

### 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,

### ratanasuttaṃ

222. yānīdha bhūtāni  
samāgatāni  
bhumāni 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 huraṃ vā  
saggesu vā yaṃ rata-  
naṃ paṇītaṃ,

there is none which compares 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 excellent  
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 interval  
that is said to be different.  
A samadhi from which one  
can compare with it is  
not to be found.

na no samaṃ atthi ta-  
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

This here too is the excellent gem in the Dhamma.

By this truth may there be well-being.

227. Those eight individuals praised by the good,

these are the four pairs.

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

What is offered in this

[field] yield great fruits.

This here too is the excellent 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 instructions,

these, having plunged into the deathless,

are quenched, enjoying what they have attained

hotu.

227. ye puggalā aṭṭha-sataṃ pasatthā cattāri etāni yugāni

honti,

te dakkhiṇeyyā sugata-saṁvaka

etesu dinnāni mahaphalāni,

idampi saṅghe ratanaṃ paṇītaṃ

etena saccena suvatthi hotu.

228. ye suppayuttā manasā dāḷhena

nikkāmino gotama sāsa-namhi

te pattipattā amataṃ vigayha

laddhā mudhā nibbutiṃ

at no cost.  
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.

bhuñjamānā  
idampi saṅghe ratanaṃ  
paṇītaṃ  
etena saccena suvatthi  
hotu.

229. yathindakhīlo pa-  
ṭhaviṃsito siyā  
catubbhi vātehi asampa-  
kampīyo,  
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

This here too is the excellent gem in the Sangha.

By this truth may there be well-being.

231. Along with the attainment 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 downfall].

This here too is the excellent 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,

etena saccena suvatthi hotu.

231. sahāvassa dassa-  
nasampadāya  
tayassu dhammā jahitā  
bhavanti,  
sakkāyadiṭṭhi vicikicchitañca  
sīlabbatam vāpi yadatthi kiñci,  
catūhapāyehi ca vipparamutto  
cha cābhiṭṭhānāni abhabbo  
kātuṃ  
idampi saṅghe ratanam paṇītam  
etena saccena suvatthi hotu.

232. kiñcāpi so kammaṃ karoti pāpakam

one is incapable of having  
concealed it.  
For [such] impossibility is  
said for 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,

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

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

234. varo varaññū va-  
rado varāharo

bringer of the auspicious.  
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.

anuttaro dhammavaram  
adesayī  
idampi buddhe ratanam  
paṇītaṃ  
etena saccena suvatthi  
hotu.

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

