

RATANASUTTA - A COMPARATIVE EDITION

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INTRODUCTION

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The well known Ratanasutta is found in two places in the Pāḷi canon, in Khuddakapāṭha; and in Suttanipāta (vs 222 - 238), both of which collections appear in the Khuddakanikāya of the Suttapiṭaka. It also appears in the medieval collection of paritta chants the Catubhāṇavārapāḷi, and is recognized as the Mahāparitta *par excellence*. A Sanskrit version of the same text is found in the Mahāvastu (the Great Story), a large collection of material of the Lokottaravādin Mahāsāṅghika sect.

In the Sanskrit version the sutta is embedded in the narrative which gives the background to how the verses came to be recited. In the Pāḷi texts the narrative (nidāna) is given in the commentary to Khuddakapāṭha, Paramathajotikā (Pt 1). The stories in both versions agree in outline, but differ somewhat in the details.

At one time, while the Buddha was staying at Rājagṛha (Rājagaha), a demonic plague broke out in Vaiśālī (Vesāli), the capital city of the neighbouring Licchavi confederation. In order to deal with the problem the authorities first called in the Six Famous Teachers to see if they could help, but they were found to be of no avail (note that in the Pāḷi it is only *suggested* that they call in the Six Teachers, but when others prefer calling in the Buddha, he is approached without further delay).

They therefore sent an envoy to request the Buddha to come to the city to alleviate the situation. In the Sanskrit version of the story, the envoy goes straight to Veḷuvana (Veḷuvana) where the Buddha is preaching the Dharma, and makes his request. The Buddha replies that as he is staying at Rājagṛha at the invitation of the King, the envoy must first get his permission, and then if he agrees, he will go. In the Pāḷi version, however, the envoy goes straight to the King, explains the problem, and the King asks the Buddha to make the trip.

In both versions the trip from Rājagṛha to Vaiśālī is described in quite some detail, as a magnificent procession, in which the King first prepares the way, and then accompanies the Buddha and his retinue of monks to the Ganges, which forms the border of the two countries. The Licchavis on their part have also come down to the river, and there is a similar procession from the river up to the city of Vaiśālī.

In the Sanskrit as soon as the Buddha arrives at the city the demons flee and the plague is assuaged. The narrative continues with the Buddha relating several Jātakas in which similar plagues of former days have also been assuaged by his presence. The Buddha then enters the city and recites the sutta.

The Pāli commentary, however, has another tradition which states that when the Buddha arrived at Vesāli, Sakka and his retinue also came, and that it was on the sight of the gods that most - but not all - of the demons fled. The Buddha then teaches the verses to Ven. Ānanda and instructs him to go in procession around the city, sprinkling water as he goes and reciting the sutta. It is recorded that as soon as he got to the 3rd verse, beginning *Yam kiñci vittam...* the rest of the demons fled.

The multitude, with the Buddha at its head, proceed to the Assembly Hall (*Santhāgāra*). When the procession with Ven. Ānanda at its head returns, the Buddha himself, sitting in the Assembly, surrounded by gods and men, recites the sutta, bringing many beings to a comprehension of the Dhamma while doing so. According to the commentary he also preached the same sutta on the following 6 days, with the same happy result.

This last part of the story is significant, because in the Mahāvamsa it is recorded that in the time of the Sinhalese King Upatissa II, a great famine and plague assailed the Island. Chapter 37 vss. 189 - 198 tell the story (translation from Wilhelm Geiger's Cūlavamsa):

In the time of this (King) the island was vexed by the ills of a famine and a plague. The benevolent (King) who was as a light for the darkness of sin, asked the bhikkhus: "Did not the great Sage (Buddha) when the world was visited by such evils as famine and the like, provide some kind of help for the world?" They pointed to the origin of the Gaṅgārohaṇa-Sutta on such an occasion [evidently this is another name for the Ratanasutta - ed]. When he heard this he made an image wholly of gold of the departed Buddha, laid the stone alms bowl of the Master (filled) with water in the hollow of its hands and placed this his figure on a great chariot. He took upon himself the duties of a moral life and made the people also take them on themselves, he instituted a great almsgiving and established security (of life) for all living creatures. Then after he had adorned the town (so that it was) comely as the world of the gods, he descended surrounded by all the bhikkhus dwelling in the Island, to the principal street. Then the bhikkhus who had gathered there reciting the Ratana-Sutta and pouring out water, walked about the street, not far from the royal palace, near the wall, round which they walked with their right side towards it in the three watches of the night. When morning dawned a great cloud poured rain on the earth and all who had suffered from disease, held refreshed high festival. But the Lord of men decreed: "When there shall be on the Island an evil such as famine, plague or the like, thus shall it be done."

In what follows the Ratanasutta is presented first in the Pāli with the Sanskrit parallels, and then in the Sanskrit with the Pāli parallels. In this way it is possible to see not only what is parallel in the two editions of the text, but also, and equally important, what doesn't find a parallel.

The text of Ratanasutta as presented here is as established by the present writer in the New Edition of Khuddakapāṭha, which can be found elsewhere on this web page. The text of the Sanskrit version is transliterated from the 1st volume of E. Senart's standard edition (Paris, 1882. Pgs 290-5).

In the Pāli the text has 17 verses, while in the Sanskrit there are 19 verses in all. The order of the verses varies in the different editions, and it may be useful to give an overview of the structure of the 2 versions here. The tables below show the correspondence between the 2 versions:

Pāli Sanskrit Verse Number	Sanskrit Pāli Verse Number
1 = 2	1 = Jāt. 159.2 cd
2 = 15, 16 a, 18 a	2 = 1
3 = 3	3 = 3
4 = 4	4 = 4
5 = 5	5 = 5
6 = 6	6 = 6
7 = 11	7 = 10
8 = 9	8 = 11
9 = 10	9 = 8
10 = 7	10 = 9
11 = 8	11 = 7
12 = 14	12 = 14
13	13
14 = 12	14 = 12
15, 16, 17 cf. 19	15 = 2 abc
	16 a = 2 d
	17
	18 a = 2 d
	19 cf. 15 cd, 16 cd, 17 cd

As can be seen from these tables the body of the text is substantially the same, even though some of the verse are in a different order, the only major difference being that verse 13 in the Pāli finds no equivalent in the Sanskrit version; and the Sanskrit verse 13 has none in the Pāli.

However the introductions and conclusions of the 2 versions differ substantially, with the Sanskrit version having extra verses not found in the Pāli. Much of the extra material however, can be found in parallels or partial parallels among other paritta material found in the Catubhāṇavārapāli mentioned earlier.

The introduction to the Sanskrit version has a partial parallel in Jātaka 159, the verses of which form the Moraparitta, one of the pieces in the 1st bhāṇavāra (see the text for the lines concerned).

The sentiment expressed in the lines:

*tasmā hi taṃ rakṣatha apramattā
mātā va putraṃ anukampamānā*

found in Sanskrit verses 16 & 17, may be compared with the following line found in the Karaṇīyamettasutta, which is also chanted as a protection verse:

mātā yathā niyaṃ puttā āyusā ekaputtam-anurakkhe
evam-pi sabbabhūtesu mānaṃ bhāvaye aparimāṇaṃ

Sanskrit verse 17 is also partially echoed by some verses found in Āṭānāṭiyasutta, which is the culminating sutta found in the Pāli collection of paritta chants; as will be seen they also bear a verbal similarity to the opening verse of the Sanskrit version:

vipassissa namatthu cakkhumantassa sirīmato
sikhissa pi namatthu sabbabhūtānukampino
vessabhussa namatthu nahātakassa tapassino
namatthu kakusandhassa mārasenāpamaddino
koṇāgamanassa namatthu brāhmaṇassa vusīmato
kassapassa namatthu vip̐pamuttassa sabbadhi
aṅgīrasassa namatthu sakyaputtassa sirīmato
yo imaṃ dhammam-adesesi sabbadukkhā panūdanaṃ

(Āṭānāṭiyasuttaṃ Verses 1-4)

All of this leads us to the conclusion that the extra material found in the Sanskrit has probably been assembled from a floating collection of paritta-type pieces in the oral tradition that preserved, passed on, and re-presented the material coming from the earliest Buddhist teaching.

RATANASUTTA

KHUDDAKAPĀṬHA

PĀLI - SANSKRIT

PĀLI VERSE 1

yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
sabbe va bhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāsitaṃ

PĀLI VERSE 2

tasmā hi bhūtā nisāmetha sabbe
mettaṃ karotha mānusiya pajāya
divā ca ratto ca haranti ye baliṃ
tasmā hi ne rakkhatha appamattā

PĀLI VERSE 3

yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇītaṃ
na no samaṃ atthi tathāgatena
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 4

khayaṃ virāgaṃ amataṃ paṇītaṃ
yadajjhagā sakyamunī samāhito
na tena dhammena samatthi kiñci
idampi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 5

yambuddhasettho parivaṇṇayī sucim
samādhimānantarikaññamāhu
samādhinā tena samo na vijjati
idampi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

SANSKRIT VERSE 2

yānīha bhūtāni samāgatāni
bhūmyāni vā yāni va antarīkṣe
sarvāṇi vā āttamanāni bhūtvā
śṛṇvantu svastyayanam jinena bhāṣitaṃ

SANSKRIT VERSES 15/16 (PART)

yānīha bhūtāni samāgatāni
bhūmyāni vā yāni va antarīkṣe
maitrīkarontu sada manuṣyakā prajā
divaṃ ca rātriṃ ca haranti vo baliṃ
...
tasmāddhi taṃ rakṣatha apramattā

SANSKRIT VERSE 3

imasmim vā loke parasmim vā punaḥ
svargeṣu vā yaṃ ratanaṃ praṇītaṃ
na taṃ samaṃ asti tathāgatena
devātidevena narottamena
imaṃ pi buddhe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 4

ॐ - ॐ - | - ॐ ॐ | - ॐ - ॐ
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idaṃ pi dharme ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 5

yaṃ buddhaśreṣṭho parivaṇṇaye śucim
yamāhu ānantariyaṃ samādhim
samādhino tasya samo na vidyate
idaṃ pi dharme ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 6

ye puggalā aṭṭha satampasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā sugatassa sāvaka
etesu dinnāni mahapphalāni
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 7

ye suppayuttā manasā daḷhena
nikkāmino gotamasāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhujjānā
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 8

yathindakhīlo paṭhaviṃ sito siyā
catubbhi vātehi asampakampiyo
tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 9

ye ariya saccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusappamattā
na te bhavaṃ aṭṭhamamādiyanti
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

SANSKRIT VERSE 6

ye pudgalā aṣṭa sadā praśastā
catvāri etāni yugāni bhonti
te dakṣiṇīyā sugatena uktāḥ
etāni dinnāni mahatphalāni
idaṃ pi saṅghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 11

ye yuktayogī manasā succhandasā
naiṣkramyīṇo gautamaśāsanasmih
te prāptiprāptā amṛtaṃ vigāhya
vimuktacittā nirvṛtiṃ bhujjānā
idaṃ pi saṅghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 9

yathendrakīlo pṛthivīsanniśrito syā
caturbhi vātehi asaṃprakampi
tathopamaṃ satpuruṣaṃ vademi
yo āryasatyāni sudeśitāni
gambhīra-arthāni avetya paśyati
idaṃ pi saṅghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 10

ye āryasatyāni vibhāvayanti
gambhīraprajñena sudesitāni
kiṃ cāpi te bhonti bhṛṣaṃ pramattā
na te bhavaṃ aṣṭa upādiyanti
idaṃ pi saṅghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 10

sahā vassa dassanasampadāya
tayassu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitañca
sīlabbatam vā pi yadatthi kiñci
catūhapāyehi ca vippamutto
cha cābhiṭhānāni abhabbo kātum
idampi saṅghe ratanam paṇītam
etena saccena suvatthi hotu

PĀLI VERSE 11

kiñcāpi so kammaṃ karoti pāpakaṃ
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchadāya
abhabbatā diṭṭhapadassa vuttā
idampi saṅghe ratanam paṇītam
etena saccena suvatthi hotu

PĀLI VERSE 12

vanappagumbe yathā phussitagge
gimhānamāse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaram adesai
nibbānagāmiṃ paramaṃhitāya
idampi buddhe ratanam paṇītam
etena saccena suvatthi hotu

PĀLI VERSE 13

varo varaññū varado varāharo
anuttaro dhammavaram adesai
idampi buddhe ratanam paṇītam
etena saccena suvatthi hotu

PĀLI VERSE 14

khīṇaṃ purāṇaṃ navam natthi sambhavaṃ
virattacittāyatike bhavasmim
te khīṇabījā avirūḥichandā
nibbanti dhīrā yathāyampadīpo
idampi saṅghe ratanam paṇītam
etena saccena suvatthi hotu

SANSKRIT VERSE 7

sarvaiva yasya darśanasampadāyo
trayo 'sya dharmā jahitā bhavanti
satkāyadrṣṭī vicikitsitam ca
śīlavratam cāpi yadasti kiṃcit
idaṃ pi saṃghe ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 8

kiṃcāpi śaikṣo prakaroti pāpaṃ
kāyena vācā atha cetasāpi
abhavyo so tasya nigūhanāya
abhavyatā drṣṭapathesu uktā
idaṃ pi saṃghe ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 14

grīṣmāṇamāse prathame caitrasmiṃ
vane pragulmā yatha puṣpitāgrā
vāteritā te surabhiṃ pravānti
evaṃvidham dhyāyino buddhaputrāḥ
śīlenupetā surabhiṃ pravānti
idaṃ pi saṃghe ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 12

kṣīṇaṃ purāṇaṃ navo nāsti saṃcayo
vimuktā āyatike bhavasmim
te kṣīṇabījā avirūdhidharmā
nirvānti dhīrā yatha tailadīpā
idaṃ pi saṃghe ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 15

yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
buddhaṃ namassāma suvatthi hotu

SANSKRIT VERSE 19

yo dharmacakraṃ abhibhūya lokaṃ
pravartayati sarvabhūtanukampitaṃ
etādṛśaṃ devamanuṣyaśreṣṭhaṃ
buddhaṃ namasyāmi susvasti bhotu
dharmaṃ namasyāmi susvasti bhotu
saṃghaṃ namasyāmi susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 16

yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
dhammaṃ namassāma suvatthi hotu

PĀLI VERSE 17

yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
saṅghaṃ namassāma suvatthi hotu

[RATANASŪTRA]

FROM MAHĀVASTU

SANSKRIT - PĀLI

SANSKRIT VERSE 1

namo 'stu buddhāya namo 'stu bodhaye
namo vimuktāya namo vimuktaye
namo 'stu jñānasya namo 'stu jñānino
lokāgraśreṣṭhāya namo karotha

SANSKRIT VERSE 2

yānīha bhūtāni samāgatāni
bhūmyāni vā yāni va antarīkṣe
sarvāṇi vā āttamanāni bhūtvā
śṛṅvantu svastyayanam jinena bhāṣitam

SANSKRIT VERSE 3

imasmiṃ vā loke parasmim vā punaḥ
svargeṣu vā yaṃ ratanam praṇītam
na tam samaṃ asti tathāgatena
devātidevena narottamena
imaṃ pi buddhe ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 4

☪ — ☪ — — ☪ ☪ — ☪ — ☪
☪ — ☪ — — ☪ ☪ — ☪ — ☪
idaṃ pi dharme ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 5

yaṃ buddhaśreṣṭho parivaṛṇaye śuciṃ
yamāhu ānantariyaṃ samādhim
samādhino tasya samo na vidyate
idaṃ pi dharme ratanam praṇītam
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

JĀTAKA 159.2 CD [MORAPARITTAṀ]

namatthu buddhānaṃ namatthu bodhiyā
namo vimuttānaṃ namo vimuttiyā

PĀLI VERSE 1

yānīdha bhūtāni samāgatāni
bhum māni vā yāni va antalikkhe
sabbe va bhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāṣitam

PĀLI VERSE 3

yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanam paṇītam
na no samaṃ atthi tathāgatena
idampi buddhe ratanam paṇītam
etena saccena suvatthi hotu

PĀLI VERSE 4

khayaṃ virāgaṃ amataṃ paṇītam
yadajjhagā sakyamunī samāhito
na tena dhammena samatthi kiñci
idampi dhamme ratanam paṇītam
etena saccena suvatthi hotu

PĀLI VERSE 5

yambuddhaseṭṭho parivaṇṇayī suciṃ
samādhimānantarikaññamāhu
samādhinā tena samo na vijjati
idampi dhamme ratanam paṇītam
etena saccena suvatthi hotu

SANSKRIT VERSE 6

ye pudgalā aṣṭa sadā praśastā
catvāri etāni yugāni bhonti
te dakṣiṇīyā sugatena uktāḥ
etāni dinnāni mahatphalāni
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 7

sarvaiva yasya darśanasampadāyo
trayo 'sya dharmā jahitā bhavanti
satkāyadr̥ṣṭī vicikitsitaṃ ca
śīlavrataṃ cāpi yadasti kiṃcit
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 8

kiṃcāpi śaikṣo prakaroti pāpaṃ
kāyena vācā atha cetasāpi
abhavyo so tasya nigūhanāya
abhavyatā dr̥ṣṭapathesu uktā
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 9

yathendrakīlo pṛthivīsannīśrito syā
caturbhi vātehi asaṃprakāmpi
tathopamaṃ satpuruṣaṃ vademi
yo āryasatyāni sudeśītāni
gambhīra-arthāni avetya paśyati
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 6

ye puggalā aṭṭha satampasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā sugatassa sāvakā
etesu dinnāni mahapphalāni
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 10

sahā vassa dassanasampadāya
tayassu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitaṇca
sīlabbatā vā pi yadatthi kiñci
catūhapāyehi ca vip̐pamutto
cha cābhiṭhānāni abhabbo kātuṃ
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 11

kiñcāpi so kammaṃ karoti pāpakaṃ
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchadāya
abhabbatā diṭṭhapadassa vuttā
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 8

yathindakhīlo paṭhaviṃ sito siyā
catubbhi vātehi asaṃpakāmpiyo
tathūpamaṃ sappurisaṃ vadāmi
yo arīyasaccāni avecca passati
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

SANSKRIT VERSE 10

ye āryasatyāni vibhāvayanti
gambhīraprajñena sudeśitāni
kiṃ cāpi te bhonti bhṛṣaṃ pramattā
na te bhavāṃ aṣṭa upādiyanti
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 11

ye yuktayogī manasā succhandasā
naiṣkramyīṇo gautamaśāsanasmim
te prāptiprāptā amṛtaṃ vigāhya
vimuktacittā nirvṛtiṃ bhujamānā
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 12

kṣīṇaṃ purāṇaṃ navo nāsti saṃcayo
vimuktā āyatike bhavasmim
te kṣīṇabījā avirūḍhidharmā
nirvānti dhīrā yatha tailadīpā
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 13

agniryathā prajvalito niṣīde
indhanakṣayā śāmyati vegajāto
evaṃvidhaṃ dhyāyino buddhaputrāḥ
prajñāya rāgānuśayaṃ grahetvā
adarśanaṃ mṛtyurājasya yānti
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 9

ye arīya saccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusappamattā
na te bhavaṃ aṭṭhamamādiyanti
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 7

ye suppayuttā manasā daḍhena
nikkāmino gotamasāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhujamānā
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 14

khīṇaṃ purāṇaṃ navam natthi sambhavam
virattacittāyatike bhavasmim
te khīṇabījā avirūhichandā
nibbanti dhīrā yathāyampadīpo
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

SANSKRIT VERSE 14

grīṣmānamāse prathame caitrasmiṃ
vane pragulmā yatha puṣpitāgrā
vāteritā te surabhiṃ pravānti
evaṃvidhaṃ dhyāyino buddhaputrāḥ
śīlenupetā surabhiṃ pravānti
idaṃ pi saṃghe ratanaṃ praṇītaṃ
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 15

yānīha bhūtāni samāgatāni
bhūmyāni vā yāni va antarīkṣe
maitrīkarontu sada manuṣyakā prajā
divaṃ ca rātriṃ ca haranti vo baliṃ

SANSKRIT VERSE 16

tasmāddhi taṃ rakṣatha apramattā
mātā va putraṃ anukampamānā
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

SANSKRIT VERSE 17

vipaśyismiṃ viśvabhūvi krakucchande
bhāmakanakamunismiṃ kāśyape
mahāyaśe śākyamunismi' gautame
etehi buddhehi maharddhikehi
yā devatā santi abhiprasannā
vādhaṃ pi taṃ rakṣayantu ca karontu
svastyayanaṃ mānuṣikaprajāye

SANSKRIT VERSE 18

tasmā hi taṃ rakṣatha apramattā
mātā va putraṃ anukampamānā
etena satyena susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSE 12

vanappagumbe yathā phussitagge
gimhānamāse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃhitāya
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu

PĀLI VERSE 2ABC

...
tasmā hi bhūtā nisāmetha sabbe
mettaṃ karotha mānusiya pajāya
divā ca ratto ca haranti ye baliṃ

PĀLI VERSE 2D

tasmā hi ne rakkhatha appamattā

PĀLI VERSE 2D

tasmā hi ne rakkhatha appamattā

SANSKRIT VERSE 19

yo dharmacakraṃ abhibhūya lokaṃ
pravartayati sarvabhūtanukampitaṃ
etādṛśaṃ devamanuṣyaśreṣṭhaṃ
buddhaṃ namasyāmi susvasti bhotu
dharmaṃ namasyāmi susvasti bhotu
saṃghaṃ namasyāmi susvasti bhotu
manuṣyato vā amanuṣyato vā

PĀLI VERSES 15CD 16CD 17CD

...
tathāgataṃ devamanussapūjitaṃ
buddhaṃ namassāma suvatthi hotu
...
tathāgataṃ devamanussapūjitaṃ
dharmaṃ namassāma suvatthi hotu
...
tathāgataṃ devamanussapūjitaṃ
saṅghaṃ namassāma suvatthi hotu