

MAHĀRĀHULO VĀDASUTTANĀ

THE LONG DISCOURSE GIVING ADVICE TO RĀHUL



Mahārāhulovādasuttam (MN 62)

The Long Discourse Giving Advice to Rāhula

Edited & Translated by Ānandajoti Bhikkhu
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1: Being Advised

1a: Receiving good advice

Evam me sutam:
Thus I heard:

ekam samayam Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Bhagavā pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram ādāya Sāvattim piṇḍāya pāvisi.
after picking up his bowl and robe, was entering Sāvattihī for alms.

Āyasmā pi kho Rāhulo pubbanhasamayam nivāsetvā,
Also venerable Rāhula, having dressed in the morning time,

pattacīvaram ādāya Bhagavantam piṭṭhito piṭṭhito anubandhi.
after picking up his bowl and robe, followed along close behind the Gracious One.

Atha kho Bhagavā apaloketvā āyasmantaṃ Rāhulaṃ āmantesi:
Then the Gracious One, looking back, addressed venerable Rāhula, saying:

“Yaṃ kiñci Rāhula rūpaṃ atītānāgatapaccuppannaṃ,
“Whatever form there is, Rāhula, past, future, or present,

ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumam vā,
inside or outside, gross or subtle,

hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbaṃ rūpaṃ:
base or excellent, whether far or near, (in regard to) all form:

“Netam mama, nesoham-asmi, na meso attā” ti,
“This is not mine, I am not this, this is not my self,”

evam-etam yathābhūtam sammappaññāya daṭṭhabban”-ti.
like this it ought to be seen as it really is, with right wisdom.”

“Rūpam-eva nu kho Bhagavā? Rūpam-eva nu kho Sugatā” ti.
“Only form, Gracious One? Only form, Fortunate One?”

“Rūpam-pi Rāhula, vedanā pi Rāhula, saññā pi Rāhula,
“Form, Rāhula - and feelings, Rāhula - and perceptions, Rāhula -

saṅkhārā pi Rāhula, viññāṇam-pi Rāhulā” ti,
and (mental) processes, Rāhula - and consciousness, Rāhula.”

1b: Receiving further advice

Atha kho āyasmā Rāhulo: “ko najja Bhagavatā
Then venerable Rāhula thought: “Who today, when the Gracious One

sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatī?” ti
has advised him with (such) advice to his face, could enter a village for alms?”

Tato paṇivattitvā aññatarasmiṃ rukkhāmūle nisīdi.
Therefore having turned back he sat down at the root of a certain tree.

Pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,
After folding his legs crosswise, and setting his body straight,

parimukhaṃ satim upaṭṭhapetvā.
he established mindfulness at the front.

Addasā kho āyasmā Sāriputto āyasmantaṃ Rāhulaṃ
Venerable Sāriputta saw that venerable Rāhula

aññatarasmiṃ rukkhāmūle nisinnaṃ pallaṅkaṃ ābhujitvā,
was sitting down at the root of a certain tree, and had folded his legs crosswise,

ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā,
set his body straight, and established mindfulness at the front,

disvāna āyasmantaṃ Rāhulaṃ āmantesi:
and having seen him, he addressed venerable Rāhula, saying:

“Ānāpānasatiṃ Rāhula bhāvanam bhāvehi.

“Develop the meditation, Rāhula, that is mindfulness while breathing.

Ānāpānasati Rāhula bhāvitā bahulikatā

Mindfulness while breathing, Rāhula, when it has been developed and made much of

mahapphalā hoti mahānisamsā” ti.

yields great fruit and brings great advantages.”

Atha kho āyasmā Rāhulo sāyanhasamayam patisallānā vuṭṭhito

Then venerable Rāhula rising from seclusion in the evening time

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā ekamantam nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekamantam nisinno kho āyasmā Rāhulo Bhagavantam etad-avoca:

While sitting on one side, venerable Rāhula said this to the Gracious One:

“Katham bhāvitā nu kho bhante ānāpānasati

“How, reverend Sir, does mindfulness while breathing when it has been developed

katham bahulikatā mahapphalā hoti mahānisamsā” ti.

and made much of yield great fruit, bring great advantages?”

2: The elements, first meditation¹

2a: Earth is not self

“Yaṃ kiñci Rāhula ajjhattam paccattam

“Whatever there is, Rāhula, that is inside, in oneself,

kakkhalaṃ kharigataṃ upādinnaṃ, seyyathīdam:

that is hard or has become solid, and is attached to, like this:

kesā, lomā, nakhā, dantā, taco,
head hairs, body hairs, nails, teeth, skin,

maṃsaṃ, nahārū, aṭṭhī, aṭṭhimiñjā, vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,
heart, liver, pleura, spleen, lungs,

antam, antagūṇam, udariyam, karīsam -
intestines, mesentery, undigested food, excrement -

yaṃ vā panaññam-pi kiñci ajjhattam paccattam

or whatever else there is that is inside, in oneself,

kakkhalaṃ kharigataṃ upādinnaṃ,

that is hard, or has become solid, and is attached to,

ayaṃ vuccati Rāhula ajjhattikā paṭhavīdhātu.

that, Rāhula, is called the internal earth element.

Yā ceva kho pana ajjhattikā paṭhavīdhātu,

Now, that which is the internal earth element,

yā ca bāhirā paṭhavīdhātu, paṭhavīdhātu-r-evesā.

and that which is the external earth element, that is only the earth element.

¹ Here the meditation on the elements is worked out in detail. Commenting on the meditation as given in brief in Mahāsatipaṭṭhānasuttaṃ (D. 22), Visuddhimagga (11. 30) says: “Just as a cow-butcher while fattening a cow, bringing it to the slaughter-house, binding it up and making it stand there; then slaying it and seeing it slain and dead, still doesn’t lose the idea: ‘this is a cow’ so long as he has not torn it apart and dismembered it. But after dismembering it, while sitting there, he loses the idea of ‘cow’, and the idea of ‘meat’ occurs, and he doesn’t think: ‘I am selling a cow, this is cow they are carrying off’, rather he thinks ‘I am selling meat, this is meat they are carrying off’. So too, a monk...does not lose the idea ‘this is a being, this is a person, this is an individual’, so long as he does not review this body...and classify what is (otherwise) dense into the elements. But after reviewing the elements he loses the idea ‘this is a being (etc.)’ and on account of the elements he settles his mind.”

Taṃ “netam mama, nesoham-asmi, na meso attā” ti,
“This is not mine, I am not this, this is not my self,”

evam-etam yathābhūtaṃ sammappaññāya daṭṭhabbam.
like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtaṃ sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

paṭhavīdhātuyā nibbindati, paṭhavīdhātuyā cittaṃ virājeti.
one loses interest in the earth element, one detaches the mind from the earth element.

2b: Water is not self

Katamā ca Rāhula āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā.
And what, Rāhula, is the water-element? The water element may be internal or may be external.

Katamā ca Rāhula ajjhattikā āpodhātu?
And what, Rāhula, is the internal water element?

Yaṃ ajjhattam paccattam āpo āpogataṃ upādinnam, seyyathīdam:
That which is inside, in oneself, that is water, or has become watery, and is attached to, like this:

pittaṃ, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, oil,

assu, vasā, khelo, siṅghānikā, lasikā, muttam -
tears, grease, spit, mucus, synovial fluid, urine -

yaṃ vā panaññam-pi kiñci ajjhattam paccattam
or whatever else there is that is inside, in oneself,

āpo āpogataṃ upādinnam,
that is water, or has become watery, and is attached to,

ayaṃ vuccati Rāhula ajjhattikā āpodhātu.
that, Rāhula, is called the internal water element.

Yā ceva kho pana ajjhattikā āpodhātu,

Now, that which is the internal water element,

yā ca bāhirā āpodhātu, āpodhātu-r-evesā.

and that which is the external water element, that is only the water element.

Tam “netam mama, nesoham-asmi, na meso attā” ti,

“This is not mine, I am not this, this is not my self,”

evam-etam yathābhūtam sammappaññāya daṭṭhabbam.

like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtam sammappaññāya disvā,

Having seen it like this, as it really is, with right wisdom,

āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

one loses interest in the water element, one detaches the mind from the water element.

2c: Fire is not self

Katamā ca Rāhula tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā.

And what, Rāhula, is the fire element? The fire element may be internal or may be external.

Katamā ca Rāhula ajjhattikā tejodhātu?

And what, Rāhula, is the internal fire element?

Yaṃ ajjhattam paccattam tejo tejogataṃ upādinnaṃ, seyyathidaṃ:

That which is inside, in oneself, that is fire, or has become fiery, and is attached to, like this:

yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati,

that by which one is heated, by which one grows old, by which one is burned up,

yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati -

by which what is eaten, drunk, chewed, and tasted, gets completely digested -

yaṃ vā panaññam-pi kiñci ajjhattam paccattam

or whatever else there is that is inside, in oneself,

tejo tejogataṃ upādinnaṃ,

that is fire, or has become fiery, and is attached to,

ayaṃ vuccati Rāhula ajjhattikā tejodhātu.

that, Rāhula, is called the internal fire element.

Yā ceva kho pana ajjhattikā tejodhātu,

Now, that which is the internal fire element,

yā ca bāhirā tejodhātu, tejodhātu-r-evesā.

and that which is the external fire element, that is only the fire element.

Tam “netam mama, nesoham-asmi, na meso attā” ti,

“This is not mine, I am not this, this is not my self,”

evam-etam yathābhūtam sammappaññāya daṭṭhabbam.

like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtam sammappaññāya disvā,

Having seen it like this, as it really is, with right wisdom,

tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

one loses interest in the fire element, one detaches the mind from the fire element.

2d: Wind is not self

Katamā ca Rāhula vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā.

And what, Rāhula, is the wind element? The wind element may be internal or may be external.

Katamā ca Rāhula ajjhattikā vāyodhātu?

And what, Rāhula, is the internal wind element?

Yaṃ ajjhattam paccattam vāyo vāyogataṃ upādinnam, seyyathīdam:

That which is inside, in oneself, that is wind, or has become windy, and is attached to, like this:

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā,

winds that go up, winds that go down, winds in the bowels,

koṭṭhasayā vātā, aṅgamaṅgānusārino vātā, assāso, passāso iti -

winds in the belly, winds that go through the limbs, in-breath, out-breath -

yaṃ vā panaññam-pi kiñci ajjhattam paccattam

or whatever else there is that is inside, in oneself,

vāyo vāyogataṃ upādinnam,

that is wind, or has become windy, and is attached to,

ayaṃ vuccati Rāhula ajjhattikā vāyodhātu.

that, Rāhula, is called the internal wind element.

Yā ceva kho pana ajjhattikā vāyodhātu,
Now, that which is the internal wind element,

yā ca bāhirā vāyodhātu, vāyodhātu-r-evesā.
and that which is the external wind element, that is only the wind element.

Tam “netam mama, nesoham-asmi, na meso attā” ti,
“This is not mine, I am not this, this is not my self,”

evam-etam yathābhūtam sammappaññāya daṭṭhabbam.
like this it ought to be seen, as it really is, with right wisdom.

Evam-etam yathābhūtam sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.
one loses interest in the wind element, one detaches the mind from the wind element.

2e: Space is not self¹

Katamā ca Rāhula ākāsadhātu? Ākāsadhātu siyā ajjhattikā siyā bāhirā.
And what, Rāhula, is the space element? The space element may be internal or may be external.

Katamā ca Rāhula ajjhattikā ākāsadhātu?
And what, Rāhula, is the internal space element?

Yam ajjhattam paccattam ākāsam ākāsagatam upādinnaṃ seyyathīdam:
That which is inside that is space, or has become spacey, and is attached to, like this:

¹ Sometimes this meditation is given in regard to 4 elements only (e.g. M 28). But here the space element (*ākāsadhātu*) is also included. Elsewhere these 5 plus consciousness (*viññāna*) are combined (e.g. M 140).

The renderings that have been adopted here are largely determined by the need for coherence in regard to the two meditations on the elements that are taught in this discourse. It should be remembered though that the first four elements also represent qualities which Visuddhimagga (11. 39) defines like this: “the characteristic mark of the earth element is firmness (*thaddha*)...of water is bonding (*ābandhana*)...of fire is maturing (*paripācana*)...and of wind is supporting (*vitthambana*)”.

kaṇṇacchiddaṃ, nāśacchiddaṃ, mukhadvāraṃ,
ear-holes, nose-holes, the door of the mouth,

yena ca asitapītakhāyitasāyitaṃ ajjhoḥarati,
and that by which what is eaten, drunk, chewed, and tasted is swallowed,

yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati,
that place where what is eaten, drunk, chewed, and tasted settles,

yena ca asitapītakhāyitasāyitaṃ adhobhāgā nikkhamati -
and the lower part by which that which is eaten, drunk, chewed, and tasted
goes out -

yaṃ vā panaññaṃ-pi kiñci ajjhattaṃ paccattaṃ
or whatever else there is that is inside, in oneself,

ākāsa ākāśagataṃ upādinnaṃ,
that is space, or has become spacy, and is attached to,

ayaṃ vuccati Rāhula ajjhattikā ākāśadhātu.
that, Rāhula, is called the internal space element.

Yā ceva kho pana ajjhattikā ākāśadhātu,
Now, that which is the internal space element,

yā ca bāhirā ākāśadhātu, ākāśadhātu-r-evesā.
and that which is the external space element, that is only the space element.

Taṃ “netam mama, nesoham-asmi, na meso attā” ti,
“This is not mine, I am not this, this is not my self,”

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
like this it ought to be seen, as it really is, with right wisdom.

Evam-etaṃ yathābhūtaṃ sammappaññāya disvā,
Having seen it like this, as it really is, with right wisdom,

ākāśadhātuyā nibbindati, ākāśadhātuyā cittaṃ virājeti.
one loses interest in the space element, one detaches the mind from the space
element.

3: The Elements, second meditation

3a: Being even as the earth

Paṭhavīsamaṃ Rāhula bhāvanaṃ bhāvehi,

Develop the meditation, Rāhula, that is to be even as the earth,¹

paṭhavīsamaṃ hi te Rāhula bhāvanaṃ bhāvayato

for, Rāhula, from developing the meditation that is to be even as the earth,

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

Seyyathā pi Rāhula paṭhaviyā sucim-pi nikkhipanti,

Just as, Rāhula, they throw what is clean on the earth,

asucim-pi nikkhipanti, gūthagatam-pi nikkhipanti,

and they throw what is unclean, and they throw what has become dung,

muttagatam-pi nikkhipanti, khelagatam-pi nikkhipanti,

and they throw what has become urine, and they throw what has become spit,

pubbagatam-pi nikkhipanti, lohitagatam-pi nikkhipanti,

and they throw what has become pus, and they throw what has become blood,²

na ca tena paṭhavī aṭṭiyati vā harāyati vā jigucchati vā,

but the earth is not distressed, or ashamed, or disgusted by it,

evam-eva kho tvaṃ Rāhula paṭhavīsamaṃ bhāvanaṃ bhāvehi,

just so do you, Rāhula, develop the meditation that is to be even as the earth,

¹ “Develop the meditation” - “bhāvanaṃ bhāvehi”, could be more literally rendered as “develop the development” if it wasn’t so unidiomatic. Fortunately ‘meditation’ has a broad range of meanings in English, sufficient to adequately cover the usage in the Pāḷi but it is as well to bear in mind the more literal meaning in the original.

“Even as the earth” - “paṭhavīsamaṃ”, - there is evidently a pun intended in the Pāḷi here on - sama, which may mean ‘similar to’ or ‘the same as’ on the one hand; and ‘calm’ or ‘peaceful’ on the other. The present translation is an attempt to maintain the same ambiguity in the English. If we took the liberty to translate the word twice we could give it as: “develop the meditation that is to be peaceful just as the earth is...” With this advice on meditation cf. the similar instruction given in Kakacūpamasuttaṃ M. 21.

² “What has become dung...urine...spit...pus...blood” - “gūthagatam... muttagatam... khelagatam... pubbagatam... lohitagatam...” (see also kharigatam, āpogatam, tejogatam, vāyogatam, and ākāśagatam in the first of the meditations above). The translation here sounds rather literal, but it’s hard to avoid, as all the words in question are in common use without the affix -gatam, and we must presume that it’s use is intended to add meaning to the words and not simply be synonymous with them.

paṭhavīsamaṃ hi te Rāhula bhāvanaṃ bhāvayato

for, Rāhula, from developing the meditation that is to be even as the earth

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

3b: Being even as the water

Āposamaṃ Rāhula bhāvanaṃ bhāvehi,

Develop the meditation, Rāhula, that is to be even as water,

āposamaṃ hi te Rāhula bhāvanaṃ bhāvayato

for, Rāhula, from developing the meditation that is to be even as water,

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

Seyyathā pi Rāhula paṭhaviyā sucim-pi dovanti,

Just as, Rāhula, they wash away what is clean in the water,

asucim-pi dovanti, gūthagatam-pi dovanti,

and they wash away what is unclean, and they wash away what has become dung,

muttagatam-pi dovanti, khelagatam-pi dovanti,

and they wash away what has become urine, and they wash away what has become spit,

pubbagatam-pi dovanti, lohitagatam-pi dovanti,

and they wash away what has become pus, and they wash away what has become blood,

na ca tena āpo aṭṭīyati vā harāyati vā jigucchati vā,

but the water is not distressed, or ashamed, or disgusted by it,

evam-eva kho tvaṃ Rāhula āposamaṃ bhāvanaṃ bhāvehi,

just so do you, Rāhula, develop the meditation that is to be even as water,

āposamaṃ hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is to be even as water

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

3c: Being even as fire

Tejosamaṃ Rāhula bhāvanam bhāvehi,

Develop the meditation, Rāhula, that is to be even as fire,

tejosamaṃ hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is to be even as fire,

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

Seyyathā pi Rāhula paṭhaviyā sucim-pi ḍahati,

Just as, Rāhula, they burn what is clean in fire,

asucim-pi ḍahati, gūthagatam-pi ḍahati,

and they burn what is unclean, and they burn what has become dung,

muttagatam-pi ḍahati, khelagatam-pi ḍahati,

and they burn what has become urine, and they burn what has become spit,

pubbagatam-pi ḍahati, lohitaḡatam-pi ḍahati,

and they burn what has become pus, and they burn what has become blood,

na ca tena tejo aṭṭīyati vā harāyati vā jīgucchati vā,

but the fire is not distressed, or ashamed, or disgusted by it,

evam-eva kho tvam Rāhula tejosamaṃ bhāvanam bhāvehi,

just so do you, Rāhula, develop the meditation that is to be even as fire,

tejosamaṃ hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is to be even as fire

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

3d: Being even as the wind

Vāyosamaṃ Rāhula bhāvanam bhāvehi,
Develop the meditation, Rāhula, that is to be even as the wind,

vāyosamaṃ hi te Rāhula bhāvanam bhāvayato
for, Rāhula, from developing the meditation that is to be even as the wind,

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.
appealing and unappealing contacts that have arisen in the mind will not take a hold there.

Seyyathā pi Rāhula vāyo sucim-pi upavāyati,
Just as, Rāhula, the wind blows over what is clean,

asucim-pi upavāyati, gūthagatam-pi upavāyati,
and it blows over what is unclean, and it blows over what has become dung,

muttagatam-pi upavāyati, khelagatam-pi upavāyati,
and it blows over what has become urine, and it blows over what has become spit,

pubbagatam-pi upavāyati, lohitagatam-pi upavāyati,
and it blows over what has become pus, and it blows over what has become blood,

na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā,
but the wind is not distressed, or ashamed, or disgusted by it,

evam-eva kho tvaṃ Rāhula vāyosamaṃ bhāvanam bhāvehi,
just so do you, Rāhula, develop the meditation that is to be even as the wind,

vāyosamaṃ hi te Rāhula bhāvanam bhāvayato
for, Rāhula, from developing the meditation that is to be even as the wind

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.
appealing and unappealing contacts that have arisen in the mind will not take a hold there.

3e: Being even as space

Ākāśasamaṃ Rāhula bhāvanam bhāvehi,

Develop the meditation, Rāhula, that is to be even as space,

ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is to be even as space,

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

Seyyathā pi Rāhula ākāso na katthaci patiṭṭhito,

Just as, Rāhula, space doesn't settle anywhere,

evam-eva kho tvaṃ Rāhula ākāśasamaṃ bhāvanam bhāvehi,

just so do you, Rāhula, develop the meditation that is to be even as space,

Ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is to be even as space,

uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

appealing and unappealing contacts that have arisen in the mind will not take a hold there.

4: Six further meditations

Mettaṃ Rāhula bhāvanam bhāvehi,

Develop the meditation, Rāhula, that is friendliness,

mettaṃ hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is friendliness

yo vyāpādo so pahīyissati.¹

whatever ill-will there is will be given up.

Karuṇam Rāhula bhāvanam bhāvehi,

Develop the meditation, Rāhula, that is kindness,

karuṇam hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is kindness

yā vihesā sā pahīyissati.

whatever violence there is will be given up.

Muditam Rāhula bhāvanam bhāvehi,

Develop the meditation, Rāhula, that is gladness,

muditam hi te Rāhula bhāvanam bhāvayato

for, Rāhula, from developing the meditation that is gladness

yā aratī sā pahīyissati.

whatever discontent there is will be given up.

¹ The first four meditations given in this section constitute what are collectively known as the 'spiritual moods' (*brahmavihāra*), or the 'measureless states' (*appamañña*). The teaching given here is also confirmed in a discourse by Ven Sāriputta (D. 33), where he says: "It is impossible, friend, it cannot happen, that when the freedom of mind (*cetovimutti*) that is friendliness has been developed...that ill-will can take hold of the mind - that surely will not be, for this is the escape from ill-will, namely, the freedom of mind that is friendliness". The discourse continues in the same way in regard to compassion & violence, and gladness & discontent. There, however, equanimity (*upekkhā*) is said to overcome passion, not resentment as here. It is possible that this reflects a change in the meaning of the word *upekkhā*. In the Buddhist tradition there is unanimity, it seems, on the meaning of *upekkhā* as equanimity, literally: 'on-looking', from prefix *upa* 'on' + √ *ikkha* 'look'. However, *upa* also has the meaning of 'over', and in this sense we then get the meaning 'over-looking', or as we might say, 'forgiveness', which seems to be a better antonym to resentment, and more coherent with the other three moods.

Upekkhāṃ Rāhula bhāvanāṃ bhāvehi,

Develop the meditation, Rāhula, that is equanimity,

upekkhāṃ hi te Rāhula bhāvanāṃ bhāvayato

for, Rāhula, from developing the meditation that is equanimity

yo paṭigho so pahīyissati.

whatever resentment there is will be given up.

Asubhāṃ Rāhula bhāvanāṃ bhāvehi,

Develop the meditation, Rāhula, on the unattractive,

asubhāṃ hi te Rāhula bhāvanāṃ bhāvayato

for, Rāhula, from developing the meditation on the unattractive

yo rāgo so pahīyissati.

whatever passion there is will be given up.¹

Aniccasaññaṃ Rāhula bhāvanāṃ bhāvehi,

Develop the meditation, Rāhula, that is the perception of impermanence,

aniccasaññaṃ hi te Rāhula bhāvanāṃ bhāvayato

for, Rāhula, from developing the meditation that is the perception of impermanence

yo asmimāno so pahīyissati.

whatever (kind of) 'I am' conceit there is will be given up.²

¹ The meditation on the unattractive (*asubha*) here is said by the commentary to refer to what are known as the charnel-ground (*sīvathika*) meditations. In *Visuddhimagga* 10 kinds of corpse in various stages of decay are described for contemplation, which only partially coincides with the same contemplation as given in the discourses (cf. *M.* 10 etc.).

² cf. *Saṃ* 22. 49: "those who, in regard to form, which is an impermanent, suffering, and changeable thing, do not look on it, thinking 'I am better', 'I am the same', or 'I am lower', they see things as they really are..."(the same is then said in regard to feelings, perceptions, (mental) processes, and consciousness).

5: Mindfulness while breathing

5a: Preliminaries

Ānāpānasatiṃ Rāhula bhāvanam bhāvehi,

Develop the meditation, Rāhula, that is mindfulness while breathing,

ānāpānasati Rāhula bhāvitā bahulikatā

mindfulness while breathing, Rāhula, when developed and made much of

mahapphalā hoti mahānisamsā.

yields great fruit, brings great advantages.

Katham bhāvitā ca Rāhula ānāpānasati katham bahulikatā

And how, Rāhula, does mindfulness while breathing when it has been developed and made much of

mahapphalā hoti mahānisamsā?

yield great fruit and bring great advantages?

Idha Rāhula bhikkhu araṇṇagato vā, rukkhamūlagato vā,

Here, Rāhula, a monk who has gone to the wilderness, or to the root of a tree,

suñṇāgāragato vā, nisīdati.

or to an empty place, sits down.

Pallaṅkam ābhujitvā, ujuṃ kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukhaṃ satiṃ upaṭṭhapetvā,

and establishing mindfulness at the front,

so sato va assasati, sato passasati.

ever mindful he breathes in, mindful he breathes out.

5b: Mindfulness of the body

Dīgham vā assasanto “dīgham assasāmi” ti pajānāti,

While breathing in long, he knows “I am breathing in long”,

dīgham vā passasanto “dīgham passasāmi” ti pajānāti,

while breathing out long, he knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmi” ti pajānāti,

while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti,
while breathing out short, he knows “I am breathing out short”,

sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing the whole body I will breathe in,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the whole body I will breathe out,

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,
he trains like this: making the bodily process calm I will breathe in,

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.
he trains like this: making the bodily process calm I will breathe out.

5c: Mindfulness of feelings

Pītipaṭisaṃvedī assasissāmī ti sikkhati,
He trains like this: experiencing happiness I will breathe in,

pītipaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing happiness I will breathe out,

sukhapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing pleasure I will breathe in,

sukhapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing pleasure I will breathe out,

cittasaṅkhārapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing the mental process I will breathe in,

cittasaṅkhārapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the mental process I will breathe out,

passambhayaṃ cittasaṅkhāraṃ assasissāmī ti sikkhati,
he trains like this: making the mental process calm I will breathe in,

passambhayaṃ cittasaṅkhāraṃ passasissāmī ti sikkhati.
he trains like this: making the mental process calm I will breathe out.

5d: Mindfulness of the mind

Cittapaṭisaṃvedī assasissāmī ti sikkhati,
He trains like this: experiencing the mind I will breathe in,

cittapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the mind I will breathe out,

abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,
he trains like this: gladdening the mind I will breathe in,

abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,
he trains like this: gladdening the mind I will breathe out,

samādahaṃ cittaṃ assasissāmī ti sikkhati,
he trains like this: concentrating the mind I will breathe in,

samādahaṃ cittaṃ passasissāmī ti sikkhati,
he trains like this: concentrating the mind I will breathe out,

vimocayaṃ cittaṃ assasissāmī ti sikkhati,
he trains like this: freeing the mind I will breathe in,

vimocayaṃ cittaṃ passasissāmī ti sikkhati.
he trains like this: freeing the mind I will breathe out.

5e: Mindfulness of (the Nature of) Things

Aniccānupassī assasissāmī ti sikkhati,
He trains like this: contemplating impermanence I will breathe in,

aniccānupassī passasissāmī ti sikkhati,
he trains like this: contemplating impermanence I will breathe out,

virāgānupassī assasissāmī ti sikkhati,
he trains like this: contemplating dispassion I will breathe in,

virāgānupassī passasissāmī ti sikkhati,
he trains like this: contemplating dispassion I will breathe out,

nirodhānupassī assasissāmī ti sikkhati,
he trains like this: contemplating cessation I will breathe in,

nirodhānupassī passasissāmī ti sikkhati,
he trains like this: contemplating cessation I will breathe out,

paṭinissaggānupassī assasissāmī ti sikkhati,

he trains like this: contemplating letting go I will breathe in,

paṭinissaggānupassī passasissāmī ti sikkhati.

he trains like this: contemplating letting go I will breathe out.

The Conclusion

Evam bhāvitā kho Rāhula ānāpānasati evam bahulikatā

In this way, Rāhula, mindfulness while breathing when it has been developed like this and made much of

mahapphalā hoti mahānisamsā.

yields great fruit, brings great advantages.

Evam bhāvitāya kho Rāhula ānāpānasatiyā,

In this way, Rāhula, through the development of mindfulness while breathing,

evam bahulikatāya ye pi te carimakā assāpassāsā

through making much of it, the in-breaths and the out-breaths at the end

te pi veditā va nirujjhanti no aviditā” ti.

are understood as they cease, they are surely understood.”¹

Idam-avoca Bhagavā,

The Gracious One said this,

attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandī ti.

and venerable Rāhula was uplifted and greatly rejoiced in what was said by the Gracious One.

¹ Visuddhimagga (VIII. 241): “...on account of cessation there are three times (when breath) has an end: the end in existence, the end in absorption, and the end in death. Regarding existence, in- and out-breaths occur in sense-existence (*kāma bhava*), but they do not occur in form or formless existence (*rūpārūpabhava*), therefore they end in existence. Regarding absorption they occur in the first three absorptions (*jhāna*), but not in the fourth, therefore they end in absorption. But those that have arisen with the sixteenth consciousness that precedes the death consciousness cease with the death consciousness - this is called the end in death. Those that end in death are what is intended here by ‘at the end’ .”
“...are surely understood” - “no aviditā” is literally: ‘are not not understood’ or ‘are not understood’. A double negative, as here, indicates strong emphasis in Pāli, but the conventions of English grammar prevent its use in translation.