

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.3.6

Ambalaṭṭhikarāhulovādasuttaṃ- part one

(How to Train Oneself and to Confess Shortcomings to One's Elders – part one)



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Ambalaṭṭhikarāhulovādasuttaṃ – part one	How to Train Oneself and to Confess Shortcomings to One's Elders – part one
Evaṃ me suttaṃ.	Thus has been heard by me.
Ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.	At one time the Bhagavā was staying near Rājagiri at the bamboo grove Kalandakanivāpe.
Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati.	At that time the Venerable Rāhula was living at Ambalaṭṭhikā.
Atha kho bhagavā sāyanhasamayāṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yena yasmā rāhulo tenupasaṅkami.	One evening the Bhagavā arose from his place of meditation and went to Ambalaṭṭhikā approaching the Venerable Rāhula.
Addasā kho āyasmā rāhulo bhagavantāṃ dūratova āgacchantāṃ. Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ nisīdi bhagavā paññatte āsane.	The Venerable Rāhula saw the Bhagavā from afar approaching, and seeing him he prepared a seat and water for washing the feet.
Nisajja pāde pakkhālesi.	The Bhagavā sat down at the prepared seat and, having sat down washed his feet.
Āyasmāpi kho rāhulo bhagavantāṃ abhivādetvā ekamantaṃ nisīdi.	The Venerable Rahula greeted the Bhagavā respectfully and sat down at one side.
“Taṃ kiṃ maññasi, rāhula, kimatthiyo ādāso ”ti?	“How do you construe this, Rahula: What is the purpose of a mirror?”
“Paccavekkhaṇattho, bhante”ti.	“For the purpose of looking at oneself, Bhante!”
“Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ	“In the same way, Rahula, physical actions should be performed with repeated reflection, verbal actions should be made with repeated

kattabbam, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbam.	reflection and mental actions should be considered with repeated reflection.
Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbam:	Whenever you want to perform any physical action, you should reflect on it:
‘Yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—	‘This physical action I want to perform—could it lead to affliction for me, to the affliction of others, or to the affliction of both?
Akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?	Is it an unwholesome physical action with painful consequences and painful results?’
Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	If, from this reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya;	‘This physical action I want to perform could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti,	it would be an unwholesome physical action with painful consequences and painful results!’
evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ.	Then any physical action of that kind certainly should not be performed by you.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	But if after this reflection you understand thus:
‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya;	‘This physical action I want to perform will not lead to affliction for me, to the affliction of others, or to the affliction of both;
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ’ti,	it is a wholesome physical action with good consequences and beneficial results!’
evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.	then any physical action of that kind you should perform.
Karontenapi te, rāhula, kāyena kammaṃ tadeva te paccavekkhitabbam:	While you are performing a physical action, you should reflect on it:
‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ karomi	‘This physical action I am performing—is it

idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—	leading to affliction for me, to the affliction of others, or to the affliction of both?
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?	Is it an unwholesome physical action with painful consequences and painful results?’
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	If, from this reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati;	‘This physical action I am performing could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti,	it would be an unwholesome physical action with painful consequences and painful results!’
Paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.	Then any physical action of that kind certainly should not be performed by you.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	But if after this reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati;	‘This physical action I am performing is not leading to affliction for me, to affliction of others, or to affliction of both;
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti,	it is a wholesome physical action with good consequences and beneficial results.’
anupadaḍḍeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.	Then any physical action of that kind you may perform.
“Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:	Having performed a bodily action, you should reflect on it thus:
‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati.	‘This physical action I have performed—could it lead to affliction for me, to the affliction of others, or to the affliction of both?
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?	Was it an unwholesome physical action with painful consequences and painful results?’
Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	If, from this reflection, you understand thus:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati;	‘This physical action I have performed could lead to affliction for me, t o the affliction of others, or to the affliction of both;
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhaviṇṇaṇaṃ’ti,	it was an unwholesome physical action with painful consequences, painful results!’
evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkātabbaṃ.	Then you should confess it, reveal it, lay it open to the teacher or to a wise one or a companion in the holy life.
Desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.	Having confessed it, revealed it and laid it open you should exercise restraint in the future.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	But if after this very reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati;	“This physical action did not lead to affliction for me, to the affliction of others, or to the affliction of both;
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇaṃ’ti,	it was a wholesome physical action with happy consequences, beneficial results!”
teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.....	then you should dwell mentally at peace and joyful, training yourself day and night in wholesome mental qualities.....