

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

The Rāja Parikathā Ratnāvalī

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061 / (52)

On account of the karmic rewards specific to this ground,
Cultivation of the perfection of prajñā manifests as foremost.
One abides in the “Free Control of Others’ Emanations” Heaven
And is able to teach both the genuine and mundane truths.

g. THE SEVENTH GROUND: THE GROUND OF BEING FAR-REACHING

062 / (53)

The seventh is “the ground of being far-reaching”
Wherein one travels far, repeatedly, and continuously.¹⁷⁸
Within it, one realizes in every single thought-moment
The unproduced and the undestroyed.

063 / (54-1*)

On account of the karmic rewards specific to this ground,
The perfections of knowledges and expedients become foremost.
One becomes the king of the Great Brahma Heaven
And becomes able to penetratingly understand the ultimate truth.

064 / (54-2*)

One realizes both expedient and superior forms of wisdom.
The six perfections arise ceaselessly.
As regards the Three Vehicles and mundane aspects of the world,
One manifests as the most supreme of all teachers.

h. THE EIGHTH GROUND: THE KUMĀRA GROUND, THE GROUND OF IMMOVABILITY

065 / (55*)

On “the ground of virgin youth,” one abides in “immovability”
Through never emerging from contemplation of [ultimate] truth.
The absence of discriminations herein is inconceivable
And is a state beyond the realm of body, mouth, and mind.¹⁷⁹

066 / (56-1*)

On account of the karmic rewards specific to this ground,
Cultivation of the perfection of vows manifests as foremost.
One exceeds lords of Immeasurable Light and Brahma Heavens
And equals those in the purelands in one’s enjoyment of sovereign
independence.

067 / (56-2*)

This is such as practitioners of the Two Vehicles do not reach.
Ultimate truth and worldly truth are of a single meaning.
Through complete cultivation in both movement and stillness,
One carries on ceaselessly with the two types of benefit.¹⁸⁰

i. THE NINTH GROUND: THE GROUND OF FINE INTELLIGENCE

068 / (57)

The ninth is known as "the ground of fine intelligence."¹⁸¹
 It is the position of the crown prince of Dharma.
 Herein, one's wisdom becomes the most supreme
 Through penetrating realization of the four types of eloquence.¹⁸²

069 / (58)

On account of the karmic rewards specific to this ground,
 Cultivation of the powers perfection always manifests as foremost.
 One becomes king of Immeasurable Purity and Brahma Heavens
 And is unequaled in the four responses to challenging questions.¹⁸³

j. THE TENTH GROUND: THE GROUND OF THE DHARMA CLOUD

070 / (59)

The tenth is called "the ground of the Dharma cloud."¹⁸⁴
 One is able to let fall the rain of right Dharma.
 The waters of Buddha's light pour down on him
 And he then assumes the position of one anointed on the crown by
 the Buddhas.

071 / (60a)

On account of the karmic rewards specific to this ground,
 The perfection of knowledges constantly manifests as foremost.
 One becomes king of the Pure Dwelling and Brahma heavens
 As well as king of the Heaven of Great Sovereign Independence.

072 / (60b)

One's realm of wisdom realization becomes inconceivable,
 [Equaling] the secret treasury of the Buddhas' [wisdom].
 One gains completely perfected sovereign independence
 And then is born into the penultimate position.

3. THE GROUND OF BUDDHAHOOD

073 / (61)

The grounds of a bodhisattva such as set forth herein
 Are of these ten types I have just now explained.
 The ground of buddhahood is distinctly different from them.
 In it, one perfects supreme qualities beyond measure.

074 / (62)

This ground is only briefly described herein
 As corresponding in attributes to the ten powers and so forth.
 In the case of each and every one of these powers,
 Its range is as immeasurable as empty space itself.

075 / (63)

One is able in this manner to attempt a description
Of the countless meritorious qualities of a buddha.
They compare in boundlessness to the ten directions of space,
Including all of the earth, water, fire, and wind therein.

076 / (64)

The incalculably many meritorious qualities of buddhas
Are difficult for others even to believe in.
If one fails to perceive the nature of these causes,
It remains difficult to fathom [such an immeasurable] effect as this.

4. TWENTY VERSES TO GENERATE THE CAUSES AND RESULT OF BUDDHAHOOD

077 / (65)

For the sake of generating these causes as well as their effects,
In the direct presence of a *caitya* dedicated to the Buddhas,
Three times each day and three times each night,
I pray that one will recite these following twenty verses:¹⁸⁵

078 / (66)

Before the Buddhas, the Dharma, and the Sangha,
And also before all Bodhisattvas,
I bow down in reverence and take refuge in them,
Expressing reverence as well to all others worthy of veneration.

079 / (67)

I hereby abandon every form of evil
And gather in and assimilate every form of goodness.
All of the goodness practiced by beings—
I rejoice in it all, while according with it in my own actions.

080 / (68)

I bow down my head in reverence to the Buddhas,
And, palms together, urge and beseech them to abide among us.
I pray that they shall set in motion the wheel of Dharma,
Even to the very end of all births and deaths throughout the future.

081 / (69)

Whatsoever merit accrues to me from these practices,
Including that already created as well as that not yet created—
Through the power of this, I pray that beings
Shall all generate the mind resolved on realizing bodhi.

082 / (70)

May they overstep the difficulties arising from any obstructions,
Entirely perfect the undefiled faculties,
And accord completely with pure livelihood.
I pray they shall enjoy sovereign independence in their endeavors.

083 / (71)

May they be able to obtain all things without limit,
Just as if they held in their hands a wish-fulfilling jewel.
May this continue endlessly, even to the exhaustion of future time.
I pray that beings will enjoy just such circumstances as these.

084 / (72)

I pray that all women
Will be able to achieve rebirth as the most supreme men¹⁸⁶
And will constantly forever after
Be able to gain perfect fulfillment in the clarities and bases.¹⁸⁷

085 / (73)

May beings gain superior stature, countenance, stateliness,
And fine physical features others find pleasing to behold.
Free of sickness, strong, able to carry out endeavors,
And enjoying long lives—I pray their circumstances may be just so.

086 / (74)

May they become liberated from all forms of suffering and fear,
At all points along the way take the Refuges in the Three Jewels,
And find the expedients and fine skillful means
Within the Buddha's Dharma to be for them great wealth.¹⁸⁸

087 / (75)

Kindness, compassion, sympathetic joy, and pure equanimity—
May they constantly abide in these four abodes of Brahmā.
Through cultivating giving, moral virtue, patience, vigor,
Meditation, and wisdom, may they thereby be gracefully adorned.

088 / (76)

Becoming perfectly complete in cultivation of merit and wisdom,
Producing the illumination radiating from major and minor marks,
I pray that, through inconceivable and immeasurable conduct,
They will course unhindered through the ten grounds.

089 / (77)

Whatever else might correspond to these meritorious qualities,
May there also be adornment with those other such qualities
As well as liberation from all karmic transgressions.
I pray I shall embody cherishing concern for the welfare of beings.

090 / (78)

May I completely perfect all forms of goodness
 And whatever might conduce to the happiness to beings,
 Becoming able to eliminate their manifold sufferings.
 I pray I shall always act in this way.

091 / (79)

Should they become afflicted with fear
 At any time or place,
 Through merely calling to mind my name,
 May they straightaway gain liberation from all sufferings.

092 / (80)

Whether extending respectful trust to me or even hating me,
 If they but behold me or merely bear me in mind,
 Even to the point that they only hear my name,
 May they thus be bound for certain success [on the path to] bodhi.¹⁸⁹

093 / (81)

I pray that I will be able to gain the five superknowledges
 And that they will constantly follow me in every succeeding life.¹⁹⁰
 I pray that I will always be able to cause the development
 Of goodness in beings while bringing them happiness as well.

094 / (82)

Should they be about to engage in evil deeds
 Within any of the worlds,
 I pray I will be everywhere able to halt their evil endeavors
 And then influence them in a principled way to cultivate goodness.

095 / (83)

Just as they utilize the earth, water, fire, and wind,
 The wild herbs, and the forest trees,
 So too, in whatever way they wish to put me to use,
 I pray I will naturally be able to endure and accept it.

096 / (84ab)

I pray I will be cherished by them
 To the same degree that they feel concern for their own lives.
 I pray I will maintain a mindful concern for the welfare of beings
 Ten thousand times greater than my cherishing of self.

097 / (84cd)

I pray that whatever evil they have done
 Will have its fruit of retribution ripen in me
 And that this goodness which I practice
 Will have its fruit of retribution ripen in them.

098 / (85)

Should there remain even one person who hasn't gained liberation
And who, abiding in existence, courses on in the paths of rebirth,
I pray I shall continue to abide therein for their benefit,
Refraining from opting for bodhi before they have reached it.

5. THE MERIT OF SUCH CULTIVATION IS INCALCULABLE

099 / (86)

Where one is able to cultivate in this manner,
If the merit generated by it could have a physical substance,
Even a Ganges' sands number of worlds,
Would be inadequate to measure one's merit.

100 / (87)

The Buddha, the World Honored One, stated himself
That causal bases such as these are immeasurable.
Just as the realms of beings are immeasurable in their vastness,
So, too, are vows dedicated to providing them benefit.

6. CONCLUDING INSTRUCTIONS

101 / (88)

This Dharma which I have only briefly described
Is able to bring about the welfare of both self and others.
I pray your cherishing of this Dharma
Will be as great as your fond concern for your very own person.

102 / (89)

If a person loves this Dharma,
In truth, this is the same as cherishing his own person.
This object of one's affection should be allowed to flourish.
Such flourishing is perfected by resort to Dharma itself.¹⁹¹

103 / (90)

Therefore serve the Dharma as attentively as you serve yourself.
Serve the practice as attentively as you serve the Dharma.
As you serve the practice, so too serve wisdom.
And, as you serve wisdom, so too should you serve the wise.

104 / (91)

One should accord in purity with he who is wise
And submit to his instructions on what constitutes right principles.
If, due to one's own evil, one cherishes doubts in such a person,
One would thereby wreak harm upon his very own endeavors.

105 / (92)

As for these who serve as good spiritual friends,
 You should be aware of their general characteristics.
 Easily satisfied, kind, compassionate, and morally restrained,
 They are well able, by resorting to wisdom, to eliminate any evil.

106 / (93)

Such a good friend should instruct you
 And you should know to respectfully accord with this in practice.
 By resort to superior inward and outward qualities,
 You may certainly succeed in reaching the most supreme station.¹⁹²

107 / (94)

Be genuine in your vows and kind in your speech.
 Be pleasant in nature while also being unshakable.
 See that right is done and disdain deviousness.
 I pray that you yourself will be easily instructed.

108 / (95)

As for what has been relinquished, have no regrets about it.
 Possess a brilliantly energetic spirit attended by a quiescent mind.
 Remain free of either indolence or agitation.
 Refraining from hypocrisy and engage harmoniously with others.

109 / (96)

I pray you will be clear and cool like the moon,
 Will be brimming with brilliance like the sun,
 Will be extremely deep like the great seas,
 And will be as solidly abiding as the king of mountains,

110 / (97)

May you abandon all faults,¹⁹³
 May you become gracefully adorned by the manifold qualities,
 And may you serve as a resource for the benefit of beings.
 I pray you will gain realization of omniscience.

111 / (98)

It is not solely for the sake of the King
 That I have explained here such fine Dharma.
 As befits these principles, it is for the rest of the people as well.
 This has arisen from my wish to serve the welfare of everyone.

112 / (99)

Great King. As for this treatise on what is right,
 You should study it attentively each and every day
 For the sake of causing both yourself and others
 To realize the unsurpassed bodhi.

113 / (100a)

Be supreme in virtue and reverence to those venerable and senior.
 Practice patience and remain free of jealousy.
 Refrain from miserliness, realize when enough is enough,
 And rescue those who have fallen into difficult circumstances.

114 / (100b)

As for those able to practice goodness and those prone to evil,
 Draw in and retain the former. Control and subdue the latter.
 As for propagating and protecting the right Dharma of the Buddha
 And striving to realize bodhi, one must put these into actual practice.

**End of A *Strand of Jewels*
 A Discourse Advising the King**