SN 35.28 — SN 35:28 Aflame | Āditta-pariyāya Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN35_28.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

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Text

Aflame

Āditta-pariyāya Sutta (SN 35:28)

I have heard that on one occasion the Blessed One was staying near Gayā at Gayā Head with 1,000 monks. There he addressed the monks:

“Monks, the All is aflame. Which All is aflame? The eye is aflame. Forms are aflame. Eye-consciousness is aflame. Eye-contact is aflame. And whatever there is that arises in dependence on eye-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

“The ear is aflame. Sounds are aflame…

“The nose is aflame. Aromas are aflame…

“The tongue is aflame. Flavors are aflame…

“The body is aflame. Tactile sensations are aflame…

“The intellect is aflame. Ideas are aflame. Intellect-consciousness is aflame. Intellect-contact is aflame. And whatever there is that arises in dependence on intellect-contact—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.

“Seeing thus, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact. And whatever there is that arises in dependence on eye-contact, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.

“He grows disenchanted with the ear…

“He grows disenchanted with the nose…

“He grows disenchanted with the tongue…

“He grows disenchanted with the body…

“He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with intellect-consciousness, disenchanted with intellect-contact. And whatever there is that arises in dependence on intellect-contact, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words. And while this explanation was being given, the minds of the 1,000 monks, through lack of clinging/sustenance, were released from effluents.

Publisher references (not part of the sutta)

See also: MN 72; SN 12:52; Ud 3:10; Ud 8:9–10; Iti 44; Iti 93; Sn 5:6