

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 Nalakagama, afflicted, in pain, severely ill. The novice Cunda was the venerable Sariputta's attendant. Then, the venerable Sariputta attained nibbana just due to his afflictions. So then, the novice Cunda, having taken venerable Sariputta's bowl and robes with him to Anathapindika's monastery in Jeta's Grove at Savatthi, went to the venerable Ananda. Upon arrival, he bowed down to the venerable Ananda and sat down to one side. Having sat down to one side, the novice Cunda said this to the venerable Ananda:

2. "Bhante, the venerable Sariputta has attained nibbana. This is his bowl and robes." "This news, friend, is indeed worth seeing the Auspicious One and telling him. We must visit with the Auspicious One, friend Cunda. Upon arrival, we must inform the Auspicious One of this matter." "Yes Bhante." the novice Cunda assented to venerable Ananda. Then, the venerable Ananda and the novice Cunda visited with the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side. Having sat down to one side, indeed the venerable Ananda said this to the Auspicious One: "This novice Cunda, O Bhante, has said thus. Bhante, the venerable Sariputta has attained nibbana. This is his bowl and robes." "Yet having heard: "the venerable

0.0.1 cundasuttaṃ

1. ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme tena kho pana samayaena āyasmā sārīputto magadhesu viharati nāḷakagāmake¹, ābādhiko dukkhito bālḥagilāno. cundo ca samaṇuddeso āyasmato sārīputtassa upatṭhāko hoti. atha kho āyasmā sārīputto teneva ābādhena parinibbāyi. atha kho cundo samaṇuddeso āyasmato sārīputtassa pattacīvaraṃ ādāya yena sāvattthi jetavanaṃ anāthapiṇḍikassa ārāmo, tenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca:

2. "āyasmā bhante, sārīputto parinibbuto. idamassa pattacīvara"nti. atthi kho idaṃ āvuso kathāpābhaṭaṃ bhagavantaṃ dassanāya. āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma. upasaṅkamitvā bhagavato etamatthaṃ ārocessāmāti. evaṃ bhante'ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi. atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: "ayaṃ bhante, cundo samaṇuddeso evamāha. āyasmā bhante, sārīputto parinibbuto, idamassa pattacīvara"nti. api ca me bhante, madhurakajāto viya

¹nāḷagāmake - sī 1, 2. ■
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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 nibbana 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, becoming otherwise, [results] from all which is dear and pleasing, that of whatever here, O Ananda, is born, has come

kāyo. disāpi me na pakkhāyanti. dhammāpi maṃ napaṭibhanti. āyasmā sārīputto parinibbuto'ti sutvāti.

3. 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 bhante². āyasmā sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto. api ca bhante, āyasmā sārīputto ovādako ahosi, viññāpako sandassako samādapako samuttejako sampahaṃsako akilāsu dhammadeśanāya, anuggāhako sabrahmacārīnaṃ. taṃ mayā āyasmato sārīputtassa dhammojaṃ dhammabhogaṃ dhammānuggahaṃ anussarāmāti.

4. nanu taṃ ānanda, mayā paṭigacceva akkhātāṃ: "sabbehi piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, taṃ kutettha ānanda, labbhā yaṃ taṃ jātāṃ bhūtaṃ saṅkhatāṃ palokadhammaṃ taṃ vata mā palujjīti, netāṃ tṭhānaṃ vijjati, seyyathāpi ānanda, mahato rukkhassa tiṭṭhato sāravato so mahantataro khandho so palujjeyya, evameva kho ānanda, mahato bhikkhusaṅghassa tiṭṭhato sāravato sārīputto parinibbuto, taṃ kutettha ānanda, labbhā, yaṃ taṃ jātāṃ

²na kho me taṃ bhante - sī 1, 2. na ca kho me bhante - machasaṃ. ■
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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 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, having put away worldly covetousness and longing, a bhikkhu abides in the body perceiving in accordance with the body as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in feelings perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in mind perceiving in accordance with mind as an ardent, clearly comprehending and mindful one. Having put away worldly covetousness and longing, he abides in

bhūtaṃ saṅkhatam palokadhammam taṃ vata mā palujjīti, netaṃ ṭhānaṃ vijjati. tasmātiḥānanda, attadīpā viharatha, attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā.

5. kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇā: idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ. evaṃ kho ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo yehi keci ānanda, etarahi vā mamaccaye vā attadīpā viharissantī attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā. tamatagge me te ānanda, bhikkhu bhavisanti ye keci sikkhākāmā"ti.

dharmas perceiving in accordance with dharmas as an ardent, clearly comprehending and mindful one. It is just so, O Ananda, that a bhikkhu dwells 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. 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.”

