

---

title: "The Burning Discourse-SN 35.28"

description: "After he was awakened, these first three of the Awakened One's teaching constituted the main structure of his teaching throughout his lifetime. He taught these three same basic structures hundreds of times. (3/3)"

order: 4

---

Monks, everything is burning. What is everything that is burning?

The eye is burning, monks. Forms are burning. Eye perception is burning. Eye contact is burning. That sensation which arises based on eye contact, whether pleasurable, painful, or neither pleasurable nor painful, that too is burning. With what are they burning? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusion, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The ear is burning, monks. Sounds are burning. Ear perception is burning. Ear contact is burning. This sensation which arises based on ear contact, pleasurable, painful, or neither pleasurable nor painful, that too is burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusion, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The nose is burning, monks. smells are burning. Nose perception is burning. Nose contact is burning. This sensation which arises based on nose contact, pleasurable, painful, or neither pleasurable nor painful, that too is burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusion, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The tongue is burning, monks. Tastes are burning. Tongue perception is burning. Tongue contact is burning. This sensation which arises based on tongue contact, pleasurable, painful, or neither pleasurable nor painful, that too is burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusion, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The body is burning, monks. Tangibles are burning. Body perception is burning. Body contact is burning. This sensation which arises based on body contact, pleasurable, painful, or neither pleasurable nor painful, that too is burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusion, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The mind is burning, monks. Qualities are burning. Mind perception is burning. Mind contact is burning. This sensation which arises based on mind contact, pleasurable, painful, or neither pleasurable nor painful, that too is burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusion, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

Having seen like this, monks, a disciple who has learned from the noble ones becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye perception, becomes disenchanted with eye contact, becomes disenchanted with the sensation which arises based on eye contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the ear, becomes disenchanted with sounds, becomes disenchanted with ear perception, becomes disenchanted with ear contact, becomes disenchanted with the sensation which arises based on the ear perception, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the nose, becomes disenchanted with smells, becomes disenchanted with nose perception, becomes disenchanted with nose contact, becomes disenchanted with the sensation which arises based on nose contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the tongue, becomes disenchanted with tastes, becomes disenchanted with tongue perception, becomes disenchanted with tongue contact, becomes disenchanted with the sensation which arises based on tongue contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the body, becomes disenchanted with tangibles, becomes disenchanted with body perception, becomes disenchanted with body contact, becomes disenchanted with the sensation which arises based on the body contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the mind, becomes disenchanted with qualities, becomes disenchanted with mind perception, becomes disenchanted with mind contact, becomes disenchanted with the sensation which arises based on mind contact, whether pleasurable, painful, or neither pleasurable nor painful.

Having become disenchanted, infatuation fades away. With the fading of infatuation, one is freed. Having been freed, there is the knowledge of freedom: "Births have run out. The holy life has been completed. What was to be done has been done. There is no more coming back into being." While speaking this response, the psyches of those thousand monks were freed from impulses."

*Saṃyutta Nikāya 35.28*