

**A STRAND OF DHARMA JEWELS
AS ADVICE FOR THE KING**

The Rāja Parikathā Ratnāvalī

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054

You have seen for yourself a portion
 Of the impurities of excrement, urine, and such.
 Given it is this sort of aggregation defining the nature of the body,
 How then could it be that you generate affection for it?

055

The red and white effluents attend the seeds of the body's growth⁸⁰
 Which is then nourished in the midst of fecal fluids.
 If one is aware of the impurity of the body,
 Why does one suffer the arising of desire for it?

056

Supposing there were a mass of filth, detestable and disgusting,
 Stinking and wet, yet wrapped up in a skin.
 If one could bear to lie down in the midst of that,
 Then one might [sensibly] be lustfully attached to a woman's body.

057

No matter whether it be attractive, detestable,
 Deteriorated with age, or that of a virgin maiden—
 In every case, the female body is impure.
 For which part of it then could you develop any desire?

058

Supposing there were a heap of dung, arranged in agreeable form,
 Soft and slippery, presenting an appearance that seems attractive.
 Were one to develop a love for it, this would not be so very fitting.
 Any affection for the female body is precisely the same as this.

059

Its insides are such as would stink. They are extremely impure.
 But on the outside, they are covered up, hidden by the skin.
 This is of the same nature of the corpse of one deceased.
 How then could one observe this and yet fail to remain aware?

060

The skin's impurity is like that of soiled robe,
 But is such as one can't briefly remove and wash.
 How could a skin that's used to wrap up a mass of filth
 Be amenable even temporarily to being rinsed clean?

061

In the case of a painted vase full of fecal filth—
 If you would detest it even though outwardly decorated—
 Then what about this body, filled with various sorts of filth?
 How can you not find it [equally] disgusting?

062

If you detest what is impure,
 How can you not loathe the body?
 Even perfumes and flower garlands, drinks and foods,
 Though originally pure, can nonetheless be defiled by it.

063

In the same way that you are equally disgusted
 By the fecal filth of both yourself and others—
 Why are you not repelled
 By the impure bodies of both yourself and others?

064

Just as the female body is impure,
 The filth of one's own body is just the same.
 Therefore, the person abandoning desire,
 Gives equal weight to the inward and the outward.⁸¹

065

That the nine orifices ooze impurities
 Is something one has witnessed oneself and cleansed for oneself.
 Only if one were unaware of this impurity
 Might he still justifiably compose writings extolling desire.

066

To do so involves a rare state of extreme unconsciousness,
 Absence of shame, and condescension to others' intelligence.
 [If you thus esteem] a body so extremely impure,
 What means [of teaching] could possibly benefit you?

g. ON THE NEGATIVE EFFECTS, ASPECTS, AND FUTILITY OF LUST

067

Many are the beings who, on account of this,
 Have their minds covered over by ignorance.
 Due to sensual desire, they may even become rivals,
 Acting like dogs fighting over feces.

068

Just as scratching an itch might be thought pleasurable,
 When having no itch is most pleasant of all,
 So too it is with pleasures linked to desire,
 For those free of desire are the happiest of all.

069

If you reflect upon the meaning of this,
 But do not succeed in abandoning desire,
 Because ruminations focused on desire will become but slight,
 You will avoid stumbling into transgressions through unbridled lust.

h. ON THE DISASTROUS KARMIC EFFECTS OF HUNTING

070

It is from hunting that one brings on a shortness of lifespan,
 The suffering of being terrorized, and repeated torments.
 In the future one will definitely undergo these experiences.
 Therefore one should resolutely practice compassion.

071

What sort of person is it that, when seen by others,
 Produces in them extreme alarm or terror,
 Like that caused by one whose body is smeared with fecal filth,
 Or like that elicited by a poisonous serpent streaming venom?⁸²

072

A person of this sort, when he leaves to go off somewhere else,
 Produces such gladness in beings
 It's comparable to when the huge summer [monsoon] clouds come
 And, seeing them, the farmers all look forward to the rains.⁸³

i. ON THE NEED TO RELINQUISH EVIL AND CULTIVATE GOOD FOR THE SAKE OF BODHI

073

You should therefore relinquish the dharmas of evil
 And, with decisive mind, cultivate good actions,
 This for the sake of bringing to both self and others realization
 Of the unsurpassed fruits of bodhi.

j. ON THE BASES FOR THE REALIZATION OF BODHI IN COMPASSION AND WISDOM

074

The foundation of this bodhi
 Is resolve as solid as the king of mountains.
 It is caused by compassion as expansive as the ten directions,
 And wisdom free of any bases in duality.

k. ON THE CAUSES FOR GAINING THE THIRTY-TWO MARKS

075

Great King, may you truly listen
 As I now explain these causes
 Evoking the appearance of the thirty-two major marks
 Which may come to adorn your body.⁸⁴

076

When to the *caityas* (shrines), *āryas*, and venerable persons,
 One makes offerings and constantly serves them personally,
 [One plants causes for] the precious wheel mark on hands and feet
 And becomes destined to rule as a wheel-turning monarch.

077

[Acquisition of] smoothness and softness of hands and feet,
 And of a body that's tall and prominent in seven places
 Occurs through giving exquisite food and drink
 To others which, in its bounteousness, is equal to one's own.

078

A body well-rounded, full, handsomely formed, and erect—
 As for digits and feet: heels are round, [fingers and toes] are long.
 You will be bound to evoke the result of long life
 Through compassionate rescue of prisoners bound for execution.

079

Great King, solidly supporting the Dharma,
 Thus causing it to remain pure and abide for a long time—
 The result of this is that one's feet will be stable and level,
 While one is also bound to become a bodhisattva.

080

One practices giving, pleasing discourse,
 Beneficial actions, and salutary joint endeavors.⁸⁵
 Because of this, the fingers, [at their base], are joined close by webs
 While hands and feet are graced with eighty [wheel-spoke] lines.

081

The insteps are elevated and pleasing to behold,
 And the tips of the bodily hairs are turned, facing upwards.
 These stem from long avoiding rejecting or contravening
 The Dharma which one originally accepted and upheld.

082

On account of revering, making gifts to, and taking in
 People resourceful in intelligence and craftsmanship,
 One thereby gains shanks like the antelope
 As well as bright intelligence and great wisdom.

083

When someone else seeks something possessed by oneself
 And one is then able to bestow it swiftly and with kindness—
 On account of this, one gains arms which are straight and large,
 And one becomes a ruler who transforms the world.

084

When those formerly close and affectionate become estranged,
 The bodhisattva causes them to be able to come together.
 This brings as a karmic result the mark of genital concealment
 And the constant possession of robes reflecting modesty and decency.

085

From always giving furnishings for buildings and halls
 Which are fine, soft, and pleasing in color,
 One brings as a karmic result a body of celestial appearance,
 Smooth and soft, emanating a subtle and sublime radiance.

086

On account of providing unsurpassed protection
 And according in a principled manner with venerables and seniors,
 One evokes as a result a single hair in each hair pore
 And the [mid-brow] white-hair tuft adorning one's countenance.

087

On account of always speaking good and pleasing words
 While being able as well to accord with correct teachings,
 One's upper body becomes like that of the lion,
 The shoulders are rounded, and [the body] resembles a *nyagrodha*.⁸⁶

088

From caring for the sick and providing physicians and medicine,
 Or from ordering others to provide them care and protection,
 One thereby gains the fullness in the area below the axilla
 And the thousand taste channels distinguishing the hundred flavors.

089

Through service in Dharma endeavors benefiting self and other,
 And through always being able to act as an upright leader,
 One comes to possess the *uṣṇīṣa* crowning the skull
 And has jaws which, in breadth and height, are like the lion.⁸⁷

090

On account of being able to speak skillfully for an extended time
 Words which are true, lovely, gentle, and imbued with goodness,
 One gains the brahmin voice possessed of eight characteristics
 Along with a tongue which is long and broad.

091

Having realized what is of genuine benefit in one's endeavors
 And then repeatedly explaining this for the sake of others,
 One gains the fine marks like those of the lion
 And one's countenance appears square-set and pleasing to behold.

092

On account of honoring others and not slighting them,
 Being concordant, and implementing correct principles in actions,
 One's teeth are white, even, and of definite superiority,
 Resembling in their appearance a strand of real pearls.

093

On account of repeated fulfillment of the import of these words
 Which speak the truth and avoid divisive speech,
 One thereby comes to have forty teeth
 Which are even, smooth, solid, closely set, and immaculate.

094

On account of looking upon beings
 With a gentleness⁸⁸ free of covetousness, hatefulness, or delusion,
 One's eyes are blue and glisteningly smooth,
 And one's eyelashes resemble those of the king of the bulls.

095

In a manner such as this, one explains in brief
 The marks of the great man as well as their causes.
 The wheel-turning king's and the Bodhisattva's⁸⁹
 Exquisite adornments are matters of which you should be aware.

I. ON THE EIGHTY SUBSIDIARY PHYSICAL SIGNS

096

The subsidiary physical signs are eighty in number.
 Their development flows forth from kindness and compassion.
 Great King, I refrain from explaining them here
 To avoid an overly lengthy composition.

III. ON THE SIMILAR MARKS BUT DEFICIENT CAUSES OF WHEEL-TURNING SAGE KINGS

097

Although the wheel-turning kings
 Are the same in also possessing these marks and physical signs,
 Still, their purity, radiance and pleasing appearance
 Can never compare with those of the Thus Come One.

098

If from a bodhisattva's mind of goodness
 There were to come a single measure [of cause] for each instant,
 The causes for a wheel-turning king's marks and physical signs
 Could not equal even one of these.

099

When a single person courses through a myriad *koṭīs* of kalpas,
Cultivating the generation and growth of roots of goodness,
Considering [the requisites for] just one hair of a buddha's body,
This [person's] causal practices still could not bring that about.

100

Comparing [practices] of wheel-turning kings to those of buddhas
In relation to but a single measure of causes behind one physical sign
Would be like comparing a firefly's glow to the light of the sun.
In terms of its relative brilliance, it would barely even equal this.