

Adittapariyaya Sutta

(The Fire Discourse)

A sermon delivered by

Phramongkolthepmuni (Sodh Candasaro)

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Translated by Pittaya Wong

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"Namotassabhagavato Arahatosammasambuddhassa

(3 times)

*Evam-me sutam, EkamsamayamBhagava,
Gayayamviharatigayasisa,
Saddhimbhikkhu-sahassena,
TatrakhoBhagavabhikkhuamantesi.*

*Sabbambhikkhaveadittam,
Kincabhikkhavesabbamadittam.
Cakkhumbhikkhaveadittam, Rupaaditta,
Cakkhu-vinnanamadittam, Cakkhu-samphassoaditto,
Yamp'idamcakkhu-samphassa-
paccayauppajjatedayitam,
Sukhamvadukkhamaadukkhama-asukhamva,
Tampiadittam. Kenaadittam.
Adittamrag'agginados'agginamoh'aggina,
Adittamjatiyajara-maranena,
Sokehiparidevehidukkhehidomanassehiupayasehi
adittantivadami.
Sotamadittam, Saddaaditta,
Sota-vinnanamadittam,
Sota-samphassoaditto, Yamp'idamsota-samphassa-
paccayauppajjatedayitam,*

*Sukhamvadukkhamaadukkhamaasukhamva,
Tampiadittam. Kenaadittam...pe...
Imasmincapanaveyya-karanasmimbhannamane,
Tassabhikkhu-sahassassaanupadaya,
Asavehicittanivimuccimsuti..."*

From now on, I would like to deliver a sermon on ‘*Adittapariyaya Sutta*’, a discourse which the Lord Buddha taught to one thousand fire worshipper ascetics who were led by Puranakassappa, Nadhikassappa, and Gayakassappa. The Lord Buddha had tried to preclude the ascetics’ ego by showing various miracle powers. However, despite of the vital miracle powers that the Lord Buddha showed to them, Puranakassappa still believed that he was superior to the Lord Buddha. However, the ascetics finally lost their ego completely and turned to have faith in the Lord Buddha. After the ascetics believed in the Lord Buddha, the Lord delivered the *Adittapariyaya Sutta* discourse to them.

Adittapariyaya Sutta is about fire [desire] as the Lord knew that the ascetics were experienced in worshipping fire.

Referring to the Pali verse given earlier, “*Evam-me sutam*”, I (Venerable Ananda) had listened [to the Lord Buddha]. “*Ekamsamayam*”, once, “*Bhagava*”, the Lord Buddha stayed at Gayasisa District nearby Gaya river, altogether with one thousand Buddhist monks. He mentioned to the Buddhist monks that “*Sabbambhikkhaveadittam*”, Look! Monks... Various things are on fire. “*Kincabhikkhavesabbamadittam*”, Monks! What are the things being on fire?

“*Cakkhumbhikkhaveadittam*”, the eye is on fire. “*Rupaaditta*”, forms are on fire. “*Cakkhu-vinnanamadittam*”, vision perception is on fire. “*Cakkhu-samphassoaditto*”, vision sensation is on fire. “*Yamp'idamcakkhu-samphassa-paccayauppajjatedayitam*”, the emotional feelings

gained from vision sensation which are either pleased, displeased, or neither pleased nor displeased are on fire. “*Kenaadittam?*”, why are they on fire? “*Adittamjatiya*”, they are on fire because of birth, sensual pleasure, anger and ill-will, and delusion. “*Adittamjara-maranena*”, they are on fire because of birth, aging, death, sorrow, lamentation, suffering due to physical discomfort, grief, and despair. So, I said that they are on fire.

“*Sotamadittam*”, the ear is on fire. “*Saddaaditta*”, sounds are on fire. “*Sota-vinnanamadittam*”, sound perception is on fire. “*Sota-samphassoaditto*”, sound sensation is on fire. “*Yamp'idamsota-samphassa-paccayauppajjati*”, the emotional feelings gained from sound sensation which are either pleased, displeased, or neither pleased nor displeased are on fire. “*Kenaadittam?*”, why are they on fire? “*Adittam*”, They are on fire because of sensual pleasure, anger and ill-will, and delusion. “*Adittam*”, They are on fire because of birth, aging,

death, sorrow, lamentation, suffering due to physical discomfort, grief, and despair. So, I said that they are on fire.

“*Ghanamadittam*”, the nose is on fire.

“*Gandhaaditta*”, the odors sensed by the nose are on fire. “*Ghana-vinnanamadittam*”, smell perception is on fire. “*Ghana-samphassoaditto*”, smell sensation is on fire. “*Yamp'idamghana-samphassa-paccayauppajjativedayitam, Sukhamvadukkhamvaadukkham-asukhamva*”, the emotional feelings gained from smell sensation which are either pleased, displeased, or neither pleased nor displeased are on fire. Why are they on fire? They are on fire because of sensual pleasure, anger and ill-will, and delusion. They are on fire because of birth, aging, death, sorrow, lamentation, suffering due to physical discomfort, grief, and despair. So, I said that they are on fire.

“*Jivhaaditta*”, the tongue is on fire. “*Rasa aditta*”, tastes sensed by the tongue is on fire. “*Jivha-vinnanamadittam*”, taste perception is on fire. “*Jivha-samphassoaditto*”, taste sensation is on fire. The emotional feelings gained from taste sensation which are either pleased, displeased, or neither pleased nor displeased are on fire. “*Kenaadittam?*”, why are they on fire? They are on fire because of sensual pleasure, anger and ill-will, and delusion. They are on fire because of birth, aging, death, sorrow, lamentation, suffering due to physical discomfort, grief, and despair. So, I said that they are on fire.

“*Kayo aditto*”, the body is on fire. “*Potthabbaaditta*”, the bodily touch and the objects being touched are on fire. The perception through bodily touch is on fire. The bodily touch is on fire. The emotional feelings gained from bodily sensation which are either pleased, displeased, or neither pleased nor displeased are on fire. “*Kenaadittam?*”,

why are they on fire? They are on fire because of sensual pleasure, anger and ill-will, and delusion. They are on fire because of birth, aging, death, sorrow, lamentation, suffering due to physical discomfort, grief, and despair. “*adittantivadami*”, so, I said that they are on fire.

“*Mano aditto*”, the mind is on fire.

“*Dhammaaditta*”, all ideas are on fire. “*Mano-vinnanamadittam*”, the perception through our mind is on fire. “*Mano-samphassoaditto*”, the mental sensory is on fire. The emotional feelings gained from mental sensory which are either pleased, displeased, or neither pleased nor displeased are on fire. Why are they on fire? They are on fire because of sensual pleasure, anger and ill-will, and delusion. They are on fire because of birth, aging, death, sorrow, lamentation, suffering due to physical discomfort, grief, and despair. “*adittantivadami*”, so, I said that they are on fire.

“*Evampassambhikkhavesutavaariya-savako*”, Look! Monks... Ones who have heard and learned about this... “*Cakkhusmim pi nibbindati*”, become disenchanted with their eyes. “*Rupesu pi nibbindati*”, become disenchanted with forms. “*Cakkhu-vinnane pi nibbindati*”, become disenchanted with consciousness of their eyes. “*Cakkhu-samphasse pi nibbindati*”, become disenchanted with the vision sensory. “*Yamp'idamcakkhu-samphassa-paccayauppajjativedayitam*”, the emotional feelings gained from vision sensory which cause either pleasure, displeasure, or neither pleasure nor displeasure, they become disenchanted with such perception. “*Sotasmim pi nibbindati*”, become disenchanted with their ears. “*Saddesu pi nibbindati*”, become disenchanted with the sounds. “*Sota-vinnane pi nibbindati*”, become disenchanted with the perception through their ears. “*Sota-samphasse pi nibbindati*”, become disenchanted

with the sound sensation. “*Yamp'idamsota-samphassa-paccayauppajjativedayitam*”, the emotional feelings gained from sound sensation which cause either pleasure, displeasure, or neither pleasure nor displeasure, they become disenchanted with such perception. “*Ghanasmim pi nibbindati*”, become disenchanted with their noses. “*Gandhesu pi nibbindati*”, become disenchanted with the various odors. “*Ghana-vinnane pi nibbindati*”, become disenchanted with the perception through the nose. “*Ghana-samphasse pi nibbindati*”, become disenchanted with the smell sensation. “*Yamp'idamghana-samphassa-paccayauppajjativedayitam*”, the emotional feelings gained from smell sensation which cause either pleasure, displeasure, or neither pleasure nor displeasure, they become disenchanted with such perception. “*Jivhaya pi nibbindati*”, they become disenchanted with their tongues. “*Rasesu pi nibbindati*”, become disenchanted with all kinds of

taste. “*Jivha-vinnane pi nibbindati*”, become disenchanted with the perception through their tongues. “*Jivha-samphasse pi nibbindati*”, become disenchanted with taste sensation.

“*Yamp'idamjivha-samphassa-paccayauppajjativedayitam*”, the results of taste sensation which cause either pleasure, displeasure, or neither pleasure nor displeasure, they become disenchanted with such feelings. “*Kayasmim pi nibbindati*”, they become disenchanted with their bodies. “*Potthabbesu pi nibbindati*”, become disenchanted with the things beings touched by their bodies. “*Kaya-vinnane pi nibbindati*”, become disenchanted with their bodily perception. “*Kaya-samphasse pi nibbindati*”, become disenchanted with touching. “*Yamp'idam kaya-samphassa-paccayauppajjativedayitam*” the feelings gained from bodily touch which cause either pleasure, displeasure, or neither pleasure nor displeasure, they become disenchanted with such feelings.

“*Manasmim pi nibbindati*”, they become disenchanted with their minds. “*Dhammesu pi nibbindati*”, become disenchanted with the mental feelings. “*Mano-vinnane pi nibbindati*”, become disenchanted with mental perception. “*Mano-samphasse pi nibbindati*”, become disenchanted with the mental sensory. “*Yamp'idammano-samphassa-paccayauppajjativedayitam*”, the emotional feelings gained from mental sensory cause either pleasure, displeasure, or neither pleasure nor displeasure, they become disenchanted with such feelings. “*Nibbindamvirajjati*”, once they become disenchanted, their passion ceases. “*Viragavimuccati*”, once their passion ceases, their minds are liberated. “*Vimuttasmimvimuttam-iti*”, once their minds are liberated, they have the intuition that they are freed. The noble disciples, thus, know that their births have come to an end, and their monastic practice has reached the highest level. The duty to be performed by them is completed.

There is no other duty [superior attainment] for them. “*Idam-avocaBhagava*”, the Lord Buddha delivered this discourse. “*Attamanatebhikkhu*”, the Buddhist monks had become delightful.

“*Bhagavatobhasitamabhinandum*”, they were pleased by the Lord Buddha’s words.

“*Imasmincapanaveyya-karanasmimbhannamane*”, upon this explanation, the mind of one thousand ascetics were freed from mental impurity and no longer cling. This is the end of *Adittapariyaya Sutta*. From now on, I will explain according to the Pali verse and clarify into Thai language as follows:

For *Adittapariyaya Sutta*, the Lord Buddha was aware that the fire worshipper ascetics, led by Puranakassappa, had enjoyed worshipping fire, and they were well respected teachers of the people of Magadha Kingdom including King Bimbisara, who provided them offerings. After the Lord Buddha attained enlightenment, He wished to teach King Bimbisara. After investigating with His insight, He

found that He had to teach the fire worshipper ascetics to become faithful in His religion first. After they became faithful in Buddhism, the Lord Buddha would have an audience upon King Bimbisara altogether with the ascetics. He would have those ascetics vow to become His disciples; otherwise, the people of Rajagaha City would be amazed and doubt whether Lord Gotama Buddha or the fire worshipper ascetics was superior. If the people were to be puzzled, it would be wise to have the ascetics vow to be disciples of the Lord Buddha first. So, the Lord Buddha had Puranakassappa fly into the sky and return to the ground to prostrate upon Him three times and vow to be a disciple of Him. After the vow was made by the ascetic, King Bimbisara altogether with his retinues became confident and believed in Lord Gotama Buddha. Then, the Lord Buddha delivered a discourse to the assembly of people totaling 120,000. By the end of the discourse, 110,000 of them attained [various

levels of] enlightenment while the rest took faithful refuge in the Triple Gem. King Bimbisara had offered Veruvana Bamboo Grove to the Lord Buddha as a Buddhist temple. Thus, Buddhism became firmly established in the city of Rajagaha.

After we listened to the *Adittapariyaya Sutta* which is about things being on fire today, we realize that the Lord Buddha's Dhamma can be used to extinguish the fire. To make it right, the things being on fire need to be extinguished. How can we extinguish the things being on fire? The things being on fire are lust, anger, and delusion which result in birth, aging, death, sorrow, lamentation, sadness, grief, and despair.

The heat from lust, anger, and delusion is critical. Today, I will explain to you where they are from. Lust, anger, and delusion occur from vision, the forms, the perception through the eye, and the vision sensation. They occur from these ways, and we

have to solve these ways. We cannot solve them the other ways. We have to solve our eyes, ears, nose, tongue, body, and mind. So, we do not become influenced by what we see, hear, smell, taste, touch, and think through the six sensations. We have to still our mind as stillness of mind alone can cease all of them. Once our mind becomes still, we become disenchanted with what we see, hear, smell, taste, touch, and think. We will be disenchanted with the perception through our eyes, ears, nose, tongue, body, and mind. We will be disenchanted with the sensation of our eyes, ears, nose, tongue, body, and mind. We will be disenchanted with all of these. Keep our mind still at the center of our bodies, in the middle of our body... clear like the moon or the sun. Be still... once our mind becomes still, our mind will proceed into the middle of the middle... by keeping our mind still only... in the middle of the middle of the middle without retreating.. enter the middle of the middle furthermore. Once our mind

becomes still, the mind enters the middle of the middle, not to the left, right, front, back, above, or below. We enter the middle of the middle more and more without retreating, further and further into the middle of the middle. At the right mental unification, we will see a clear sphere about the size of the [full] moon or the [midday] sun. This is the *patthamamagga* [the primary path sphere] which is the primary path toward the paths and fruitions of Nirvana. Keep entering the middle of the middle without quitting... Remain in the middle of the sphere... it occurs by way of mental stillness... remain still in the middle of the sphere. Once the mind becomes more firmly still, we will attain Sila sphere which is about the size of the [full] moon or the [midday] sun. Remain in the middle of the middle. At the right mental unification, we will attain Samadhi sphere. Remain still in the middle of the Samadhi sphere, at the right mental unification, we will see Panna sphere. Remain still in the middle

of the Panna sphere, at the right mental unification, we will see Vimutti sphere. Still our minds further in the middle of the Vimutti sphere. At the right mental unification, we will attain

Vimuttinanadassana sphere. Keep our mind still in the middle of the Vimuttinanadassana sphere, at the right mental unification, we will see our refined human body (astral body). Then, covetousness (*abhijja*), malevolence (*vyapada*), and wrong view (*micchaditthi*) of the human body will be ceased. But they remain inside the refined human body.

Keep the mind still like that in the middle of the refined human body, we will see the same way until we attain the celestial body. Then, covetousness (*abhijja*), malevolence (*vyapada*), and wrong view (*micchaditthi*) will be completely ceased. Once we attain the celestial body, keep our mind still in the middle of the celestial body, and we will attain the refined celestial body. Keep our mind still in the middle of the refined celestial body, and we will

attain the Rupa Brahma body. Thus, greed (*lobha*), hatred (*dosa*), and delusion (*moha*) will be ceased. There remain only lust (*raga*), hatred (*dosa*), and delusion (*moha*). Keep stilling our mind the same way in the middle of the Rupa Brahma body and also the refined Rupa Brahma body [respectively], we will attained the Arupa Brahma body. As a result, lust (*raga*), hatred (*dosa*), and delusion (*moha*) will be ceased.

Keep stilling the mind the same way in the middle of the Arupa Brahma body and refined Arupa Brahma body [respectively], we will attain the [Gotrabhu] Dhamma body. Once we attain the [Gotrabhu] Dhamma body, pleasures of the senses (*kamaraganusaya*), ignorance (*avijjanusaya*), and resistance (*patighanusaya*) will be ceased. The [Gotrabhu] Dhamma body is *Viragadhatu* and *Viragadhamma*. This body is the *Viragadhatu* and *Viragadhamma* which is still blended with the coarse part. This body is not a complete

Viragadhatu and *Viragadhamma* yet, but we enter the boundary of the *Viragadhatu* and *Viragadhamma* already. Simply still our mind in the middle of the [Gotrabhu] Dhamma body and refined [Gotrabhu] Dhamma body [respectively], we will attain Sotapanna Dhamma body, both coarse and refined level [respectively]. Then, self identification views (*sakkayaditthi*), doubt (*vicikiccha*), and grasping at precepts and practices (*silabbataparamasa*) will be ceased. Next, still our mind in the middle of the Sotapanna Dhamma body, at the right mental unification, we will reach Sakadagami Dhamma body, both coarse and refined level [respectively]. Then, sensual passion (*kama raga*) and ill will (*vyapada*) of the coarse level will be ceased. Still our mind further in the middle of Sakadagami Dhamma body, both coarse and refined level [respectively]. At the right mental unification, we will attain Anagami Dhamma body. Then, sensual passion (*kama raga*) and ill will (*vyapada*)

at the refined level will be ceased. There remain only passion for form (*ruparaga*), immaterial rebirth lust (*aruparaga*), conceit (*mana*), restlessness (*uddhacca*), and ignorance (*avijja*). Still our mind further in the middle of the Anagami body, we will attain the Arahant Dhamma body, both coarse and refined level [respectively]. Hence, passion for form (*rupa raga*), immaterial rebirth lust (*arupa raga*), conceit (*mana*), restlessness (*uddhacca*), and ignorance (*avijja*) will be eliminated. Once we attain the Arahant Dhamma body, both coarse and refined level, this is the true *Viragadhatu* and *Viragadhamma*. This is the end of our duty in Buddhism. We have to know this principle which is the true path of Buddhism.

Once we know the right principle like this, we have to follow. Do not make it wrong as you will take the wrong way toward the paths and fruitions of Nirvana. What are the paths (*magga*)? What are the fruitions (*phala*)? What is the Nirvana. The coarse

levels of Dhamma bodies comprising of Gotrahu Dhamma body, Sotapanna Dhamma body, Sakadagami Dhamma body, Anagami Dhamma body, and Arahant Dhamma body are the paths (*magga*) whereas the refined levels of Dhamma bodies comprising of Refined Gotrahu Dhamma body, Refined Sotapanna Dhamma body, Refined Sakadagami Dhamma body, Refined Anagami Dhamma body, and Refined Arahant Dhamma body are the fruitions (*phala*). These are the paths (*magga*) and fruitions (*phala*). What about Nirvana (*Nibbana*)? The Dhamma(s) that form Gotrabhu body, Sotapanna body, Sakadagami body, Anagami body, and Arahant body... When we reach the Dhamma that forms the Arahant body, we reach Nirvana. The Nirvana is like that. Without the Dhamma that forms the Arahant body, we cannot reach Nirvana. The Dhamma that forms the Arahant body is *Viragadhatu* and *Viragadhamma*. Thus, the Nirvana itself is *Viragadhatu* and *Viragadhamma*.

It draws and pulls at the right unification. Similar to humans on earth, the rich is drawn to join the rich while the poor is drawn to join the poor. The drunkard is drawn to join the drunkard. The one who is addicted to opium is drawn to join the ones who are addicted to opium. The Buddhist monks are drawn to join the Buddhist monks. Novice monks are drawn to join the novice monks. Laymen are drawn to join the laymen. Laywomen are drawn to join the laywomen. The ones who share something in common are drawn to each other like this. Indeed, it is the working of *ayatana* [the place where subjects dwell]. The drawing or pulling [force] is driven by *ayatana* such as the *ayatana* of the world and the sensual world which draws beings to cling to the sensual desire of the sensual realm. In Rupa realm, the *ayatana* of the Rupa Brahma draws/pulls because it is under the governing of Rupa *jana* [meditative absorption]. The *ayatana* draws [beings] to join together. For Arupa realm,

the *ayatana* of Arupa Brahma draws those who attain Arupa *jana* to join each other.

“*Atthibhikhavesalayatanam*”, the Nirvana (*Nibbana*) is an *ayatana*. When one is freed from mental impurity and passes away, he or she will be drawn/pulled into the Nirvana. Once we know the right principle like this, we can play smart.

As I have explained to you according to the Pali verse of *Adittapariyaya Sutta*, it is now an appropriate time [to end this sermon]. By the power of the truthful words on Dhamma practice which I have given from the very beginning toward the very end, may happiness and well being occur to all of you who assemble here. That is all.

Translated by Pittaya Wong on 18 January 2014

* The non-diacritic Romanized Pali of *Adittapariyaya Sutta* in this document is obtained from "A Chanting Guide", by The Dhammayut Order in the United States of America. *Access to Insight*, 22 July 2012

<http://www.accesstoinight.org/lib/authors/dhammayut/chanting.html>

Retrieved on 26 December 2012.

* Translations of Buddhist terms are partially obtained from

www.wisdomlib.org