

Cunda

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[50. Cunda]

Having had a festoon work¹ made
for the World's Best, the Neutral One,
the Blessed One [named] Siddhattha,
I covered it with jasmine flowers. (1) [1239]

After [I] finished [placing] flowers,
I [then] gave it to the Buddha.
Picking up the remaining flowers,
I offered [them] to the Buddha. (2) [1240]

Happy, with pleasure in [my] heart
I gave that floral festoon work
to the Buddha, World's Chief Leader,
like a festoon work [made] of gold. (3) [1241]

The Sambuddha, With Doubt Dispelled,
Honored by Those Who've Crossed the Flood,²
seated in the monks' Assembly,
spoke these verses [about me then]: (4) [1242]

"I'll relate details of him who
gave me a floral festoon work
permeated with divine scents;
[all of] you listen to my words: (5) [1243]

When he's fallen from here, this man
will go on to the world of gods,
a god-assembly around [him],
scattered with jasmine flowers [there]. (6) [1244]

His residence, jutting up tall,
will be made of gold and gemstones.
That divine mansion will blaze forth,
illuminated by [his] good karma.³ (7) [1245]

He will exercise divine rule
seventy-four [different] times.
Waited on by celestial nymphs,
he will enjoy great happiness. (8) [1246]

¹*agghiya*, BJTS Sinh. gloss *ägāya* (Sinh-Eng dict *ägāva*: candelabrum, festoon work for lamps, lamp canopy or arch)

²those who had crossed the flood [of *samsāra*], i.e., arahants

³reading *vyamhaṃ pātubhavissati puññakammaṃ pābhāvitāṃ* (BJTS) for *vyamhā pātubhavissanti puññakammaṃ pābhāvitā* (PTS).

He will reside upon the earth
[and] have three hundred earthly reigns.
Five hundred times he's going to be
a king who turns the wheel [of law]. (9) [1247]

He will be a human monarch
known by the name of Dujjaya.⁴
He'll experience that merit
without knowing his own karma. (10) [1248]

Not going⁵ to a place of grief
he will go to a human state.
[There will] be heaps of gold [for him],
very much, [counted in] billions. (11) [1249]

He will be reborn in the world;
he will [then] be a brahmin man,
beloved own son of Sārī,
[and] the wise son of Vaṅgata. (12) [1250]

Then he'll go forth in the Shiny-
Bodied⁶ [Buddha's] dispensation.
His name will be Cūlacunda,⁷
a follower of the Teacher. (13) [1251]

[Even] when he is a novice,
he will become an arahant.⁸
Knowing well all the defilements
he'll reach nirvana, undefiled." (14) [1252]

To attain the ultimate goal
I waited on my [own] brother,⁹
the Great Hero who'd arisen,
and many pleasant¹⁰ others, too. (15) [1253]

Serving my brother, when he died,
I put [his] relics in [his] bowl
[and] gave [it] to the Sambuddha,
the World's Best One, the Bull of Men. (16) [1254]

⁴"Difficult to Conquer".

⁵reading *agantvāna* (BJTS) for *āgantvāna* ("come into," PTS).

⁶i.e., the Buddha's dispensation. See above, n. to [1166]

⁷"Small Cunda"

⁸lit., "one whose defilements are destroyed"

⁹his brother was another of Sārī's sons, i.e., Sāriputta

¹⁰*pesale* = pleasant, beloved. Cty understands this to mean others among the original arahants in the dispensation of Gotama Buddha

The Buddha in [this] world with gods
 picked up [that bowl] with both his hands.
 Paying respect to those relics,
 he praised the top follower [then].¹¹ (17) [1255]

My mind is now completely freed
 and faith is established in me.
 Knowing well all the defilements,
 I am [now] living, undefiled. (18) [1256]

The four analytical modes,
 and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (19) [1257]

Thus indeed Venerable Cunda Thera spoke these verses.

The legend of Cunda Thera is finished.

The Summary:

Upāli, Soṇa, Bhaddiya,
 Sannidhāpaka, Hatthiya,
 Chadana, Seyya-Cankamaṃ
 Subhadda, the one named Cunda:
 one hundred and forty verses
 and another four besides [those].

The Upāli Chapter, the Fifth.

¹¹Sāriputta, Cunda's brother, was the Buddha's top follower.