

1. cakkhuvagga
1. The Eye

1. cakkhusutta
1. The Eye

sāvattthinidānaṃ.
At Sāvattthī.

“cakkhuṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi;
“Mendicants, the eye is impermanent, perishing, and changing.

sotaṃ aniccaṃ vipariṇāmi aññathābhāvi;
The ear,

ghānaṃ aniccaṃ vipariṇāmi aññathābhāvi;
nose,

jivhā aniccā vipariṇāmī aññathābhāvi;
tongue,

kāyo anicco vipariṇāmi aññathābhāvi;
body,

mano anicco vipariṇāmī aññathābhāvī.
and mind are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati—ayaṃ vuccati
saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto
puthujjanabhūmiṃ;

Someone who has faith and confidence in these principles is called a follower by faith. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā
pettivisaṃyaṃ vā upapajjeyya;
They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalāṃ sacchikaroti.
They can't die without realizing the fruit of stream-entry.

yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti,
ayaṃ vuccati: ‘dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ
okkanto, vītivatto puthujjanabhūmiṃ;

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā
pettivisaṃyaṃ vā upapajjeyya;
They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalāṃ sacchikaroti’.
They can't die without realizing the fruit of stream-entry.

yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati: ‘sotāpanno
avinipātadhammo niyato sambodhiparāyano’”ti.

Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

paṭhamāṃ.

1. cakkhuvagga
1. The Eye

2. rūpasutta
2. Sights

sāvattthinidānaṃ.
At Sāvatti.

“rūpā, bhikkhave, aniccā vipariṇāmino aññathābhāvino;
“Mendicants, sights are impermanent, perishing, and changing.

saddā aniccā vipariṇāmino aññathābhāvino;
Sounds,

gandhā aniccā vipariṇāmino aññathābhāvino;
smells,

rasā aniccā vipariṇāmino aññathābhāvino;
tastes,

phoṭṭhabbā aniccā vipariṇāmino aññathābhāvino;
touches,

dhammā aniccā vipariṇāmino aññathābhāvino.
and thoughts are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto
puthujjanabhūmiṃ;

Someone who has faith and confidence in these principles is called a follower by faith. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā
pettivisayaṃ vā upapajjeya;

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiṭṭhalaṃ sacchikaroti.
They can't die without realizing the fruit of stream-entry.

yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti,
ayaṃ vuccati: ‘dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ
okkanto, vītivatto puthujjanabhūmiṃ;

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā
pettivisayaṃ vā upapajjeya;

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiṭṭhalaṃ sacchikaroti’.

They can't die without realizing the fruit of stream-entry.

yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati:
Someone who understands and sees these principles is called

‘sotāpanno avinipātadhammo niyato sambodhiparāyano’”ti.
a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

dutiyaṃ.

samyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

3. viññāṇasutta
3. Consciousness

sāvattthinidānaṃ.
At Sāvattthī.

“cakkhuvīññāṇaṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi;
“Mendicants, eye consciousness is impermanent, perishing, and changing.

sotaviññāṇaṃ ...
Ear consciousness,

ghānaviññāṇaṃ ...
nose consciousness,

jivhāviññāṇaṃ ...
tongue consciousness,

kāyaviññāṇaṃ ...
body consciousness,

manoviññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.
and mind consciousness are impermanent, perishing, and changing.

yo bhikkhave ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano”ti.

tatiyaṃ.

samyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

4. samphassasutta
4. Contact

sāvattthinidānaṃ.
At Sāvattthī.

“cakkhusamphasso, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi;
“Mendicants, eye contact is impermanent, perishing, and changing.

sotasamphasso ...
Ear contact,

ghānasamphasso ...
nose contact,

jivhāsamphasso ...
tongue contact,

kāyasamphasso ...
body contact,

manosamphasso aniccaṃ vipariṇāmi aññathābhāvi.
and mind contact are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
'saddhānusārī ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ...
sambodhiparāyano””ti.

catutthaṃ.

samyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

5. samphassajasutta
5. Feeling

sāvattthinidānaṃ.
At Sāvattthī.

“cakkhusamphassajā, bhikkhave, vedanā aniccā vipariṇāmī aññathābhāvī;
“Mendicants, feeling born of eye contact is impermanent, perishing, and changing.

sotasamphassajā vedanā ... pe ...
Feeling born of ear contact,

ghānasamphassajā vedanā ... pe ...
feeling born of nose contact,

jivhāsamphassajā vedanā ... pe ...
feeling born of tongue contact,

kāyasamphassajā vedanā ... pe ...
feeling born of body contact,

manosamphassajā vedanā aniccā vipariṇāmī aññathābhāvī.
and feeling born of mind contact are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
'saddhānusārī ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ...
sambodhiparāyano””ti.

pañcamaṃ.

samyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

6. rūpasaññāsutta
6. Perception

sāvattthinidānaṃ.
At Sāvattthī.

“rūpasaññā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, perception of sights is impermanent, perishing, and changing.

saddasaññā ...
Perception of sounds,

gandhasaññā ...
perception of smells,

rasasaññā ...
perception of tastes,

phoṭṭhabbasaññā ...
perception of touches,

dhammasaññā aniccā vipariṇāmī aññathābhāvī.
and perception of thoughts are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
'saddhānusārī ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ..."

sambodhiparāyano””ti.

chatṭhaṃ.

saṃyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

7. rūpasañcetanāsutta
7. Intention

sāvatthinidānaṃ.
At Sāvatthī.

“rūpasañcetanā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
"Mendicants, intention regarding sights is impermanent, perishing, and changing.

saddasañcetanā ...
Intention regarding sounds,

gandhasañcetanā ...
intention regarding smells,

rasasañcetanā ...
intention regarding tastes,

phoṭṭhabbasañcetanā ...
intention regarding touches,

dhammasañcetanā aniccā vipariṇāmī aññathābhāvī.
and intentions regarding thoughts are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
'saddhānusārī ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ..."

sambodhiparāyano””ti.

sattamaṃ.

saṃyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

8. rūpatanḥāsutta
8. Craving For Sights

sāvatthinidānaṃ.
At Sāvatthī.

“rūpatanḥā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, craving for sights is impermanent, perishing, and changing.

saddatanḥā ...
Craving for sounds,

gandhatanḥā ...
craving for smells,

rasatanḥā ...
craving for tastes,

phoṭṭhabbatanḥā ...
craving for touches,

dhammatanḥā aniccā vipariṇāmī aññathābhāvī.
and craving for thoughts are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
‘saddhānusārī ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano””ti.

atṭhamam.

saṃyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga
1. The Eye

9. pathavīdhātusutta
9. Elements

sāvatthinidānaṃ.
At Sāvatthī.

“pathavīdhātu, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, the earth element is impermanent, perishing, and changing.

āpodhātu ...
The water element,

tejodhātu ...
the fire element,

vāyodhātu ...
the air element,

ākāśadhātu ...
the space element,

viññāṇadhātu aniccā vipariṇāmī aññathābhāvī.
and the consciousness element are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
‘saddhānusārī ... pe ...
Someone who has faith and confidence in these principles is called a follower by faith. ...”

sambodhiparāyano””ti.

navamaṃ.

saṃyutta nikāya 25
Linked Discourses 25

1. cakkhuvagga

1. The Eye

10. khandhasutta

10. The Aggregates

sāvatthinidānaṃ.

At Sāvatthī.

“rūpaṃ, bhikkhave, aniccaṃ vipariṇāmi aññathābhāvi;

“Mendicants, form is impermanent, perishing, and changing.

vedanā aniccā vipariṇāmī aññathābhāvi;

Feeling,

saññā ...

perception,

saṅkhārā aniccā vipariṇāmino aññathābhāvino;

choices,

viññāṇaṃ aniccaṃ vipariṇāmi aññathābhāvi.

and consciousness are impermanent, perishing, and changing.

yo, bhikkhave, ime dhamme evaṃ saddahati adhimuccati, ayaṃ vuccati
saddhānūsārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto
puthujjanabhūmiṃ;

Someone who has faith and confidence in these principles is called a follower by faith. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā
pettivisaṃyaṃ vā upapajjeyya;

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiṃ phalaṃ sacchikaroti.

They can't die without realizing the fruit of stream-entry.

yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti,
ayaṃ vuccati: ‘dhammānūsārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ
okkanto, vītivatto puthujjanabhūmiṃ;

Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They've arrived at inevitability regarding the right path, they've arrived at the level of the good person, and they've transcended the level of the bad person.

abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṇiṃ vā
pettivisaṃyaṃ vā upapajjeyya;

They can't do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiṃ phalaṃ sacchikaroti’.

They can't die without realizing the fruit of stream-entry.

yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati:

Someone who understands and sees these principles is called

‘sotāpanno avinipātadhammo niyato sambodhiparāyano’”ti.

a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

dasamaṃ.

cakkhuvaggo paṭhamo.

cakkhu rūpaṇca viññāṇaṃ,

phasso ca vedanāya ca;
-

saññā ca cetanā taṇhā,
-

dhātu khandhena te dasāti.
-

okkantasamyuttaṃ samattaṃ.

The Linked Discourses on arrival are complete.