

## Majjhima Nikāya - The Middle Length Discourses

### Advice to Venerable Raahula At Ambalatthika (Ambalatthika Rahulovada Sutta)

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time venerable Rahula lived in Ambalatthika. Then the Blessed One getting up from his seclusion in the evening approached venerable Rahula in Ambalatthika. Venerable Rahula saw the Blessed One coming in the distance, prepared a seat and administered water. The Blessed One sat on the prepared seat and washed his feet. Venerable Rahula too worshipped the Blessed One and sat on a side.

Then the Blessed One retained a little water in the vessel and addressed venerable Rahula. 'Rahula, do you see this little water left over in the vessel?' 'Yes, venerable sir.' 'So little is his recluship, that has no shame, to tell lies, aware' Then the Blessed One threw away that little bit of water and addressed venerable Rahula. 'Rahula, did you see that little water thrown away?' 'Yes, venerable sir' 'Thus thrown away is the recluship of one who has no shame, to tell lies with awareness'. Then the Blessed One turned that vessel upside down and addressed venerable Rahula 'Rahula, do you see this vessel turned upside down?' 'Yes, venerable sir' 'Thus turned upside down is the recluship of one who has no shame to tell lies with awareness'. Then the Blessed One put the vessel upright and addressed venerable Rahula. 'Rahula, do you see this vessel empty and deserted?' 'Yes, venerable sir' 'So empty is the recluship of one who has no shame to tell lies with awareness.

Rahula, the king's huge well trained tusker, gone to the battle field, would work with his fore feet, hind feet, the fore part of his body, the hind part of his body, the head, his ears, tusks and with his tail, while protecting his trunk. Then it occurs to the elephant driver: This kings' elephant the huge tusker gone to the battle field works with his fore feet and hind feet, fore part of the body and hind part of the body, with head, ears, tusks and tail, while protecting its trunk. There is nothing more to

do to him. Rahula, just as there is nothing the king's huge tusker gone to the battle field could not do with its limbs large and small, in the same manner, there is nothing that could not be done by one who has no shame to tell lies with awareness. Therefore you should train, I will not tell lies even for play.

Rahula, what is the purpose of a mirror?' 'Venerable sir, for the purpose of reflection.' 'Rahula in the same manner reflecting you should do bodily actions, reflecting you should do verbal actions, reflecting you should do mental actions

Rahula, when a desire arises to do some bodily action, you should reflect. Doing this bodily action, will I be troubled, will others be troubled, will both be troubled. Is this bodily action demerit? Is it unpleasant? When reflecting if you know. This bodily action will bring trouble to me, to others and to both. It is demerit, it is unpleasant. If possible you should not do it. Rahula, when, reflecting, if you know. This bodily action I desire to do, will not bring me, trouble, others trouble, nor trouble to either. It's merit and brings pleasantness. Rahula, you should do such bodily actions. Even while doing that bodily action, you should reflect. Does this bodily action give me trouble, give others trouble or does it give trouble to either? Is it demerit? Is it unpleasant? Rahula, when reflecting if you know this bodily action is unpleasant, give up such bodily actions. If you know, this bodily action does not give me, others or either, trouble. It is merit, and it brings pleasantness, Then follow up that bodily action. Rahula, having done such actions too you should reflect. Did this bodily action cause me, others, or either, trouble? Was it demerit? Did it arouse unpleasantness?. When reflecting if you know, this bodily action caused me and others, trouble, it isn't merit, aroused unpleasantness. Then you should declare it to the Teacher or a wise co-associate in the holy life, manifest it and make amends for future restraint. Raahula, when reflecting, if you know, this bodily action did not cause me, others or either trouble. It was merit and pleasant. Then you should abide delighted pursuing such things of merit day and night..

Rahula, when a desire arises to you to do some verbal action, you should reflect thus: Doing this verbal action, will I trouble my self, others or both? Is this verbal action demerit? Is it unpleasant?

When reflecting if you know, this verbal action will bring me, others and both trouble it is demerit and unpleasant. If possible you should not do it. Rahula, when, reflecting, if you know. This verbal action, if done, would not trouble either. It is merit and is pleasant. Then Raahula, you should do such verbal actions. Even while doing that verbal action, you should reflect. Does this verbal action give me, others, or either, trouble? Is it demerit? Is it unpleasant? Rahula, if it is unpleasant, give up, such verbal actions. If you know, this verbal action does not bring me, others, or either, trouble. It is merit and is pleasant. Follow up such verbal actions. Rahula, having done such verbal actions too you should reflect. Did this cause me, others, or either, trouble? Was it demerit? Was it unpleasant? When reflecting if you know, this verbal action caused me, others, and both, trouble. It is demerit, and unpleasant. It should be declared to the Teacher or a wise co-associate in the holy life, manifest it and make amends for future restraint. Rahula, when reflecting you know, this verbal action, did not cause me, others or either trouble. It was merit and it was pleasant. Then you should abide delighted pursuing such things of merit day and night..

Rahula, when you desire to do some mental action, you should reflect. In doing, this mental action, will I trouble myself? Is it demerit? Is it unpleasant? When reflecting if you know, this mental action will trouble me. It is demerit and unpleasant. Then, if possible you should not do it. Rahula, when reflecting if you know, this mental action will not bring me trouble. It is merit and pleasant. Then Rahula, you should do such mental actions. Even while doing that mental action, you should reflect. Does this mental action give me, others, trouble? Is it demerit and unpleasant? Rahula, if that is so, give up that mental action. If you know, this mental action does not bring me, others trouble. It's merit, and pleasant Then follow it up. Having done such mental actions too you should reflect. Did it cause me, others, trouble? Was it demerit? Was it unpleasant? When reflecting if you know, this mental action caused me, others, trouble. It is demerit and unpleasant. Then you should be disgusted and loathe such mental actions. Rahula, when reflecting if you know, this mental action did not cause me, others, trouble, it was merit and it was pleasant. Then you should pursue such things of merit day and night delightedly..

Rahula, whoever recluses or brahmins purified their bodily actions, verbal actions and mental actions in the past, did by reflecting. Whoever recluses or brahmins will purify their bodily, verbal and mental actions in the future will do so reflecting. Whoever recluses or brahmins purify their bodily, verbal, and mental actions at present do so reflecting. Therefore Rahula, you should train thus. Reflecting I will purify my bodily, verbal and mental actions.

The Blessed One said thus and venerable Rahula delighted in the words of the Blessed One..

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