

## Āditta Sutta 阿第他 素它 THE FIRE SERMON 燃烧经<sup>1</sup>

Evam me sutam: Ekam samayam Bhagava  
Gayayam viharati Gayā-sīse saddhim  
bhikkhu-sahassena. Tatra kho Bhagava  
bhikkhū āmantesi – “Sabbam, bhikkhave,  
ādittam. Kiñ-ca, bhikkhave, sabbam ādittam?”

Cakkhu, bhikkhave, ādittam, rūpā ādittā,  
cakkhu-viññānam ādittam, cakkhu-  
samphasso āditto. Yam’p’idam cakkhu-  
samphassa-paccayā uppajjati vedayitam  
sukham vā dukkham vā adukkhamasukham  
vā tam’pi ādittam. Kena ādittam? ‘Ādittam  
rāgagginā, dosagginā, mohagginā, ādittam  
jātiyā jarā-maraṇena sokehi paridevehi  
dukkhehi domanassehi upāyāsehi ādittan’ti  
vadāmi.

*Thus I heard: At one time the Blessed One  
was staying at Gayā-sīsa, Gayā, together  
with a thousand monks. There the Blessed  
One addressed the monks: “Monks, all is  
burning. What, monks, is the all that is  
burning?”*

如是我闻：一时，世尊住在嘎亚象  
头山，与一千位比丘俱。于其处，  
世尊对比丘们说：「诸比丘，一切  
在燃烧。诸比丘，如何为一切在燃  
烧呢？」

*“The eye is burning, forms are burning, eye-  
consciousness is burning, eye-contact is  
burning, Whatever feeling arises dependent  
on eye-contact — whether pleasant, painful  
or neither-painful-nor-pleasant — that, too,  
is burning. Burning with what? Burning with  
the fire of lust, with the fire of hatred, with  
the fire of delusion; burning with birth,  
aging, and death, sorrow, lamentation, pain,  
unhappiness, and despair, I say.*

诸比丘，眼在燃烧，色在燃烧，眼  
识在燃烧，眼触在燃烧，缘于此眼  
触而生之受，无论是乐，或苦，或  
不苦不乐，其也在燃烧。以何燃烧  
呢？我说以贪之火、以瞋之火、以  
痴之火燃烧，以生、老、死燃烧，  
以愁、悲、苦、忧、恼燃烧。

<sup>1</sup> S.35:28

Sotaṃ ādittaṃ, saddā ādittā, sota-viññāṇaṃ ādittaṃ, sota-samphasso āditto. Yam'p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam'pi ādittaṃ. Kena ādittaṃ? 'Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

*"The ear is burning, sounds are burning, ear-consciousness is burning, ear-contact is burning, and whatever feeling arises with ear-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.*

耳在燃烧，声在燃烧，耳识在燃烧，耳触在燃烧，缘于此耳触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧。以何燃烧呢？我说以贪之火、以瞋之火、以痴之火燃烧，以生、老、死燃烧，以愁、悲、苦、忧、恼燃烧。

Ghānaṃ ādittaṃ, gandhā ādittā, ghāna-viññāṇaṃ ādittaṃ, ghāna-samphasso āditto. Yam'p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam'pi ādittaṃ. Kena ādittaṃ? 'Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

*"The nose is burning, odours are burning, nose-consciousness is burning, nose-contact is burning, and whatever feeling arises with nose-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.*

鼻在燃烧，香在燃烧，鼻识在燃烧，鼻触在燃烧，缘于此鼻触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧。以何燃烧呢？我说以贪之火、以瞋之火、以痴之火燃烧，以生、老、死燃烧，以愁、悲、苦、忧、恼燃烧。

Jivhā ādittā, rasā ādittā, jivhā-viññāṇaṃ ādittaṃ, jivhā-samphasso āditto. Yam’p’idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam’pi ādittaṃ. Kena ādittaṃ? ‘Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

*“The tongue is burning, tastes are burning, tongue-consciousness is burning, tongue-contact is burning, and whatever feeling arises with tongue-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.*

舌在燃烧，味在燃烧，舌识在燃烧，舌触在燃烧，缘于此舌触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧。以何燃烧呢？我说以贪之火、以瞋之火、以痴之火燃烧，以生、老、死燃烧，以愁、悲、苦、忧、恼燃烧。

Kāyo āditto, phoṭṭhabbā ādittā, kāya-viññāṇaṃ ādittaṃ, kāya-samphasso āditto. Yam’p’idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam’pi ādittaṃ. Kena ādittaṃ? ‘Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

*“The body is burning, tactile objects are burning, body-consciousness is burning, body-contact is burning, and whatever feeling arises with body-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.*

身在燃烧，触在燃烧，身识在燃烧，身触在燃烧，缘于此身触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧。以何燃烧呢？我说以贪之火、以瞋之火、以痴之火燃烧，以生、老、死燃烧，以愁、悲、苦、忧、恼燃烧。

Mano āditto, dhammā ādittā, mano-viññāṇaṃ ādittaṃ, mano-samphasso āditto. Yam’p’idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam’pi ādittaṃ. Kena ādittaṃ? ‘Ādittaṃ rāgagginā, dosagginā, mohagginā, ādittaṃ jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

*“The mind is burning, mental phenomena are burning, mind-consciousness is burning, mind-contact is burning, and whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.*

意在燃烧，法在燃烧，意识在燃烧，意触在燃烧，缘于此意触而生之受，无论是乐，或苦，或不苦不乐，其也在燃烧。以何燃烧呢？我说以贪之火、以瞋之火、以痴之火燃烧，以生、老、死燃烧，以愁、悲、苦、忧、恼燃烧。

Evam passam, bhikkhave, sutavā ariya-sāvako cakkhusmim’pi nibbindati, rūpesu’pi nibbindati, cakkhu-viññāṇe’pi nibbindati, cakkhu-samphasse’pi nibbindati, yam’p’idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim’pi nibbindati.

*“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye contact, towards whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;*

诸比丘，多闻圣弟子如此观察，则厌离于眼，厌离于色，厌离于眼识，厌离于眼触，缘于此眼触而生之受，无论是乐，或苦，或不苦不乐，于彼也厌离。

Sotasmim'pi nibbindati, saddesu'pi nibbindati, sota-viññāṇe'pi nibbindati, sota-samphasse'pi nibbindati, yam'p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

*Experiences revulsion towards the ear, towards sounds, towards ear-consciousness, towards ear contact, towards whatever feeling arises with ear-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;*

诸比库，多闻圣弟子如此观察，则厌离于耳，厌离于声，厌离于耳识，厌离于耳触，缘于此耳触而生之受，无论是乐，或苦，或不苦不乐，于彼也厌离。

Ghānasmim'pi nibbindati, gandhesu'pi nibbindati, ghāna-viññāṇe'pi nibbindati, ghāna-samphasse'pi nibbindati, yam'p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

*Experiences revulsion towards the nose, towards odours, towards nose-consciousness, towards nose contact, towards whatever feeling arises with nose-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;*

诸比库，多闻圣弟子如此观察，则厌离于鼻，厌离于香，厌离于鼻识，厌离于鼻触，缘于此鼻触而生之受，无论是乐，或苦，或不苦不乐，于彼也厌离。

Jivhāya'pi nibbindati, rasesu'pi nibbindati, jivhā-viññāṇe'pi nibbindati, jivhā-samphasse'pi nibbindati, yam'p'idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

*Experiences revulsion towards the tongue, towards tastes, towards tongue-consciousness, towards tongue contact, towards whatever feeling arises with tongue-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;*

诸比库，多闻圣弟子如此观察，则厌离于舌，厌离于味，厌离于舌识，厌离于舌触，缘于此舌触而生之受，无论是乐，或苦，或不苦不乐，于彼也厌离。

Kāyasmim'pi nibbindati, phoṭṭhabbesu'pi nibbindati, kāya-viññāṇe'pi nibbindati, kāya-samphasse'pi nibbindati, yam'p'idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

*Experiences revulsion towards the body, towards tactile objects, towards body-consciousness, towards body contact, towards whatever feeling arises with body-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;*

诸比库，多闻圣弟子如此观察，则厌离于身，厌离于触，厌离于身识，厌离于身触，缘于此身触而生之受，无论是乐，或苦，或不苦不乐，于彼也厌离。

Manasmim'pi nibbindati, dhammesu'pi nibbindati, mano-viññāṇe'pi nibbindati, mano-samphasse'pi nibbindati, yam'p'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati.

*Experiences revulsion towards the mind, towards mental phenomena, towards mind-consciousness, towards mind contact, towards whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant;*

诸比库，多闻圣弟子如此观察，则厌离于意，厌离于法，厌离于意识，厌离于意触，缘于此意触而生之受，无论是乐，或苦，或不苦不乐，于彼也厌离。

Nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttam·iti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī'ti.

*Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'*

厌离而离染，以离贪而解脱；于解脱而有『我已解脱』之智，他了知：『生已尽，梵行已立，应作已作，再无后有。』」

Idam·avoca Bhagavā. Attamanā te bhikkhū  
Bhagavato bhāsitaṃ abhinandun̄.  
Imasmiñ·ca pana veyyākaraṇasmim̄  
bhaññamāne tassa bhikkhu-sahassassa  
anupādāya āsavehi cittāni vimuccimsū'ti.

*This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by nonclinging.*

世尊如此说。那些比库满意与欢喜世尊之所说。当此解说正被宣说之时，那一千位比库心无执取而从诸漏解脱。

Etena sacca-vajjena — sotthi te hotu sabbadā.  
*By this speaking of truth, may there be well-being for you always.*

借着这真实的话语，愿你时常得到安乐；

Etena sacca-vajjena — sabba-rogo vinassatu.  
*By this speaking of truth, may all [of your] diseases disappear.*

借着这真实的话语，愿一切的疾病消失；

Etena sacca-vajjena — hotu te jaya-maṅgalāṃ.  
*By this speaking of truth, may there be the blessings of triumph for you.*

借着这真实的话语，愿你得到吉祥胜利。