

# **KHUDDAKAPĀṬHA**

## **THE SHORT READINGS**



**KN 1 EDITED & TRANSLATED BY**  
**ĀNANDAJOTI BHIKKHU**

# **Khuddakapāṭha**

*(Khuddakanikāya 1)*

## **The Short Readings**

**Edited & Translated by Ānandajoti Bhikkhu**

**Namo tassa Bhagavato Arahato Sammāsambuddhassa**  
**Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha**

## **1: Saraṇagamanāṃ** **Going for Refuge**

**Buddhaṃ saraṇaṃ gacchāmi,**  
I go to the Buddha for refuge,

**Dhammaṃ saraṇaṃ gacchāmi,**  
I go to the Dhamma for refuge,

**Sanghaṃ saraṇaṃ gacchāmi.**  
I go to the Sangha for refuge.

**Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi,**  
For a second time I go to the Buddha for refuge,

**Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi,**  
For a second time I go to the Dhamma for refuge,

**Dutiyam-pi Sanghaṃ saraṇaṃ gacchāmi.**  
For a second time I go to the Sangha for refuge.

**Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi,**  
For a third time I go to the Buddha for refuge,

**Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi,**  
For a third time I go to the Dhamma for refuge,

**Tatīyam-pi Sanghaṃ saraṇaṃ gacchāmi.**  
For a third time I go to the Sangha for refuge.

## 2: Dasasikkhāpadāni The Ten Training Rules

i. **Pāṇātipātā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from killing living creatures,

ii. **Adinnādānā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from taking what has not been given,

iii. **Abrahmacariyā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from unchastity,

iv. **Musāvādā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from false speech,

v. **Surāmerayamajjapamādaṭṭhānā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from liquor, wines, or intoxicants which cause heedlessness,

vi. **Vikālabhojanā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from eating at the wrong time,

vii. **Naccagītavāditavisūkadassanā veramaṇīsikkhāpadaṃ,**

I undertake the training rule of refraining from dances, songs, music, and watching shows,

viii. **Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanāṭṭhānā**

I undertake the training rule of refraining from adorning or

**veramaṇīsikkhāpadaṃ samādiyāmi,**

ornamenting (myself) by wearing garlands, scents, or ointments,

ix. **Uccāsayanamahāsayanā veramaṇīsikkhāpadaṃ samādiyāmi,**

I undertake the training rule of refraining from lofty or grand beds,

x. **Jātarūparajatapaṭiggahaṇā veramaṇīsikkhāpadaṃ samādiyāmi.**

I undertake the training rule of refraining from accepting gold or money.

### 3: Dvattimsākāram The Thirty Two Fold Nature

**Atthi imasmim kāye:**

There are in this body:

**kesā, lomā, nakhā, dantā, taco,**  
hairs of the head, body hairs, nails, teeth, skin,

**maṃsam, nahāru, aṭṭhi, aṭṭhimiñjā, vakkam,**  
flesh, sinews, bones, bone-marrow, kidneys,

**hadayaṃ, yakanam, kilomakam, pihakam, papphasam,**  
heart, liver, pleura, spleen, lungs,

**antam, antaguṇam, udariyam, karisam,**  
intestines, mesentery, undigested food, excrement,

**pittam, semham, pubbo, lohitaṃ, sedo, medo,**  
bile, phlegm, pus, blood, sweat, fat,

**assu, vasā, kheḷo, singhānikā, lasikā, muttam,**  
tears, grease, spit, mucus, synovic fluid, urine,

**matthake matthalungan-ti.**  
and the brain in the head.

## 4: Kumārapañham The Questions to the Boy

**Eka nāma kiṃ?**

What is said to be one?

**Sabbe sattā āhāraṭṭhitikā.**

All beings subsist on food.

**Dve nāma kiṃ?**

What is said to be two?

**Nāmañ-ca rūpañ-ca.**

Mind and body.

**Tīṇi nāma kiṃ?**

What is said to be three?

**Tisso vedanā.**

The three feelings.

**Cattāri nāma kiṃ?**

What is said to be four?

**Cattāri ariyasaccāni.**

The four noble truths.

**Pañca nāma kiṃ?**

What is said to be five?

**Pañcupādānakkhandhā.**

The five constituent groups (of mind and body) that provide fuel for attachment.

**Cha nāma kiṃ?**

What is said to be six?

**Cha ajjhattikāni āyatanāni.**

The six internal sense spheres.

**Satta nāma kiṃ?**

What is said to be seven?

**Satta Bojjhangā.**

The seven factors of Awakening.

**Aṭṭha nāma kiṃ?**

What is said to be eight?

**Ariyo aṭṭhangiko maggo.**

The noble path with eight factors.

**Nava nāma kiṃ?**

What is said to be nine?

**Nava sattāvāsā.**

The nine abodes of beings.

**Dasa nāma kiṃ?**

What is said to be ten?

**Dasah' angehi samannāgato Arahā ti vuccatī ti.**

When endowed with ten factors he is said to be Worthy.

## 5: Mangalasuttam The Discourse on the Blessings

**Evam me sutam:**  
This is what I heard:

**ekam samayam Bhagava Sāvattiyam viharati**  
at one time the Fortunate One was dwelling near Sāvatti

**Jetavane Anāthapiṇḍikassa ārāme.**  
at Anāthapiṇḍika's grounds in Jeta's Wood.

**Atha kho aññatarā devatā abhikkantāya rattiyā,**  
Then a certain god, at the end of the night,

**abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā,**  
whose surpassing beauty lit up the whole of Jeta's Wood,

**yena Bhagavā tenupasankami,**  
approached the Fortunate One,

**upasankamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi.**  
and after approaching and worshipping the Fortunate One, he stood on one side.

**Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:**  
While standing on one side that god recited this verse to the Fortunate One:

**“Bahū devā manussā ca mangalāni acintayum**  
“Many are the gods and the men who have thought about the blessings

**ākankhamānā sotthānam: brūhi mangalam-uttamam.” [1]**  
hoping for safety: now please say what is a supreme blessing.”

**“Asevanā ca bālānam, paṇḍitānañ-ca sevanā,**  
“Not associating with fools, with the wise associating,

**pūjā ca pūjanīyānam: etam mangalam-uttamam. [2]**  
honouring those worthy of honour: this is a supreme blessing.

**Paṭirūpadesavāso ca, pubbe ca katapuññatā,**  
Living in a suitable place, formerly having done good deeds,

**attasammāpaṇidhi ca: etam mangalam-uttamam. [3]**  
having the right aspiration for oneself: this is a supreme blessing.

**Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,**  
Having great learning and craft, being disciplined and well trained,

**subhāsītā ca yā vācā: etaṃ mangalam-uttamaṃ. [4]**  
and whatever words are well spoken: this is a supreme blessing.

**Mātāpitu-upaṭṭhānaṃ, puttadārassa sangaho,**  
Attending on one's mother and father, looking after one's wife and sons,

**anākulā ca kammantā: etaṃ mangalam-uttamaṃ. [5]**  
having work that is not confusing: this is a supreme blessing.

**Dānañ-ca Dhammacariyā ca, ñātakānañ-ca sangaho,**  
Giving, and living by the Dhamma, and looking after one's relatives,

**anavajjāni kammāni: etaṃ mangalam-uttamaṃ. [6]**  
(performing) actions that are blameless: this is a supreme blessing.

**Ārati virati pāpā, majjapānā ca saññaṃ,**  
Abstaining, refraining from bad deeds, restraint from intoxicating drink,

**appamādo ca dhammesu: etaṃ mangalam-uttamaṃ. [7]**  
being heedful regarding (all) things: this is a supreme blessing.

**Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,**  
Having respect and being humble, being satisfied and grateful,

**kālena Dhammasavaṇaṃ: etaṃ mangalam-uttamaṃ. [8]**  
listening to the Dhamma at the right time: this is a supreme blessing.

**Khantī ca sovacassatā, samaṇānañ-ca dassanaṃ,**  
Being patient and easily spoken to, having sight of ascetics,

**kālena Dhammasākacchā: etaṃ mangalam-uttamaṃ. [9]**  
discussing the Dhamma at the right time: this is a supreme blessing.

**Tapo ca brahmacariyañ-ca, ariyasaccāna' dassanaṃ,**  
Austerity, living spiritually, insight into the noble truths,

**Nibbānasacchikiriya ca: etaṃ mangalam-uttamaṃ. [10]**  
and experiencing Emancipation: this is a supreme blessing.

**Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,**  
He whose mind does not waver, when it is touched by things of this world,

**asokaṃ virajaṃ khemaṃ: etaṃ mangalam-uttamaṃ. [11]**  
being griefless, dustless, and secure: this is a supreme blessing.

**Etādisāni katvāna, sabbattha-m-aparājitā,**  
Having done as here directed, being undefeated everywhere,

**sabbattha sotthim gacchanti: taṃ tesam mangalam-uttaman”-ti. [12]**  
they go everywhere in safety: for them this is a supreme blessing.”

*Mangalasuttam Niṭṭhitam*  
*The Discourse on the Blessings is Finished*

## **6: Ratanasuttam** The Discourse on the Treasures

**Yānīdha bhūtāni samāgatāni,**  
Whatever beings have come together here,

**Bhummāni vā yāni va antalikkhe,**  
whether of the earth or in the firmament,

**sabbe va bhūtā sumanā bhavantu,**  
may the minds of all those beings be happy,

**atho pi sakkacca suṇantu bhāsitaṃ. [1]**  
and may they listen carefully to what is said.

**Tasmā hi bhūtā nisāmetha sabbe,**  
Therefore, all of you beings, be attentive,

**mettam karotha mānusiya pajāya,**  
be friendly towards this generation of men,

**divā ca ratto ca haranti ye balim,**  
they who bring offerings by day and by night,

**tasmā hi ne rakkhatha appamattā. [2]**  
as they are heedful please protect them.

**Yaṃ kiñci vittaṃ - idha vā huraṃ vā**  
Whatever riches there are - here or hereafter

**saggesu vā - yaṃ ratanaṃ paṇītaṃ**  
or in the heavens - that excellent treasure

**na no samaṃ atthi Tathāgatena -**  
is not equal unto the Realised One -

**idam-pi Buddhē ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Buddha:

**etena saccena suvatthi hotu! [3]**  
by virtue of this truth may there be safety!

**Khayaṃ virāgaṃ amataṃ paṇītaṃ -**  
(Craving's) end, dispassion, deathlessness, excellence -

**yad-ajjhagā Sakyamunī samāhito -**  
that which the concentrated Sakyan sage attained -

**na tena Dhammena sam' atthi kiñci -**  
there is nothing that is equal to the Dhamma -

**idam-pi Dhamme ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Dhamma:

**etena saccena suvatthi hotu! [4]**  
by virtue of this truth may there be safety!

**Yam-Buddhaseṭṭho parivaṇṇayī suciṃ -**  
That which the great Buddha praised as being pure -

**samādhimānantarikañ-ñam-āhu -**  
the concentration said to have immediate (result) -

**samādhinā tena samo na vijjati -**  
no equal to that concentration is found -

**idam-pi Dhamme ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Dhamma:

**etena saccena suvatthi hotu! [5]**  
by virtue of this truth may there be safety!

**Ye puggalā aṭṭha satam-pasatthā -**  
Those eight individuals praised by the good -

**cattāri etāni yugāni honti -**  
there are these four pairs (of persons) -

**te dakkhiṇeyyā Sugatassa sāvakā,**  
those disciples of the Happy One are worthy of gifts,

**etesu dinnāni mahapphalāni -**  
those things that have been given to them have great fruit -

**idam-pi Sanghe ratanam paṇītam:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [6]**  
by virtue of this truth may there be safety!

**Ye suppayuttā manasā dajhena**  
Those who have firm minds that are devoted to

**nikkāmino Gotamasāsanamhi -**  
Gotama's teaching, being free from sense desire -

**te pattipattā amataṃ vigayha -**  
having attained and entered the deathless -

**laddhā mudhā nibbutim bhuñjamānā -**  
are enjoying the stillness, obtained for free -

**idam-pi Sanghe ratanam paṇītam:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [7]**  
by virtue of this truth may there be safety!

**Yath' indakhīlo paṭhaviṃ sito siyā**  
Just as a locking post stuck fast in the earth

**catubbhi vātehi asampakampiyo,**  
does not waver on account of the four winds,

**tathūpamaṃ sappurisaṃ vadāmi,**  
just like this, I say, is the person who is true,

**yo ariyasaccāni avecca passati -**  
the one who sees the noble truths completely -

**idam-pi Sanghe ratanam paṇītam:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [8]**  
by virtue of this truth may there be safety!

**Ye ariyasaccāni vibhāvayanti,**  
Those who clearly distinguish the noble truths,

**gambhīrapaññena sudesitāni,**  
which have been well preached by the one with great wisdom,

**kiñcāpi te honti bhusappamattā**  
no matter how great they become in heedlessness

**na te bhavaṃ aṭṭhamaṃ ādiyanti -**  
still they do not take up an eighth existence -

**idam-pi Sanghe ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [9]**  
by virtue of this truth may there be safety!

**Sahā v' assa dassanasampadāya**  
Together with his attainment of seeing (Emancipation)

**tayas su dhammā jahitā bhavanti:**  
there are three things that are given up:

**sakkāyadiṭṭhi vicikicchitañ-ca**  
embodiment view, uncertainty, and

**sīlabbataṃ vā pi yad-atthi kiñci.**  
whatever (grasping at) virtue and practices there is.

**Catūh' apāyehi ca vippamutto,**  
He is free from (rebirth in) the four lower worlds,

**cha cābhiṭṭhānāni abhabbo kātum -**  
and he is incapable of the six great crimes -

**idam-pi Sanghe ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [10]**  
by virtue of this truth may there be safety!

**Kiñcāpi so kammaṃ karoti pāpakaṃ**  
Whatever bad actions he performs

**kāyena vācā uda cetasā vā,**  
by way of body, speech, or mind,

**abhabbo so tassa paṭicchādāya:**  
he is incapable of covering it up:

**abhabbatā diṭṭhapadassa vuttā -**  
this incapacity is said of one who has seen the state (of peace) -

**idam-pi Sanghe ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [11]**  
by virtue of this truth may there be safety!

**Vanappagumbe yathā phussitagge**  
Just like a tall woodland tree crowned with flowers

**gimhānamāse paṭhamasmiṃ gimhe,**  
in the summer months, in the early summer,

**tathūpamaṃ Dhammavaraṃ adesayī,**  
just like this he preached the Dhamma which is best,

**Nibbānagāmiṃ paramaṃhitāya -**  
which goes to Emancipation, the highest benefit -

**idam-pi Buddhē ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Buddha:

**etena saccena suvatthi hotu! [12]**  
by virtue of this truth may there be safety!

**Varo varaññū varado varāharo,**  
The best one, knowing the best, gave the best, brought the best,

**anuttaro Dhammavaraṃ adesayī -**  
he preached the best Dhamma, which is unsurpassed -

**idam-pi Buddhē ratanaṃ paṇītaṃ:**  
this excellent treasure is in the Buddha:

**etena saccena suvatthi hotu! [13]**  
by virtue of this truth may there be safety!

**Khīṇaṃ purāṇaṃ navaṃ n' atthi sambhavaṃ,**  
The old is destroyed, and nothing new is produced,

**virattacittā āyatike bhavasmiṃ,**  
their minds are unexcited by future rebirth,

**te khīṇabījā aviruḷhichandā,**  
they have destroyed the seeds, and have no desire for growth,

**nibbanti dhīrā yathā 'yam-padīpo -**  
the wise are still, just as this lamp (is still) -

**idam-pi Sanghe ratanam paṇītam:**  
this excellent treasure is in the Sangha:

**etena saccena suvatthi hotu! [14]**  
by virtue of this truth may there be safety!

(Spoken by Sakka, lord of the gods:)

**Yānīdha bhūtāni samāgatāni,**  
Whatever beings have come together here,

**bhummāni vā yāni va antalikkhe,**  
whether of the earth or in the firmament,

**tathāgataṃ devamanussapūjitaṃ**  
° we (all) revere the realised Buddha who is

**Buddhaṃ namassāma suvatthi hotu! [15]**  
honoured by gods and men - may there be safety!

**Yānīdha bhūtāni samāgatāni,**  
Whatever beings have come together here,

**bhummāni vā yāni va antalikkhe,**  
whether of the earth or in the firmament,

**tathāgataṃ devamanussapūjitaṃ**  
° we (all) revere the realised Dhamma which is

**Dhammaṃ namassāma suvatthi hotu! [16]**  
honoured by gods and men - may there be safety!

**Yānīdha bhūtāni samāgatāni,**  
Whatever beings have come together here,

**bhummāni vā yāni va antalikkhe,**  
whether of the earth or in the firmament,

**tathāgataṃ devamanussapūjitaṃ**  
° we (all) revere the realised Sangha which is

**Sanghaṃ namassāma suvatthi hotu! [17]**  
honoured by gods and men - may there be safety!

*Ratanasuttaṃ Niṭṭhitaṃ*  
*The Discourse on the Treasures is Finished*

## 7: Tirokuḍḍasuttam The Beyond the Walls Discourse

**Tirokuḍḍesu tiṭṭhanti, sandhisinḡhāṭakesu ca,**  
They stand beyond the walls, and at the junctions and crossroads,

**dvārabāhāsu tiṭṭhanti, āgantvāna sakaṃ gharaṃ. [1]**  
they stand at the door-posts, having come to their (former) homes.

**Pahūte annapānamhi, khajjabhojje upaṭṭhite,**  
But when abundant food and drink, both staple and non-staple, is prepared,

**na tesam koci sarati sattānaṃ kammaṃpaccayā. [2]**  
no one remembers these beings, because of their (past unwholesome) deeds,

**Evaṃ dadanti nātīnaṃ ye honti anukampakā,**  
Thus those who are compassionate give to their (departed) relatives,

**sucim paṇītaṃ kālena, kappiyam pānabhojanaṃ. [3]**  
at the right time, pure, excellent, suitable drink and food.

**“Idam vo nātīnaṃ hotu, sukhitā hontu nātayo!”**  
(thinking:) “May this go to our relatives, may our relatives be happy!”

**Te ca tattha samāgantvā, nātīpetā samāgatā [4]**  
Those who have gathered, the departed relatives who have assembled

**pahute annapānamhi, sakkaccaṃ anumodare:**  
around the food and drink, respectfully offer their thanks:

**“Ciraṃ jīvantu no nātī! Yesam hetu labhāmase, [5]**  
(saying:) “May our relatives live long! Those to whom we owe this gain,

**amhākañ-ca katā pūjā, dāyakā ca anipphalā!”**  
for we have been honoured, those who give are not without reward!”

**Na hi tattha kasī atthi, gorakkh’ ettha na vijjati, [6]**  
For in that place there is no ploughing, and cattle-rearing is not found there,

**vaṇijjā tādisī n’ atthi, hiraññaṇa kayakkayaṃ.**  
similarly there is no trading, or buying and selling of gold.

**Ito dinnena yāpentī, petā kālakatā tahiṃ. [7]**  
The departed in that place, who have died, (have to) subsist on gifts.

**Unname udakaṃ vaṭṭaṃ, yathā ninnāṃ pavattati,**  
Just as water that rains on the highlands, flows down to the lowlands,

**evam-eva ito dinnāṃ, petānaṃ upakappati. [8]**  
so too what has been given here is of benefit to the departed.

**Yathā vārivahā pūrā paripūrenti sāgaraṃ,**  
Just as rivers that are full (flow and) fill up the ocean,

**evam-eva ito dinnāṃ, petānaṃ upakappati.**  
so too what has been given here is of benefit to the departed. [9]

**“Adāsi me, akāsi me, ñātimitṭā sakhā ca me,”**  
(Thinking:) “He gave to me, he worked for me, he was my relative, my friend, my companion,”

**petānaṃ dakkhiṇaṃ dajjā, pubbe katam-anussaraṃ. [10]**  
he should give gifts for the departed, remembering what they have done before.

**Na hi ruṇṇaṃ va, soko vā, yā c’ aññā paridevanā,**  
For no tears, or grief, or any other lamentations,

**na taṃ petānaṃ-atthāya, evaṃ tiṭṭhanti ñātayo. [11]**  
are of any use to the departed, as long as their relatives continue (grieving) in this way.

**Ayaṃ kho dakkhiṇā dinnā, Sanghamhi suppatiṭṭhitā,**  
But that gift that has been given, and well placed in the Sangha,

**dīgharattaṃ hitāya ’ssa, ṭhānaso upakappati. [12]**  
is of benefit to them for a long time, immediately it is of benefit.

**So ñātidhammo ca ayaṃ nidassito -**  
This then is the definition of a relative’s duties -

**petāna’ pūjā ca katā uḷārā,**  
(and by this) great honour has been done to the departed,

**balañ-ca bhikkhūnaṃ-anuppadinnaṃ,**  
strength has also been given to the monks,

**tumhehi puññaṃ pasutaṃ anappakaṃ! [13]**  
and no little merit has been produced by you!

*Tirokuḍḍasuttaṃ Niṭṭhitaṃ*  
*The Beyond the Walls Discourse is Finished*

## 8: Nidhikaṇḍasuttam The Discourse on the Amount of Savings

**Nidhiṃ nidheti puriso gambhīre odakantike:**

A man stores his savings in a deep pit close to water (thinking) :

**“Atthe kicce samuppanne atthāya me bhavissati, [1]**

“When a duty or need has arisen it will be there to help me,

**rājato vā duruttassa, corato pīlitassa vā,**

° to free me from a king if slandered, or from molestation

**iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā”.**

from a thief, or from a debt, or famine, or accident.”

**Etad-atthāya lokasmiṃ nidhi nāma nidhīyati. [2]**

For this kind of help, savings are stored up in the world.

**Tāva sunihito santo gambhīre odakantike,**

Although it is well stored in a deep pit, close to water,

**na sabbo sabbadā eva tassa taṃ upakappati, [3]**

still, it cannot help him in all things on every occasion,

**nidhi vā ṭhānā cavati, saññā vā ’ssa vimuyhati,**

for perhaps those savings are removed from that place, or he forgets the signs (telling where they lie),

**nāgā vā apanāmenti, yakkhā vā pi haranti naṃ, [4]**

or nāgas take them away, or yakkhas carry them off,

**appiyā vā pi dāyādā uddharanti apassato,**

or the heirs he dislikes extract them unseen,

**yadā puññakkhayo hoti sabbam-etam vinassati. [5]**

and when his merit comes to an end all of it will be destroyed.

**Yassa dānena sīlena, saṃyamena damena ca,**

° But that woman or man who through giving, virtue,

**nidhī sunihito hoti, itthiyā purisassa vā, [6]**

restraint, and self-control has well stored up his savings,

**cetiyamhi va Sanghe vā, puggale atithīsu vā,**

(placing them) in a shrine, or in the Sangha, or in an individual, or a guest,

**mātari pitari vā pi, atho jeṭṭhamhi bhātari, [7]**

or in his mother or father, also in an elder brother,

**eso nidhi sunihito, ajeyyo anugāmiko.**

those savings are well stored up, they follow one, they do not decay.

**Pahāya gamanīyesu, etaṃ ādāya gacchati. [8]**

(Riches) he gives up when he has to leave (this life) but this goes along (with him).  
[8]

**Asādhāraṇa-m-aññesaṃ, acorāharaṇo nidhi,**

It is not shared with others, no thief carries those savings away,

**kayirātha dhīro puññāni, yo nidhi anugāmiko. [9]**

the wise man should make merit, (for) those savings follow one along.

**Esa devamanussānaṃ sabbakāmadado nidhi,**

These savings satisfy every desire of gods and men,

**yaṃ yad-evābhipatthenti sabbam-etena labbhati. [10]**

whatever they wish for, through this (merit) they receive all.

**Suvaṇṇatā, sussaratā, susaṇṭhānasurūpatā,**

A good appearance, a good voice, a good shape, a good form,

**ādhipaccaparivāro, sabbam-etena labbhati. [11]**

sovereignty, and a retinue, through this (merit) they receive all.

**Padesarajjāṃ, issariyaṃ, cakkavattisukham-pi yaṃ,**

A local kingship, an empire, and whatever happiness a Wheel-Rolling (King) has,

**devarajjāṃ-pi dibbesu, sabbam-etena labbhati. [12]**

also godly kingship in the heavens, through this (merit) they receive all.

**Mānusikā ca sampatti, devaloke ca yā rati,**

Human good fortune, delight in the world of the gods,

**yā ca Nibbānasampatti, sabbam-etena labbhati. [13]**

even the attainment of Emancipation, through this (merit) they receive all.

**Mittasampadam-āgamma, yoniso ca payuñjato,**

With the attainment of (good) friends, devotion to systematic (thought),

**vijjā vimutti vasībhāvo sabbam-etena labbhati. [14]**

there is the power of understanding and freedom, through this (merit) they receive all.

**Paṭisambhidā, vimokkhā ca, yā ca sāvakaṇāramī,**

The discriminations, and the liberations, and whatever perfections the disciples have,

**accekabodhi, Buddhabhūmi, sabbam-etena labbhati. [15]**  
Independent Awakening, the Buddhas' ground, through this (merit) they receive all.

**Evam mahatthikā esā, yadidaṃ puññasampadā,**  
So this is of great benefit, that is to say, the attainment of merit,

**tasmā dhīrā pasamsanti paṇḍitā katapuññataṃ. [16]**  
therefore the wise and intelligent (always) praise the making of merit.

*Nidhikaṇḍasuttaṃ Niṭṭhitaṃ*  
*The Discourse on the Amount of Savings is Finished*

## **9: Mettasuttaṃ**

### The Discourse on Friendliness Meditation

**Karaṇīyam-atthakusalena, yan-taṃ santam padam abhisamecca:**  
What should be done by one skilful in good, who has comprehended the state of peace:

**sakko ujū ca sūjū ca, suvaco c' assa mudu anatimānī, [1]**  
he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

**santussako ca subhāro ca, appakicco ca sallahukavutti,**  
satisfied (with little), easy to support, free from duties, and light in living,

**santindriyo ca nipako ca, appagabbho kulesu ananugiddho, [2]**  
with faculties at peace, prudent, not forward, and greedless among the families,

**na ca khuddam samācare kiñci yena viññū pare upavadeyyum.**  
he should not do the slightest thing whereby others who are wise might find fault (with him).

**“Sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā! [3]**  
“(May all beings) be happy and secure, may all beings in their hearts be happy!

**Ye keci pāṇabhūt' atthi - tasā vā thāvarā vā anavasesā,**  
Whatsoever breathing beings there are - trembling, firm, or any other (beings),

**dīghā vā ye mahantā vā, majjhimā rassakā aṇukathulā, [4]**  
whether they be long or great, of middle size, short, tiny, or of compact (body),

**diṭṭhā vā ye va addiṭṭhā, ye ca dūre vasanti avidūre,**  
those who are seen, and those who are unseen, those who live far away, those who are near,

**bhūtā vā sambhavesī vā - sabbe sattā bhavantu sukhittā!” [5]**

those who are born, and those who still seek birth - may all beings in their hearts be happy!”

**Na paro paramāṃ nikubbetha, nātimaññetha katthaci naṃ kañci,**

No one should cheat another, nor should he despise anyone wherever they be,

**byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya. [6]**

he should not long for suffering for another because of anger or resentment.

**Mātā yathā niyaṃ puttāṃ āyusā ekaputtam-anurakkhe,**

In the same way as a mother would protect her son, her only son, with her life,

**evam-pi sabbabhūtesu mānasāṃ bhāvaye aparimāṇaṃ, [7]**

so toward all beings he should develop the measureless thought (of friendliness).

**Mettañ-ca sabbalokasmiṃ mānasāṃ bhāvaye aparimāṇaṃ,**

Towards the whole wide world he should develop the measureless thought of friendliness,

**uddhaṃ adho ca tiriyañ-ca, asambādhaṃ averaṃ asapattaṃ. [8]**

above, below, and across (the middle), without barriers, hate, or enemy.

**Tiṭṭhaṃ caraṃ nisinna vā, sayāno vā yāvat’ assa vigatamiddho,**

Standing, walking, sitting, lying, for as long as he is without torpor,

**etaṃ satimādiṭṭheyya, brahmam-etaṃ vihāraṃ idha-m-āhu. [9]**

he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life.

**Diṭṭhiñ-ca anupagamma, sīlavā dāssanena sampanno,**

Without going back to (wrong) views, virtuous, and endowed with (true) insight,

**kāmesu vineyya gaddhaṃ, na hi jātu gabbhaseyyaṃ puna-r-etī ti. [10]**

having removed (all) greed for sense pleasures, he will never come to lie in a womb again.

***Mettasuttaṃ Niṭṭhitaṃ***

*The Discourse on Friendliness Meditation is Finished*

***Khuddakapāṭhapāli Niṭṭhitaṃ***

*The Text of the Short Readings is Finished*