

saṃyutta nikāya 18

Linked Discourses 18

1. pathamavagga

1. The First Chapter

1. cakkhusutta

1. The Eye, Etc.

evaṃ me sutāṃ—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā rāhulo bhagavantam etadavoca:

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him,

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?”

cakkhuṃ niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetam, bhante”.

“No, sir.”

“sotaṃ niccaṃ vā aniccaṃ vā”ti?

“Is the ear permanent or impermanent?”

“aniccaṃ, bhante” ... pe

“Impermanent, sir.” ...

“ghānaṃ niccaṃ vā aniccaṃ vā”ti?

“Is the nose permanent or impermanent?”

“aniccaṃ, bhante” ...

“Impermanent, sir.” ...

“jivhā niccā vā aniccā vā”ti?

“Is the tongue permanent or impermanent?”

“aniccā, bhante” ...

“Impermanent, sir.” ...

“kāyo nicco vā anicco vā”ti?

“Is the body permanent or impermanent?”

“anicco, bhante” ...
“Impermanent, sir.” ...

“mano nicco vā anicco vā”ti?
“Is the mind permanent or impermanent?”

“anicco, bhante”:
“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.
“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
“This is mine, I am this, this is my self”?

“no hetuṃ, bhante”.
“No, sir.”

“evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ...
sotasmimpi nibbindati ... ghānasmimpi nibbindati ... jivhāyapi nibbindati ...
kāyasmimpi nibbindati ... manasmimpi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñānaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti
pajānāti”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(etena peyyālena dasa suttantā kātabbā.)
(The ten discourses of this series should be treated in the same way.)

paṭhamam.

saṃyutta nikāya 18
Linked Discourses 18

1. pathamavagga
1. The First Chapter

2. rūpasutta
2. Sights, Etc.

sāvattiyaṃ viharati.
At Sāvatti.

“taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?
Are sights permanent or impermanent?”

“aniccā, bhante” ... pe ...
“Impermanent, sir.” ...

saddā ...
“... sounds ...

gandhā ...
smells ...

rasā ...
tastes ...

phoṭṭhabbā ...
touches ...

dhammā niccā vā aniccā vā”ti?
Are thoughts permanent or impermanent?”

“aniccā, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpesupi nibbindati ... saddesupi nibbindati ... gandhesupi nibbindati ... rasesupi nibbindati ... phoṭṭhabbesupi nibbindati ... dhammesupi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts.

nibbindaṃ virajjati ... pe ...
Being disillusioned, desire fades away. ...”

pajānāti”ti.

dutiyaṃ.

samyutta nikāya 18
Linked Discourses 18

1. paṭhamavagga
1. The First Chapter

3. viññāṇasutta
3. Consciousness

sāvatthiyaṃ viharati.
At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
Is eye consciousness permanent or impermanent?”

“aniccaṃ, bhante” ...
“Impermanent, sir.” ...

“sotaviññāṇaṃ ... pe ...
“... ear consciousness ...

ghānaviññāṇaṃ ...
nose consciousness ...

jivhāviññāṇaṃ ...
tongue consciousness ...

kāyaviññāṇaṃ ...
body consciousness ...

manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
Is mind consciousness permanent or impermanent?”

“aniccaṃ, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhuviññāṇasmimpi nibbindati ... pe ... sotaviññāṇasmimpi nibbindati ... ghānaviññāṇasmimpi nibbindati ... jivhāviññāṇasmimpi nibbindati ... kāyaviññāṇasmimpi nibbindati ... manoviññāṇasmimpi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness.

nibbindaṃ virajjati ... pe ...

Being disillusioned, desire fades away. ...”

pajānāti”ti.

tatiyaṃ.

samyutta nikāya 18

Linked Discourses 18

1. paṭhamavagga

1. The First Chapter

4. samphassasutta

4. Contact

sāvattiyaṃ viharati.

At Sāvatti.

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhusamphasso nicco vā anicco vā”ti?

Is eye contact permanent or impermanent?”

“anicco, bhante” ...

“Impermanent, sir.” ...

“sotasamphasso ... pe ...

“... ear contact ...

ghānasamphasso ...

nose contact ...

jivhāsamphasso ...

tongue contact ...

kāyasamphasso ...

body contact ...

manosamphasso nicco vā anicco vā”ti?

Is mind contact permanent or impermanent?”

“anicco, bhante” ...

“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusamphassasmimpi nibbindati ... pe ... sotasamphassasmimpi nibbindati ... ghānasamphassasmimpi nibbindati ... jivhāsamphassasmimpi nibbindati ... kāyasamphassasmimpi nibbindati ... manosamphassasmimpi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact.

nibbindaṃ virajjati ... pe ...

Being disillusioned, desire fades away. ...”

pajānāti”ti.

catutthaṃ.

samyutta nikāya 18

Linked Discourses 18

1. pathamavagga

1. The First Chapter

5. vedanāsutta

5. Feeling

sāvattthiyaṃ viharati.

At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhusamphassajā vedanā niccā vā aniccā vā”ti?

Is feeling born of eye contact permanent or impermanent?”

“aniccā, bhante” ...

“Impermanent, sir.” ...

“sotasamphassajā vedanā ... pe ...

“... feeling born of ear contact ...

ghānasamphassajā vedanā ...

feeling born of nose contact ...

jivhāsamphassajā vedanā ...

feeling born of tongue contact ...

kāyasamphassajā vedanā ...

feeling born of body contact ...

manosamphassajā vedanā niccā vā aniccā vā”ti?

Is feeling born of mind contact permanent or impermanent?”

“aniccā, bhante” ...

“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusamphassajāya vedanāyapi

nibbindati ... pe ... sota ... ghāna ... jivhā ... kāya ... manosamphassajāya

vedanāyapi nibbindati ... pe ...

“Seeing this, a learned noble disciple grows disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. ...”

pajānāti”ti.

pañcamaṃ.

samyutta nikāya 18

Linked Discourses 18

1. pathamavagga

1. The First Chapter

6. saññāsutta

6. Perceptions

sāvattthiyaṃ viharati.

At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

rūpasaññā niccā vā aniccā vā”ti?

Is perception of sights permanent or impermanent?”

“aniccā, bhante” ...

“Impermanent, sir.” ...

“saddasaññā ... pe ...
“... perception of sounds ...

gandhasaññā ...
perception of smells ...

rasasaññā ...
perception of tastes ...

phoṭṭhabbasaññā ...
perception of touches ...

dhammasaññā niccā vā aniccā vā”ti?
Is perception of thoughts permanent or impermanent?”

“aniccā, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpasaññāyapi nibbindati ... pe ...
saddasaññāyapi nibbindati ... gandhasaññāyapi nibbindati ... rasasaññāyapi
nibbindati ... phoṭṭhabbasaññāyapi nibbindati ... dhammasaññāyapi nibbindati ...
pe ...
“Seeing this, a learned noble disciple grows disillusioned with the perception of sights,
sounds, smells, tastes, touches, and thoughts. ...”

pajānātī”ti.

chaṭṭhaṃ.

saṃyutta nikāya 18
Linked Discourses 18

1. pathamavagga
1. The First Chapter

7. sañcetanāsutta
7. Intention

sāvatthiyaṃ viharati.
At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpasañcetanā niccā vā aniccā vā”ti?
Is intention regarding sights permanent or impermanent?”

“aniccā, bhante” ...
“Impermanent, sir.” ...

“saddasañcetanā ... pe ...
“... intention regarding sounds ...

gandhasañcetanā ...
intention regarding smells ...

rasasañcetanā ...
intention regarding tastes ...

phoṭṭhabbasañcetanā ...
intention regarding touches ...

dhammasañcetanā niccā vā aniccā vā”ti?
Is intention regarding thoughts permanent or impermanent?”

“aniccā, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpasañcetanāyapi nibbindati ... pe ...
saddasañcetanāyapi nibbindati ... gandhasañcetanāyapi nibbindati ...
rasasañcetanāyapi nibbindati ... phoṭṭhabbasañcetanāyapi nibbindati ...
dhammasañcetanāyapi nibbindati ... pe ...

*“Seeing this, a learned noble disciple grows disillusioned with intention regarding sights,
sounds, smells, tastes, touches, and thoughts. ...”*

pajānāti”ti.

sattamaṃ.

saṃyutta nikāya 18
Linked Discourses 18

1. paṭhamavagga
1. The First Chapter

8. taṇhāsutta
8. Craving

sāvattiyaṃ viharati.
At Sāvatti.

“taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

rūpaṇhā niccā vā aniccā vā”ti?
Is craving for sights permanent or impermanent?”

“aniccā, bhante” ...
“Impermanent, sir.” ...

“saddaṇhā ... pe ...
“... craving for sounds ...

gandhaṇhā ...
craving for smells ...

rasaṇhā ...
craving for tastes ...

phoṭṭhabbaṇhā ...
craving for touches ...

dhammaṇhā niccā vā aniccā vā”ti?
Is craving for thoughts permanent or impermanent?”

“aniccā, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpaṇhāyapi nibbindati ... pe ...
saddaṇhāyapi nibbindati ... gandhaṇhāyapi nibbindati ... rasaṇhāyapi
nibbindati ... phoṭṭhabbaṇhāyapi nibbindati ... dhammaṇhāyapi nibbindati ... pe

... “Seeing this, a learned noble disciple grows disillusioned with craving for sights, sounds,
smells, tastes, touches, and thoughts. ...”

pajānāti”ti.

aṭṭhamam.

saṃyutta nikāya 18
Linked Discourses 18

1. paṭhamavagga
1. The First Chapter

9. dhātusutta

9. Elements

sāvattthiyaṃ viharati.

At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?”

pathavīdhātu niccā vā aniccā vā”ti?

Is the earth element permanent or impermanent?”

“aniccā, bhante” ...

“Impermanent, sir.” ...

“āpodhātu ... pe ...

“... the water element ...

tejjodhātu ...

the fire element ...

vāyodhātu ...

the air element ...

ākāśadhātu ...

the space element ...

viññāṇadhātu niccā vā aniccā vā”ti?

Is the consciousness element permanent or impermanent?”

“aniccā, bhante” ...

“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako pathavīdhātuyāpi nibbindati ... pe ...

āpodhātuyāpi nibbindati ... tejjodhātuyāpi nibbindati ... vāyodhātuyāpi nibbindati ...

ākāśadhātuyāpi nibbindati ... viññāṇadhātuyāpi nibbindati ... pe ...

“Seeing this, a learned noble disciple grows disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element ...”

pajānātī”ti.

navamaṃ.

saṃyutta nikāya 18

Linked Discourses 18

1. pathamavagga

1. The First Chapter

10. khandhasutta

10. The Aggregates

sāvattthiyaṃ viharati.

At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?”

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“aniccaṃ, bhante” ...

“Impermanent, sir.” ...

“vedanā ... pe ...

“... feeling ...

saññā ...

perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
Is consciousness permanent or impermanent?”

“aniccaṃ, bhante” ...
“Impermanent, sir.” ...

“evaṃ passaṃ, rāhula, sutavā ariyasāvako rūpasamimpi nibbindati ... pe ...
vedanāyapi nibbindati ... saññāyapi nibbindati ... saṅkhāresupi nibbindati ...
viññāṇasmimpi nibbindati;
*“Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception,
choices, and consciousness.*

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.
*Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re
freed, they know they’re freed.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāti”ti.
*They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be
done has been done, there is no return to any state of existence.’”*

dasamaṃ.

paṭhamo vaggo.

cakkhu rūpaṇca viññāṇaṃ,

samphasso vedanāya ca;

saññā sañcetanā taṇhā,

dhātu khandhena te dasāti.

saṃyutta nikāya 18
Linked Discourses 18

2. dutiyavagga
2. The Second Chapter

11. cakkhusutta
11. The Eye, Etc.

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati.
At one time the Buddha was staying near Sāvattihī.

atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhiṇvādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ
bhagavā etadavoca:
*Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha
said to him:*

“taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

cakkuṃ niccaṃ vā aniccaṃ vā”ti?
Is the eye permanent or impermanent?”

“aniccaṃ, bhante”.
“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“sotaṃ ... pe ...

“... the ear ...

ghāṇaṃ ...

the nose ...

jivhā ...

the tongue ...

kāyo ...

the body ...

mano nicco vā anicco vā”ti?

Is the mind permanent or impermanent?”

“anicco, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati ... pe ...

sotasmimpi nibbindati ... ghāṇasmimpi nibbindati ... jivhāyapi nibbindati ...

kāyasmimpi nibbindati ... manasmimpi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind.

nibbindaṃ virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(etena peyyālena dasa suttantā kātabbā.)

(The ten discourses of this series should be treated in the same way.)

paṭhamam.

saṃyutta nikāya 18

Linked Discourses 18

2. dutiyavagga

2. The Second Chapter

12–20. rūpādisuttanavaka

12–20. The Nine Discourses on Sights, Etc.

sāvattthiyaṃ viharati.

At Sāvattthī.

“taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?

Are sights permanent or impermanent?”

“aniccā, bhante” ... pe ...

“Impermanent, sir.” ...

saddā ...

“... sounds ...

gandhā ...

smells ...

rasā ...

tastes ...

phoṭṭhabbā ...

touches ...

dhammā

thoughts ...”

“cakkhaviññāṇaṃ ... pe ...

“... eye consciousness ...

sotaviññāṇaṃ ...

ear consciousness ...

ghānaviññāṇaṃ ...

nose consciousness ...

jivhāviññāṇaṃ ...

tongue consciousness ...

kāyaviññāṇaṃ ...

body consciousness ...

manoviññāṇaṃ

mind consciousness ...”

cakkhusamphasso ... pe ...

“... eye contact ...

sotasamphasso ...

ear contact ...

ghānasamphasso ...

nose contact ...

jivhāsamphasso ...

tongue contact ...

kāyasamphasso ...

body contact ...

manosamphasso

mind contact ...”

cakkhusamphassajā vedanā ... pe ...

“... feeling born of eye contact ...

sotasamphassajā vedanā ...

feeling born of ear contact ...

ghānasamphassajā vedanā ...

feeling born of nose contact ...

jivhāsamphassajā vedanā ...

feeling born of tongue contact ...

kāyasamphassajā vedanā ...

feeling born of body contact ...

manosamphassajā vedanā

feeling born of mind contact ...”

rūpasaññā ... pe ...

“... perception of sights ...

saddasaññā ...

perception of sounds ...

gandhasaññā ...

perception of smells ...

rasasaññā ...

perception of tastes ...

phoṭṭhabbasaññā ...

perception of touches ...

dhammasaññā

perception of thoughts ...”

rūpasañcetanā ... pe ...

“... intention regarding sights ...

saddasañcetanā ...

intention regarding sounds ...

gandhasañcetanā ...

intention regarding smells ...

rasasañcetanā ...

intention regarding tastes ...

phoṭṭhabbasañcetanā ...

intention regarding touches ...

dhammasañcetanā

intention regarding thoughts ...”

rūpatanhā ... pe ...

“... craving for sights ...

saddatanhā ...

craving for sounds ...

gandhatanhā ...

craving for smells ...

rasatanhā ...

craving for tastes ...

phoṭṭhabbatanhā ...

craving for touches ...

dhammatanhā

craving for thoughts ...”

pathavīdhātu ... pe ...

"... the earth element ..."

āpodhātu ...

the water element ...

tejodhātu ...

the fire element ...

vāyodhātu ...

the air element ...

ākāśadhātu ...

the space element ...

viññāṇadhātu

the consciousness element ..."

rūpaṃ ... pe ...

"... form ..."

vedanā ...

feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?

Is consciousness permanent or impermanent?"

aniccaṃ, bhante ... pe ...

"Impermanent, sir." ...

"evaṃ passaṃ rāhula ... pe ...

"Seeing this ..."

nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: '... there is no return to any state of existence.'"

dasamaṃ.

saṃyutta nikāya 18

Linked Discourses 18

2. dutiyavagga

2. The Second Chapter

21. anusayasutta

21. Tendency

sāvattthiyaṃ viharati.

At Sāvattthī.

atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca:

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

"kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī'ti?"

"Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"

“yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, sabbapaṃ rūpaṃ ‘netapaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

*“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ... pe ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, sabbapaṃ viññāṇaṃ ‘netapaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ kho, rāhula, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāraṃ mamaṅkāraṃ mānānusaṃyā na hotī’ti.

That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

ekādaśamaṃ.

samyutta nikāya 18

Linked Discourses 18

2. dutiyavagga

2. The Second Chapter

22. apagatasutta

22. Rid of Conceit

sāvatthinidānaṃ.

At Sāvathī.

atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca:

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāraṃ mamaṅkāraṃ mānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimuttaṃ”ti?

“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“yaṃ kiñci, rāhula, rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā sabbapaṃ rūpaṃ ‘netapaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupadā vimutto hoti.

*“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.*

yā kāci vedanā ... pe ...

When one truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ
‘netam mama, nesohamasmi, na meso attā’^{ti} evametaṃ yathābhūtaṃ
sammappaññāya disvā anupādā vimutto hoti.

*When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.*

evaṃ kho, rāhula, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca
sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ māsaṃ hoti vidhā
samattikkantaṃ santaṃ suvimuttaṃ”^{ti}.

That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

dvādasamaṃ.

dutiyo vago.

cakkhu rūpaṇca viññāṇaṃ,

samphasso vedanāya ca;

saññā sañcetanā taṇhā,

dhātu khandhena te dasa;

anusayaṃ apagatañceva,

vaggo tena pavuccatīti.

rāhulasamyuttaṃ samattaṃ.

The Linked Discourses with Rāhula are complete.