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,

ratanasuttaṃ

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

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

224. yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ 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 tathāgatena
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

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

226. yaṃ buddhaseṭṭho parivaṇṇayī suciṃ
samādhimānantarikañ-ñamāhu,
samādhinā tena samo na vijjati
idampi dhamme ratanaṃ 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 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 daḷhena
nikkāmino gotama sāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ

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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 paṇītaṃ
etena saccena suvatthi hotu.

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

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

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 dassanasampadāya
tayassu dhammā jahitā bhavanti,
sakkāyadiṭṭhi vicikicchitañca
sīlabbataṃ vāpi yadatthi kiñci,
catūhapāyehi ca vippamutto
cha cābhiṭhānāni abhabbo kātuṃ
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

232. kiñcāpi so kammaṃ karoti pāpakaṃ

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 Sangha.

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 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.

234. The auspicious one, knower of the auspicious, giver of the auspicious,

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

233. vanappagumbe yathā phussitagge
gimhānamāse paṭhamasmiṃ gimhe,
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃ hitāya,
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

234. varo varaññū varado varāharo

bringer of the auspicious.
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.

235. Extincted is what came before, there is no new origination
From a detached mind in future becoming,
the seeds extincted [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.

anuttaro dhammavaraṃ adesayī
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

235. khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
virattacittā āyatike bhavasmiṃ,
te khīṇabījā avirūḷhicchandā
nibbanti dhīrā yathāyampadīpo,
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.