

## **Samyutta Nikāya SN35:28**

### **Chapter 35 on the Six Sense Faculties:**

#### **Burning**

On one occasion the Buddha was dwelling at Gayā, at Gayā's Head, together with a thousand bhikkhus. (*former fire worshipers*)

There the Buddha addressed the bhikkhus thus:

"Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning?"

#### **Burning**

The seeing faculty is burning, sights are burning, sight-consciousness is burning, visual experience is burning, and whatever feeling tone arises with visual experience as condition – whether pleasant or unpleasant or neutral – that too is burning. Burning with what?

Burning with the fire of wanting, burning with the fire of negativity, burning with the fire of delusion; burning with rebirth, old age, and death; burning with sorrow, complaining, pain, unhappiness, and distress, I say.

The hearing faculty is burning, sounds are burning, hearing-consciousness is burning, auditory experience is burning, and whatever feeling tone arises with auditory experience as condition – whether pleasant or unpleasant or neutral – that too is burning. Burning with what?

Burning with the fire of wanting, burning with the fire of negativity, burning with the fire of delusion; burning with rebirth, old age, and death; burning with sorrow, complaining, pain, unhappiness, and distress, I say.

The smelling faculty is burning, odors are burning, smell-consciousness is burning, olfactory experience is burning, and whatever feeling tone arises with olfactory experience as condition – whether pleasant or unpleasant or neutral – that too is burning. Burning with what?

Burning with the fire of wanting, burning with the fire of negativity, burning with the fire of delusion; burning with rebirth, old age, and death; burning with sorrow, complaining, pain, unhappiness, and distress, I say.

The tasting faculty is burning, flavors are burning, taste-consciousness is burning, taste experience is burning, and whatever feeling tone arises with taste experience as condition – whether pleasant or unpleasant or neutral – that too is burning. Burning with what?

Burning with the fire of wanting, burning with the fire of negativity, burning with the fire of delusion; burning with rebirth, old age, and death; burning with sorrow, complaining, pain, unhappiness, and distress, I say.

The tactile faculty is burning, touches are burning, body-consciousness is burning, tactile experience is burning, and whatever feeling tone arises with tactile experience as condition – whether pleasant or unpleasant or neutral – that too is burning. Burning with what?

Burning with the fire of wanting, burning with the fire of negativity, burning with the fire of delusion; burning with rebirth, old age, and death; burning with sorrow, complaining, pain, unhappiness, and distress, I say.

The mind faculty is burning, thoughts and ideas are burning, mind-consciousness is burning, mental experience is burning, and whatever feeling tone arises with mental experience as condition – whether pleasant or unpleasant or neutral – that too is burning. Burning with what? Burning with the fire of wanting, burning with the fire of negativity, burning with the fire of delusion; burning with rebirth, old age, and death; burning with sorrow, complaining, pain, unhappiness, and distress, I say.

### **Nibbidā (discussion)**

*causes one to turn away, go away, seek a way out  
saṃsara's ejection seat – Ajahn Brahm*

#### **similes & examples:**

*Bodhisatta had nibbidā – disappointed with first 2 teachers & left*

*Bodhisatta's 5 companions in ascetic practices had nibbidā –*

*left him in disgust when he 'gave up his striving'*

*gratification, danger, escape triad:*

*seeing danger -> nibbidā -> seeking escape*

#### **shades of meaning:**

*disappointed, disillusioned, disenchanted*

*lose interest, disregard, disinterest*

*had enough, weary, tired*

*fed up, distaste, turn away, aversion*

*disgust, drawing back, shaking off*

*repulsed, pushed away*

*revulsion, revolted, vomit it up*

*power of repetition 30x*

### **Nibbidā (variety)**

Seeing thus, the instructed noble disciple has had enough of the seeing faculty, is weary of sights, fed up with sight-consciousness, tired of visual experience, and disappointed with whatever feeling tone arises with visual experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple is disenchanted with the hearing faculty, loses interest in sounds, disregards hearing-consciousness, is disinterested in auditory experience, and disillusioned with whatever feeling tone arises with auditory experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple experiences distaste for the smelling faculty, is repulsed by odors, is disgusted with smell-consciousness, draws back from olfactory experience, and is disenchanted with whatever feeling tone arises with olfactory experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple is fed up with the tasting faculty, experiences distaste for flavors, turns away from taste-consciousness, is revolted with taste experience, and disappointed with

whatever feeling tone arises with taste experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple loses interest in the tactile faculty, is fed up with touches, tired of body-consciousness, disinterested in tactile experience, and disregards whatever feeling tone arises with tactile experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple is disillusioned with the mind faculty, disenchanted with thoughts & ideas, disappointed with mind-consciousness, loses interest in mental experience, and turns away from whatever feeling tone arises with mental experience as condition – whether pleasant or unpleasant or neutral.

Being disappointed, disenchanted, disillusioned, weary, fed up, and having had enough, one lets go of the six sense faculties.

Through letting go the mind is liberated.

When it is liberated, there comes the knowledge: ‘It is liberated.’

One understands, ‘Rebirth is destroyed, the holy life has been lived, what had to be done has been done, now there is no more renewed existence.’

### **Nibbidā (repetition)**

Seeing thus, the instructed noble disciple experiences *nibbidā* for the seeing faculty, *nibbidā* for sights, *nibbidā* for sight-consciousness, *nibbidā* for visual experience, *nibbidā* for whatever feeling tone arises with visual experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple experiences *nibbidā* towards the hearing faculty, *nibbidā* towards sounds, *nibbidā* towards hearing-consciousness, *nibbidā* towards auditory experience, *nibbidā* towards whatever feeling tone arises with auditory experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple experiences *nibbidā* toward the smelling faculty, *nibbidā* toward odors, *nibbidā* toward smell-consciousness, *nibbidā* toward olfactory experience, *nibbidā* toward whatever feeling tone arises with olfactory experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple experiences *nibbidā* for the tasting faculty, *nibbidā* for flavors, *nibbidā* for taste-consciousness, *nibbidā* for taste experience, *nibbidā* for whatever feeling tone arises with taste experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple experiences *nibbidā* toward the tactile faculty, *nibbidā* toward touches, *nibbidā* toward body-consciousness, *nibbidā* toward tactile experience, *nibbidā* toward whatever feeling tone arises with tactile experience as condition – whether pleasant or unpleasant or neutral;

the instructed noble disciple experiences *nibbidā* toward the mind faculty, *nibbidā* toward thoughts & ideas, *nibbidā* toward mind-consciousness, *nibbidā* toward mental experience, *nibbidā* toward whatever feeling tone arises with mental experience as condition – whether pleasant or unpleasant or neutral.

Experiencing *nibbidā*, one lets go of the six sense faculties.

Through letting go the mind is liberated.

When it is liberated, there comes the knowledge: 'It is liberated.'

One understands, 'Rebirth is destroyed, the holy life has been lived, what had to be done has been done, now there is no more renewed existence.'

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That is what the Buddha said.

Elated, those bhikkhus delighted in the Buddha's teaching.

And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the outflowings by letting go.

(*āsavas: kāmāsavā, bhavāsavā, avijjāsavā*)