Kp 6 — Khp 6 Ratana Sutta — Treasures

English translation by Ṭhānissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Khp 6. Ratana Sutta — Treasures

Whatever spirits have gathered here,

—on the earth, in the sky—

may you all be happy

& listen intently to what I say.

Thus, spirits, you should all be attentive.

Show goodwill to the human race.

Day & night they bring offerings,

so, being heedful, protect them.

Whatever wealth—here or beyond—
whatever exquisite treasure in the heavens,
does not, for us, equal the Tathāgata.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

The exquisite deathless—ending, dispassion—
discovered by the Sakyan Sage in concentration:
There is nothing to equal that Dhamma.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

What the excellent Awakened One extolled as pure
and called the concentration
of unmediated knowing:1
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.

The eight persons—the four pairs—
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the deathless,
freely enjoying the liberation they've gained.
This, too, is an exquisite treasure in the Saṅgha.

By this truth may there be well-being.

An Indra pillar,2 planted in the earth,
that even the four winds cannot shake:
That, I tell you, is like the person of integrity,
who—having comprehended
the noble truths—sees.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Those who have seen clearly the noble truths
well-taught by the one deeply discerning—
regardless of what [later] might make them heedless—
will come to no eighth state of becoming.3
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

At the moment of attaining sight,
one abandons three things:
identity-views, uncertainty,
& any attachment to habits & practices.4
One is completely released
from the four states of deprivation,5
and incapable of committing
the six great wrongs.6
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Whatever bad deed one may do
—in body, speech, or in mind—
one cannot hide it:
an incapability ascribed

to one who has seen the Way.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Like a forest grove with flowering tops
in the first month of the heat of the summer,
so is the foremost Dhamma he taught,
for the highest benefit, leading to unbinding.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Foremost,
foremost-knowing,
foremost-giving,
foremost-bringing,
unsurpassed, he taught the
foremost Dhamma.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.

Ended the old, there is no new taking birth.
Dispassioned their minds toward future becoming,
they,
with no seed,
no desire for growth,
the enlightened, go out like this flame.7
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Whatever spirits have gathered here,
—on the earth, in the sky—
let us pay homage to the Buddha,

the Tathāgata worshipped by beings

human & divine.

May there be

well-being.

Whatever spirits have gathered here,

—on the earth, in the sky—

let us pay homage to the Dhamma

the Tathāgata worshipped by beings

human & divine.

May there be

well-being.

Whatever spirits have gathered here,

—on the earth, in the sky—

let us pay homage to the Saṅgha

& the Tathāgata worshipped by devas

& human beings.

May there be

well-being.

Notes

1. This is apparently equivalent to the liberation of immediacy, mentioned in Thig 5:8, and the concentration that is the fruit of gnosis, mentioned in AN 9:37.

2. Indra-pillar: A tall hardwood pillar, planted at the entrance to a village.

3. The person who has reached this stage in the practice will be reborn at most seven more times. See AN 3:88. On the danger of heedlessness for one who has reached this level of awakening, see SN 55:40.

4. These three qualities are the fetters abandoned when one gains one's first glimpse of unbinding at stream-entry (the moment when one enters the stream to full awakening).

5. Four states of deprivation: rebirth as an animal, a hungry ghost, an angry demon, or a denizen of hell. In the Buddhist cosmology, none of these states is eternal.

6. According to SnA, the six great wrongs are: murdering one's mother, murdering one's father, murdering an arahant (fully awakened individual), wounding a Buddha, causing a schism in the Saṅgha, or choosing anyone other than a Buddha as one's foremost teacher. The first five are listed in AN 5:129 as leading immediately to hell after death.

7. See Thig 5:10.

Publisher references (not part of the sutta)

See also: AN 4:67