

“Bhikkus, when a bhikku understands as they really are the origin and the passing away of all states whatsoever that entail suffering, then sensual pleasures have been seen by him in such a way that as he looks at them sensual desire, sensual affection, and sensual passion do not lie latent within him in regard to sensual pleasures.” (SN 35.244 (7))

The states that entail suffering refer to the five aggregates of form, feeling, perception, volitional formations and consciousness. Why is it so? It is because when the five aggregates exist, various kinds of suffering exist, such as suffering that arises from wounds, death, torture, sorrow, fear, depression and anxiety.

By contemplating the five aggregates repeatedly, one gradually sees their arising and passing away to the extent that one is able to look at sensual pleasure, without desire arising in one. One regards sensual pleasure as dangerous and full of faults.

Suppose a man were to enter a thorny forest. There would be thorns all around him – in front, behind, to the left and right, thorns below and above him. How can he protect himself so as not to be pricked by the thorns? He can protect himself by means of mindfulness.

A thorn can be compared to anything that has a pleasing and agreeable nature since it activates craving. Craving is the origin of all sufferings and it is the cause of repeated births. Pricked by it, one suffers in this life and the life after.

Without setting up mindfulness, when eyes see a form, ears hear a sound, etc, when one is intent upon a pleasing form and repelled by a displeasing form, then forms and sound overwhelm one; if one gets overwhelmed by forms and sound, one gives in to defilements; in this way one is corrupted. Having understood the thorn, one practices restraint. The way of restraint is

1. **Clear comprehension of pasture** (gocara sampajañña) : one focuses on one’s concentration object all the time so that defilements do not arise through unguarded sense faculties.
2. **Clear comprehension of non-delusion** (asammoha sampajañña) : one always contemplates the three characteristics of impermanence, suffering and non-self of formations.

“ When a yogi is conducting himself in such a way, if occasionally, due to a lapse of mindfulness, evil, unwholesome intentions connected with the fetters arise in him, slow might be the arising of his mindfulness, but then he quickly abandons them, dispels them, puts an end to them. “ — Buddha

Such a person is called the one who has overcome the desire for the six pleasing sense objects. He has overcome greed, hatred and delusion that bring trouble, that result in suffering, and that lead to future birth, aging, and death. “It is this way, that one is uncorrupted.”



Dukkha • Samudaya
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