

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 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, 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 cognized 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] ad-
hered to;
none among those self-guarded such-ones,
would claim as true or false, what others too
[have claimed].

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.”