

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

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

2. Commentary on the Book of Causation (2. Nidānavagga-
aṭṭhakathā)

7. Connected Discourses with Rāhula (7. Rāhulasamṃuttam)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

2. Commentary on the Book of Causation

7. Connected Discourses with Rāhula

1. The First Chapter

1-8. Commentary on the Eye Discourse and Others

188-195. In the first discourse of the Rāhula Connected Discourses, "alone" means one who dwells alone in the four postures. "Withdrawn" means secluded, silent. "Diligent" means not separating from mindfulness. "Ardent" means accomplished in energy. "Might dwell resolute" means might dwell having become one whose self is directed for the purpose of specific attainment. "Impermanent" means impermanent by way of non-existence after having been. Or alternatively, it is impermanent also for these reasons: by possessing arising and passing away, by being temporary, by the standpoint of change, and by rejecting permanence. "Suffering" means suffering for four reasons: in the sense of being suffering, in the sense of having suffering as its basis, in the sense of constant oppression, and by rejecting happiness. "Proper" means fitting. "This is mine" is the grasping of craving. "This I am" is the grasping of conceit. "This is my self" is the grasping of wrong view. And here the grasping of craving should be understood by way of the one hundred and eight thoughts of craving, the grasping of conceit by way of the ninefold conceit, and the grasping of wrong view by way of the sixty-two wrong views. In "being disenchanted, he becomes dispassionate," here by way of dispassion the four paths are spoken of; in "through dispassion, he becomes liberated," here by way of liberation the four fruits of asceticism.

And here, regarding the five doors, only the sensitive matter is taken; by "mind," the three-plane comprehension-process consciousness is meant. In the second, regarding the five doors, only the object. In the third, regarding the five doors, only the consciousness having sensitive matter as its basis; by mind-consciousness, the three-plane comprehension-process consciousness is taken. Thus the method should be applied everywhere. In the sixth, phenomena of the three planes. But in the eighth, "craving" is found only as having reached the impulsion stage at each respective door. The first and so on.

9. Commentary on the Element Discourse

196. In the ninth, mentality by way of the consciousness element, and materiality by the remaining - thus mentality-materiality was spoken of. The ninth.

10. Commentary on the Aggregate Discourse

197. In the tenth, the aggregate of matter belongs to the sensual-sphere of existence, and the remaining four, by the all-inclusive division, belong to the four planes. Here, however, they should be taken as belonging to the three planes. The tenth.

The first chapter.

2. The Second Chapter

1-10. Commentary on the Eye Discourse and Others

198-199. In the second, the ten are of manifest meaning only. The first and so on.

11. Commentary on the Underlying Tendency Discourse

200. In the eleventh, "in this conscious body" shows one's own conscious body; "and externally" means another's conscious or inanimate. Or by the former it shows the consciousness of both oneself and others; by the latter, externally, materiality not bound by the senses. "The underlying tendencies to I-making, mine-making, and conceit" means the wrong view of I-making, the craving of mine-making, and the underlying tendency to conceit. "Do not exist" - he asks: how is it that for one knowing, these mental defilements do not exist in these cases? "Sees with right wisdom" means he rightly sees with path wisdom together with insight. The eleventh.

12. Commentary on the Departed Discourse

201. In the twelfth, "free from I-making, mine-making, and conceit" means departed from I-making, from mine-making, and from conceit. "Having transcended discrimination" means having well gone beyond the portions of conceit. "Peaceful, well liberated" means peaceful through the appeasement of mental defilements, well liberated from the very mental defilements. The remainder is clear in itself. The twelfth.

The second chapter.

In both, the plane of one beyond training has been spoken of. But here, the first was taught to one who was requesting, the second to one who was not requesting. But in the entire Rāhula Connected Discourses, only qualities conducive to the maturing of liberation for the elder have been spoken of.

The commentary on the Rāhula Connected Discourses is concluded.



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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