

## 10

**Amba,laṭṭhikā Rāhul’ovāda Sutta**

The Discourse on the Advice to Rāhula at Amba,laṭṭhikā | M 61

Theme: Dangers of lying and need for constant self-reflection

Translated by Piya Tan ©2003, 2016

Related suttas

1.0 Suttas related to Rāhula include:

			<u>Notes</u>
<b>Kumāra,pañha</b>	Khṃ 1		when he is a 7-year-old novice <sup>1</sup>
<b>Mahā Rāhul’ovāda Sutta</b>	M 62	SD 3.11	when he is an 18-year-old
<b>Cūḷa Rāhul’ovāda Sutta</b>	M 147	SD 70.7	= S 35.121. His attaining of arhatood.
<b><u>Rāhula Saṃyutta</u></b>	S 18		S 18.1-22 (S 2:244-253)
<b>Cakkhu Sutta 1</b>	S 18.1		
<b>Rūpa Sutta 1</b>	S 18.2		
<b>Viññāṇa Sutta</b>	S 18.3		
<b>Samphassa Sutta</b>	S 18.4		
<b>Vedanā Sutta</b>	S 18.5		
<b>Saññā Sutta</b>	S 18.6		
<b>Sañcetanā Sutta</b>	S 18.7		
<b>Taṇhā Sutta</b>	S 18.8		
<b>Dhātu Sutta</b>	S 18.9		
<b>Khandha Sutta</b>	S 18.10		
<b>Cakkhu Sutta 2</b>	S 18.11		} The teachings of S 18.11-20 are identical to those of S 18.1.10 except that here the Buddha questions Rāhula.
<b>Rūpa Sutta 2</b>	S 18.12		
<b>Viññāṇa Sutta 2</b>	S 18.13		
<b>Samphassa Sutta 2</b>	S 18.14		
<b>Vedanā Sutta 2</b>	S 18.15		
<b>Saññā Sutta 2</b>	S 18.16		
<b>Sañcetanā Sutta 2</b>	S 18.17		
<b>Taṇhā Sutta 2</b>	S 18.18		
<b>Dhātu Sutta 2</b>	S 18.19		
<b>Khandha Sutta 2</b>	S 18.20		
<b>Mānānusaya Sutta</b>	S 18.21	SD 19.2a(7.5)	
<b>Apagata Sutta</b>	S 18.22		
<b>(Māna) Rāhula Sutta 1</b>	S 22.91		or (Anusaya) Rāhula Sutta; see SD 19.2a(7.5)
<b>(Māna) Rāhula Sutta 2</b>	S 22.92		or (Apagata) Rāhula Sutta; see SD 19.2a(7.5)
<b>(Dhātu) Rāhula Sutta</b>	A 4.177		on the 4 elements, elaborated in M 62
<b>(Kalyāṇa,mitta) Rāhula Sutta</b>	Sn 2.11		Sn 335-342, on spiritual friendship

**1.1** Rāhula is the Buddha’s only son, born (according to tradition) on the day his father renounces the world to seek awakening. When the Buddha first returns to Kapila,vatthu after his awakening—some say, it is the second year of the ministry; others say it was the 6<sup>th</sup> or even the 12<sup>th</sup> year<sup>2</sup>—Rāhula approaches

<sup>1</sup> These questions, however, are first recorded as being used as the going-forth procedure for the precocious 7-year-old novice, **Sopāka**, an arhat (Tha 480-486): see SD 45.16 (2.4).

<sup>2</sup> It is not certain when exactly the Buddha first returned to Kapilavatthu. The Jātaka **Nidāna Kathā**, however says that the Buddha spends the first rains at Isi,patana (Sarnath). Then he goes to Uruvelā, staying there for 3 months, after which he stays in Rāja,gaha for 2 months. Then he leaves for Kapila,vatthu, arriving there after a 2-month journey, teaching along the way (J 1:82, 85). The Chinese text, 方廣大莊嚴經 *Fāng guǎng dà zhuāngyán jīng*, fasc 7, says that after spending 6 years in ascetic practices, the Buddha attains awakening (T3.187.582a18). 方廣大莊嚴經 *Fāng guǎng dà zhuāngyán jīng*, adds that 6 years later, he meets his father again: “Twelve years after his renuncia-

him and asks for his “inheritance.” So, at the age of 7, he is initiated into the Order as a novice (*sāmaṇera*) by Sāriputta.<sup>3</sup>

**1.2** The Commentaries say that the Ambalaṭṭhikā Rāhul’ovāda Sutta (and **the Kumāra,pañha**, Khp 1) was taught to Rāhula when he was a 7-year-old novice (*satta, vassika, sāmaṇera, kāle*) (MA 3:126; AA 1:258). Once, when the 18-year-old Rāhula was following the Buddha on alms-round, he harboured carnal thoughts through being fascinated by the beauty of his body and that of the Buddha. The Buddha, noticing his unwholesome thoughts, gave him the teachings of **the Mahā Rāhul’ovāda Sutta** (M 62).

**1.3** There are some 5 Rāhula Suttas. One is in the Aṅguttara—**the (Dhātu) Rāhula Sutta** (A 4.177), a brief teaching on the emptiness of the 4 elements that is elaborated in the Mahā Rāhul’ovāda Sutta (M 62,8-17). The Khandha Vagga of the Saṃyutta contains a famous pair of Rāhula Suttas: **the (Anusaya) Rāhula Sutta** (or Rāhula Sutta 1) and **the (Aparagata) Rāhula Sutta** (or Rāhula Sutta 2) (S 22.91-92), both on overcoming the notions of “I” and “mine”, which are repeated in the Nidāna Vagga respectively as **the Anusaya Sutta** and **the Aparagata Sutta** (S 18.21-22).

**1.4** The short but instructive (**Kalyāṇa,mitta**) **Rāhula Sutta** (Sn 2.11) of the Sutta Nipāta is on spiritual friendship. It is a set of basic instructions on how Rāhula should prepare for his meditation.

### 1.5 THE RĀHULA SAṂYUTTA

**1.5.1** The 18<sup>th</sup> section of the Saṃyutta is called the **Rāhula Saṃyutta** (S 18), containing teachings given to Rāhula by the Buddha on various occasions from the time Rāhula joined the Order until his attainment of arhathood (MA 2:126). The 22 short suttas are arranged in two chapters (*vagga*).

**1.5.2** The first 10 explain the 3 characteristics in relation to **20 groups of phenomena**: the 6 internal sense-bases; the 6 external sense-objects; the 6 classes each of consciousness, of contact, feeling, perception, volition and craving; the 6 elements; and the 5 aggregates. They are given to Rāhula in response to a request for instruction.

**1.5.3** The first 10 suttas of the second chapter present the Buddha speaking the same 10 suttas to Rāhula, but doing so on his own initiative (unprompted). This probably means that they are encores to ensure that Rāhula understands these topics. The two additional suttas instruct on how to abandon the conceptions of “I” and “mine,” and the tendency to conceit.

**1.5.4** The arrangement of these suttas, in terms of the successive teachings, is significant, as it shows the progress from easier individual topics, to their presentation as a set (the 5 aggregates), then, an encore, and, finally, on non-self.

### 1.6 THE CŪḶA RĀHUL’OVĀDA SUTTA (M 147 = S 35.121)

**1.6.1** This Sutta is given shortly after Rāhula’s higher ordination (when he is 20 years old), recounts how he attains arhathood after listening to a discourse by the Buddha on the development of insight.<sup>4</sup>

**1.6.2** The Commentaries say that Rāhula, rising early in the morning, and taking a handful of sand in his hand, would aspire, “May I today receive just as much advice from the Buddha, and my preceptor and teachers!”<sup>5</sup>

Understandably, on account of such diligence of Rāhula that the Buddha declares him as the foremost amongst those monks desirous of training (*sikkhā,kāma*) (A 1:24).

### 1.6.3 His Elder’s Verses (**Thera,gāthā**) are at Tha 295-298.

**1.7** The Apadāna and the Commentaries say that although Rāhula is the Buddha’s own son, the Buddha shows the same lovingkindness to him and to his murderous cousin Devadatta, the bandit Aṅgulimāla, and the intoxicated elephant Dhanapāla (sent out by Devadatta to kill him).<sup>6</sup>

---

tion, they met again.” (T3.614a + 616a). 佛說十二遊經 *Fó shuō shí’èr yóu jīng* says that the Buddha leaves home at 29, gains awakening at 35, and meets his father again after 12 more years (T4.195.146c29-14a1). (Nakamura 2000: 327, 479 n50, with corrections.) See also Mv 1.53.1 (V 1:82 f); J 1:85-94.

<sup>3</sup> For details, see SD 45.16 (2.2.1).

<sup>4</sup> M 147/3:277-280 = S 35.121/4:105-107 (SD 70.7).

<sup>5</sup> MA 3:134; AA 1:258.

<sup>6</sup> Ap 6.145/p47; MA 2:387; Dh 1:146; Miln 410.

**1.8** The Ambalaṭṭhikā Rāhul’ovāda Sutta is mentioned in **the Bhābrū Rock Edict** of Asoka as being among those texts that all monks, nuns, laymen and laywomen should often listen to and reflect upon. This Sutta is a good example of using an “object lesson” in teaching Dharma to the young. The Sutta structure is very simple and systematic. The admonition begins with three parables—those of the water-pot, the royal elephant and the mirror—with which the Buddha impresses on Rāhula the importance of not lying, even in jest [§§3-8]. From the use of imagery, the Buddha goes on to teach in terms of ideas (*dhamma*) regarding the three doors of action and how one should wisely attend to each before, during and after the deed [§§9-17]. The admonition significantly closes with a statement of the universality of the moral virtue of such actions.

— — —

## The Discourse on The Advice to Rāhula at Amba,laṭṭhikā

M 61

**1 [414]** Thus have I heard.

At one time the Blessed One was staying in the squirrels’ feeding-ground in the Bamboo Grove near Rājagaha.

**2** At that time the venerable Rāhula was staying at Amba,laṭṭhikā.<sup>7</sup>

Then, the Blessed One, emerging from his evening retreat,<sup>8</sup> went to where the venerable Rāhula was staying at Amba,laṭṭhikā. The venerable Rāhula saw him coming from afar and, on seeing him, prepared a seat and water for washing the feet.

The Blessed One sat down on the prepared seat and, while seated, washed his feet. The venerable Rāhula, then bowed down to the Blessed One and sat down at one side.

### Parable of the water in a pot

**3** Then, the Blessed One, having left a little bit of the water in the water-vessel, said to the venerable Rāhula,

“Rāhula, do you see this little bit of water remaining in the water vessel?”

“Yes, bhante.”

“Even so, Rāhula, little is the recluship<sup>9</sup> of those who have no shame in telling a deliberate lie.”

**4** Having thrown away the little bit of remaining water, the Blessed One said to the venerable Rāhula,

“Rāhula, do you see how this little bit of remaining water is thrown away?”

“Yes, bhante.”

“Even so, Rāhula, thrown away is the recluship of those who have no shame in telling a deliberate lie.”

**5** Having turned the water vessel upside down, the Blessed One said to the venerable Rāhula,

<sup>7</sup> Amba,laṭṭhikā: *amba* is “mango”; *laṭṭhikā* or *laṭṭhi* means “sapling, a plant sprout”, but *laṭṭhi* can also mean “a stick of sugarcane” (PvA 257), and is found in place-names, eg Laṭṭhi,vana (J 1:83). As such, *amba,laṭṭhikā* tr as “the grove of mango saplings (or sprouts)” (DA 1:41). Vinaya Comy explains it as “palmyra or talipot-palm pleasure” (*tāl’uyyāna*, VA 972). It was a royal park on the highway between Rājagaha and Nālandā. From this account, it appears that the Squirrels’ Feeding Ground (*Kalandaka,nivāpa*) was within walking distance of Amba,laṭṭhikā.

<sup>8</sup> “Retreat,” *paṭisallāṇā*, alt tr “seclusion.”

<sup>9</sup> “Recluship,” *sāmañña*; cf *samaṇa* (n), “recluse.”

“Rāhula, do you see how this water vessel is turned upside down?”

“Yes, bhante.”

“Even so, Rāhula, upside down is the recluseship of those who have no shame in telling a deliberate lie.”

6 Having turned the water vessel right side up, the Blessed One said to the venerable Rāhula,

“Rāhula, do you see how empty and hollow this water vessel is?”

“Yes, bhante.”

“Even so, Rāhula, empty and hollow is the recluseship of those who have no shame in telling a deliberate lie.”

### Parable of the royal elephant

7 Suppose, Rāhula, there is this royal elephant:<sup>10</sup> its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and in battle, it uses its forefeet and hindfeet, its forequarters and hindquarters, its head and ears, and its tusks and tail, [415] but protects its trunk.<sup>11</sup> Noticing this, the elephant rider thinks,

‘This royal elephant, *its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and in battle, it uses its forefeet and hind feet, its forequarters and hind-quarters, its head and ears, and its tusks and tail, but protects its trunk: it has not given up its life.*’

7.2 But, Rāhula, when the royal elephant, *its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and*

in battle uses its forefeet and hindfeet, its forequarters and hindquarters, its head and ears, and its tusks and tail—and uses its trunk, too—

noticing this, the elephant rider thinks,

‘This royal elephant, *its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and in battle uses its trunk, too: it has given up its life. Now there is nothing it will not do.*’

7.3 Rāhula, it is the same with anyone who has no shame in telling a deliberate lie: there is no bad, I say, he will not do.

Rāhula, you should train yourself, thus: ‘I will not tell a deliberate lie even in jest.’<sup>12</sup>

### Parable of the mirror

8 What do you think, Rāhula, what is a mirror for?”

“For reflection,<sup>13</sup> bhante.”

8.2 “In the same way, Rāhula,

bodily action should be done only after repeated reflection [constant review],

verbal action should be done only after repeated reflection [constant review],

mental action should be done only after repeated reflection [constant review].<sup>14</sup>

<sup>10</sup> *Rañño nāgo*, alt tr “royal tusker.”

<sup>11</sup> By putting it in its mouth (MA 3:128). This obviously alludes to not speaking falsehood and being mindful of one’s speech. Cf (Nāga) Sota S (A 5.140) where the war-elephant guards *all* its limbs mentioned here (A 5.140,4/3:-162), SD 46.9.

<sup>12</sup> Comy: The Buddha thinks that young boys say things both proper and improper, and are called *piya, musā.vādā* (“lovable fibs”; “fond of lying”); for they would say that they saw something when they did not, or would say they did not when they did (MA 3:125).

<sup>13</sup> “Reflection,” *paccavekkhana*.

<sup>14</sup> “Repeated reflection,” *paccavekkhitvā paccavekkhitvā* is an example of a reduplicative (a verb repeating itself to show repeated or continuous action). Although the verb *paccavekkhati* usually means “he reviews” in the sense of an examination of conscience after the fact, here it is used as a synonym for *yoniso manasikāroti*, “he wisely considers,” that is, before the deed, during the deed and after the deed as clearly evident from the 3 phases of each of the

## THE 3 DOORS

### Reflecting on bodily action

**9** (1a) CONSIDER WISELY BEFORE DOING. Rāhula, **whenever you want to do** an action with the body, you should reflect on it, thus:<sup>15</sup>

‘This action I want to do with the body—will it harm me, or harm others, or harm both?’<sup>16</sup> Is it an unwholesome bodily action with painful outcome, painful result?’

9.2 If, Rāhula, on reflection, you know, ‘It will harm me, or harm others, or harm both, it will be an unwholesome bodily action with painful outcome, painful result,’ then certainly<sup>17</sup> you should *not* do such an action with the body. [416]

9.3 But, Rāhula, if on reflection you know, ‘It will not harm me, nor harm others, nor harm both, it will be a wholesome bodily action with pleasant outcome, pleasant result,’ then you *should* do such an action with the body.

**10** (1b) CONSIDER WISELY WHILE DOING. Rāhula, **while you are doing** an action with the body, you should reflect on it:

‘This action I am doing with the body—is it harming me, or harming others, or harming both? Is it an unwholesome body action with painful outcome, painful results?’

10.2 If, Rāhula, on reflection, you know, ‘It is harming me, or harming others, or harming both: it is an unwholesome bodily action with painful outcome, painful results,’ then you should give it up.

10.3 But, Rāhula, if on reflection you know, ‘It is *not* harming me, nor harming others, nor harming both: it will be a wholesome bodily action with pleasant outcome, pleasant results,’ then you should pursue<sup>18</sup> it.

**11** (1c) CONSIDER WISELY AFTER DOING. Rāhula, **having done an action** with the body, you should reflect on it:

‘This action I have done with the body—did it harm me, or harm others, or harm both? Was it an unwholesome bodily action with painful outcome, painful results?’

CONFESSION & CONTRITION. If, Rāhula, on reflection, you know, ‘It *did* harm me, or harmed others, or harmed both, it was an unwholesome bodily action with painful outcome, painful results,’

then **you should confess it**, reveal it, lay it open to the Teacher or to wise companions in the holy life.<sup>19</sup>

11.2 Having confessed it, revealed it, laid it open to the Teacher or to wise companions in the holy life, [417] you should show restraint in the future.<sup>20</sup>

11.3 But, Rāhula, if on reflection you know, ‘It did not harm me, nor harmed others, nor harmed both: it was a wholesome bodily action with pleasant outcome, pleasant results,’

then you should, with zest and joy,<sup>21</sup> train night and day in wholesome things.

3 doors of action: “when you want to do an action” [§§9, 12, 15], “while you are doing an action” [§§10, 13, 16] and “after you have done an action” [§§11,14,16].

<sup>15</sup> *Yad eva tvaṃ rāhula kammaṃ kattu.kāmo hosi tad eva te kāya.kammaṃ paccavekkhitabbaṃ.*

<sup>16</sup> “Will it harm me, or harm others, or harm both?” *atta,vyābādhāya pi ... para,vyābādhāya pi ... ubhaya,vyābādhāya pi saṃvatteyya.* The common key word here, *vyābādhā*, means “distress, pain, affliction.” This phrase constitutes the golden rule: see **Veḷu,dvāreyya S** (S 55.7) for a broader application, where a wholesome action should be “purified” in three ways, ie by observing them oneself, by exhorting others to observe them, and by praising (thus encouraging other to practise) such deeds (S 55.7,6-12/5:354 f).

<sup>17</sup> “Certainly,” *sasakkaṃ* (also at M 1:514). Comy glosses with *ekaṃsena*, “surely, definitely, certainly” (MA 3:128). If taken as *sa,sakkaṃ*, it means “with ability” or perhaps “to the best of one’s ability.”

<sup>18</sup> “Pursue,” *anupadajjeyyāsi*, alt tr “should continue (with an action).” Comy: *upatthambheyyāsi punappunam kareyyāsi*, “should support and do it often” (MA 3:128).

<sup>19</sup> “Wise companions in the holy life,” *viññū sa,brahma,cārī*, that is, spiritual friends (*kalyāṇa,mittā*).

<sup>20</sup> To acknowledge a wrong deed with contrition, confess it, and observe restraint in it leads to growth in the noble disciple. Cf the cases of king Ajāta,sattu (D 2,99-100/1:85), the monk Bhaddalī (M 65,13/1:440) and the wanderer Nigrodha (D 25,22/3:55).



### Reflecting on verbal action

**12** (2a) CONSIDER WISELY BEFORE SPEAKING. Rāhula, whenever you want to do an action with speech, you should reflect on it:

‘This action I want to do with speech—will it harm me, or harm others, or harm both? Is it an unwholesome verbal action with painful outcome, painful results?’

12.2 If, Rāhula, on reflection, you know, ‘It *will* harm me, or harm others, or harm both, it will be an unwholesome verbal action with painful outcome, painful result,’ [418] then certainly you should not do such an action with speech.

12.3 But, Rāhula, if on reflection you know, ‘It will *not* harm me, nor harm others, nor harm both, it will be a wholesome verbal action with pleasant outcome, pleasant result, then you should do such an action with speech.

**13** (2b) CONSIDER WISELY WHILE SPEAKING. Rāhula, while you are doing an action with speech, you should reflect on it:

‘This action I am doing with speech—is it harming me, or harming others, or harming both? Is it an unwholesome verbal action with painful outcome, painful results?’

13.2 If, Rāhula, on reflection, you know, ‘It *is* harming me, or harming others, or harming both: it is an unwholesome verbal action with painful outcome, painful results,’ then, certainly, you should give up such an action with speech.

13.3 But, Rāhula, if on reflection you know, ‘It is *not* harming me, nor harming others, nor harming both: it will be a wholesome verbal action with pleasant outcome, pleasant results,’ then you should pursue such an action with speech.

**14** (2c) CONSIDER WISELY AFTER SPEAKING. Rāhula, having done an action with speech, you should reflect on it:

‘This action I have done with speech—did it harm me, or harm others, or harm both? Was it an unwholesome verbal action with painful outcome, painful results?’

14.2 CONFESSION & CONTRITION. If, Rāhula, on reflection, you know, ‘It *did* harm me, or harmed others, or harmed both, it was an unwholesome verbal action with painful outcome, painful results,’ then **you should confess it**, reveal it, lay it open to the Teacher or to wise companions in the holy life.

14.3 Having confessed it, revealed it, laid it open to the Teacher or to wise companions in the holy life, you should show restraint in the future.

14.4 But, Rāhula, if on reflection you know, ‘It did *not* harm me, nor harmed others, nor harmed both: it was a wholesome verbal action with pleasant outcome, pleasant results,’ then you should, with zest and joy, train night and day in wholesome things.

### Reflecting on mental action

**15** (3a) CONSIDER WISELY BEFORE THINKING. Rāhula, whenever you want to do an action with the mind, you should reflect on it:

‘This action I want to do with the mind—will it harm me, or harm others, or harm both? Is it an unwholesome mental action with painful outcome, painful results?’

15.2 If, Rāhula, on reflection, you know,

‘It *will* harm me, or harm others, or harm both, it will be an unwholesome mental action with painful outcome, painful result,’

then certainly you should not do such an action with the mind.

15.3 But, Rāhula, if on reflection you know,

‘It will *not* harm me, nor harm others, nor harm both, it will be a wholesome mental action with pleasant outcome, pleasant [419] result,’

then you should do such an action with the mind.

---

<sup>21</sup> “With zest and joy,” *pīti, pāmuḍḍhena*, ie with bodily joyful energy and mental joy.

**16** (3b) CONSIDER WISELY WHILE THINKING. Rāhula, while you are doing an action with the mind, you should reflect on it:

‘This action I am doing with the mind—is it harming me, or harming others, or harming both? Is it an unwholesome mental action with painful outcome, painful results?’

16.2 If, Rāhula, on reflection, you know,

‘It *is* harming me, or harming others, or harming both: it is an unwholesome mental action with painful outcome, painful results,’

then, certainly, you should give up such an action with the mind.

16.3 But, Rāhula, if on reflection you know,

‘It is *not* harming me, nor harming others, nor harming both: it will be a wholesome mental action with pleasant outcome, pleasant results,’

then you should pursue such an action with the mind.

**17** (3c) CONSIDER WISELY AFTER THINKING. Rāhula, having done an action with the mind, you should reflect on it:

‘This action I have done with the mind—did it harm me, or harm others, or harm both? Is it an unwholesome mental action with painful outcome, painful results?’

17.2 DISOWNING THE PAIN. If, Rāhula, on reflecting, you know,

‘It *did* harm me, or harmed others, or harmed both, it was an unwholesome mental action with painful outcome, painful results,’

then **you should be concerned, ashamed, disgusted**<sup>22</sup> regarding that mental action.<sup>23</sup>

Rāhula, feeling concerned, ashamed, disgusted, you should show restraint from then on.

17.3 But, Rāhula, if on reflection you know,

‘It did *not* harm me, nor harmed others, nor harmed both: it was a wholesome mental action with pleasant outcome, pleasant results,’

then you should, with zest and joy, train night and day in wholesome things. [420]

### Purity of the 3 doors<sup>24</sup>

**18** Rāhula, all those recluses and brahmins in the past who purified their bodily actions, purified their verbal actions, purified their mental actions,

had done so

through repeated reflection on their bodily actions,  
through repeated reflection on their verbal actions,  
through repeated reflection on their mental actions.

Rāhula, all those recluses and brahmins of the future who

will purify their bodily actions,  
will purify their verbal actions,  
will purify their mental actions,

will do so

through repeated reflection on their bodily actions,

<sup>22</sup> “Should be concerned, ashamed, disgusted,” *aṭṭiyitabbam harāyitabbam jigucchitabbam*. MA glosses *aṭṭiyitabbam* as *aṭṭena pīṭitena bhavitabbam*, “one should be distressed, (feel) harassed”; *harāyitabbam* = *lajjitabbam*, “one should be ashamed”; *jigucchitabbam* = *gūtham disvā viya jigucchā uppādetabbā*, “one should arouse disgust (in oneself) as if looking at excrement” (MA 3:129). See **Kevaḍḍha S** (D 11): *aṭṭiyāmi harāyāmi jigucchāmi*, “I feel concerned, ashamed, disgusted” (D 11,5/1:213), SD 1.7.

<sup>23</sup> This sentence differs from both the preceding pericopes (stock repetitions) in connection with actions of the body and of speech. This is because unwholesome thoughts, unlike bodily and verbal transgressions, do not entail confession as a means of expiation. Both Horner (M:H 2:90) and Ñāṇamoli (M:ÑB) missed this variation.

<sup>24</sup> This conclusion impresses on Rāhula the universality of the virtue taught to him.

through repeated reflection on their verbal actions,  
 through repeated reflection on their mental actions.  
 Rāhula, all those recluses and brahmins of the present who  
 are purifying their bodily actions,  
 are purifying their verbal actions,  
 are purifying their mental actions,  
 are doing so  
 through repeated reflection on their bodily actions,  
 through repeated reflection on their verbal actions,  
 through repeated reflection on their mental actions.

Therefore, Rāhula, thinking thus:

‘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;’—

this is how, Rāhula, you should train yourself.”

The Blessed One said this. The venerable Rāhula joyfully approved of the Blessed One’s word.

— evaṃ —

031218 rev060331 070212 080123 091004 101115 120317 130817 140607 160806 170206