



Exploring the Ancient Path in the Buddha's Own Words

Lesson 1.4.9



Ratana Suttaṃ

*Koṭisatasahassesu, cakkavālesu devatā; yassāṇam paṭigaṇhanti,
yañca vesāliyā pure;
rogāmanussa-dubbhikkham, sambhūtam tividham bhayam; khippamantaradhāpesi,
parittam tam bhaṇāmahe.*

*Yānīdha bhūtāni samāgatāni,
bhummāni vā yāni'va antalikkhe;
sabbeva bhūtā sumanā bhavantu,
athopi sakkacca suṇantu bhāsitaṃ.*

*Tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiyā pajāya;
divā ca ratto ca haranti ye baliṃ,
tasmā hi ne rakkhatha appamattā*

*Yam kiñci vittam idha vā huram vā,
saggesu vā Yam ratanaṃ pañītam;
na no samam atthi tathāgatena,
idampi buddhe ratanaṃ pañītam;
etena saccena suvatthi hotu.*



*Khayam virāgam
amataṁ pañītam,
yadajjhagā sakyamunī samāhito;
na tena dhammena samatthi kiñci,
idampi dhamme ratanam pañītam;
etena saccena suvatthi hotu.*

*Yam buddhaseṭṭho parivaṇṇayīsuciṁ, samādhimānantarikaññamāhu;
samādhinā tena samo na vijjati,
idampi dhamme ratanam pañītam;
etena saccena suvatthi hotu.*

*Ye puggalā aṭṭha satam pasatthā,
cattāri etāni yugāni honti;
te dakkhiṇeyyā Sugatassa sāvakā,
etesu dinnāni mahapphalāni;
idampi saṅghe ratanam pañītam,
etena saccena suvatthi hotu.*

*Ye suppayuttā manasā daṭṭhena,
nikkāmino Gotamasāsanamhi;
te pattipattā amataṁ vigayha,
laddhā mudhā nibbutim bhuñjamānā
idampi saṅghe ratanam pañītam,
etena saccena suvatthi hotu.*



Yathindakhilo paṭhavim̄ sito siyā, catubbhi vātehi asampakampiyo;

*tathīpamaṇ sappurisaṇ vadāmi,
o ariyasaccāni avecca passati; idampi saṅghe ratanam̄ pañītam̄, etena saccena suvatthi hotu.*

Ye ariyasaccāni vibhāvayanti,

*gambhīrapaññena sudesitāni;
kiñcāpi te honti bhusappamattā,
na te bhavaṇ aṭṭhamamādiyanti;
idampi saṅghe ratanam̄ pañītam̄,
etenā saccena suvatthi hotu.*

*Sahāvassa dassana-sampadāya,
tayassu dhammā jahitā bhavanti; sakkāyadiṭṭhi vicikicchitam̄ ca, sīlabbatam̄ vā pi yadatthi kiñci.*

*Catūhapāyehi ca vippamutto, chaccābhīṭhānāni abhabbo kātum̄;
idampi saṅghe ratanam̄ pañītam̄,
etenā saccena suvatthi hotu.*

*Kiñcāpi so kammaṇ karoti pāpakam̄,
kāyena vācā uda cetasā vā;
abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā;*



*idampi saṅghe ratanaṁ pañītaṁ,
etena saccena suvatthi hotu.*

*Vanappagumbe yathā phussitagge,
gimhānamāse paṭhamasmiṁ gimhe; tathūpamam dhammavaram adesayi,
nibbānagāmī
paramaṁ hitāya;
idampi buddhe ratanaṁ pañītaṁ,
etena saccena suvatthi hotu.*

*Varo varaññū
varado varāharo,
anuttaro dhammavaram adesayi;
idampi buddhe ratanaṁ pañītaṁ,
etena saccena suvatthi hotu..*

*Khīṇaṁ purāṇaṁ navam natthi sambhavaṁ,
virattacittāyatike bhavasmīṁ;
te khīṇabījā avirūlhichandā,
nibbanti dhīrā yathāyaṁ padīpo;*

*idampi saṅghe ratanaṁ pañītaṁ,
etena saccena suvatthi hotu.*

*Yānīdha bhūtāni samāgatāni,
 bhummāni vā yāni 'va antalikkhe;
 tathāgataṁ devamanussapūjitaṁ,
 buddham namassāma
 suvatthi hotu;*

*dhammam namassāma suvatthi hotu;
 saṅgham namassāma suvatthi hotu.*

—Khuddakapāṭhapāṭi, Khuddakanikāye, Ratanasuttam

abhabbo		incapable
amatam		deathless state
antalikkhe.		celestial (the sky)
anuttaro		unsurpassed
appamattā		diligently
asampakampiyo		cannot be shaken
athopi	atho+api	and (then also)
aṭṭhamamādiyanti	aṭṭhamam+ādiyanti	eighth+take
atthi		is
avecca		fully
avirūlhichandā	avirūlhi+chandā	cessation of growth of cravings
balim		offering
bhaṇāmahe		let us recite
bhāsitam.		that which is spoken
bhuñjamānā		enjoying
bhusappamattā	bhusa+pamattā	much careless
cakkavālesu	(loc.)	in the world systems
cattāri		four
catubbhi		from four (directions)
catūhapāyehi	catuhi+apāyehi	four spheres of existence below
the human realm		
chaccābhīṭhānāni	cha+ca+abhiṭhānāni	six heinous crimes
dakkhiṇeyyā		worthy of offerings
dassana-sampadāya		insight-attainment



dhamme		in Dhamma
dinnāni		whatever is offered
diṭṭhapadassa		of one who has seen nibbāna
gambhīrapaññena	gambhīra+paññena	deep wisdom
gimhānamāse	gimhāna+māse	in the summer month
gimhe		hot season
haranti		carry
huram		beyond
idampi	idam+pi	this too (this+also)
idha		here
jahitā		dropped off, abandoned
kātum.		doing, to do
khayaṃ		cessation
khīṇabījā		destroyed seed
khīṇam		destroyed
khippamantaradhāpesi	khippam+antaradhāpesi	quickly caused to disappear
kiñcāpi		however much, whatsoever
kiñci		something, whatsoever
koṭisatasahassesu	koṭi+sata+sahassa	crore+hundred +thousand
laddhā		thus obtained
mahapphalāni		great fruit
mānusiyā		toward human
mudhā		without expense, gratis
namassāma		we pay respects
ne		them
nibbutim		peace
nikkāmino		those free from craving
nisāmetha		listen
pajāya		beings
pañītam.		excellent, precious
pasatthā		praised
paṭhamasmiṃ		first (in the)
paṭhavim		in the earth
paṭicchādāya		concealing
paṭigāñhanti		accept
pure		previously
rakkhatha		protect
ratanam		gem, jewel
rogāmanussa-dubbhikkham	roga+amanussa+dubbhikkham	disease+non-human+famine
saggesu		in the heavens



sahāvassa		simultaneously with
sakkacca		respectfully, carefully
sakkāyadiṭṭhi		illusion of self
sakyamunī	sakya+munī	sakyan sage
samādhimānantarikaññamāhu	samādhiṃ+ānantarika+aññam+āhu	concentration+immediately
following+other+which is called		
samāgatāni		are gathered
samatthi	sama+atthi	equal to+is
sambhavam̄		is produced
sambhūtam̄		arisen from these
samo		equal
sīlabbatam̄	sīla+vata	rites and rituals
sito		planted (fixed)
siyā		may be
sudesitāni		well taught
suṇantu		may listen
suppayuttā		who engage themselves
svatthi	su+v+atthi	well-being
tathūpamam̄	tathā+upamam̄	likewise+comparison
uda		or
vanappagumbe		forest bush, grove phussitaggae blossoms
varado		giver of the sublime
varāharo		bringer of the sublime
varaññū		knower of the sublime
vātehi		winds (by)
vibhāvayanti		clearly understand
vicikicchitam̄		doubt
vigayha		experience
vijjati		is
vippamutto		completely freed
virāgam̄		detachment
virattacittāyatike	viratta+citta+āyatike	detached from+mind+future
vittam̄		wealth
vuttā		it is said
yadajjhagā	yam̄+ajjhagā	which+attained
yānīdha	yāni+idha	whatever+here
yassānam̄	yassa+ānam̄	whose+command
yathindakhīlo	yathā+inda+khīlo	just as+Indra+pillar
yugāni		pairs