

5. Cūlarāhulovādasuttaṃ

416. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi – “paripakkā kho rāhulassa vimuttiparipācanīyā dhammā. Yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya”nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattaḍvāraṃ ādāya sāvatthiṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhānto āyasmantaṃ rāhulaṃ āmantesi – “gaṇhāhi, rāhula, nisīdanaṃ; yena andhavanaṃ tenupasaṅkamissāma divāvihārāyā”ti. “Evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Tena kho pana samayena anekāni devatāsahassāni bhagavantaṃ anubandhāni honti – “ajja bhagavā āyasmantaṃ rāhulaṃ uttariṃ āsavānaṃ khaye viñessatī”ti.

Atha kho bhagavā andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale paññatte āsane nisīdi. Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā etadavoca –

417. “Taṃ kiṃ maññasi, rāhula, cakkhu niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hettaṃ, bhante”. “Taṃ kiṃ maññasi, rāhula, rūpā

Thus I have heard : On one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. Then, as he was alone in seclusion, this line of thinking arose in the Blessed One's awareness: "The mental qualities that ripen in release have ripened in Rahula. What if I were to lead Rahula further to the ending of the mental fermentations?"

Then the Blessed One, early in the morning, put on his robes and, carrying his bowl & outer robe, went into Savatthi for alms. Having gone for alms in Savatthi, after the meal, returning from his alms round, he said to Ven. Rahula, "Fetch your sitting cloth, Rahula. We will go to the Grove of the Blind to spend the day."

Responding, "As you say, lord," to the Blessed One, Ven. Rahula, carrying his sitting cloth, followed behind the Blessed One. Now at that time, many thousands of devas were following behind the Blessed One, [thinking,] "Today the Blessed One will lead Ven. Rahula further to the ending of the mental fermentations."

Then the Blessed One, having plunged into the Grove of the Blind, sat down on a seat made ready at the foot of a tree. Ven. Rahula, having bowed down to the Blessed One, sat to one side.

As he was sitting there, the Blessed One said to him, "What do you think, Rahula — is the eye constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"What do you think — are forms constant or inconstant?"

rahogatassa paṭisallīnassa : alone in seclusion

paripācanīyā : bringing to maturity

Yaṃnūnāhaṃ : what if I

vineyya: guide/lead

pacchābhattaṃ: after meals

piṇḍapātaṭṭhānto : returning from the alms round

gaṇhāhi : take up, fetch
nisīdanaṃ : sitting cloth

diva : day

anubandhi: followed

Ajjhogāhati: to plunge into, enter

kallaṃ nu : is it proper

samanupassati: to see, perceive, regard

<p>bhante...pe... jivhā niccā vā aniccā vā”ti? “Aniccā, bhante...pe... kāyo nicco vā anicco vā”ti? “Anicco, bhante...pe... mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā””ti? “No hetāṃ, bhante”.</p> <p>“Taṃ kiṃ maññasi rāhula, dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā””ti? “No hetāṃ, bhante”.</p> <p>“Taṃ kiṃ maññasi rāhula, manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā””ti? “No hetāṃ, bhante”.</p> <p>“Taṃ kiṃ maññasi rāhula, manosamphasso nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā””ti? “No hetāṃ, bhante”.</p> <p>“Taṃ kiṃ maññasi rāhula, yamidam manosamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāṇagatam, tampi niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ</p>	<p>constant or inconstant?”</p> <p>"Inconstant, lord" ...</p> <p>"What do you think, Rahula — is the tongue constant or inconstant?"</p> <p>"Inconstant, lord" ...</p> <p>"What do you think, Rahula — is the body constant or inconstant?" "Inconstant, lord" ...</p> <p>"What do you think, Rahula — is the intellect constant or inconstant?"</p> <p>"Inconstant, lord."</p> <p>"And is that which is inconstant easeful or stressful?" "Stressful, lord."</p> <p>"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."</p> <p>"What do you think — are ideas constant or inconstant?" "Inconstant, lord."</p> <p>"And is that which is inconstant easeful or stressful?" "Stressful, lord."</p> <p>"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."</p> <p>"What do you think — is consciousness at the intellect constant or inconstant?"</p> <p>"Inconstant, lord."</p> <p>"And is that which is inconstant easeful or stressful?" "Stressful, lord."</p> <p>"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."</p> <p>"What do you think — is contact at the intellect constant or inconstant?"</p> <p>"Inconstant, lord."</p> <p>"And is that which is inconstant easeful or stressful?" "Stressful, lord."</p> <p>"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."</p> <p>"What do you think — whatever there is that arises in dependence on contact at the intellect as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: Is it constant or</p>	
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<p>panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”’ti? “No hetuṃ, bhante”.</p> <p>419. “Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kaṃ.) evamita-resupī] nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati. Sotasmim nibbindati, saddesu nibbindati...pe... , ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmim nibbindati, phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”’ti.</p> <p>Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti. Imasmiṃca pana veyyākaraṇasmim bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci. Tāsaṅca anekānaṃ devatāsahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma”nti.</p> <p>Cūlarāhulovādasuttaṃ niṭṭhitaṃ</p>	<p>inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."</p> <p>"Seeing thus, Rahula, the instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye. And whatever there is that arises in dependence on contact at the eye as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: With that, too, he grows disenchanted.</p> <p>"He grows disenchanted with the ear...</p> <p>"He grows disenchanted with the nose...</p> <p>"He grows disenchanted with the tongue...</p> <p>"He grows disenchanted with the body...</p> <p>"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect. And whatever there is that arises in dependence on contact at the intellect as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: With that, too, he grows disenchanted. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"</p> <p>That is what the Blessed One said. Gratified, Ven. Rahula delighted in the Blessed One's words. And while this explanation was being given, Ven. Rahula's mind, through no clinging (not being sustained), was fully released from</p>	
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	<p>fermentations. And to those many thousands of devas there arose the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."</p> <p>Note</p> <p>1. The Buddha's basic approach in this discourse is to take a line of questioning that he usually applies to the five aggregates (see SN 22.59) and to apply it to the framework of the six sense media as given in SN 35.28. This phrase, however, is the one point where this sutta deviates from that framework. The corresponding phrase in SN 35.28 focuses exclusively on feelings. The passage here — vedanagatam, saññagatam, sankharagatam, viññanagatam — focuses on all four mental aggregates. For another example of translating – gatam as "mode," see the phrase "mode of perception" (saññagatam) in MN 121. See also: MN 61; MN 62.</p>	
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