0.0.1 The Kalamas

kālāmāsuttaṃ

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.”

ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena kesaputtaṃ nāma kālāmānaṃ nigamo tadavasari. assosuṃ kho kesaputtiyā kālāmā samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito ke-

saputtaṃ anuppatto, taṃ kho pana bhavantaṃ[1] gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: iti'pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī"ti.

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

[1] bhagavantaṃ - sīmu.

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?"

atha kho kesaputtiyā kālāmā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu. appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho kesaputtiyā kālāmā bhagavantaṃ etadavocuṃ: santi bhante eke samaṇabrāhmaṇā kesaputtaṃ āgacchanti, te sakaññeva vādaṃ dīpenti, jotenti, paravādaṃ pana[2] khuṃsenti, vambhenti, opapakkhiṃ[3] karonti, paribhavanti. apare'pi bhante eke samaṇabrāhmaṇā kesaputtaṃ āgacchanti, te'pi sakaññeva vādaṃ dīpenti, jotenti, paravādaṃ pana khuṃsenti, vambhenti, opapakkhiṃ karonti, paribhavanti. tesaṃ no bhante amhākaṃ hoteva kaṅkhā, hoti vicikicchā: ko su nāma

[2]parappavādaṃ - machasaṃ
[3]omakkhīṃ-machasaṃ

imesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ saccaṃ 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 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.”

alaṃ hi vo kālāmā kaṅkhituṃ alaṃ vicikicchituṃ, kaṅkhanīye ca pana vo ṭhāne vicikicchā uppannā, etha tumhe kālāmā mā anusasavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, 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 samādinnā ahitāya dukkhāya saṃvattantī'ti: atha tumhe kālāmā pajaheyyātha.

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

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

5. Harm, Bhante.

ahitāya bhante.

6. “But a greedy person, O Kalamas, with his mind overwhelmed and obssessed 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.”

luddho panā'yaṃ kālāmā purisapuggalo lobhena abhibhūto pariyādinnacitto pāṇampi hanti[4] adinnampi ādiyati. paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā'ti.

7. That is so, Bhante.

evaṃ bhante.

8. What do you think, O Kalamas? “When hatred is

[4]bhananti - machasaṃ, syā.

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

taṃ kimmaññatha kālāmā doso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti.

9. Harm, Bhante.

ahitāya bhante.

10. “But an angry person, O Kalamas, with his mind overwhelmed and obssessed 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.”

duṭṭho panā'yaṃ kālāmā purisapuggalo dosena abhibhūto pariyādinnacitto pāṇampi hanti adinnampi ādiyati. paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā'ti.

11. That is so, Bhante.

evaṃ bhante.

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

taṃ kimmaññatha kālāmā moho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti.

13. Harm, Bhante.

ahitāya bhante.

14. “But a deluded person, O Kalamas, with his mind overwhelmed and obssessed 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.”

mūḷho panāyaṃ kālāmā purisapuggalo mohena abhibhūto pariyādinnacitto pāṇampi hanti adinnampi ādiyati. paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā'ti.

15. That is so, Bhante.

evaṃ bhante.

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

taṃ kimmaññatha kālāmā ime dhammā kusalā vā

akusalā vā'ti?

17. Unwholesome, Bhante.

akusalā bhante.

18. “Blameworthy or blameless?”

sāvajjā vā anavajjā vā'ti?

19. Blameworthy, Bhante.

sāvajjā bhante.

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

viññūgarahitā vā viññuppasatthā 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 samādinnā ahitāya dukkhāya saṃvattanti no vā kathaṃ vā hettha hotī'ti?

23. “When taken upon oneself, O Bhante, it leads to harm and suffering. [We see it] here thus.”

samattā bhante samādinnā ahitāya dukkhāya saṃvattanti evaṃ ne hettha hotī'ti.

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.

iti kho kālāmā yantaṃ avocumha. etha tumhe kālāmā mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, 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 samādinnā ahitāya dukkhāya saṃvattantī'ti. atha

tumhe kālāmā pajaheyyāthā'ti iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

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.”

etha tumhe kālāmā mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, 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 samādinnā hitāya sukhāya saṃvattantī'ti. atha tumhe kālāmā upasampajja vihareyyātha.

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

taṃ kimmaññatha kālāmā alobho purisassa ajjhat-taṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti.

27. For his welfare, Bhante.

hitāya bhante.

28. “But a non-greedy person, O Kalamas, with his mind not overwhelmed and obssessed 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.”

aluddho panāyaṃ kālāmā purisapuggalo lobhena anabhibhūto apariyādinnacitto nevapāṇaṃ hanti, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā'ti.

29. That is so, Bhante.

evaṃ bhante.

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

taṃ kimmaññatha kālāmā adoso purisassa ajjhat-taṃ uppajjamāno uppajjati 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 obssessed 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 apariyādinnacitto nevapāṇaṃ hanti na adinnaṃ ādiyati, na paradāraṃ 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 his mind not overwhelmed and obssessed 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.”

amūḷho panāyaṃ kālāmā purisapuggalo mohena anabhibhūto apariyādinnacitto nevapāṇaṃ hanti na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi tathattāya samādapeti. yaṃ sa hoti dīgharattaṃ hitāya sukhāyā'ti.

37. That is so, Bhante.

evaṃ bhante.

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

taṃ kimmaññatha kālāmā ime dhammā kusalā vā

akusalā vā'ti?

39. Wholesome, Bhante.

kusalā bhante.

40. “Blameworthy or blameless?”

sāvajjā vā anavajjā vā'ti?

41. Blameless, Bhante.

anavajjā bhante.

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

viññūgarahitā vā viññuppasatthā vāti?

43. Praised by the wise, Bhante.

viññuppasatthā bhante.

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

samattā samādinnā hitāya sukhāya saṃvattanti no vā kathaṃ vā hettha hotī'ti?

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

samattā bhante samādinnā hitāya sukhāya 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 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.

iti kho kālāmā yantaṃ avocumha: etha tumhe kālāmā mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, 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 samādinnā hitāya sukhāya saṃvattantī'ti.

atha tumhe kālāmā upasampajja vihareyyāthā'ti iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

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, exalted, immeasurable, and free from enmity and ill-will.

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

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, exalted, immeasurable, and free from enmity and ill-will.

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

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, exalted, immeasurable, and free from enmity and ill-will.

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

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, exalted, immeasurable, and free from enmity and ill-will.

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

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.

sa kho so kālāmā ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭheva dhamme cattāro assāsā adhigatā 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.

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

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.

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

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.

sace kho pana karoto kariyyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi, akarontaṃ kho pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ phusissatī'ti ayamassa tatiyo assāso adhigato hoti.

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.

sace kho pana karoto na kariyyati pāpaṃ, idāhaṃ ubhayene'va visuddhaṃ attānaṃ samanupassāmī'ti ayamassa catuttho assāso adhigato hoti.

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.”

sakho so kālāmā ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto, evaṃ visuddhacitto tassa diṭṭhe'va dhamme ime cattāro assāsā adhigatā hontī'ti?

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.

evametaṃ bhagavā, evametaṃ sugato, sakho so bhante ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto, evaṃ visuddhacitto tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.

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.

sace kho pana atthi paro loko, atthi sukaṭadukka-

ṭānaṃ kammānaṃ phalaṃ vipāko, ṭhānamahaṃ kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjāmī'ti, ayamassa paṭhamo assāso adhigato hoti.

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.

sace pana kho natthi paro loko, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, idāhaṃ diṭṭheva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhaṃ attānaṃ pariharāmīti, ayamassa dutiyo assāso 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 karoto kariyyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi, akarontaṃ kho pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ phusissatī'ti ayamassa tatiyo 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 karoto na kariyyati pāpaṃ, idāhaṃ ubhayene'va visuddhaṃ attānaṃ samanupassāmī'ti ayamassa catuttho assāso adhigato 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 ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto 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, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhintīti. evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhavantaṃ gotamaṃ saraṇaṃ gacchāma, dhammañca bhikkhusaṅghañca. upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate'ti.