

4b The Discourse to the Kesa,puttiyas¹ A 3.65/1:188-193

(一六)中阿含業相應品 伽藍經 第六

MĀ 16 = T1.26.438b14-439c21

[188] **1** Thus have I heard.

我聞如是。

The Kālāmas approach the Buddha

1a At one time, the Blessed One was wandering in Kosala with a large community of monks and they arrived at a market town of the Kālāmas named Kesa,putta.

1b Now the Kālāmas of Kesa,putta heard (this):

“It is said that the recluse Gotama, the Sakya son, who went forth from a Sakyan family, has arrived in Kesa,putta.”

1c Now a good report about that Master Gotama has been going round thus:

“So too, is he the Blessed One: for, he is arhat, fully self-awakened, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others.

He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter.

He proclaims the holy life that is entirely complete and pure.

1d It is good to see such arhats.”

1e Then the Kālāmas of Kesa,putta approached the Blessed One.

Some greeted him with lotus-palms; some exchanged greetings and cordial talk with him; some announced their name and clan before the Blessed One—and then sat down at one side. Some kept silent and sat down at one side.

1f When the Kālāmas of Kesa,putta were all seated, they spoke thus to the Blessed One:

一時，佛遊伽藍園。與大比丘眾 [438b15] 俱，至羈舍子，住羈舍子村北尸攝憇林中。

[b16] 爾時 羈舍子伽藍人聞沙門瞿曇釋種子捨 [b17] 釋宗族，出家學道，遊伽藍園，與大比丘眾 [b18] 俱，來至此羈舍子，住羈舍子村北尸攝憇林 [b19] 中。

彼沙門瞿曇有大名稱，周聞十方，

沙門 [b20] 瞿曇如來，無所著。等正覺。明行成為。善逝。世間 [b21] 解。無上士。道法御。天人師。號佛。眾祐。

彼於此 [b22] 世，天及魔。梵。沙門。梵志。從人至天，知自覺。[b23] 自作證成就遊。

彼若說法，初善。中善。竟亦善。[b24] 有義有文，

具足清淨，顯現梵行。

若見如來。[b25]

無所著。等正覺。尊重禮拜。供養承事者。快得 [26] 善利。

我等應共往見沙門瞿曇。禮事供養。[b27] 羈舍子伽藍人聞已。各與等類眷屬相隨從 [b28] 羈舍子出。北行至尸攝憇林。欲見世尊禮 [b29] 事供養。往詣佛已。彼伽藍人或稽首佛足。[438c01] 却坐一面。或問訊佛。却坐一面。或叉手向佛。[c02] 却坐一面。或遙見佛已。默然而坐。彼時。伽藍 [c03] 人各坐已定。佛為說法。勸發渴仰。成就歡 [c04] 喜。無量方便為彼說法。勸發渴仰。成就歡 [c05] 喜已。默然而住。時。伽藍人。佛為說法。勸發渴 [c06] 仰。成就歡喜已。各從坐起。偏袒著衣。叉手 [c07] 向佛。白世尊曰。

¹ This comparative table show parallel passages that are not necessarily translations of one another.

2 “Bhante, there are some recluses and priests who come to Kesa,putta. They expound and explain their own doctrines, but attack, revile, despise and reject the doctrines of others.

And then some recluses and priests come to Kesa,putta [189] and they, too, expound and explain their own doctrines, but attack, revile, despise and reject the doctrines of others.

Bhante, we are uncertain and in doubt: Which of these good recluses speak truth and which speak falsehood?”

The ten doubtful points

3a “It is fitting that you are uncertain, that you doubt, Kālāmas. Doubt has arisen in you over what is doubtful.

THE 10 DOUBTFUL POINTS. Come Kālāmas:

(1) Do not go by aural tradition [received wisdom].

(2) Do not go by lineage [successive tradition].

(3) Do not go by hearsay.

(4) Do not go by scriptural authority.

(5) Do not go by pure reason.

(6) Do not go by inference [by logic].

(7) Do not go by reasoned thought [by specious reasoning].

(8) Do not go by acceptance of [being convinced of] a view after pondering on it

(9) Do not go by (another’s) seeming ability.

(10) Do not go by the thought, ‘This recluse is our teacher.’ [‘This recluse is respected by us.’]

Unwholesome states

3b When you know for yourselves, Kālāmas, ‘These things are unwholesome. These things are blamable. These things are censured by the wise. These things, when undertaken and practised, bring about harm and suffering.’

—Then Kālāmas, you should abandon them.

瞿曇。有一沙門梵志來詣 [c08] 伽藍。但自稱歎己所知見。而皆毀他所知 [c09] 所見。瞿曇。復有一沙門梵志來詣伽藍。亦自 [c10] 稱歎己所知見。而皆毀他所知所見。

瞿曇。 [c11] 我等聞已。便生疑惑。此沙門梵志何者為實。 [c12] 何者為虛。

世尊告曰。伽藍。汝等莫生疑惑。 [c13] 所以者何。因有疑惑。便生猶豫。伽藍。汝等 [c14] 自無淨智。為有後世。為無後世。伽藍。汝 [c15] 等亦無淨智。所作有罪。所作無罪。伽藍。

[The ten doubtful points are not found in the Chinese Āgama version.]

There are two possible reasons for this omission:

(1) *The original Indian text did not have this section (but added later, post-Buddha), or*

(2) *The Chinese translator/s or editor/s chose to omit this section.*

A close comparative of such texts may throw more light on this matter.

See Comy 19 @ SD 35.4a.

4 GREED. What do you think, Kālāmas, when greed arises in a person, is it for his good or for his harm?”

“For his harm, bhante.”

This person, Kālāmas, who is greedy, overcome by greed, his mind controlled by it, *will destroy life, take what is not given, violate the women of others, and tell lies, and he will also make others to do likewise, which will bring about harm and suffering for a long time.*”

“Yes, bhante.”

5 HATE. “What do you think, Kālāmas, when hatred arises in a person, is it for his good or for his harm?”

“For his harm, bhante.”

“This person, Kālāmas, who is hateful, overcome by hatred, his mind controlled by it, will destroy life, take what is not given, violate the women of others, and tell lies, and he will also make others to do likewise, which will bring about harm and suffering for a long time.”

“Yes, bhante.”

6 DELUSION. “What do you think, Kālāmas, when delusion arises in a person, is it for his good or for his harm?”

“For his harm, bhante.” [190]

“This person, Kālāmas, who is deluded, overcome by delusion, his mind controlled by it, will destroy life, take what is not given, violate the women of others, and tell lies, and he will also make others to do likewise, which will bring about harm and suffering for a long time.”

“Yes, bhante.”

當 [c16] 知諸業有三因。習。本。有。何云為三。伽藍。謂貪 [c17] 是諸業。因習本有。伽藍。恚及癡是諸業。因習 [c18] 本有。

伽藍。貪者為貪所覆。心無厭足。或殺 [c19] 生。或不與取。或行邪淫。或知己妄言。或復飲 [c20] 酒。

伽藍。恚者為恚所覆。心無厭足。或殺生。[c21] 或不與取。或行邪淫。或知己妄言。或復飲 [c22] 酒。

伽藍。癡者為癡所覆。心無厭足。或殺生。[c23] 或不與取。或行邪淫。或知己妄言。或復飲 [c24] 酒。

7 EMPHATIC AFFIRMATION. “What do you think, Kālāmas, are these things wholesome or unwholesome?”

“Unwholesome, bhante.”

“Blamable or not blamable?”

“Blamable, bhante.”

“Censured or praised by the wise?”

“Censured by the wise, bhante.”

“These things, when undertaken and practised, do they bring about harm and suffering?”

“These things, bhante, when undertaken and practised, bring about harm and suffering for a long time.

So indeed it is to us in this matter.”

See note at c15 above.

8 “It is because of this, Kālāmas, that I say:

‘Come Kālāmas:

Do not go by aural tradition [received wisdom].

Do not go by lineage [successive tradition].

Do not go by hearsay.

Do not go by scriptural authority.

Do not go by pure reason.

Do not go by inference [by logic].

Do not go by reasoned thought [by specious reasoning].

Do not go by acceptance of [being convinced of] a view after pondering on it.

Do not go by (another’s) seeming ability.

Do not go by the thought, “This recluse is our teacher.” [“This recluse is respected by us.”]

When you know for yourselves, Kālāmas,

“These things are unwholesome. These things are blamable. These things are censured by the wise. These things, when undertaken and practised, bring about harm and suffering.”

—Then Kālāmas, you should abandon them.’

—So I have spoken; it is for this reason that I have spoken.

9a Come Kālāmas:

Do not go by aural tradition [received wisdom].

Do not go by lineage [successive tradition].

Do not go by hearsay.

Do not go by scriptural authority.

Do not go by pure reason.

Do not go by inference [by logic].

[Chinese Āgama omits.]

Do not go by reasoned thought [by specious reasoning].

Do not go by acceptance of [being convinced of] a view after pondering on it.

Do not go by (another's) seeming ability.

Do not go by the thought, 'This recluse is our teacher.' ['This recluse is respected by us.']

Wholesome states

9b When you know for yourselves, Kālāmas, 'These things are wholesome. These things are not blamable. These things are praised by the wise. These things, when undertaken and practised, bring good and happiness.'

Then Kālāmas, you should live cultivating them.

伽藍。多聞聖弟子離殺斷殺。棄捨刀杖。

[c25] 有慚有愧。有慈悲心。饒益一切。乃至蛄蟲。

[c26] 彼於殺生淨除其心。

伽藍。多聞聖弟子離

[c27] 不與取。斷不與取。與之乃取。樂於與取。常 [c28] 好布施。歡喜無惱。不望其報。彼於不與取 [c29] 淨除其心。伽藍。多聞聖弟子離非梵行。斷 [439a01] 非梵行。勤修梵行。精勤妙行。清淨無穢。離 [a02] 欲斷婬。彼於非梵行淨除其心。伽藍。多聞 [a03] 聖弟子離妄言。斷妄言。真諦言。樂真諦。[a04] 住真諦不移動。一切可信。不欺世間。彼 [a05] 於妄言淨除其心。伽藍。多聞聖弟子離兩 [a06] 舌。斷兩舌。行不兩舌。不破壞他。不聞此 [a07] 語彼。欲破壞此。不聞彼語此。欲破壞彼。[a08] 離者欲合。合者歡喜。不作群黨。不樂群黨。[a09] 不稱群黨。彼於兩舌淨除其心。

伽藍。多聞 [a10] 聖弟子離麤言。斷麤言。若有所言。辭氣麤 [a11] 獷。惡聲逆耳。眾所不喜。眾所不愛。使他苦 [a12] 惱。令不得定。斷如是言。若有所說。清和 [a13] 柔潤。順耳入心。可喜可愛。使他安樂。言聲 [a14] 具了。不使人畏。令他得定。說如是言。彼於 [a15] 麤言淨除其心。伽藍。多聞聖弟子離綺語。[a16] 斷綺語。

時說。真說。法說。義說。止息說。樂止 [a17] 息說。事順時得宜。善教善訶。彼於綺語淨

10 NON-GREED. What do you think, Kālāmas, this person, in whom non-greed [charity] arises, does it arise for his good or for his harm?”

“For his good, bhante.”

“This person, Kālāmas, who is not greedy, not overcome by greed, his thoughts not controlled by it, *will not destroy life, will not take what is not given, will not violate the women of others, and will not tell lies*, and he will also not make others to do likewise, [191] which will bring good and happiness for the long time.”

“Yes, bhante.”

11 NON-HATRED. “What do you think, Kālāmas, this person, in whom non-hatred [lovingkindness] arises, does it arise for his good or for his harm?”

“For his good, bhante.”

“What do you think, Kālāmas, this person, who is not hateful, not overcome by hatred, his mind not controlled by it, will not destroy life, will not take what is not given, will not violate the women of others, and will not tell lies, and he will also not make others to do likewise, which will bring good and happiness for the long time.”

“Yes, bhante.”

12 NON-DELUSION. “This person, Kālāmas, in whom non-delusion [wisdom] arises, does it arise for his good or for his harm?”

“For his good, bhante.”

“This person, Kālāmas, who is not deluded, not overcome by delusion, his mind not controlled by it, will not destroy life, will not take what is not given, will not violate the women of others, and will not tell lies, and he will also not make others to do likewise, which will bring good and happiness for the long time.”

“Yes, bhante.”

13 EMPHATIC AFFIRMATION. “What do you think, Kālāmas, are these things wholesome or unwholesome?”

“Wholesome, bhante.”

“Blamable or not blamable?”

“Not blamable, bhante.”

“Censured or praised by the wise?”

[a18] 除其心。伽藍。多聞聖弟子離貪伺。斷貪伺。

[a19] 心不懷諍。見他財物諸生活具。不起貪伺。

[a20] 欲令我得。彼於貪伺淨除其心。

伽藍。多聞[a21] 聖弟子離恚。斷恚。有慚有愧。有慈悲心。饒[a22] 益一切。乃至昆虫。彼於嫉恚淨除其心。

伽 [a23] 藍。多聞聖弟子離邪見。斷邪見。行於正見 [a24] 而不顛倒。如是見。如是說。有施有齋。亦有 [a25] 呪說。有善惡業報。有此世彼世。有父有 [a26] 母。世有真人往至善處。善去。善向。此世彼 [a27] 世。自知。自覺。自作證成就遊。彼於邪見淨 [a28] 除其心。

[Chinese Āgama omits.]

See note at c15 above.

“Praised by the wise, bhante.”

“These things, when undertaken and practised, do they bring good and happiness?”

“These things, bhante, when undertaken and practised, bring good and happiness.

So indeed it is to us in this matter.”

14 “It is because of this, Kālāmas, that I say:
‘Come Kālāmas:
Do not go by aural tradition [received wisdom].

Do not go by lineage [successive tradition].

Do not go by hearsay.

Do not go by scriptural authority.

Do not go by pure reason.

Do not go by inference [by logic].

Do not go by reasoned thought [by specious reasoning].

Do not go by acceptance of [being convinced of] a view after pondering on it.

Do not go by (another’s) seeming ability.

Do not go by the thought, “This recluse is our teacher.” [“This recluse is respected by us.”]

When you know for yourselves, Kālāmas,
‘*These things are wholesome. These things are not blamable. These things are praised by the wise. These things, when undertaken and practised, bring good and happiness.*’

—Then Kālāmas, you should live [192] cultivating them.

—So I have spoken; it is for this reason that I have spoken.

The divine abodes

15a (1) Lovingkindness. Now, Kālāmas, that noble disciple—thus free from covetousness, free from ill will, unconfused, fully aware, mindful—dwells pervading one quarter with a mind of lovingkindness: likewise the second quarter, the third quarter and the fourth quarter.

Thus above, below, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with lovingkindness that is vast, great, boundless, free from enmity, free from ill will.

(2) Compassion. Now, Kālāmas, that noble disciple— thus free from covetousness, free from ill will, unconfused, fully aware, mindful—

如是。伽藍。多聞聖弟子成就身淨[a29] 業。成就口。意淨業。離悲離諍。除去睡眠無[439b01] 調。貢高。斷疑。度慢。正念正智。無有愚癡。[b02] 彼心與慈俱。遍滿一方成就遊。如是。二三 [b03] 四方。四維上下。普周一切。心與慈俱。無結 [b04] 無怨。無悲無諍。極廣甚大。無量善修。遍滿 [b05] 一切世間成就遊。

如是。悲。喜心與捨俱。無 [b06] 結無怨。無悲無諍。極廣甚大。無量善修。遍 [b07] 滿一切世間成就遊。

dwells pervading one quarter with a mind of compassion: likewise the second quarter, the third quarter and the fourth quarter.

Thus above, below, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with compassion that is vast, great, boundless, free from enmity, free from ill will.

(3) Altruistic joy. Now, Kālāmas, that noble disciple— thus free from covetousness, free from ill will, unconfused, fully aware, mindful—dwells pervading one quarter with a mind of altruistic joy: likewise the second quarter, the third quarter and the fourth quarter.

Thus above, below, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with altruistic joy that is vast, great, boundless, free from enmity, free from ill will.

(4) Equanimity. Now, Kālāmas, that noble disciple—thus free from covetousness, free from ill will, unconfused, fully aware, mindful—dwells pervading one quarter with a mind of equanimity: likewise the second quarter, the third quarter and the fourth quarter.

Thus above, below, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with equanimity that is vast, great, boundless, free from enmity, free from ill will.

The four self-assurances

15b Kālāmas, this noble disciple—his mind without enmity thus, without ill will thus, uncorrupted thus, purified thus—wins these four self-assurances right here in this life:

16 (1) The 1st self-assurance [The first self-assurance he has won is this:]

‘If there is an afterlife, and if good and evil deeds bear fruit and results, it is possible that when the body breaks up, after death, I shall re-appear in a state of joy, a happy destination, in heaven.’

This is the first self-assurance he has won.

(2) The 2nd self-assurance [The second self-assurance he has won is this:]

‘If there is *no* afterlife, and if good and evil deeds do not bear fruit and results, still right here in this life, free from enmity, from ill will, I live happily.’

This is the second self-assurance he has won.

[The Chinese Āgama version is abbreviated here.]

如是。伽藍。多聞聖弟 [b08] 子心無結無怨。無患無諍。便得四安隱住 [b09] 處。

云何為四。有此世彼世。有善惡業報。[b10] 我得此正見相應業。受持具足。身壞命終。必 [b11] 至善處。乃生天上。如是。伽藍。多聞聖弟子 [b12] 心無結無怨。無患無諍。是謂得第一安隱 [b13] 住處。

復次。伽藍。無此世彼世。無善惡業報。[b14] 如是我於現法中。非以此故為他所毀。但 [b15] 為正智所稱譽。精進人。正見人說其有。如 [b16] 是。伽藍。多聞聖弟子心無結無怨。無患無 [b17] 諍。是謂得第二安隱住處。

(3) The 3rd self-assurance [The third self-assurance he has won is this:]

‘Suppose evil does come to the evil-doer: but how can I—who intends no evil towards anyone, who has done no evil—be touched by suffering?’

This is the third self-assurance he has won.

(4) The 4th self-assurance [The fourth self-assurance he has won is this:]

‘Suppose evil does *not* come to the evil-doer: then, right here in this life, I see myself purified both ways.’

This is the fourth self-assurance he has won.

Kālāmas, this noble—his mind without enmity thus, without ill will thus, uncorrupted thus, purified thus—wins these four self-assurances right here in this life.”

The Kālāmas’ exultation

17 “So it is, bhante! So it is, well-farer!

Indeed, bhante, this noble disciple—his mind without enmity thus, without ill will thus, uncorrupted thus, purified thus—wins [193] these four self-assurances right here in this life:

(1) The first self-assurance he has won is this:

‘If there is an afterlife, and if good and evil deeds bear fruit and results, it is possible that when the body breaks up, after death, I shall re-appear in a state of joy, a happy destination, in heaven.’

This is the first self-assurance he has won.

(2) The second self-assurance he has won is this:

‘If there is no afterlife, and if good and evil deeds do not bear fruit and results, still right here in this life, free from enmity, from ill will, I live happily.’

This is the second self-assurance he has won.

(3) The third self-assurance he has won is this:

‘Suppose evil does come to the evil-doer: but how can I—who intends no evil towards anyone, who has done no evil—be touched by suffering?’

This is the third self-assurance he has won.

(4) The fourth self-assurance he has won is this: ‘Suppose evil does not come to the evil-doer: then, right here in this life, I see myself purified both ways.’

This is the fourth self-assurance he has won.

Indeed, bhante, this noble—his mind without enmity thus, without ill will thus, uncorrupted thus, purified thus—wins these four self-assurances right here in this life.

復次。伽藍。若有所作。必不作惡。我不念惡。所以者何。自不 [b19] 作惡。苦何由生。如是。伽藍。多聞聖弟子心 [b20] 無結無怨。無恚無諍。是謂得第三安隱住 [b21] 處。

復次。伽藍。若有所作。必不作惡。我不 [b22] 犯世怖與不怖。常當慈愍一切世間。我心 [b23] 不與眾生共諍。無濁歡悅。如是。伽藍。多聞 [b24] 聖弟子心無結無怨。無恚無諍。是謂得第 [b25] 四安隱住處。如是。伽藍。多聞聖弟子心無 [b26] 結無怨。無恚無諍。是謂得四安隱住處。

伽 [b27] 藍白世尊曰。如是。瞿曇。多聞聖弟子心無 [b28] 結無怨。無恚無諍。得四安隱住處。云何為 [b29] 四。有此世彼世。有善惡業報。我得此正見 [439c01] 相應業。受持具足。身壞命終。必至善處。乃至 [c02] 天上。

如是。瞿曇。多聞聖弟子心無結無怨。[c03] 無恚無諍。是謂得第一安隱住處。

復次。瞿 [c04] 曇。若無此世彼世。無善惡業報。我於現法 [c05] 中。非以此故為他所毀。但為正智所稱 [c06] 譽。精進人。正見人說其有。如是。瞿曇。多聞 [c07] 聖弟子心無結無怨。無恚無諍。是謂得第 [c08] 二安隱住處。

復次。瞿曇。若有所作。必不作 [c09] 惡。我不念惡。所以者何。自不作惡。苦何由 [c10] 生。如是。瞿曇。多聞聖弟子心無結無怨。無 [c11] 恚無諍。是謂得第三安隱住處。

復次。瞿曇。[c12] 若有所作。必不作惡。我不犯世怖與不 [c13] 怖。常當慈愍一切世間。我心不與眾生共 [c14] 諍。無濁歡悅。如是。瞿曇。多聞聖弟子心無 [c15] 結無怨。無恚無諍。是謂得第四安隱住處。[c16] 如是。瞿曇。多聞聖弟子心無結無怨。無恚 [c17] 無諍。是謂得四安隱住處。

The Kālāmas go for refuge

18 Excellent, master Gotama! Excellent, master Gotama! Just as if, master Gotama, one were to place upright what had been overturned, or, were to reveal what was hidden, or, were to show the way to one who was lost, or, were to hold up a lamp in the dark so that those with eyes could see forms, in the same way master Gotama has, in numerous ways, made the Dharma clear.

We to to master Gotama for refuge, to the Dharma, and to the community of monks.

May master Gotama remember us as lay followers who have gone to him for refuge from this day forth for life.”

瞿曇。我已知。善 [c18] 逝。我已解。世尊。我等盡自歸佛。法及比丘 [c19] 眾。唯願世尊受我等為優婆塞。從今日始。[c20] 終身自歸。乃至命盡。

佛說如是。一切伽藍人 [c21] 及諸比丘聞佛所說。歡喜奉行。[c22] 伽藍經第六竟 (一千九百八十七字)。

— evaṃ —

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