore. "Creature" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being. "Always" means always, at all times, at every time, constantly, permanently, continually, continuously, uninterruptedly, in succession, like waves of water, without interval, in continuity, connected, touched, before the meal, after the meal, in the first watch, in the middle watch, in the last watch, in the dark fortnight, in the bright fortnight, in the rainy season, in winter, in summer, in the first stage of life, in the middle stage of life, in the last stage of life. "Mindful" means mindful for four reasons -developing the establishment of mindfulness through observation of the body in the body, one is mindful; in feelings... In mind... developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful. By another four reasons one is mindful, etc. he is called mindful -therefore a creature, always mindful.

"Should avoid sensual pleasures." "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Should avoid sensual pleasures" - one should avoid sensual pleasures for two reasons - by suppression or by eradication. How should one avoid sensual pleasures by suppression? Seeing "sensual pleasures are like a skeleton in the sense of having little gratification," one should avoid sensual pleasures by suppression; seeing "sensual pleasures are like a piece of flesh in the sense of being shared by many," one should avoid sensual pleasures by suppression; seeing "sensual pleasures are like a grass torch in the sense of burning," one should avoid sensual pleasures by suppression, etc. even developing the attainment of the plane of neither-perception-nor-non-perception, one should avoid sensual pleasures by suppression. Thus one should avoid sensual pleasures by suppression, etc. thus one should avoid sensual pleasures by eradication - should avoid sensual pleasures.

"Having abandoned them, one would cross the flood." "Them" means having fully understood objective sensual pleasures, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the defilement sensual pleasures; having abandoned, having given up, having dispelled, having put an end

to, having brought to obliteration the mental hindrance of sensual desire; the mental hindrance of anger, etc. the mental hindrance of sloth and torpor... the mental hindrance of restlessness and remorse... having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the mental hindrance of sceptical doubt, one would cross, would cross over, would pass over, would transcend, would overcome the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - having abandoned them, one would cross the flood.

"Like one who has bailed out a boat, gone to the far shore": Just as one might bail out, pour out, and throw away the water from a heavy boat laden with water, and with a light boat quickly, swiftly, with little difficulty go to the far shore; just so, having fully understood objective sensual pleasures, having abandoned, given up, dispelled, put an end to, and brought to obliteration the sensual pleasures of defilement; the mental hindrance of sensual desire... the mental hindrance of anger... the mental hindrance of sloth and torpor... the mental hindrance of restlessness and remorse... having abandoned, given up, dispelled, put an end to, and brought to obliteration the mental hindrance of sceptical doubt, one would quickly, swiftly, with little difficulty go to the far shore. "The far shore" is called the Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. "Would go to the far shore" means: would attain the far shore, would experience the far shore, would realise the far shore. "Gone to the far shore": whoever wishes to go to the far shore, he too has gone to the far shore; whoever is going to the far shore, he too has gone to the far shore; whoever has gone to the far shore, he too has gone to the far shore.

For this too was said by the Blessed One -

"One who has crossed over, gone beyond, the brahmin stands on dry ground."
"Brahmin", monks, is a designation for the Worthy One. He has gone beyond through direct knowledge, gone beyond through full understanding, gone beyond through abandoning, gone beyond through development, gone beyond through realisation, gone beyond through attainment. Gone beyond through direct knowledge of all phenomena, gone beyond through full understanding of all suffering, gone beyond through abandoning of all mental defilements, gone beyond through development of the four noble paths, gone beyond through realisation of cessation, gone beyond through attainment of all attainments. He has attained mastery, attained perfection in noble morality; attained mastery, attained perfection in noble concentration; attained mastery, attained perfection in noble wisdom; attained mastery, attained perfection in noble liberation. He has gone to the far shore, attained the far shore; gone to the end, attained the end; gone to the summit, attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna. He has completed his dwelling, accomplished his conduct, traversed the journey, gone to the direction, gone to the summit, protected the holy life, attained the highest view, developed the path, abandoned the mental defilements, penetrated the unshakable, realised cessation; suffering has been fully

understood by him, the origin has been abandoned, the path has been developed, cessation has been realised; what should be directly known has been directly known, what should be fully understood has been fully understood, what should be abandoned has been abandoned, what should be developed has been developed, what should be realised has been realised.

He is one whose cross-bar has been lifted, whose moat has been filled in, whose pillar has been pulled out, who is unbolted, a noble one whose flag has fallen, whose burden has been laid down, who is unbound, who has abandoned five factors, who is endowed with six factors, who has one safeguard, who has four supports, who has rejected individual truths, who has completely relinquished all seeking, who has undisturbed thought, who has calmed bodily activity, who has a well-liberated mind, who has well-liberated wisdom, a consummate one, one who has lived the holy life, the highest person, the supreme person, one who has attained the supreme attainment. He neither accumulates nor diminishes; having diminished, he stands firm. He neither abandons nor clings; having abandoned, he stands firm. He neither sews together nor heaps up; having scattered, he stands firm. He neither extinguishes nor kindles; having extinguished, he stands firm. He stands firm through being endowed with the aggregate of morality of one beyond training. With the aggregate of concentration of one beyond training... with the aggregate of wisdom of one beyond training... with the aggregate of liberation of one beyond training... he stands firm through being endowed with the aggregate of knowledge and vision of liberation of one beyond training. Having established the truth, he stands firm. Having transcended longing, he stands firm. Having consumed the fire of mental defilements, he stands firm; through not going around, he stands firm; having taken up the mat, he stands firm; through resorting to freedom, he stands firm; through purity of friendliness, he stands firm; through compassion... through altruistic joy... through purity of equanimity, he stands firm; through ultimate purity, he stands firm; through purity of non-action, he stands firm; through being liberated, he stands firm; through being content, he stands firm; he stands at the limit of the aggregates, he stands at the limit of the elements, he stands at the limit of the sense bases, he stands at the limit of destinations, he stands at the limit of rebirths, he stands at the limit of conception, (he stands at the limit of becoming, he stands at the limit of wandering in the round of rebirths, he stands at the limit of the round of rebirths, he stands in the final existence,) he stands in the final body, bearing the final body, a Worthy One.

"This is his last existence, this is his final body;
The cycle of birth and death, there is no more rebirth for him."

"Like one who has bailed out a boat, gone to the far shore": Therefore the Blessed One said -

"Therefore a creature, always mindful, should avoid sensual pleasures;
Having abandoned them, one would cross the flood, like one who has bailed out a boat, gone to the far shore."

The Exposition of the Kāma Discourse is first.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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