

## KHUDDAKAPĀṬHA

As a tribute to the forerunner of modern English Pali studies, and on the centenary of his untimely decease (in 1876), we are reprinting R. C. Childers' first contribution in this field — the translation of the *Khuddakapāṭha*. This first appeared in the *Journal of the Royal Asiatic Society* (November 1870) and subsequently in *The Buddhist Review* (October 1909).

His other writings were: "Notes on Dhammapada, with special reference to the question of Nirvāṇa" (*JRAS*, 1871), the edited text of the *Mahāparinibbāna Sutta* (*JRAS*, 1875-6), "On Sandhi in Pali" (*JRAS*, 1879), and a translation of the *Sigālovāda Sutta* which appeared in the *Contemporary Review* (London, 1876) and was reprinted in the *Indian Antiquary* (No. 12, Bombay, 1883).

Robert Caesar Childers will, however, be best remembered for his monumental *Dictionary of the Pali Language* (London, 1872-5) which served the needs of scholars until the advent of Rhys Davids and Stede's *Pali-English Dictionary* (PTS, 1921-5). His pioneer efforts in this context were further remembered with the reproduction of his *Dictionary* in 1974 by the Union Buddha Sāsana Council in Rangoon.

Little is known of Childers save that he, like Rhys Davids, became acquainted with Pali and Buddhism whilst serving in the Ceylon Civil Service (1869-4). Whilst in Ceylon he met an early French Pali scholar, Paul Grimblot, whose *Sept suttas palis* (from the *Dīgha Nikāya*) appeared in 1876. He attempted, without much success, to master Pali although he later acknowledged the assistance of Yatramulle Dhammārāma (the "Unnanse" of Rhys Davids, who died in 1872), Vaskaduwe Subhuti and the Mudaliyar L. Corneille Wijesinha.

Ill-health forced him back to England where, in 1868, Dr. Reinhold Rost induced him to persevere with his Pali studies. Out of gratitude, the *Dictionary* was dedicated to him and he continued his work in collaboration with Fausböll and Trenckner until his early death at 38. He was appointed Professor of Pali and Buddhist Literature at University College, London in 1873.

The *Khuddakapāṭha* is the first book of the *Khuddaka Nikāya* and was primarily intended to be used by young *sāmaṇeras* upon admission to the *Sangha*. Since most of the formulas and expressions will be familiar to readers, I have deemed the explanatory footnotes supplied by Francis J. Payne (in *The Buddhist Review*) to be redundant. Certain archaic and even misleading interpretations of key words have been corrected:

viz., Dhamma, Sangha, Nibbāna, arahat, precepts, bhikkhu, *kamma*, Sāvatti and Gotama, for "Law", "Church/Priesthood", "Nirvāṇa", "saint", "laws", "priest", "Karma", "Grāvasti" and "Gautama". Otherwise the original translation remains substantially unaltered save for a few suggested alternative readings to clarify the meaning in parentheses. (The occasional use of the word "soul" is, naturally, employed in a figurative sense only!)

Editor

## "THE LESSER READINGS"

### The Three Refuges

I put my trust in the Buddha, I put my trust in the Dhamma, I put my trust in the Sangha.

Again I put my trust in the Buddha, again I put my trust in the Dhamma, again I put my trust in the Sangha.

Once more I put my trust in the Buddha, once more I put my trust in the Dhamma, once more I put my trust in the Sangha.

### The Ten Precepts

1. To abstain from taking life.
2. To abstain from theft.
3. To abstain from impurity.
4. To abstain from lying.
5. To abstain from wine, spirits and strong drink, which tempt men to sin [heedlessness].
6. To abstain from eating at forbidden times.
7. To abstain from dancing, singing, music and stage-plays.
8. To abstain from adorning and beautifying the person by the use of garlands, perfumes and unguents.
9. To abstain from using a high or a large bed.
10. To abstain from receiving gold and silver.

### The Thirty-two Constituent Parts of the Body

1. *Earth.* The parts of the body that are formed of this element are twenty in number; viz., the hair of the head, the hair of the body, the nails, the teeth, the skin, the flesh, the veins, the bones, the marrow, the kidneys, the heart, the liver, the abdomen, the spleen, the lungs, the intestines, the lower intestines, the stomach, the faeces, and the brain.
2. *Water.* The parts of the body that are formed of this element are twelve in number; viz., bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, the oil that lubricates the joints, and urine.

### The Novice's Questions

- What is the one principle of Life?  
Food is the sustenance of all animals [beings].
- What are the Two?  
Essence and Form [Nāma - Rūpa].
- What are the Three?  
The three Sensations [feelings].
- What are the Four?  
The four great truths [of Buddhism].
- What are the Five?  
The five Elements of Being.
- What are the Six?  
The six organs of Sense.
- What are the Seven?  
The seven branches of Knowledge [factors of enlightenment].
- What are the Eight?  
The glorious eight-fold path of Nibbāna.
- What are the Nine?  
The nine abodes of reasoning beings.
- What are the Ten?  
He is called arahat who is endowed with the ten forms of holiness.

### The Sources of Happiness

(Mahāmaṅgala Sutta)

Thus I have heard. On a certain day dwelt the Buddha at Sāvatti at the Jetavana monastery, in the garden of Anāthapiṇḍika. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jetavana, approached the Blessed One, and saluted him and stood aside. And standing aside addressed him with this verse —

Many gods and men, yearning after good, have held divers things to be blessings; say thou, what is the greatest blessing?

#### The Buddha

To serve wise men and not serve fools, to give honour to whom honour is due, this is the greatest blessing.

To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing.

To cease and abstain from sin [evil], to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

To be long-suffering and meek, to associate with the bhikkhus of the Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

Temperance and chastity, discernment of the four great truths, the prospect of Nibbāna, this is the greatest blessing.

The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing.

They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing.

### The Three Jewels

(*Ratana Sutta*)

All spirits here assembled, those of earth and those of air, let all such be joyful, let them listen attentively to my words.

Therefore hear me, O ye spirits, be friendly to the race of men, for day and night they bring you their offerings, therefore keep diligent watch over them.

Whatsoever treasure there be here or in other worlds, whatsoever glorious jewel in the heavens, there is none like the Buddha — the Buddha is this glorious jewel. May this truth bring prosperity.

Did the tranquil sage of the race of Sakya attain to the knowledge of Nibbāna — Nibbāna sin-destroying, passionless, immortal, transcendent? There is nought like this doctrine — the Dhamma is this glorious jewel. May this truth bring prosperity.

Did the supreme Buddha extol a pure doctrine, have holy men told of an unceasing meditation? There is nought like this doctrine — the Dhamma is this glorious jewel. May this truth bring prosperity.

There are eight orders of men praised by the righteous, four that walk in the paths of holiness, and four that enjoy the fruits thereof. They are the disciples of the Buddha, worthy to receive gifts, in them charity obtains an abundant reward. The Sangha is this glorious jewel. May this truth bring prosperity.

Who are they that with steadfast mind, exempt from evil desire, are firmly established in the religion of Gotama. They have entered on the way of Nibbāna, they have bought it without price, they enjoy perfect tranquillity, they have obtained the greatest gain. The Sangha is this glorious jewel. May this truth bring prosperity.

As the pillar of a city gate, resting on the earth, is unmoved by the four winds of heaven, so declare I the righteous man to be who has learnt and gazes on the four great truths. The Sangha is this glorious jewel. May this truth bring prosperity.

They that clearly understand the four great truths well preached by the profoundly wise Being, however much they be distracted by the temptations of this world, they shall not again receive eight births. The Sangha is this glorious jewel. May this truth bring prosperity.

He who is blest with the knowledge of Nibbāna, and has cast off these three sins, vanity and doubt and the practice of vain ceremonies, the same is delivered from the four states of punishment, and cannot commit

the six deadly sins. The Sangha is this glorious jewel. May this truth bring prosperity.

If a bhikkhu commits sin in deed or in word or in thought he is wrong to conceal it, for concealment of sin is declared to be evil in one who has gained a knowledge of Nibbāna. The Sangha is this glorious jewel. May this truth bring prosperity.

As the tree tops bloom in grove and forest in the first hot month of summer, so did the Buddha preach for the chief good of men his glorious doctrine that leads to Nibbāna. The Buddha is this glorious jewel. May this truth bring prosperity.

The noblest, the greatest of men, the finder of Nibbāna, the giver of Nibbāna, the bringer of Nibbāna, preached his glorious Dhamma. The Buddha is this glorious jewel. May this truth bring prosperity.

Their old *Kamma* is destroyed, no new *Kamma* is produced. Their hearts no longer cleaving to future life, their seed of existence destroyed, their desires quenched, the righteous are extinguished like this lamp, The Sangha is this glorious jewel. May this truth bring prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Buddha, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Dhamma, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Sangha, the Tathāgata revered by gods and men. May there be prosperity.

### The Spirits of the Departed

(*Tirokuḍḍa Sutta*)

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

“Long,” they say, “may our kinsmen live through whom we have received these things: to us offerings are made and the givers are not without reward.”

For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus — “Such a one gave me this gift, such a one wrought me this good deed; they were my kinsmen, my friends, my associates.” Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the Sangha if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead is a great service rendered, to the bhikkhus a great strength given, by you no small merit acquired.

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### The Hidden Treasure

(*Nidhikaṇḍa Sutta*)

A man buries a treasure in a deep pit, reasoning thus within himself, “When occasion arises this treasure will be of use to me — if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune.” Such are the reasons for which men conceal what in this world is called treasure.

Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

Either the treasure vanishes from its resting place, or its owner's sense becomes distracted with care, or Nāgas remove it, or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

It is found in the sacred shrine, in the monastic assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

A treasure that gives every delight to gods and men; for whatsoever they desire with this treasure it may be bought.

Bloom, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

Sovereignty and lordship, the loved bliss of universal empire, yea celestial rule among the gods, all these this treasure can procure.

All human prosperity, every pleasure in celestial abodes, the full attainment of Nibbāna, all these this treasure can procure.

Wisdom, enlightenment, tranquillity, in one who lives wisely for the sake of virtuous friends, all these this treasure can procure.

Universal science, the eight emancipations of the mind, all the perfections of the disciple of the Buddha, supernatural knowledge [self-enlightenment] supreme buddhaship itself, all these this treasure can procure.

Thus this possession of merit is of great and magical effect, therefore are good works praised by the wise and learned.

## Good Will to All

(*Metta Sutta*)

This is what should be done by him who is wise in seeking his own good, who has gained a knowledge of the tranquil lot of Nibbāna. Let him be diligent, upright, and conscientious; meek, gentle, not vainglorious.

Contented and cheerful, not oppressed with the cares of this world, not burdened with riches. Tranquil, discreet, not arrogant, not greedy for gifts.

Let him not do any mean action for which others who are wise might reprove him. Let all creatures be happy and prosperous, let them be of joyful mind.

All beings that have life, be they feeble or strong, be they tall or of middle stature or short, be they minute or vast.

Seen or unseen, dwelling afar or near at hand, born or seeking birth, let all creatures be joyful.

Let no man in any place deceive another, nor let him be harsh towards any one; let him not out of anger or resentment wish ill to his neighbour.

As a mother so long as she lives watches over her child, her only child, so among all beings let boundless good will prevail.

Let good will without measure, impartial, unmixed with enmity, prevail throughout the world, above, below, around.

If a man be of this mind so long as he be awake, whether standing or walking, or sitting or lying, then is come to pass the saying, "This place is the abode of holiness."

He who has not embraced false doctrine, the pious man endowed with a knowledge of Nibbāna, if he conquer the love of pleasure he shall never again be born in the womb.

## THE BUDDHIST SUTTA<sup>1</sup>

John Ireland

The Pali scriptures were established more or less in the form we know them today in the first century B.C. when they were committed to writing in Ceylon. Before then they were carried about as an oral tradition in the minds of the Buddha's followers. It is obvious that it would be easy for extraneous matter to intrude and be passed off as sayings of the Buddha. Therefore, to safeguard the tradition any doubtful sayings had to be carefully examined and compared with the accepted *sutta* (discourse) and *vinaya* (rule of conduct). If they did not conflict, they were retained, but if they did, they were rejected.

In the *Nettipakarana* there is a threefold definition of a *sutta*<sup>2</sup> which may be useful to consider and may help one to think more deeply about these sayings.

The three are:

1. A *sutta* 'must conform' (to the Truths), or, 'must give access' (to the four stages of sanctitude).
2. A *sutta* 'must point the way' (of overcoming the three unhealthy roots).
3. A *sutta* 'must have the nature of Dhamma'.

Firstly it must conform to or lead towards an understanding of, the four Noble Truths: Suffering, its origin in craving, its cessation or Nibbāna and the eightfold path leading to its cessation. The Buddha claimed not to teach anything not connected with these four Truths, and if we are presented with an idea that runs contrary to them it may be rejected. The stages of sanctitude, Stream-entry, Once-returning, Never-returning and *Arahatta*, arise upon successively deeper realisations of these four Noble Truths. They are essential attainments in the practice of Buddhism, so it must give 'access' to them.

Next a *sutta* must guide one who practises what it advises, whether directly or by implication, towards the getting rid of greed, hate and delusion and towards the development of their opposites. For, "whatever leads to dispassion and not to attachment; to release from bondage and not to bondage; to dispersion of defilements and not to accumulating

<sup>1</sup> First published in *Sangha* (Hampstead Buddhist Vihāra, London), Vol. 8, No. 11 (November 1964).

<sup>2</sup> See *The Guide* (PTS) by Bhikkhu Ñāṇamoli, p.37.