KĀLĀMA SUTTA
(Kesamutta Sutta)

By
Buddha

Anguttara Nikāya

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May the merit accruing from the publishing of this book
"Kālāma Sutta", ensure eternal bliss to
late Mdm. Lee Sit Tiang.

We express our grateful thanks to sponsors of this book. May
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prosperity upon them.

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INTRODUCTION TO
KĀLĀMA (KESAMUTTA) SUTTA

In the supremely Enlightened Dispensation of the Buddha, the ringing and echoing call to mankind, to liberate its mind from the inhibiting bonds and shackles of prejudice, is embodied in His Discourse to the Kālāmas.

Kesaputta Township of Northern India lay in the vortex of the intellectual, philosophical and spiritual turmoil that raged in that part of India, in the days of the Supremely Enlightened Buddha. The Kālāmas who inhabited this sophisticated center of ancient India's vigorous give-and-take of contending thought processes, felt swayed hither and thither by those rival teachers who professed beliefs and views that contradicted one another. This melting pot of differing philosophical positions reduced the men and women to bewilderment and confusion.

Their troubling plight can, at least be broadly imagined, when we consider that these people were buffeted about by at least sixty-two philosophic systems, that vied for their attention. Their anxiety to discern a sense of direction through all these currents and croscurrents, had come to a head when the Enlightened One, visited their community. The atmosphere of
helplessness that dominated the township of Kesaputta and the community of Kālāmas who lived there, is vividly reflected in the language of this Discourse.

In their total determination to request the Buddha to guide them through this philosophical morass, various individuals representing many aspects of Kālāma life met the Buddha. Their styles of salutation and greeting, presented a differing range of cultural backgrounds. All those Kālāmas were unified by their urge to find a solution to the philosophic and religious problems they had to cope with. The Buddha’s meeting with the Kālāmas exuded the feel of a philosophic clinic. The people of the Kesaputta settlement put before the Buddha the symptoms of the philosophic malaise that plagued them.

The general tenor of their grievance was put into words by them: “Venerable Sir, certain ascetics and priests who visit Kesaputta praise, glorify their own doctrine and disparage, despise, contemn and pull to pieces the doctrine of others…..”

The Supreme Buddha listened patiently to their confessions. He diagnosed quite clearly what ailed these Kālāmas. Weighing all the inputs provided by them, the Buddha formulated his prescription. His advice to the Kālāmas assumed the stature of a
Universal Declaration Liberality of thought. It is a simple and unfailing formula for shedding prejudices, when confronted with an issue that should be assessed with unerring impartiality and objectivity, because the right or wrong decision affects your own life.

The ten criteria that the Buddha has declared in his Discourse to the Kālāmas have a universal validity. The Buddha admirably summed up the prejudices that mar an objective decision. These criteria, though declared for the Kālāmas are very much the cause of prejudice in all human societies at all times.

In Kālāma Sutta, the Buddha places the onus of decision, fairly and squarely on the individual. But, what is remarkable about the “Kālāma Declaration” of the Buddha is that in its second phase he sets up principles for the proper exercise of this individual responsibility.

By publishing the full text and translation of this well-known Discourse “Kālāma Sutta”, opportunity is given to readers to study this “Declaration of unprejudiced Thinking”, formulated by the Buddha twenty-five centuries ago.

Ven. Weragoda Sarada Maha Thero
Chief Monk /SBMC
29.5.1999
KĀLĀMA SUTTA

Do not believe in anything (simply) because you have heard it.

Do not believe in traditions because they have been handed down for many generations.

Do not believe in anything because it is spoken and rumored by many.

Do not believe in anything (simply) because it is found written in your religious books.

Do not believe in anything merely on the authority of your teachers and elders.

But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.

BUDDHA

Anguttara Nikāya, Vol, 188-193
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

KĀLĀMA SUTTA


Tam kho pana Bhagavantaṁ Gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato. iti pi so Bhagavā araham sammā sambuddho vijjā caraṇa sampanno sugato lokavidū anuttaro purisa dammasārathī satthā devamanussānaṁ buddho Bhagavā'ti, Sādhu kho pana tathārūpānaṁ arahatam dassanaṁ hoti'ṭī.

Atha kho Kesaputtaiyā Kālāmā yena Bhagavā ten upasaṅkamīsmu. Upasaṅkamitvā appekacce Bhagavantaṁ abhivādetvā ekamantaṁ nisīdīṃsu, appekacce Bhagavatā saddhiṁ sammodīṃsu sammodaniyaṁ kathaṁ sārāṇīyaṁ vītisāretvā ekamantaṁ nisīdīṃsu, appekacce
Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One

DISCOURSE TO KĀLĀMA

I heard thus, when on a certain occasion the Blessed One was journeying with a great number of the order of monks through parts of Kosala, he arrived at Kesaputta, a market town of the Kalama people.

And the Kalamas of Kesaputta heard: Truly the venerable Gotama, son of the Sakiyas, who went forth from the Sakiya Clan, has come to Kesaputta; concerning Gotama the Blessed One the auspicious sound of fame has risen high, “The blessed one is an arhat, fully enlightened, endowed with knowledge and practice, a world-knower, peerless, a guide of men capable of being trained, a teacher of deities and humans, enlightened, and blessed”. It is indeed worth while seeing such arhats.

Then the Kalamas of Kesaputta went up to the place in which the Blessed One was, and on arriving there some saluted the Blessed One reverentially, and sat at a side; some exchanged cordial greetings with him, and sat at a side; some raised their joined palms towards him respectfully, and sat at a side; some announced their name and their clan, and sat at a side;
yena Bhagavā tenañjaliṃ panāmetvā ekamantam nisīdīmusu, appēkacce namagottam sāvetvā ekamantam nisīdīmusu, appēkacce tunhībhūtā ekamantam nisīdīmusu.

Santi bhante eke samanabrāhmaṇā Kesaputtaṃ āgacchanti. Te sakam yeva vādam dipenti jotenti, parappavādam pana khusenti vambhenti paribhavanti opapakkhiṃ karonti. Apare pi bhante eke samanabrāhmaṇā Kesaputtaṃ āgacchanti. Te pi sakam yeva vādam dipenti jotenti parappavādam pana khusenti vambhenti paribhavanti opapakkhiṃ karonti. Tesaṃ no bhante amhākaṃ hot ‘eva kaṅkhā hoti vicikicchā ko si nāma imesam bhavantānaṃ samanānaṃ saccaṃ āha ko musā’ ti?

Alam hi vo Kālāmā kaṅkhitum alam vicikicchituṃ. Kaṅkhāniye va pana vo ṭhāne vicikicchā uppannā. Etha tumhe Kālāmā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhiniṇjhiṇa-kkhantiyā mā bhabbarūpatāya mā samano no garu’ ti, yadā tumhe Kālāmā attanā va jāneyyātha , ime dhammā akusalā ime dhammā avajjā ime dhammā viññugarahita ime dhammā
some sat at a side silently. And the Kalamas of Kesaputta sitting at a side to the Blessed One:

Venerable sir, certain ascetics and priests who visit Kesaputta praise, glorify, their own doctrine and disparage, despise, contemn, and pull to pieces, the doctrine of others; certain other ascetics, too, who visit Kesaputta praise, glorify, their own doctrine, and disparage, despise, contemn, and pull to pieces, the doctrine of others. Concerning them, venerable sir, we are in doubt, we are uncertain, "Of these venerable ones, who speak truth and who, untruth?"

It is proper for you, Kalamas, to doubt, to be uncertain: uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon report; do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scriptures; do not go upon cogitation; do not go upon logic; do not go upon specious reasoning; do not go upon approval of a thought-over notion; do not go upon a person’s seeming ability; do not go upon the thought, ‘The ascetic is our teacher’. Kalamas, when you yourselves know: ‘These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm, ill’, abandon them.

What do you think, Kalamas? Does greed appear in a
samattā samādinnā ahitāya dukkha ya
samvattanti’ti—atha tumhe Kālāmā pajahēyyātha

Taṃ kim maññatha Kālāmā—lobho purissassa ajjhattam uppaṃjamaṇo uppaṃjati hitāya vā ahitāya vā ti ?

Ahitāya bhante.

Luddho panāyaṃ Kālāmā purisapuggalo lobhena abhibhuto pariyādinnacitto pānam pi hanti adinnam pi ādiyati paradāram pi gacchati musa pi bhanati param pi tathattāya samādapeti yam ‘sa hoti digharattaṃ ahitāya dukkha ya’ ti?

Evaṃ bhante.

Taṃ kim maññatha Kālāmā — doso purissassa ajjhattam uppaṃjamaṇo uppaṃjati hitāya vā ahitāya vā ti ?

Ahitāya bhante.

Duṭṭho panāyaṃ Kālāmā purisapuggalo dosena abhibhuto pariyādinnacitto pānam pi hanti adinnam pi ādiyati paradāram pi gacchati musa pi bhanati param pi tathattāya samādapeti yam
man for his benefit or harm?

For his harm, venerable sir.

Kalamas, this grasping man, with mind overcome, overwhelmed by greed takes life, steals, commits adultery, and tells lies; he prompts others too to do likewise. Does that suffice for his harm, ill, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Does hate appear in a man for his benefit or harm?

For his harm, venerable sir.

Kalamas, this malevolent man, with mind overcome, overwhelmed by hate takes life, steals, commits adultery and tells lies; he prompts others to do likewise. Does that suffice for his harm, ill, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?

For his harm, venerable sir.

Kalamas, this muddled man, with mind overcome,
'sa hoti digharattam ahitaya dukkhaya' ti?

Evaṃ bhante.

Tāṃ kim maññatha Kālāmā, moho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā' ti?
Ahitāya bhante.

Mūlho panāyaṃ Kālāmā purisapuggalo mohena abhibhūto pariyādinacitto päṇam pi hanti adinnaṃ pi ādiyati paradāram pi gacchati musā pi bhanati param pi tathattāya samādapeti yaṃ 'sa hoti digharattam ahitāya dukkhaya' ti?
Evaṃ bhante.

Tāṃ kim maññatha Kālāmā ime dhammā kusala vā akusalā vā' ti?
Akusalā bhante.

Sāvajjā vā anavajjā vā' ti?
Sāvajjā bhante.

Viññugarahitā vā viññuppasatthā vā ti?
Viññugarahitā bhante.

Samattā samādinnā ahitāya dukkhaya
overwhelmed with delusion takes life, steals, commits
adultery and tells lies; he prompts others too to do
likewise. Does that suffice for his harm, ill, for a long
time?
Yes, venerable sir.

What do you think, Kalamas? Are these things good
or bad?
Bad, venerable sir.

Blamable or not blamable?
Blamable, venerable sir.

Censured or praised by the wise?
Censured, venerable sir.

Undertaken and observed, do these things lead to
harm, ill or not? Or how does it strike you?
Undertaken and observed, these things lead to harm,
ill. Thus it strikes us.

Therefore, did we say indeed, Kalamas, what was
said thus: 'Come, Kalamas.'

Do not go upon report;
do not go upon tradition;
do not go upon hearsay;
samvattanti no vā katham vā ettha hoti ti? Samattā bhante samādinnā ahitāya dukkhāya samvattanti evam no ettha hoti’ti.

Iti kho Kālāmā yaṁ tam avocumha Etha tumhe Kālāmā,
mā anussavena
mā paramparāya
mā itikirāya
mā pitakasampadānena
mā takkahetu
mā nayahetu
mā ākāraparivitakkena
mā diṭṭhi nijjhānakkhantiyā
mā bhabbarupatāya
mā samaṇo no garu’ti, yadā tumhe Kālāmā attanā vā jāneyyātha, ime dhammā akusalā ime
do not go upon correspondence with scriptures;
do not go upon cogitation;
do not go upon logic;
do not go upon specious reasoning;
do not go upon approval of a thought-over notion;
do not go upon a person's seeming ability;
do not go upon the thought,

"The ascetic is our teacher". Kalamas, when you yourselves know:" These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm, ill", abandon them.'

Come, Kalamas.

Do not go upon report;

do not go upon tradition;

do not go upon hearsay;

do not go upon correspondence with scripture;
dhammā sāvajjā ime dhammā viññugarahitā ime dhammā samattā samādinnā ahitāya dukkhāya samvattantī’ti. atha tumhe Kālāmā pajahēyyāthā’ti iti yaṃ taṃ vuttaṃ idam etaṃ paticca vuttaṃ.

Etha tumhe Kālāmā,

mā anussavena

mā parampārāya

mā itikirāya

mā pitāka sampadānena

mā takkahetu

mā nayahetu

mā ākāraparivitakkena

mā diṭṭhini-jjhānakkhantiyā

mā bhavyarupatāya

mā samano no garu’ti, yadā tumhe Kālāmā attanā
do not go upon cogitation;
do not go upon logic;
do not go upon specious reasoning;
do not go upon approval of a thought-over notion;
do not go upon a person’s seeming ability;
do not go upon the thought, ‘The ascetic is our teacher’. Kalamas, when you yourselves know: “These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit, happiness”, enter on and abide in them.

What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?

For his benefit, venerable sir.

Kalamas this non-grasping man, with mind not overcome, not overwhelmed by greed does not take life, steal, commit adultery, or tell lies; he prompts others to do likewise. Does that suffice for his benefit, happiness, for a long time?

Yes, venerable sir.
vā jāneyyātha, ime dhammā kusalā ime dhammā anavajjā ime dhammā viññuppasatthā ime dhammā samattā samādinnā hitāya sukhāya samvattantī’ti, atha tumhe Kālāmā upasampajja vihareyyātha.

Tam kim maññatha Kālāmā – alobho purisassa ajjhattām uppajjamāno uppajjati hitāya vā ahitāya vā ti?
Hitāya bhante.

Aluddho panāyaṃ Kālāmā purisapuggalo lobhena anabhībhuto apariyādinnacitto n’evā pāṇām hanti na adinnam ādiyati na paradāram gacchati na musā bhanati param pi tathattāya na samādapeti yaṃ ‘sa hoti digharattaṃ hitāya sukhāyā ti?

Evaṃ bhante ti.

Tam kim maññatha Kālāmā – adoso purisassa ajjhattām uppajjamāno uppajjati hitāya vā ahitāya vā’ti?
Hitāya bhante.

Aluddho panāyaṃ Kālāmā purisapuggalo dosena anabhībhūto apariyādinnacitto n’evā pāṇām hanti
What do you think, kalamas? Does absence of hate appear in a man, for his benefit or harm?

For his benefit, venerable sir.

Kalamas, this non-malevolent man, with mind not overcome, not overwhelmed by hate, does not take life, steal, commit adultery, or tell lies; he prompts others too to do likewise. Does that suffice for his benefit, happiness, for a long time?

Yes, venerable sir.

What do you think, Kalamas? Does absence of delusion arise in a man for his benefit or harm? For his benefit, venerable sir.

Kalamas, this non-muddled man, with mind not overcome, not overwhelmed by delusion, does not take life, steal, commit adultery, or tell lies; he prompts others too to do likewise. Does that suffice for his benefit, happiness, for a long time? Yes, venerable sir.

What do you think, Kalamas? Are these things good or bad? Good, venerable sir.

Blamable or not blamable?
,na musā bhanati param pi tathattāya na samādapeti yam 'sa hoti digharattam hitāya sukhāyā ti?

Evam bhante ti.

Tam kim maññatha Kālāmā, amoho purisassa-ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti ?
Hitāya bhante.

Amūlho panāyaṃ Kālāmā purisapuggalo mohena anabhibhūto apariyādinnacitto n'eva pāṇaṃ hanti na adinnam ādiyati na paradāraṃ gacchati na musā bhanati param pi tathattāya na samādapeti yam sa hoti digharattam hitāya sukhāyā’ti?
Evam bhante ti.

Tam kim maññatha Kālāmā — ime dhammā kusalā vā akusalā vā ti ?
Kusalā bhante.

Sāvajjā vā anavajjā vā’ti ?
Anavajjā bhante.

Viññugarahitā vā viññuppasatthā vā’ti ?
Viññuppasatthā bhante.
Not blamable, venerable sir.

Censured or praised by the wise? Praised, venerable sir.

Undertaken and observed, do these things lead to benefit, happiness, or not? Or how does it strike you? Undertaken and observed, these things lead to benefit, happiness. Thus, it strikes us.

Therefore did we say, indeed, Kalamas, what was said thus: come, Kalamas.

Do not go upon report;

do not go upon tradition;

do not go upon hearsay;

do not go upon correspondence with scripture;

do not go upon cogitation;

do not go upon logic;

do not go upon specious reasoning;

do not go upon approval of a thought-over notion;
Samattā samādinnā sukhāya samvattanti, no vā kathāṃ vā ettha hoti’ti?
Samattā bhante samādinnā hitāya sukhāya samvattanti evaṃ no ettha hoti’ti.

Iti kho Kālāmā yaṃ taṃ avocumha, etha tumhe Kālāmā

mā anussavena
mā paramparāya
mā itikirāya
mā piṭakasampadānena
mā takkahetu
mā nayahetu
mā ākār aparivitatakkena
mā diṭṭhinijjhānakkhantiyā
mā bhabbarūpatāya
mā samano no garū’ti, yadā tumhe Kālāmā attanā va jāneyyātha, ime dhammā kusalā ime
do not go upon a person’s seeming ability;
do not go upon the thought, “The ascetic is our teacher”. Kalamas, when you yourselves know: “These things are good, these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit, happiness”, enter on and abide in them.”

The noble disciple, Kalamas, who is this way is devoid of coveting, devoid of ill will, unmuddled, clearly comprehending, and mindful, lives,
having contemplated with thought of friendliness one direction; likewise the second; likewise the third; likewise the fourth; thus above, below, and through; he lives, having contemplated the entire world, in every case, whole-heartedly, with thought of friendliness, ample, grown great, termless, free from hatred and free from trouble.

He lives, having contemplated with thought of compassion one direction; likewise the second; likewise the third; likewise the fourth; thus above, below and through; he lives, having contemplated the entire world, in every case, wholehearted, with thought of compassion, ample, grown great, termless, free from hatred and free from trouble.
dhammā anavajjā ime dhammā viññūppasattha ime dhammā samattā samādinnā hitāyā sukhāya samvattanti’ti. atha tumhe Kālāmā upasampajja vihareyyāthā’ti. iti yaṃ taṃ vuttaṃ idam etam paṭicca vuttaṃ.

Sace kho so Kālāmā ariyasāvako evam vigatābhijjho vigatavyāpādo asammūlho sampajāno patissato

mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthīm. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ upekhā-sahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati.

karunāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthīm. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ upekhā-sahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati.

muditāsahagatena cetasā ekaṃ disaṃ pharitvā
He lives, having contemplated with thought of gladness one direction; likewise the second; likewise the third; likewise the fourth; thus above, below and through; he lives, having contemplated the entire world, in every case, wholeheartedly, with thought of gladness, ample grown great, termless, free from hatred, and free from trouble.

He lives, having contemplated with thought of equability one direction; likewise the second; likewise the third, likewise the fourth; thus above, below, and through; he lives, having contemplated the entire world, in every case, wholeheartedly, with thought of equability, ample, grown great, termless, free from hatred, and free from trouble.

The noble disciple, Kalamas, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom four solaces are found here and now.

“Suppose there is a hereafter and there is fruit, result, of deeds done well or ill. Then it is possible that I shall be born in the righteous heavenly world.” This is the first solace found by him.”

“Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Then in this world, here and now, free from hatred, free from trouble,
viharati tathā dutiyam tathā tatiyam tathā catutthim. Iti uddham adho tiriyam sabbatdi sabbatatāya sabbāvantam lokam upekhā-sahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati.

upekhāsahagatena cetasāekam disam pharitvā viharati ekam disam pharitvā viharati. tathā dutiyam tathā tatiyam tathā catutthim. Iti uddham adho tiriyam sabbatdi sabbatatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati.

Sace kho so Kālāmā ariyasāvako evaṁ avera citto evaṁ avyāpajjhha citto evaṁ asankiliṭṭha citto evaṁ visuddhacitto, tassa diṭṭh' eva dhamme cattāro assāsā adhigatā honti.

Sace kho pana atthi paraloko atthi sukaṭadukka-tānam kammānā phalam vipāko thānam ahaṁ kāyassa bheda parammaranā sugatim saggam lokam uppajjissāmi'ti. Ayam assa paṭhamo assāso adhigato hoti.

Sace kho pana natthi paraloko natthi
safe and sound, and pleased, I take care of myself.’ This is the second solace found by him.’

“Suppose evil befalls the evil-doers. I, however, think of doing evil to none. Then, how can ill affect me who do no evil deed?” This is the third solace found by him.”

“Suppose evil does not befall the evil-doer. Then, I see myself purified in both ways.”* This is the fourth solace found by him.

The noble disciple, Kalamas, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom, here and now, these four solaces are found.

So it is, Blessed One. So it is, August One. The noble disciple, venerable sir, who has such a hate-free mind, who has such a malice free mind, who has such an undefiled mind, who has such a purified mind, is one by whom, here and now, four solaces are found.

“Suppose there is a hereafter and there is fruit, result, of deeds done well or ill. Then it is possible that I shall be born in the righteous heavenly world.” This is the first solace found by him.
sukaṭadukkaṭānaṁ kammānaṁ phalaṁ vipāko idhāhaṁ diṭṭh’ eva dhamme averaṁ avyāpajjhāṁ anīghaṁ sukhiṁ attānaṁ pariharāmi ti. Ayam assa dutiyo assāso adhigato hoti.

Sace kho pana karoto karīyati pāpaṁ na kho panāhaṁ kassaci pāpaṁ cetemi akarontāṁ kho pana maṁ pāpaṁ kammaṁ kuto dukkhaṁ phusissatī’ ti. Ayam assa tatiyo assāso adhigato hoti.

Sace kho pana karoto na karīyati pāpaṁ idhāhaṁ ubhayen’eva visuddhaṁ attānaṁ samanupassāmi ti. Ayam assa catuttho assāso adhigato hoti.

Sace kho so ariyasāvako Kālāmā evaṁ avera citto evaṁ avyāpajjhacitto evaṁ asankiliṭṭhacitto evaṁ visuddhacitto tassa diṭṭh’eva dhamme ime cattāro assāsa adhigata honti’ti.

Evam etaṁ Bhagavā evam etaṁ Sugata. Sace Kho so bhante ariyasāvako evaṁ averacitto evaṁ avyāpajjhacitto evaṁ asankiliṭṭhacitto evaṁ visuddhacitto tassa diṭṭh’eva dhamme cattāro assāsa adhigata honti.
"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Then, in this world, here and now, free from hatred, free from trouble, safe and sound, and pleased, I take care of myself." This is the second solace found by him.

"Suppose evil befalls the evil-doer. I, however, think of doing evil to none. Then, how can ill affect me who do no evil deed?" this is the third solace found by him.

"Suppose evil does not befall the evil-doer, Then, I see myself purified in both ways." This is the fourth solace found by him.

The noble disciple, venerable sir, who has such a hate-free mind, who has such a malice-free mind, who has such undefiled mind, who has such a purified mind, is one by whom, here and now, these four solaces are found.
Sace kho pana atthi paraloko atthi sukaṭadukkaṭānaṁ kammānaṁ phalaṁ vipāko ṭhānam aham kāyassa bhedā param maranā sugatiṁ saggam lokam uppaţissāmi ti. Ayam assa paţhamo assāso adhigato hoti.

Sace kho pana n’atthi paraloko n’atthi sukaṭa-dukkatu nam kammānaṁ phalaṁ vipāko idhāham diţh’ eva dhamme averaṁ avyāpajjham anīgham sukhiṁ attānaṁ pariharāmi ti. Ayam assa dutiyo assāso adhigato hoti.

Sace kho pana karoto karīyati pāpaṁ na kho panāhaṁ kassaci pāpaṁ cetemi akarontaṁ kho pana maṁ pāpam kammaṁ kuto dukkham phuśissati’ti. Ayam assa tatiyo assāso adhigato hoti.

Sace kho pana karoto na karīyati pāpaṁ idhāham ubhayan’eva visuddham attānaṁ samanupassāmi’ti. Ayam assa catuttho assāso adhigato hoti.

Sace kho so bhante ariyasāvako evam averacitto evam avyāpajjhatcitto evam asaṁkiliţṭhatcitto evam visuddhatcitto tassa diţh’eva dhamme ime cattāro assāsa adhigatā honti ti.
Abhikkantāṁ bhante, abhikkantāṁ bhante.
Seyyathāpi, bhante,
nikkujjitaṁ vā ukkujjeyya
paticchannaṁ vā vivareyya
mūḷhassa vā maggaṁ ācikkheyya
andhakāre vā telapajjotam dhāreyya
‘Cakkhumanto rūpāni dakkhīṇī’ti evamevaṁ bhante anekapariyāyena Dhammo pakāsito. Ete mayaṁ bhante Bhagavantaṁ saranaṁ gacchā ma dhammaṁ ca bhikkhusaṅghaṁ ca. Upāsake no bhante Bhagavā dhāretu ajjatagge pāṇupete saraṇaṁ gate’ti.

Venerable sir, it is marvellous. Venerable sir, it is marvellous. We, venerable sir, just as a (vessel) turned upside down is turned up, or what is closed is made to open, or just as showing the way to one who has lost his way, or as one who holds an oil lamp in the dark with the thought, ‘Let those who have eyes see forms,’ in similar manner, by the venerable sir, in various, ways, the Dhamma has been declared. That I, go to the Blessed One for refuge, to the Teaching for refuge, and to the Order for refuge. Venerable sir, may the Blessed One regard us as followers who from today to the end of life have taken refuge.