

<p style="text-align: center;">2. Mahārāhulovādasuttaṃ</p> <p>113. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacivaramādāya sāvatthiṃ piṇḍāya pāvīsi. Āyasmāpi kho rāhulo pubbaṅhasamayaṃ nivāsetvā pattacivaramādāya 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 netaṃ mama, nesohamasmi, na meso attā’ti evameva yathābhūtaṃ sammappaññāya datṭhabba”nti.</p> <p>“Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā”ti? “Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā”ti.</p> <p>Atha kho āyasmā rāhulo “ko najja bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissati”ti tato paṭinivattivā aññatarasmiṃ rukkhamūle nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmiṃ rukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā . Disvāna āyasmantaṃ rāhulaṃ āmantesi – “ānāpānassatiṃ, rāhula, bhāvanāṃ bhāvehi. Ānāpānassati, rāhula, bhāvanā bhāvitā bahulikatā mahapphalā hoti mahānisamsā”ti.</p> <p>114. Atha kho āyasmā rāhulo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmā rāhulo bhagavantaṃ etadavoca – “kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulikatā mahapphalā hoti mahānisamsā”ti?</p> <p>“Yaṃ kiñci, rāhula, ajjhattaṃ paccattaṃ kakkhalaṃ kharigataṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco mamsaṃ</p>	<p style="text-align: center;">MN 62 PTS: M i 420</p> <p style="text-align: center;">Maha-Rahulovada Sutta: The Greater Exhortation to Rahula</p> <p>I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. Then the Blessed One, early in the morning, put on his robes and, carrying his bowl and outer robe, went into Savatthi for alms. And Ven. Rahula, early in the morning, put on his robes and, carrying his bowl and outer robe, went into Savatthi for alms following right behind the Blessed One.^[1] Then the Blessed One, looking back at Rahula, addressed him: "Rahula, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'"</p> <p>"Just form, O Blessed One? Just form, O One Well-gone?" "Form, Rahula, & feeling & perception & fabrications & consciousness."</p> <p>Then the thought occurred to Ven. Rahula, "Who, having been exhorted face-to-face by the Blessed One, would go into the town for alms today?" So he turned back and sat down at the foot of a tree, folding his legs crosswise, holding his body erect, & setting mindfulness to the fore.</p> <p>Ven. Sariputta saw Ven. Rahula sitting at the foot of a tree, his legs folded crosswise, his body held erect, & with mindfulness set to the fore. On seeing him, he said to him, "Rahula, develop the meditation^[2] of mindfulness of in-&-out breathing. The meditation of mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit."</p> <p>Then Ven. Rahula, emerging from his seclusion in the late afternoon, went to the Blessed One and, having bowed down, sat to one side. As he was sitting there he said to him, "How, lord, is mindfulness of in-&-out breathing to be developed & pursued so as to be of great fruit, of great benefit?"</p> <p>"Rahula, {any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.' There are these five properties, Rahula. Which five? The earth property, the water property, the fire property, the wind property, & the space property. "And what is the earth property? The earth property can be either internal or external. What is the internal earth property?}^[3]</p> <p>Anything internal, within oneself, that's hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen,</p>	<p>piṭṭhi: back anubandhati: to follow</p> <p>ānisamsā: good result, merit, profit</p> <p>Pali version of italics missing?</p> <p>kakkhalaṃ: hard khara: rough, hard</p>
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<p>nhāru atthi atthimiññam vakkam hadayam yakanam kilomakam pihakam papphasam antam antagunam udariyam karisam, yam va panaññampi kiñci ajjhataṃ paccattam kakkhalam kharigataṃ upādinnaṃ – ayam vuccati, rāhula, ajjhattikā pathaviḍhātu. Yā ceva kho pana ajjhattikā pathaviḍhātu yā ca bāhirā pathaviḍhātu, pathaviḍhāturovesā. Taṃ `netam mama, nesohamasmi, na meso attā`ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathaviḍhātuyā nibbindati, pathaviḍhātuyā cittaṃ virājeti”.</p> <p>115. “Katamā ca, rāhula, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā āpodhātu? Yaṃ ajjhataṃ paccattam āpo āpogataṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhataṃ paccattam āpo āpogataṃ upādinnaṃ – ayam vuccati, rāhula, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturovesā. Taṃ `netam mama, nesohamasmi, na meso attā`ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.</p> <p>116. “Katamā ca, rāhula, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā tejodhātu? Yaṃ ajjhataṃ paccattam tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapīṭakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhataṃ paccattam tejo tejogataṃ upādinnaṃ – ayam vuccati, rāhula, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturovesā. Taṃ `netam mama, nesohamasmi, na meso attā`ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.</p> <p>117. “Katamā ca, rāhula, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā vāyodhātu? Yaṃ ajjhataṃ paccattam vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā, aṅgamaṅgānusārino vātā, assāso passāso, iti yaṃ vā panaññampi kiñci ajjhataṃ paccattam vāyo vāyogataṃ upādinnaṃ – ayam vuccati, rāhula, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhāturovesā. Taṃ `netam mama, nesohamasmi, na meso attā`ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbam.</p>	<p>lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property & the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.</p> <p>"And what is the water property? The water property may be either internal or external. What is the internal water property? Anything internal, belonging to oneself, that's water, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's water, watery, & sustained: This is called the internal water property. Now both the internal water property & the external water property are simply water property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the water property and makes the water property fade from the mind.</p> <p>"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property & the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.</p> <p>"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property & the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the</p>	<p>Upādiyati : to grasp</p> <p>Santappati: to be heated Jīriyati: ages pariḍayhati: burnt(with fever) sāyita: tasted,savoured pariṇāmaṃ gacchati: gets digested</p> <p>uddhaṅgamā: up going</p> <p>aṅgamaṅgāni: limb by limb kucchi: womb koṭṭha: abdomen</p>
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<p>Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.</p> <p>118. "Katamā ca, rāhula, ākāsadhātu? Ākāsadhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ 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 ākāsagataṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asaṃphuṭṭhaṃ, maṃsalohitehi upādinnaṃ – ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūrevesā. Taṃ `netamaṃ mama, nesohamaṃmi, na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.</p> <p>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 aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.</p> <p>"Āposamaṃ, rāhula, bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, āposamiṃ sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, āposamaṃ bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.</p> <p>"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, lohitagatampi</p>	<p>wind property and makes the wind property fade from the mind.</p> <p>"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, & sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, & tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, [sky like ,interstitial, not subject to touch & attached to flesh and blood] sustained: This is called the internal space property. Now both the internal space property & the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.</p> <p>"Rahula, develop the meditation in tune with earth. For when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people throw what is clean or unclean on the earth — faeces, urine, saliva, pus, or blood — the earth is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with earth, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.</p> <p>"Develop the meditation in tune with water. For when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when people wash what is clean or unclean in water — faeces, urine, saliva, pus, or blood — the water is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with water, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.</p> <p>"Develop the meditation in tune with fire. For when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.</p>	<p>Ajjhoharati: swallows</p> <p>santiṭṭhati: stands still, remains, [collects]</p> <p>Manāpā: agreeable, pleasant Pariyādāya: taking hold of</p> <p>Gūtha:faeces kheḷa:phlegm pubba: pus aṭṭiyati: worried harāyati: ashamed jigucchati: to be disgusted</p> <p>Dahati: burns</p>
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<p>dahati, na ca tena tejo aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, tejosamaṃ bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.</p> <p>“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, khelagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.</p> <p>“Ākāsasamaṃ, rāhula, bhāvanaṃ bhāvehi. Ākāsasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, ākāso na kattrhaci patiṭṭhito; evameva kho tvaṃ, rāhula, ākāsasamaṃ bhāvanaṃ bhāvehi. Ākāsasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.</p> <p>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, 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. Aniccaaññaṃ, rāhula, bhāvanaṃ bhāvehi. Aniccaaññañhi te, rāhula, bhāvanaṃ bhāvayato yo asmimāno so pahīyissati.</p> <p>121. “Ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati hi te, rāhula, bhāvitā bahulikatā mahapphalā hoti mahānisamsā. Kathaṃ bhāvitā ca, rāhula, ānāpānassati, kathaṃ bahulikatā mahapphalā hoti mahānisamsā ?</p> <p>Idha, rāhula, bhikkhu araññagato vā rukkhamūlagato vā suññāgārāgato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kaṃ. pī.)] passasati.</p>	<p>Just as when fire burns what is clean or unclean — faeces, urine, saliva, pus, or blood — it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with fire, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.</p> <p>"Develop the meditation in tune with wind. For when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as when wind blows what is clean or unclean — faeces, urine, saliva, pus, or blood — it is not horrified, humiliated, or disgusted by it; in the same way, when you are developing the meditation in tune with wind, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.</p> <p>"Develop the meditation in tune with space. For when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind. Just as space is not established anywhere, in the same way, when you are developing the meditation in tune with space, agreeable & disagreeable sensory impressions that have arisen will not stay in charge of your mind.</p> <p>"Develop the meditation of good will [<i>loving kindness</i>]. For when you are developing the meditation of good will, ill-will will be abandoned. "Develop the meditation of compassion. For when you are developing the meditation of compassion, cruelty will be abandoned. "Develop the meditation of appreciation [<i>altruistic joy</i>]. For when you are developing the meditation of appreciation, resentment will be abandoned. "Develop the meditation of equanimity. For when you are developing the meditation of equanimity, irritation will be abandoned. "Develop the meditation of the unattractiveness. For when you are developing the meditation of the unattractive, passion will be abandoned. "Develop the meditation of the perception of inconstancy. For when you are developing the meditation of the perception of inconstancy, the conceit 'I am' will be abandoned.</p> <p>"Develop the meditation of mindfulness of in-&-out breathing. Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit. "And how, Rāhula, is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?</p> <p>"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an</p>	<p>Katthaci: anywhere</p> <p>patiṭṭhita: fixed, supported, settled</p>
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<p>"Dīghaṃ vā assasanto 'dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmi'ti pajānāti; rassaṃ vā assasanto 'rassaṃ assasāmi'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'ti pajānāti. 'Sabbakāyappaṭisaṃvedī assasissāmi'ti sikkhati; 'sabbakāyappaṭisaṃvedī passasissāmi'ti sikkhati; 'passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti sikkhati; 'passambhayaṃ kāyasaṅkhāraṃ passasissāmi'ti sikkhati.</p> <p>""Pītippaṭisaṃvedī assasissāmi'ti sikkhati; 'pītippaṭisaṃvedī passasissāmi'ti sikkhati; 'sukhappaṭisaṃvedī assasissāmi'ti sikkhati; 'sukhappaṭisaṃvedī passasissāmi'ti sikkhati; 'cittasaṅkhārappaṭisaṃvedī assasissāmi'ti sikkhati; 'cittasaṅkhārappaṭisaṃvedī passasissāmi'ti sikkhati; 'passambhayaṃ cittasaṅkhāraṃ assasissāmi'ti sikkhati; 'passambhayaṃ cittasaṅkhāraṃ passasissāmi'ti sikkhati.</p> <p>""Cittappaṭisaṃvedī assasissāmi'ti sikkhati; 'cittappaṭisaṃvedī passasissāmi'ti sikkhati ; 'abhippamodayaṃ cittaṃ assasissāmi'ti sikkhati; 'abhippamodayaṃ cittaṃ passasissāmi'ti sikkhati; 'samādahaṃ cittaṃ assasissāmi'ti sikkhati; 'samādahaṃ cittaṃ passasissāmi'ti sikkhati; 'vimocayaṃ cittaṃ assasissāmi'ti sikkhati; 'vimocayaṃ cittaṃ passasissāmi'ti sikkhati.</p> <p>""Aniccānupassī assasissāmi'ti sikkhati; 'aniccānupassī passasissāmi'ti sikkhati; 'virāgānupassī assasissāmi'ti sikkhati; 'virāgānupassī passasissāmi'ti sikkhati; 'nirodhānupassī assasissāmi'ti sikkhati; 'nirodhānupassī passasissāmi'ti sikkhati; 'paṇinissaggānupassī assasissāmi'ti sikkhati; 'paṇinissaggānupassī passasissāmi'ti sikkhati.</p> <p>"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.</p> <p>Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.</p> <p>Mahārāhulovādasuttaṃ niṭṭhitaṃ</p>	<p>empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore.[4] Always mindful, he breathes in; mindful he breathes out."</p> <p>[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'</p> <p>"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.' He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'</p> <p>"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind.' [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'</p> <p>"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion.' [5] He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'</p> <p>"This, Rahula, is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit.</p> <p>"When mindfulness of in-&-out breathing is developed & pursued in this way, even one's final in-breaths & out-breaths are known as they cease, not unknown." [6]</p> <p>That is what the Blessed One said. Gratified, Ven. Rahula delighted in the Blessed One's words.</p>	<p>Abhippamodati: to satisfy, please, rejoice Samādahati: to compose Vimocana: to release</p> <p>paṇinissagga: giving up, forsaking, renouncing</p> <p>Carimakā: the last conscious state</p>
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