

SN 35.28

Salāyatana Saṃyutta (Collection of the Aggregates)

Sabba Vagga
(The Group on Everything)

Ādittapariyāya Sutta
“Discourse on Everything is Burning”

Translated by Candana Bhikkhu
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At one time, the Blessed One was staying near Gayā, at Gayāsisa Hill, along with his newly ordained one thousand Bhikkhus. There, the Blessed One addressed them by saying:

“Bhikkhus, everything is burning.

“And what is this ‘everything’ that is burning?

“The eye is burning. Forms are burning. Vision is burning. Eye contact is burning. And whatever kind of feelings that may occur because of eye contact, be it pleasant, painful, or neutral, that also is burning.

“But burning with what? They are all burning with the fires of passion, with the fires of hatred, and with the fires of delusion. I declare that they are all burning with the fires of birth, of getting old, and of the inevitability of death, burning with all kinds of strife, suffering, troubles, sorrow, depression, and anguish.

“Similarly, the ear is burning. Sounds are burning. Hearing is burning. Ear contact is burning. And whatever kind of feelings that may occur because of ear contact, be it pleasant, painful, or neutral, that also is burning.

“But burning with what? They are all burning with the fires of passion, with the fires of hatred, and with the fires of delusion. I declare that they are all burning with the fires of birth, of getting old, and of the inevitability of death, burning with all kinds of strife, suffering, troubles, sorrow, depression, and anguish.

“Similarly, the nose is burning. Odors are burning. Smelling is burning. Nose contact is burning. And whatever kind of feelings that may occur because of nose contact, be it pleasant, painful, or neutral, that also is burning.

“But burning with what? They are all burning with the fires of passion, with the fires of hatred, and with the fires of delusion. I declare that they are all burning

with the fires of birth, of getting old, and of the inevitability of death, burning with all kinds of strife, suffering, troubles, sorrow, depression, and anguish.

“Similarly, the tongue is burning. Flavors are burning. Tasting is burning. Tongue contact is burning. And whatever kind of feelings that may occur because of tongue contact, be it pleasant, painful, or neutral, that also is burning.

“But burning with what? They are all burning with the fires of passion, with the fires of hatred, and with the fires of delusion. I declare that they are all burning with the fires of birth, of getting old, and of the inevitability of death, burning with all kinds of strife, suffering, troubles, sorrow, depression, and anguish.

“Similarly, the body is burning. Touches are burning. Touching is burning. Body contact is burning. And whatever kind of feelings that may occur because of body contact, be it pleasant, painful, or neutral, that also is burning.

“But burning with what? They are all burning with the fires of passion, with the fires of hatred, and with the fires of delusion. I declare that they are all burning with the fires of birth, of getting old, and of the inevitability of death, burning with all kinds of strife, suffering, troubles, sorrow, depression, and anguish.

“Also, the mind is burning. Concepts are burning. Thinking is burning. Mind contact is burning. And whatever kind of feelings that may occur because of mind contact, be it pleasant, painful, or neutral, that also is burning.

“But burning with what? They are all burning with the fires of passion, with the fires of hatred, and with the fires of delusion. I declare that they are all burning with the fires of birth, of getting old, and of the inevitability of death, burning with all kinds of strife, suffering, troubles, sorrow, depression, and anguish.

“But Bhikkhus, by understanding this, as it truly is, the Noble Disciple in Training is pulled away as he becomes disenchanted with the eye, disenchanted with forms, disenchanted with vision, disenchanted with eye contact. And whatever kind of feelings that may occur because of eye contact, be it pleasant, painful, or neutral, that also makes him disenchanted.

“Similarly, Bhikkhus, by understanding this, as it truly is, the Noble Disciple in Training is pulled away as he becomes disenchanted with the ear, disenchanted with sounds, disenchanted with hearing, disenchanted with ear contact. And whatever kind of feelings that may occur because of ear contact, be it pleasant, painful, or neutral, that also makes him disenchanted.

“Similarly, Bhikkhus, by understanding this, as it truly is, the Noble Disciple in Training is pulled away as he becomes disenchanted with the nose, disenchanted with odors, disenchanted with smelling, disenchanted with nose contact. And

whatever kind of feelings that may occur because of nose contact, be it pleasant, painful, or neutral, that also makes him disenchanted.

“Similarly, Bhikkhus, by understanding this, as it truly is, the Noble Disciple in Training is pulled away as he becomes disenchanted with the tongue, disenchanted with flavors, disenchanted with tasting, disenchanted with tongue contact. And whatever kind of feelings that may occur because of tongue contact, be it pleasant, painful, or neutral, that also makes him disenchanted.

“Similarly, Bhikkhus, by understanding this, as it truly is, the Noble Disciple in Training is pulled away as he becomes disenchanted with the body, disenchanted with touches, disenchanted with touching, disenchanted with body contact. And whatever kind of feelings that may occur because of body contact, be it pleasant, painful, or neutral, that also makes him disenchanted.

“Similarly, Bhikkhus, by understanding this, as it truly is, the Noble Disciple in Training is pulled away as he becomes disenchanted with the mind, disenchanted with concepts, disenchanted with thinking, disenchanted with mind contact. And whatever kind of feelings that may occur because of mind contact, be it pleasant, painful, or neutral, that also makes him disenchanted.

Being thus pulled away and disenchanted from all these, he becomes dispassionate. And as a result of his dispassion, his mind is freed and his heart released.

Being thus released, there arises within him Direct Knowledge and Understanding, as he knows for the first time: *‘It is now finally liberated!’*

And with this experience, he fully comprehends:

“Now, birth is finally destroyed. The Holy Life has been fully lived. What had to be done is now done and finished. There is no further coming to any state of rebecoming.”

This is what the Blessed One said.

And in hearing these words of the Blessed One, those one thousand Bhikkhus rejoiced in their hearts. For while this discourse was being explained by the Tathāgata, the hearts of all one thousand Bhikkhus, through no longer grasping onto anything, suddenly were released from the contaminants, completely.

Sadhu Sadhu Sadhu