

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 samādhi from which to compare it with 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 Well-farer's disciples are 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.

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
 in Gotama dispensation without desire
 those having plunged into the deathless
 become quenched, enjoying what they have at-
 tained 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 paṭhavimṣito 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
 sīlabbatam vāpi yadatthi kiñci,
 catūhapāyehi ca vippamutto
 cha cābhiṭṭhānāni abhabbo kātum
 idampi saṅghe ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu.

232. However much evil deed he does,
 by body or speech or from the mind

he 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 pāpakam
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭhapadassa vuttā,
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

233. Just as in the woodland thicket puts forth its
flowers
in the first summer month in 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 not
new origination
From a detached mind in future becoming,
those seeds are destroyed no desire for growth
the wise 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.

