

## **Mahārāhulovādasutta** **(Majjhima Nikāya Sutta No. 62)**

1. Greater Discourse of Advice to Rāhula
2. Greater Discourse on an Exhortation to Rāhula
3. Pali Text of Sutta

*Translated by Bhikkhu Bodhi*  
*Translated by I. B. Horner*  
*Chatta Sangāyanā Edition*

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### **1. Greater Discourse of Advice to Rāhula**

**Translated by Bhikkhu Bodhi**

1. **THUS HAVE I HEARD.**<sup>1</sup> On one occasion the Blessed One was living at Sāvaththī in Jeta's Grove, Anathapiṇḍika's Park.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Savatthi for alms. The venerable Rāhula also dressed, and taking his bowl and outer robe, followed close behind the Blessed One.

3. Then the Blessed One looked back and addressed the venerable Rāhula thus:<sup>2</sup> "Rāhula, any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all material form should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Only material form, Blessed One? Only material form, Sublime One?"

"Material form, Rāhula, and feeling, perception, formations, and consciousness."

4. Then the venerable Rāhula considered thus: "Who would go into the town for alms today when personally admonished by the Blessed One?" Thus he turned back and sat down at the root of a tree, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him.

5. The venerable Sāriputta saw him sitting there and addressed him thus: "Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit."<sup>3</sup>

6. Then, when it was evening, the venerable Rāhula rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side and asked the Blessed One:

7. "Venerable sir, how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?"

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1. According to MA, this discourse was taught to Rāhula when he was eighteen years old, for the purpose of dispelling desire connected with the household life. The Shorter Discourse of Advice to Rahula is MN 147.

2. MA: While Rahula was following the Buddha, he noted with admiration the physical perfection of the Master and reflected that he himself was of similar appearance, thinking: I too am handsome like my father the Blessed One. The Buddha's form is beautiful and so too is mine." The Buddha read Rahula's thought and decided to admonish him at once, before such vain thoughts led him into greater difficulties. Hence the Buddha framed his advice in terms of contemplating the body as neither a self nor the possession of a self.

3. MA: Ven. Sāriputta, Rahula's teacher, gave Rahula this advice unaware that he had already been given different meditation instructions by the Buddha. He was misled by Rahula's cross-legged posture into thinking that he was practising mindfulness of breathing.

8. "Rāhula<sup>4</sup> whatever internally, belonging to oneself, is solid, solidified, and clung-to, that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element. Now both the internal earth element and the external earth element are simply earth element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate towards the earth element.

9. "What, Rāhula, is the water element? The water element may be either internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to, that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate towards the water element.

10. "What, Rahula, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to, that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate towards the fire element.

11. "What, Rahula, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to, that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' [423] When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate towards the air element.

12. "What, Rahula, is the space element?<sup>5</sup> The space element may be either internal or external. What is the internal space element? Whatever internally, belonging to oneself, is space, spatial, and clung-to, that is, the holes of the ears, the nostrils, the door of the mouth, and that [aperture] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is

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4. MA: The Buddha here explains the meditation on the four great elements rather than mindfulness of breathing in order to dispel Rahula's attachment to the body, which had not yet been removed by the brief instruction on the egotism of material form. See n.329 for explanation of terms requiring comment.

5. Space (*ākāśa*) is not a primary material element but is classified under derivative material form (*upāda rūpa*).

excreted from below, or whatever else internally, belonging to oneself, is space, spatial, and clung-to: this is called the internal space element. Now both the internal space element and the external space element are simply space element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element and makes the mind dispassionate towards the space element.

**13.** "Rahula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain<sup>6</sup> just as people throw clean things and dirty things, excrement, urine, spittle, pus, and blood on the earth, and the earth is not horrified, humiliated, and disgusted because of that, so too Rahula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain.

**14.** "Rahula, develop meditation that is like water; for when you develop meditation that is like water, arisen agreeable and disagreeable contacts will not invade your mind and remain. just as people wash clean things and dirty things, excrement, urine, spittle, pus, and blood in water, and the water is not horrified, humiliated, and disgusted because of that, so too, [424] Rahula, develop meditation that is like water; for when you develop meditation that is like water, arisen agreeable and disagreeable contacts will not invade your mind and remain.

**15.** "Rahula, develop meditation that is like fire; for when you develop meditation that is like fire, arisen agreeable and disagreeable contacts will not invade your mind and remain. just as people burn clean things and dirty things, excrement, urine, spittle, pus, and blood in fire, and the fire is not horrified, humiliated, and disgusted because of that, so too, Rahula, develop meditation that is like fire; for when you develop meditation that is like fire, arisen agreeable and disagreeable contacts will not invade your mind and remain.

**16.** "Rahula, develop meditation that is like air; for when you develop meditation that is like air, arisen agreeable and disagreeable contacts will not invade your mind and remain. just as the air blows on clean things and dirty things, on excrement, urine, spittle, pus, and blood, and the air is not horrified, humiliated, and disgusted because of that, so too, Rahula, develop meditation that is like air; for when you develop meditation that is like air, arisen agreeable and disagreeable contacts will not invade your mind and remain.

**17.** "Rahula, develop meditation that is like space; for when you develop meditation that is like space, arisen agreeable and disagreeable contacts will not invade your mind and remain. just as space is not established anywhere, so too, Rahula, develop meditation that is like space; for when you develop meditation that is like space, arisen agreeable and disagreeable contacts will not invade your mind and remain.

**18.** "Rahula, develop meditation on loving-kindness; for when you develop meditation on loving-kindness, any ill will will be abandoned.

**19.** "Rahula, develop meditation on compassion; for when you develop meditation on compassion, any cruelty will be abandoned.

**20.** "Rahula, develop meditation on appreciative joy; for when you develop meditation on appreciative joy, any discontent will be abandoned.

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6. MA. This passage (§13-17) is taught to show the quality of impartiality (*tadibhava*).

21. "Rahula, develop meditation on equanimity; for when you develop meditation on equanimity, any aversion will be abandoned.

22. "Rahula, develop meditation on foulness; for when you develop meditation on foulness, any lust will be abandoned.

23. "Rahula, develop meditation on the perception of impermanence; for when you develop meditation on the perception of impermanence, the conceit 'I am' will be abandoned.

24. "Rahula, develop meditation on mindfulness of breathing. When mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. And how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

25. "Here, Rahula, a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.<sup>7</sup>

26. "Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body [of breadth]'; he trains thus: 'I shall breathe out experiencing the whole body [of breadth].' He trains thus: 'I shall breathe in tranquillizing the bodily formation'; he trains thus: 'I shall breathe out tranquillizing the bodily formation.'

27. "He trains thus: 'I shall breathe in experiencing rapture'; he trains thus: 'I shall breathe out experiencing rapture.' He trains thus: 'I shall breathe in experiencing pleasure'; he trains thus: 'I shall breathe out experiencing pleasure.' He trains thus: 'I shall breathe in experiencing the mental formation'; he trains thus: 'I shall breathe out experiencing the mental formation.' He trains thus: 'I shall breathe in tranquillizing the mental formation'. He trains thus: 'I shall breathe out tranquillizing the mental formation.'

28. "He trains thus: 'I shall breathe in experiencing the mind'; he trains thus: 'I shall breathe out experiencing the mind.' He trains thus: 'I shall breathe in gladdening the mind'; he trains thus: 'I shall breathe out gladdening the mind.' He trains thus: 'I shall breathe in concentrating the mind'; he trains thus: 'I shall breathe out concentrating the mind.' He trains thus: 'I shall breathe in liberating the mind'; he trains thus: 'I shall breathe out liberating the mind.'

29. "He trains thus: 'I shall breathe in contemplating impermanence'; he trains thus: 'I shall breathe out contemplating impermanence.' He trains thus: 'I shall breathe in contemplating fading away'; he trains thus: 'I shall breathe out contemplating fading away.' He trains thus: 'I shall breathe in contemplating cessation'; he trains thus: 'I shall breathe out contemplating cessation.' He trains thus: 'I shall breathe in contemplating relinquishment'; he trains thus: 'I shall breathe out contemplating relinquishment.'

30. "Rāhula, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated in this way, [4261] even the final in-breaths and out-breaths are known as they cease, not unknown."<sup>8</sup>

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

## 2. Greater Discourse on an Exhortation to Rāhula Translated by I. B Horner (PTS)

Thus have I heard: At one time the Lord was staying near Sāvattṭhī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the Lord, having dressed in the morning, taking his bowl and robe, entered Sāvattṭhī for almsfood. The venerable Rāhula, having also dressed in the morning, taking his bowl and robe followed close after the Lord. Then the Lord, having looked round, addressed the venerable Rāhula, saying:

“Whatever, Rāhula, is material shape, past, future, present, subjective or objective, gross or subtle, low or

7. For explanations of unclear terms in this first tetrad on mindfulness of breathing (§26), see rm.140-142. Terms needing clarification in the following three tetrads will be explained in the notes to MN 118, the Anapanasati Sutta.

8. That is, the meditator dies calmly, with mindfulness and awareness.

excellent, distant or near, all material shape should be seen as it really is by means of perfect intuitive wisdom thus: 'This is not mine, this am I not, this is not my self'

"Only material shape, Lord, only material shape, Wellfarer?"

"Material shape, Rāhula, and feeling, Rāhula, and perception, Rāhula, and the habitual tendencies, Rāhula, and consciousness, Rāhula."

Then the venerable Rāhula thought: " Who indeed today, when he has been exhorted with an exhortation face to face with the Lord, could enter a village for almsfood?" And turning back from there, he sat down cross-legged at the root of a tree, holding his back erect and arousing mindfulness in front of him. Then the venerable Sāriputta saw the venerable Rāhula sitting down cross-legged at the root of the tree, holding his back erect and arousing mindfulness in front of him; and seeing him, he addressed the venerable Rāhula, saying: " Develop the (mind-) development<sup>9</sup> that is mindfulness on in-breathing and out-breathing, Rāhula. Mindfulness on inbreathing and out-breathing, Rāhula, if developed and made much of is of great fruit, of great advantage." Then the venerable Rāhula, emerging from solitary meditation towards evening, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Rāhula spoke thus to the Lord:

"Revered sir, how if mindfulness on in-breathing and out-breathing is developed and made much of is it of great fruit, of great advantage?"

" Whatever,<sup>10</sup> Rāhula, is hard, solid, is internal, referable to an individual and derived therefrom, that is to say: the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow of the bones, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, or whatever other thing is hard, solid, is internal, referable to an individual and derived therefrom, this, Rāhula, is called the internal element of extension. Whatever is an internal element of extension and whatever is an external element of extension, just these are the element of extension. By means of perfect intuitive wisdom it should be seen of this as it really is, thus: This is not mine, this am I not, this is not my self. [422] Having seen it thus as it really is by means of perfect intuitive wisdom, he disregards the element of extension, he cleanses his thought of the element of extension.

And what, Rāhula, is the liquid element? The liquid element may be internal, it may be external. And what, Rāhula, is the internal liquid element ? Whatever is liquid, fluid, is internal, referable to an individual and derived therefrom, that is to say: bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine or whatever other thing is liquid, fluid, is internal, referable to an individual and derived therefrom, this, Rāhula, is called the internal liquid element. Whatever is an internal liquid element and whatever is an external liquid element, just these are the liquid element. By means of perfect intuitive wisdom it should be seen of this as it really is, thus: This is not mine, this am I not, this is not my self. Having seen this thus as it really is by means of perfect intuitive wisdom, he disregards the liquid element, he cleanses his thought of the liquid element.

And what, Rāhula, is the element of heat ? The heat element may be internal, it may be external. And what, Rāhula, is the internal heat element ? Whatever is heat, warmth, is internal, referable to an individual and derived therefrom, such as by whatever one is vitalised, by whatever one is consumed, by whatever one is burnt up, and by whatever one has munched, drunk, eaten and tasted that is properly transformed (in digestion), or whatever other thing is heat, warmth, is internal, referable to an individual and derived therefrom, this, Rāhula, is called the internal heat element. Whatever is an internal element of heat and whatever is an external element of heat, just these are the element of heat. By means of perfect intuitive wisdom it should be seen of this as it really is, thus: This is not mine, this am I not, this is not my self. Having seen this thus as it really is by means of perfect intuitive wisdom, he disregards the heat element, he cleanses his thought of the heat element.

And what, Rāhula, is the element of motion ? The element of motion may be internal, it may be external. And what, Rāhula, is the internal element of motion ? Whatever is motion, wind, is internal, referable to an individual and derived therefrom, such as winds going upwards, winds going downwards, winds in the abdomen, winds in the belly, winds that shoot across the several limbs, inbreathing, out-breathing, or whatever other thing is motion, wind, is internal, referable to an individual and derived therefrom, this, Rāhula, is called the internal element of motion. Whatever is an internal element of motion and whatever is an external element of motion, just these are the element

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9. *bhāvanam bhāvehi*.

10. Down to the end of " the element of motion," cf. M. Sta. 28. For notes, see *M.L.S. i*. 231 ff. Cf. A. ii. 164, and see G.S. ii. 171, n. 1.

of motion. By means of perfect intuitive wisdom it should be seen of this as it really is, thus: This is not mine, this am I not, this is not my self. Having seen this thus as it really is [423] by means of perfect intuitive wisdom, he disregards the element of motion, he cleanses his thought of the element of motion.

And what, Rāhula, is the element of space<sup>11</sup>? The element of space may be internal, it may be external. And what, Rāhula, is the internal element of space? Whatever is space, spacious, is internal, is referable to an individual and derived therefrom, such as the auditory and nasal orifices, the door of the mouth and that by which one swallows what is munched, drunk, eaten and tasted, and whom this remains, and where it passes out of (the body) lower down, or whatever other thing is space, spacious, is internal, referable to an individual and derived therefrom, this, Rāhula, is called the internal element of space. Whatever is an internal element of space and whatever is an external element of space, just these are the element of space. By means of perfect intuitive wisdom it should be seen of this as it really is, thus: This is not mine, this am I not, this is not my self. Having seen this thus as it really is by means of perfect intuitive wisdom, he disregards the element of space, he cleanses his thought of the element of space.

Develop the (mind-) development that is like the earth,<sup>12</sup> Rāhula. For, from developing the (mind-) development that is like the earth, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist. As, Rāhula, people cast what is clean on to the earth and what is unclean and ordure and urine and spittle and pus and blood, and yet the earth is not troubled thereby nor worried or disgusted, even so do you, Rāhula, develop the (mind-) development that is like the earth. For, from developing the (mind-) development that is like the earth, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist.

Develop the (mind-) development that is like water, Rāhula. For, from developing the (mind-) development that is like water, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist. As, Rāhula, people wash what is clean in water and what is unclean and wash away ordure and urine and spittle and pus and blood, and yet the water is not troubled thereby nor worried or disgusted, [424] even so do you, Rāhula, develop the (mind-) development that is like water. For, from developing ... will not persist.

Develop the (mind-) development that is like fire, Rāhula. For, from developing the (mind-) development that is like fire, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist. As, Rāhula, fire burns what is clean and what is unclean and ordure and urine and spittle and pus and blood, and yet the fire is not troubled thereby nor worried or disgusted, even so do you, Rāhula, develop the (mind-) development that is like fire. For, from developing . . . will not persist.

Develop the (mind-) development that is like wind, Rāhula. For, from developing the (mind-) development that is like wind, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist. As, Rāhula, the wind blows upon what is clean and what is unclean and upon ordure and urine and spittle and pus and blood, and yet the wind is not troubled thereby nor worried or disgusted, even so do you, Rāhula, develop the (mind-) development that is like wind. For, from developing ... will not persist.

Develop the (mind-) development that is like air, Rāhula. For, from developing the (mind-) development that is like air, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist. As, Rāhula, the air does not repose anywhere, even so do you, Rāhula, develop the (mind-) development that is like air. For, from developing the (mind-) development that is like air, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist.<sup>13</sup>

Develop the (mind-) development that is friendliness,<sup>14</sup> Rāhula. For, from developing the (mind-) development

11. *ākāsadhātu* does not occur in Sta. 28, but in Stas. 112, 115, 140 *vinnāṇadhātu* is added to the five mentioned above, as also at D. iii. 247, A. i. 176. See also Dhs. 638.

12. Earth, water, fire, wind, *ākāsa* are in Pali the same for the words rendered above respectively: extension, liquid (or cohesion), heat, motion, space. For a note on *ākāsa*, see above, p. 17, n. 1. Cf. *Thag. 1014* where Sāriputta says of himself that he is like earth, water, fire in that he is neither attached to nor revolted by (sensory impingements); and *A. iv. 394 f.* where he tells the Lord that he abides with his mind like the first four of these elements.

13. These last two sentences are quoted at *Miln.* 388.

14. For this and the following five kinds of mental development, cf. the six *nissāraṇīyā dhātuyo* (elements from which there is escape) at D. iii. 247-250, a passage which shows interesting similarities as well as variations in respect of the six "developments" of the M. passage above.

that is friendliness, Rāhula, that which is malevolence will be got rid of. Develop the (mind-) development that is compassion, Rāhula. For, from developing the (mind-) development that is compassion, Rāhula, that which is harming will be got rid of. Develop the (mind-) development that is sympathetic joy, Rāhula. For, from developing the (mind-) development that is sympathetic joy, Rāhula, that which is dislike<sup>15</sup> will be got rid of. Develop the (mind-) development that is equanimity, Rāhula. For, from developing the (mind-) development that is equanimity, Rāhula, that which is sensory mactlon will be got rid of. Develop the (mind-) development that is on the foul, Rāhula. For, from developing the (mind-) development that is on the foul, Rāhula, that which is attachment will be got rid of. Develop the (mind-) development that is perception of impermanence, Rāhula. [425] For, from developing the (mind-) development that is perception of impermanence, Rāhula, that which is the conceit 'I am' will be got rid of.<sup>16</sup>

Develop the (mind-) development that is mindfulness of in-breathing and out-breathing, Rāhula. Mindfulness of in-breathing and out-breathing, Rāhula, is of great fruit, of great advantage. And how, Rāhula, if mindfulness of in-breathing and out-breathing is developed, how, if it is made much of, is it of great fruit, of great advantage?

As to this, Rāhula, a monk who is forest-gone<sup>17</sup> or gone to the root of a tree or gone to an empty place, sits down cross-legged, holding his back erect, arousing mindfulness in front of him. Mindful he breathes in, mindful he breathes out. Breathing in a long (breath) he comprehends, 'I am breathing in a long (breath)'; or breathing out a long (breath) he comprehends, 'I am breathing out a long (breath)'; or breathing in a short (breath) he comprehends, 'I am breathing in a short (breath)'; or breathing out a short (breath) he comprehends, 'I am breathing out a short (breath).' He trains himself thinking: 'I shall breathe in experiencing the whole body'; he trains himself thinking: 'I shall breathe out experiencing the whole body.' He trains himself thinking: 'I shall breathe in tranquillising the activity of the body'; he trains himself thinking, 'I shall breathe out tranquillising the activity of the body.'

He trains himself thinking 'I shall breathe in experiencing rapture'; he trains himself thinking, 'I shall breathe out experiencing rapture.' He trains himself thinking, 'I shall breathe in ... out experiencing happiness ... I shall breathe in ... out experiencing the activity of thought ... tranquillising the activity of thought ... experiencing thought ... rejoicing in thought ... concentrating thought ... freeing thought.' He trains himself thinking, 'I shall breathe in . . . out beholding impermanence . . . beholding dispassion . . . beholding stopping ... beholding casting away.'

Mindfulness of in-breathing and out-breathing if developed thus, Rāhula, if made much of thus, is of great fruit, of great advantage. When, Rāhula, mindfulness of in-breathing and out-breathing has been developed thus, [426] has been made much of thus, then those which are the last in-breaths and out-breaths are also stopped only when they are known, not when they are unknown."<sup>18</sup>

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

### 3. Pali Text of the Sutta

#### 2. Mahārāhulovādasuttaṃ

113. Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Āyasmāpi kho (2.0084) rāhulo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā apaloketvā āyasmantaṃ rāhulaṃ āmantesi— “yaṃ kiñci, rāhula, rūpaṃ— atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā— sabbaṃ rūpaṃ ‘netama mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabban”ti. “Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā”ti? “Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā”ti. Atha kho āyasmā rāhulo “ko najja , bhagavatā sammukhā ovādena ovadito gāmaṃ

15. *arati*, aversion, fretting. MA. iii. 140 explains *arati* as *arati pantasenāsanesu c'eva adhikusalesu dhammesu ca ukkaṅtithā* (aversion from, or dislike of remote lodgings as well as longing for (fretting after) highly skilled *dhammā* (items, mental states ?).

16. *asmimāna* ;cf.M.i.139. It is the pride due to thinking, 'I am in material shapes, and so on.'

17. With the following cf. M. i. 56. All the terms, to the end of this Discourse, are explained in *Vism.*, Ch. VIII.

18. *Vism.* 291f gives some explanation of the meaning of *ye pi ce cārimaka assāsapassādsā na nirujjanti na aviditā*.

piṇḍāya pavisissatī”ti tato paṭinivattitvā aññatarasmiṃ rukkhamūle nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā. Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmiṃ rukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā. Disvāna āyasmantaṃ rāhulaṃ āmantesi— “ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Anāpānassati, rāhula, bhāvanā bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā”ti.

114. Atha kho āyasmā rāhulo sāyanhasamayam̐ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā rāhulo bhagavantaṃ etadavoca— “kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā”ti? “Yaṃ kiñci, rāhula, ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ— kesā lomā nakhā dantā taco maṃsaṃ nhāru , aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ— ayaṃ vuccati, rāhula, ajjhattikā pathavīdhātu . Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhātūvesā. Taṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti— evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti”.

115. “Katamā (2.0085) ca, rāhula, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ— pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ— ayaṃ vuccati, rāhula, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā. Taṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti— evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

116. “Katamā ca, rāhula, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ— yena ca santappati yena ca jīrīyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ— ayaṃ vuccati, rāhula, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūvesā. Taṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti— evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

117. “Katamā ca, rāhula, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ— uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya , vātā, aṅgamaṅgānusārino vātā, assāso passāso, iti yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ— ayaṃ vuccati, rāhula, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā. Taṃ ‘netam̐ mama, nesohamasmi (2.0086), na meso attā’ti— evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

118. “Katamā ca, rāhula, ākāsadhātu? Ākāsadhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsatataṃ upādinnaṃ, seyyathidaṃ— kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ , nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsatataṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asamphuṭṭhaṃ, maṃsalohitehi upādinnaṃ ,— ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūvesā. Taṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti— evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.

119. “Pathavīsamaṃ, rāhula, bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Āposamaṃ, rāhula, bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā

manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, āpasmiṃ sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitaḡatampi dhovanti, na ca tena āpo aṭṭīyati (2.0087) vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, āposamaṃ bhāvanaṃ bhāvehi. Aposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Tejosamaṃ, rāhula, bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi dahati, pubbagatampi dahati, lohitaḡatampi dahati, na ca tena tejo aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, tejosamaṃ bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Vāyosamaṃ, rāhula, bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitaḡatampi upavāyati, na ca tena vāyo aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Akāśasamaṃ, rāhula, bhāvanaṃ bhāvehi. Akāśasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, ākāso na katthaci patiṭṭhito; evameva kho tvaṃ, rāhula, ākāśasamaṃ bhāvanaṃ bhāvehi. Akāśasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

120. “Mettaṃ, rāhula, bhāvanaṃ bhāvehi. Mettañhi te, rāhula, bhāvanaṃ bhāvayato yo byāpādo so pahīyissati. Karuṇaṃ, rāhula, bhāvanaṃ bhāvehi. Karuṇañhi te, rāhula, bhāvanaṃ bhāvayato yā vihesā sā pahīyissati. Muditaṃ, rāhula, bhāvanaṃ bhāvehi. Muditañhi te, rāhula, bhāvanaṃ bhāvayato yā arati sā pahīyissati. Upekkhaṃ (2.0088), rāhula, bhāvanaṃ bhāvehi. Upekkhañhi te, rāhula, bhāvanaṃ bhāvayato yo paṭigho so pahīyissati. Asubhaṃ, rāhula, bhāvanaṃ bhāvehi. Asubhañhi te, rāhula, bhāvanaṃ bhāvayato yo rāgo so pahīyissati. Aniccasaññaṃ, rāhula, bhāvanaṃ bhāvehi. Aniccasaññañhi te, rāhula, bhāvanaṃ bhāvayato yo asmimāno so pahīyissati.

121. “Ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati hi te, rāhula, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā. Kathaṃ bhāvitā ca, rāhula, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? Idha, rāhula, bhikkhu araññaḡagato vā rukkhamaḡlagato vā suññaḡaragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova , passasati.

“Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti. ‘Sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

“Pītippaṭisaṃvedī assasissāmī’ti sikkhati; ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

“Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

“Aniccānupassī (2.0089) assasissāmī’ti sikkhati; ‘aniccānupassī passasissāmī’ti sikkhati; ‘virāḡānupassī assasissāmī’ti sikkhati; ‘virāḡānupassī passasissāmī’ti sikkhati; ‘nirodhānupassī assasissāmī’ti sikkhati; ‘nirodhānupassī passasissāmī’ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ti sikkhati; ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

“Evaṃ bhāvitā kho, rāhula, ānāpānassati, evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā. Evaṃ bhāvitāya, rāhula, ānāpānassatiyā, evaṃ bahulīkatāya yepi te carimakā assāsā tepi viditāva nirujjhanti no aviditā”ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

[10]

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.