

AN4:24 Kālakārāma – trans by Venerable Nānananda

A Tathāgata does not conceive of a visible thing as apart from sight; he does not conceive of an unseen; he does not conceive of a ‘thing-worth-seeing’; he does not conceive about a seer. He does not conceive of an audible thing as apart from hearing; he does not conceive of an unheard; he does not conceive of a ‘thing-worth-hearing’; he does not conceive about a hearer.

He does not conceive of a thing to be sensed as apart from sensation; he does not conceive of an unsensed; he does not conceive of a ‘thing-worth-sensing’; he does not conceive about one who senses.

He does not conceive of a cognizable thing as apart from cognition; he does not conceive of an uncognized; he does not conceive of a ‘thing-worth-cognizing’; he does not conceive about one who cognizes.

The Tathāgata being such-like in regard to all phenomena seen, heard, sensed and cognized, is ‘Such’. Moreover, than he who is ‘Such’, there is none other greater or more excellent, I declare.

Whatever is seen, heard, sensed or clung to, is esteemed as truth by other folk; Midst those who are entrenched in their own views, being ‘Such’, I hold none as true or false.

This barb I beheld, well in advance, whereon mankind is hooked, impaled, I know, I see ‘tis verily so’—no such clinging for the Tathāgatas.

AN4:24 Kālakārāma – trans by Bhante Sujato

So a Realized One sees what's to be seen, but does not conceive what's seen, does not conceive what's unseen, does not conceive what's to be seen, and does not conceive a seer. He hears what's to be heard, but does not conceive what's heard, does not conceive what's unheard, does not conceive what's to be heard, and does not conceive a hearer. He thinks what's to be thought, but does not conceive what's thought, does not conceive what's not thought, does not conceive what's to be thought, and does not conceive a thinker. He knows what's to be known, but does not conceive what's known, does not conceive what's unknown, does not conceive what's to be known, and does not conceive a knower. Since a Realized One is poised in the midst of things seen, heard, thought, and known, he is the poised one. And I say that there is no-one who has better or finer poise than this. The poised one does not take anything seen, heard, or thought to be ultimately true or false. But others get attached, thinking it's the truth, limited by their preconceptions. Since they've already seen this dart to which people are attached and cling, saying, 'I know, I see, that's how it is'; — the Realized Ones have no attachments.

AN4:24 Kālakārāma – trans by Bhikkhu Bodhi

- (1) Having seen what can be seen, the Tathāgata does not misconceive the seen, does not misconceive the unseen, does not misconceive what can be seen, does not misconceive one who sees.
 - (2) Having heard what can be heard, he does not misconceive the heard, does not misconceive the unheard, does not misconceive what can be heard, does not misconceive one who hears.
 - (3) Having sensed what can be sensed, he does not misconceive the sensed, does not misconceive the unsensed, does not misconceive what can be sensed, does not misconceive one who senses.
 - (4) Having cognized what can be cognized, he does not misconceive the cognized, does not misconceive the uncognized, does not misconceive what can be cognized, does not misconceive one who cognizes.
- Thus, bhikkhus, being ever stable among things seen, heard, sensed, and cognized, the Tathāgata is a stable one. And, I say, there is no stable one more excellent or sublime than that stable one.
- Amid those who are self-constrained, the Stable One would not posit as categorically true or false anything seen, heard, or sensed, cling to and considered truth by others. Since they have already seen this dart to which people cling and adhere, saying "I know, I see, it is just so," the Tathāgatas cling to nothing.