

### 0.0.1 Gem

222. Whichever beings are  
assembled here  
whether earth-bound or  
those of the air,  
may all beings be only  
happy in mind  
then also having prepared  
well, they must listen to  
what is spoken.

223. Therefore all you be-  
ings must indeed listen  
  
you must do the safeguard-  
ing of the human popula-  
tion,  
those who by day and by  
night offer religious offer-  
ings  
therefore indeed you must  
protect them with much  
vigilance.

224. Whichever riches are  
in this world or in the  
other world  
or the excellent gems which  
are in the heavens,  
there is none which com-

### 0.0.1 ratanasuttaṃ

222. yānīdha bhūtāni  
samāgatāni  
bhum māni vā yāni vā  
antalikkhe,  
sabbeva bhūtā sumanā  
bhavantu  
atho'pi sakkacca su-  
ṇantu bhāsitaṃ.

223. tasmā hi bhūtā ni-  
sāmetha sabbe  
mettaṃ karotha mānu-  
siyā pajāya,  
divā ca ratto ca haranti  
ye baliṃ  
tasmā hi ne rakkhatha  
appamattā.

224. yaṃ kiñci vittaṃ  
idha vā huram vā  
saggesu vā yaṃ rata-  
naṃ paṇītaṃ,  
na no samaṃ atthi ta-

pares with the Tathagata.

This here is the excellent  
gem in the Buddha.  
By this truth may there be  
well-being.

225. Destruction, fading  
away, the deathless, the  
most excellent  
which the serene Sakkian  
sage experienced,  
there is nothing on par with  
that dhamma.  
This here too is the excel-  
lent gem in the Dhamma.

By this truth may there be  
well-being.

226. That purity which the  
most excellent Buddha  
entirely praised,  
the samadhi without in-  
terval that is said to be  
different.  
A samadhi from which one  
can compare with it is  
not to be found.  
This here too is the excel-

thāgatena  
idampi buddhe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

225. khayaṃ virāgaṃ  
amataṃ paṇītaṃ  
yadajjhagā sakyamunī  
samāhito,  
na tena dhammena sa-  
matthi kiñcī  
idampi dhamme rata-  
naṃ paṇītaṃ  
etena saccena suvatthi  
hotu.

226. yaṃ buddhaseṭṭho  
parivaṇṇayī sucim  
samādhimānantarikañ-  
ñamāhu,  
samādhinā tena samo  
na vijjati  
idampi dhamme rata-  
naṃ paṇītaṃ  
etena saccena suvatthi

lent gem in the Dhamma.

By this truth may there be  
well-being.

227. Those eight individu-  
als praised by the good,

these are the four pairs.

Those are the Well-farer's  
disciples, worthy of offer-  
ings.

What is offered in this  
[field] yield great fruits.  
This here too is the excel-  
lent gem in the Sangha.

By this truth may there be  
well-being.

228. Those who apply  
[themselves] with a firm  
mind,  
desireless in Gotama's dis-  
pensation,  
these, having plunged into  
the deathless,  
are quenched, enjoying  
what they have attained  
at no cost.

hotu.

227. ye puggalā aṭṭha-  
satam pasatthā  
cattāri etāni yugāni  
honti,  
te dakkhiṇeyyā suga-  
tassa sāvakā  
etesu dinnāni mahap-  
phalāni,  
idampi saṅghe ratanam  
paṇītam  
etena saccena suvatthi  
hotu.

228. ye suppayuttā ma-  
nasā dāḥena  
nikkāmino gotama sāsa-  
namhi  
te pattipattā amatam  
vigayha  
laddhā mudhā nibbutim  
bhuñjamānā

This here too is the excellent gem in the Sangha.

By this truth may there be well-being.

229. Just as a strong city gate post attached to the earth could not be shaken by the four winds, in a similar way I say of the true man, who, having known, sees the noble truths. This here too is the excellent gem in the Sangha.

By this truth may there be well-being.

230. To whomever the noble truths clearly come to be, which is well taught by the one with deep wisdom, however much they become heedless, do not take up an eighth state of being. This here too is the excel-

idampi saṅghe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

229. yathindakhīlo pa-  
ṭhavimsito siyā  
catubbhi vātehi asampa-  
kampiyō,  
tathūpamaṃ sappuri-  
saṃ vadāmi  
yo ariyasaccāni avecca  
passati,  
idampi saṅghe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

230. ye ariyasaccāni  
vibhāvayanti  
gambhīrapaññena sude-  
sitāni  
kiñcāpi te honti bhusap-  
pamattā  
na te bhavaṃ aṭṭha-  
maṃ ādiyanti,  
idampi saṅghe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi

lent gem in the Sangha.

By this truth may there be  
well-being.

231. Along with the attain-  
ment of vision,  
these three dhammas are  
abandoned,  
the personality view and  
doubt  
also whatever virtue and  
[religious] duties there  
are.

And one is freed from the  
four woeful planes,  
and not able to do the six  
higher causes [for down-  
fall].

This here too is the excel-  
lent gem in the Sangha.

By this truth may there be  
well-being.

232. However much evil  
deed one does,  
by body or speech or from  
the mind,  
one is incapable of having

hotu.

231. sahāvassa dassa-  
nasampadāya  
tayassu dhammā jahitā  
bhavanti,  
sakkāyadiṭṭhi vicikicchī-  
tañca  
sīlabbatam vāpi yadat-  
thi kiñci,  
catūhapāyehi ca vippa-  
mutto  
cha cābhiṭṭhānāni abhabbo  
kātuṃ  
idampi saṅghe ratanam  
paṇītam  
etena saccena suvatthi  
hotu.

232. kiñcāpi so kam-  
maṃ karoti pāpakaṃ  
kāyena vācā uda cetasā

concealed it.

For [such] impossibility is  
said of one who has seen  
the path.

This here too is the excel-  
lent gem in the Sangha.

By this truth may there be  
well-being.

233. Just as the woodland  
thicket puts forth its flow-  
ers,

in the first summer month  
during the hot season.

In a similar way is the ex-  
cellent Dhamma taught,

for the highest welfare,  
leading to nibbāna.

This here too is the excel-  
lent gem in the Buddha.

By this truth may there be  
well-being.

234. The auspicious one,  
knower of the auspicious,  
giver of the auspicious,  
bringer of the auspicious.

vā

abhabbo so tassa paṭi-  
chādāya  
abhabbatā diṭṭhapa-  
dassa vuttā,  
idampi saṅghe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

233. vanappagumbe  
yathā phussitagge  
gimhānamāse paṭhama-  
smiṃ gimhe,  
tathūpamaṃ dhamma-  
varam adesayi  
nibbānagāmiṃ para-  
maṃ hitāya,  
idampi buddhe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

234. varo varaññū va-  
rado varāharo  
anuttaro dhammavaram

The one who taught that  
unsurpassed, auspicious  
Dhamma.

This here too is the excel-  
lent gem in the Buddha.

By this truth may there be  
well-being.

235. Destroyed is what  
came before, there is no  
new origination  
From a detached mind in  
future becoming,  
the seeds destroyed [with]  
no desire for growth,  
those wise ones are extin-  
guished, just as this lamp.

This here too is the excel-  
lent gem in the Sangha.

By this truth may there be  
well-being.

adesayī  
idampi buddhe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

235. khīṇaṃ purāṇaṃ  
navamaṃ natthi sambha-  
vaṃ  
virattacittā āyatike bha-  
vasmiṃ,  
te khīṇabījā avirūḥic-  
chanda  
nibbanti dhīrā yathā-  
yampadīpo,  
idampi saṅghe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

