

### 0.0.1 At Kalakarama

kālakārāmasuttaṃ

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

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.

yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamaḥaṃ 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, 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.

yaṃ bhikkhave sadevakassa lokassa samārakassa  
sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sa-  
devamanussāya diṭṭhaṃ sutāṃ mutāṃ viññātaṃ  
pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tama-  
haṃ abbhaññāsim. taṃ tathāgatassa viditaṃ. taṃ  
tathāgato na upaṭṭhāsi.

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.

yaṃ bhikkhave sadevakassa lokassa samārakassa  
sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sa-  
devamanussāya diṭṭhaṃ sutāṃ mutāṃ viññātaṃ  
pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tama-  
haṃ najānāmīti vadeyyaṃ, 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, tampaṣṣa tādisameva. tamahaṃ neva jānāmi na 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 the to be cognized, does not conceive the cognizer.

iti kho bhikkhave tathāgato daṭṭhā daṭṭhabbaṃ  
 diṭṭhaṃ na maññati. adiṭṭhaṃ na maññati. daṭ-  
 ṭhabbaṃ na maññati. daṭṭhāraṃ na maññati. sutā<sup>1</sup>  
 sotabbaṃ sutam na maññati. asutam na mañ-  
 ñati. sotabbaṃ na maññati. sotāraṃ na maññati.  
 mutā<sup>2</sup> motabbaṃ mutam na maññati. amutam  
 na maññati. motabbaṃ na maññati. motāraṃ  
 na maññati. viññātā<sup>3</sup> viññātabbaṃ viññātam na  
 maññati. aviññātam 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 diṭṭhasutamutaviññā-  
 tabbesu dhammesu tādīyeva tādī. tamhā ca pana<sup>4</sup>  
 tāditamhā añño tādī uttaritaro vā paṇītataro 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,

<sup>1</sup>sutvā machasaṃ.

<sup>2</sup>mutvā machasaṃ.

<sup>3</sup>viṭṭatvā machasaṃ.

<sup>4</sup>tādimhā machasaṃ.

would claim as true or false, what others too  
[have claimed].

yaṃ kiñci diṭṭhaṃ vā suttaṃ mutaṃ vā,  
ajjhosiṭaṃ saccamutaṃ 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 tatheva etaṃ,  
ajjhosiṭaṃ natthi tathāgatānanti.

