

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 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 I understand.

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

kālakārāmasuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sākete viharati kālakārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhuvoti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi.

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrah-

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,

makassa sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutam viññātam patam pariyesitam anuvicaritam manasā, tamahaṃ abbhaññāsim. tam tathāgatassa veditam. tam tathāgato na upaṭṭhāsi.

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutam viññātam patam pariyesitam anuvicaritam manasā, tamahaṃ najānāmīti vadeyyaṃ, tam mama assa musā.

yaṃ bhikkhave sa-

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

devakassa lokassa samārakassa sabrahmakassa sassamaṇa-brāhmaṇiṇiṃ pajāya sadevamanussāya diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭtaṃ manasā, tamahaṃ jānāmi ca na ca jānāmiṃti vadeyyaṃ, tassa tādissameva. tamahaṃ neva jānāmi na na jānāmiṃti vadeyyaṃ, tassa mama assa kali.

iti kho bhikkhave tathāgato dāṭṭhā dāṭṭhabbaṃ diṭṭhaṃ na maññati. adīṭṭhaṃ na maññati. dāṭṭhabbaṃ na maññati. dāṭṭhāraṃ na maññati. sutā¹ soṭṭhabbaṃ suttaṃ na maññati. asuttaṃ na maññati. soṭṭhabbaṃ

¹sutvā machasaṃ. ■

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-

na maññati. sotāraṃ na maññati. mutā² motabbam mutam na maññati. amutam na maññati. motabbam na maññati. motāraṃ na maññati. viññātā³ viññātabbam viññātam na maññati. aviññātam na maññati. viññātabbam na maññati. viññātāraṃ na maññati.

iti kho bhikkhave ta-thāgato diṭṭhasutamaviññātabbesu dhammesu tādīyeva tādī. tamhā ca pana⁴ tāditamhā añño tādī uttaritaro vā paṇītaro vā natthīti vadāmīti.

yaṃ kiñci diṭṭham vā sutam mutam vā,

² mutvā machasaṃ.

³ viṭṭatvā machasaṃ.

⁴ tādīmā machasaṃ.

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.”

ajjhositam saccamu-
 tam paresam;
 na tesu tādī sayasaṃ-
 vutesu,
 saccam musā vāpi pa-
 ram daheyyam.

etaṃ ca sallam paṭi-
 gacca⁵ disvā,
 ajjhositā yattha pajā
 visattā;
 jānāmi passāmi ta-
 theva etaṃ,
 ajjhositam natthi ta-
 thāgatānanti.

