

AN. 4.1.3.4 (4.24) – Kālakārāmasuttam

Discourse to Kāḷaka

In the discourse at Kālakārāma, the Buddha is giving an analysis of what can be known through the senses, cognized and processed in the mind; the “...seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind...” of the sense faculties. What is instructive is mention that the Tathāgata does not handle these with ‘imaginings’ (*maññati*), whether of objects present, not present, to be present, or of a person experiencing. This sensing and thought without the imaginings born out of *maññati* leaves the distillate quality of ‘suchness’ (*tādi*), an almost enigmatic reference to direct awareness of the present.

Ekam samayaṃ bhagavā sākete viharati kālakārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

“Yaṃ , bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tamahaṃ jānāmi.

“At one time the Sublime One was abiding at Sāketa, Kāḷaka’s park. There the Sublime One addressed the monks: “Monks” – “Yes, Venerable Sir” the monks replied. The Sublime One said:

“Whatever, bhikkhus – in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men – is seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind; that I have known.

“Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tamahaṃ abbhaññāsim. Tam tathāgatassa viditam, tam tathāgato na upaṭṭhāsī.

“Whatever, bhikkhus – in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men – is seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind; that I have perfect knowledge of. The Tathāgata has known this, although he has not taken a position on it.

“Yaṃ , bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ na jānāmīti vadeyyaṃ, taṃ mamaṃsa musā.

“Whatever, bhikkhus – in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men – is seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind; if I were to say ‘I do not know’, that would be a falsehood of mine.

“Yaṃ, bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi ca na ca jānāmīti vadeyyaṃ, taṃpassa tādissameva.

“Whatever, bhikkhus – in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men – is seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind; if I were to say ‘I know and I do not know’, that would be just the same of me.

“Yaṃ, bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ neva jānāmi na na jānāmīti vadeyyaṃ, taṃ mamaṃsa kali.

“Whatever, bhikkhus – in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men – is seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind; if I were to say ‘I neither know nor do I not know’, that would be a defeat of me.

“Iti kho, bhikkhave, tathāgato daṭṭhā daṭṭhabbaṃ, diṭṭhaṃ na maññati, adiṭṭhaṃ na maññati, daṭṭhabbaṃ na maññati, daṭṭhāraṃ na maññati; sutvā sotabbaṃ, suttaṃ na maññati, asuttaṃ na maññati, sotabbaṃ na maññati, sotāraṃ na maññati; mutvā motabbaṃ, mutaṃ na maññati, amuttaṃ na maññati, motabbaṃ na maññati, motāraṃ na maññati; viññatvā viññātābbaṃ, viññātaṃ na maññati, aviññātaṃ na maññati, viññātābbaṃ na maññati, viññātāraṃ na maññati.

“Thus it is, bhikkhus, when the Tathāgata sees what is to be seen; he does not imagine the seen, does not imagine the not-seen, does not imagine what

is to be seen, and does not imagine a seer. When hearing what is to be heard; does not imagine the heard, does not imagine the not-heard, does not imagine what is to be heard, and does not imagine a hearer. When thinking what is to be thought; does not imagine the thought, does not imagine the not-thought, does not imagine what is to be thought, and does not imagine a thinker. When cognizing what is to be cognized; does not imagine the cognized, does not imagine the not-cognized, does not imagine what is to be cognized, and does not imagine a cognizer.

Iti kho, bhikkhave, tathāgato diṭṭhasutamutaviññātabbesu dhammesu tādīyeva tādī. Tamhā ca pana tādīmhā añño tādī uttaritaro vā pañītatāro vā natthīti vadāmī’ ti.

“Thus it is, bhikkhus, being just *such* with the nature of what is to be seen, heard, thought, and cognized; the Tathāgata is *such*. And I say that of this *such*, not another *such* can be brought forth that surpasses it.

“Yaṃ kiñci diṭṭhaṃva sutāṃ mutāṃ vā,
Ajjhositaṃ saccamutāṃ paresāṃ;
Na tesu tādī sayasaṃvutesu,
Saccāṃ musā vāpi param daheyya.
“Etañca sallāṃ paṭikacca disvā,
Ajjhositā yattha pajā visattā;
Jānāmi passāmi tatheva etaṃ,
Ajjhositaṃ natthi tathāgatāna.”

“Whatever is seen, heard or thought,
Fixed upon, are thought as true by others;
Not so for one who is such, the self-restrained,
To accept what others view as true or false.

“Having seen with caution that arrow,
That the generations have affixed and attached;
“I know, I see, thus it is so”
There is nothing affixed of the Tathāgata.”



[Khantijayo – 2010]