

Exploring the ancient path in the Buddha's own words -- Lesson 3.3.6

Ambalaṭṭhikarāhulovādasuttaṃ- part one

Evam me sutam– ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yena yasmā rāhulo tenupasaṅkami. Addasā kho āyasmā rāhulo bhagavantam dūrato va āgacchantam. Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantaṃ nisīdi.

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“Tam 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 aho si, tadeva te kāyakammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya– akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti? Sace 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 dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ

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 sukhavipākaṃ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

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

“Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ— ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati— akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivarītābbaṃ, uttānīkātabbaṃ; desetvā vivarītvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi— ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati— kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.....

āpajjitabbaṃ

āpajji + tabbaṃ (fpp.)

should be undertaken, produced

āsana		seat
āyatim		future
aṭṭiyivā/ aṭṭiyivā	(ger.)	worried
ādāso		mirror
addasā	(aor.) of dassati	he saw
ahorattānusikkhī	aho+ratta +anu+sikkhī	day + night + following the training
anāgamaddhānaṃ	anāgata +m +addhānaṃ	in the future + time
anupadajjeyyāsi	(opt.) of anuppadeti	support, encourage
aṭṭitamaddhānaṃ	aṭṭita + m + addhānaṃ	in the past + time
attabyābādhāyapi	atta + byābādhāya + pi	oneself + pain, evil, misery +
also		
dūratova	dūrato + va	from afar
desetabbam	(fpp.)	should be taught
desetvā	(ger.)	having taught
disvāna	dassati (ger.)	having seen
dukkhavipākan	dukkha + vipākan	misery + result
dukkhudrayam	dukkha + udrayam	misery + yielding
etarahi	(adv.)	now, at present
harāyivā	(ger.)	ashamed
jigucchitvā	(ger.)	disgusted
karaṇīyam	(fpp.)	what ought to be done
karontenapi	(ppr.) + and	and doing
kattabbam	(fpp.)	should be done
kattukāmo	kattum (inf.) + kāmo	to do + desirous
katvāpi	katvā (ger.) + api	having done + also
nisīdi		sat down
nisajja		having sat down
pādānaṃ		for the feet
pītipāmojjena	pīti + pāmojjena	joy + gladness
paṭisamhareyyāsi	(opt.)	should withdraw, remove
paṭisallānā		seclusion
paccavekkhaṇattho	paccavekkham + attho	looking at + purpose
paccavekkhitvā	(abs.)	having considered, contemplated
pakkhālesi	(caus./ aor.)	to wash, cleanse
paññāpesi	pajñānāti (caus. / aor.)	to make known, declare, assign
paññatte	(p.p) of above	having made known, assigned
parabyābādhāyapi	para + byābādhāyapi	others + pain, evil, misery
parisodhesum	(aor.)	to clean, purify
sāyanhasamayam	sāyanha + samayam	evening + time
saṃvaram		restraint
sasakkaṃ	(adv.)	certainly, surely
ubhayabyābādhāyapi	ubhaya + byābādhāya + pi	both sides + pain, evil, misery +
also		
udakañca	udaka + ñ + ca	water + and
uttānikatvā	(ger.)	having made open, confessed
vivaritvā	(ger.)	having uncovered
vuṭṭhito	vuṭṭhāti (pp.)	arising from
