

### 0.0.1 Cunda

1. At one time the Auspicious One was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park. At that time the venerable Sariputta was dwelling among the Magadhans at Nāḷakagama, afflicted, in pain, severely ill. The novice Cunda was the venerable Sariputta's attendant. Then, the venerable Sariputta attained nibbana simply due to his afflictions. So then, the novice Cunda, having taken venerable sārīputta's bowl and robes with him to anāthapiṇḍika's monastery in Jeta's Grove at Savatthi, by which [way led to] the venerable Ananda, by that way he approached. Having approached the venerable Ananda, having bowed down, he sat down to one side. Having sat down to one side, the novice Cunda said this to the venerable Ananda:

### 0.0.1 cundasuttaṃ

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme tena kho pana samayena āyasmā sārīputto magadhesu viharati nāḷakagāmake<sup>1</sup>, ābādhiko dukkhito bāḷhagilāno. cundo ca samaṇuddeso āyasmato sārīputtassa upaṭṭhāko hoti. atha kho āyasmā sārīputto teneva ābādhena parinibbāyi. atha kho cundo samaṇuddeso āyasmato sārīputtassa pattacīvaraṃ ādāya yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo, tenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho cundo sa-

<sup>1</sup>nāḷagāmake - sī 1, 2. ■

2. “Bhante, the venerable Sariputta has attained nibbana. This is his bowl and robes.” “This news, friend, is indeed worth telling the Auspicious One, having seen him. By which [way leads to] the Auspicious One, friend Cunda, by that way we must approach. Having approached, we must inform the Auspicious One of this matter.” “Yes Bhante.” the novice Cunda assented to venerable Ananda. Then, by which [way led to] the Auspicious One, by that way the venerable Ananda and the novice Cunda approached. Having approached the Auspicious One, having paid respects, they sat down to one side. Having sat down to one side, indeed the venerable Ananda said this to the Auspicious

mañuddeso āyasman-  
taṃ ānandaṃ etada-  
voca:

"āyasmā bhante, sārī-  
putto parinibbuto. ida-  
massa pattacīvara"nti.  
atthi kho idaṃ āvuso  
kathāpābhaṭaṃ bha-  
gavantaṃ dassanāya.  
āyāmāvuso cunda,  
yena bhagavā tenu-  
pasāṅkamissāma. upa-  
saṅkamitvā bhagavato  
etamatthaṃ ārocessā-  
māti. evaṃ bhante'ti  
kho cundo samañud-  
deso āyasmato ānan-  
dassa paccassosi. atha  
kho āyasmā ca ānando  
cundo ca samañud-  
deso yena bhagavā  
tenupasaṅkamimṣu.  
upasaṅkamitvā bhaga-  
vantaṃ abhivādetvā  
ekamantaṃ nisīdimṣu.  
ekamantaṃ nisinno  
kho āyasmā ānando  
bhagavantaṃ etada-

One: “This novice Cunda, O Bhante, has said thus. Bhante, the venerable Sariputta has attained nibbana. This is bowl and robes.” “Yet having heard: “the venerable Sariputta has attained nibbana”, O Bhante, my body is as if weak and stiff. Even the directions are not clearly visible to me. The teachings too no longer come to my mind.”

3. “O Ananda, did Sariputta attain nibbana having taken your stock of virtue, or attain nibbana having taken your stock of samadhi, or attain nibbana having taken your stock of wisdom, or attain nibbana having taken your stock of liberation, or attained nibbana having taken your stock of knowledge and vision of liberation?” “Bhante, the venerable did not attain nibbana having taken my stock of virtue, or attain nib-

voca: "ayaṃ bhante, cundo samaṇuddeso evamāha. āyasmā bhante, sārīputto parinibbuto, idamassa pattacīvara"nti. api ca me bhante, madhurakajāto viya kāyo. disāpi me na pakkhāyanti. dhammāpi maṃ nappatibhanti. āyasmā sārīputto parinibbuto'ti sutvāti.

kinnu kho te ānanda, sārīputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto'ti? na kho me

bana having taken my , stock of samadhi, or attain nibbana having taken my stock of wisdom, or attain nibbana having taken my stock of liberation, or attain nibbana having taken my stock of knowledge and vision of liberation. But Bhante, the venerable Sariputta was an advisor, one who was clever in instruction, one who instructed, one who aroused, one who energized, one who gladdened, untiring in his teaching of the Dhamma, a helper of his companions in the life of purity. We recollect the venerable Sariputta's nourishment of the Dhamma, wealth of the Dhamma, assistance in the Dhamma."

4. Has it not been declared by me already, O Ananda, that only becoming parted, becoming separated, becom-

bhante<sup>2</sup>. āyasmā sīlak-khandham vā ādāya parinibbuto, samādhik-khandham vā ādāya parinibbuto, paññāk-khandham vā ādāya parinibbuto, vimuttik-khandham vā ādāya parinibbuto, vimutti-ñāṇadassanakkhandham vā ādāya parinibbuto. api ca bhante, āyasmā sārīputto ovā-dako ahosi, viññapako sandassako samādapako samuttejako sam-paṇṇasako akilāsu dhammadesanāya, anuggāhako sabrahmacārīnaṃ. taṃ mayam āyasmato sārīputtassa dhammojaṃ dhammabhogaṃ dhammānuggahaṃ anussarāmāti.

nanu taṃ ānanda, mayā

<sup>2</sup>na kho me taṃ bhante - sī  
1, 2. na ca kho me bhante -  
machasaṃ.  
bjt page 294

ing otherwise, [results] from all which is dear and pleasing, that of whatever here, O Ananda, is born, has come to be, is conditioned, liable to disintegration, that “alas! O may it not disintegrate,” may be obtained, this possibility is not to be found? Just as, O Ananda, a great tree standing possessed of pith, its greater branch might crumble, it is really just so, O Ananda, the great bhikkhu sangha standing possessed of pith, Sariputta has attained nibbana. That of whatever here, O Ananda, is born, has come to be, is conditioned, liable to disintegration, that “alas! O may it not disintegrate,” may be obtained, this possibility is not to be found. Therefore, O Ananda, dwell with yourselves as your own lamp, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your lamp, with the Dhamma as your refuge, with

paṭigacceva akkhātaṃ:  
 "sabbehi piyehi manā-  
 pehi nānābhāvo vinā-  
 bhāvo aññathābhāvo,  
 taṃ kutettha ānanda,  
 labbhā yaṃ taṃ jātaṃ  
 bhūtaṃ saṅkhaṭaṃ  
 palokadhammaṃ taṃ  
 vata mā palujjīti, ne-  
 taṃ ṭhānaṃ vijjati,  
 seyyathāpi ānanda,  
 mahato rukkhassa tiṭ-  
 ṭhato sāravato so ma-  
 hantataro khandho so  
 palujjeyya, evameva  
 kho ānanda, mahato  
 bhikkhusaṅghassa  
 tiṭṭhato sāravato sā-  
 riputto parinibbuto,  
 taṃ kutettha ānanda,  
 labbhā, yaṃ taṃ jā-  
 taṃ bhūtaṃ saṅkha-  
 taṃ palokadhammaṃ  
 taṃ vata mā palujjīti,  
 neṭaṃ ṭhānaṃ vijjati.  
 tasmātiḥānanda, atta-  
 dīpā viharatha, atta-  
 saraṇā anaññasaraṇā  
 dhammadīpā dhamma-

no other refuge.

5. “And how, O Ananda, does a bhikkhu dwell with himself as his own lamp, with himself as his own refuge, with no other refuge; dwell with the Dhamma as his lamp, with the Dhamma as his refuge, with no other refuge: Here O Ananda, a bhikkhu abides in the body perceiving in accordance with the body, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in feelings perceiving in accordance with feelings, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in mind perceiving in accordance with mind, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. He abides in dham-

saraṇā anaññasaraṇā.

kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇā: idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. evaṃ kho ānanda, bhikkhu attadīpo viharati attasaraṇā anaññasaraṇā.

mas perceiving in accordance with dhammas, ardent, mindful and clearly comprehending, having put away worldly covetousness and longing. It is just so, O Ananda, that a bhikkhu dwells with himself as your own lamp, with himself as his own refuge, with no other refuge; dwell with the Dhamma as his lamp, with the Dhamma as his refuge, with no other refuge. Those who, O Ananda, either at present or after my passing, dwell with themselves as their own lamps, with themselves as their own refuges, with no other refuge; dwell with the Dhamma as their lamp, with the Dhamma as their refuge, with no other refuge, will be for me, O Ananda, those bhikkhus who are desirous of training to the highest degree.”

saraṇo anaññasaraṇo  
dhammadīpo dhamma-  
saraṇo anaññasaraṇo  
yehi keci ānanda, eta-  
rahi vā mamaccaye vā  
attadīpā viharissantī  
attasaraṇā anañña-  
saraṇā dhammadīpā  
dhammasaraṇā anañ-  
ñasaraṇā. tamatagge  
me te ānanda, bhikkhu  
bhavissantī ye keci sik-  
khākāmā”ti.

