

Exploring the ancient path in the Buddha's own words -- Lesson 3.3.7

Ambalaṭṭhikarāhulovādasuttaṃ- part two

.....“Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahoṣi, tadeva te vacīkammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya– akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya– akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya– kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

“Karontenaṃpi, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na

ubhayabyābādhāyapi saṃvattati– kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ
sukhavipākaṇ’ti, anupadajjeyyāsi, tvaṃ rāhula, evarūpaṃ vacīkammaṃ.

“Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ–
‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvattati parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati– akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti? Sace kho
tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ
akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi
saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ vacīkammaṃ
dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu
vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ; desetvā vivarivā
uttānīkatvā āyatiṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno
evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na
ubhayabyābādhāyapi saṃvattati– kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ
sukhavipākaṇ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī
kusalesu dhammesu.

“Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te
manokammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ
kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi
saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya– akusalaṃ idaṃ manokammaṃ
dukkhudrayaṃ dukkhavipākaṇ’ti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi–
‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi
saṃvatteyya– akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ
te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula,
paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo
idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi
saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya– kusalaṃ idaṃ manokammaṃ

sukhudrayaṃ sukhavipākaṇ'ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

“Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ'ti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati– kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

“Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ– ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ'ti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati– akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ'ti, evarūpaṃ pana te, rāhula, manokammaṃ aṭṭīyitabbaṃ harāyitabbaṃ jigucchitabbaṃ; aṭṭīyitvā harāyitvā jigucchitvā āyatīṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi– ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati– kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

“Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’ ti– evañhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Majjhimanikāye, Majjhimaṇṇāsapāli, Bhikkhuvaggo

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
atītamaddhānaṃ	atīta + m + addhānaṃ	in the past + time
attabyābādhāyapi	atta + byābādhāya + pi	oneself + pain, evil, misery + also
dūratova	dūrato + va	from afar
desetabbaṃ	(fpp.)	should be taught
desetvā	(ger.)	taught
disvāna	(p.p.)	having seen
dukkhavipākaṃ	dukkha + vipākaṃ	misery + result
dukkhudrayaṃ	dukkha + udrayaṃ	misery + yielding
etarahi	(adv.)	now, at present

harāyivā	(ger.)	ashamed
jigucchitvā	(ger.)	disgusted
karaṇīyaṃ	(fpp.)	what ought to be done
karonṇepi	(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
paṭisaṃhareyyāsi	(opt.)	should withdraw, remove
paṭisallānā		seclusion
paccavekkhaṇattho	paccavekkham + attho	looking at + purpose
paccavekkhitvā	(abs.)	having considered, contemplated
pakkhālesi	(caus./ aor.)	to wash, cleanse
paññāpesi	pajānāti (caus. / aor.)	to make known, declare, assign
paññatte	(p.p) of above	having made known, assigned
parabyābādhāyapi	para + byābādhāyapi	others + pain, evil, misery
parisodhesuṃ	(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
uttānīkatvā	(ger.)	having made open, confessed
vivaritvā	(ger.)	having uncovered
vuṭṭhito	vuṭṭhāti (pp.)	arising from
