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title: "The Burning Discourse-SN 35.28"

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Everything is burning, monks. What is everything that is burning?

The eye is burning, monks, Forms are burning. The eye percept is burning. Eye contact is burning. The sensations that arise based on eye contact, pleasurable, painful, or neither pleasurable nor painful, even those are burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusions, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The ear is burning, monks, sounds are burning. The ear percept is burning. Ear contact is burning. The sensations that arise based on ear contact, pleasurable, painful, or neither pleasurable nor painful, even those are burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusions, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The nose is burning, monks, smells are burning. The nose percept is burning. Nose contact is burning. The sensations that arise based on nose contact, pleasurable, painful, or neither pleasurable nor painful, even those are burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusions, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The tongue is burning, monks, tastes are burning. The tongue percept is burning. tongue contact is burning. The sensations that arise based on tongue contact, pleasurable, painful, or neither pleasurable nor painful, even those are burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusions, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The body is burning, monks, touches are burning. The body percept is burning. Body contact is burning. The sensations that arise based on body contact, pleasurable, painful, or neither pleasurable nor painful, even those are burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusions, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

The mind is burning, monks, qualities are burning. The mind percept is burning. Mind contact is burning. The sensations that arise based on mind contact, pleasurable, painful, or neither pleasurable nor painful, even those are burning. What are they burning with? I say they are burning with the fire of infatuation, the fire of hatred, the fire of delusions, burning with birth, aging, death, sadness, grief, pain, suffering, and tension.

Having seen like this, monks, one who has heard, a disciple of noble ones, becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with the eye percept, becomes disenchanted with eye contact, becomes disenchanted with sensations which arise based on the eye contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the ear, becomes disenchanted with sounds, becomes disenchanted with the ear percept, becomes disenchanted with ear contact, becomes disenchanted with sensations which arise based on the ear percept, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the nose, becomes disenchanted with smells, becomes disenchanted with the nose percept, becomes disenchanted with nose contact, becomes disenchanted with sensations which arise based on nose contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the tongue, becomes disenchanted with tastes, becomes disenchanted with the tongue percept, becomes disenchanted with tongue contact, becomes disenchanted with sensations which arise based on tongue contact, whether pleasurable, painful, or neither pleasurable nor painful.

becomes disenchanted with the body, becomes disenchanted with touches, becomes disenchanted with the

body percept, becomes disenchanted with body contact, becomes disenchanted with sensations which arise 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 the mind percept, becomes disenchanted with mind contact, becomes disenchanted with sensations which arise based on mind contact, whether pleasurable, painful, or neither pleasurable nor painful.

Having become disenchanted, infatuation fades away, having become free from 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*