

Basic Passages



English

A Translation of Khuddakapāṭha by
BHIKKHU SUJATO

 SUTTACENTRAL

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An incisive translation of the Khuddakapāṭha

English

Translated for SuttaCentral

by

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This EBook was generated from SuttaCentral.net in January, 2023

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Khuddakapāṭha: Basic Passages

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Translation description

This translation aims to make a clear, readable, and accurate rendering of the Khuddakapāṭha. These short passages, evidently selected as a primer for novices, serve as a handy introduction to the Suttas.

Translation process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of Bhikkhu Ñāṇamoḷi, Bhikkhu Ānandajoti, and K.R. Norman.

1 Saraṇattaya:

The Three Refuges

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

I take refuge in the Buddha,
I take refuge in the Teaching,
I take refuge in the Sangha.

For the second time I take refuge in the Buddha,
for the second time I take refuge in the Teaching,
for the second time I take refuge in the Sangha.

For the third time I take refuge in the Buddha,
for the third time I take refuge in the Teaching,
for the third time I take refuge in the Sangha.

2 Dasasikkhāpada: *The Ten Precepts*

I undertake the precept to refrain from killing living creatures.

I undertake the precept to refrain from stealing.

I undertake the precept to refrain from sexual activity.

I undertake the precept to refrain from lying.

I undertake the precept to refrain from taking alcoholic drinks that cause negligence.

I undertake the precept to refrain from food at the wrong time.

I undertake the precept to refrain from dancing, singing, music, and seeing shows.

I undertake the precept to refrain from beautifying and adorning myself with garlands, perfumes, and makeup.

I undertake the precept to refrain from high and luxurious beds.

I undertake the precept to refrain from receiving gold and money.

3 Dvattimsākāra:

The Thirty-Two Parts of the Body

“In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.”

4 Kumārapañhā: *The Boy's Questions*

What is the one? All sentient beings are sustained by food.

What is the two? Name and form.

What is the three? Three feelings.

What is the four? Four noble truths.

What is the five? Five grasping aggregates.

What is the six? Six interior sense fields.

What is the seven? Seven awakening factors.

What is the eight? The noble eightfold path.

What is the nine? Nine abodes of sentient beings.

What is the ten? One endowed with ten factors is called “perfected”.

5 Maṅgalasutta: *Blessings*

So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. That deity addressed the Buddha in verse:

“Many gods and humans
have thought about blessings
desiring well-being:
declare the highest blessing.”

“Not to fraternize with fools,
but to fraternize with the wise,
and honoring those worthy of honor:
this is the highest blessing.

Living in a suitable region,
having made merit in the past,
being rightly resolved in oneself,
this is the highest blessing.

Education and a craft,
discipline and training,
and well-spoken speech:
this is the highest blessing.

Caring for mother and father,
kindness to children and partners,
and unstressful work:

this is the highest blessing.

Giving and righteous conduct,
kindness to relatives,
blameless deeds:
this is the highest blessing.

Desisting and abstaining from evil,
avoiding alcoholic drinks,
diligence in good qualities:
this is the highest blessing.

Respect and humility,
contentment and gratitude,
and timely listening to the teaching:
this is the highest blessing.

Patience, being easy to admonish,
the sight of ascetics,
and timely discussion of the teaching:
this is the highest blessing.

Austerity and celibacy
seeing the noble truths,
and realization of extinguishment:
this is the highest blessing.

Though touched by worldly conditions,
their mind does not tremble;
sorrowless, stainless, secure:
this is the highest blessing.

Having completed these things,
undefeated everywhere;
everywhere they go in safety:
this is their highest blessing.”

6 Ratanasutta: *Gems*

Whatever beings have gathered here,
on the ground or in the sky,
may beings all be of happy heart,
and listen carefully to what is said.

So pay heed, all you beings,
have love for humankind,
who day and night bring offerings;
please protect them diligently.

There's no wealth here or beyond,
no sublime gem in the heavens,
that equals the Realized One.
This sublime gem is in the Buddha:
by this truth, may you be well!

Ending, dispassion, the undying, the sublime,
attained by the Sakyan Sage immersed in samādhi;
there is nothing equal to that Dhamma.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The purity praised by the highest Buddha,
is said to be the “immersion with immediate fruit”;
no equal to that immersion is found.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The eight individuals praised by the good,
are the four pairs of the Holy One's disciples;
they are worthy of religious donations,
what's given to them is very fruitful.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Dedicated to Gotama's dispensation,
strong-minded, free of sense desire,
they've attained the goal, plunged into the deathless,
and enjoy the quenching they've freely gained.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

As a well planted boundary-pillar
is not shaken by the four winds,
I say a good person is like this,
who sees the noble truths in experience.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Those who fathom the noble truths
taught by the one of deep wisdom,
do not take an eighth life,
even if they are hugely negligent.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

When they attain to vision
they give up three things:
identity view, doubt, and any
attachment to precepts and observances.

They're freed from the four places of loss,
and unable to perform the six grave crimes.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Even if they do a bad deed
by body, speech, or mind,
they are unable to conceal it;
they say this inability applies to one who has seen the truth.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Like a tall forest tree crowned with flowers
in the first month of summer;
that's how he taught the superb Dhamma,
leading to quenching, the ultimate benefit.
This sublime gem is in the Buddha:
by this truth, may you be well!

The superb, knower of the superb, giver of the superb, bringer of the
superb;
taught the superb Dhamma supreme.
This sublime gem is in the Buddha:
by this truth, may you be well!

The old is ended, nothing new is produced.
their minds have no desire for future rebirth.
Withered are the seeds, there's no desire for growth,
those wise ones are extinguished just like this lamp.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Buddha! May you be safe!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Dhamma! May you be safe!

Whatever beings have gathered here,

on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Saṅgha! May you be safe!

7 Tirokuṭṭasutta: *Outside the Walls*

Outside the walls they stand and wait,
at the junctions and the crossroads.
Returning to their former homes
they wait beside the door posts.

But when lavish food and drink
of many kinds is set out,
no-one remembers them at all,
because of those beings's deeds.

That's why those who have compassion
give to their relatives
food and drink at the right time,
that's clean, delicious, and suitable.

“May this be for our relatives!
May our relatives be happy!”
Those ghosts who have gathered there,
the departed relatives who have come

for the lavish food and drink
gratefully express appreciation:
“May our relatives live long!
For those to whom we owe this gain,

who have given honor to us,
it will not be fruitless for the donor.”
There is no farming there,

no cow pasture can be found;

likewise there's no trading,
and no commerce in gold.
The departed, the dead in that place
live on what is given here.

Just as water that rains on high
flows down to the plains,
so too what is given here
aids the departed ghosts.

Just as the rivers full
swell the ocean seas
so too what is given here
aids the departed ghosts.

Thinking: "They gave to me, they did for me,
they were my family, friend, companion",
give offerings to departed kin,
remembering past deeds.

For neither tears nor grief
or other lamentations
are of any use to the departed,
so long as their relatives stay like this.

This offering that has been given,
well placed in the Saṅgha,
is for their lasting welfare,
and aids them right away.

The relative's duty has now been shown:
how high honor to departed is performed,
how the mendicants can be kept healthy,
and how no little merit is produced by you.

8 Nidhikaṇḍasutta: *A Hidden Treasure*

A person stores away their savings
in a deep pit by the water's edge:
“When need arises
it will be there to help

free me from rulers if I am slandered,
or from bandits if harassed,
or to release me from debt,
or in case of famine or losses.”
What the world calls savings
get stored away for such reasons.

But no matter how well stored away they are
in a deep pit by the water's edge,
all their savings will fail
to aid them all the time.

For perhaps those savings are removed from there,
or they forget what marks the site,
or dragons make off with them,
or spirits carry them away,

or unloved heirs
secretly unearth them.
When their merit is used up,
all of that will vanish.

But by giving and morality,

restraint and self-control,
a women or man
keeps their savings safe.

At a shrine or with the Saṅgha,
with mother or father,
or else an elder sibling,

those savings are kept safe,
they stay with you, undecaying.
We must go on leaving all behind,
only this you take when you go.

You don't have to divide it with others,
no thief makes off with your savings.
A wise person would make merit,
the savings that stay with you.

Such savings grant every desire
of gods and humans too.
Whatever it is that they wish for
through this they have it all.

Good looks, a sweet voice,
a good shape, and good appearance,
leadership and followers:
through this they have it all.

Sovereignty of a local kingdom,
the happiness of a Wheel-Turning Monarch,
even divine kingship in the heavens:
through this they have it all.

Human success,
heavenly delight,
attaining extinguishment:
through this they have it all.

Relying on having good friends,
proper application of effort,
mastery of knowledge and freedom:
through this they have it all.

Analytical knowledge, the liberations,
the perfections of the disciple,
the plane of a Buddha awakened for themselves:
through this they have it all.

This accomplishment in merit
is so very beneficial.
That's why the wise and the astute
praise the making of merit.

9 Mettasutta: *The Discourse on Love*

Those who are skilled in the meaning of scripture
should practice like this so as to realize the state of peace.
Let them be able and upright, very upright,
easy to speak to, gentle and humble;

content and unburdensome,
unbusied, living lightly,
alert, with senses calmed,
courteous, not fawning on families.

Let them not do the slightest thing
that others might blame with reason.
May they be happy and safe!
May all beings be happy!

Whatever living creatures there are
with not a one left out—
frail or firm, long or large,
medium, small, tiny or round,

visible or invisible,
living far or near,
those born or to be born—
may all beings be happy!

Let none turn from another,
nor look down on anyone anywhere.
Though provoked or aggrieved,

let them not wish pain on each other.

Even as a mother would protect with her life
her child, her only child,
so too for all creatures
unfold a boundless heart.

With love for the whole world,
unfold a boundless heart:
above, below, all round,
unconstricted, without enemy or foe.

When standing, walking, sitting,
or lying down while yet unweary,
keep this ever in mind;
for this, they say, is a meditation of Brahmā in this life.

Avoiding harmful views,
virtuous, accomplished in insight,
with sensual desire dispelled,
they never return to a womb again.

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