

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)

2. The Book of Causation (2. Nidānavaggo)

7. Connected Discourses with Rāhula (7. Rāhulasāmyuttaṃ)

[SN 18.1-22, PTS 2.245-2.254]



PaliVerse

3. The Collection of the Connected Discourses

2. The Book of Causation

7. Connected Discourses with Rāhula

1. The First Chapter

1. The Discourse on the Eye

188. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Rāhula said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Rāhula, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Is the ear permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the nose permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the tongue permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the body permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the mind permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the eye... etc. becomes disenchanted with the ear, becomes disenchanted with the nose... becomes disenchanted with the tongue, becomes disenchanted with the body, becomes disenchanted with the mind; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The first.

2. The Discourse on Visible Forms

189. He was dwelling at Sāvattthī, etc. "What do you think, Rāhula, are forms permanent or impermanent?" "Impermanent, venerable sir." Etc. Sounds... Odours... Flavours... Tangible objects... Are mental phenomena permanent or impermanent? "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with forms... becomes disenchanted with sounds... becomes

disenchanted with odours... becomes disenchanted with flavours... becomes disenchanted with tangible objects... becomes disenchanted with mental phenomena; being disenchanted, he becomes dispassionate, etc. he understands." The second.

3. The Discourse on Consciousness

190. He was dwelling at Sāvathī, etc. "What do you think, Rāhula, is eye-consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Ear-consciousness... etc. nose-consciousness... tongue-consciousness... body-consciousness... Is mind-consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with eye-consciousness, etc. becomes disenchanted with ear-consciousness... becomes disenchanted with nose-consciousness... becomes disenchanted with tongue-consciousness... becomes disenchanted with body-consciousness... becomes disenchanted with mind-consciousness. being disenchanted, he becomes dispassionate, etc. he understands." The third.

4. The Discourse on Contact

191. He was dwelling at Sāvathī, etc. "What do you think, Rāhula, is eye-contact permanent or impermanent?" "Impermanent, venerable sir." Etc. "Ear-contact, etc. nose-contact, tongue-contact, body-contact, mind-contact - is it permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with eye-contact, etc. becomes disenchanted with ear-contact, becomes disenchanted with nose-contact, becomes disenchanted with tongue-contact, becomes disenchanted with body-contact, becomes disenchanted with mind-contact; being disenchanted, he becomes dispassionate, etc. he understands." The fourth.

5. The Discourse on Feeling

192. He was dwelling at Sāvathī, etc. "What do you think, Rāhula, is feeling born of eye-contact permanent or impermanent?" "Impermanent, venerable sir." Etc. "Feeling born of ear-contact... etc. Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Is feeling born of mind-contact permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with feeling born of eye-contact, etc. The ear... The nose... The tongue... The body... He becomes disenchanted with feeling born of mind-contact, etc. he understands." The fifth.

6. The Discourse on Perception

193. He was dwelling at Sāvathī, etc. "What do you think, Rāhula, is perception of material form permanent or impermanent?" "Impermanent, venerable sir." Etc. "Perception of sound... etc. Perception of odour... Perception of flavour... Perception of tangible object... Is perception of mental phenomena permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with perception of material form, etc. He becomes disenchanted with perception of sound... He becomes disenchanted with perception of odour... He becomes disenchanted with perception of flavour... He becomes disenchanted with perception of tangible object... He becomes disenchanted with perception of mental phenomena, etc. he understands." The sixth.

7. The Discourse on Volition

194. He was dwelling at Sāvattthī, etc. "What do you think, Rāhula, is volition regarding visible form permanent or impermanent?" "Impermanent, venerable sir." Etc. "Volition regarding sound... etc. volition regarding odour... volition regarding flavour... volition regarding tangible object... is volition regarding mental phenomena permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with volition regarding visible form, etc. becomes disenchanted with volition regarding sound... becomes disenchanted with volition regarding odour... becomes disenchanted with volition regarding flavour... becomes disenchanted with volition regarding tangible object... becomes disenchanted with volition regarding mental phenomena... etc. he understands." The seventh.

8. The Discourse on Craving

195. He was dwelling at Sāvattthī, etc. "What do you think, Rāhula, is craving for visible form permanent or impermanent?" "Impermanent, venerable sir." Etc. "Craving for sound... etc. Craving for odour... Craving for flavour... Craving for tangible object... Is craving for mental objects permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with craving for visible form, etc. He becomes disenchanted with craving for sound... He becomes disenchanted with craving for odour... He becomes disenchanted with craving for flavour... He becomes disenchanted with craving for tangible object... He becomes disenchanted with craving for mental objects... etc. he understands." The eighth.

9. The Discourse on Elements

196. He was dwelling at Sāvattthī, etc. "What do you think, Rāhula, is the solid element permanent or impermanent?" "Impermanent, venerable sir." Etc. "The liquid element, etc. The heat element... The air element... the space element... Is the consciousness element permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the solid element, etc. Becomes disenchanted with the liquid element... Becomes disenchanted with the heat element... Becomes disenchanted with the air element... Becomes disenchanted with the space element... Becomes disenchanted with the consciousness element, etc. he understands." The ninth.

10. The Discourse on Aggregates

197. He was dwelling at Sāvattthī, etc. "What do you think, Rāhula, is materiality permanent or impermanent?" "Impermanent, venerable sir." Etc. "Feeling... etc. perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with materiality, etc. becomes disenchanted with feeling... becomes disenchanted with perception... becomes disenchanted with activities... becomes disenchanted with consciousness; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge:

'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The tenth.

The first chapter.

Its summary:

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

2. The Second Chapter

1. The Discourse on the Eye

198. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī. Then the Venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Rāhula seated to one side, the Blessed One said this - "What do you think, Rāhula, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "The ear... etc. the nose... The tongue... The body... Is the mind permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the eye... etc. becomes disenchanted with the ear, becomes disenchanted with the nose... becomes disenchanted with the tongue, becomes disenchanted with the body, becomes disenchanted with the mind; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" By this abbreviation ten discourses should be made. The first.

2-10. The Nine Discourses Beginning with Form

199. He was dwelling at Sāvattthī, etc. "What do you think, Rāhula, are forms permanent or impermanent?" "Impermanent, venerable sir." Etc. Sounds... Odours... Flavours... Tangible objects... Mental phenomena...

"Eye-consciousness... etc. Ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... Mind-consciousness...

"Eye-contact... etc. Ear-contact... nose-contact, tongue-contact, body-contact, Mind-contact...

"Feeling born of eye-contact... etc. Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of mind-contact...

"Perception of material form... etc. Perception of sound... Perception of odour... Perception of flavour... Perception of tangible object... Perception of mental phenomena...

"Volition regarding visible form... etc. volition regarding sound... volition regarding odour... volition regarding flavour... volition regarding tangible object... volition regarding mental phenomena...

"Craving for visible form in the world...craving for sound... Craving for odour... Craving for flavour... Craving for tangible object... craving for mental objects...

"The solid element... etc. The liquid element... The heat element... The air element... the space element... the consciousness element...

"Materiality... etc. feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula... etc. He understands: ... there is no more coming back to any state of being." The tenth.

11. The Discourse on Underlying Tendencies

200. He was dwelling at Sāvattthī. Then the Venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Rāhula said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, do the underlying tendencies to I-making, mine-making, and conceit not exist in regard to this conscious body and externally in regard to all signs?" "Whatever materiality, Rāhula, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, Rāhula, for one knowing thus, for one seeing thus, the underlying tendencies to I-making, mine-making, and conceit do not exist in regard to this conscious body and externally in regard to all signs." The eleventh.

12. The Discourse on Departed

201. At Sāvattthī. Then the Venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Rāhula said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, does the mind become free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated?" "Whatever materiality, Rāhula, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging."

"Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not,

this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Thus, Rāhula, for one knowing thus, for one seeing thus, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated." The twelfth.

The second chapter.

Its summary:

Eye and materiality and consciousness, contact and with feeling;
Perception, volition, craving, element, and with aggregate - these are ten;
Underlying tendency and departed - by that the chapter is called.

The Connected Discourses on Rāhula is complete.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 2. The Book of Causation. 7. Connected Discourses with Rāhula Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org