

RATANA SUTTA

BACKGROUND STORY

The city of Vesali was afflicted by a famine, causing death, especially to the poor folks. Due to the presence of decaying corpses the evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings and pestilence, the citizens sought the help of the Buddha who was then living at Rajagaha.

Followed by a large number of monks including the Venerable Ananda, his attendant disciple, the Buddha came to the city of Vesali. With the arrival of the Buddha, there were torrential rains which swept away the putrefying corpses. The atmosphere became purified, the city was clean.

Thereupon the Buddha delivered this Discourse on the Jewels (Ratana Sutta) to the Venerable Ananda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the discourse as a mark of protection to the people of Vesali. The Venerable Ananda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl. As a consequence, the evil spirits were exorcised, the pestilence subsided. Thereafter the Venerable Ananda returned with the citizens of Vesali to the Public Hall where the Buddha and his disciples had assembled awaiting his arrival. There the Buddha recited the same Discourse on the Jewels to the gathering.

RATANA SUTTA

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabbeva bhūtā sumanā bhavantu
Atho pi sakkacca sunantu bhāsitam

Tasmā hi bhūtā nisāmetha sabbe
Mettam karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā

Yam kiñci vittam idha vā huram vā
Saggesu vā yam ratanam panītam
Na no samam atthi tathāgatena
Idam pi Buddhē ratanam panītam
Etena saccena suvatthi hotu

Khayam virāgam amatam panītam
Yadajjhagā sakyamuni samāhito
Na tena dhammena sam'atthi kiñci
Idam pi dhamme ratanam panītam
Etena saccena suvatthi hotu

Yam buddhasetho parivannayi sucim
Samādhi-mānantari-kañña-māhu
Samādhinā tena samo na vijjati
Idam pi dhamme ratanam panītam
Etena saccena suvatthi hotu

Ye puggalā attha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhineyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Ye suppayuttā manasā dalhena
Nikkāmino gotama sāsanamhi
Te pattipattā amatam vigayha
Laddhā mudhā nibbutim bhuñjamānā
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Yathindakhīlo pathavim sito siyā
Catubbhi vātehi asampakampiyo
Tathūpamam sappurisam vadāmi
Yo ariyasaccāni avecca passati
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Ye ariyasaccāni vibhāvayanti
Gambhīrapaññena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavam atthamam ādiyanti
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Sahāvassa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyaditthi vicikicchitañ ca
Sīlabbatam vāpi yadatthi kiñci
Catūhapāyehi ca vippamutto
Cha cābhithānāni abhabbo kātum
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Kiñcāpi so kammam karoti pāpakam
Kāyena vācā uda cetasā vā
Abhabbo so tassa paticchādāya
Abhabbatā ditthapadassa vuttā
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Vanappagumbe yathā phussitagge
Gimhānamāse pathamasmim gimhe
Tathūpamam dhammavaram adesayi
Nibbānagāmim paramam hitāya
Idam pi Buddhē ratanam panītam
Etena saccena suvatthi hotu

Varo varaññū varado varāharo
Anuttaro dhammavaram adesayi
Idam pi Buddhē ratanam panītam
Etena saccena suvatthi hotu

Khīnam purānam
navam natthi sambhavam
Viratta cittā āyatike bhavasmim
Te khīnabījā avirūlhicchandā
Nibbanti dhīrā yathā'yam padīpo
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatam devamanussa-pūjitam
Buddham namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatam devamanussa-pūjitam
Dhammam namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatam devamanussa-pūjitam
Sangham namassāma suvatthi hotu

DISCOURSE ON THE JEWELS

Whatever beings that are here assembled,
whether terrestrial or celestial,
may every being be happy and joyful!
And also, listen attentively to my words.

Listen here, all beings!
Shower your loving-kindness to those humans who,
day and night, bring offerings to you.
Therefore, guard them diligently.

Whatever treasures there may be,
either here or in the world beyond,
or whatever precious jewels there are in the heavens;
yet none is comparable to the Enlightened One.
In the Buddha is this precious jewel found.
On account of this truth, may there be well-being!

The tranquil Sage of the Sakyas
realized cessation, freedom from passion,
deathlessness and excellence.
There is nothing comparable to this Dhamma.
In the Dhamma is this precious jewel found.
On account of this truth, may there be well-being!

That pure concentration the Supreme Buddha praised is described as
'concentration without interruption'.
There is nothing like that concentration.
In the Dhamma is this precious jewel found.
On account of this truth, may there be well-being!

Those eight individuals constituting four pairs,
they are praised by those at peace.
They, worthy of offerings, are the disciples of the Enlightened One,
Gifts given to them yield abundant fruit.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

With steadfast mind, applying themselves
thoroughly in the Dispensation of Gotama,
free of passion, they have attained to that which should be attained.
And plunging into deathlessness,
they enjoyed the Peace (Nibbāna) in absolute freedom.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

Just as a firm post sunk in the earth
cannot be shaken by the four winds;
I say that a righteous person who
thoroughly perceives the Noble Truths is similar to that.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

DISCOURSE ON THE JEWELS

Those who clearly understand the Noble Truths,
well taught by Him who has profound wisdom,
do not undergo an eighth birth,
no matter how exceedingly heedless they may be.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

Together with his attainment of insight,
three qualities have been abandoned (by him), namely:
wrong belief in selfhood, doubt and dependence
on rites and ceremonies.
He is absolutely freed from the four states of misery,
and is incapable of committing the six major wrong doings.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

He is incapable of hiding whatever evil he does,
whether by deed, word or thought;
for it has been said that such an act is
impossible for one who has seen the Path.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

Just like a forest crown in full blossom,
in the first month of the summer season,
so has the sublime doctrine that leads to Nibbāna been taught
for the highest good (of beings).
In the Buddha is this precious jewel found.
On account of this truth, may there be well-being!

The peerless Excellent One, the Knower, the Giver,
the Bringer of the Excellent, has expounded the sublime doctrine.
In the Buddha is this precious jewel found.
On account of this truth, may there be well-being!

Their past is extinct, a new becoming there is not,
their minds are not attached to a future birth, their desires do not grow;
those wise ones with their seeds of becoming destroyed,
go out even as this lamp does.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

[Sakka's exultation:]

We beings that are here assembled, whether terrestrial or celestial,
salute the Accomplished Buddha, who is honoured by gods and men.
May there be well-being!

We beings that are here assembled, whether terrestrial or celestial,
salute the Enlightening Dhamma, which is honoured by gods and men.
May there be well-being!

We beings that are here assembled, whether terrestrial or celestial,
salute the Noble Sangha, who are honoured by gods and men.
May there be well-being!

Verse 1

*Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Sabbeva bhūtā sumanā bhavantu
Atho pi sakkacca sunantu bhāsitam*

Whatever beings that are here assembled,
whether terrestrial or celestial,
may every being be happy and joyful!
And also, listen attentively to my words.

	<u>Meaning</u>
<i>Yāni</i>	whatever
<i>idha</i>	here
<i>bhūtāni</i>	beings
<i>samāgatāni</i>	assembled, gathered
<i>bhummāni</i>	native to earth, earth-bound, terrestrial
<i>vā</i>	or
<i>yāni va</i>	or whatever (beings)
<i>antalikkhe</i>	sky-bound, heavenly, celestial
<i>sabbe</i>	all, everyone, no exclusion
<i>eva</i>	each one [used here for emphasis]
<i>bhūtā</i>	beings
<i>sumanā bhavantu</i>	have peace of mind, become happy and joyful
<i>atho pi</i>	and also, moreover
<i>sakkacca</i>	attentively, heedfully
<i>sunantu</i>	listen
<i>bhāsitam</i>	to (my) words

Verse 2

*Tasmā hi bhūtā nisāmetha sabbe
Mettam karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā*

Listen here, all beings!
Shower your loving-kindness to those humans who,
day and night, bring offerings to you.
Therefore, guard them diligently.

	<u>Meaning</u>
<i>Tasmā</i>	Therefore
<i>bhūtā</i>	beings
<i>nisāmetha</i>	give attention
<i>sabbe</i>	all-round
<i>mettam</i>	(having) loving-kindness
<i>karotha</i>	work (towards)
<i>mānusiya pajāya</i>	(for) human race, human beings
<i>divā (ca)</i>	by day (and)
<i>ratto</i>	by night
<i>(ye) haranti</i>	(they) bring
<i>balim</i>	offerings (to the deities)
<i>ne</i>	them (i.e. those human beings)
<i>rakkhatha</i>	protect
<i>appamattā</i>	with diligence

Verse 3

*Yam kiñci vittam idha vā hūram vā
Saggesu vā yam ratanam pañitam
Na no samam atthi tathāgatena
Idam pi Buddhē ratanam pañitam
Etena saccena suvatthi hotu*

Whatever treasures there may be, either here or
in the world beyond, or whatever precious jewels
there are in the heavens;
yet none is comparable to the Enlightened One.
In the Buddha is this precious jewel found.
On account of this truth, may there be well-being!

Meaning

<i>Yam kiñci</i>	Whatever ... is found
<i>vittam</i>	prized, treasure, highly valued
<i>idha (vā)</i>	here (or)
<i>hūram</i>	beyond
<i>saggesu (vā)</i>	(or) in the heavens
<i>ratanam</i>	jewels
<i>pañitam</i>	superior, supreme, best, rare
<i>na no samam</i>	none (is) equal/comparable (to)
<i>atthi</i>	is
<i>tathāgatena</i>	the Perfect One, the Enlightened One
<i>idam pi</i>	this
<i>Buddhe</i>	Enlightened One
<i>ratanam pañitam</i>	supreme jewel (i.e. the Buddha)
<i>etena saccena</i>	by this truth
<i>suvatthi hotu</i>	may there be safety/happiness/well-being

Verse 4

*Khayam virāgam amatam panītam
Yadajjhagā sakyamuni samāhito
Na tena dhammena sam'atthi kiñci
Idam pi dhamme ratanam panītam
Etena saccena suvatthi hotu*

The tranquil Sage of the Sakyas
realized cessation, freedom from passion,
deathlessness and excellence.
There is nothing comparable to this Dhamma.
In the Dhamma is this precious jewel found.
On account of this truth, may there be well-being!

Meaning

<i>Khayam</i>	cessation, extinction, exhaustion (of defilements)
<i>virāgam</i>	dispassion, free from passions
<i>amatam</i>	deathless
<i>panītam</i>	excellent
<i>Yad...ajjhagā</i>	such ... found
<i>ajjhagā</i>	realized, attained
<i>sakyamuni</i>	the Sakyan Sage (i.e. the Buddha)
<i>samāhito</i>	in concentration, thus achieving tranquility
<i>Na</i>	no
<i>tena dhammena</i>	with this Dhamma
<i>sam'atthi</i>	is equal (to)
<i>kiñci</i>	at all
<i>dhamme</i>	the teachings of the Enlightened One

Verse 5

*Yam buddhassettho parivoannayi sucim
Samādhi-mānantari-kañña-māhu
Samādhinā tena samo na vijjati
Idam pi dhamme ratanam panītam
Etena saccena suvatthi hotu*

That pure concentration the
Supreme Buddha praised is described as
'concentration without interruption'.
There is nothing like that concentration.
In the Dhamma is this precious jewel found.
On account of this truth, may there be well-being!

Meaning

<i>buddha</i>	The Enlightened One
<i>settho</i>	highest, supreme
<i>Buddhassettho</i>	the Supreme Buddha
<i>yam...parivoannayi</i>	such ... praised
<i>sucim</i>	pureness, purity, stainless
<i>samādhim</i>	concentration
<i>ānantarikaññam</i>	without interval/interruption
<i>āhu</i>	they describe/said
<i>tena samādhinā</i>	with that concentration
<i>samo</i>	similar
<i>na vijjati</i>	there is none

Verse 6

*Ye puggalā attha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhineyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam pi sanghe ratanam panītam
Etena saccena suvatthi hotu*

Those eight individuals constituting four pairs,
they are praised by those at peace.
They, worthy of offerings, are the disciples of the
Enlightened One,
Gifts given to them yield abundant fruit.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

Meaning

<i>Ye</i>	Whom [an indefinite indication]
<i>puggalā</i>	persons
<i>attha</i>	eight
<i>satam</i>	those (who are) at peace (of mind)
<i>pasatthā</i>	praised
<i>Cattāri</i>	four
<i>etāni honti</i>	which are
<i>yugāni</i>	pairs
<i>Te</i>	They (i.e. these four pairs or eight persons)
<i>dakkhineyyā</i>	merit offerings
<i>sugatassa</i>	the Blessed One's
<i>sāvakā</i>	disciples
<i>Etesu</i>	whatever (gifts)
<i>dinnāni</i>	given to (them)
<i>mahapphalāni</i>	(reaps) great fruits
<i>sanghe</i>	community (of Blessed One's disciples)

Verse 7

Ye suppayuttā manasā dalhena
 Nikkāmino gotama sāsanaṃhi
 Te pattipattā amatam vigayha
 Laddhā mudhā nibbutim bhuñjamānā
 Idam pi sanghe ratanam panītam
 Etena saccena suvatthi hotu

With steadfast mind, applying themselves
 thoroughly in the Dispensation of Gotama,
 free of passion, they have attained to that
 which should be attained.
 And plunging into deathlessness,
 they enjoyed the Peace (Nibbāna) in absolute freedom.
 In the Sangha is this precious jewel found.
 On account of this truth, may there be well-being!

Meaning

Ye	They (here referring to Arahants)
suppayuttā	applied themselves thoroughly (to the practice)
manasā	mind
dalhena	(with) strong/firm, steadfast
nikkāmino	without craving
gotama sāsanaṃhi	(in) Gotama's dispensation
pattipattā	have attained their goals
amatam	the deathless state (i.e. Nibbāna)
vigayha	having encountered, entered
laddhā	gained
mudhā	without expense
nibbutim	peace
bhuñjamānā	experiencing, savouring

Verse 8

*Yathindakhīlo pathavim sito siyā
 Catubbhi vātehi asampakampiyo
 Tathūpamam sappurisam vadāmi
 Yo ariyasaccāni avecca passati
 Idam pi sanghe ratanam panītam
 Etena saccena suvatthi hotu*

Just as a firm post sunk in the earth
 cannot be shaken by the four winds;
 I say that a righteous person who
 thoroughly perceives the Noble Truths is similar to that.
 In the Sangha is this precious jewel found.
 On account of this truth, may there be well-being!

Meaning

<i>Yatha</i>	just like; as
<i>indakhīlo</i>	a locking-post, strong pillar
<i>pathavim</i>	the earth, ground
<i>sito</i>	deeply planted (in)
<i>siyā</i>	[Alternative form of 'bhavēyya'] would be
<i>catubbhi</i>	four (directions)
<i>vātehi</i>	by wind
<i>asampakampiyo</i>	unshaken, incapable of being shaken
<i>tathūpamam</i>	so too indeed, similar to that
<i>sappurisam</i>	the True man, righteous person
<i>vadāmi</i>	I say, I declare
<i>yo avecca</i>	who thoroughly
<i>ariyasaccāni</i>	noble truths
<i>passati</i>	perceive

Verse 9

*Ye ariyasaccāni vibhāvayanti
 Gambhīrapaññena sudesitāni
 Kiñcāpi te honti bhusappamattā
 Na te bhavam atthamam ādiyanti
 Idam pi sanghe ratanam panītam
 Etena saccena suvatthi hotu*

Those who clearly understand the Noble Truths,
 well taught by Him who has profound wisdom,
 do not undergo an eighth birth,
 no matter how exceedingly heedless they may be.
 In the Sangha is this precious jewel found.
 On account of this truth, may there be well-being!

Meaning

<i>Ye</i>	such
<i>ariyasaccāni</i>	Noble truths
<i>vibhāvayanti</i>	clearly comprehended; clearly evidenced
<i>Gambhīrapaññena</i>	By him who has profound wisdom
<i>sudesitāni</i>	well taught
<i>Kiñcāpi</i>	however
<i>te</i>	they
<i>bhusa</i>	much
<i>pamattā</i>	heedless
<i>bhavam</i>	rebirth, existence
<i>atthamam</i>	an eighth
<i>na...ādiyanti</i>	do not take

Verse 10

*Sahāvassa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyaditthi vicikicchitañ ca
Sīlabbatam vāpi yadatthi kiñci
Catūhapāyehi ca vippamutto
Cha cābhithānāni abhabbo kātum
Idam pi sanghe ratanam panītam
Etena saccena suvatti hotu*

Together with his attainment of insight,
three qualities have been abandoned (by him), namely:
wrong belief in selfhood, doubt and dependence
on rites and ceremonies.
He is absolutely freed from the four states of misery,
and is incapable of committing the six major
wrong doings.
In the Sangha is this precious jewel found.
On account of this truth, may there be well-being!

Meaning

<i>Sahāva</i>	Together with
<i>assa</i>	his (referring to a Sotāpanna)
<i>dassana</i>	insight
<i>sampadāya</i>	attainment (of)
<i>tayassu</i>	there
<i>dhammā</i>	[plural] states
<i>jahitā</i>	abandoned
<i>bhavanti</i>	are
<i>sakkāyaditthi</i>	wrong view of ‘selfhood’
<i>vicikicchitañ</i>	skeptical doubt
<i>sīlabbatam</i>	(belief in) vows, religious rites, rituals
<i>vāpi</i>	and also
<i>yadatthi kiñci</i>	all, of whatever kind there are
<i>catūhapāyehi</i>	from the four woeful states
<i>vippamutto</i>	(he is) free from
<i>cha</i>	six
<i>ābhithānāni</i>	major wrong doings
<i>abhabbo (ca)</i>	(and) is incapable of
<i>kātum</i>	do, commit

Verse 11

*Kiñcāpi so kammam karoti pāpakam
 Kāyena vācā uda cetasā vā
 Abhabbo so tassa paticchādāya
 Abhabbatā ditthapadassa vuttā
 Idam pi sanghe ratanam panītam
 Etena saccena suvatthi hotu*

He is incapable of hiding whatever evil he does,
 whether by deed, word or thought;
 for it has been said that such an act is
 impossible for one who has seen the Path.
 In the Sangha is this precious jewel found.
 On account of this truth, may there be well-being!

Meaning

<i>Kiñcāpi</i>	whatever
<i>so</i>	he
<i>kammam</i>	deed
<i>karoti</i>	do, commit
<i>pāpakam</i>	evil, unwholesome
<i>kāyena</i>	by body
<i>vācā</i>	by speech
<i>cetasā</i>	by mind (i.e. through thoughts)
<i>abhabbo</i>	incapable
<i>tassa</i>	that (evil deed)
<i>paticchādāya</i>	hiding, concealing
<i>abhabbatā</i>	this incapability (to conceal evil)
<i>ditthapadassa</i>	one who has seen the Path
<i>vuttā</i>	is said to be

Verse 12

*Vanappagumbe yathā phussitagge
Gimhānamāse pathamasmim gimhe
Tathūpamam dhammavaram adesayi
Nibbānagāmmim paramam hitāya
Idam pi Buddhē ratanam paṇītam
Etena saccena suvatthi hotu*

Just like a forest crown in full blossom,
in the first month of the summer season,
so has the sublime doctrine
that leads to Nibbāna been taught for the
highest good (of beings).
In the Buddha is this precious jewel found.
On account of this truth, may there be well-being!

	<u>Meaning</u>
<i>Vanappagumbe</i>	forest grove
<i>yathā</i>	just like
<i>phussitagge</i>	fully blossomed
<i>gimhānamāse</i>	during the summer month
<i>pathamasmim</i>	first
<i>gimhe</i>	heat (of summer) } early summer i.e. April
<i>tathūpamam</i>	such as
<i>dhammavaram</i>	the sublime Dhamma
<i>adesayi</i>	taught
<i>Nibbānagāmmim</i>	that leads to Nibbāna
<i>paramam</i>	highest
<i>hitāya</i>	benefit (for beings)

Verse 13

*Varo varaññū varado varāharo
Anuttaro dhammavaram adesayi
Idam pi Buddhē ratanam pañitam
Etena saccena suvatthi hotu*

The peerless Excellent One, the Knower, the Giver,
the Bringer of the Excellent, has expounded the
sublime doctrine.
In the Buddha is this precious jewel found.
On account of this truth, may there be well-being!

Meaning

<i>Varo</i>	Glorious one, excellent one
<i>varaññū</i>	the knower of what is excellent (i.e. Nibbāna)
<i>varado</i>	the giver of that excellent state
<i>varāharo</i>	the bringer of that excellent state
<i>anuttaro</i>	incomparable, peerless
<i>dhammavaram</i>	the sublime dhamma
<i>adesayi</i>	taught, expounded

Verse 14

*Khīnam purānam
 navam natthi sambhavam
 Viratta cittā āyatike bhavasmim
 Te khīnabījā avirūhicchandā
 Nibbanti dhīrā yathā'yam padīpo
 Idam pi sanghe ratanam panītam
 Etena saccena suvatthi hotu*

Their past is extinct, a new becoming there is not,
 their minds are not attached to a future birth,
 their desires do not grow;
 those wise ones with their seeds of becoming destroyed,
 go out even as this lamp does.
 In the Sangha is this precious jewel found.
 On account of this truth, may there be well-being!

Meaning

<i>Khīnam</i>	extinct, exhausted
<i>purānam</i>	past (wholesome and unwholesome kamma)
<i>navam</i>	new
<i>natthi</i>	there is not
<i>sambhavam</i>	becoming, arising
<i>viratta</i>	not attached
<i>cittā</i>	mind
<i>āyatike</i>	to future
<i>bhavasmim</i>	rebirth, existence
<i>khīnabījā</i>	seed (of becoming) is destroyed
<i>avirūhicchandā</i>	(their) desires do not grow
<i>nibbanti</i>	are extinguished
<i>dhīrā</i>	wise ones
<i>yathā'yam</i>	just like this
<i>padīpo</i>	lamp

Verse 15

*Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatam devamanussa-pūjitam
Buddham namassāma suvatthi hotu*

[Sakka's exultation:]

We beings that are here assembled,
whether terrestrial or celestial,
salute the Accomplished Buddha,
who is honoured by gods and men.
May there be well-being!

*Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatam devamanussa-pūjitam
Dhammam namassāma suvatthi hotu*

We beings that are here assembled,
whether terrestrial or celestial,
salute the Enlightening Dhamma,
who is honoured by gods and men.
May there be well-being!

*Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgatam devamanussa-pūjitam
Sangham namassāma suvatthi hotu*

We beings that are here assembled,
whether terrestrial or celestial,
salute the Noble Sangha,
who is honoured by gods and men.
May there be well-being!

Meaning

<i>Tathāgatam</i>	The Enlightened One, Accomplished One
<i>deva</i>	gods, deities
<i>manussa</i>	humans
<i>pūjitam</i>	honoured, revered
<i>namassāma</i>	salute, honour, reverence