

0.0.1 Gem

0.0.1 ratanasuttam

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.

222. yānīdha bhūtāni samāgatāni
bhum māni vā yāni vā antalikkhe,
sabbeva bhūtā sumanā bhavantu
atho'pi sakkacca suṇantu bhāsitam.

223. Therefore all you beings must indeed listen
you must do the safeguarding of the human popu-
lation,
those who by day and by night offer religious of-
ferings
therefore indeed you must protect them with much
vigilance.

223. tasmā hi bhūtā nisāmetha sabbe
mettam karotha mānusiya pajāya,
divā ca ratto ca haranti ye baliṃ
tasmā hi ne rakkhatha appamattā.

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

224. yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇītaṃ,
na no samaṃ atthi tathāgatenā
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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.

225. khayaṃ virāgaṃ amataṃ paṇītaṃ
yadajjhagā sakyamunī samāhito,
na tena dhammena samatthi kiñcī
idampi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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.
This here too is the excellent gem in the Dhamma.

By this truth may there be well-being.

226. yaṃ buddhaseṭṭho parivaṇṇayī sucim
 samādhimānantarikaññamāhu,
 samādhinā tena samo na vijjati
 idampi dhamme ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu.

227. Those eight individuals praised by the good,
 these are the four pairs.

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

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.

227. ye puggalā aṭṭhasataṃ pasatthā
 cattāri etāni yugāni honti,
 te dakkhiṇeyyā sugatassa sāvakā
 etesu dinnāni mahapphalāni,
 idampi saṅghe ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu.

228. Those who apply [themselves] with a firm
 mind,

desireless in Gotama's dispensation,
 these, having plunged into the deathless,
 are quenched, enjoying what they have attained
 at no cost.

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

228. ye suppayuttā manasā dāḥena
nikkāmino gotama sāsanaṃhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhuñjamānā
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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.

229. yathindakhīlo paṭhavimsito siyā
catubbhi vātehi asampakampiyo,
tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati,
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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 excellent gem in the Sangha.
By this truth may there be well-being.

230. ye ariyasaccāni vibhāvayanti
gambhīrapaññaena sudesitāni
kiñcāpi te honti bhusappamattā
na te bhavaṃ aṭṭhamaṃ ādiyanti,
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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 down-
fall].

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

231. sahāvassa dassanasampadāya
tayassu dhammā jahitā bhavanti,
sakkāyadiṭṭhi vicikicchitañca
sīlabbataṃ vāpi yadatthi kiñci,
catūhapāyehi ca vippamutto
cha cābhiṭṭhānāni abhabbo kātuṃ
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

232. However much evil deed one does,
by body or speech or from the mind,
one is incapable of having concealed it.
For [such] impossibility is said of one who has seen
the path.

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

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

233. Just as the woodland thicket puts forth its
flowers,
in the first summer month during the hot season.
In a similar way is the excellent Dhamma taught,
for the highest welfare, leading to nibbāna.
This here too is the excellent gem in the Buddha.
By this truth may there be well-being.

233. vanappagumbe yathā phussitagge
gimhānamāse paṭhamasmiṃ gimhe,
tathūpamaṃ dhammavaraṃ adesayi
nibbānaḡāmiṃ paramaṃ hitāya,
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

234. The auspicious one, knower of the auspicious,
giver of the auspicious, bringer of the aus-
picious.

The one who taught that unsurpassed, auspicious
Dhamma.

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

234. varo varaññū varado varāharo
anuttaro dhammavaraṃ adesayī
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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 extinguished, just as this lamp.
This here too is the excellent gem in the Sangha.
By this truth may there be well-being.

235. khīṇaṃ purāṇaṃ navaṃ natthi sam-
bhavaṃ
virattacittā āyatike bhavasmiṃ,
te khīṇabījā avirūḥhicchandā
nibbanti dhīrā yathāyampadīpo,
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

