

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,
there is none which com-

0.0.1 ratanasuttaṃ

222. yānīdha bhūtāni
samāgatāni
bhum māni 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 huram vā
saggesu vā yaṃ rata-
naṃ paṇītaṃ,
na no samaṃ atthi ta-

pares 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 excel-
lent 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 in-
terval 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 excel-

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 sucim
samādhimānantarikañ-
ñamāhu,
samādhinā tena samo
na vijjati
idampi dhamme rata-
naṃ paṇītaṃ
etena saccena suvatthi

lent gem in the Dhamma.

By this truth may there be
well-being.

227. Those eight individu-
als praised by the good,

these are the four pairs.

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

What is offered in this
[field] yield great fruits.
This here too is the excel-
lent 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 dis-
pensation,
these, having plunged into
the deathless,
are quenched, enjoying
what they have attained
at no cost.

hotu.

227. ye puggalā aṭṭha-
satam pasatthā
cattāri etāni yugāni
honti,
te dakkhiṇeyyā suga-
tassa sāvakā
etesu dinnāni mahap-
phalāni,
idampi saṅghe ratanam
paṇītam
etena saccena suvatthi
hotu.

228. ye suppayuttā ma-
nasā dāḥena
nikkāmino gotama sāsa-
namhi
te pattipattā amatam
vigayha
laddhā mudhā nibbutim
bhuñjamānā

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. This here too is the excel-

idampi saṅghe ratanaṃ
paṇītaṃ
etena saccena suvatthi
hotu.

229. yathindakhīlo pa-
ṭhavimsito siyā
catubbhi vātehi asampa-
kampiyō,
tathūpamaṃ sappuri-
saṃ vadāmi
yo ariyasaccāni avecca
passati,
idampi saṅghe ratanaṃ
paṇītaṃ
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
paṇītaṃ
etena saccena suvatthi

lent gem in the Sangha.

By this truth may there be
well-being.

231. Along with the attain-
ment 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 excel-
lent 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,
one is incapable of having

hotu.

231. sahāvassa dassa-
nasampadāya
tayassu dhammā jahitā
bhavanti,
sakkāyadiṭṭhi vicikicchī-
tañca
sīlabbatam vāpi yadat-
thi kiñci,
catūhapāyehi ca vippa-
mutto
cha cābhiṭṭhānāni abhabbo
kātuṃ
idampi saṅghe ratanam
paṇītam
etena saccena suvatthi
hotu.

232. kiñcāpi so kam-
maṃ karoti pāpakaṃ
kāyena vācā uda cetasā

concealed it.

For [such] impossibility is
said of 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,
bringer of the auspicious.

vā

abhabbo so tassa paṭi-
chādāya
abhabbatā diṭṭhapa-
dassa vuttā,
idampi saṅghe ratanaṃ
paṇītaṃ
etena saccena suvatthi
hotu.

233. vanappagumbe
yathā phussitagge
gimhānamāse paṭhama-
smiṃ gimhe,
tathūpamaṃ dhamma-
varam adesayi
nibbānagāmiṃ para-
maṃ hitāya,
idampi buddhe ratanaṃ
paṇītaṃ
etena saccena suvatthi
hotu.

234. varo varaññū va-
rado varāharo
anuttaro dhammavaram

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.

adesayī
idampi buddhe ratanaṃ
paṇītaṃ
etena saccena suvatthi
hotu.

235. khīṇaṃ purāṇaṃ
navamaṃ natthi sambha-
vaṃ
virattacittā āyatike bha-
vasmiṃ,
te khīṇabījā avirūḥic-
chanda
nibbanti dhīrā yathā-
yampadīpo,
idampi saṅghe ratanaṃ
paṇītaṃ
etena saccena suvatthi
hotu.

