

<p>1. Ambalaṭṭhikarāhulovādasuttaṃ</p> <p>107. Evaṃ me suttaṃ – 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, udakaṇṭha pādānaṃ. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.</p> <p>108. Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapita”nti? “Evaṃ, bhante”.</p> <p>“Evaṃ parittakaṃ kho, rāhula, tesāṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvaṃ, rāhula, parittaṃ udakāvasesaṃ chaḍḍita”nti? “Evaṃ, bhante”.</p> <p>“Evaṃ chaḍḍitaṃ kho, rāhula, tesāṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ nikkujjitvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjita”nti? “Evaṃ, bhante”.</p> <p>“Evaṃ nikkujjitaṃ kho, rāhula, tesāṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tuccha”nti? “Evaṃ, bhante”.</p> <p>“Evaṃ rittaṃ tucchaṃ kho, rāhula, tesāṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjāti.</p> <p style="text-align: right;">Seyyathāpi, rāhula, rañño nāgo isādanto urūḷhavā [ubbūḷhavā (sī. pī.)] abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ. Tattha hatthārohassa evaṃ hoti – ‘ayaṃ kho rañño nāgo isādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti...pe...</p>	<p style="text-align: center;">MN 61</p> <p style="text-align: center;">Ambalatthika-rahulovada Sutta: Instructions to Rahula at Mango Stone</p> <p>I have heard that on one occasion the Blessed One was staying near Rajagaha, at the Bamboo Grove, the Squirrels' Feeding Ground.</p> <p>At that time Ven. Rahula[1] was staying at the Mango Stone. Then the Blessed One, arising from his seclusion in the late afternoon, went to where Ven. Rahula was staying at the Mango Stone. Ven. Rahula saw him coming from afar and, on seeing him, set out a seat & water for washing the feet. The Blessed One sat down on the seat set out and, having sat down, washed his feet. Ven. Rahula, bowing down to the Blessed One, sat to one side. Then the Blessed One, having left a little bit of water in the water dipper, said to Ven. Rahula, "Rahula, do you see this little bit of left-over water remaining in the water dipper?" "Yes, sir."</p> <p>"That's how little of a contemplative[2] there is in anyone who feels no shame at telling a deliberate lie."</p> <p>Having tossed away the little bit of left-over water, the Blessed One said to Ven. Rahula, "Rahula, do you see how this little bit of left-over water is tossed away?"</p> <p>"Yes, sir." "Rahula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is tossed away just like that." Having turned the water dipper upside down, the Blessed One said to Ven. Rahula, "Rahula, do you see how this water dipper is turned upside down?"</p> <p>"Yes, sir." "Rahula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is turned upside down just like that."</p> <p>Having turned the water dipper right-side up, the Blessed One said to Ven. Rahula, "Rahula, do you see how empty & hollow this water dipper is?" "Yes, sir." "Rahula, whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is empty & hollow just like that."</p> <p>"Rahula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks</p>	<p>āsanaṃ paññāpesi : laid down the seat</p> <p>paññatte āsane : assigned seat</p> <p>pakkhālesi : cleansed</p> <p>parittaṃ : little</p> <p>avasesa : remainder dhāna: receptacle ṭhapeti : to save, to leave out</p> <p>sampajāna: deliberate chaḍḍita : thrown out</p> <p>nikkujjati : to turn upside down</p> <p>ukkujjati : to set upright</p> <p>Ritta : empty, void Tuccha: empty</p> <p>Īsā : pole of a carriage or plough urūḷhavā: immense</p> <p>abhijāta: of noble birth</p> <p>naṅguṭṭha: tail soṇḍaa: trunk of elephant</p> <p>saṅgāmāvacara: familiar with battle hatthāroha: elephant rider</p> <p>pariccatta: given up</p>
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<p>naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ . Apariccattaṃ kho rañño nāgassa jīvita’nti. Yato kho, rāhula, rañño nāgo isādanto 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 isādanto 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 akaraṇīya’nti. Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi. Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmi’ti – evañhi te, rāhula, sikkhitabbaṃ.</p> <p>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 tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahoṣi, 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 [dukkhundayaṃ, dukkhodayaṃ (ka.)] dukkhavipāka’nti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ [samsakkaṃ na ca karaṇīyaṃ (ka.)]. Sace pana tvaṃ, 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 sukhavipāka’nti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.</p> <p>“Karontenapi 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 dukkhavipāka’nti? Sace pana tvaṃ,</p>	<p>like chariot poles. Having gone into battle, it uses its forefeet & hindfeet, its forequarters & hindquarters, its head & ears & tusks & tail, but keeps protecting its trunk. The elephant trainer notices that and thinks, 'This royal elephant has not given up its life to the king.' But when the royal elephant... having gone into battle, uses its forefeet & hindfeet, its forequarters & hindquarters, its head & ears & tusks & tail & his trunk, the trainer notices that and thinks, 'This royal elephant has given up its life to the king. There is nothing it will not do.'</p> <p>"In the same way, Rahula, when anyone feels no shame in telling a deliberate lie, there is no evil, I tell you, he will not do. Thus, Rahula, you should train yourself, 'I will not tell a deliberate lie even in jest.'</p> <p>"What do you think, Rahula: What is a mirror for?"</p> <p>"For reflection, sir."</p> <p>"In the same way, Rahula, bodily actions, verbal actions, & mental actions are to be done with repeated reflection.</p> <p>"Whenever you want to do a bodily action, you should reflect on it: 'This bodily action I want to do — would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily action with painful consequences, painful results, then any bodily action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful bodily action with pleasant consequences, pleasant results, then any bodily action of that sort is fit for you to do.</p>	<p>Dāni : short form of idāni: now</p> <p>Hass: jest</p> <p>bhaṇati : tell, speak</p> <p>Paccavekkhaṇa : reflection, reviewing, contemplation</p> <p>Ābādha: illness, affliction saṃvattati: leads to Udraya: result, consequence</p> <p>sasakkaṃ=(sa+ sakkam) as much as one can</p> <p>evarūpa: of this kind</p>
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<p>rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti, 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 sukhavipāka’nti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.</p> <p>“Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati [saṃvatti (pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti? 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 dukkhavipāka’nti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānikātabbaṃ; desetvā vivaritvā uttānikatvā āyatiṃ saṃvaramāpajjitabbaṃ . 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 sukhavipāka’nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.</p> <p>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 dukkhavipāka’nti? 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 dukkhavipāka’nti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ</p>	<p>"While you are doing a bodily action, you should reflect on it: 'This bodily action I am doing — is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.</p> <p>"Having done a bodily action, you should reflect on it: 'This bodily action I have done — did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful bodily action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful bodily action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful bodily action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.</p> <p>"Whenever you want to do a verbal action, you should reflect on it: 'This verbal action I want to do — would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful verbal action with painful consequences, painful results, then any verbal action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful verbal action</p>	<p>paṭisaṃharati: to take back, give up</p> <p>Vivarati[vi+varati]=to uncover, reveal</p> <p>Uttāna: stretched out, manifest uttāni karoti: , to confess</p> <p>āyatiṃ : in future</p> <p>āpajjati: to undergo, to exhibit</p> <p>ahoratta: day and night</p> <p>...</p>
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idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka'nti, 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 dukkhavipāka'nti? 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 dukkhavipāka'nti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃnevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka'nti, 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 [saṃvatti (sī. pi.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka'nti? 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 dukkhavipāka'nti, evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānikattabbaṃ ; desetvā vivaritvā uttānikatvā āyatīṃ 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 sukhavipāka'nti, 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,

with pleasant consequences, pleasant results, then any verbal action of that sort is fit for you to do.

"While you are doing a verbal action, you should reflect on it: 'This verbal action I am doing — is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having done a verbal action, you should reflect on it: 'This verbal action I have done — did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful verbal action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful verbal action with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful verbal action with pleasant consequences, pleasant results, then you should stay mentally refreshed & joyful, training day & night in skillful mental qualities.

"Whenever you want to do a mental action, you should reflect on it: 'This mental action I want to do — would it lead to self-affliction, to the affliction of others, or to both? Would it be an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful mental action with painful consequences, painful results,

<p>parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka'nti? 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 dukkhavipāka'nti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka'nti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.</p> <p>“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 dukkhavipāka'nti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka'nti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka'nti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.</p> <p>“Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ – 'yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati [saṃvatti (sī. pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka'nti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka'nti, evarūpaṃ pana [evarūpe (sī. pī.), evarūpe pana (syā. kaṃ.)] te, rāhula, manokammaṃ [manokamme (sī. syā. kaṃ. pī.)] aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ; aṭṭiyitvā harāyitvā jigucchitvā āyatim saṃvaram</p>	<p>then any mental action of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful mental action with pleasant consequences, pleasant results, then any mental action of that sort is fit for you to do.</p> <p>"While you are doing a mental action, you should reflect on it: 'This mental action I am doing — is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.</p> <p>"Having done a mental action, you should reflect on it: 'This mental action I have done — did it lead to self-affliction, to the affliction of others, or to both? Was it an unskillful mental action, with painful consequences, painful results?' If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental action with painful consequences, painful results, then you should feel distressed, ashamed, & disgusted with it. Feeling distressed, ashamed, & disgusted with it, you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful mental action with pleasant consequences, pleasant results, then you should stay mentally</p>	<p>aṭṭiyati: to be worried, distressed</p> <p>Harāyati: to be ashamed</p> <p>Jigucchati : to be disgusted</p>
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<p>āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka’nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.</p> <p>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.</p> <p>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.</p> <p>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’ti – evañhi te, rāhula, sikkhitabba’nti.</p> <p>Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.</p> <p>Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamam.</p>	<p>refreshed & joyful, training day & night in skillful mental qualities.</p> <p>"Rahula, all those brahmans & contemplatives in the course of the past who purified their bodily actions, verbal actions, & mental actions, did it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.</p> <p>"All those brahmans & contemplatives in the course of the future who will purify their bodily actions, verbal actions, & mental actions, will do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.</p> <p>"All those brahmans & contemplatives at present who purify their bodily actions, verbal actions, & mental actions, do it through repeated reflection on their bodily actions, verbal actions, & mental actions in just this way.</p> <p>"Thus, Rahula, you should train yourself: 'I will purify my bodily actions through repeated reflection. I will purify my verbal actions through repeated reflection. I will purify my mental actions through repeated reflection.' That's how you should train yourself."</p> <p>That is what the Blessed One said. Gratified, Ven. Rahula delighted in the Blessed One's words.</p>	<p>Etarahi : at present</p>
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