

### 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 tathāgatena  
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  
nibbānagāmiṃ 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.

