

### 0.0.1 Cunda

#### cundasuttam

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 simply 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:

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme tena kho pana samayena āyasmā sārīputto magadhesu viharati nālakagāmake<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. upasaṅkamtvā āyasmantaṃ ānandaṃ abhivādetvā ekaman-

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<sup>1</sup>nālagāmake - sī 1, 2. ■

taṃ nisīdi. ekamantaṃ nisinno kho cundo sama-  
ṇuddeso āyasmantaṃ ānandaṃ etadavoca:

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 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.”

"āyasmā bhante, sārīputto parinibbuto. idamassa pattacīvara"nti. atthi kho idaṃ āvuso kathāpābhaṭaṃ bhagavantaṃ dassanāya. āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma. upasaṅka-mitvā bhagavato etamatthaṃ ārocessāmāti. evaṃ bhante'ti kho cundo samaṇuddeso āyasmato ānan-

dassa paccassosi. atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamim̐su. upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinno kho āyasmā ānando bhagavantam̐ etadavoca: "ayam̐ bhante, cundo samaṇuddeso evamāha. āyasmā bhante, sārīputto parinibbuto, idamassa pattacīvara"nti. api ca me bhante, madhurakajāto viya kāyo. disāpi me na pakkhāyanti. dhammāpi maṃ nappaṭibhanti. āyasmā sārīputto parinibbuto'ti sutvāti.

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.”

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 bhante<sup>2</sup>. 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 ovā-dako ahosi, viññāpako sandassako samādapako samuttejako sampahaṃsako akilāsu dhammade-sanāya, anuggāhako sabrahmacārīnaṃ. taṃ ma-yaṃ āyasmato sārīputtassa dhammojaṃ dhamma-bhogaṃ dhammānuggahaṃ anussarāmāti.

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 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

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

nanu taṃ ānanda, mayā paṭigacceva akkhātaṃ:  
 "sabbehi piyehi manāpehi nānābhāvo vinābhāvo  
 aññathābhāvo, taṃ kutettha ānanda, labbhā yaṃ  
 taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ  
 taṃ vata mā palujjīti, netam ṭhānam vijjati, sey-  
 yathāpi ānanda, mahato rukkhassa tiṭṭhato sārā-  
 vato so mahantataro khandho so palujjeyya, eva-  
 meva kho ānanda, mahato bhikkhusaṅghassa tiṭ-  
 ṭhato sāravato sārīputto parinibbuto, taṃ kutet-  
 tha ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅ-  
 khatam palokadhammaṃ taṃ vata mā palujjīti,  
 netam ṭhānam vijjati. tasmātiḥānanda, attadīpā  
 viharatha, attasaraṇā anaññasaraṇā dhammadīpā  
 dhammasaraṇā anaññasaraṇā.

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 dhammas perceiving in accordance with dhammas 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.”

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 attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo yehi keci ānanda, etarahi vā mamaccaye vā attadīpā viharissantī attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā. tamatagge me te ānanda, bhikkhu bhavissanti ye keci sikkhākāmā"ti.

