0.0.1 Flowers

puppha suttaṃ

0. At Savatthi:

sāvatthiyaṃ:

1. I, O bhikkhus, do not dispute with the world. It is indeed the world, O bhikkhus, that disputes with me. A speaker of the Dhamma, O bhikkhus, does not dispute with anyone in the world. That, O bhikkhus, which is regarded as non-existent in the world by the wise, I too say "it does not exist." That, O bhikkhus, which is regarded as existent in the world by the wise, I too say "it does exist."

nāhaṃ bhikkhave, lokena vivadāmi. loko va1 kho bhikkhave, mayā vivadati. na bhikkhave, dhammavādī kenaci lokasmiṃ vivadati. yaṃ bhikkhave, natthisammataṃ loke paṇḍitānaṃ ahampi taṃ natthīti vadāmi.2 yaṃ bhikkhave, atthisammataṃ loke paṇḍitānaṃ ahampi taṃ atthīti vadāmi.

2. And what, O bhikkhus, is regarded as non-existent in the world by the wise, of which I too say "it does not exist?"

kiñca bhikkhave, natthisammataṃ loke paṇḍitā-

naṃ yamahaṃ natthīti vadāmi.

3. Form, O bhikkhus, that is permanent, stable, eternal, not of a nature to degenerate, is regarded as non-existent in the world by the wise, of which I too say “it does not exist.” Feeling, O bhikkhus, that is permanent, stable, eternal, not of a nature to degenerate, is regarded as non-existent in the world by the wise, of which I too say “it does not exist.” Perception, O bhikkhus, that is permanent, stable, eternal, not of a nature to degenerate, is regarded as non-existent in the world by the wise, of which I too say “it does not exist.” Sankharas, O bhikkhus, that are permanent, stable, eternal, not of a nature to degenerate, are regarded as non-existent in the world by the wise, of which I too say “they do not exist.” Consciousness, O bhikkhus, that is permanent, stable, eternal, not of a nature to degenerate, is regarded as non-existent in the world by the wise, of which I too say “it does not exist.” This, O bhikkhus, is that which is regarded as non-existent in the world by the wise, of which I too say “it does not exist.”

rūpaṃ bhikkhave, niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ natthi sammataṃ loke paṇḍitānaṃ ahampi taṃ natthīti vadāmi. vedanā niccā dhuvā sassatā aviparināmadhammā natthisammatā loke paṇḍitānaṃ ahampi taṃ natthīti vadāmi. saññā -pe- saṅkhārā niccā dhuvā sassatā aviparināmadhammā natthisammatā loke paṇḍitānaṃ ahampi

taṃ natthīti vadāmi. viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ natthisammataṃ loke paṇḍitānaṃ ahampi taṃ natthīti vadāmi. idaṃ kho bhikkhave, natthisammataṃ loke paṇḍitānaṃ yamahaṃ natthīti vadāmi.2

4. And what, O bhikkhus, is regarded as existent in the world by the wise, of which I too say “it does exist?”

kiñca bhikkhave, atthisammataṃ loke paṇḍitānaṃ yamahaṃ atthīti vadāmi.

5. Form, O bhikkhus, that is impermanent, painful, of a nature to degenerate, is regarded as existent in the world by the wise, of which I too say “it does exist.” Feeling, O bhikkhus, that is impermanent, painful, of a nature to degenerate, is regarded as existent in the world by the wise, of which I too say “it does exist.” Perception, O bhikkhus, that is impermanent, painful, of a nature to degenerate, is regarded as existent in the world by the wise, of which I too say “it does exist.” Sankharas, O bhikkhus, that are impermanent, painful, of a nature to degenerate, are regarded as existent in the world by the wise, of which I too say “they do exist.” Consciousness, O bhikkhus, that is impermanent, painful, of a nature to degenerate, is regarded as existent in the world by the wise, of which I too say “it does exist.” This, O bhikkhus, is that which is regarded as existent in the world by the wise, of which I too say “it does exist.”

rūpaṃ bhikkhave, aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammataṃ loke paṇḍitānaṃ ahampi taṃ atthīti vadāmi. vedanā aniccā dukkhā viparināmadhammaṃ atthisammatā loke paṇḍitānaṃ ahampi taṃ atthīti vadāmi, saññā -pe- saṅkhārā aniccā dukkhā vipariṇāmadhammā atthisammatā loke paṇḍitānaṃ ahampi taṃ atthīti vadāmi, viññāṇaṃ aniccaṃ dukkhaṃ viparināmadhammaṃ atthisammataṃ loke paṇḍitānaṃ ahampi taṃ atthīti vadāmi. idaṃ kho bhikkhave, atthisammataṃ loke paṇḍitānaṃ yamahaṃ atthīti vadāmi.

6. There is, O bhikkhus, a worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates. And what, O bhikkhus, is the worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates?

atthi bhikkhave, loke lokadhammo yaṃ1 tathāgato abhisambujjhati abhisameti abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. kiñca bhikkhave, loke lokadhammo yaṃ tathāgato abhisambujjhati, abhisameti. abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti, paṭṭhapeti, viva-

rati vibhajati uttānīkaroti?

7. Form, O bhikkhus, is a worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates. Whoever, O bhikkhus, does not know, does not see when the Tathagata is proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating thus, what, O bhikkhus, have I to do with that foolish puthujjana, blind and sightless, who [dwells] unknowing and unseeing.

rūpaṃ bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti. abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. yo bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkayirayamāne na jānāti na passati tamahaṃ bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi.

8. Feeling, O bhikkhus, is a worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates. Whoever, O bhikkhus, does not know, does

not see when the Tathagata is proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating thus, what, O bhikkhus, have I to do with that foolish puthujjana, blind and sightless, who [dwells] unknowing and unseeing.

vedanā bhikkhave, loke lokadhammo. taṃ tathāgato abhisambujjhati abhisameti. abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. yo bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkayiramāne na jānāti na passati. tamahaṃ bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi.

9. Perception, O bhikkhus, is a worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates. Whoever, O bhikkhus, does not know, does not see when the Tathagata is proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating thus, what, O bhikkhus, have I to do with that foolish puthujjana, blind and sightless, who [dwells] unknowing and unseeing.

saññā bhikkhave loke lokadhammo. taṃ tathā-

gato abhisambujjhati abhisameti. abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. yo bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkayiramāne na jānāti na passati. tamahaṃ bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi.

10. Sankharas, O bhikkhus, are a worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates. Whoever, O bhikkhus, does not know, does not see when the Tathagata is proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating thus, what, O bhikkhus, have I to do with that foolish puthujjana, blind and sightless, who [dwells] unknowing and unseeing.

saṅkhārā bhikkhave, loke lokadhammo. taṃ tathāgato abhisambujjhati abhisameti. abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. yo bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkayiramāne na jānāti na passati. tamahaṃ bhikkhave, bālaṃ puthuj-

janaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi.

11. Consciousness, O bhikkhus, is a worldly liability in the world which the Tathagata awakens and breaks through to. Having awoken to, having broken through to, he proclaims, explains, declares, establishes, reveals, analyzes, elucidates. Whoever, O bhikkhus, does not know, does not see when the Tathagata is proclaiming, explaining, declaring, establishing, revealing, analyzing, elucidating thus, what, O bhikkhus, have I to do with that foolish puthujjana, blind and sightless, who [dwells] unknowing and unseeing.

viññāṇaṃ bhikkhave, loke lokadhammo. taṃ tathāgato abhisambujjhati abhisameti. abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. yo bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkayiramāne na jānāti na passati. tamahaṃ bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi.

12. “Just as, O bhikkhus, a blue lotus, a red lotus, or a white lotus, born in the water, grown up in the water, rises well above the water and remains unsmeared by the water. It is just so, O bhikkhus, the Tathagata [though]

born in the world, grown up in the world, dwells untarnished by the world, having overcome the world."

seyyathāpi bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaddhaṃ2 udakā accuggamma ṭhāti. anupalittaṃ udakena, evameva kho bhikkhave, tathāgato loke jāto loke saṃvaddho lokaṃ abhibhuyya viharati anupalitto lokenāti.