

### 0.0.1 The Kalamas

1. At one time the Auspicious One was wandering on tour in Kosala with a large Sangha of bhikkhus when they arrived at the market town of the Kalamas named Kesaputta. The Kalamas of Kesaputta heard: “The samana Gotama, son of the Sakyans, having gone forth from the Sakyan clan, has arrived at Kessaputta. Now a good reputation has been spread about that Auspicious Gotama thus: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes

kālāmāsuttam

ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena kesaputtam nāma kālāmānam nigamo tadavasari. assosum kho kesaputtiyā kālāmā samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito kesaputtam anuppatto, tam kho pana bhavantam<sup>1</sup> gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: iti'pi so bhagavā araham sammāsambudho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanusānam buddho bha-

<sup>1</sup>bhagavantam - simu. ■

to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants.”

2. So then, the Kalamas of Kesaputta went to see the Auspicious One. Upon arrival, some having bowed down to the Auspicious One, sat down to one side. Some having exchanged friendly greetings and cordial talk with the Auspicious One, sat

gavā. so imaṃ lo-  
kaṃ sadevakaṃ sa-  
māraṃ sabrah-  
maṃ sassamaṇa-  
brāhmaṇiṃ paṇa-  
sadevamanussaṃ  
sayāṃ abhiññā sac-  
chikatvā pavedeti,  
so dhammaṃ deseti  
ādikalyāṇaṃ majjhe-  
kalyāṇaṃ pariyosā-  
nakalyāṇaṃ sātthaṃ  
sabyañjanaṃ kevala-  
paripuṇṇaṃ parisud-  
dhaṃ brahmacari-  
yaṃ pakāseti. sādhu  
kho pana tathārūpa-  
naṃ arahataṃ das-  
saṇaṃ hotī"ti.

atha kho kesaputtiyā  
kālāmā yena bha-  
gavā tenupasaṅka-  
miṃsu. upasaṅkami-  
tvā appekacce bha-  
gavantaṃ abhivāde-  
tvā ekamantaṃ ni-  
sīdiṃsu. appekacce  
bhagavatā saddhiṃ  
sammodiṃsu, sam-

down to one side. Some having put their palms together in anjali [in reverence] to the Auspicious One, sat down to one side. Some having announced their name and clan, sat down to one side. Some having kept silent, sat down to one side. Then the Kalamas, of Kesaputta said this to the Auspicious One: There are, O Bhante, some samanas and brahmanas who upon coming to Kesaputta, they explain and elucidate only their own doctrine but they ridicule, disparage, revile and despise the doctrines of others. Then there are other samanas and brahmanas who upon coming to Kesaputta, they explain and elucidate only their own doctrine but they ridicule, disparage, revile and despise the doctrines of others. Regarding this, O Bhante, we indeed have perplexity, we have doubt at to which among these venerable samanas and brahmanas

modanīyaṃ kathāṃ  
sārāṇīyaṃ vītisāre-  
tvā ekamantaṃ nisī-  
diṃsu. appekacce  
yena bhagavā te-  
nañjaliṃ paṇāme-  
tvā ekamantaṃ ni-  
sīdiṃsu. appekacce  
nāmagottaṃ sāve-  
tvā ekamantaṃ ni-  
sīdiṃsu appekacce  
tuṇhībhūtā ekaman-  
taṃ nisīdiṃsu. eka-  
mantaṃ nisinnā kho  
kesaputtiyā kālāmā  
bhagavantaṃ etada-  
vocaṃ: santi bhante  
eke samaṇabrāh-  
maṇā kesaputtaṃ  
āgacchanti, te sakañ-  
ñeva vādaṃ dīpenti,  
jotenti, paravādaṃ  
pana<sup>2</sup> khuṃsenti,  
vambhenti, opapak-  
khiṃ<sup>3</sup> karonti, pari-  
bhavanti. apare'pi  
bhante eke sama-

<sup>2</sup>parappavādaṃ - machasaṃ

<sup>3</sup>omakkhiṃ-machasaṃ

are speaking the truth, and which are speaking a lie?”

ṇabrāhmaṇā kesa-  
puttaṃ āgacchanti,  
te'pi sakaññeva vā-  
daṃ dīpenti, jotenti,  
paravādaṃ pana  
khuṃsenti, vambhenti,  
opapakkhim karonti,  
paribhavanti. tesam  
no bhante amhākaṃ  
hoteva kaṅkhā, hoti  
vicikicchā: ko su  
nāma imesaṃ bha-  
vantānaṃ samaṇa-  
brāhmaṇānaṃ sac-  
caṃ āha, ko musā'ti.

3. It is indeed enough, O kalamas, for you to doubt; enough to be perplexed. For certainly, doubt has arisen for you on a perplexing subject. “Come you, O Kalamas, do not go by tradition, do not go by lineage, do not go by hearsay, do not go by the handing down of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by mode

alam hi vo kālāmā  
kaṅkhituṃ alaṃ vi-  
cikicchituṃ, kaṅ-  
khanīye ca pana vo  
ṭhāne vicikicchā up-  
pannā, etha tumhe  
kālāmā mā anusasa-  
vena, mā parampa-  
rāya, mā itikirāya,  
mā piṭakasampa-  
dānena, mā takka-  
hetu, mā nayahetu,  
mā ākāraparivita-  
kena, mā diṭṭhinij-

of reasoning, do not go by submission to view after reflection, do not go by suitability of appearance, do not go by “[because] the samana is our teacher.” When, O Kalamas, you know for yourself, these dhammas are unwholesome, these dhammas are blameworthy, these dhammas are censured by the wise, these dhammas when taken upon oneself leads to harm and suffering, then you abandon them.”

4. What do you think, O Kalamas? “When greed is arising in a person, does it arise for his welfare or harm?”

5. Harm, Bhante.

6. “But a greedy person, O Kalamas, with his mind overwhelmed and obsessed by greed, kills living beings,

jhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garū'ti. yadā tumhe kālāmā attanā'va jāneyyātha: ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññūgarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantī'ti: atha tumhe kālāmā pajaheyyātha.

taṃ kimmaññatha kālāmā lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti?

ahitāya bhante.

luddho panā'yaṃ kālāmā purisapuggalo lobhena abhibhūto pariyādinna citto pā-

also takes what is not given, also goes to others wives, also speaks falsehood, and causes others to do likewise, which lead to his harm and suffering for a long time.”

7. That is so, Bhante.

8. What do you think, O Kalamas? “When hatred is arising in a person, does it arise for his welfare or harm?”

9. Harm, Bhante.

10. “But an angry person, O Kalamas, with his mind overwhelmed and obsessed by anger, kills living beings, also takes what is not given, also goes to others wives, also speaks falsehood, and causes others to do likewise, which lead to his harm and

ṇampi hanti<sup>4</sup> adin-  
nampi ādiyati. pa-  
radārampi gacchati,  
musāpi bhaṇati, pa-  
rampi tathattāya sa-  
mādapeti, yaṃ sa  
hoti dīgharattaṃ ahi-  
tāya dukkhāyā'ti.

evaṃ bhante.

taṃ kimmaññatha  
kālamā doso puri-  
sassa ajjhattaṃ up-  
pajjamāno uppajjati  
hitāya vā ahitāya  
vā'ti.

ahitāya bhante.

duṭṭho panā'yaṃ kā-  
lāmā purisapuggalo  
dosena abhibhūto  
pariyādinnacitto pā-  
ṇampi hanti adin-  
nampi ādiyati. pa-  
radārampi gacchati,  
musāpi bhaṇati, pa-

<sup>4</sup>bhananti - machasaṃ, syā. ■

suffering for a long time.”

11. That is so, Bhante.

12. What do you think, O Kalamas? “When delusion is arising in a person, does it arise for his welfare or harm?”

13. Harm, Bhante.

14. “But a deluded person, O Kalamas, with his mind overwhelmed and obsessed by delusion, kills living beings, also takes what is not given, also goes to others wives, also speaks falsehood, also causes others to do likewise, which lead to his harm and suffering for a long time.”

rampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā'ti.

evaṃ bhante.

taṃ kammaññatha kālāmā moho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti.

ahitāya bhante.

mūḷho panāyaṃ kālāmā purisapuggalo mohena abhibhūto pariyādinnacitto paṇampi hanti adin-nampi ādiyati. parādrampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā'ti.

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| 15. That is so, Bhante.  | evaṃ bhante.   |
| 16. What do you think, O Kalamas? “Are these dhammas wholesome or unwholesome?”                        | taṃ kimmaññatha<br>kālāmā ime dhammā<br>kusalā vā akusalā<br>vā'ti?                        |
| 17. Unwholesome, Bhante.   | akusalā bhante.  |
| 18. “Blameworthy or blameless?”  | sāvajjā vā anavajjā<br>vā'ti?  |
| 19. Blameworthy, Bhante.   | sāvajjā bhante.  |
| 20. “Censured by the wise or praised by the wise?”   | viññūgarahitā vā viñ-<br>ñuppasatthā vāti?   |
| 21. Censured by the wise, Bhante.  | viññūgarahitā bhante.  |
| 22. “When taken upon oneself, does it lead to harm and suffering or not, or how [do you see it] here?” | samattā samādinṇā<br>ahitāya dukkhāya<br>saṃvattanti no vā<br>kathaṃ vā hettha<br>hoti'ti? |
| 23. “When taken upon one-  | samattā bhante sa-<br>mādinṇā ahitāya  |



self, O Bhante, it leads to harm and suffering. [We see it] here thus.”

24. That which was said thus: “Come you, O Kalamas, do not go by tradition, do not go by lineage, do not go by hearsay, do not go by the handing down of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by mode of reasoning, do not go by submission to view after reflection, do not go by suitability of appearance, do not go by “[because] the samana is our teacher.” When, O Kalamas, you know for yourself, these dhammas are unwholesome, these dhammas are blameworthy, these dhammas are censured by the wise, these dhammas when taken upon oneself leads to harm and suffering, then you abandon them,” it was on account of this here, that it was said.

dukkhāya saṃvat-tanti evaṃ ne hettha hotī'ti.

iti kho kālāmā yan-taṃ avocumha. etha tumhe kālāmā mā anussavena, mā pa-ramparāya, mā itiki-rāya, mā piṭakasam-padānena, mā takka-hetu, mā nayahetu, mā ākārāparivita-kena, mā diṭṭhinij-jhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garū'ti. yadā tumhe kālāmā attanā'va jāneyyātha: ime dhammā aku-salā, ime dhammā sāvajjā, ime dhammā viññūgarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvat-tantī'ti. atha tumhe kālāmā pajaheyyā-thā'ti iti yantaṃ vut-taṃ idametaṃ pa-

25. “Come you, O Kalamas, do not go by tradition, do not go by lineage, do not go by hearsay, do not go by the handing down of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by mode of reasoning, do not go by submission to view after reflection, do not go by suitability of appearance, do not go by “[because] the samana is our teacher.” When, O Kalamas, you know for yourself, these dhammas are wholesome, these dhammas are blameless, these dhammas are praised by the wise, these dhammas when taken upon oneself leads to welfare and happiness, then having entered upon them you dwell in them.”

26. What do you think, O Kalamas? “When non-greed

ṭicca vuttam.

etha tumhe kālāmā mā anussavena, mā paramparāya, mā itikirāya, mā piṭaka-sampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garū'ti. yadā tumhe kālāmā attanā'va jāneyyātha, ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinna hitāya sukhāya samvattantī'ti. atha tumhe kālāmā upasampajja vihareyyātha.

taṃ kimmaññatha kālāmā alobho pu-

is arising in a person, does it arise for his welfare or harm?”

27. For his welfare, Bhante.

28. “But a non-greedy person, O Kalamas, with his mind not overwhelmed and obsessed by greed, does not kill living beings, also does not take what is not given, also does not go to others wives, also does not speak falsehood, also does not cause others to do likewise, which lead to his welfare and happiness for a long time.”

29. That is so, Bhante.

30. What do you think, O Kalamas? “When non-hatred is arising in a person, does it arise for his welfare or harm?”

risassa ajjhataṃ  
uppaḍḍamāno uppaḍ-  
jati hitāya vā ahitāya  
vā'ti.

hitāya bhante.

aluddho paṇāyaṃ  
kālamā purisapug-  
galo lobhena ana-  
bhībhūto aparīyādin-  
nacitto neva paṇaṃ  
hanti, na adinnaṃ  
ādiyati, na paraḍā-  
raṃ gacchati, na  
musā bhaṇati, pa-  
raṃpi tathattāya sa-  
mādapeti, yaṃ sa  
hoti dīgharattaṃ hi-  
tāya sukhāyā'ti.

evaṃ bhante.

taṃ kimmaññatha  
kālamā adoso pu-  
risassa ajjhataṃ  
uppaḍḍamāno uppaḍ-  
jati hitāya vā ahitāya  
vā'ti;

31. For his welfare, Bhante.

hitāya bhante.

32. “But a non-hating person, O Kalamas, with his mind not overwhelmed and obsessed by hate, does not kill living beings, also does not take what is not given, also does not go to others wives, also does not speak falsehood, also does not cause others to do likewise, which lead to his welfare and happiness for a long time.”

aduṭṭho panāyaṃ kālāmā purisapuggalo dosena anabhibhūto apariyādinna-citto neva pāṇaṃ hanti na adinnaṃ ādiyati, na para-dāraṃ gacchati, na musā bhaṇati, parampi tathattāya samādapeti. yaṃ sa hoti dīgharattaṃ hitāya sukhāyā'ti.

33. That is so, Bhante.

evaṃ bhante.

34. What do you think, O Kalamas? “When non-delusion is arising in a person, does it arise for his welfare or harm?”

taṃ kimmaññatha kālāmā amoho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti?

35. For his welfare, Bhante.

hitāya bhante.

36. “But a non-deluded person, O Kalamas, with

amūḷho panāyaṃ kālāmā purisapuggalo mohena ana-

his mind not overwhelmed and obsessed by delusion, does not kill living beings, also does not take what is not given, also does not go to others wives, also does not speak falsehood, also does not cause others to do likewise, which lead to his welfare and happiness for a long time.”

37. That is so, Bhante.

38. What do you think, O Kalamas? “Are these dhammas wholesome or unwholesome?”

39. Wholesome, Bhante.

40. “Blameworthy or blameless?”

41. Blameless, Bhante.

42. “Censured by the wise or praised by the wise?”

bhibhūto अपरियā-dinnacitto nevapā-ṇaṃ hanti na adin-ṇaṃ ādiyati, na pa-radāraṃ gacchati, na musā bhaṇati, pa-rampi tathattāya samādapeti. yaṃ sa hoti dīgharattaṃ hitāya sukhāyā'ti.

evaṃ bhante.

taṃ kimmaññatha kālāmā ime dhammā kusalā vā akusalā vā'ti?

kusalā bhante.

sāvajjā vā anavajjā vā'ti?

anavajjā bhante.

viññūgarahitā vā viññuppasatthā vā'ti?

43. Praised by the wise,  
Bhante.

viññuppasatthā bhante.

44. “When taken upon one-  
self, does it lead to welfare  
and happiness or not, or how  
[do you see it] here?”

samattā samādinna  
hitāya sukhāya saṃ-  
vattanti no vā ka-  
thaṃ vā hettha hotī'ti?

45. “When taken upon one-  
self, O Bhante, it leads to  
welfare and happiness. [We  
see it] here thus.”

samattā bhante sa-  
mādinna hitāya su-  
khāya saṃvattanti  
evaṃ ne hettha hotī'ti.

46. That which was said  
thus: “Come you, O Kalamas,  
do not go by tradition, do  
not go by lineage, do not go  
by hearsay, do not go by the  
handing down of scriptures,  
do not go by logical reason-  
ing, do not go by inferential  
reasoning, do not go by mode  
of reasoning, do not go by  
submission to view after re-  
flection, do not go by suitabil-  
ity of appearance, do not go  
by “[because] the samana is  
our teacher.” When, O Kala-  
mas, you know for yourself,

iti kho kālāmā yan-  
taṃ avocumha: etha  
tumhe kālāmā mā  
anussavena, mā pa-  
ramparāya, mā itiki-  
rāya, mā piṭakasam-  
padānena, mā takka-  
hetu, mā nayahetu,  
mā ākāraparivitak-  
kena, mā diṭṭhinij-  
jhānakkhantiyā, mā  
bhabbarūpatāya, mā  
samaṇo no garū'ti.  
yadā tumhe kālāmā  
attanā'va jāneyyātha:  
ime dhammā kusalā,

these dhammas are wholesome, these dhammas are blameless, these dhammas are praised by the wise, these dhammas when taken upon oneself leads to welfare and happiness, then having entered upon them you dwell in them," it was on account of this here, that it was said.

47. That noble disciple, O Kalamas, thus rid of covetousness, rid of ill-will, unfused, mindful and contemplative, with a mind imbued with metta, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, grown great, boundless, and free from enmity and ill-will.

ime dhammā ana-vajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinna hitāya sukhāya samvattanti'ti. atha tumhe kālāmā upasampajja vihareyyāthā'ti iti yantaṃ vuttaṃ idametam paṭicca vuttaṃ.

sa kho so kālāmā ariyasāvako evaṃ vigatābhijjho vigatābyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena

48. With a mind imbued with compassion, he dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with compassion, abundant, grown great, boundless, and free from enmity and ill-will.

49. With a mind imbued with mudita, he dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with mudita, abun-

abyāpajjhena pharivā viharati.

karuṇāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati. tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam karuṇāsaḥagatena cetasā vipulena mahagatena appamāṇena averena abyāpajjhena pharivā viharati.

muditāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati. tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam muditāsaḥagatena cetasā vipulena ma-



dant, grown great, boundless, and free from enmity and ill-will.

50. With a mind imbued with equanimity, he dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with equanimity, abundant, grown great, boundless, and free from enmity and ill-will.

51. That noble disciple, O Kalamas, with a mind thus free from enmity, a mind thus free from ill-will, a mind thus undefiled, a mind thus purified, has gained four consolations in this very life.

haggatena appamāṇena averena abyāpajjhena pharitvā viharati.

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ, tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

sa kho so kālāmāriyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asañkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭheva dhamme cattāro assāsā adhi-gatā honti:

52. “If there is another world, if there are fruits and results of kamma, of what is well done and badly done, it is the case that with the breakup of the body, after death, I will arise in a happy destination, a heavenly world.” This is the first consolation he has gained.

53. “But if there is no other world, if there are no fruits and results of kamma, of what is well done and badly done, then here in this very life, I maintain myself free from enmity, free from affliction, untroubled and happy.” This is the second consolation he has gained.

54. “But if evil befalls the doer [of evil], then I do not intend any evil. [Since] there is non-doing of evil kamma by me, from where will suf-

sace kho pana atthi paro loko, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, ṭhānamahaṃ kāyassa bhedaṃ parammaraṇā sugatim saggaṃ lokaṃ upapajjāmi'ti, ayamassa paṭhamo assāso adhigato hoti.

sace pana kho natthi paro loko, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, idāhaṃ diṭṭheva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhaṃ attānaṃ pariharāmi'ti, ayamassa dutiyo assāso adhigato hoti.

sace kho pana karoto kariyyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi, akarontaṃ kho pana maṃ pā-

fering touch me?” This is the third consolation he has gained.

55. “But if evil does not befall the doer [of evil], then here I certainly see myself purified in both respects.” This is the fourth consolation he has gained.

56. “That noble disciple, O Kalamas, with a mind thus free from enmity, a mind thus free from ill-will, a mind thus undefiled, a mind thus purified, has gained these four consolations in this very life.”

57. “That is so, O Auspicious One, that is so, O Well-farer. That noble disciple, O Bhante, with a mind thus

paṃ kammaṃ kuto dukkhaṃ phusis-satī'ti ayamassa ta-tiyo assāso adhigato hoti.

sace kho pana ka-roto na kariyyati pā-paṃ, idāhaṃ ubha-yene'va visuddhaṃ attānaṃ samanupas-sāmī'ti ayamassa ca-tuttho assāso adhi-gato hoti.

sakho so kālāmā ari-yasāvako evaṃ ave-racitto evaṃ abyā-pajjhacitto evaṃ asaṅkiliṭṭhacitto, evaṃ visuddhacitto tassa diṭṭhe'va dhamme ime cattāro assāsā adhigatā hontī'ti?

evametaṃ bhagavā, evametaṃ sugato, sakho so bhante ari-yasāvako evaṃ ave-racitto evaṃ abyā-

free from enmity, a mind thus free from ill-will, a mind thus undefiled, a mind thus purified, has gained four consolations in this very life.

58. “If there is another world, if there are fruits and results of kamma, of what is well done and badly done, it is the case that with the breakup of the body, after death, I will arise in a happy destination, a heavenly world.” This is the first consolation he has gained.

59. “But if there is no other world, if there are no fruits and results of kamma, of what is well done and badly done, then here in this very life, I maintain myself free from enmity, free from affliction, untroubled and happy.” This is the second consolation he has gained.

pajjhacitto evaṃ  
asaṅkiliṭṭhacitto,  
evaṃ visuddhacitto  
tassa diṭṭheva dhamme  
cattāro assāsā adhi-  
gatā honti.

sace kho pana atthi  
paro loko, atthi suka-  
ṭadukkaṭānaṃ kam-  
mānaṃ phalaṃ vi-  
pāko, ṭhānamahaṃ  
kāyassa bhedaṃ pa-  
rammaraṇā suga-  
tiṃ saggaṃ lokaṃ  
upapajjāmi'ti, aya-  
massa paṭhamo as-  
sāso adhigato hoti.

sace pana kho nat-  
thi paro loko, natthi  
sukaṭadukkaṭānaṃ  
kammānaṃ phalaṃ  
vipāko, idāhaṃ diṭ-  
ṭheva dhamme ave-  
raṃ abyāpajjhaṃ  
anighaṃ sukhaṃ at-  
tānaṃ pariharāmi'ti,  
ayamassa dutiyo as-  
sāso adhigato hoti.

60. “But if evil befalls the doer [of evil], then I do not intend any evil. [Since] there is non-doing of evil kamma by me, from where will suffering touch me?” This is the third consolation he has gained.

sace kho pana ka-  
roto kariyyati pā-  
paṃ, na kho panā-  
haṃ kassaci pāpaṃ  
cetemi, akarontaṃ  
kho pana maṃ pā-  
paṃ kammaṃ kuto  
dukkhaṃ phusis-  
satī'ti ayamassa ta-  
tiyo assāso adhigato  
hoti.

61. “But if evil does not befall the doer [of evil], then here I certainly see myself purified in both respects.” This is the fourth consolation he has gained.

sace kho pana ka-  
roto na kariyyati pā-  
paṃ, idāhaṃ ubha-  
yene'va visuddhaṃ  
attānaṃ samanupas-  
sāmī'ti ayamassa ca-  
tuttho assāso adhi-  
gato hoti.

62. That noble disciple, O Bhante, with a mind thus free from enmity, a mind thus free from ill-will, a mind thus undefiled, a mind thus purified, has gained these four consolations in this very life.”

sa kho so bhante ari-  
yasāvako evaṃ ave-  
racitto evaṃ abyā-  
pajjhacitto evaṃ  
asaṅkiliṭṭhacitto evaṃ  
visuddhacitto tassa  
diṭṭheva dhamme  
ime cattāro assāsā  
adhigatā hontīti.

63. “Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the venerable Gotama in countless ways. We go, O Bhante, to the Auspicious Gotama, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May Master Gotama bear it in mind, that we are lay disciples who have gone for refuge from today for as long as life lasts.”

abhikkantaṃ bhante,  
abhikkantaṃ bhante,  
gotama, seyyathāpi  
bhante nikkujjitaṃ  
vā ukkujjeyya, pa-  
ṭicchannaṃ vā vi-  
vareyya, mūḷhasa  
vā maggaṃ ācik-  
kheyya, andhakāre  
vā telapajjotaṃ dhā-  
reyya, cakkhumanto  
rūpāni dakkhintīti.  
evamevaṃ bhotā go-  
tamenā anekapari-  
yāyena dhammo pa-  
kāsito. ete mayaṃ  
bhante bhavantaṃ  
gotamaṃ saraṇaṃ  
gacchāma, dham-  
mañca bhikkhusaṅ-  
ghaṇca. upāsake  
no bhavaṃ gotamo  
dhāretu ajjatagge  
pāṇupete saraṇaṃ  
gate'ti.

