

### 0.0.1 At Kalakarama

#### 0.0.1 kālākārāmasuttam

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:

evaṃ me sutam: ekaṃ samayaṃ bhagavā sākete viharati kālākārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato pacassosum. bhagavā etadavoca:

2. O bhikkhus, of the deva, māra 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, that I understand.

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutam viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi.

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, cog-

nized, attained, sought after, pondered over by the mind, that is understood; That for the Tathagata is known. That the Tathagata does not [take] a stand on.

yaṃ bhikkhave sadevakassa lokassa samārakassa sa-  
brahmakassa sassamaṇabrāhmaṇiyā pajāya sadevama-  
nussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pa-  
riyesitaṃ anuvicaritaṃ manasā, tamahaṃ abbhaññā-  
siṃ. taṃ tathāgatassa veditaṃ. taṃ tathāgato na upaṭ-  
thāsi.

4. O bhikkhus, of the devas 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.

yaṃ bhikkhave sadevakassa lokassa samārakassa sa-  
brahmakassa sassamaṇabrāhmaṇiyā pajāya sadevama-  
nussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pari-  
yesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmīti va-  
deyyaṃ, taṃ mama assa musā.

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.

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamaḥaṃ jānāmi ca na ca jānāmīti vadeyyaṃ, tassa tādissaeva. tamaḥaṃ neva jānāmi na jānāmīti vadeyyaṃ, taṃ mama assa kali.

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 to be cognized, does not conceive the cognizer.

iti kho bhikkhave tathāgato daṭṭhā daṭṭhabbaṃ diṭṭhaṃ na maññati. adiṭṭhaṃ na maññati. daṭṭhabbaṃ

na maññati. dāṭṭhāraṃ na maññati. sutā<sup>1</sup> sotabbhaṃ  
 sutam na maññati. asutam na maññati. sotabbhaṃ  
 na maññati. sotāraṃ na maññati. mutā<sup>2</sup> motabbhaṃ  
 mutam na maññati. amutam na maññati. motabbhaṃ  
 na maññati. motāraṃ na maññati. viññātā<sup>3</sup> viññā-  
 tabbaṃ viññātaṃ na maññati. aviññātaṃ na maññati.  
 viññātabbaṃ na maññati. viññātāraṃ na maññati.

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.

iti kho bhikkhave tathāgato diṭṭhasutamutaviññātab-  
 besu dhammesu tādiyeva tādī. tamhā ca pana<sup>4</sup> tādi-  
 tamhā añño tādī uttaritaro vā paṇītararo vā natthīti  
 vadāmīti.

“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].

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<sup>1</sup>sutvā machasaṃ.

<sup>2</sup>mutvā machasaṃ.

<sup>3</sup>viṭṭatvā machasaṃ.

<sup>4</sup>tādimhā machasaṃ.

yaṃ kiñci diṭṭhaṃ vā suttaṃ mutaṃ vā,  
 ajjhosiṭtaṃ saccamuttaṃ paresaṃ;  
 na tesu tādī sayasaṃvutesu,  
 saccaṃ musā vāpi paraṃ daheyyaṃ.

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 sallaṃ paṭigacca<sup>5</sup> disvā,  
 ajjhositā yattha pajā visattā;  
 jānāmi passāmi tattheva etaṃ,  
 ajjhosiṭtaṃ natthi tathāgatānanti.

