

Suttanta Piṭaka
Majjhima Nikāya

Medium Length Discourses of the Buddha

UPARIPANṆĀSA

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3. PUNṆOVĀDA SUTTA

Discourse to Puṇṇa

395. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatti. One evening, the Venerable Puṇṇa, rising from his solitary meditation, approached the Bhagavā, made obeisance and sat at a suitable place. Thus seated, he said these words to the Bhagavā: “Venerable Sir, I beg of you. May the Bhagavā favour me with a brief exhortation. After listening to the Bhagavā’s exhortation, I would seek solitary seclusion and remain directing my mind (towards Nibbāna) with mindfulness and diligence.” “Puṇṇa, if so, listen and pay good attention. I shall speak.” “Very well, Venerable Sir”, replied the Venerable Puṇṇa to the Bhagavā. The Bhagavā then gave this discourse.

Puṇṇa, there is the visible object cognizable by eye-consciousness, which is desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu takes delight in that visible object, speaks about it with joy and gets absorbed in it, clinging arises in him who takes delight in that visible object, speaks about it with joy and gets absorbed in it. Puṇṇa, I teach that because of the arising of clinging, dukkha arises.

Puṇṇa, there is the sound cognizable by ear-consciousness, ...p...the smell cognizable by nose-consciousness...p...the taste cognizable by tongue consciousness ...p... the tangible object cognizable by body-consciousness...p...the mind-object cognizable by mind-consciousness, which is desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu takes delight in that mind-object, speaks about it with joy and gets absorbed in it, clinging arises in him who takes

delight in that mind-object, speaks about it with joy and gets absorbed in it. Puṇṇa, I teach that because of the arising of clinging, dukkha arises.

Puṇṇa, there is the visible object cognizable by eye-consciousness, desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu does not take delight in that visible object, does not speak about it with joy and does not get absorbed in it, clinging ceases in him who does not take delight in that visible object, does not speak about it with joy and does not get absorbed in it. Puṇṇa, I teach that because of the cessation of clinging, dukkha ceases.

Puṇṇa, there is the sound cognizable by ear-consciousness, ...p... the smell cognizable by nose-consciousness...p...the taste cognizable by tongue consciousness ...p... the tangible object cognizable by body-consciousness...p...the mind-object cognizable by mind-consciousness, desirable, delightful, pleasing, alluring, associated with sensual pleasure and enticing. If the bhikkhu does not take delight in that mind-object, does not speak about it with joy and does not get absorbed in it, clinging ceases in him who does not take delight in that mind-object, does not speak about it with joy and does not get absorbed in it. Puṇṇa, I teach that because of the cessation of clinging, dukkha ceases.

“Puṇṇa, having received this exhortation in brief from me, in which locality do you intend to reside?” “Venerable Sir, having received this exhortation in brief from the Bhagavā, I intend to reside in the countryside known as Sunāparanta.”

396. “Puṇṇa, the people of Sunāparanta are brutal. Puṇṇa, the people of Sunaparanta use rough and abusive words. Puṇṇa, suppose the people of Sunāparanta were to abuse and threaten you. In that case, Puṇṇa, how would you feel?” “Venerable Sir, suppose the people of Sunāparanta were to abuse and threaten me. In that case, I would feel thus: ‘There people of Sunāparanta have not yet assaulted me physically. These people of Sunāparanta

are not so bad.' O Bhagavā, this is how I would feel on being thus abused and threatened. O Sugata, this is how I would feel on being thus abused and threatened."

"Puṇṇa, suppose the people of Sunāparanta were to assault you physically. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to assault me physically. In that case, I would feel thus: 'These of Sunāparanta have not yet stoned me. These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus assaulted physically. O Sugata, this is how I would feel on being thus assaulted physically."

"Puṇṇa, suppose the people of Sunāparanta were to stone you. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to stone me. In that case, I would feel thus: 'These people of Sunāparanta have not yet beaten me with a stick. These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus stoned. O Sugata, this is how I would feel on being thus stoned."

"Puṇṇa, suppose the people of Sunāparanta were to beat you with a stick. In that case, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to beat me with a stick. In that case, I would feel thus: 'These people of Sunāparanta have not yet cut me with a sword. These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus beaten with a stick. O Sugata, this is how I would feel on being thus beaten with a stick."

"Puṇṇa, suppose the people of Sunāparanta were to cut you with a sword. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to cut me with a sword. In that case, I would feel thus: 'These people of Sunāparanta have not yet tried to kill me with a sharp sword.

These people of Sunāparanta are not so bad; these people of Sunāparanta really are not so bad.' O Bhagavā, this is how I would feel on being thus cut with a sword. O Sugata, this is how I would feel on being thus cut with a sword."

"Puṇṇa, suppose the people of Sunāparanta were to try to kill you with a sharp sword. In that case, Puṇṇa, how would you feel?" "Venerable Sir, suppose the people of Sunāparanta were to try to kill me with a sharp sword. In that case, I would feel thus: 'There are disciples of the Bhagavā who, being weary of and ashamed of, and being disgusted with the body and with life, are looking for lethal weapons to kill themselves but I have got the lethal weapons without having to look for it. O Bhagavā, this is how I would feel on thus being threatened with death by a sharp sword.'"

"Puṇṇa, it is well, it is well. Puṇṇa, being endowed with such complete forbearance (which eradicates and calms all ill will) you will be able to live in Sunāparanta countryside. O Puṇṇa, you may go when you wish."

397. Thereupon, pleased and delighted with what the Bhagavā said, the Venerable Puṇṇa rose from his seat and made obeisance to the Bhagavā. Having departed from his presence, he tidied up the monastic building and carrying his alms-bowl and great robe, left for Sunāparanta countryside. Travelling stage by stage. The Venerable Puṇṇa took up his residence there. Then, the Venerable Puṇṇa taught the dhamma to five hundred male and five hundred female lay disciples during that vassa (rains-retreat). During that same vassa the Venerable Puṇṇa attained the threefold knowledge¹ and subsequently passed away realizing parinibbāna.

Then, many bhikkhus approached the Bhagavā and, having paid homage to him, sat at an appropriate place. Thus seated, those bhikkhus addressed the Bhagavā thus: "Venerable Sir, the worthy man by the name of Puṇṇa was given a brief discourse by the Bhagavā. That worthy man has now passed away. What is his destination? What is his present existence?"

1. the threefold knowledge: recollection of past existences, Insight into the destination of beings, recognition of emancipation through extinction of (asavas).

Bhikkhus, Puṇṇa the worthy man was wise. He had practised in accordance with the dhamma which is conducive to the attainment of Arahatta Magga. He caused me on trouble for (his) attainment of Arahatta Magga. Bhikkhus, the worthy man Puṇṇa has passed away realizing parinibbāna.

Thus spoke the Bhagavā. Delighted those bhikkhus rejoiced in what the Bhagavā had said.

End of the Puṇṇovāda Sutta
the third in this Vagga.

4. NANDAKOVĀDA SUTTA

Discourse Containing Nandaka's Exhortation

398. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time Mahā Pajāpati Gotamī approached the Bhagavā together with five hundred bhikkhunīs, made obeisance to him and, standing at a suitable place, addressed him thus: “Venerable Sir, may the Bhagavā instruct the Bhikkhunīs. Venerable Sir, may the Bhagavā admonish the bhikkhunīs. Venerable Sir, may the Bhagavā discourse on the dhamma to the bhikkhunīs.”

At that time, the senior bhikkhus took turns to instruct the bhikkhunīs. But, the Venerable Nandaka had no wish to take his turn to instruct the bhikkhunīs. The Bhagavā then asked the Venerable Ānanda: “Ānanda, whose turn is it today to instruct the bhikkhunīs?” “Venerable Sir, all the senior bhikkhus have taken their turn to instruct the bhikkhunīs. Venerable Sir, this Venerable Nandaka has no wish to take his turn to instruct the bhikkhunīs.”¹

The Bhagavā then sent for the Venerable Nandaka and said to him, “Nandaka, instruct the bhikkhunīs. Nandaka admonish the bhikkhunīs. You, who have given up unwholesome deeds, discourse on the dhamma to the bhikkhunīs.” “Very well, Venerable Sir” replied the Venerable Nandaka to the Bhagavā. Then in the early morning he suitably rearranged his robes and

1. The Venerable Nandaka's reluctance to discourse on the Dhamma to the five hundred bhikkhunīs was based on his knowledge of past existences (Pubbenivāsānussati ñāṇa) that these bhikkhunīs had been his consorts in past existences. He was afraid that if somebody else who possessed similar knowledge saw him surrounded by these bhikkhunīs, he might be misunderstood as being still attached to his former consorts. (The Commentary)