Translator's Introduction

This, the first book in the Khuddaka Nikaya (Collection of Short Discourses), appears to have been designed as a primer for novice monks and nuns. In nine short passages it covers the basic topics that one would need to know in beginning Buddhist monastic life, many of the passages also serve as useful introductions to Buddhist practice in general. Passage 1 and 2 cover the ceremony for taking ordination as a novice. Passage 3 gives preliminary guidance in the contemplation of the body, a meditation exercise designed to overcome a lust. Passage 4 introduces many of the basic categories of analysis through which dissonance can be developed, beginning with the most basic formulation of the moral principle as central to the Buddhist teaching. Passage 5 gives an overview of the practice as a whole — beginning with the need to associate with wise people, and ending with the attainment of Unbinding (nibbana/dhamma) — This overview is presented in the context of the concept of protective rituals, and makes the point that — given the nature of human action and its results — the best protection comes not from rituals but from acting in a generous, moral, and wise manner. Passage 6 expands both on Passage 1 and Passage 5, detailing some of the virtues of the Buddha, Dhamma, and Sangha, while at the same time elaborating on the practice of meditation and the attainment of Stream Entry — the point at which the meditator has his first glimpse of Unbinding. Passage 7 elaborates on the theme of generosity, showing how gifts to the Sangha can be dedicated to the welfare of one’s dead relatives. Passage 8 presents meritorious action in general as an investment that is reliable and long-lasting than material investments. Passage 9 returns to the subject of meditation, focusing on the development of good will and loving-kindness.

These nine passages, in different contexts, are frequently chanted in Theravada countries even today. Lay and ordained Buddhists chant Passage 1 daily, as an affirmation of their refuge in the Triple Gem. Monks will often chant Passages 5-9 as blessings when lay people make merit, and frequently use verses from Passage 5 as sermon themes.

Thus the passages contained in this book, serve as a useful introduction both to early Buddhist training and to modern Theravada practice.

Homage to the Blessed One, 
the Worshy One, 
the Elan-Perfection-awakened One

1. Saragattayana — Going for Refuge in the True-Self

I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.
A second time I go to the Buddha for refuge.
A second time I go to the Dhamma for refuge.
A second time I go to the Sangha for refuge.
A third time I go to the Buddha for refuge.
A third time I go to the Dhamma for refuge.
A third time I go to the Sangha for refuge.

2. Dasu Sikkhapada — The Ten Training Rules

I undertake the training rule to refrain from taking life.
I undertake the training rule to refrain from stealing.
I undertake the training rule to refrain from sexual intercourse.
I undertake the training rule to refrain from lying.
I undertake the training rule to refrain from intoxicating fermented & distilled beverages that lead to carelessnes.
I undertake the training rule to refrain from eating at the wrong time (after noon & before dawn).
I undertake the training rule to refrain from desiring, singing, music, & watching shows.
I undertake the training rule to refrain from wearing garlands and beautifying myself with perfumes & cosmetics.
I undertake the training rule to refrain from high & luxurious seats & beds.
I undertake the training rule to refrain from accepting gold & money.

2. Dasu Sikkhapada

1. Pañcita-pata va veramaçi-sikkha padaṃ 502 sāma diya mā
2. Adinna da na veramaçi-sikkha padaṃ same diya mā
3. Abhagnacana veramaçi-sikkha padaṃ same diya mā
4. Mūrja va da vera marṣ-sikkha padaṃ same diya mā
5. Saru mera-vamanacana dattha na veramaçi-sikkha padaṃ same diya mā
6. Vika lohotanacana veramaçi-sikkha padaṃ same diya mā
7. Naipa-gatha va tita-vahika dasaṇa veramaçi-sikkha padaṃ same diya mā
8. Mālā-gandha-vilapanacana dīgā jānacana dharamacana dhānacana tatha na veramaçi-sikkha padaṃ same diya mā.
3. Dvinnamaka ro

Atthi imasam Nāka ye
Kasa boma nakhā danta tare,
Mamsamthinru 504 atthi 505 atthimihamvakkaṃ,
Hada yam yakanaṃ kilomakam pihakaṃ papphasaṃ,
Antama mahaṃudāmārāṃ karī samathalungaṃ 506,
Pitam samharaṃ pube kohtamādeo meda,
Assu vasā khejo singhiṅkā lasikā muttantī 507.

4. Samanera Patha -- The Novice's Questions

What is one?

All animals subsist on food. [There are those four nutriments for the establishing of beings who have taken birth or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, consciousness the third, and intellectual intention the fourth. — SN XII.64.]

What is two?

Name & form [mental & physical phenomena].

What is three?

The three types of feeling [pleasant, painful, neither pleasant nor painful].

What is four?

The four noble truths [stress, the origination of stress, the cessation of stress, the path of practice leading to the cessation of stress].

What is five?

The five aggregates [form, feeling, perception, fabrications, consciousness].

What is six?

The six internal sense-modalities [eye, ear, nose, tongue, body, intellect].

What is seven?
The seven factors of awakening (mindfulness, analysis of quanities, perseverance, rapture, serenity, concentration, equanimity).

What is right?

The noble eightfold path (right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration).

What is true?

The nine abodes for beings (seven stations of consciousness and two spheres):

There are beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first station of consciousness.

There are beings with diversity of body and singularity of perception, such as the devas of the Brahma hosts generated by the first [jhana]. This is the second station of consciousness.

There are beings with singularity of body and diversity of perception, such as the Radiant Devas. This is the third station of consciousness.

There are beings with singularity of body and singularity of perception, such as the Beautifully Lustrous Deva. This is the fourth station of consciousness.

There are beings who, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not holding perceptions of diversity, thinking, infinite space, arrive at the sphere of the absolute of space. This is the fifth station of consciousness.

There are beings who, with the complete transcending of the sphere of the infinitude of space, thinking, ‘infinite consciousness,’ arrive at the sphere of the infinitude of consciousness. This is the sixth station of consciousness.

There are beings who, with the complete transcending of the sphere of the infinitude of consciousness, thinking, ‘There is nothing,’ arrive at the sphere of nothingness. This is the seventh station of consciousness.

The sphere of non-perceptual beings and, second, the sphere of neither perception nor non-perception. These are the two spheres. (Maha Nikaya Sutta, DN 155)

What is ten?

Endowed with ten qualities, one is called an arahant (the right view of one beyond training, the right resolve of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, the right release of one beyond training (Maha-Cattakasaka Sutta, MN 111).

Kumārapālī:

1. “Ekamā nā ma kiṁ?” “Sabbe sattā ē ha rat ṭ hitakā.”
2. “Dve mā nā ma kiṁ?” “Nā mahās rēma.”
4. “Cattā nā ma kiṁ?” “Cattā anasaacocan.”
5. “Pancā nā ma kiṁ?” “Pancupālā nā rakkhantiha.”
6. “Chha nā ma kiṁ?” “Chha ajhatikās nā geyanā.”
7. “Satta nā ma kiṁ?” “Satta būjhangā.”
8. “Atṭha nā ma kiṁ?” “Atṭha ṭhangko maggo.”
9. “Nava nā ma kiṁ?” “Nava sattā vassā.”

5. Mangala Sutta: Protection

[Read alternate translation: Maha Thera]

[Note: This sutta also appears at Sn II 4.]

I have heard that at one time the Blessed One was staying in Sāvatthi at Jetās Grove, Anathapindika's park. Then a certain deva, in the far extremity of the right, extreme radiance lighting up the entirety of Jetās Grove, approached the Blessed One. On approaching, having bowed down to the Blessed One, she stood on one side. As she stood to one side, she addressed him with a verse.

Many devas and humans beings,
Give thought to protection,
Desiring well-being.
Tell then, the highest protection.

[The Buddha]

Not concerning with fools,
Concerning with the wise,
Paying homage to those worthy of homage:
This is the highest protection.

Living in a civilized land,
having made merit in the past,
creating one's merit:
This is the highest protection.

Broad knowledge, skill,
well-mastered discipline,
well-applied wisdom:
This is the highest protection.

Support for one's parents,
asistance to one's wife and children,
consistency in one's work:
This is the highest protection.

Generosity, living in solitude,
asistance to one's relatives,
deeds that are blameless:
This is the highest protection.

Avoiding, abstaining from evil,
refraining from transgressions,
being heedful of the qualities of the mind:
This is the highest protection.

Respect, humility,
contentment, gratitude,
bearing the Dhamma on timely occasions:
This is the highest protection.

Patience, composure,
seeing contemplatives,
discussing the Dhamma on timely occasions:
This is the highest protection.

Authority, nobility,
seeing the Noble Truths,
realizing Unbinding:
This is the highest protection.

A mind that, when touched
by the ways of the world,
transcendent, sorrowless, dustless, secure:
This is the highest protection.

Everywhere undefended
when acting in this way,
people go everywhere in well-being:
This is their highest protection.

5. Margalasuttaṃ

1. Evam me sutamp ekaṃ samayaṃ bhagavā sā vatthiyaṃ viharati jettave anātha-piṇīvikassa ārā me. Aha kho anāthanā devata abhikantā, devata abhikantaya ratiyā abhikantaya kathapattā māḷavane ārāyī yena bhagavā tenupasarkami, upasarka māḷa bhaga vatthi vihā deva ekamantam atthi sai. Ekamantam atthi khaṇṇa deva bhagavantaṃ gāthāya ajjabhāṣi-

2. “bahuveva manussano, margalani asay蛤ṃ,
ākāsānam na sotha nañ̄c bhūhi margalamuttamaṃ.”

3. “Asevaṃ ca bāllanāṃ parīta nañ̄ca sevanā;
pāṇā ca pāṇeyya nanāṃ 901, etam margalamuttamaṃ.”

4. “Pātippadasaṃ saccā, pubbe ca katapuññatā;
attanamā nañ̄ca 902 pa, etam margalamuttamaṃ.”

5. “Dāhu saçacāhe aṣṭaśa, vinaya ca susikkhito;
subhā sitā ca ya vāca, etam margalamuttamaṃ.”

6. “Māti pi tu upaṭṭhānaṃ puttā sassā sargaho;
anāka ca kammatā, etam margalamuttamaṃ.”

7. “Dā nañ̄ca dhamma cā ca, ha takā nañ̄ca sargaho;
anāvajjati ca kammaṃ, etam margalamuttamaṃ.”

8. “Araññi mīri pañca, majāpā na ca samayaṃ,
apāṇā do ca dhāmmesu, etam margalamuttamaṃ.”

9. “Gāravo ca niññato ca, santujjho ca kataññita;
kalena dhammassavaṇṇanām 903, etam margalamuttamaṃ.”

10. “Khanṭthā ca sovañcassita, saññā nañc doesanām;
kalena dhammasaṅkappam kathā, etam margalamuttamaṃ.”

11. “Tapo ca brahmaṇaṇa, arisava ca na doesanāṃ;
nibba nasaccikaṃkhaṇa ca, etam margalamuttamaṃ.”

12. “Phuṭṭhassa lokanam mehi, ottamyaassa na kampati,
asokam vijaya māgamam, etam margalamuttamaṃ.”

13. “Ela doññam karat saññivattarīpi saññatā, saññabhāva samthi gañcchami, tam tenesam margalamuttamaṃ.”
6. Rahula Sutta – Treasures

[Note: This sutta also appears at SN II.1.]

Whatever spirits have gathered here,
-- on the earth, in the sky --
may you all be happy
& listen intently to what I say.

Thus, spirits, you should all be attentive.
Show kindness to the human race.
Day & night they give offerings,
so, being heedful, protect them.

Whatever wealth -- here or beyond --
whatever exquisite treasure in the heavens,
does not, for us, equal the Tathagata.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

The exquisite Deathless -- ending, Dispersion --
discovered by the Sakyamuni Sage in concentration:
There is nothing to equal that Dhamma.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

What the excellent Awakened One entailed as pure
and called the concentration
of unmeditated knowing:
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

The eight persons -- the four pairs --
praised by those who pass:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Those who, devoted, firm-minded,
apply themselves to Gesatuk's message,
on attaining their goal, plunge into the Deathless,
fully enjoying the Liberation they've gained.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

An Indra pillar,[1] planted in the earth,
that even the four-armed god cannot shake:
that, I tell you, is like the person of integrity,
who -- having comprehended
the noble truths -- stan.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Those who have seen clearly the noble truths
well-taught by the one of deep discernment --
regardless of what [later] might make them heedless --
will come to no eighth state of becoming. [2]
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

At the moment of attaining sight,
one abandons three things:
Identity views, uncertainty,
& any attachment to precepts & practices. [3]
One is completely released
from the four states of deprivation, [4]
and incapable of committing
the six great wrongs. [5]
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Whatever had died one may do
-- in body, speech, or in mind --
one cannot hide it:
an inscrutability ascribed
to one who has seen the Way.
This, too, is an exquisite treasure in the Sangha. By this truth may there be well-being.

Like a forest grove with flowering tops
in the first month of the heat of the summer,
as is the foremost Dhamma he taught,
for the highest benefit, leading to Unbinding.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Forced, foremost-knowing,
formost-giving,
formost-bringing,
unveiled he taught the
formost Dhamma.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Ended the old, there is no new taking birth,
cumplimented their minds toward further becoming,
they, with no seed, no desire for growth;
the prudent, you say, like this name.
This, too, is an exquisite treasure in the Sangha.
By this truth may there be well-being.

Whatever spirits have gathered here,
-- on the earth, in the sky --
let us pay homage to the Buddha
the Tathagata worshipped by beings
human & divine.
May there be well-being.

Whatever spirits have gathered here,
-- on the earth, in the sky --
let us pay homage to the Dhamma
& the Tathagata worshipped by beings
human & divine.
May there be well-being.

Whatever spirits have gathered here,
-- on the earth, in the sky --
let us pay homage to the Sangha
& the Tathagata worshipped by beings
human & divine.
May there be well-being.

6. Ratana-sutta

1. Yassa bhāsā ti saṃāgātāni, bhumāni §01 va yāni va antalikke,
sabbeva bhūta saṇābhi, bhaṅgantu, athopi sakkacca saṇāntu bhāsi ti pi.
2. Yassa bhūta ni cā yassa methe bhāsā, mettaṃ karotā ma nisaya pāya流转, dīvī ta ratu ko haranti ye baliṃ tasmā hi nera kakhala appamattā.
3. Yaṃ kaci vittāmi dха vahariṃva, saggantu vahariṃva vahariṃva
na ho saṃāgatā ti thathā gatena, idampi bho eventi ratanaṃ paṭṭaṃ;
etena saccena suvattthi hotu.
4. Kho api puggalā saccena suvattthi hotu, ya am pi saccena suvattthi hotu, kaccā saṃāgatā ti
na tena dhammaṃ saṃaththi kici, idampi dhammaṃ ratanaṃ paṭṭaṃ;
etena saccena suvattthi hotu.
5. Yaṃ buddhaṃ tasto pinipamassī suciṃ savā sānaṃ nantarkaṇānaṃ maḥu;
sānaṃ dhiṃva tena sāmo na vijātī, idampi dhammaṃ ratanaṃ paṭṭaṃ;
etena saccena suvattthi hotu.
6. Ye puggalā aṭṭha sātaṃ passañca, madhā ni eda saḷāma ni honi;
te dooppable sāvaṭṭha, suggatiyā sāvaṭṭha, etesa dummy ni mahappasadda ni;
idampi saṅhe ratanaṃ paṭṭaṃ etena saccena suvattthi hotu.
7. Ye sappayuttā manaṣṭa dāl hena, ni kā ni no gotamaṃ sanaṃhī;
te patti patta saṇāmaṃ yathā, sānaṃhī, madhā ni bhuṭṭaṃ §02 bhuṭṭaṃ no,
idampi saṅhe ratanaṃ paṭṭaṃ etena saccena suvattthi hūḥ.
8. Yathi dharamu pabhavādhi saṭṭha saṭṭha saṭṭha saṭṭha
saṭṭha saṭṭha, etesa sappasadda, yathā ratanaṃ sappasadda,
idampi saṅhe ratanaṃ paṭṭaṃ etena saccena suvattthi hotu.
9. Ye ariyasaṃca na bāhī na va, gambhī rāpamha na sudaṣāha ni;
kici palle honi bhoṣama pamma, na bhaṅgantu ṛmaṇa dhāmaṃ diyaṃ;
idampi saṅhe ratanaṃ paṭṭaṃ etena saccena suvattthi hotu.
10. Saha vassa dassanaṃ pādāna no §04, tayatra dhāmaṃ jātī bhaṅgantu,
sākā yadī tḥi viciyoṭṭhaṅca, sīlabbataṃ vi pāyadaththi kici.

12. Kiṃ ca pi so kamma sās kheti pā pan kā yena vā cā yuda deta sā vā. Abhhabba sās so banna pāṭippaṭhāya yā sās, abhhabba diṭṭi ha padassa vuttā. Idampi sānghe ratanaṃ pārpantaṃ etena saccena suvatthi hotu.


14. Vara varāhīṭhavardo varāha amuta, abhhabba dhammavaraṃ ma desayi; Idampi buddhe ratanaṃ pārpantaṃ etena saccena suvatthi hotu.

15. Khiṃ pūrṇaṃ saccena nelli, sambhavāhāṃ vitasaḥtaṃ yakkha bhavami; te kho nā pādhaṃ viñā saccena. nibbānti dhīraitā yathā yāṃ sās pādhaṃ, Idampi sānghe ratanaṃ pārpantaṃ etena saccena suvatthi hotu.

16. Ya ni dha bhiṣṭa ni sāma gātani, bhumaṃ ni vā ya ni vā antaṭikkhe; Tathā gataṃ devamussapoṭṭhaṃ dhammaṃ namassā ma suvatthi hotu.

17. Ya ni dha bhiṣṭa ni sāma gātani, bhumaṃ ni vā ya ni vā antaṭikkhe; Tathā gataṃ devamussapoṭṭhaṃ dhammaṃ namassā ma suvatthi hotu.

18. Ya ni dha bhiṣṭa ni sāma gātani, bhumaṃ ni vā ya ni vā antaṭikkhe; Tathā gataṃ devamussapoṭṭhaṃ sānghe nāma ṣa suvatthi hotu.

Notes:

1. Indra-pilar: A tall hardwood pillar, planted at the entrance to a village. [Go back]

2. The person who has reached this stage in the practice will be reborn at most seven more times. [Go back]

3. These three qualities are the fetters abandoned when one gains one’s first glimpse of Unbinding at Stream-entry (the moment when one enters the stream to full Awakening). [Go back]

4. Four states of deprivation: rebirth as an animal, a hungry shade, an angry demon, or a denizen of hell. In the Buddhist cosmology, none of these states is eternal. [Go back]

5. The six great wrongs: murdering one’s mother, murdering one’s father, murdering a Buddha (fully Awakened individual), wounding a Buddha, causing a schism in the Sangha, or choosing anyone other than a Buddha as one’s foremost teacher. [Go back]

7. Tirukkada Kanda – Hungry Shade Outside the Walls

Outside the walls they stand, & at crossroads.
At door posts they stand, returning to their old homes.
But when armed with plentiful food & drink is served, no one remembers them:
Such is the gamma of living beings.

Thus those who feel sympathy for their dead relatives give timely donations of proper food & drink
— delicious, clean —
[thinking:] "May this be for our relatives.
May our relatives be happy!"

And those who have gathered there, the assembled shades of the relatives, with appreciation give their blessing for the plentiful food & drink:
"May our relatives live long because of whom we have gained [this gift].
We have been honored, and the donor are not without reward!"

For there [in their realm] there’s no hunger, no hoarding of earth, no commerce, no trading with money.
They live on what is given here, hungry shades whose time has come to die.

As water rains down on a hill, flows down to the valley, even so does what is given here benefit the dead.
As rivers full of water fill the ocean full, even so does what is given here
benefit the dead.

“He gave to me, she acted on my behalf,
    they were my relatives, companions, friends’;
Offerings should be given for the dead
when one reflects thus
on things done in the past.
For no weeping,
no sorrowing
no other lamentation
benefits the dead
whose relatives persist in that way.
But when this offering is given, well-placed in the Sangha,
it works for their long-term benefit
and they profit immediately.

In this way the proper duty to relatives has been shown,
great honor has been done to the dead,
and monks have been given strength:

The merit you’ve acquired
is not small.

7. Tirokuttasutta

1. Tirokutta sa eva bhojana sasana sa,
    cha robhā āsana sa bhojana sasana sa.
2. Pahāne annamā nāmhi, khajabhoje upaṭṭhito,
    na tesaṃ kodi sarati, satā naṃ kammappaccaya.
3. Evaṃ dadanti haṃ naṃ ye honti anukāmpakā;
    suuci paṭigamāla nāpe, kappiyaṃ pā naṃ haṃ abhajanaṃ;
    idam vo haṃ naṃ honti, suhīta honti haṃ tayo.
4. Tato sati bhojita sati gamita, nāpe bhojita,
    pahāne annamā nāmhi, sakkaccamaṃ anumodare.
5. Ciraṃjantvato naṃ haṃ, yesamhaṃ labhā mase;
    anācchā ko nā pād, dayaka ca antiphala.
6. Na hi lattho kassīḥ 501 aṭṭhī, goṛakhettho nā vijali;
    vanā taddhi nattā, hirāhāna karo kāvare 502,
    ito dinnena yaṃ pemi, petti kalakkata 503 tahitī.
7. Unna me uddakāmuṭṭ haṃ yathā nimnām pavattati;
    evamāvita ito dinnamā peti nam upakappati.
8. Yathā vaṃvahā pādā, parā pāyati sa garām;
    evamāvita ito dinnamā peti nam upakappati.
9. Aja ko u Parīkāhā bhātī sa bhūcā 504 ca nānā ya nām,
    peti nam dakkhaṃ daja, pubbe kato manussaram.
10. Na hi rupagava soko va, ya cañīha pandāvanah,
    na laṃ peti nam maththi ya, evamāvita haṃ tayo.
11. Ayasā khe dakkhaṃ dinna, sarīhā nāhī suppaṭṭhi hīna;
    dakkhabbata u pādā, bhātī yaṃ, tā pādā upakappatī.
12. So haṃ tiddhammo ca ayamāja dasato, peti na pādā ca kathū uḷā kā;
    balᾱha bhiṅkku maṃ upappendinnaṃ 505, tumhēhi puṭṭhaṃ pāsumā hānaṃ appakanti.

8. Nikki Kanda -- The Reserve Fund

A perennial stream of gold, silver, and copper vessels, deep underground, at the water line.

“When a need or duty arises,
this will provide for my needs,
for my release if I’m denounced by the King,
for my release if I’m denounced by enemies,
for my release if I’m denounced by thieves,
for my release if I’m denounced by famine, or accidents."
"With aims like this
in the world
a reserve fund is stored away.

But no matter how well it’s stored,
depth underground, at the water line,
it won’t all always serve one need.
The fund gets shifted from its place,
or one’s money gets confused,
or -- unknown --
water serpent makes off with it,
snake steals it,
or hateful heirloom gets off with it.
When one’s money’s ended,
it totally dries up.

But when a man or woman
has laid aside a well-stored fund
of generosity, virtue,
restraint, & self-control,
with regard to a shrine,
the Sangha,
and a fine individual,
ascetic,
mother, father,
or elder sibling.
That's a well-stored fund.
It can't be wrested away.
It follows you along.
When, having left this world,
for wherever you must go,
you take it with you.
This fund is not held in common with others,
& cannot be stolen by thieves.

So, prudent, you should make merit,
the fund that will follow you along.
This is the fund
that gives all they want
to beings human, divine.

Whatever devas aspire to,
all that is gained by this.
A fine complexion, fine voice,
a body well built, well formed,
leadership, a following:
all that is gained by this.
Earthly kingship, supremacy,
the thrones & empires,
kingship over devas in the heavens:
all that is gained by this.
The attainment of the human state,
any delight in heaven,
the attainment of Unbinding:
all that is gained by this.
Excellence, blend,
appropriate application, [1]
mastery of clear knowing & release, [2]
all that is gained by this.
the perfection of discipline,
all that is gained by this.
Private Awakening, [5]
Buddhahood:
all that is gained by this.

So powerful is this,
the accomplishment of merit.
Thus the wise, the prudent,
praises the fund of merit
already made.

8. Nidhi kañca suttaṃ

1. Nidhiṃ miheto purisa gamhi re odakantike,
   atthe kicce samuppanne, attahāya me bhavissati.
2. Nājato vā, durutessa, sīketo pitītassa vā;
   irassā vā, paramokkha vā, dubbhikkhe apadassu vā,
   etad attāha ya lokaṃ iti, nidhi nāma nidhiyati.
3. Tā vassāruttanto āsantu, gamhi re odakantike,
   na sabbo sabbadū eva, tassa tārupakappato.
4. Nidhi vā tāha navāvati, sanātha vassa vīmukhati;
   ni gā vā, apariss protest, yakkhā vā, pi haranti naṃ.
5. Apyā vā, pitītā vā, udāharanti api sattosu,
   yañā pāṭhakkhaya hoti, sabbanetan vissassati.
6. Yassa dhānena sīlana, sāryanena damena dañī,
   nidhi sunihito hoti, ithiyā purissassa vā.
7. Gobhiyo nu o samagho vā, puggale abhiṇu vā,
   māta pariṇat ca pi sūt., atha jethham hi bhūtāti.
8. Eso nidhi sunihito, ajeyyo anugā miko;
   paññā ya gamani ye vu, ilamātā ya gacchati.
9. Asa dhamma maraṇesaram, ahaṃ haranti nidhi,
   kayātha dhi ro pūnāni, yo nidhi anugā miko.
10. Esa devamanussa naṃ sabbaka madado nidhi,
    yaṃ yaydeyaṃ hāparāthi, sabbanetan labhati.
11. Suvaṃ ca susarati, susaṃ hāna susabbaṃ sūtāna.
1. Proper practice of the Dhamma. [Go back]

2. Clear knowing – knowledge of previous lives, knowledge of the passing away and arising (rebirth) of beings, knowledge of the ending of the mental effluents, passion, becoming, views, ignorance. Release – release from the cycle of rebirth. [Go back]

3. Ascetics – ascetics with regard to the Dhamma, to its meaning, to language, & to quick-wittedness. These four talents are found in some, but not all, Arhants. [Go back]

4. Emancipations. The Maha Nidana Sutta [DN 15] describes the eight emancipations as follows:

"Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation. With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and with the only perception of views, one admits and remains in the sphere of the infinitude of space. This is the fourth emancipation. With the complete transcending of the sphere of the infinitude of space, one admits and remains in the sphere of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the sphere of the infinitude of consciousness, one admits and remains in the sphere of nothingness. This is the sixth emancipation.

"With the complete transcending of the sphere of nothingness, one admits and remains in the sphere of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the sphere of neither perception nor non-perception, one admits and remains in the cessation of perception and feeling. This is the eighth emancipation.

"Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of the mental fermentations he enters and remains in the fermentation-free release of awareness and release of discernment, having directly known it and realized it in the here and now, he is said to be a monk released in both ways. And as for another release in both ways, higher or more sublime than this, there is none." [Go back]

5. Private Awakening: Awakening as a Private Buddha, one who can gain Awakening without relying on the teachings of other, but who cannot formulate the Dhamma in the way a Full Buddha can. [Go back]

[Note: This sutta also appears at Sn 18.]

This is to be done by one skilled in aims who wants to break through to the state of peace: Be capable, upright, & straightforward, easy to instruct, gentle, & not concealed, content & easy to support, with few duties, living lightly, with peaceful faculties, masterful, modest, & no greed for supporters.

Do not do the slightest thing that the wise would later censure.

Think: Happy, at ease, may all beings be happy at heart. Whatever beings there may be, weak or strong, without exception, long, large, middling, short, subtle, blunt, calm & uncalm.
May all beings be happy at heart.

Let no one deceive another
or despise anyone anywhere,
or through anger or irritation
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate a limitless heart
with regard to all beings.

With good will for the entire cosmos,
cultivate a limitless heart.

Above, below, & all around,
unobstructed, without hostility or hate.

Whether standing, walking,
sitting, or lying down,
as long as one is alert,
one should be resolved on this mindfulness.

This is called a sublime abiding
now & always.

Nottaken with views,
but virtuous & consummate in vision,
having subdued desire for sensual pleasures,
never again
will lie in the womb.

9. Metta sutta

1. Kāraṇīyamathā kusala, yantasatam paṭadaṁ abhisa mecoa,
sakkā udāna sānusāpāko sa, saccācassā mudda anātipātā nī.

2. Santussakato suhaṁ na, asappakkaro sa sattahukavuṭti,
santindriyo ca nāpako ca, appagābhā ko kusavanugādho.

3. Na ca khuddamā ca sa pā, yena viññā pare upavadeyyum,
sukhināvahini hontu, sabbasattā ṣāko bhavantu sukhitātā tu.

4. Ye keci pāṇaṁca, te ca vahamā vahavanuca,
cīrānā eva yeva mahanā ṣāko, magajā tassakā aparikātā hī.

5. Dīṭṭhā vā yeva adīṭṭhā hī, yeva ṣāko dīṭṭhā vahantu avasātā hī.

6. Na paro paraṁ nākkutta, nā samānātha katthi, na kārhī ṣāko,
bhūtā hī ṣāko samapāsati, hī ṣāko bhavantu sukhitātā hī.

7. Na para parāyā na, yassanātha patīha sa, hī ṣāko mahānā ṣāko, dikhānā hī, vyāsaṁ bhavā yaya aparīhaṁ maṁ,

8. Mettaca sabbalokasā rī, mā suṣṭhābhavā yaya aparīhaṁ maṁ,
uddhaṁ adho ca, tīye, yeva samā/packages ova aparīhaṁ maṁ.

9. Tī tī, hī ṣāko, mahānāṁ hī, hī ṣāko, mahānāṁ hī, tī, hī ṣāko, mahānāṁ hī, tī, hī ṣāko, mahānāṁ hī, tī, hī ṣāko, mahānāṁ hī.

10. Dīṭṭhā hī, appappā ṣāko, tilavā, dassanāna samanānā
kā mesu vinaya hī, ṣāko hī, ṣāko hī, bhaggabhāvā hī, puna reiti hī.