

KALAMA SUTTA

Buddha's Guide for the Perplexed & Doubtful



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Cover: Metteyya Bodhisatta (Pāli; Sanskrit: Maitreya Bodhisattva), the future Buddha in contemplation; gilt bronze, 6/7th c., former Silla kingdom, Korea.

KĀLĀMA SUTTA

[Buddha's Guide for the Perplexed and Doubtful]

[This fundamental discourse is an investigation into what constitutes valid knowledge and what does not. Here Buddha counsels that the words of the wise should be heeded and taken into account when deciding upon the value of any teaching, including his own.]

[Thus have I heard.] On one occasion the Blessed One [*Buddha*, lit. 'one who has understood'] was wandering on tour among the Kosalans together with a large community of monks, when he reached the town of the Kālāmas named Kesaputta [present-day Kesaria].

The Kālāmas of Kesaputta heard: "It is said that the ascetic Gotama, the son of the Sakyans, who went forth from a Sakyan family, has arrived at Kesaputta. Now a good report about that Master Gotama has circulated thus: 'That Blessed One is a fully liberated one [*arahant*, lit. 'worthy', holy one], perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of humans and deities. Having realised by his own direct knowledge this world [with its population of humans, recluses, brahmins, and deities such as the *brahmās* ('regents of the cosmos') and the 'evil ones'] – he makes it known to others. He teaches a doctrine that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure.' Now it is good to see such fully liberated ones."

Then the Kālāmas of Kesaputta approached the Blessed One. [Some paid homage to him, some exchanged greetings and cordial talk, some reverentially saluted him, some pronounced their name and clan, some kept silent. When they were all] seated to one side the Kālāmas said to the Blessed One:

"Venerable sir, there are some recluses and brahmins who come to Kesaputta. They explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. But then some other recluses and brahmins come to Kesaputta, and they too explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others.

We are perplexed and in doubt, sir, as to which of these good recluses speak truth and which speak falsehood."

"It is fitting for you to be perplexed, Kālāmas, fitting for you to be in doubt. Doubt has arisen in you about a perplexing matter.

[1] "Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by [pure] reasoning, by inferential reasoning, by reasoned [thought], by acceptance of a view after pondering it, by seeming competence (of a speaker), or because you think: 'The [recluse] is our teacher.'¹

“But when, Kālāmas, you know for yourselves: ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering’, then you should abandon them.

“What do you think, Kālāmas? When greed arises in a person, is it for one’s welfare or for one’s harm?” “For one’s harm, venerable sir.”

“Kālāmas, a greedy person, overcome by greed, with mind obsessed by it, destroys life, takes what is not given, transgresses with another’s [partner], and speaks falsehood, and encourages others to do likewise. Will that lead to one’s harm and suffering for a long time?” “Yes, sir.”

“What do you think, Kālāmas? When hatred arises in a person, is it for one’s welfare or for one’s harm?” “For one’s harm, sir.”

“Kālāmas, a person who is full of hate, overcome by hatred, with mind obsessed by it, destroys life... and encourages others to do likewise. Will that lead to one’s harm and suffering for a long time?” “Yes, sir.”

“What do you think, Kālāmas? When delusion arises in a person, is it for one’s welfare or for one’s harm?” “For one’s harm, sir.”

“Kālāmas, a person who is deluded, overcome by delusion², with mind obsessed by it, destroys life... and encourages others to do likewise. Will that lead to one’s harm and suffering for a long time?” “Yes, sir.”

“What do you think, Kālāmas? Are these things wholesome or unwholesome?” “Unwholesome, sir.” - “Blameworthy or blameless?” “Blameworthy, sir.” - “Censured or praised by the wise?” “Censured by the wise, sir.” - “Accepted and undertaken, do they lead to harm and suffering or not, or how do you take it?” “Accepted and undertaken, these things lead to harm and suffering. So we take it.”

[2] “Thus, Kālāmas, when we said: ‘Come, Kālāmas, do not go by oral tradition... [as above]’.

“But when you know for yourselves: ‘These things are unwholesome, these things... lead to harm and suffering’, then you should abandon them; it is because of this that this was said.

[3] “Come Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by [pure] reasoning, by inferential reasoning, by reasoned [thought], by acceptance of a view after pondering it, by seeming competence (of a speaker), or because you think: ‘The [recluse] is our teacher.’

“But when you know for yourselves: ‘These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness’, then you should live in accordance with them.

“What do you think, Kālāmas? When non-greed arises in a person, is it for one’s welfare or for one’s harm?” “For one’s welfare, sir.”

“Kālāmas, a person without greed, not overcome by greed, one’s mind not obsessed by it, does not destroy life, does not take what is not given, does not transgress with another’s [partner], not speak falsehood, not encourage

others to do likewise. Will that lead to one's welfare and happiness for a long time?" "Yes, sir,"

"What do you think, Kālāmas? When non-hatred arises in a person, is it for one's welfare or for one's harm?" "For one's welfare, sir."

"Kālāmas, a person who is without hate, not overcome by hatred, one's mind not obsessed by it, does not destroy life... not encourage others to do likewise. Will that lead to one's welfare and happiness for a long time?" "Yes, sir."

"What do you think, Kālāmas? When non-delusion arises in a person, is it for one's welfare or for one's harm?" "For one's welfare, sir."

"Kālāmas, a person who is undeluded, not overcome by delusion, one's mind not obsessed by it, does not destroy life... not encourage others to do likewise. Will that lead to one's welfare and happiness for a long time?" "Yes, sir."

"What do you think, Kālāmas? Are these things wholesome or unwholesome?" "Wholesome, sir." – "Blameworthy or blameless?" "Blameless, sir." – "Censured or praised by the wise?" "Praised by the wise, sir." – "Accepted and undertaken, do they lead to welfare and happiness or not, or how do you take it?" "Accepted and undertaken, these things lead to welfare and happiness. So we take it."

[4] "Thus, Kālāmas, when we said: 'Come, Kālāmas, do not go by oral tradition... [as above]'.

"But when you know for yourselves: 'These things are wholesome; these things... lead to welfare and happiness', then you should live in accordance with them; it is because of this that this was said.

"Then, Kālāmas, that noble disciple, who is thus devoid of longing, devoid of ill-will, unconfused, clearly comprehending, ever mindful, dwells pervading one quarter with a mind imbued with lovingkindness, ...with a mind imbued with compassion, ...with a mind imbued with sympathetic joy, ...with a mind imbued with equanimity³; [likewise: the second quarter, the third quarter, the fourth quarter.]

"Thus above, below, across, and everywhere, and to all, as to oneself, one dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without enmity, without ill-will; ...with a mind imbued with compassion...; ...with a mind imbued with sympathetic joy...; ...with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill-will.

"This noble disciple, Kālāmas, whose mind is in this way without enmity, without ill-will, undefiled, and pure, has won four assurances [solaces]⁴ in this very life.

"The first assurance is: 'If there is another world, and if there is the fruit and result of good and bad deeds, it is possible that with the breakup of the body, after death, I will be reborn in a good destination, in a [wonderful] world.'

“The second assurance is: ‘If there is no other world, and there is no fruit and result of good and bad deeds, still right here, in this very life, I maintain myself in happiness, without enmity and ill-will, free of trouble.’

“The third assurance is: ‘Suppose evil comes to one who does evil. Then, when I have no evil intentions toward anyone, how can suffering afflict me, since I do no evil deed?’

“The fourth assurance is: ‘Suppose evil does not come to one who does evil. Then right here I see myself purified in both respects.’

“This noble disciple, Kālāmas, whose mind is in this way without enmity, without ill-will, undefiled, and pure, has won four assurances in this very life.”

“So it is, Blessed One! So it is, Fortunate one! This noble disciple whose mind is in this way without enmity, without ill-will, undefiled, and pure, has won these four assurances in this very life.

“Excellent, Master Gotama! You have made the teaching clear in many ways, as though you were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms.

“We now go for refuge to Master Gotama [*Buddha*], to the teaching [*dhamma*], and to the community of monks and nuns [*sangha*]. May you consider us as lay followers, who from today have gone for refuge for life.”

[Discourse (*sutta*) 3:65 from ‘The Numerical Discourses of the Buddha’ (*Anguttara Nikāya*); translation from the Pāli, with notes 1-3, by Bhikkhu Bodhi, p. 273, 276, 279-283.]

Notes and commentary

[Adjustments and additions have been made throughout the translation and notes. Citations are between < >. All commentary, adjustments, additions between [], as well as underlining and italics are mine.]

1. These ten inadequate [or doubtful, unreliable, unsatisfactory] sources of knowledge may be divided into three categories [with some overlapping or connection of the ten positions]:

[The first set refers to four types] based on tradition.

–“*oral tradition*” - [what has been passed along and retold for many years, such as religions, revelations, prophecies, (reports of) miracles, customs];

–“*lineage of teaching*” - an unbroken succession of teachings/teachers, [received wisdom. Buddha counsels that the words of the wise should be heeded and taken into account when deciding upon the value of a teaching];

–“*hearsay*” - report, general consensus, popular opinion, [anecdotes, mass media, advertisements, rumour, gossip, evangelism, appeal to authority];

–“*a collection of scriptures*” - a collection of texts regarded as infallible (in Buddha’s day these would have been orally transmitted rather than written), [any oral or scriptural authority (including Buddhism), sects, cults].

[The second set refers] to four types of reasoning.

[Buddha himself often uses reasoning from empirical observation to justify his position in debates and conversations with his disciples and others. The soundness or consistency of reasoning alone is no guarantee for truth. Personal experience, like any other means of knowledge, is always tainted by affective and cognitive prejudices, and is to be critically examined.

–“*pure reasoning*” - theoretical/discursive/speculative reasoning, scientific/economic/political thinking, mental proliferation or ‘fabrications’ (*i.e.* multiplicity of (habitual) mental associations and conceptions overwhelming and distorting the perceptual experience);

–“*inferential reasoning*” - induction (*i.e.* reasoning from particular premisses/assumptions/propositions to general conclusions), and deduction (*i.e.* reasoning from general premisses/assumptions/propositions to particular conclusions), logical reasoning by way of cause and effect, philosophical dogmatism. Even if logically correct, it may not always be factually true;

–“*reasoned thought*” - reflecting on reasons not quite adequate to claim knowledge about, superficially plausible but actually wrong thought, attractive theories, common sense;

–“*acceptance of a view after pondering it*” - convinced of a view/teaching after consideration, believing or being convinced of something because of preconceived notions/bias/one’s own opinions, political correctness].

[The third set refers to] two types of personal authority.

–“*seeming competence*” - personal charisma, [merit/ability/expertise of the speaker/teacher, including his/her external qualities];

–“*the recluse is our teacher*” - [appeal to the (respected) authority of a teacher and his/her teaching].

<Statements claiming to be true on authority should be rejected as false only when one has discovered their falsity after personally verifying them. This is just what Buddha seems to demand from his hearers regarding his own statements. He does not want his own statements on his authority accepted nor rejected, but seems to demand that they be tested and accepted if they are found to be true, and presumably rejected if they are found to be false.

We may provisionally accept a proposition for the purpose of verifying its truth, so long as we do not commit ourselves to the view or claim that the proposition is true prior to verification.> (Jayatilleke, 1963, 390-91).

2. *Greed* [craving, lust, attachment], *hatred* [aversion, aggression, enmity, ill-will], and *delusion* [ignorance, erroneous beliefs, illusion] are the three unwholesome roots [or mental poisons] which underlie all immoral conduct and all defiled states of mind. These three basic passions cause the suffering of the world.

<*Greed* consists of the desire to gratify our senses and sex [lust], as well as to satisfy our egotistic impulses, such as our desire for possessions, for power, for fame, for personal immortality, etc.

–*Hatred* consists of our aggressive tendencies or desire to eliminate and get rid of what we dislike.

–*Delusion* [is the basic misunderstanding about how things truly are, and] feeds both greed and hatred, and vice versa.

Indulgence in these desires gives temporary satisfaction, but there is a ‘law of diminishing returns’ which operates in our attempt to find satisfaction through gratification. The process eventually makes us slaves of our desires. Our endeavour should be gradually to change the basis of our motivation from greed, hatred and delusion (ignorance) to selflessness, compassion and understanding.> (Jayatilleke, 1975, 89).

Since the goal of his own teaching is *nibbāna*, Buddha subtly leads the Kālāmas to affirm his teaching, simply by reflecting on their own experience without any need for him to impose his authority on them.

[*Nibbāna* (Sanskrit *nirvāna*, lit. ‘blowing out’) is the unconditioned state when the fires of greed, hatred, and delusion are extinguished. But it is not reducible to their mere extinguishing - it means as well the highest positive experience of happiness and mental health.]

<*Nirvāna* [as unconditioned state] will appear as follows:

– As *empty* it will have no relation to one’s own self, and cannot be ‘had’ or ‘attained’ by oneself. The sage is now absolutely unrestricted, though is not there to be in that state - content with that which does not concern one at all and which one cannot possibly appropriate.

Nirvāna is in no relation at all to one's personal self, either positive or negative. Access to *nirvāna* is contingent on the extinction of one's personal self and is possible only where one's 'self' is not.

– As *signless* it has nothing by which it can be recognised. Content with its indeterminacy, one does not fret because it is impossible to say 'this is it', 'this is not it'.

– As *wishless* it is that which cannot be desired, and its 'possessor' is content with what one just 'is'.> (Conze, 70-71).

<*Nibbāna* is presented as the solution of the whole complex of problems which the existence in *samsāra* [lit. 'perpetual wandering'] means to a human being. [This is the round of rebirth; the sea of life ever restlessly heaving up and down, constantly changing from moment to moment.]

These problems are summed up as the three signs of existence, according to which all things are *suffering*, *impermanent*, and *not-self*.

– *Suffering* refers to feelings of unsatisfactoriness, unpleasantness, difficulty, and frustration. [It contains discomforts like aches, pains, etc., as well as mental states like sadness, unhappiness, etc. There are pleasant sensations and mental states of delight, but they always lead to more suffering - they are ultimately not satisfying, due to their conditioned, changing, impermanent nature].

– *Impermanence*. Buddhism is an empirical doctrine. The criterion of knowledge [by perception and inference] is direct observation. This observation can be directed either outwards by means of the senses, or inwards by introspection [including meditation and extra-sensory forms of perception, such as telepathy and clairvoyance]. But nothing permanent is found by either process. There is no stable, unchanging reality, rather everything is a process, all the time changing, produced and disappearing under the pressure of causes. This is the meaning of impermanence.

– *Not-self*. There is no unchanging, permanent, [stable] self or soul. By looking inwards we find no unchanging entity. Belief in a such a 'soul' [person, individual, self, ego, being, "me", "I am"], is a serious obstacle.

There is a hierarchy of purposes, and some may be fairly constant and function as organising forces. These forces, [ego, self], with which the individual identifies oneself, form the core of the person's image of oneself. One's values and norms are sometimes called the 'superego', the *conscience* which tells what one should be, and is frequently a severe critic of the ego.

Identification with the personality factors [aggregates] is an aspect of suffering.> (Johansson, 15-16, 66).

[The human personality consists of psycho-physical components, named] <the five aggregates or groups of grasping, because of our tendency to grasp after, and identify with them. They are understood purely in causal terms, not as attributes or activities of a substantive self or mind that either supervenes on or exists apart from these aggregates.> (Coseru, *op.cit.*)

< *Matter [or form]* includes the four principal elements and their qualities: earth: heaviness and lightness in material form - water: cohesion and fluidity - fire: heat and cold - air: motion and movements in material elements.

The derivatives of these elements are the five material sense organs: eye, ear, nose, tongue, and body, with their corresponding objects in the external world: visible form, sound, odour, taste, and tangible things.

– *Sensation [or feeling]*. All kinds of feelings: pleasant, unpleasant or neutral - whether physical or mental - experienced through contact of physical or mental organs with the external world. There are six kinds of feelings: through contact of the eye with visible form; ear with sound; nose with odour; tongue with taste; body with tangible objects, and mind with mental objects, thoughts or ideas.

– *Perception*. When our sense organs come into contact with external objects, sensations arise, and from them follows perception that recognises [and memorises] both physical and mental objects. Perceptions, like sensations, are also of six kinds, and relate to six internal faculties with six corresponding external objects.

– *Mental formations [or volitions]*. All volitional, [emotive, and] mental activities are included in this group, such as contact, attention, will, determination, confidence, concentration, wisdom, energy, greed, hatred, delusion, conceit, etc.

Mental formations comprise all our good [wholesome] and bad [unwholesome] actions and reactions in daily life.

[These actions - more precisely, volitional-intentional actions - determine the sphere of rebirth, the circumstances of life, the physical appearance, and mental qualities of the being to be reborn: this is the meaning of *kamma* [Sanskrit: *karma*] - not one's sensations and perceptions.

Within the framework of one's character, everyone has the freedom to choose the intentions (depending on the sphere of existence in which one is) that will establish one's kammic future.]

– *Consciousness* is the response or awareness that arises at one of the six sense faculty bases (eyes, ears, nose, etc.). Visual consciousness has the eye at its base and visible form as its object; likewise, sound contacts the ear, odour contacts the nose, taste contacts the tongue, tangible things contact the body, and mental objects contact the mind. Then seeing, hearing, smelling, tasting, touching, and mental consciousness arise at each respective sense base.

Consciousness however, does not recognise an object as a particular thing. It is characterised only by the quality of being [basically] aware of that sense object. It needs the faculty of perception to recognise and identify the object. Thus consciousness is merely the awareness of sense experience, arising from moment to moment at the sense bases. This experience does not remain the same for even two consecutive moments, but is in a state of flux continuously arising and vanishing.> (Dhamma, 57-59).

<Buddha denied the persistence of an unchanging substratum or entity in the process of the individual, but did not deny the phenomenal reality of the individual [the empirical, functional person]. He denied a permanent entity or soul which runs through different existences without change of identity, but does not deny the continuity of an evolving consciousness.

The 'individual' ['person', 'self', 'being'] is in fact a process or 'a stream of becoming', continuing from life to life, which in the human state is conditioned by heredity, environment, and the psychological past of the individual. This process of conditioning is due to causal factors, such as the operation of desires fed by beliefs. When desires and beliefs cease to operate with the extinction of greed, hatred and delusion (ignorance), the individual is extinguished and ceases to exist for good.

When a person's mind becomes finally emancipated [in the state of *nibbāna*] it does not become a dormant nonentity. Instead, when the mind is purged of greed, hatred and delusion (ignorance) it is transformed, shining with its natural lustre, [and free to operate in terms of its fullest capacity].

Such a Transcendent One [*tathāgata*, lit. 'thus-gone-thus-come-one' an epithet of Buddha and the *arahant*, lit. 'worthy', or holy one] can then act spontaneously out of selflessness, compassion and understanding.> (Jayatilleke, 1975, 82, 119-21).

3. [These are the four sublime attitudes (divine abidings, immeasurables, exalted dwellings), and may be rendered as excellent, lofty, or sublime states of mind. They are meant to cultivate mental stillness and a wholesome attitude towards other beings.] The four sublime attitudes are the appropriate antidote for the hostility of others, as well as for the tendencies to anger and dejection in one's own mind.

<Lovingkindness [benevolence, friendliness] is characterised as promoting the aspect of welfare, [benevolence]. Its function is to prefer welfare, [bringing good]. It is manifested as the removal of annoyance, [hatred]. Its proximate cause is seeing lovable-ness in beings. It succeeds when it makes ill-will, [malevolence, aversion, anger] subside, and it fails when it produces selfish affection, [lust].

Lovingkindness has greed as its near enemy, since both share in seeing virtues, [good qualities]. Greed is able to corrupt owing to its [appearing] similarity to lovingkindness, like an enemy masquerading as a friend. Greed behaves like a foe who keeps close by someone, and easily finds an opportunity. So lovingkindness should be well protected from it.

And ill-will, which is dissimilar [contrary in nature] to greed, is its far enemy like a foe safely hidden in a rock wilderness. So lovingkindness must be practised free from fear of that; for it is not possible to practise lovingkindness and feel anger simultaneously.

Compassion is characterised as promoting the aspect of allaying suffering. Its function resides in not bearing others' suffering. [Compassion makes the heart tremble and quiver at the sight and thought of the sufferings of other

beings.] It is manifested as non-cruelty [not harming]. Its proximate cause is to see helplessness in those overwhelmed by suffering. It succeeds when it makes cruelty [harming] subside, and it fails when it produces sorrow.

Compassion has grief based as its near enemy, since both share in seeing failure. Such grief has been described [as someone who, for lack of comfort or necessity of life,] fails to obtain objects cognisable by the eye that are sought after, desired, agreeable, gratifying, and associated with worldliness or when one recalls [what has been formerly obtained, as now passed, ceased, and changed]. Then grief arises in someone. Such grief as this is called grief based on [worldly] life.

And cruelty, which is dissimilar [contrary in nature] to grief, is its far enemy. So compassion must be practised free from fear of that; for it is not possible to practise compassion and be cruel to [living beings] simultaneously.

Sympathetic joy [altruistic joy, appreciative joy] is characterised as gladness produced by others' success, [prosperity]. Its function resides in being unenvious. It is manifested as the elimination of aversion. Its proximate cause is seeing beings' success. It succeeds when it makes aversion subside, and it fails when it produces derision, [ridicule].

Sympathetic joy has gladness based as its near enemy, since both share in seeing success. Such gladness has been described like someone who either regards as gain the obtaining of visible objects cognisable by the eye that are sought after, desired, agreeable, gratifying, and associated with worldliness, or when one recalls [what has been formerly obtained, as now passed, ceased, and changed]. Then joy arises in one. Such joy as this is called joy based on [worldly] life.

And aversion, which is dissimilar [contrary in nature] to joy, is its far enemy. So sympathetic joy should be practised free from fear of that; for it is not possible to practise sympathetic joy and be discontented [with seclusion and higher moral or spiritual states] simultaneously.

Equanimity [evenmindedness] is characterised as promoting the aspect of [impartiality or] neutrality towards beings. Its function is to see equality in beings. It is manifested as the quieting of resentment [and servile flattery].

Its proximate cause is seeing ownership, [inheritance] of deeds [*kamma*: volitional-intentional actions] thus: "Beings are owners of their deeds. Whose, if not theirs, is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?" It succeeds when it makes resentment [and servile flattery] subside, and it fails when it produces [a worldly and ignorant indifference (insensitiveness)].

Equanimity has unknowing, [ignorant indifference, absence of intelligence] based on worldly life as its near enemy, since both share in ignoring faults and virtues. Such unknowing has been described like when seeing a visible object with the eye, equanimity arises in the foolish, infatuated, ordinary person; in the untaught, ordinary person who has not conquered his limitations; who has not conquered the result of [former] deeds [*kamma*: volitional-

intentional actions]; who is unperceiving of the danger [of all conditioned things]. Such equanimity as this does not surmount the visible object. Such equanimity as this is called equanimity based on [worldly] life.

And greed and resentment, which are dissimilar [contrary in nature] to unknowing, are its far enemies. Therefore equanimity must be practised free from fear of those; for it is not possible to look on with equanimity, and be inflamed with greed or be resentful simultaneously.> (*Visuddhimagga*, 1964, IX, 93-101).

4. <*The four assurances* [solaces] point out the extent to which Buddha permits to postpone judgment in matters beyond normal cognition. The solaces show that the reason for a virtuous life does not necessarily depend on belief in rebirth or retribution, but on mental well-being acquired through the overcoming of greed, hate, and delusion.> (Soma Thera *op.cit.*).

[The first assurance: “If there is an afterlife, and good and bad deeds (*kamma*: volitional-intentional actions) bear fruit and have results, then, when the body breaks up after death, it is possible that I will be reborn in a state of joy and in a good, (wonderful) world.”

The second assurance: “If there is no afterlife, and good and bad deeds (*kamma*: volitional-intentional actions) bear no fruit and have no results, still right here in this present life I will keep myself free from enmity and ill-will untroubled and happy.”

The third assurance: “Suppose bad things happen to people who do bad things, but, since I have no bad intentions toward anyone, and not doing anything bad, how can suffering touch me?”

The fourth assurance: “Suppose bad things do not happen to people who do bad things, then I see myself purified bothways, because I do nothing bad, and so nothing bad will come to me.”]

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