

KHUDDAKAPĀṬHA

THE SHORT READINGS



KN 1 EDITED & TRANSLATED BY
ĀNANDAJOTI BHIKKHU

Khuddakapāṭha

(Khuddakanikāya 1)

The Short Readings

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Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Gracious 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,

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

hadayaṁ, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antaguṇam, udariyam, karīsam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṁ, 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 kim? What is said to be one? | Sabbe sattā āhāraṭṭhitikā. All beings subsist on food. |
| Dve nāma kim? What is said to be two? | Nāmañ-ca rūpañ-ca. Mind and body. |
| Tiṇi nāma kim? What is said to be three? | Tisso vedanā. The three feelings. |
| Cattāri nāma kim? What is said to be four? | Cattāri ariyasaccāni. The four noble truths. |
| Pañca nāma kim? What is said to be five? | Pañcupādānakkhandhā. The five constituent groups (of mind and body) that provide fuel for attachment. |
| Cha nāma kim? What is said to be six? | Cha ajjhattikāni āyatanāni. The six internal sense spheres. |
| Satta nāma kim? What is said to be seven? | Satta Bojjhangā. The seven factors of Awakening. |
| Aṭṭha nāma kim? What is said to be eight? | Ariyo aṭṭhangiko maggo. The noble path with eight factors. |
| Nava nāma kim? What is said to be nine? | Nava sattāvāsā. The nine abodes of beings. |
| Dasa nāma kim? 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: Mangalasuttaṃ The Discourse on the Blessings

Evam me sutam:

This is what I heard:

ekam samayam Bhagava Sāvattiyam viharati

at one time the Gracious 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,

having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasankami,

approached the Gracious One,

upasankamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi.

and after approaching and worshipping the Gracious 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 Gracious 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 pūjanīyanam: 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 saññamo,
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.”

Mangalasuttaṃ Niṭṭhitaṃ
The Discourse on the Blessings is Finished

6: Ratanasuttaṃ 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,

mettaṃ 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 huram 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 Fortunate 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 dalhena
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 nibbutiṃ 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,

gambhīrapañṇena 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 aṭṭhamā 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 ratanam paṇītam:
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 Dhammavaram adesaṃ,
just like this he preached the Dhamma which is best,

Nibbānagāmiṃ paramamhitāya -
which goes to Emancipation, the highest benefit -

idam-pi Buddhhe ratanam paṇītam:
this excellent treasure is in the Buddha:

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

Varo varaṇṇū varado varāharo,
The best one, knowing the best, gave the best, brought the best,

anuttaro Dhammavaram adesaṃ -
he preached the best Dhamma, which is unsurpassed -

idam-pi Buddhhe ratanam paṇītam:
this excellent treasure is in the Buddha:

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

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

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

te khīṇabījā aviruḥhichandā,
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, sandhisinghāṭakesu ca,
They stand beyond the walls, and at the junctions and crossroads,

dvārabāhāsu tiṭṭhanti, āgantvāna sakam gharam. [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 sattānam kammaṭṭhaya. [2]
no one remembers these beings, because of their (past unwholesome) deeds,

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

sucim paṇītam kālena, kappiyam pānabhojanam. [3]
at the right time, pure, excellent, suitable drink and food.

“Idam vo nātīnam 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:

“Ciram 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,

vañijjā tādisī n’ atthi, hiraññena kayakkayam.
similarly there is no trading, or buying and selling of gold.

Ito dinnena yāpenti, 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, ñātimittā 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: Nidhikaṇḍasuttaṃ 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, susaṅghānasurūpatā,

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,

devarajjam-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 sāvakapāramī,

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 katapuññatā. [16]

therefore the wise and intelligent (always) praise the making of merit.

Nidhikaṇḍasuttam Niṭṭhitam

The Discourse on the Amount of Savings is Finished

9: Mettasuttam

The Discourse on Friendliness Meditation

Karaṇīyam-atthakusalena, yan-taṃ santam padaṃ 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 anatiṃānī, [1]

he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

santussako ca subharo 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 pāṇabhū' 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 param nikubbetha, nātimaññetha katthaci nañ 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 puttam āyusā ekaputtam-anurakkhe,
In the same way as a mother would protect her son, her only son, with her life,

evam-pi sabbabhūtesu mānasam bhāvaye aparimāṇam, [7]
so toward all beings he should develop the measureless thought (of friendliness).

Mettañ-ca sabbalokasmiṃ mānasam bhāvaye aparimāṇam,
Towards the whole wide world he should develop the measureless thought of
friendliness,

uddham adho ca tiriyañ-ca, asambādham averam asapattam. [8]
above, below, and across (the middle), without barriers, hate, or enemy.

Tiṭṭham caram nisinno vā, sayāno vā yāvat’ assa vigatamiddho,
Standing, walking, sitting, lying, for as long as he is without torpor,

etaṃ satim aditṭheyya, brahmam-etaṃ vihāram 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 gedham, na hi jātu gabbhaseyyam puna-r-etī ti. [10]
having removed (all) greed for sense pleasures, he will never come to lie in a
womb again.

Mettasuttam Niṭṭhitam

The Discourse on Friendliness Meditation is Finished

Khuddakapāṭhapāli Niṭṭhitam

The Text of the Short Readings is Finished