

### 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:

cundasuttam

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme tena kho pana samayaṃ āyasmā sārīputto magadhesu viharati nālakagāmake<sup>1</sup>, ābādhiko dukkhito bāḷhagilāno. cundo ca samañuddeso āyasmato sārīputtassa upaṭṭhāko hoti. atha kho āyasmā sārīputto teneva ābādhena parinibbāyi. atha kho cundo samañuddeso āyasmato sārīputtassa pattacīvaraṃ ādāya yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo, tenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyas-

<sup>1</sup>nālagāmake - sī 1, 2. ■

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

mantam ānandam  
abhivādetvā eka-  
mantam nisīdi. eka-  
mantam nisinno kho  
cundo samañuddeso  
āyasmantam ānan-  
dam etadavoca:

"āyasmā bhante, sā-  
riputto parinibbuto.  
idamassa pattacī-  
vara"nti. atthi kho  
idaṃ āvuso kathā-  
pābhatam bhaga-  
vantam dassanāya.  
āyāmāvuso cunda,  
yena bhagavā tenu-  
pasāṅkamissāma.  
upasāṅkamitvā bha-  
gavato etamattham  
ārocessāmāti. evaṃ  
bhante'ti kho cundo  
samañuddeso āyas-  
mato ānandassa pac-  
cassosi. atha kho  
āyasmā ca ānando  
cundo ca samañud-  
deso yena bhagavā

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.”

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 at-

tenupasaṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca: "ayaṃ bhante, cundo samanuḍdeso evamāha. āyasmā bhante, sārīputto parinibbuto, idamassa pattacīvara"nti. api ca me bhante, madhura-kajāto viya kāyo. disāpi me na pakkhāyanti. dhammāpi maṃ nappaṭibhanti. āyasmā sārīputto parinibbuto'ti sutvāti.

kinnu kho te ānanda, sārīputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññākkhandhaṃ vā ādāya parinibbuto,

tain 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.”

vimuttikkhandham  
vā ādāya parinib-  
buto, vimuttiñāṇa-  
dassanakkhandham  
vā ādāya parinib-  
buto'ti? na kho me  
bhante<sup>2</sup>. āyasmā  
sīlakkhandham vā  
ādāya parinibbuto,  
samādhikkhandham  
vā ādāya parinib-  
buto, paññākkhan-  
dham vā ādāya pa-  
rinibbuto, vimuttik-  
khandham vā ādāya  
parinibbuto, vimutti-  
ñāṇadassanakkhan-  
dham vā ādāya pa-  
rinibbuto. api ca  
bhante, āyasmā sārī-  
putto ovādako ahosi,  
viññāpako sandas-  
sako samādapako  
samuttejako sam-  
pahaṃsako akilāsu  
dhammadesanāya,  
anuggāhako sabrah-

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

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 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

macārīnaṃ. taṃ mayā āyasmato sārīputtassa dhammo-  
jaṃ dhammabhogaṃ  
dhammānuggahaṃ  
anussarāmāti.

nanu taṃ ānanda,  
mayā paṭigacceva  
akkhātāṃ: "sabbehi  
piyehi manāpehi nā-  
nābhāvo vinābhāvo  
aññathābhāvo, taṃ  
kutettha ānanda,  
labbhā yaṃ taṃ jā-  
taṃ bhūtaṃ saṅkha-  
taṃ palokadham-  
maṃ taṃ vata mā  
palujjīti, netāṃ tṭhā-  
naṃ vijjati, seyya-  
tṭhāpi ānanda, ma-  
hato rukkhassa tiṭ-  
ṭhato sāravato so  
mahantataro kha-  
dho so palujjeyya,  
evameva kho ānanda,  
mahato bhikkhusaṅ-  
ghassa tiṭṭhato sā-

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,

ravato sārīputto parinibbuto, taṃ kuttettha ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ taṃ vata mā palujjīti, neṭaṃ tṭhānaṃ vijjati. tasmātiḥānanda, attadīpā viharatha, attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā.

kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇā: idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vedanāsu vedanānupassī viharati

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

ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. citte cittānu-passī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. dhammesu dhammānu-passī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. 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. tama-tagge me te ānanda, bhikkhu bhavissanti

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.”

ye keci sikkhākāmā"ti.



