

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.3.7

Ambalaṭṭhikarāhulovādasuttaṃ- part two (How to Train Oneself and to Confess Shortcomings to One's Elders – part two)



Play Audio

Ambalaṭṭhikarāhulovādasuttaṃ – part two	How to Train Oneself and to Confess Shortcomings to One's Elders – part two
.....“Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ: Whenever you want to perform any verbal action, you should reflect on it:
‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo	‘This verbal action I want to perform
idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya?	could it lead to affliction for me, to the affliction of others, or to the affliction of both?
Akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?	Is it an unwholesome verbal action with painful consequences and painful results?'
Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	If, on this very reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya;	‘This verbal action I want to perform could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti,	it would be an unwholesome verbal action with painful consequences, painful results!'
evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ.	Then any verbal action of that kind certainly should not be performed by you.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	But if after this very reflection you understand thus:
‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo	“This verbal action I want to perform will not

idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya;	lead to affliction for me, to the affliction of others, or to the affliction of both;
kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ'ti,	it is a wholesome verbal action with good consequences and beneficial results!'-
evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.	Then any verbal action of that kind you may perform.
Karontenapi, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:	While you are performing a verbal action, you should reflect on it:
'yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati?	'This verbal action I am performing— is it leading to affliction for me, to the affliction of others, or to the affliction of both?
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?	Is it an unwholesome verbal 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 vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati;	"This verbal action I am performing could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti,	it would be an unwholesome physical action with painful consequences and painful results!'
paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.	Then any verbal 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 vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati;	'This verbal action I am performing is not leading to affliction for me, to affliction of others, or to affliction of both;
kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ'ti,	it is a wholesome verbal action with good consequences and beneficial results.'
anupadajjeyyāsi, tvaṃ rāhula, evarūpaṃ vacīkammaṃ.	Then any verbal action of that kind you may perform.
Katvāpi te, rāhula, vācāya kammaṃ tadeva te	Having performed a verbal action, you should

vacīkammaṃ paccavekkhitabbaṃ:	reflect on it thus:
‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati?’	‘This verbal action I have performed, could it lead to affliction for me, to the affliction of others, or to the affliction of both?’
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhaviṭṭākaṃ’ti?	Was it an unwholesome verbal 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 vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati;	‘This verbal action I have performed could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhaviṭṭākaṃ’ti,	it was an unwholesome verbal action with painful consequences, painful results!’
evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ.	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 āpajjītabbaṃ.	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 vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati;	‘This verbal action did not lead to affliction for me, to the affliction of others, or to the affliction of both;
kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhaviṭṭākaṃ’ti,	it was a wholesome verbal action with happy consequences, beneficial results!’
teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.	then you should remain mentally at peace and joyful, training yourself day and night in wholesome mental qualities
Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ:	Whenever you want to perform any mental action, you should reflect on it:

‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya.	‘This mental 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 manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?	Is it an unwholesome mental action with painful consequences and painful results?’
Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	If, from this reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya;	‘This mental action I want to perform could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ.	it would be an unwholesome mental action with painful consequences, painful results!’
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi.	Then any mental action of that kind certainly should not be performed by you.
‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo	But if after this very reflection you understand thus:
idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya;	‘This mental 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 sukhudrayaṃ sukhavipākaṃ’ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.	it is a wholesome mental action with good consequences and beneficial results!’
Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ.	Then any mental action of that kind you may perform.
Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati?	While you are performing a mental action, you should reflect on it: ‘This mental action I am performing, is it leading to affliction for me, to the affliction of others, or to the affliction of both?’
akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?	Is it an unwholesome mental 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 manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati;	‘This mental action I am performing could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti,	it would be an unwholesome physical action with painful consequences and painful results!’
paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.	Then any mental action of that kind certainly should not be performed by you.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:	But if after this very reflection, you understand thus:
‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati;	‘This mental action I am performing is not leading to affliction for me, to affliction of others, or to affliction of both;
kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’ti,	it is a wholesome mental action with good consequences and beneficial results.’
anupadaḷḷeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.	Then any mental action of that kind you may perform.
Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:	Having performed a mental action, you should reflect on it thus:
‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati?’	This mental action I have performed, could it lead to affliction for me, to the affliction of others, or to the affliction of both?
akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?	Was it an unwholesome mental 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 manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati;	‘This mental action I have performed could lead to affliction for me, to the affliction of others, or to the affliction of both;
akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti,	it was an unwholesome mental action with painful consequences, painful results!’
evarūpaṃ pana te, rāhula, manokammaṃ aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ;	Then you should be stunned, ashamed and feel disgusted with it.

atṭiyitvā harāyitvā jigucchitvā āyatim samvaram āpajjitabham.	Having been stunned, ashamed and felt disgusted with it you should exercise restraint in the future.
Sace pana tvam, rāhula, paccavekkhamāno evam Jāneyyāsi:	But if after this very reflection, you understand thus:
‘Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsim idaṃ me manokammaṃ nevattabyābādhāyapi samvattati, na parabyābādhāyapi samvattati, naubhayabyābādhāyapi samvattati;	‘This mental action did not lead to affliction for me, to the affliction of others, or to the affliction of both;
kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’ti,	it was a wholesome mental action with happy consequences, beneficial results!’
teneva tvam, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.	then you should stay mentally at peace and joyful, training yourself day and night in wholesome mental qualities.
Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā	Rahula, all those priests and contemplatives in the course of the past,
kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ.	who purified their bodily actions, verbal actions, and mental actions,
Sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ.	they all purified them through repeated reflection in just this way by having reflected their bodily actions, their verbal actions, and their mental actions.
Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, mano kammaṃ parisodhessanti,	All those priests and contemplatives in the course of the future, who will purify their bodily actions, verbal actions, and mental actions,
Sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti.	will purify them through repeated reflection on their bodily actions, their verbal actions, and their mental actions in just this way.
Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti,	All those priests and contemplatives at present, who purify their bodily actions, verbal actions, and mental actions,
sabbe te evamevaṃ paccavekkhitvā	Purify them through repeated reflection on their

paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti.	bodily actions, their verbal actions, and their mental actions in just this way.
Tasmātiha, rāhula,	Therefore, Rahula,
‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’ ti.	‘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.’
evañhi te, rāhula, sikkhitabban.’ ti.	That is how you should train yourself!’
Idamavoca bhagavā.	That is what the Bhagavā explained.
Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.	Obliged, the Venerable Rahula delighted in the words of the Bhagavā.