

0.0.1 At Kalakarama

1. Thus was heard by me. At one time the Auspicious One was dwelling in Saketa, at Kalakarama. At that place the Auspicious One addressed the bhikkhus. “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. O bhikkhus, of the deva, Mara and brahma worlds, together with the population of samanas and brahmanas, devas and humans, whatever is seen, heard, thought, cognized, attained, sought after, pondered over by the mind, [all] that I understand.

3. O bhikkhus, of the deva world with Mara and Brahma, together with the population of samanas and brahmanas, devas and humans, whatever

0.0.1 kālākārāmasuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sā-kete viharati kālākārāme. tatra kho bhagavā bhikkhū āman-tesī bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

yaṃ bhikkhave sadeva-kassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanus-sāya diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pat-taṃ pariyesiṭtaṃ anu-vicaritaṃ manasā, tama-haṃ jānāmi.

yaṃ bhikkhave sadeva-kassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā

is seen, heard, thought, cognized, attained, sought after, pondered over by the mind, [all] that is understood. That for the Tathagata is known. That the Tathagata does not [take] a stand on.

4. O bhikkhus, of the deva world with Mara and Brahma, together with the population of samanas and brahmanas, devas and humans, whatever is seen, heard, thought, cognized, attained, sought after, pondered over by the mind, if I were to say that: “I do not understand,” that would be a falsehood of mine.

5. O bhikkhus, of the deva world with Mara and Brahma, together with the population of samanas and brahmanas, devas and humans, whatever is seen, heard, thought, cognized, attained, sought after,

pajāya sadevamanus-sāya diṭṭhaṃ sutam mutam viññātaṃ patam pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ abbhaññāsim. tam tathāgatassa veditam. tam tathāgato na upaṭṭhāsi.

yam bhikkhave sadevakassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanus-sāya diṭṭhaṃ sutam mutam viññātaṃ patam pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmīti vadeyyam, tam mama assa musā.

yam bhikkhave sadevakassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanus-sāya diṭṭhaṃ sutam

pondered over by the mind, if I were to say that: “I both understand and not understand,” that too would be just the same [as falsehood]. If I were also to say that: “I neither understand nor don’t understand,” that would be a fault of mine.

6. Thus indeed, O bhikkhus, from the seen to be seen, the Tathagata does not conceive the seen, does not conceive the unseen, does not conceive the to be seen, does not conceive the seer. From the heard to be heard, he does not conceive the heard, does not conceive the unheard, does not conceive the to be heard, does not conceive the hearer. From the thought to be thought, he does not conceive the thought, does not conceive the unthought, does not conceive the to be thought, does not conceive the thinker. From the cog-

mutaṃ viññātaṃ pat-
taṃ pariyesitaṃ anu-
vicaritaṃ manasā, ta-
maḥaṃ jānāmi ca na
ca jānāmīti vadeyyaṃ,
tappaṃsā tādisameva.
tamahaṃ neva jānāmi
na najānāmīti vadey-
yaṃ, taṃ mama assa
kālī.

iti kho bhikkhave ta-
thāgato daṭṭhā daṭ-
ṭhabbaṃ diṭṭhaṃ na
maññati. adiṭṭhaṃ na
maññati. daṭṭhabbaṃ
na maññati. daṭṭhā-
raṃ na maññati. sutā¹
sotabbaṃ suttaṃ na
maññati. asuttaṃ na
maññati. sotabbaṃ
na maññati. sotāraṃ
na maññati. mutā²
motabbaṃ mutaṃ na
maññati. amuttaṃ na
maññati. motabbaṃ
na maññati. motāraṃ

¹sutvā machasaṃ.

²mutvā machasaṃ.

nized to be cognized, he does not conceive the cognized, does not conceive the uncognized, does not conceive the to be cognized, does not conceive the cognizer.

7. “Thus, O bhikkhus, among dhammas to be seen, heard, thought or cognized, the Tathagata is just a such-one. But [apart] from that such-one, other such-ones from which a such-one is higher or more excellent is not to be found,” I say.

“Whatever is seen or heard or thought, thought of as the truth for others [and] adhered to; none among those self-guarded such-ones, would claim as true or false, what others too [have claimed].

na maññati. viññātā³
viññātabbaṃ viññātaṃ
na maññati. aviññā-
taṃ na maññati. viñ-
ñātabbaṃ na maññati.
viññātāraṃ na mañ-
ñati.

iti kho bhikkhave ta-
thāgato diṭṭhasutamū-
taviññātabbesu dham-
mesu tādīyeva tādī.
tamhā ca pana⁴ tādī-
tamhā añño tādī utta-
ritaro vā paṇītataro vā
natthīti vadāmīti.

yaṃ kiñci diṭṭhaṃ vā
sutaṃ mutaṃ vā,
ajjhosiṭaṃ saccamutaṃ
paresaṃ;
na tesu tādī sayasaṃvu-
tesu,
saccaṃ musā vāpi pa-
raṃ daheyyaṃ.

³viññātā machasaṃ.

⁴tādīmaṃ machasaṃ.

Having seen this stake
 beforehand,
 from adhering to, where
 mankind is hooked;
 I know, I see, this is just
 so!
 No such adherences for
 the Tathagatas.”

etaṃ ca sallamaṃ paṭi-
 gacca⁵ disvā,
 ajjhositā yattha pajā vi-
 sattā;
 jānāmi passāmi tatheva
 etaṃ,
 ajjhositamaṃ natthi tathā-
 gatānanti.

⁵paṭikacca machasaṃ. ■

