

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 sucīṃ
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-sāvakā

etesu dinnāni mahaphalāni,

idampi saṅghe ratanaṃ paṇītaṃ

etena saccena suvatthi hotu.

228. ye suppayuttā manasā dāḷhena

nikkāmino gotama sāsānamhi

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
pañītaṃ
etena saccena suvatthi
hotu.

229. yathindakhīlo pa-
ṭhaviṃsito siyā
catubbhi vātehi asampa-
kampiyo,
tathūpamaṃ sappuri-
saṃ vadāmi
yo ariyasaccāni avecca
passati,
idampi saṅghe ratanaṃ
pañītaṃ
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
pañītaṃ

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.

