

Exploring the ancient path in the Buddha's own words -- Lesson 2.1.1

Kesamuttisuttaṃ - part one

Evaṃ me suttaṃ- ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena kesamuttaṃ nāma kālāmānaṃ nigamo tadavasari. Assosum kho kesamuttiyā kālāmā-“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kesamuttaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato- ‘itipi so bhagavā arahamaṃ, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisa-damma-sārathi, satthā devamanussānaṃ, Buddho, bhagavā’ti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

Atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ¹ nisīdimsu, appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ² vītisāretvā ekamantaṃ nisīdimsu, appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu, appekacce nāmagottaṃ sāvetaṃ ekamantaṃ nisīdimsu, appekacce tuṅhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te kesamuttiyā kālāmā bhagavantaṃ etadavocum-

“Santi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti. Te sakaṃyeva vādaṃ dīpenti jotenti, parappavādaṃ pana khaṃsenti vambhenti paribhavanti omakkiṃ karonti. Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti. Tepi sakaṃyeva vādaṃ dīpenti jotenti, parappavādaṃ pana khaṃsenti vambhenti paribhavanti omakkiṃ karonti. Tesam no, bhante amhākaṃ hoteva kaṅkhā hoti

¹ *Ekamantaṃ na pacchato na purato, nāpi āsannadūrato; Na kacche nopi paṭivāte, na cāpi oṇatuṅṅate.*— Neither behind nor in front, not too far or too near, should not be spoken against the wind nor from above to one below.

² *sammodanīyaṃ kathaṃ saraṇīyaṃ:* lit.: the exchange of kind reminiscences and friendly greetings

vicikicchā- ‘ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha, ko musā”ti? “Alañhi vo, kālāmā, kaṅkhituṃ alaṃ vicikicchituṃ. Kaṅkhanīyeva pana vo ṭhāne vicikicchā uppannā.

Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe, kālāmā, attanāva jāneyyātha—‘ime dhammā³ akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantī”ti, atha tumhe, kālāmā, pajaheyyātha.

“Taṃ kiṃ maññatha, kālāmā, lobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante”.

“Luddho paṇāyaṃ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinnaṃcitto paṇampi hanati, adinnaṃcitto ādiyati, paradāraṃcitto gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāya”ti.

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, kālāmā, doso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante”.

“Duṭṭho paṇāyaṃ, kālāmā, purisapuggalo dosena abhibhūto pariyādinnaṃcitto paṇampi hanati, adinnaṃcitto ādiyati, paradāraṃcitto gacchati, musāpi bhaṇati, parampi

³ The difficulty to find a matching connotation and translation into any other language for the word Dhamma has been expressed in various comments by scholars. The PTS dictionary comments on nearly four full pages about the manifold usages of the wealth of meanings of Dhamma. Based on the root: *dhr—dhareti*—to hold, carry, support, Dhamma expresses the intrinsic nature of the respective object it describes. Such it may express nature, the law of nature, states and principles, things, phenomena etc., but is especially used to describe the teaching of the Buddha. As Bhikkhu Bodhi points out in his introduction to his translation of the *Samyuttanikāya* that rendering Dhamma simply as the teaching of the Buddha even fails to convey the fundamental principles of truth, virtue and liberation that are discovered by all Buddhas of all times: “it is the timeless law in which reality, truth and righteousness are merged in a seamless unity and also the conceptual expression of this law in a body of spiritual and ethical teachings that lead to the highest goal, nibbāna.”

In the translations here Dhamma remains untranslated when used in this context, in other references suitable expressions are chosen trying to convey the respective meanings that are expressed in the Pali.

tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, kālāmā, moho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante”.

“Mūḷho panāyaṃ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṃ pāṇampi hanati, adinnaṃpi ādiyati, paradāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā”ti?

“Akusalā, bhante”.

“Sāvajjā vā anavajjā vā”ti? “Sāvajjā, bhante”.

“Viññugarahitā vā viññuppasatthā vā”ti? “Viññugarahitā, bhante”.

“Samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, no vā? Kathaṃ vā ettha hotī”ti.

“Samattā, bhante, samādinnaṃ ahitāya dukkhāya saṃvattantīti. Evaṃ no ettha hotī”ti.

“Iti kho, kālāmā, yaṃ taṃ avocumhā—‘etha tumhe, kālāmā! Mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe kālāmā attanāva jāneyyātha— ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnaṃ ahitāya dukkhāya saṃvattantīti, atha tumhe, kālāmā, pajaheyyāthā’ti. ”

ādiyati		take up, grasp
āha		say, speak
ākāraparivitakkena	ākāra + pari + vitakkena	careful consideration, examination of reasons
abhibhūto	abhi + bhavati (pp)	overpowered, overwhelmed
abhivādetvā	(ger.)	having spoken, declared
adinnaṃpi	a + dinnam + pi	not + given + and
alañhi	alam (emph. part.) + hi	truly + because
anuppatto	anupāpunati (pp)	attained, reached

anussavena		by hear say
bhabbarūpatāya	bhabba + rūpatāya	by appearance of likelihood
bhaṇati		speak, tell
diṭṭhinijjhānakkhantiyā	diṭṭhi+nijjhāna+k+khantiyā	views + perception + forbearance
doso		ill will, hatred, animosity
duṭṭho		full of ill will
ekamantaṃ	eka + m + antaṃ	one + end
ettha	adv.	here, in this matter
hanati		kill
itikirāya		hearsay
khalu	indecl.	indeed, surely (also in the negative)
khumsetti	khumsetti (3rd. pl.)	curse, scold
lobho		craving, desire, greed
luddho		greedy, desirous
mūlho		delusive, full of illusion
moho		delusion, illusion, misconception
nāma	adv.	indeed, truly
nāmagottaṃ	nāma + gottaṃ	name + clan, cast
nayahetu		by inference
nisīdiṃsu	nisīdati (aor.)	sat down
omakkhiṃ karonti		make smaller
pāṇampi	pāṇaṃ + pi	living being + and
paṇāmetvā	(ger.)	being raised, stretched
paradāraṃpi	para + dāraṃ + pi	other + wife + and
paramparāya	para + m + parāya	one after the other, in succession
parappavādaṃ	para + p + pavādaṃ	others + speech
pariyādinnaṃ	pariyādinna + citto	exhausted, lost control + mind
piṭakasampadānena		tradition on ground of scriptures
sāraṇīya	adj.	courteous, pleasant, friendly
sāvetvā	suṇāti (caus., ger.)	make hear
sakaṃyeva	saka + ṃ + y + eva	their own + thus, even so
samādapeti	saṃ + ādapeti	to cause to take, incite
samādinna	samādiyati (pp)	taken up
samattā	samattā	accomplished
sammodiṃsu	sammodati (aor., 3rd. pl.)	delight, rejoice
su	indecl.	(particle of interrogation)
tadavasari	tada + avasarati (aor.)	there + come down
takkahetu	takka + hetu	reasoning, thinking + cause, reason
tathattāya		the state of being so
tenañjaliṃ	te + n + añjaliṃ	they + with folded hands
tuṇhībhūtā	tuṇhī + bhavati (pp)	silently + made, in silence
vītisāretvā	vīti + sāreti (ger.)	to make pass, exchange
vambhenti	(3rd. pl.)	despise, treat with contempt
viññugarahitā	viññu + garahati (pp)	wise + blame
viññuppasatthā	viññu + p + pasasati (pp)	wise + praise