

### 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 beings must indeed  
listen  
you must do the safeguarding of the human  
population,  
those who by day and by night offer religious  
offerings  
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 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.

### 0.0.1 ratanasuttam

222. yānīdha bhūtāni samāgatāni  
bhumāni vā yāni vā antalikkhe,  
sabbeva bhūtā sumanā bhavantu  
atho'pi sakkacca suṇantu bhāsitaṃ.

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

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

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

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.

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 at-

etena saccena suvatthi hotu.

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

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

230. ye ariyasaccāni vibhāvayanti  
gambhīrapaññaṇa sudesitāni  
kiñcāpi te honti bhusappamattā  
na te bhavaṃ aṭṭhamaṃ ādiyanti,  
idampi saṅghe ratanaṃ paṇītaṃ

tained at no cost.  
 This here too is the excellent gem in the San-  
 gha.  
 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 San-  
 gha.  
 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 excellent gem in the San-  
 gha.  
 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,

etena saccena suvatthi hotu.

231. sahāvassa dassanasampadāya  
 tayassu dhammā jahitā bhavanti,  
 sakkāyadiṭṭhi vicikicchitañca  
 sīlabbatam vāpi yadatthi kiñci,  
 catūhapāyehi ca vippamutto  
 cha cābhiṭhānāni abhabbo kātum  
 idampi saṅghe ratanam paṇītam  
 etena saccena suvatthi hotu.

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

233. vanappagumbe yathā phussitagge  
 gimhānamāse paṭhamasmiṃ gimhe,  
 tathūpamaṃ dhammavaram adesayi  
 nibbānagāmiṃ paramaṃ hitāya,  
 idampi buddhe ratanam paṇītam  
 etena saccena suvatthi hotu.

234. varo varaññū varado varāharo  
 anuttaro dhammavaram adesayī  
 idampi buddhe ratanam paṇītam

and not able to do the six higher causes [for  
downfall].

This here too is the excellent gem in the San-  
gha.

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 concealed it.  
For [such] impossibility is said for one who  
has seen the path.

This here too is the excellent gem in the San-  
gha.

By this truth may there be well-being.

233. Just as the woodland thicket puts forth  
its flowers,  
in the first summer month during the hot sea-  
son.

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 Bud-  
dha.

By this truth may there be well-being.

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

The one who taught that unsurpassed, auspi-

etena saccena suvatthi hotu.

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



cious Dhamma.

This here too is the excellent 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 extinguished, just as this  
lamp.

This here too is the excellent gem in the Sangha.

By this truth may there be well-being.

