



The Fire Sermon [Adittapariyaya Sutta]

I have heard that one occasion the Blessed One was staying at Gaya, at Gaya Head, with 1000 monks. There he addressed the monks:

“Monks, all things are on fire. And what is on fire?

The eye is on fire; forms are on fire; eye-consciousness is on fire; impressions received by the eye are on fire; and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the eye, that also is on fire.

And with what are these on fire?

With the fire of passion, with the fire of hatred, with the fire of delusion; with birth, old age, death, sorrow, lamentation, misery, grief, and despair are they on fire.

The ear is on fire. Sounds are on fire...The nose is on fire. Smells are on fire...The tongue is on fire; tastes are on fire...The body is on fire; tactile sensations are on fire...The mind is on fire; ideas are on fire. Mind-consciousness is on fire; impressions received by the mind are on fire; and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the mind, that also is on fire.

And with what are these on fire?

They are on fire with the fire of passion, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief, and despair they are on fire.

Seeing this, O monks, the learned and noble disciple grows disenchanted with the eye, grows disenchanted with forms, grows disenchanted with the things eye-consciousness, grows disenchanted with impressions received by the eye; and he grows disenchanted with whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the eye.

He grows disenchanted with the ear. He grows disenchanted with sounds... He grows disenchanted with the nose. He grows disenchanted with smells... He grows disenchanted with the tongue. He grows disenchanted with tastes. He grows disenchanted with the body. He grows disenchanted with tactile sensations... he grows disenchanted with the mind. He grows disenchanted with ideas. He grows disenchanted with mind-consciousness. He grows disenchanted with the impressions received by the mind; and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the mind, for this also he grows disenchanted.

And, having become disenchanted, he loses his attachment for these things, and by becoming detached he becomes free, and when he is free he becomes aware that he is free; and he knows that rebirth is exhausted, that he, has lived the holy life, that he has

done what it behooved him to do, and that there is nothing more for this world.”

This is what the Blessed One said. And while this exposition was being delivered, the minds of the thousand monks became free from their attachments...

Trans. A.J. Grunthaler (2016).

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