

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

3. The Book of the Aggregates (3. Khandhavaggo)

4. Connected Discourses on Entering (4. Okkantasaṃyuttaṃ)

[SN 25.1-10, PTS 3.225-3.228]



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3. The Collection of the Connected Discourses

3. The Book of the Aggregates

4. Connected Discourses on Entering

1. The Discourse on the Eye

302. At Sāvattthī. "The eye, monks, is impermanent, subject to change, becoming otherwise; the ear is impermanent, subject to change, becoming otherwise; the nose is impermanent, subject to change, becoming otherwise; the tongue is impermanent, subject to change, becoming otherwise; the body is impermanent, subject to change, becoming otherwise; the mind is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena - this one is called a faith-follower, entered the fixed course of the right path, entered the plane of the good person, transcended the plane of the worldlings; incapable of doing that action, which having done one would be reborn in hell or the animal realm or the sphere of ghosts; and incapable of dying until he realises the fruition of stream-entry."

"For whom, monks, these phenomena thus yield to pondering to a moderate degree with wisdom, this one is called - 'a follower of the Teaching, entered the fixed course of the right path, entered the plane of the good person, transcended the plane of the worldlings; incapable of doing that action, which having done one would be reborn in hell or the animal realm or the sphere of ghosts; and incapable of dying until he realises the fruition of stream-entry.' Whoever, monks, thus understands these phenomena, thus sees, this one is called - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The first.

2. The Discourse on Visible Forms

303. At Sāvattthī. "Monks, visible forms are impermanent, changing, becoming otherwise; sounds are impermanent, changing, becoming otherwise; odours are impermanent, changing, becoming otherwise; flavours are impermanent, changing, becoming otherwise; tangible objects are impermanent, changing, becoming otherwise; mind-objects are impermanent, changing, becoming otherwise. Whoever, monks, places faith in these teachings and resolves on them thus is called a faith-follower, one who has entered the fixed course of the right path, entered the plane of superior persons, transcended the plane of the worldlings; he is incapable of doing any deed by which, once done, he might be reborn in hell or the animal realm, or the domain of ghosts; and he is incapable of passing away until he realises the fruition of stream-entry."

"One for whom, monks, these teachings are accepted thus after reflecting on them sufficiently with wisdom is called - 'a follower of the Teaching, one who entered the fixed course of the right path, entered the plane of superior persons, transcended the plane of the worldlings; he is incapable of doing any deed by which, once done, he might be reborn in hell or the animal realm, or the domain of ghosts; and he is

incapable of passing away until he realises the fruition of stream-entry." Whoever, monks, understands and sees these teachings thus is called - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the perfect enlightenment.'" The second.

3. The Discourse on Consciousness

304. At Sāvatthī. "Eye-consciousness, monks, is impermanent, subject to change, becoming otherwise; Ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... mind-consciousness is impermanent, subject to change, becoming otherwise. Whoever, monks, etc. heading for the highest enlightenment." The third.

4. The Discourse on Contact

305. At Sāvatthī. "Eye-contact, monks, is impermanent, subject to change, becoming otherwise; Ear-contact... nose-contact, tongue-contact, body-contact, mind-contact is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower... etc. headed for the highest enlightenment." The fourth.

5. The Discourse on What is Born of Contact

306. At Sāvatthī. "Feeling born of eye-contact, monks, is impermanent, subject to change, becoming otherwise; feeling born of ear-contact... etc. feeling born of nose-contact... etc. feeling born of tongue-contact... etc. feeling born of body-contact... etc. feeling born of mind-contact is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower... etc. headed for the highest enlightenment." The fifth.

6. The Discourse on Perception of Matter

307. At Sāvatthī. "Perception of material form, monks, is impermanent, subject to change, becoming otherwise; Perception of sound... Perception of odour... Perception of flavour... Perception of tangible object... perception of mental phenomena is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower... etc. headed for the highest enlightenment." The sixth.

7. The Discourse on Volition Regarding Matter

308. At Sāvatthī. "Volition regarding visible form, monks, is impermanent, subject to change, becoming otherwise; volition regarding sound... volition regarding odour... volition regarding flavour... volition regarding tangible object... volition regarding mental phenomena is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower... etc. headed for the highest enlightenment." The seventh.

8. The Discourse on Craving for Matter

309. At Sāvatthī. "Craving for visible form, monks, is impermanent, subject to change, becoming otherwise; craving for sound... Craving for odour... Craving for flavour... Craving for tangible object... craving for mental objects is impermanent,

subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower... etc. headed for the highest enlightenment." The eighth.

9. The Discourse on the Solid Element

310. At Sāvattthī. "The solid element, monks, is impermanent, subject to change, becoming otherwise; The liquid element... The heat element... The air element... the space element... the consciousness element is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower... etc. headed for the highest enlightenment." The ninth.

10. The Discourse on Aggregates

311. At Sāvattthī. "Materiality, monks, is impermanent, subject to change, becoming otherwise; feeling is impermanent, subject to change, becoming otherwise; perception... activities are impermanent, subject to change, becoming otherwise; consciousness is impermanent, subject to change, becoming otherwise. Whoever, monks, thus believes in and resolves upon these phenomena, this one is called a faith-follower, entered the fixed course of the right path, entered the plane of the good person, transcended the plane of the worldlings; incapable of doing that action, which having done one would be reborn in hell or the animal realm or the sphere of ghosts; and incapable of dying until he realises the fruition of stream-entry."

"For whom, monks, these phenomena thus yield to pondering to a moderate degree with wisdom, this one is called - 'a follower of the Teaching, entered the fixed course of the right path, entered the plane of the good person, transcended the plane of the worldlings; incapable of doing that action, which having done one would be reborn in hell or the animal realm or the sphere of ghosts; and incapable of dying until he realises the fruition of stream-entry.' Whoever, monks, thus understands these phenomena, thus sees, this one is called - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The tenth.

The Connected Discourses on Entry is complete.

Its summary:

Eye and materiality and consciousness, contact and with feeling;
Perception and volition, craving, element, and with aggregate - these are ten.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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