

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

The Rāja Parikathā Ratnāvalī

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Sanskrit-to-Chinese Translation by Tripiṭaka Master Paramārtha

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049

As you wish, either before or after eating,
Always make an offering to the hungry ghosts.
To the dogs, rodents, birds, insects, and the rest,
Pray, may you also always provide them food.

10) THE IMPORTANCE OF EMERGENCY RESCUE SERVICES

050

At times of natural disasters, pestilence, famine,
Floods, drought, difficulties wrought by insurgents,
And when states are defeated—it is essential to rescue victims.
One prays you will always provide relief and be motivated by pity.

11) ON THE NEED TO SUPPORT FARMERS AND AGRICULTURE

051

When farmers have had agricultural livelihood interrupted,
One prays they will be supplied with seed grain and planting tools,
While, as befits the time, one will forgive rents and taxes
And reduce the number affected by military draft and levies.

12) POVERTY RELIEF; RESTRAINT IN MILITARY ENDEAVORS; USING EXPERT ADVICE

052

Bestow whatever things may rescue the poor and debt-ridden.
Allow relief from interest through freezing or reducing loan rates.
In military redress and defense, allow ceasefire and demobilization.
As befits the time, welcome experts offering services to the Court.

13) QUELLING CRIME; PROMOTING TRADE; ENSURING FAIRNESS IN PRICES AND TAXES

053

As regards banditry within or beyond the borders,
Institute expedients to interrupt it and ensure its cessation.
Adapting to the times, send out⁹⁸ missions promoting trade,
Control the price of goods, and ensure household taxes are fair.

14) OVERSIGHT OF OFFICIALS; GIVING PRECEDENCE TO UNIVERSAL BENEFIT

054

In decisions on matters of state, the eight⁹⁹ cabinet-level ministers
Should be subject to your personal and principled oversight.
In public works, those beneficial to the myriad families
Should be constantly and respectfully instituted and carried out.

15) CARE IN MATTERS OF SELF-BENEFIT; URGENCY IN MATTERS BENEFITING OTHERS

055

As for what one should do that redounds to one's own benefit,
May this accord with your constant and reverential contemplation.
As for how one is to see to the welfare of others,
You should subject this matter to urgent contemplation.¹⁰⁰

16) ON CARING FOR NATURAL RESOURCES

056

As for matters concerning earth, water, wind, fire, and such,
Including the grasses, herbs, and wilderness trees—
Issues of this sort may, for a limited time,
Benefit from reviewing others' unconstrained policy proposals.

17) ON GIVING

057

At the moment of his seventh step, he conceived the aspiration
To relinquish all inward and outward wealth.
The Bodhisattva's perfection of meritorious qualities
Is as inconceivable in its vastness as empty space itself.¹⁰¹

a) ON ROYAL GIVING THROUGH FACILITATING MARRIAGES

058

Virgin maidens, their beauty gracefully adorned—
One may, with kindness, bestow them on their suitors.
One thereby comes into possession of the *dhāraṇīs*
Through which one is enabled to embrace all dharmas.¹⁰²

b) SHAKYAMUNI BUDDHA'S CAUSAL-GROUND PRECEDENT

059

Those of lovely form, completely and elegantly adorned,
Together with everything appropriate to a dowry—
He facilitated bestowal of eight myriads of such virgin maidens.
This was done by Shakyamuni Buddha in the course of earlier eras.

c) ON GIFTS ENHANCING THE CEREMONY

060

Providing radiant light in a spectrum of hues,
Clothing, robes, the means of graceful adornment,
Flowers, perfumes, and such—one should bestow them
Out of compassion and kindness for those who would seek them.¹⁰³

18) ON ASSISTING THE WORTHY AND DEALING WITH THE UNWORTHY

061

Where there are persons who, absent a particular condition,
Could not establish themselves in the practice of Dharma,
Then one should bestow that beneficence on them,
But, beyond this, one must not show them any further kindness.¹⁰⁴

062

[In medicine], it may be allowable to give someone a toxin
 If, by doing so, one is able to provide them a beneficial outcome.
 So too, it may be forbidden to provide someone ambrosia (*amṛta*)
 If, by doing so, one may wreak harm on others.¹⁰⁵

063

In a case where a snake had bitten a person's finger,
 The Buddha himself allowed that it might be best to amputate.
 The Buddha taught that in some cases, where it benefits others,
 One may subject someone to pressure even to the point of vexation.¹⁰⁶

19) ON SUPPORTING, LISTENING TO, AND GIVING RIGHT DHARMA

064

One should be solid and conscientious in support of right Dharma
 As well as those persons able to proclaim the Dharma.
 One should reverently listen to and accept the Dharma,
 While at times also using the Dharma in one's giving to others.

20) PREFER TRANSCENDENCE TO PRAISE; REQUIRE FINE QUALITIES IN FRIENDS

065

Do not crave the praises of the worldly,
 Rather always find happiness in dharmas surpassing the mundane.
 Just as one requires embodiment of meritorious qualities in himself,
 So too should this be so in one's relations with others.

21) CULTIVATE THREE KINDS OF WISDOM; GENEROUSLY REPAY THE GURU'S KINDNESS

066

Never become self-satisfied in learning [about Dharma],
 In contemplating it, and in meditating on its genuine meaning.¹⁰⁷
 In giving proffered in repayment of the guru's kindness,
 One should do it with reverence and one must avoid miserliness.

22) DON'T STUDY NON-BUDDHIST TREATISES; DON'T INDULGE IN SELF-PRAISE

067

One must not study the erroneous treatises of the non-Buddhists,
 For they lead only to development of disputation and arrogance.
 One should not praise one's own meritorious qualities,
 But nonetheless may praise meritorious qualities in adversaries.

23) OBSERVE RIGHT SPEECH; REPENT TRANSGRESSIONS AGAINST OTHERS

068

Do not expose the secrets of others
 Or engage in divisive speech provoked by evil thoughts.
 Where one has transgressed against others,
 Reflect on it with reason while also repenting of it and revealing it.

24) ON THE NECESSITY OF ABANDONING FAULTS

069

If, on account of a fault such as this,
 The wise would rebuke someone,
 One must abandon such faults himself,
 And, wherever possible, save others [from falling into such faults].

25) ON RESTRAINT FROM HATRED AND VENGEFULNESS

070

When defamed by others, one must not become hateful.
 One should instead contemplate it as past-life bad karma.
 Do not act vengefully in response to another's evils.
 Thus one avoids enduring suffering later on.

26) ON THE NEED FOR KINDNESS WITHOUT EXPECTATION OF REQUITAL

071

Relations with others should be motivated by kindness.
 Hence one must not wish that they respond with any gratitude.
 It is only in oneself that one should acquiesce in suffering,
 While one strives with others that all might enjoy happiness.

27) ON THE NEED TO AVOID ARROGANCE AND INDULGENCE IN SELF-PITY

072

Even were one to gain the wealth and noble birth of the gods,¹⁰⁸
 One should nonetheless refrain from arrogance.
 Even were one to suffer injustices like those of the hungry ghosts,¹⁰⁹
 One must still not indulge in self-pity.

28) ON UNCOMPROMISING DEDICATION TO TRUTHFULNESS

073

Even if one might lose the throne
 Or be executed as a result of speaking the truth,
 Still, one should always utter this sort of speech.
 Where it produces no genuine benefit, remain silent.

29) ON CONSISTENCY, DEDICATION TO GOODNESS AND THEIR BENEFITS

074

Just as one speaks, so too must one act.
 One prays you will remain solid in the practice of goodness.
 On account of this, a fine reputation will spread everywhere
 And, with natural ease, you will become supremely eminent.

30) ON PLANNING, PRINCIPLED ACTIONS, AND DIRECT KNOWLEDGE OF REALITIES

075

In deciding what should be done, subject it to thorough analysis.
 Afterwards, rely on right principle in carrying it out.
 Do not act solely on the basis of trusting someone else.
 It is essential to entirely comprehend the true meaning oneself.

076

If one relies on right principle in carrying out what is good,
 One's fine reputation will spread throughout the ten directions.
 Thus the King's reign will continue without interruption,
 Whereas the King's wealth and happiness will grow ever greater.

31) ON THE FRAGILITY OF LIFE AND THE NEED FOR DEDICATION TO GOODNESS

077

The conditions producing death are of a hundred and one kinds
 Even while the causes for long life are not very many.
 Because those very causes may become the conditions of death,
 One should therefore constantly cultivate goodness.

078

If a person is constant in the practice of goodness,
 And if this happiness thus gained
 Is shared equally between self and others,
 This happiness flowing from goodness is thereby perfected.

32) ON THE AUSPICIOUSNESS FLOWING FROM RELIANCE ON DHARMA

079

For those who by their very nature rely on the Dharma,
 Whether lying down to rest or awake, they are always happy.
 They see auspicious occurrences in their dreams
 Because they are personally free of any faults or evils.¹¹⁰

33) THE NINE CAUSES FOR BECOMING RULER OF THE GODS

080

If one sees to the care of one's father and mother,
 Respectfully serves those honored in one's own family,
 Respects good people, makes good use of material wealth,
 Possesses magnanimous patience,

081

And if one remains gentle in speech, refrains from divisive speech,
 Speaks the truth, and abides happily in the company of others—
 These are the nine causes for becoming the ruler of the gods.
 One should cultivate their practice to the very end of one's life.

082

It is on account of past practice of these nine dharmas
That the rulers of the gods gained their imperial stations.
For ages they abide within the hall of Dharma,
And, even in the present, constantly proclaim these very practices.

34) THE MERIT-GENERATING POWER AND TEN MARVELOUS EFFECTS OF KINDNESS

083

Even if one made an offering three times a day
Of three hundred dishes of exquisite cuisine,
Such merit couldn't approach that produced in a *kṣaṇa*'s instant
Of acting with kindness. Not even a hundredth could thereby arise.

084

One enjoys the affection and protection of gods, men, and others.¹¹¹
One experiences joy and bliss both day and night.
And one avoids affliction by adversaries, fire, poison, and beatings.
These are the present-life fruits of the practice of kindness.

085

Even without effort, one gains material wealth
And, in the future, gains rebirth in the form realm [heavens].¹¹²
One obtains in reward the ten qualities associated with kindness.¹¹³
This is what shall occur if one hasn't already gained liberation.

35) THE MERIT-GENERATING POWER OF INSPIRING RESOLVE TO GAIN ENLIGHTENMENT

086

Through instructing all beings
To generate firm resolve on the realization of bodhi,
The merit of the bodhisattva becomes as massive as a mountain
And his own resolve on bodhi becomes enduringly solid.

36) THE IMPORTANT BODHISATTVA QUALITIES & PRACTICES AND THEIR EFFECTS

a) FAITH, MORAL VIRTUE, EMPTINESS, CONSISTENT GOODNESS

087

On account of faith, one abandons the eight difficulties.¹¹⁴
By observing the moral precepts, one is born in the good destinies.
Through repeated practice in realizing true suchness and emptiness,
One achieves goodness free of negligence.

b) NON-DEVIIOUSNESS, CONTEMPLATION, REVERENCE, DHARMA-PROTECTION

088

By absence of deviousness, one gains the mindfulness root-faculty.
By constant contemplation, one gains the wisdom root-faculty.
Through reverence, one gains realization of right principles.
From protecting the Dharma, one gains knowledge of past lives.

c) FACILITATING OTHERS' ACCESS TO DHARMA

089

From giving others the opportunity to hear Dharma,
 Or from not presenting any obstacles to those wishing to hear it,
 One will have circumstances swiftly accord with one's wishes
 And one will succeed in directly encountering the Buddhas.

37) NON-COVETOUSNESS, NON-MISERLINESS, NON-ARROGANCE, DHARMAS-PATIENCE

090

Through non-covetousness, one's endeavors are bound to succeed.
 Through non-miserliness, one's material wealth grows abundant.
 By abandoning arrogance, one becomes bound for superior rank.
 Through dharma patience, one gains complete retention (*dhāraṇī*).¹¹⁵

38) FIVE TYPES OF GENUINE GIVING AND ASSOCIATED GIVING OF FEARLESSNESS

091

On account of practicing the five types of genuine giving
 Together with that kindness which bestows fearlessness,¹¹⁶
 One becomes such as no form of vilification can defame,
 And one thereby brings about great overwhelming power.

39) CAUSES GENERATING THE SIX SUPERKNOWLEDGES

a) CAUSES GENERATING THE HEAVENLY EYE

092

From stringing lines of lanterns at the *caityas*,
 By setting up torches there to dispel deep darkness,
 And through giving oil for continuous illumination,
 One thereby brings about purification of the heavenly eye.

b) CAUSES GENERATING THE HEAVENLY EAR

093

When making offerings at the *caityas*,
 By just then performing music with the sounds of drums,
 Conches, horns, and other sublime tones,
 One thereby brings about purification of the heavenly ear.

c) CAUSES GENERATING KNOWLEDGE OF OTHERS' THOUGHTS

094

From remaining silent about the faults of others,
 Through refraining from discussing people's defects in virtue,
 And from compliantly keeping the thoughts of others secure,
 One thereby develops the knowledge of others' thoughts.

d) CAUSES GENERATING PSYCHIC POWER

095

On account of providing boats and carts as means of conveyance
 To assist transport of weak and destitute people,
 And by respectful attentiveness to those venerable and senior,
 One thereby acquires the psychic power superknowledge.

e) CAUSES GENERATING KNOWLEDGE OF PAST LIVES

096

Through leading others to bear in mind Dharma-related matters,
 Including the meaning of statements in right-Dharma scriptures,
 And by giving Dharma with a pure mind,
 One thereby brings about the knowledge of past lives.

f) CAUSES GENERATING CESSATION OF OUTFLOW-IMPURITIES

097

Through realizing the genuine reality-based meaning,
 Namely that all dharmas have no inherently-existing nature,
 One thereby gains the sixth of the superknowledges.
 This most supreme of them is cessation of outflow-impurities.¹¹⁷

40) COMPASSION AND WISDOM AS CAUSES OF BODHI AND LIBERATION OF BEINGS

098

By embodying uniformly equal compassion
 Through cultivating reality-concordant wisdom,
 One thereby naturally gains realization of buddhahood
 And constantly carries on the liberation of beings.

41) VOWS AS CAUSES FOR PURE BUDDHALAND; JEWELS AS CAUSES OF RADIANCE

099

On account of making the different types of pure vows,
 One thereby brings about purification of one's buddhaland.
 On account of offering up the many sorts of jewels to the *caityas*,
 One produces the radiance of boundless light.

42) ENCOURAGEMENT TO CULTIVATE THE BODHISATTVA'S BENEFIT OF OTHERS

100

As for karmic actions and effects such as these,
 Having understood them in a way consistent with their meaning,
 One should therefore cultivate those practices benefiting others.
 For the bodhisattva, they are the same as those benefiting himself.