

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 2.1.1

### Kesamuttisuttaṃ

### Don't Believe in Tradition, in Hearsay, in Teachers but your own Experience, understanding what is unwholesome



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Kesamuttisuttaṃ - part one	Don't Believe in Tradition, in Hearsay, in Teachers but your own Experience, understanding what is unwholesome
Evaṃ me suttaṃ— ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena kesamuttaṃ nāma kālāmānaṃ nigamo tadavasari.	Thus have I heard. At one time the Bhagavā, while going his rounds among the Kosalans with a great company of monks, came to Kesamutta, a market-town of the Kālāmas.
Assosum kho kesamuttiyā kālāmā— 'samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kesamuttaṃ anuppatto.'	The Kālāmas of Kesamutta heard that Gotama the recluse, the Sākya's son who had gone forth as a homeless wanderer from the Sākya clan, had reached Kesamutta.
Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:	And the following good report was spread around about Gotama:
'Itipi so bhagavā arahantaṃ, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisa-damma-sārathi, satthā devamanussānaṃ, Buddho, bhagavā'ti.	'He is the Fully Enlightened One, a Bhagavā, an Arahant, fully enlightened by his own efforts, perfect in theory and in practice, having reached the final goal, knowing the entire universe, incomparable trainer of men, teacher of deities and humans, the Enlightened, the Exalted One.'
"Sādhu kho pana tathārūpānaṃ arahantaṃ dassanaṃ hoti"ti.	"It would be a good idea to see such arahants!"
Atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamimsu.	So the Kālāmas of Kesamutta went to the Bhagavā.
upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu,	On reaching him, some saluted the Bhagavā and sat down at one side,

appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu,	some greeted the Bhagavā courteously, and after the exchange of pleasant greetings and courtesies sat down at one side,
appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu,	some raising their joined palms to the Bhagavā sat down at one side,
appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu,	some announced their name and clan and sat down at one side,
appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.	some simply sat down at one side in silence.
Ekamantaṃ nisinnā kho te kesamuttiyā kālāmā bhagavantaṃ etadavocum:	Then as they thus sat at one side, the Kālāmas of Kesamutta adressed the Bhagavā thus:
“Santi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti.	“Bhante! There are certain recluses and brāhmins that come to Kesamutta.
Te sakāmyeva vādaṃ dīpenti jotenti,	As to their own view, they proclaim and expound it in full,
parappavādaṃ pana khamṣenti vambhenti paribhavanti omakkhim karonti.	but as to others’ view, they curse, despise, revile and depreciate it.
Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti.	Bhante! Now some of the other recluses and brāhmins also come to Kesamutta.
Tepi sakāmyeva vādaṃ dīpenti jotenti,	They likewise as to their own view, they proclaim and expound it in full,
parappavādaṃ pana khamṣenti vambhenti paribhavanti omakkhim karonti.	but as to others’ view, they curse, despise, revile and depreciate it.
Tesaṃ no, bhante amhākaṃ hoteva kaṅkhā hoti vicikicchā– ‘ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha, ko musā’”ti?	Listening to them, Bhante, doubt and confusion arises within us as to which of these honorable recluses and brāhmins are telling the truth and which the untruth.”
“Alañhi vo, kālāmā, kaṅkhitaṃ alaṃ vicikicchitaṃ.	“Truly so, Kālāmas, you may well doubt, you may well be perplexed.
Kaṅkhanīyeva pana vo ṭhāne vicikicchā uppanā.	When there are reasons for doubt confusion does arise.
Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena,	Now come, Kālāmas, do not simply believe whatever you are told, or whatever has been handed down from tradition, or what is common opinion, or whatever the scriptures say.

mā takkahetu, mā nayahetu, mā ākārāparivītakkena mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.	Do not accept something as true merely by deduction or inference, or by logical examinations of reasons, or by preconception for certain beliefs, or because of its plausibility, or because a certain recluse or your teacher tells you it is so.
Yadā tumhe, kālāmā, attanāva jāneyyātha:	But when you yourselves directly know:
‘Ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā,	‘These principles are unwholesome, blameworthy, condemned by the wise,
ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantī”ti, atha tumhe, kālāmā, pajaheyyātha.	when adopted and carried out they lead to harm and suffering,’ then you should abandon them.”
“Taṃ kiṃ maññatha, kālāmā,	“Now what do you think, Kālāmas?
lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?	When greed arises in a person, does it arise for welfare or for harm?”
“Ahitāya, bhante”.	“For harm, Bhante!”
“Luddho paṇāyaṃ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinnacitto paṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.	“And this greedy person, overcome by greed, his mind possessed by greed, kills living beings, takes what is not given, goes after another person’s wife, tells lies, and induces others to do likewise, all of which produces harm and suffering for long.”
“Evaṃ, bhante”.	“Yes, Bhante!”
“Taṃ kiṃ maññatha, kālāmā,	“Now, what do you think, Kālāmas?
doso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?	When ill will arises in a person, does it arise for welfare or for harm?”
“Ahitāya, bhante”.	“For harm, Bhante!”
“Duṭṭho paṇāyaṃ, kālāmā, purisapuggalo dosena abhibhūto pariyādinnacitto paṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.	“And this aversive person, overcome by ill will, his mind possessed by ill will, kills living beings, takes what is not given, goes after another person’s wife, tells lies, and induces others to do likewise, all of which produces harm and suffering for long.”

“Evaṃ, bhante”.	“Yes, Bhante!”
“Taṃ kiṃ maññaṭṭha, kālāmā,	“Now, what do you think, Kālāmas?
moho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?	When delusion arises in a person, does it arise for welfare or for harm?”
“Ahitāya, bhante”.	“For harm, Bhante!”
“Mūḷho paṇāyaṃ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṅgālo paṇāpī hanati, adinnaṃpī ādiyati, paraḍāraṃpī gacchati, musāpī bhaṇati, paraṃpī tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.	“And this deluded person, overcome by delusion, his mind possessed by delusion, kills living beings, takes what is not given, goes after another person’s wife, tells lies, and induces others to do likewise, all of which produces harm and suffering for long.”
“Evaṃ, bhante”.	“Yes, Bhante!”
“Taṃ kiṃ maññaṭṭha, kālāmā,	“So what do you think, Kālāmas,
ime dhammā kusalā vā akusalā vā”ti?	Are these states wholesome or unwholesome?”
“Akusalā, bhante”.	“Unwholesome, Bhante!”
“Sāvajjā vā anavajjā vā”ti?	“Blameworthy or blameless?”
“Sāvajjā, bhante”.	“Blameworthy, Bhante!”
“Viññugarahitā vā viññuppasatthā vā”ti?	“Criticized by the wise or praised by the wise?”
“Viññugarahitā, bhante”.	“Criticized by the wise, Bhante!”
“Samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, no vā?	“When undertaken and performed, do they lead to harm and to suffering, or not?
Kathaṃ vā ettha hotī”ti.	How does this matter stand here?”
“Samattā, bhante, samādinnaṃ ahitāya dukkhāya saṃvattantīti.	“When undertaken and performed, they lead to harm and to suffering.
Evaṃ no ettha hotī”ti.	That is how we understand this matter.”
“Iti kho, kālāmā, yaṃ taṃ avocumhā—‘etha tumhe, kālāmā! Mā anussavena, mā paramparāya,	“So, as I said, Kālāmas, do not simply believe whatever you are told, or whatever has been handed down from tradition,
mā itikirāya, mā piṭakasampadānena,	or what is common opinion, or whatever the scriptures say.

mā takkahetu, mā nayahetu, mā ākārāparivitatkena,	Do not accept something as true merely by deduction or inference, or by logical examinations of reasons,
mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.	or by preconception for certain beliefs, or because of its plausibility, or because a certain recluse or your teacher tells you it is so.
Yadā tumhe kālāmā attanāva jāneyyātha:	But when you yourselves directly know:
‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā,	‘These principles are unwholesome, blameworthy, condemned by the wise,
ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantīti,	when adopted and carried out they lead to harm and suffering,
atha tumhe, kālāmā, pajaheyyāthā’ ti. ”	then you should abandon them.”