

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

3. The Book of the Aggregates (3. Khandhavaggo)

6. Connected Discourses on Mental Defilements
(6. Kilesasaṃyuttaṃ)

[SN 27.1-10, PTS 3.232-3.235]



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3. The Collection of the Connected Discourses

3. The Book of the Aggregates

6. Connected Discourses on Mental Defilements

1. The Discourse on the Eye

322. At Sāvattthī. "Whatever desire and lust there is regarding the eye, monks, that is an impurity of the mind. Whatever desire and lust there is regarding the ear, that is an impurity of the mind. Whatever desire and lust there is regarding the nose, that is an impurity of the mind. Whatever desire and lust there is regarding the tongue, that is an impurity of the mind. Whatever desire and lust there is regarding the body, that is an impurity of the mind. Whatever desire and lust there is regarding the mind, that is an impurity of the mind. When, monks, for a monk the impurity of the mind regarding these six states has been abandoned, his mind slants towards renunciation. The mind developed through renunciation appears workable for phenomena to be realised by direct knowledge." The first.

2. The Discourse on Matter

323. At Sāvattthī. "Whatever, monks, desire and lust there is regarding material forms, that is an impurity of the mind. Whatever regarding sounds... whatever regarding odours... whatever regarding flavours... whatever regarding tangible objects... whatever desire and lust there is regarding mental objects, that is an impurity of the mind. When, monks, for a monk the impurity of the mind regarding these six states has been abandoned, his mind slants towards renunciation. The mind developed through renunciation appears workable for phenomena to be realised by direct knowledge." The second.

3. The Discourse on Consciousness

324. At Sāvattthī. "Whatever desire and lust there is regarding eye-consciousness, monks, that is an impurity of the mind. Whatever there is regarding ear-consciousness... whatever there is regarding nose-consciousness... whatever there is regarding tongue-consciousness... whatever there is regarding body-consciousness... whatever desire and lust there is regarding mind-consciousness, that is an impurity of the mind. When, monks, for a monk the impurity of the mind regarding these six states has been abandoned, his mind slants towards renunciation. The mind developed through renunciation appears workable for phenomena to be realised by direct knowledge." The third.

4. The Discourse on Contact

325. At Sāvattthī. "Whatever desire and lust there is regarding eye-contact, monks, that is an impurity of the mind. Whatever there is regarding ear-contact... whatever there is regarding nose-contact... whatever there is regarding tongue-contact... whatever there is regarding body-contact... whatever desire and lust there is regarding mind-contact, that is an impurity of the mind. When, monks, for a monk... etc. for phenomena to be realised by direct knowledge." The fourth.

5. The Discourse on What is Born of Contact

326. At Sāvattthī. "Whatever, monks, desire and lust there is for feeling born of eye-contact, that is an impurity of the mind. Whatever for feeling born of ear-contact... whatever for feeling born of nose-contact... whatever for feeling born of tongue-contact... whatever for feeling born of body-contact... whatever desire and lust there is for feeling born of mind-contact, that is an impurity of the mind. When, monks, for a monk... etc. for phenomena to be realised by direct knowledge."The fifth.

6. The Discourse on Perception

327. At Sāvattthī. "Whatever, monks, desire and lust there is for perception of material form, that is an impurity of the mind. Whatever for perception of sound... whatever for perception of odour... whatever for perception of flavour... whatever for perception of tangible object... whatever desire and lust there is for perception of mental phenomena, that is an impurity of the mind. When, monks, for a monk... etc. for phenomena to be realised by direct knowledge."The sixth.

7. The Discourse on Volition

328. At Sāvattthī. "Whatever, monks, desire and lust there is for volition regarding matter, that is an impurity of the mind. Whatever for volition regarding sound... whatever for volition regarding odour... whatever for volition regarding flavour... whatever for volition regarding tangible object... whatever desire and lust there is for volition regarding mental phenomena, that is an impurity of the mind. When, monks, for a monk... etc. for phenomena to be realised by direct knowledge."The seventh.

8. The Discourse on Craving

329. At Sāvattthī. "Whatever, monks, desire and lust there is for craving for visible form, that is an impurity of the mind. Whatever for craving for sound... whatever for craving for odour... whatever for craving for flavour... whatever for craving for tangible object... whatever desire and lust there is for craving for mental objects, that is an impurity of the mind. When, monks, for a monk... etc. for phenomena to be realised by direct knowledge." The eighth.

9. The Discourse on Elements

330. At Sāvattthī. "Whatever, monks, desire and lust there is regarding the solid element, that is an impurity of the mind. Whatever of the liquid element... Whatever of the heat element... Whatever of the air element... Whatever of the space element... Whatever desire and lust there is regarding the consciousness element, that is an impurity of the mind. When, monks, for a monk the impurity of the mind regarding these six states has been abandoned, his mind slants towards renunciation. The mind developed through renunciation appears workable for phenomena to be realised by direct knowledge." The ninth.

10. The Discourse on Aggregates

331. At Sāvattthī. "Whatever desire and lust, monks, there is for matter, that is an impurity of the mind. Etc. Whatever desire and lust there is for consciousness, that is an impurity of the mind. When, monks, for a monk the impurity of the mind regarding

these five states has been abandoned, his mind slants towards renunciation. The mind developed through renunciation appears workable for phenomena to be realised by direct knowledge." The tenth.

The Connected Discourses on Defilements is complete.

Its summary:

Eye and materiality and consciousness, contact and with feeling;
Perception and volition, craving, element, and with aggregate - these are ten.



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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