

# MN 62: Mahārāhulovāda Sutta

## *The Greater Discourse of Advice to Rāhula*

Translated by Bhante Suddhāso

Thus have I heard. On one occasion the Blessed One was living at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Then the Blessed One dressed in the morning, took his bowl and robe, and entered Sāvatti for alms. Venerable Rāhula also dressed, took his bowl and robe, and followed closely behind the Blessed One. Then the Blessed One looked back at Venerable Rāhula and said to him, "Rāhula, any body whatsoever - past, future, or present; internal or external; obvious or subtle; inferior or superior; far or near - all form is to be accurately seen with right wisdom in this way: "This is not mine, I am not this, this is not my self.'"

"Just the body, Blessed One? Just the body, Sublime One?"

"The body, Rāhula, and also feeling, perception, mental formations, and consciousness."

Then Venerable Rāhula, thinking "How could one who has been personally advised by the Blessed One enter a village for alms?" turned back, sat at the base of a tree, crossed his legs, set his body upright, and established mindfulness.

Venerable Sāriputta saw Venerable Rāhula seated at the base of a tree - legs crossed, body upright, and mindfulness established. Having seen this, he said to Venerable Rāhula, "Rāhula, practice mindfulness of breathing. Rāhula, when mindfulness of breathing is practiced and cultivated, it is of great fruit and great benefit."

Then in the evening Venerable Rāhula emerged from retreat, approached the Blessed One, paid respects to him, and sat to one side. When he was seated to one side, he said to the Blessed One, "Bhante, how is mindfulness of breathing to be practiced and cultivated so that it is of great fruit and great benefit?"

"Rāhula, whatever internal personal component that is experienced as hard or solid - such as head-hair, body-hair, nails, teeth, skin, muscle, tendons, bone, bone-marrow, kidney, heart, liver, membranes, spleen, lungs, colon, intestines, stomach, feces, or any other internal personal component that is experienced as hard or solid - Rāhula, this is called the 'internal earth element.' Whether earth element is internal or external, it is the same earth element. It should be accurately seen with right wisdom in this way: 'This is not mine, I am not this, this is not my self.' When one has accurately seen it with right wisdom in this way, one becomes disenchanted with the earth element, and the mind becomes dispassionate towards the earth element.

"Rāhula, what is the water element? The water element may be internal or external. Rāhula, what is the internal water element? Whatever internal personal component that is experienced as water or watery - such as bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, synovial fluid, urine, or any other internal personal component that is experienced as liquid or wet - Rāhula, this is called the 'internal water element.' Whether water element is internal or external, it is the same water element. It should be accurately

seen with right wisdom in this way: 'This is not mine, I am not this, this is not my self.' When one has accurately seen it with right wisdom in this way, one becomes disenchanted with the water element, and the mind becomes dispassionate towards the water element.

"Rāhula, what is the heat element? The heat element may be internal or external. Rāhula, what is the internal heat element? Whatever internal personal component that is experienced as heat or heating - such as what brings warmth, or causes decay, or burns, or causes what one has eaten, drunk, consumed, or swallowed to be completely digested; or any other internal personal component that is experienced as hot or heating - Rāhula, this is called the 'internal heat element.' Whether heat element is internal or external, it is the same heat element. It should be accurately seen with right wisdom in this way: 'This is not mine, I am not this, this is not my self.' When one has accurately seen it with right wisdom in this way, one becomes disenchanted with the heat element, and the mind becomes dispassionate towards the heat element.

"Rāhula, what is the wind element? The wind element may be internal or external. Rāhula, what is the internal wind element? Whatever internal personal component that is experienced as wind or windy - such as up-going winds, down-going winds, winds in the belly, winds in the abdomen, winds moving along the limbs, inhalation, exhalation, or any other internal personal component that is experienced as wind or windy - Rāhula, this is called the 'internal wind element.' Whether wind element is internal or external, it is the same wind element. It should be accurately seen with right wisdom in this way: 'This is not mine, I am not this, this is not my self.' When one has accurately seen it with right wisdom in this way, one becomes disenchanted with the wind element, and the mind becomes dispassionate towards the wind element.

"Rāhula, what is the space element? The space element may be internal or external. Rāhula, what is the internal space element? Whatever internal personal component that is experienced as space or spacious - such as the ear-cavity, the nose-cavity, the mouth, the esophagus, the stomach, the rectum, or any other internal personal component that is experienced as space or spacious - Rāhula, this is called the 'internal space element.' Whether space element is internal or external, it is the same space element. It should be accurately seen with right wisdom in this way: 'This is not mine, I am not this, this is not my self.' When one has accurately seen it with right wisdom in this way, one becomes disenchanted with the space element, and the mind becomes dispassionate towards the space element.

"Rāhula, practice 'peacefulness of earth' meditation. Rāhula, when you practice 'peacefulness of earth' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind. Rāhula, just as when people put clean things, unclean things, excrement, urine, saliva, pus, or blood on the earth, the earth is not bothered, humiliated, or disgusted, in the same way, Rāhula, practice 'peacefulness of earth' meditation. Rāhula, when you practice 'peacefulness of earth' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind.

"Rāhula, practice 'peacefulness of water' meditation. Rāhula, when you practice 'peacefulness of water' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind. Rāhula, just as when people immerse clean

things, unclean things, excrement, urine, saliva, pus, or blood in water, the water is not bothered, humiliated, or disgusted, in the same way, Rāhula, practice 'peacefulness of water' meditation. Rāhula, when you practice 'peacefulness of water' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind.

"Rāhula, practice 'peacefulness of heat' meditation. Rāhula, when you practice 'peacefulness of heat' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind. Rāhula, just as when heat burns clean things, unclean things, excrement, urine, saliva, pus, or blood, the heat is not bothered, humiliated, or disgusted, in the same way, Rāhula, practice 'peacefulness of heat' meditation. Rāhula, when you practice 'peacefulness of heat' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind.

"Rāhula, practice 'peacefulness of wind' meditation. Rāhula, when you practice 'peacefulness of wind' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind. Rāhula, just as when wind blows on clean things, unclean things, excrement, urine, saliva, pus, or blood, the wind is not bothered, humiliated, or disgusted, in the same way, Rāhula, practice 'peacefulness of wind' meditation. Rāhula, when you practice 'peacefulness of wind' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind.

"Rāhula, practice 'peacefulness of space' meditation. Rāhula, when you practice 'peacefulness of space' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind. Rāhula, just as space is not stuck anywhere, in the same way, Rāhula, practice 'peacefulness of space' meditation. Rāhula, when you practice 'peacefulness of space' meditation, then sensations that arise - whether pleasing or displeasing - will not dominate your mind.

"Rāhula, practice 'loving-kindness' meditation. Rāhula, when you practice 'loving-kindness' meditation, hostility will be abandoned.

"Rāhula, practice 'compassion' meditation. Rāhula, when you practice 'compassion' meditation, cruelty will be abandoned.

"Rāhula, practice 'rejoicing' meditation. Rāhula, when you practice 'rejoicing' meditation, discontent will be abandoned.

"Rāhula, practice 'equanimity' meditation. Rāhula, when you practice 'equanimity' meditation, aversion will be abandoned.

"Rāhula, practice 'non-beauty' meditation. Rāhula, when you practice 'non-beauty' meditation, lust will be abandoned.

"Rāhula, practice 'recognition of impermanence' meditation. Rāhula, when you practice 'recognition of impermanence' meditation, the conceit of self-existence will be abandoned.

"Rāhula, practice 'mindfulness of breathing' meditation. Rāhula, when mindfulness of breathing is practiced and cultivated, it is of great fruit and great benefit. Rāhula, how is

mindfulness of breathing practiced and cultivated such that it is of great fruit and great benefit?

“Rāhula, a monk goes to the wilderness or to the base of a tree or to an empty building, sits down, crosses his legs, straightens his posture, and establishes mindfulness as primary. He inhales mindfully and exhales mindfully.

“When inhaling a long breath, he understands ‘I am inhaling a long breath.’ When exhaling a long breath, he understands ‘I am exhaling a long breath.’

“When inhaling a short breath, he understands ‘I am inhaling a short breath.’ When exhaling a short breath, he understands, ‘I am exhaling a short breath.’

“He trains in this way: ‘I will experience my entire body while inhaling.’ He trains in this way: ‘I will experience my entire body while exhaling.’

“He trains in this way: ‘I will still all physical activity while inhaling.’ He trains in this way: ‘I will still all physical activity while exhaling.’

“He trains in this way: ‘I will experience euphoria while inhaling.’ He trains in this way: ‘I will experience euphoria while exhaling.’

“He trains in this way: ‘I will experience pleasure while inhaling.’ He trains in this way: ‘I will experience pleasure while exhaling.’

“He trains in this way: ‘I will experience mental activity while inhaling.’ He trains in this way: ‘I will experience mental activity while exhaling.’

“He trains in this way: ‘I will still all mental activity while inhaling.’ He trains in this way: ‘I will still all mental activity while exhaling.’

“He trains in this way: ‘I will experience the mind while inhaling.’ He trains in this way: ‘I will experience the mind while exhaling.’

“He trains in this way: ‘I will enjoy the mind while inhaling.’ He trains in this way: ‘I will enjoy the mind while exhaling.’

“He trains in this way: ‘I will unify the mind while inhaling.’ He trains in this way: ‘I will unify the mind while exhaling.’

“He trains in this way: ‘I will liberate the mind while inhaling.’ He trains in this way: ‘I will liberate the mind while exhaling.’

“He trains in this way: ‘I will observe impermanence while inhaling.’ He trains in this way: ‘I will observe impermanence while exhaling.’

“He trains in this way: ‘I will observe dispassion while inhaling.’ He trains in this way: ‘I will observe dispassion while exhaling.’

“He trains in this way: ‘I will observe cessation while inhaling.’ He trains in this way: ‘I will observe cessation while exhaling.’

“He trains in this way: ‘I will observe relinquishment while inhaling.’ He trains in this way: ‘I will observe relinquishment while exhaling.’

“Rāhula, when mindfulness of breathing is practiced and cultivated in this way, it is of great fruit and great benefit. Rāhula, when mindfulness of breathing has been practiced and cultivated in this way, then even one’s final breaths will be known as they cease – they will not be unknown.”

This is what the Blessed One said. Satisfied, Venerable Rāhula delighted in the Blessed One’s speech.