

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 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 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 as to which among these venerable samanas and brahmanas are speaking the truth, and which are speaking a lie?"

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 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, 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 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.”

15. That is so, Bhante.

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

17. Unwholesome, Bhante.

18. “Blameworthy or blameless?”

19. Blameworthy, Bhante.

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

21. Censured by the wise, Bhante.

22. “When taken upon oneself, does it lead to harm and suffering or not, or how [do you see it] here?”

23. “When taken upon oneself, 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.

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 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?”

31. For his welfare, 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.”

33. That is so, Bhante.

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

35. For his welfare, Bhante.

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

43. Praised by the wise, Bhante.

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

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

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 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,” 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, unconfused, 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.

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, abundant, 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.

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 suffering 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 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.

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.

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.

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.”

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, 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.”