

3 The Discourse on the Exposition on Burning [The Fire Sermon]

Āditta (Pariyāya) Sutta

S 35.28 = Mv 1.21

Theme: All is burning with greed, hate, and delusion

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What is to give light must endure burning. (Attr to Viktor Frankl)

[For full text, commentary and notes, see **SD 1.3** at <http://dharmafarer.org>.]

The *italicized* sections are reflective repetitions (*peyyāla*), to be read mindfully and directly felt.

1 The all

At Gayā,sīsā [Gaya Head] the Blessed One addressed the monks, thus:

“Bhikshus [Monks], all is burning.

(i) **The eye**, bhikshus, is burning,

forms are burning,

eye-consciousness is burning,

eye-contact is burning, and

whatever feeling arising with eye-contact as condition—

whether pleasant or painful or neutral [neither painful nor pleasant]—that, too, is burning.

Burning with what?

Burning with the fire of **greed**, with the fire of **hate**, with the fire of **delusion**;

burning with birth, decay and death; with grief, lamentation, physical pain, mental pain and despair,

I say!

(ii) **The ear**, bhikshus, is burning,

sounds are burning,

ear-consciousness is burning,

ear-contact is burning, and

whatever feeling arising with ear-contact as condition—

*whether pleasant or painful or neutral—*that too is burning.

Burning with what?

Burning with the fire of **greed**, with the fire of **hate**, with the fire of **delusion**;

burning with *birth, decay and death; with grief, lamentation, physical pain, mental pain and despair,*

I say!

(iii) **The nose**, bhikshus, is burning,

smells are burning,

nose-consciousness is burning,

nose-contact is burning, and

whatever feeling arising with nose-contact as condition—

*whether pleasant or painful or neutral—*that too is burning.

Burning with what?

Burning with the fire of **greed**, with the fire of **hate**, with the fire of **delusion**;

burning with *birth, decay and death*; with *grief, lamentation, physical pain, mental pain and despair*,

I say!

(iv) **The tongue**, bhikshus, is burning,

tastes are burning,

tongue-consciousness is burning, [20]

tongue-contact is burning, and

whatever feeling arising with tongue-contact as condition—

whether pleasant or painful or neutral—that too is burning.

Burning with what?

Burning with the fire of **greed**, with the fire of **hate**, with the fire of **delusion**;

burning with *birth, decay and death*; with *grief, lamentation, physical pain, mental pain and despair*,

I say!

(v) **The body**, bhikshus, is burning,

touch is burning,

body-consciousness is burning,

body-contact is burning, and

whatever feeling arises with body-contact as condition—

whether pleasant or painful or neutral—that too is burning.

Burning with what?

Burning with the fire of **greed**, with the fire of **hate**, with the fire of **delusion**;

burning with *birth, decay and death*; with *grief, lamentation, physical pain, mental pain and despair*,

I say!

(vi) **The mind**, bhikshus, is burning,

thoughts are burning,

mind-consciousness is burning,

mind-contact is burning, and

whatever feeling arises with mind-contact as condition—

whether pleasant or painful or neutral—that too is burning.

Burning with what?

Burning with the fire of **greed**, with the fire of **hate**, with the fire of **delusion**;

burning with *birth, decay and death*; with *grief, lamentation, physical pain, mental pain and despair*,

I say!

2 Revulsion

Seeing thus, bhikshus, the learned noble disciple

is revulsed¹ at **the eye**,

with forms,

with eye-consciousness,

with eye-contact,

with whatever feeling arising with eye-contact as condition—

whether pleasant or painful or neutral.

¹ “Revulsed at,” *nibbindati* (sg *nibbidati*): on the meaning and tr, see *Nibbidā*, SD 20.1 esp (2.1)

He is revulsed at the ear ,	with <u>sounds</u> , with <u>ear-consciousness</u> , with <u>ear-contact</u> , with whatever <u>feeling</u> arising with ear-contact as condition— <i>whether pleasant or painful or neutral.</i>
He is revulsed at the nose ,	with <u>smells</u> , with <u>nose-consciousness</u> , with <u>nose-contact</u> , with whatever <u>feeling</u> arising with nose-contact as condition— <i>whether pleasant or painful or neutral.</i>
He is revulsed at the tongue ,	with <u>tastes</u> , with <u>tongue-consciousness</u> , with <u>tongue-contact</u> , with whatever <u>feeling</u> arising with tongue-contact as condition— <i>whether pleasant or painful or neutral.</i>
He is revulsed at the body ,	with <u>touch</u> , with <u>body-consciousness</u> , with <u>body-contact</u> , with whatever <u>feeling</u> arising with body-contact as condition— <i>whether pleasant or painful or neutral.</i>
He is revulsed at the mind ,	with <u>thoughts</u> , with <u>mind-consciousness</u> , with <u>mind-contact</u> , with whatever <u>feeling</u> arising with mind-contact as condition— <i>whether pleasant or painful or neutral.</i>

3 Liberation

Through revulsion,	he becomes dispassionate.
Through dispassion,	his mind is freed.
When it is freed,	there arises the knowledge: 'Freed!'
He understands:	
'Destroyed is birth.	
The holy life has been lived.	
What needs to be done has been done.	
There is no more of this state of being.'"	

4 Arhathood

The Blessed One said this. The monks joyfully approved of the Blessed One's word.
And while this discourse was being spoken, the minds of the thousand monks were, through non-clinging, freed from the defilements.

— So it is —

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