



NAMO BUDDHAYA!!!

Children's Dhamma Program

Noble Dhamma for Little Hearts

Advice to Venerable Rahula

Prince Rahula was the only son of Prince Siddhartha Gautama before he attained Buddha hood. After prince Rahula became a monk, Supreme Buddha gave venerable Rahula advice on how to purify his actions.

On one occasion the Supreme Buddha was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary and, the venerable Rahula was living at Ambalattika. One evening, the Buddha went to visit the venerable Rahula at Ambalattika. The venerable Rahula saw the Buddha



coming in the distance and made a seat ready, and set out a water bucket for washing his feet. Seeing the preparations, The Buddha sat upon the seat, and washed his feet. The venerable Rahula paid homage to The Buddha, and sat down beside him. The Buddha (having left a little water in the bucket) asked the venerable Rahula: "Rahula, do you see this little water left in the water bucket?" - "Yes, venerable sir." - "In the same way, Rahula are the good qualities of those who are not ashamed to tell a deliberate lie.

Then the Buddha threw away the little water that was left and asked the venerable Rahula: "Rahula, do you see that little water that was thrown away?" - "Yes, venerable sir." - "Even so, Rahula, those who are not ashamed to tell a deliberate lie have thrown away their good qualities."

Then the Buddha turned the water bucket upside down and asked the venerable Rahula: "Rahula, do you see this water bucket turned upside down?" - "Yes, venerable sir." "Even so, Rahula, those who are not ashamed to tell a deliberate lie have turned their good qualities upside down."

Then the Buddha turned the water bucket right way up again and asked the venerable Rahula: "Rahula, do you see this hollow, empty water bucket?" - "Yes, venerable sir." - "Even so hollow and empty, Rahula is the good qualities of those who are not ashamed to tell a deliberate lie.

"What do you think, Rahula? What is the purpose of a mirror?" "For the purpose of reflection, venerable sir." So too, Rahula, an action with the body should be done after repeated reflection; an action by speech should be done after repeated reflection; an action by mind should be done after repeated reflection.

"Rahula, when you wish to do an action with the body, you should reflect upon that same bodily action like this: 'Would this action that I wish to do with the body, lead to my own suffering,

to the suffering of others, or to the suffering of both? Is it an unwholesome bodily action with sad results?' When you reflect, if you know: 'This action that I wish to do with the body would lead to my own suffering, to the suffering of others, or to the suffering of both; it is an unwholesome bodily action with sad results,' then you definitely should not do such an action with the body. But when you reflect, if you know: 'This action that I wish to do with the body would not lead to my own suffering, to the suffering of others, or to the suffering of both; it is a wholesome bodily action with happy results, then you may do such an action with the body.

"Also, Rahula, while you are doing an action with the body, you should reflect upon that same bodily action like this: 'Does this action that I am doing with the body lead to my own suffering, to the suffering of others, or to the suffering of both? Is it an unwholesome bodily action, with sad results?' When you reflect, if you know: 'This action that I am doing with the body leads to my own suffering, to the suffering of others, or to the suffering of both; it is an unwholesome bodily action with sad results,' then you should stop doing that bodily action. But when you reflect, if you know: 'This action that I am doing with the body does not lead to my own suffering, to the suffering of others, or to the suffering of both; it is a wholesome bodily action with happy results, then you may continue in such a bodily action.

"Also, Rahula, after you have done an action with the body, you should reflect upon that same bodily action like this: 'Did this action that I did with my body lead to my own suffering, to the suffering of others, or to the suffering of both? Was it an unwholesome bodily action with sad results?' When you reflect, if you know: 'This action that I have done with the body leads to my own suffering, to the suffering of others, or to the suffering of both; it was an unwholesome bodily action with sad results,' then you should confess such a bodily action, reveal it to the Teacher or to your wise companions in the holy life. Having confessed it, revealed it you should not do it again in the future. But when you reflect, if you know: 'This action that I have done with the body does not lead to my own suffering, to the suffering of others, or to the suffering of both; it was a wholesome bodily action with happy results,' you can be happy and glad, training day and night in good things.

"Rahula, when you wish to do, while you are doing, and after you have done an action, by speech you should reflect upon them the same way you did with the bodily actions.

"Rahula, when you wish to do, while you are doing, and after you have done an action by mind, you should reflect upon them the same way you did with the bodily actions.

"Rahula, this is the way to purify our bodily action, our verbal action, and our mental action, by always reflecting upon them. Therefore, Rahula, you should train like this 'We will purify our bodily action, our verbal action, and our mental action by always reflecting on them.'

So dear children please try to remember these teachings well, This lesson tells us that before we commit to an action, activity, or thought we should consider whether or not our decisions will cause harm to ourselves or others. When we consider the nature, and the consequences of what we do before we act, we will find ourselves in a position of regret far less than if we do not think first. when you practice good things in your life, you will get good results in this life as well as the next life, so always do good actions with your body, speech, and mind, be a wise person and a disciple of the Supreme Buddha.