

## Ambalaṭṭhikarāhulovādasutta (Majjhima Nikāya Sutta No. 61)

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### 1. Introduction

The discourses in the Middle Length collection are divided into three major sections each containing approx. 50 discourses. Each of these sections in turn is subdivided into sub-sections (*vagga*) of ten discourses each. This discourse commences the second sub-section of the second major section called the Bhikkhu sub-section (*bhikkhuvagga*) as against the previous sub-section which is called the Householder sub-section (*gahapativagga*). It might therefore appear that these suttas are less relevant for lay practice and are more concerned with the practice of monks. But they deal with important aspects of the Buddha's teaching and is relevant for the understanding of that teaching. This sutta is mentioned in one of Asoka's edicts where it is said that both monks and lay persons should follow it.

Rāhula is the Buddha's own son whom Prince Siddhartha only glanced at briefly just before he left the household life and went away in secret to become an ascetic. The word 'rāhula' means a fetter or a bond, and indicates that if Siddhartha remained in the household life attached to his newborn son it would have been a fetter to his fulfilling his destiny to reach enlightenment.

Rāhula is said to have been only 7 years old when he was ordained by Sāriputta. This sutta is said to have been delivered to him either soon after his ordination or in the seventh year of his ordination. It is doubtful if a mere lad of seven would have understood fully the teaching of the Buddha or even the contents of this particular sutta. Two other discourses to Rāhula are also recorded in the Canon, in fact in the immediately following one (No. 62) in the Middle Length Collection is one of these. This was given at a time when Rāhula was more mature, and would have contributed to his enlightenment later. Unfortunately there is no chronology of these suttas given and it is not possible to ascertain how long it took Rāhula to attain final liberation.

The discourses given to Rāhula are considered particularly important for the practice of bhikkhus. It is also relevant for the earnest lay follower of the Buddha also.

The substance of the Sutta relates to how actions of the body, speech and thought should be done. It gives the conditions which determine which acts are good and which are bad. It analyses three phases of doing an act, viz. (1) the wish or intention of doing the act, (2) while doing the act, and (3) after the act has been accomplished. This is of course a constant theme of the Buddha. Here he gives it a young recluse.

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### 2. Advice to Rāhula at Ambalaṭṭhika

**Translated by Bhikkhu Bodhi**

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion the venerable Rāhula was living at Ambalaṭṭhika.<sup>1</sup> Then, when it was evening, the Blessed One rose from meditation and went to the venerable Rāhula at Ambalaṭṭhika. The venerable Rāhula saw the Blessed One coming in the distance and made a seat ready and set out water for washing the feet. The Blessed One sat down on the seat made ready and washed

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1. Rāhula was the only son of the Buddha, born on the day his father left the palace to seek enlightenment. At the age of seven he was ordained as a novice by Ven. Sāriputta on the occasion of the Buddha's first return visit to Kapilavatthu after his enlightenment. The Buddha declared him the foremost disciple among those desirous of training. According to MA, this discourse was taught to Rāhula when he was seven years old, thus very shortly after his ordination. At MN 147 he attains arahantship after listening to a discourse by the Buddha on the development of insight.

his feet. The venerable Rāhula paid homage to him and sat down at one side.

3. Then the Blessed One left a little water in the water vessel and asked the venerable Rāhula: "Rāhula, do you see this little water left in the water vessel?" - "Yes, venerable sir." - "Even so little, Rāhula, is the recluship of those who are not ashamed to tell a deliberate lie."

4. Then the Blessed One threw away the little water that was left and asked the venerable Rāhula: "Rāhula, do you see that little water that was thrown away?" - "Yes, venerable sir." - "Even so, Rāhula, those who are not ashamed to tell a deliberate lie have thrown away their recluship."

5. Then the Blessed One turned the water vessel upside down and asked the venerable Rāhula: "Rāhula, do you see this water vessel turned upside down?" - "Yes, venerable sir." - "Even so, Rāhula, those who are not ashamed to tell a deliberate lie have turned their recluship upside down."

6. Then the Blessed One turned the water vessel right way up again and asked the venerable Rāhula: "Rāhula, do you see this hollow, empty water vessel?" - "Yes, venerable sir." - "Even so hollow and empty, Rāhula, is the recluship, of those who are not ashamed to tell a deliberate lie."

7. "Suppose, Rāhula, there were a royal tusker elephant with tusks as long as chariot poles, full-grown in stature, high-bred, and accustomed to battle. In battle he would perform his task with his forefeet and his hindfeet, with his forequarters and his hindquarters, with his head and his ears, with his tusks and his tail, [415] yet he would keep back his trunk. Then his rider would think: 'This royal tusker elephant with tusks as long as chariot poles ... performs his task in battle with his forefeet and his hindfeet ... yet he keeps back his trunk. He has not yet given up his life.' But when the royal tusker elephant ... performs his task in battle with his forefeet and his hindfeet, with his forequarters and his hindquarters, with his head and his ears, with his tusks and his tail, and also with his trunk, then his rider would think: 'This royal tusker elephant with tusks as long as chariot poles ... performs his task in battle with his forefeet and his hindfeet ... and also with his trunk. He has given up his life. Now there is nothing this royal tusker elephant would not do.' So too, Rāhula, when one is not ashamed to tell a deliberate lie, there is no evil, I say, that one would not do. Therefore, Rāhula, you should train thus: 'I will not utter a falsehood even as a joke.'

8. "What do you think, Rāhula? What is the purpose of a mirror?"

"For the purpose of reflection, venerable sir."

"So too, Rāhula, an action with the body should be done after repeated reflection; an action by speech should be done after repeated reflection; an action by mind should be done after repeated reflection."

9. "Rāhula, when you wish to do an action with the body, you should reflect upon that same bodily action thus: 'Would this action that I wish to do with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?' When you reflect, if you know: 'This action that I wish to do with the body would lead to my own affliction, or to the affliction of others, or to the affliction of both; it is an unwholesome bodily action with painful consequences, with painful results,' then you definitely should not do such an action with the body. [416] But when you reflect, if you know: 'This action that I wish to do with the body would not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results,' then you may do such an action with the body."

10. "Also, Rāhula, while you are doing an action with the body, you should reflect upon that same bodily action thus: 'Does this action that I am doing with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?' When you reflect, if you know: 'This action that I am doing with the body leads to my own affliction, or to the affliction of others, or to the affliction of both; it is an unwholesome bodily action with painful consequences, with painful results,' then you should suspend such a bodily action. But when you reflect, if you know: 'This action that I am doing with the body does not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results,' then you may continue in such a bodily action."

11. "Also, Rāhula, after you have done an action with the body, you should reflect upon that same bodily action thus: 'Does this action that I have done with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Was it an unwholesome bodily action with painful consequences, with painful results?' When you reflect, if you know: 'This action that I have done with the body leads to my own affliction, or to the affliction of others, or to the affliction of both; it was an unwholesome bodily action with painful consequences, with painful results,' then you should confess such a bodily action, reveal it, and lay it open to the Teacher or to your wise companions in the holy life. Having confessed it, revealed <sup>11</sup>, and laid it open, you should undertake restraint for the future.<sup>2</sup> But when you reflect, if you know: 'This action that I have done with the body does not lead to my own

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2. To acknowledge a wrong deed as such, confess it, and undertake restraint for the future leads to growth in the discipline of the Noble One. See MN 65.13.

affliction, or to the affliction of others, or to the affliction of both; it was a wholesome bodily action with pleasant consequences, pleasant effects,' you can abide happy and glad, training day and night 11 wholesome states.

12. "Rāhula, when you wish to do an action by speech ... (complete as in §10, substituting "speech" for "body") ... you may do such an action by speech.

13. "Also, Rāhula, while you are doing an action by speech... (complete as in §10, substituting "speech" for "body") [4181 ... you may continue in such an action by speech.

14. "Also, Rāhula, after you have done an action by speech... (complete as in §11, substituting "speech" for "body") ... you can abide happy and glad, training day and night in wholesome states.

15. "Rāhula, when you wish to do an action by mind ... (complete as in §9, substituting "mind" for "body") ... you may do such an action by mind.

16. "Also, Rāhula, while you are doing an action by mind... (complete as in §10, substituting "mind" for "body")...you may continue in such a mental action.

17. "Also, Rāhula, after you have done an action by mind... (complete as in §11, substituting "mind" for "body"<sup>3</sup>) ... you can abide happy and glad, training day and night in wholesome states. [4201

18. "Rāhula, whatever recluses and brahmins in the past purified their bodily action, their verbal action, and their mental action, all did so by repeatedly reflecting thus. Whatever recluses and brahmins in the future will purify their bodily action, their verbal action, and their mental action, all will do so by repeatedly reflecting thus. Whatever recluses and brahmins in the present are purifying their bodily action, their verbal action, and their mental action, all are doing so by repeatedly reflecting thus. Therefore, Rāhula, you should train thus: 'We will purify our bodily action, our verbal action, and our mental action by repeatedly reflecting upon them.-

That is what the Blessed One said. The venerable Rāhula was satisfied and delighted in the Blessed One's words.

### 3 Discourse on an Exhortation to Rāhula at Ambalatthika<sup>1</sup>

Translated by I. B. Horner (PTS)

Thus have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. At that time the venerable Rāhula<sup>2</sup> was staying at Ambalatthika. Then the Lord, emerging from solitary meditation towards evening, approached Ambalatthika and the venerable Rāhula. Then the venerable Rāhula saw the Lord coming in the distance; seeing him, he made ready a seat and water for (washing) the feet. The Lord sat down on the seat made ready; as he was sitting down he bathed his feet. And the venerable Rāhula, having greeted the Lord, sat down at a respectful distance.

Then the Lord, having put a little quantity of water that was left over into a water-vessel, addressed the venerable Rāhula, saying: "Do you, Rāhula, see this little quantity of water that is left over and that is put into the water-vessel?"

"Yes, revered sir."

" Even so, Rāhula, little is the recluship of those who have no shame at intentional lying." Then the Lord, having thrown away that little quantity of water, addressed the venerable Rāhula, saying: "Do you, Rāhula, see this little quantity of water that has been thrown away?"

"Yes, revered sir."

" Even so, Rāhula, thrown away is the recluship of those who have no shame at intentional lying." Then the Lord, having overturned that water-vessel, addressed the venerable Rāhula, saying: "Do you, Rāhula, see this water-vessel that has been overturned? "

3. In this section, however, the phrase "then you should confess such a bodily action ... and laid it open" is replaced by the following: "Then you should be repelled, ashamed, and disgusted by that mental action. Having become repelled, ashamed, and disgusted by that mental action..." This substitution is made because unwholesome thoughts, unlike bodily and verbal transgressions, do not require confession as a means of exoneration. Both Horner in MLS and Rm in Ms missed this variation.

1. This Discourse is mentioned in the Bhābrū Rock Edict of Asoka as among those that all monks, nuns, men and women lay followers should bear often and reflect upon.

2. See DPPN s.v. Ambalatthikārāhuloviādasutta. MA. iii. 126 and AA. 1 258 ga that at this time Rāhula had been a sāmanera for seven years. At yA. i. 24 he is called chief of those anxious for training. His verses are at J'ig. 295-298. had been a stimanera for seven years. At A. i. 24 he is called chief of those anxious for training. His verses are at Thag. 295-298.

"Yes, revered sir."

"Even so, Rāhula, overturned is the recluseship of those who have no shame at intentional lying." Then the Lord, having turned upright that water-vessel, addressed the venerable Rāhula, saying:

"Do you, Rāhula, see this water-vessel that is empty, void?"

"Yes, revered sir."

"Even so, Rāhula, void and empty is the recluseship of those who have no shame at intentional lying. Rāhula, it is like' a king's bull-elephant whose tusks are as long as a plough-pole, massive<sup>3</sup>, finely bred<sup>4</sup>, whose home is the battle-field,<sup>r</sup> and who, when going forth to battle, uses<sup>6</sup> his forelegs, uses his hindlegs, uses the forepart of his body, uses the hindpart of his body, uses his head, uses his ears, uses his tusks and uses his tail, [415] protecting only his trunk<sup>5</sup>. Thereupon it occurs to the mahout: 'This king's bull-elephant whose tusks are as long as a plough-pole ... protects only his trunk. This king's bull-elephant has not thrown away his life.' But when, Rāhula, the king's bull-elephant whose tusks are as long as a ploughpole ... uses his forelegs ... uses his tail and uses his trunk, it thereupon occurs to the mahout: 'This king's bull-elephant ... uses his tail and uses his trunk. This king's bull-elephant has thrown away his life, there is nothing to be done now for the king's bull-elephant.' Even so, Rāhula, of anyone for whom there is no shame at intentional lying, of him I say that there is no evil he cannot do. Wherefore, for you, Rāhula, 'I will not speak a lie, even for fun<sup>6</sup> this is how you must train yourself, Rāhula.

"What do you think about this, Rāhula? What is the purpose of a mirror?"

"Its purpose is reflection, revered sir."

"Even so, Rāhula, a deed is to be done with the body (only) after repeated reflection; a deed is to be done with speech . . . with the mind (only) after repeated reflection.

If you, Rāhula, are desirous of doing a deed with the body, you should reflect on that deed of your body, thus: 'That deed which I am desirous of doing with the body is a deed of my body that might conduce to the harm of self and that might conduce to the harm of others and that might conduce to the harm of both; this deed of body is unskilled, its yield is anguish, its result is anguish.' If you, Rāhula, reflecting thus, should find, 'That deed which I am desirous of doing with the body is a deed of my body that would conduce to the harm of self and to the harm of others and to the harm of both; this deed of body is unskilled, its yield is anguish, its result is anguish' -a deed of body like this, Rāhula, is certainly<sup>7</sup> not to be done by you. [416] But if you, Rāhula, while reflecting thus, should find, 'That deed which I am desirous of doing with the body is a deed of my body that would conduce neither to the harm of self nor to the harm of others nor to the harm of both; this deed of body is skilled, its yield is happy, its result is happy' -a deed of body like this, Rāhula, may be done by you.

While you, Rāhula, are doing this deed with the body, you should reflect thus on this self-same deed of body, 'Is this deed that I am doing with the body a deed of my body that is conducting to the harm of self and to the harm of others and to the harm of both? Is this deed of body unskilled, its yield anguish, its result anguish?' If you, Rāhula, while reflecting thus should find, 'This deed that I am doing with the body is a deed of my body that is conducting to the harm of self ... others ... both; this deed of body is unskilled, its yield is anguish, its result is anguish' -you, Rāhula, should avoid a deed of body like this. But if you, Rāhula, while reflecting thus, should find, 'This deed that I am doing with the body is a deed of my body that is not conducting to the harm of self ... of others ... of both; this deed of body is skilled, its yield is happy, its result happy' -you, Rāhula, could repeat<sup>8</sup> a deed of body like this.

And when you, Rāhula, have done a deed with the body you should reflect on this self-same deed of body thus: 'Was this deed that I did with the body a deed of my body that conduced to the harm of self and to the harm of others and to the harm of both? Was this an unskilled deed of body, its yield anguish, its result anguish?' If you, Rāhula while reflecting thus, should find, 'This deed that I did with the body was a deed of my body that conduced to the harm of self ... others ... both; this deed of body was unskilled, its yield anguish, its result anguish' -such a deed of your body, Rāhula, should be confessed, disclosed, declared to the Teacher or to intelligent Brahma-farers so that, confessed, disclosed and declared, it would induce restraint in the future. [417] But if you, Rāhula, while reflecting thus, should find, 'This deed that I did with the body was a deed of my body that conduced neither to the harm of self nor of others nor of both; it was a skilled deed of body, its yield happy, its result happy' -because of it you, Rāhula, may abide in zest and rapture training yourself day and night in states that are skilled.

If you, Rāhula, are desirous of doing a deed with speech ... with mind ... (*repeat the paragraphs concerned with a deed with the body but reading deed with speech and then deed with the mind*) ... [418] ... [419] ... training yourself day and night in states that are

3. Explained at *MA. iii. 127 as abhivaddhito drohasampanno*.

4. *abhijāta as A. iii. 158, also of a king's elephant*.

5. He puts it in his mouth, *MA. iii. 128*.

6. *MA. iii. 125* says he (the Buddha) thought that young boys say things both proper and improper, and are called *piyamusāvādā* (fond of lying) for they say they saw something when they did not, or did not see it when they did.

7. *sasakka* 7h, as at *M. i. 514. MA. iii. 128* explains by *ekathsena* = Surely, definitely, certainly.

8. *anupad4ajjeyysi. MA. iii. 128* gives *upathambheyāsi punappunam kareyyāsi*.

skilled.

All those recluses and brahmans, Rāhula, who in the long past purified a deed of body, purified a deed of speech, purified a deed of mind, did so (only) after repeated reflection. And all those recluses and brahmans, Rāhula, who in the distant future will purify a deed of body, will purify a deed of speech, will purify a deed of mind, will do so (only) after repeated reflection. And all those recluses and brahmans, Rihula, who in the present are purifying a deed of body, are purifying a deed of speech, are purifying a deed of mind, are doing so (only) after repeated reflection. Wherefore, Rāhula, thinking: ' We will purify a deed of body after repeated reflection, we will purify a deed of speech after repeated reflection, we will purify a deed of mind after repeated reflection '-this is how you must train yourself, Rāhula."

Thus spoke the Lord. Delighted, the venerable Rāhula rejoiced in what the Lord had said.

## 4. Pali Text of Sutta

### 1. Ambalaṭṭhikarāhulovādasuttam

107. (2.0077) Evaṃ me sutam– ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami. Addasā kho āyasmā rāhulo bhagavantaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Ayasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

108. Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi– “passasi no tvam, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ”ti? “Evaṃ, bhante”. “Evaṃ parittakaṃ kho, rāhula, tesam sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi– “passasi no tvam, rāhula, parittaṃ udakāvasesaṃ chaḍḍitaṃ”ti? “Evaṃ, bhante”. “Evaṃ chaḍḍitaṃ kho, rāhula, tesam sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ nikkujjivā āyasmantaṃ rāhulaṃ āmantesi– “passasi no tvam, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ”ti? “Evaṃ, bhante”. “Evaṃ nikkujjitaṃ kho, rāhula, tesam sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ ukkujjivā āyasmantaṃ rāhulaṃ āmantesi– “passasi no tvam, rāhula, imaṃ udakādhānaṃ rittaṃ tucchaṃ”ti? “Evaṃ, bhante”. “Evaṃ rittaṃ tucchaṃ kho, rāhula, tesam sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjāti. Seyyathāpi, rāhula, rañño nāgo īsādanto urūlhavā , abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ. Tattha hatthārohassa evaṃ hoti– ‘ayaṃ kho rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ. Apariccattaṃ kho rañño nāgassa jīvitaṃ”ti. Yato kho, rāhula, rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti– ‘ayaṃ kho rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti. Pariccattaṃ kho rañño nāgassa jīvitaṃ. Natthi dāni kiñci rañño nāgassa akaraṇīyaṃ”ti. Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyaṃ vadāmi. Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmī”ti– evañhi te, rāhula, sikkhitabbaṃ.

109. “Taṃ kiṃ maññasi, rāhula, kimatthiyo ādāso”ti? “Paccavekkhaṇattho, bhante”ti. “Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ. Yadeva tvam, rāhula, kāyena kammaṃ kattukāmo aho, tadeva te kāyakammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya– akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ , dukkhavipākaṃ”ti? Sace tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi (2.0079) saṃvatteyya– akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ”ti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ . Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya– kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ”ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

“Karonenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ kāyena

kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.

“Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyakammaṃ sathari vā viññūsu vā sabrahmacārīsu (2.0080) desetabbaṃ, vivaritabbaṃ, uttāṇīkātābbaṃ; desetvā vivarivā uttāṇīkatvā āyatim saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

110. “Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya— akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya— akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya— kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

“Karontenapi, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ (2.0081) nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi, tvaṃ rāhula, evarūpaṃ vacīkammaṃ.

“Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, vacīkammaṃ sathari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttāṇīkātābbaṃ; desetvā vivarivā uttāṇīkatvā āyatim saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

111. “Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya— akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya— akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ (2.0082) idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

“Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

“Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ pana, te, rāhula, manokammaṃ, aṭṭīyitabbaṃ harāyitabbaṃ jigucchitabbaṃ; aṭṭīyivā harāyivā jigucchitvā āyatīṃ saṃvaramaṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ (2.0083) idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

112. “Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’— evaṃhi te, rāhula, sikkhitabban’ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitam paṭhamaṃ.