

Āditta Sutta

SN IV 35.28 Discourse on Fire
Translated by Bhante Ānanda
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Once, the Awakened One was living in Gaya,

Then the Awakened One addressed the monks:¹

“Everything is ablaze monks.”²

“What is all ablaze?”³

[1. Ablaze]

[Eye Ablaze]

The eye is ablaze, monks,
Shapes are ablaze,
Visual cognition is ablaze,
Visual contact is ablaze.⁴

Any sensation that arises based upon visual contact,⁵
Whether pleasant, unpleasant or neutral,
That also is ablaze.

Blazing with what?⁶

¹ This is perhaps one of the most powerful suttas expounded by the Buddha.

² “Sabbam, bhikkhave, ādittam.

³ Kiñca, bhikkhave, sabbam ādittam?

⁴ Cakkhu, bhikkhave, ādittam, rūpā ādittā, cakkhuviññānam ādittam, cakkhusamphasso āditto.

⁵ Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam

⁶ Kena ādittam?

With the fire of greed,
With the fire of hate,
With the fire of delusion,⁷
With the fire of [taking action and] rebirth,
Aging and death,
Sadness, cries, trouble,
Depression and anxiety, I say.⁸

[Ear Ablaze]

The ear is ablaze,
Sounds are ablaze,
Auditive cognition is ablaze,
Auditive contact is ablaze.

Any sensation that arises based upon auditive contact,
Whether pleasant, unpleasant or neutral,
That also is ablaze.

Blazing with what?

With the fire of greed,
With the fire of hate,
With the fire of delusion,
With the fire of [taking action and] rebirth,
Aging and death,
Sadness, cries and trouble,
Depression and anxiety, I say.

[Nose Ablaze]

The nose is ablaze,
Odors are ablaze,
Olfactive cognition is ablaze,
Olfactive contact is ablaze.

⁷ 'Rāgagginā, dosagginā, mohagginā ādittam,

⁸ jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

*Any sensation that arises based upon olfactive contact,
Whether pleasant, unpleasant or neutral,
That also is ablaze.*

Blazing with what?

*With the fire of greed,
With the fire of hate,
With the fire of delusion,
With the fire of [taking action and] rebirth,
Aging and death,
Sadness, cries and trouble,
Depression and anxiety, I say.*

[Tongue Ablaze]

*The tongue is ablaze,
Tastes are ablaze,
Gustative cognition is ablaze,
Gustative contact is ablaze.*

*Any sensation that arises based upon gustative contact,
Whether pleasant, unpleasant or neutral,
That also is ablaze.*

Blazing with what?

*With the fire of greed,
With the fire of hate,
With the fire of delusion,
With the fire [taking action and] rebirth,
Aging and death,
Sadness, cries and trouble,
Depression and anxiety, I say.*

[Body Ablaze]

The body is ablaze,

*Tangibles are ablaze,
Tactile cognition is ablaze,
Tactile contact is ablaze.*

*Any sensation that arises based upon bodily contact,
Whether pleasant, unpleasant or neutral,
That also is ablaze.*

Blazing with what?

*With the fire of greed,
With the fire of hate,
With the fire of delusion,
With the fire of [taking action and] rebirth,
Aging and death,
Sadness, cries and trouble,
Depression and anxiety, I say.*

[Mind Ablaze]

*The mind is ablaze
Mental states are ablaze,
Mental cognition is ablaze,
Mental contact is ablaze.*

*Any sensation that arises based upon mental contact,
Whether pleasant or unpleasant or neutral,
That also is ablaze.*

Blazing with what?

*With the fire of greed,
With the fire of hate,
With the fire of delusion,
With the fire of [taking action and] rebirth,
Aging and death,
Sadness, cries and trouble,
Depression and anxiety, I say.*

[2. Disengaging]

[Eye]

*Seeing in this way monks,
An Ariya, a wise meditator*⁹

*Disengages from the eye,
Disengages from shapes
Disengages from visual cognition,
Disengages from visual contact.*¹⁰

*And any sensation that arises based upon visual contact,
Whether pleasant or unpleasant or neutral,
One disengages from them all.*¹¹

[Ear]

*One
Disengages from the ear,
Disengages from sounds,
Disengages from auditive cognition,
Disengages from auditive contact.*

*And any sensation that arises based upon auditive contact,
Whether pleasant, unpleasant or neutral,
One disengages from them all.*

[Nose]

*One
Disengages from the nose,
Disengages from odors,
Disengages from olfactive cognition,
Disengages from olfactive contact.*

And any sensation that arises based upon olfactive contact,

⁹ *Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako*

¹⁰ *Cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati,*

¹¹ *tasmimpi nibbindati.*

*Whether pleasant, unpleasant or neutral,
One disengages from them all.*

[Tongue]

*One
Disengages from the tongue,
Disengages from tastes,
Disengages from gustative cognition,
Disengages from gustative contact.*

*And any sensation that arises based upon gustative contact,
Whether pleasant, unpleasant or neutral,
One disengages from them all.*

[Body]

*One
Disengages from the body,
Disengages from tangibles,
Disengages from tactile cognition,
Disengages from tactile contact.*

*And any sensation that arises based upon tactile contact,
Whether pleasant or unpleasant or neutral,
One disengages from them all.*

[Mind]

*One
Disengages from the mind,
Disengages from mental states,
Disengages from mental cognition,
Disengages from mental contact.*

*And any sensation that arises based upon mental contact,
Whether pleasant, unpleasant or neutral,
One disengages from all of them.*

[3. Release]

*Because of complete letting go comes not holding,
Because of not holding comes release.*

*In this release, one knows:
"This is release"*

*"There is no more [unwholesome states],¹²
Lived is the holy life
Done is what had to be done,
There is no more conceit here."*

*This is what the Awakened one said.
Glad at heart, the monks rejoiced in these words.*

*While this discourse was being spoken,
The thousand monks' mind were released
from the mental movements, by not holding,*

¹² *The original translation is: Birth or rebirth.*



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