

Precious Garland

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Precious Garland

(Ratnavali)

Nagarjuna

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L3: [1. Brief teachings of what is to be adopted and discarded by Bodhisattva householders and monastics 401-2]

L3: [2. Extensive exposition 403-87 (2)]

L4: [a. Forsaking defects 403-34b (2)]

L5: [(1) Extensive explanation of fifty-seven defects to be forsaken [by both householders and monastics] 403-33 (3)]

L6: [(a) The first fifteen, anger, etc. 403-12 (2)]

L7: [1' One through fourteen, anger, etc. 403-6b]

L7: [2' Pride 406c-12]

L6: [(b) From hypocrisy to the forty-first, not thinking of death 413-25]

L6: [(c) The forty-second, proclaiming one's own good qualities, etc. 426-33]

L5: [(2) Summation 434ab]

L4: [b. Adopting good qualities [paramitas] 434c-87b (2)]

L5: [(1) Temporary good qualities 434c-61b (2)]

L6: [(a) General teaching [the six paramitas] 434c-9 (4)]

L7: [1' Brief description of the entities of good qualities 434c-35]

L7: [2' Identifying the individual entities of good qualities 436-37]

L7: [3' Individual effects 438]

L7: [4' General effect 439]

L6: [(b) Good qualities of the ten grounds [the ten paramitas] 440-61b (3)]

L7: [1' Just as there are eight grounds of Hearers, so there are ten Bodhisattva grounds 440]

L7: [2' Entities and good qualities of the ten grounds 441-60]

L7: [3' Summation 461ab]

L5: [(2) Final good qualities 461c-87 (2)]

L6: [(a) Each of a Buddha's good qualities is limitless 461c-63 (2)]

L7: [1' The Buddhas' limitless good qualities depend on the ten powers 461c-62b]

L7: [2' Examples of the limitlessness of Buddhas' good qualities 462c-63]

L6: [(b) Causes for generating belief and faith in the limitless good qualities of Buddhas [prayers -- generating bodhicitta] 464-87 (4)..]

L7: [1' The reason why Buddhas' good qualities are limitless is that the causal merits are limitless 464-68(3)]

L8: [a' Source for the limitlessness of Buddhas' good qualities 464]

L8: [b' Way to amass limitless merit 465]

L8: [c' Brief presentation of the seven branches 466-68]

L7: [2' Limitlessness of the causes because of aspiring to help limitless beings 469-85]

L7: [3' Immeasurability of the merit of those virtues 486]

L7: [4' Sources 487]

L1: [III. Conclusion 488-500 (5)]

L2: [A. Advice to generate inspiration for the practices and to observe the four practices 488-90]

L2: [B. Faults of not relying on a teacher and qualifications of a teacher 491-93ab]

L2: [C. The supreme fruit is achieved through excellent behavior [résumé] 493c-97 (2)]

L3: [1. Achieving the supreme fruit 493cd]

L3: [2. Advice to perform the special deeds 494-97 (3)]

L4: [a. Extensive mode of behavior 494-97]

L4: [b. Condensed mode of behavior 496]

L4: [c. Very condensed mode of behavior 497]

L2: [D. These doctrines are not just for monarchs but also for all others 498]

L2: [E. Exhorting the king to heed the advice [keeping this in mind all the time] 499-500 (2)]

L3: [1. Suitability of continuously thinking of the welfare of others 499]

L3: [2. Suitability of adopting virtues 500]

L1: [Guide To The Topics:]

In his Illumination of the Essential Meanings of (Nagarjuna's) "Precious Garland of Madhyamaka" Gyel-tsap Dar-ma-rin-chen breaks Nagarjuna's text into a complicated series of sections and sub-sections in order to clarify shifts of topic and inter-relations of points. I have extracted this guide and placed it both beside the stanzas themselves and separately here as a table of contents. The numbers immediately after the entry are the respective stanzas; those in parentheses are the number of subdivisions for that item; those at the right hand margin are the page numbers.

L1: [I. Introduction 1-2 (2)]

\ Homage to all Buddhas and Bodhisattvas.

L2: [A. Obeisance to and praise of Buddha 1]

\ #1.

\ I bow down to the Omniscient,

\ Freed from all defects,

\ Adorned with all good qualities,

\ The sole friend of all beings.

L2: [B. Promise to compose the book 2]

\ #2.
\ O King, I will explain practices solely virtuous
\ To generate in you the doctrine,
\ For the practices will be established
\ In a vessel of the excellent doctrine.

L1: [II. Actual book 3-487 (5)]

L2: [A. Chapter One: Cause and effect of high status [faith, path of virtues, relative happiness] and definite goodness [wisdom beyond duality, Liberation] 3-100 (2) [Beyond existence and non-existence, acceptance or rejection]]

L3: [1. Setting the scene 3-7 (4) [Even if everything is empty, beyond causality and conceptualization, we still need a virtuous path and reasonings]]

L4: [a. Order of the two doctrines 3]

\ #3.
\ In one who first practices high status
\ Definite goodness arises later,
\ For having attained high status,
\ One comes gradually to definite goodness.

L4: [b. Identification of their causes and of them as effects 4]

\ #4.
\ High status is considered to be happiness,
\ Definite goodness is liberation.
\ The quintessence of their means
\ Is briefly faith and wisdom.

L4: [c. Difference of main and secondary of the two causes 5]

\ #5.
\ Due to having faith one relies on the practices,
\ Due to having wisdom one truly knows.
\ Of these two wisdom is the chief,
\ Faith is its prerequisite.

L4: [d. Characteristics of a trainee who is a vessel 6-7]

\ #6.
\ One who does not neglect the practices
\ Through desire, hatred, fear, or bewilderment
\ Is known as one of faith,
\ A superior vessel for definite goodness.

\ #7.

\ Having analyzed well
\ All deeds of body, speech, and mind,
\ Those who realize what benefit self and others
\ And always perform these are wise.

L3: [2. Actual explanation of the causes and effects of high status and definite goodness
8-100 (2)]

L4: [a. Cause and effect of [relative temporary] high status [in samsara, like this precious
human life with its freedoms and opportunity to transcend it all] 8-24 (2)]

L5: [(1) Extensive exposition 8-24b (3) [this precious human life is gained and maintained
by abandoning non-virtues and practicing virtues]]

L6: [(a) Practices for high status 8-21 (4)]

L7: [1' Sixteen practices for high status 8-10 (3)]

L8: [a' Thirteen activities to be ceased 8-10b (2)]

L9: [1' Ceasing the ten non-virtues 8-9]

\ #8.
\ Not killing, not stealing,
\ Forsaking the mates of others,
\ Refraining completely from false,
\ Divisive, harsh, and senseless speech,

\ #9.
\ Thoroughly forsaking covetousness, harmful intent,
\ And the views of Nihilists—
\ These are the ten gleaming paths of action;
\ Their opposites are dark.

L9: [2' Ceasing other improprieties loab]

\ #10.ab
\ Not drinking intoxicants, a good livelihood,
\ Non-harming, respectful giving,

L8: [b' Three practices to engage in lobc]

\ #10.c
\ Honoring the honorable, and love—

L8: [c' Summation lod]

\ #10.d
\ Practice in brief is that.

L7: [2' Non-existence of those in other systems 11-13 (3)]

L8: [a' Harming self and others through entering a bad path 11]

\ #11.
\ Practice is not done by just
\ Mortifying the body,
\ For one has not forsaken injuring others

\ And is not helping others.

L8: [b' Persons who go on bad paths 12]

\ #12.

\ Those not esteeming the great path of excellent doctrine

\ Bright with giving, ethics, and patience,

\ Afflict their bodies, taking

\ An aberrant path like a cow path [deceiving oneself and those following].60

L8: [c' Faults of entering a bad path 13]

\ #13.

\ Their bodies embraced by the vicious snakes

\ Of the afflictive emotions, they enter for a long time

\ The dreadful jungle of cyclic existence

\ Among the trees of endless beings.

L7: [3' Fruits of wrongly engaging in those practices 14-19 (3)]

L8: [a' Fruits concordant with non-virtuous causes, a short life, etc. 14-18b]

\ #14.

\ A short life comes through killing.

\ Much suffering comes through harming.

\ Poor resources, through stealing.

\ Enemies, through adultery.

\ #15.

\ From lying arises slander.

\ From divisiveness, a parting of friends.

\ From harshness, hearing the unpleasant.

\ From senselessness, one's speech is not respected.

\ #16.

\ Covetousness destroys one's wishes,

\ Harmful intent yields fright,

\ Wrong views lead to bad views,

\ And drink to confusion of the mind.

\ #17.

\ Through not giving comes poverty,

\ Through wrong livelihood, deception,

\ Through arrogance, a bad lineage,

\ Through jealousy, little beauty.

\ #18.ab

\ A bad color comes through anger,

\ Stupidity, from not questioning the wise.

L8: [b' Fructifications into a whole lifetime in a bad transmigration 18cd]

\ #18.cd These are effects for humans,

\ But prior to all is a bad transmigration.

L8: [c' Arising of fruits of virtue opposite from those 19]

- \ #19.
- \ Opposite to the well-known
- \ Fruits of these non-virtues
- \ Is the arising of effects
- \ Caused by all the virtues.

L7: [4' Virtuous and non-virtuous causes and effects 20-21]

- \ #20.
- \ Desire, hatred, ignorance, and
- \ The actions they generate are non-virtues.
- \ Non-desire, non-hatred, non-ignorance,
- \ And the actions they generate are virtues.
- \ #21.
- \ From non-virtues come all sufferings
- \ And likewise all bad transmigrations,
- \ From virtues, all happy transmigrations
- \ And the pleasures of all lives.

L6: [(b) Modes of practice 22 [Path: - non-virtues, + virtues]]

- \ #22.
- \ Desisting from all non-virtues
- \ And always engaging in virtues
- \ With body, speech, and mind—
- \ These are called the three forms of practice.

L6: [(c) Fruits of practice 23-24b [relatively good benefits in samsara – but still not permanent]]

- \ #23.
- \ Through these practices one is freed from becoming
- \ A hell-being, hungry ghost, or animal.
- \ Reborn as a human or god one gains
- \ Extensive happiness, fortune, and dominion.
- \ #24.
- \ Through the concentrations, immeasurables, and formlessnesses
- \ One experiences the bliss of Brahma and so forth.
- \ Thus in brief are the practices
- \ For high status and their fruits.

L5: [(2) Summation 24cd]

- \ #24.
 - \ Through the concentrations, immeasurables, and formlessnesses
 - \ One experiences the bliss of Brahma and so forth.
 - \ Thus in brief are the practices
 - \ For high status and their fruits.
-

L4: [b. Cause and effect of definite goodness [like reaching a permanent happiness – transcending it all] 25-100 (2)]

L5: [(1) How definite goodness is described in sutra 25-77 (3)]

L6: [(a) Brief explanation of the Conqueror's description of definite goodness 25-27 (3) [deep, subtle, and frightening]]

L7: [1' How definite goodness is described 25]

\ #25.
\ The doctrines of definite goodness
\ Are said by the Conquerors
\ To be deep, subtle, and frightening
\ To the childish, who are not learned.

L7: [2' Generation and non-generation of fear for the profound meaning by the ignorant and the wise 26]

\ #26.
\ "I am not, I will not be.
\ I have not, I will not have,"
\ That frightens all the childish
\ And extinguishes fear in the wise.

L7: [3' The Teacher's saying that fear arises from conception of self 27]

\ #27.
\ By him who speaks only to help beings,
\ It was said that all beings
\ Have arisen from the conception of I
\ And are enveloped with the conception of mine.

L6: [(b) Extensive explanation of definite goodness 28-74 (3) [beyond all extremes / dualities : self and others, existence and non-existence, samsara and Nirvana, cause and effect, the three times, production duration and cessation, permanence and impermanence, sameness and difference, whole and parts, one and many ... good and bad ... acceptance and rejection, etc. Beyond all conceptualization.]]

L7: [1' Proving the conceptions of I and mine to be false 28-34 (4)]

L8: [a' Actual proof 28-29]

\ #28.
\ "The I exists, the mine exists."
\ These are wrong as ultimates,
\ For the two are not [established]
\ By a thorough consciousness of reality just as it is.

\ #29.
\ The mental and physical aggregates arise
\ From the conception of I which is false in fact.
\ How could what is grown
\ From a false seed be true?

L8: [b' Attainment of liberation through abandoning these conceptions 30]

\ #30.

\ Having seen thus the aggregates as untrue,
\ The conception of I is abandoned,
\ And due to abandoning the conception of I
\ The aggregates arise no more.

L8: [c' Teaching reality through the example of a reflection 31-33 (2)]

L9: [1' Example for ceasing sufferings and their sources through realizing the person and aggregates as not truly existing 31-32]

\ #31.
\ Just as it is said
\ That an image of one's face is seen
\ Depending on a mirror
\ But does not really exist [as a face],

\ #32.
\ So the conception of I exists
\ Dependent on the aggregates,
\ But like the image of one's face
\ The I does not at all really exist.

L9: [2' The opposite example 33]

\ #33.
\ Just as without depending on a mirror
\ The image of one's face is not seen,
\ So too the conception of I does not exist
\ Without depending on the aggregates.

L8: [d' Realization of emptiness as the cause of liberation 34]

\ #34.
\ When the Superior Ananda
\ Heard what this means,
\ He attained the eye of doctrine
\ And repeatedly spoke of it to monastics.

L7: [2' Refutation of inherently existent bondage and liberation 35-45 (4)]

L8: [a' Order of entry into cyclic existence 35-36 (2)]

L9: [1' Identifying the root of cyclic existence 35]

\ #35.
\ As long as the aggregates are conceived,
\ So long thereby does the conception of I exist.
\ Further, when the conception of I exists,
\ There is action, and from it there also is birth.

L9: [2' Example for cyclic existence 36]

\ #36.
\ With these three pathways mutually causing each other
\ Without a beginning, a middle, or an end,
\ This wheel of cyclic existence
\ Turns like the wheel of a firebrand.

L8: [b' Order of ceasing cyclic existence [REASONING REFUTING PRODUCTION] 37-38]

\ #37.
\ Because this wheel is not obtained from self, other,
\ Or from both, in the past, the present, or the future,
\ The conception of I is overcome
\ And thereby action and rebirth.

\ #38.
\ One who sees how cause and effect
\ Are produced and destroyed
\ Does not regard the world
\ As really existent or really non-existent.

L8: [c' Benefits of realizing emptiness 39]

\ #39.
\ One who has heard thus the doctrine extinguishing
\ All suffering, but does not examine it
\ And fears the fearless state
\ Trembles due to ignorance.

L8: [d' Nature of liberation 40-45 (4)]

L9: [1' Unsuitability of fearing the extinction of the conception of a self at the time of the nirvana without remainder 40]

\ #40.
\ That all these will not exist in nirvana
\ Does not frighten you.
\ Why does their non-existence
\ Explained here cause you fright?

L9: [2' Liberation as the extinction of all conceptions of true existence 41-42 (3)]

L10: [a' Impossibility of an inherently existent non-thing as liberation 41]

\ #41.
\ "In liberation there is no self and are no aggregates."
\ If liberation is asserted thus,
\ Why is the removal here of the self
\ And of the aggregates not liked by you?

L10: [b' Impossibility of a thing as liberation 42ab]

\ #42.ab If nirvana is not a non-thing,
\ Just how could it have thingness?

L10: [c' Meaning of liberation 42cd]

\ #42.cd The extinction of the misconception
\ Of things and non-things is called nirvana.

L9: [3' Difference between wrong and right views 43-44]

\ #43.
\ In brief the view of nihilism

\ Is that effects of actions do not exist.
\ Without merit and leading to a bad state,
\ It is regarded as a "wrong view."

\ #44.
\ In brief the view of existence
\ Is that effects of actions exist.
\ Meritorious and conducive to happy transmigrations
\ It is regarded as a "right view."

L9: [4" Liberation as the extinction of the conception of true existence even during the nirvana with remainder 45]

\ #45.
\ Because existence and non-existence are extinguished by wisdom,
\ There is a passage beyond meritorious and ill deeds.
\ This, say the excellent, is liberation from
\ Bad transmigrations and happy transmigrations.

L7: [3' All phenomena as free of the extremes of permanence and annihilation 46-74 (4)]

L8: [a' Extensive exposition 46-56 (4)]

L9: [1" Refuting inherently existent cause and effect 46-47 (2)]

L10: [a" Cause and effect as free of the extremes of existence and non-existence 46]

\ #46.
\ Seeing production as caused
\ One passes beyond non-existence.
\ Seeing cessation as caused
\ One also does not assert existence.

L10: [b" Refuting inherently existent cause and effect 47]

\ #47.
\ Previously produced and simultaneously produced [causes]
\ Are non-causes; [thus] there are no causes in fact,
\ Because [such] production is not confirmed at all
\ As [existing] conventionally or in reality.

L9: [2" Avoiding contradiction with what is renowned in the world 48-49]

\ #48.
\ When this is, that arises,
\ Like short when there is long.
\ Due to the production of this, that is produced,
\ Like light from the production of a flame.

\ #49.
\ When there is long, there is short.
\ They do not exist through their own nature,
\ Just as due to the non-production
\ Of a flame, light also does not arise.

L9: [3" Liberation through realizing the meaning of non-duality 50-51]

\ #50.
\ Having thus seen that effects arise
\ From causes, one asserts what appears
\ In the conventions of the world
\ And does not accept nihilism.

\ #51.
\ One who asserts, just as it is, cessation
\ That does not arise from conventions
\ Does not pass into [a view of] existence.
\ Thereby one not relying on duality is liberated.

L9: [4" Illustrative example 52-56 (3)]

L10: [a" Example for realizing and not realizing the reality of things 52-53]

\ #52.
\ A form seen from a distance
\ Is seen clearly by those nearby.
\ If a mirage were water,
\ Why is water not seen by those nearby?

\ #53.
\ The way this world is seen
\ As real by those afar
\ Is not so seen by those nearby
\ For whom it is signless like a mirage.

L10: [b" Refuting inherently existent aggregates 54]

\ #54.
\ Just as a mirage is seemingly water
\ But not water and does not in fact exist [as water],
\ So the aggregates are seemingly a self
\ But not a self and do not exist in fact.

L10: [c" No liberation from cyclic existence if views of existence and non-existence are not abandoned 55-56]

\ #55.
\ Having thought a mirage to be water
\ And then having gone there,
\ Someone would just be stupid to surmise,
\ "That water does not exist."

\ #56.
\ One who conceives of the mirage-like world
\ That it does or does not exist
\ Is consequently ignorant.
\ When there is ignorance, one is not liberated.

L8: [b' Absence of the fallacy of thereby falling to the view of annihilation 57-60 (3)]

L9: [1" Necessity of realizing non-duality to attain liberation 57]

\ #57.

\ A follower of non-existence goes to bad transmigrations,
\ And a follower of existence goes to happy transmigrations.
\ Through correct and true knowledge
\ One does not rely on dualism and becomes liberated.

L9: [2" Flinging the absurd consequence that a realization of what is free of the extremes views existence and non-existence 58-59]

\ #58.
\ If through correct and true knowledge
\ [Such wise persons] do not assert existence and non-existence
\ And thereby [you think] that they follow non-existence,
\ Why should they not be followers of existence?

\ #59.
\ If from refuting existence
\ Non-existence would accrue to them,
\ Why from refuting non-existence
\ Would existence not accrue to them?

L9: [3" Absence of the fault of annihilation in realizing the non-conceptual 60]

\ #60.
\ They implicitly have no nihilistic thesis
\ And also have no nihilistic behavior
\ And due to relying on [the path to] enlightenment have no nihilistic thought.
\ Hence how can they be regarded as nihilists?

L8: [c' Freedom from extremes as an uncommon feature of Buddhism 61-62]

\ #61.
\ Ask the Samkhyas, the followers of Kanada, Nirgranthas,
\ And the worldly proponents of a person and aggregates,
\ Whether they propound
\ What passes beyond "is" and "is not."

\ #62.
\ Thereby know that the ambrosia
\ Of the Buddhas' teaching is called profound,
\ An exclusive doctrine passing
\ Far beyond "is" and "is not."

L8: [d' Refuting inherently existent things 63-74 (4)]

L9: [1" Refuting inherently existent going and coming 63-64]

\ #63.
\ How could the world exist in fact,
\ With a nature passed beyond the three times,
\ Not going when disintegrating, not coming,
\ And not staying even for an instant?

\ #64.
\ Because the coming, going, and staying
\ Of the world and nirvana do not exist

\ As [their own] reality, what difference
\ Is there in fact between the two?

L9: [2“ Refuting inherently existent production, staying, and disintegration as characteristics of products 65]

\ #65.
\ If, due to the non-existence of staying,
\ Production and cessation do not exist as [their own] reality,
\ How could production, staying,
\ And ceasing exist in fact?

L9: [3“ Tangentially refuting the assertions of non-Buddhists 66-68 (2)]

L10: [a” Refuting the Vaisheshikas' assertion of permanent atoms 66-67]

\ #66.
\ If always changing,
\ How are things non-momentary?
\ If not changing,
\ How can they be altered in fact?

\ #67.
\ Do they become momentary
\ Through partial or complete disintegration?
\ Because an inequality is not apprehended,
\ This momentariness cannot be admitted either way.

L10: [b” Refuting the Vaishnavas' assertion of a permanent person 68]

\ #68.
\ If momentary, then it becomes entirely non-existent;
\ Hence how could it be old?
\ Also if non-momentary, it is constant;
\ Hence how could it be old?

L9: [4“ Refuting inherently existent moments 69-74 (4)]

L10: [a” All moments as having parts 69]

\ #69.
\ Just as a moment has an end, so a beginning
\ And a middle must be considered.
\ Thus due to this triple nature of a moment,
\ There is no momentary abiding of the world.

L10: [b” Refuting inherent existence of what has parts 70]

\ #70.
\ Also the beginning, middle, and end
\ Are to be analyzed like a moment.
\ Therefore beginning, middle, and end
\ Are also not [produced]⁶¹ from self or other.

L10: [c” Refuting inherently existent things through the reason of their not being one or many 71-73b]

\ #71.
\ Due to having many parts there is no unity,
\ There is not anything without parts.
\ Further, without one, there is not many.
\ Also, without existence there is no non-existence.

\ #72.
\ If it is thought that through disintegration or an antidote
\ An existent becomes non-existent,
\ Then how without an existent
\ Could there be disintegration or an antidote?

\ #73.
\ Hence, in fact there is no disappearance
\ Of the world through nirvana.
\ Asked whether the world has an end
\ The Conqueror remained silent.

L10: [d' Reason for not holding the world as having an end 73c-74]

\ #73.
\ Hence, in fact there is no disappearance
\ Of the world through nirvana.
\ Asked whether the world has an end
\ The Conqueror remained silent.

\ #74.
\ Because he did not teach this profound doctrine
\ To worldly beings who were not receptacles,
\ The All-Knowing is therefore known
\ By the wise to be omniscient.

L6: [(c) Summation 75-77 (3)]

L7: [1' Conquerors' descriptions of the profound 75]

\ #75.
\ Thus the doctrine of definite goodness
\ Was taught by the perfect Buddhas,
\ The seers of reality, as profound,
\ Unapprehendable, and baseless.

L7: [2' Faults of fearing the profound 76-77b]

\ #76.
\ Frightened by this baseless doctrine,
\ Delighting in a base, not passing
\ Beyond existence and non-existence,
\ Unintelligent beings ruin themselves.

\ #77.ab
\ Afraid of the fearless abode,
\ Ruined, they ruin others.

L7: [3' Exhorting the king to realize the profound 77cd]

\ #77.cd
\ O King, act in such a way
\ That the ruined do not ruin you.

L5: [(2) Exhorting the king to train in the profound [beyond accepting and rejecting] 78-100 (2)]

L6: [(a) Setting the scene 78-79]

\ #78.
\ O King, lest you be ruined
\ I will explain through the scriptures
\ The mode of the supramundane, just as it is,
\ The reality not partaking of dualism.

\ #79.
\ This profundity endowed with meanings drawn [from scriptures]
\ And beyond ill-deeds and meritorious deeds
\ Has not been tasted by those who fear the baseless—
\ The others—the Forders—and even by our own.

L6: [(b) Two selflessnesses 80-100 (2)]

L7: [1' Selflessness of persons 80-82 (2)]

L8: [a' Unsuitability of the six constituents as the person 80-81 [the six elements]]

\ #80.
\ A person is not earth, not water,
\ Not fire, not wind, not space,
\ Not consciousness, and not all of them.
\ What person is there other than these?

\ #81.
\ Just as a person is not real
\ Due to being a composite of six constituents,
\ So each of the constituents also
\ Is not real due to being a composite.

L8: [b' Refuting an inherently existent person through a fivefold analysis 82 [the five aggregates]]

\ #82.
\ The aggregates are not the self, they are not in it,
\ It is not in them, without them it is not,
\ It is not mixed with the aggregates like fire and fuel.
\ Therefore how could the self exist?

L7: [2' Selflessness of other phenomena 83-100 (2)]

L8: [a' Refuting an inherently existent form aggregate 83-99 (4)]

L9: [1' Refuting inherently existent dependent-arising 83-90 (4)]

L10: [a' Their not being established as one or many 83]

\ #83.
\ The three elements' are not earth, they are not in it,
\ It is not in them, without them it is not;

\ Since this also applies to each,
\ The elements, like the self, are false.

L10: [b” Therefore the elements are not inherently existent 84]

\ #84.
\ Earth, water, fire, and wind
\ Individually also do not inherently exist.
\ When any three are absent, an individual one does not exist.
\ When one is absent, the three also do not exist.

L10: [c” Absence of inherent existence of composites 85-87 (3)]

L11: [1: Contradiction of inherent existence and dependence of composites 85]

\ #85.
\ If when three are absent, an individual one does not exist
\ And if when one is absent, the three also do not exist,
\ Then each itself does not exist.
\ How could a composite be produced?

L11: [2: Refuting an answer to that 86]

\ #86.
\ Otherwise, if each itself exists,
\ Why without fuel is there no fire?
\ Likewise why is there no water, wind, or earth
\ Without motility, obstructiveness, or cohesion?

L11: [3: Dispelling further debate 87]

\ #87.
\ If [it is answered that] fire is well known [not to exist without fuel but the
other three elements exist by way of their own entities],
\ How could your three exist in themselves
\ Without the others? It is impossible for the three
\ Not to accord with dependent-arising.

L10: [d” Refuting proofs for inherent existence 88-90]

\ #88.
\ How could those—that themselves
\ Exist individually—be mutually dependent?
\ How could those—that do not themselves
\ Exist individually—be mutually dependent?

\ #89.
\ If it is the case that they do not themselves exist individually,
\ But where there is one, the other three exist,
\ Then if unmixed, they are not in one place,
\ And if mixed, they do not themselves exist individually.

\ #90.
\ The elements do not themselves exist individually,
\ So how could their own individual character exist?

\ What do not themselves individually exist cannot predominate.
\ Their characters are regarded as conventionalities.

L9: [2“ Refuting inherent existence of evolutes of the elements 91ab]

\ #91.
\ This mode [of refutation] is also to be applied
\ To colors, odors, tastes, and objects of touch;
\ Eye, consciousness, and form;
\ Ignorance, action, and birth;

L9: [3“ Applying the refutation to other phenomena 91c-98 (2)]

L10: [a” Actual application 91c-92]

\ #91.
\ This mode [of refutation] is also to be applied
\ To colors, odors, tastes, and objects of touch;
\ Eye, consciousness, and form;
\ Ignorance, action, and birth;

\ #92.
\ Agent, object, and action,
\ Number, possession, cause and effect,
\ Time, short and long, and so forth,
\ Name and name-bearer as well.

L10: [b” Sources for the emptiness of inherent existence 93-98 (4)]

L11: [1: All phenomena as empty of inherent existence 93]

\ #93.
\ Earth, water, fire, and wind,
\ Long and short, subtle and coarse,
\ As well as virtue and so forth are said by the Subduer
\ To be ceased in the consciousness [of reality].

L11: [2: Explanation 94-95]

\ #94.
\ Earth, water, fire, and wind
\ Do not have a chance
\ In the face of that undemonstrable consciousness
\ Complete lord over the limitless.

\ #95.
\ Here long and short, subtle and coarse,
\ Virtue and non-virtue,
\ And here names and forms
\ All are ceased.

L11: [3: Stating proofs 96-97]

\ #96.
\ All those that earlier appeared to consciousness
\ Because of not knowing that [reality]

\ Will later cease for consciousness in that way
\ Because of knowing that [reality].

\ #97.
\ All these phenomena of beings
\ Are seen as fuel for the fire of consciousness.
\ They are pacified through being burned
\ By the light of true discrimination.

L11: [4: No fault of falling to a view of annihilation 98]

\ #98.
\ The reality is later ascertained
\ Of what was formerly imputed by ignorance.
\ When a thing is not found,
\ How can there be a non-thing?

L9: [4“ Refuting inherently existent space 99]

\ #99.
\ Because the phenomena of forms
\ Are only names, space too is only a name.
\ Without the elements how could forms exist?
\ Therefore even name-only does not exist.

L8: [b' Applying the refutation to the remaining [four] aggregates 100]

\ #100.
\ Feelings, discriminations, compositional factors,
\ And consciousnesses are to be considered
\ Like the elements and the self.
\ Thereby the six constituents are selfless.

\ The first chapter of the Precious Garland, An Indication of High Status and
Definite Goodness, is finished.

L2: [B. Chapter Two: Interwoven explanation of the cause and effect of definite goodness and
high status (3) [combining virtuous practices with more wisdom: the Middle Way between
extremes]]

L3: [1. Cause and effect of definite goodness 101-23 (2) [to reach the final goal we need to
stay on the Middle Way, to stay away from all extremes; not rejecting virtues, not thinking
they are enough]]

L4: [a. Refuting extreme views 101-15 (3) [Adding more wisdom to the practices: the Middle
Way between all extremes: not accepting, not rejecting]]

L5: [(1) Recalling the former explanation through another example 101]

\ #101.
\ Just as when a banana tree
\ With all its parts is torn apart, there is nothing,
\ So when a person having the [six] constituents
\ Is divided, it is the same.

L5: [(2) Actual refutation of extreme views 102-14 (3)]

L6: [(a) Absence of inherent existence of self and selflessness 102-3]

\ #102.
\ Therefore the Conquerors said,
\ "All phenomena are selfless."
\ Since this is so, all six constituents
\ Have been delineated as selfless for you.

\ #103.
\ Thus neither self nor non-self
\ Are to be apprehended as real.
\ Therefore the Great Subduer rejected
\ Views of self and of non-self.

L6: [(b) Absence of inherent existence of existents and non-existents 104-6 (2)]

L7: [1' Actual explanation 104-5]

\ #104.
\ Sights, sounds, and so forth were said by the Subduer
\ Not to be true and not to be false.
\ If from one position its opposite arises,
\ Both do not exist in fact.

\ #105.
\ Thus ultimately this world
\ Is beyond truth and falsity.
\ Therefore the Subduer does not assert
\ That it really exists or does not.

L7: [2' Reason for not answering in any of the four extremes 106]

\ #106.
\ [Knowing that] these in all ways do not exist,
\ How could the All-Knower say
\ They have limits or no limits,
\ Or have both or neither?

L6: [(c) Dispelling an objection that not teaching an end to cyclic existence is wrong 107-14 (2)]

L7: [1' Objection 107-8]

\ #107.
\ "Innumerable Buddhas have come,
\ And likewise will come and are here at present.
\ There are zillions of sentient beings,
\ And in addition the Buddhas intend to abide in the three times.

\ #108.
\ "The extinguishing of the world in the three
\ Times does not cause it to increase,
\ Then why was the All-Knower silent
\ About the limits of the world?"

L7: [2' Answer 109-14 (3)]

L8: [a' Example for the absence of inherent existence of the world's production and cessation 109-11 (2)]

L9: [1' The profound as what is secret for non-receptacles 109]

\ #109.
\ That which is secret for a common being
\ Is the profound doctrine,
\ The world as like an illusion,
\ The ambrosia of the Buddhas' teaching.

L9: [2' Actual example 110-11]

\ #110.
\ Just as the production and disintegration
\ Of an illusory elephant are seen,
\ But the production and disintegration
\ Do not really exist,

\ #111.
\ So the production and disintegration
\ Of the illusion-like world are seen,
\ But the production and disintegration
\ Do not ultimately exist.

L8: [b' Example for the absence of inherent existence of going and coming 112-13]

\ #112.
\ Just as an illusory elephant,
\ Being only a bewildering of consciousness,
\ Does not come from anywhere,
\ Nor go anywhere, nor really stay,

\ #113.
\ So the illusion-like world,
\ Being only a bewildering of consciousness,
\ Does not come from anywhere,
\ Nor go anywhere, nor really stay.

L8: [c' Things are only nominally imputed 114]

\ #114.
\ Thus it has a nature beyond the three times.
\ Other than as the imputation of a convention
\ What world is there in fact
\ Which would exist or not?

L5: [(3) Therefore the four extremes were not taught 115]

\ #115.
\ For this reason the Buddha,
\ Except for keeping silent, said nothing
\ About the fourfold format: having or
\ Not having a limit, both, or neither.

L4: [b. Difficulty of realizing the profound 116-23 [the danger of falling into nihilism]
(3) III]

L5: [(1) Reason for the difficulty of realizing the profound 116-17 III]

\ #116.
\ When the body, which is unclean,
\ Coarse, and an object of the senses,
\ Does not stay in the mind [as having a nature of uncleanness and pain]
\ Although it is continually in view,

\ #117.
\ Then how could this doctrine
\ Which is most subtle, profound,
\ Baseless, and not manifest,
\ Easily appear to the mind?

L5: [(2) Reason why Buddha did not explain the profound to non-receptacles 118 III]

\ #118.
\ Realizing that because of its profundity
\ This doctrine is difficult for beings to understand,
\ The Subduer, having become enlightened
\ [At first] turned away from teaching doctrine.

L5: [(3) Explaining the reason 119-23 (3) III]

L6: [(a) Faults of misconceiving the profound 119-20 III]

\ #119.
\ This doctrine wrongly understood
\ Causes the unwise to be ruined
\ Because they sink into the uncleanness
\ Of nihilistic views.

\ #120.
\ Further, the stupid who fancy
\ Themselves wise, having a nature
\ Ruined by rejecting [emptiness], go headfirst
\ To a terrible hell due to their wrong understanding.

L6: [(b) Example for the defects of misconception and the good qualities of correct
conception 121-22 III]

\ #121.
\ Just as one comes to ruin
\ Through wrong eating but obtains
\ Long life, freedom from disease,
\ Strength, and pleasures through right eating,

\ #122.
\ So one comes to ruin
\ Through wrong understanding
\ But obtains bliss and highest enlightenment

\ Through right understanding.

L6: [(c) Advice to be conscientious about realizing the profound 123 III]

\ #123.

\ Therefore having forsaken with respect to this [doctrine of emptiness]

\ Nihilistic views and rejection,

\ Be supremely intent on correct understanding

\ For the sake of achieving all aims.

L3: [2. Cause and effect of high status 124-74b (2) [While still in samsara, we have no choice but to be careful, otherwise we would lose our freedoms and opportunity to transcend it all definitively]]

L4: [a. Setting the scene 124-25 (2)]

L5: [(1) Traveling in cyclic existence due to not realizing emptiness 124]

\ #124.

\ If this doctrine is not understood thoroughly,

\ The conception of an I prevails,

\ Hence come virtuous and non-virtuous actions

\ Which give rise to good and bad rebirths.

L5: [(2) Advice to strive for high status as long as emptiness is not realized 125]

\ #125.

\ Therefore, as long as the doctrine removing

\ The conception of I is not known,

\ Take heed of the practices

\ Of giving, ethics, and patience.

L4: [b. Actual explanation of the cause and effect of high status 126-74b (3) [the actual practice: + virtues, - non-virtues]]

L5: [(1) Achieving the causes for high status 126-43 (2)) [the practice: + virtues]]

L6: [(a) General exhortation to practice the causes for high status 126-32 (3)]

L7: [1' Practicing causes having five benefits 126-27]

\ #126.

\ A Lord of the Earth who performs actions

\ With their prior, intermediary,

\ And final practices

\ Is not harmed here or in the future.

\ #127.

\ Through the practices there are fame and happiness here,

\ There is no fear now or at the point of death,

\ In the next life happiness flourishes,

\ Therefore always observe the practices.

L7: [2' Practice is the best policy 128]

\ #128.
\ The practices are the best policy,
\ It is through them that the world is pleased;
\ Neither here nor in the future is one cheated
\ By a world that has been pleased.

L7: [3' Forsaking bad policies 129-32 (3)]

L8: [a' Unsuitability of relying on bad treatises 129]

\ #129.
\ The world is displeased
\ By the policies of non-practice.
\ Due to the displeasure of the world
\ One is not pleased here or in the future.

L8: [b' Scorning reliance on bad treatises 130-31]

\ #130.
\ How could those with senseless deviant minds
\ On a path to bad transmigrations,
\ Wretched, intent on deceiving others,
\ Have understood what is meaningful?

\ #131.
\ How could those intent on deceiving others
\ Be persons of policy?
\ Through it they themselves will be cheated
\ In many thousands of births.

L8: [c' Special policy for practice 132]

\ #132.
\ Even if you seek to harm an enemy,
\ You should remove your own defects and cultivate good qualities.
\ Through that you will help yourself,
\ And the enemy will be displeased.

L6: [(b) Training in the special causes of high status 133-43 (3)]

L7: [1' Training in the four ways of assembling students: [giving, speaking pleasantly, purposeful behavior, and concordant behavior] 133]

\ #133.
\ You should cause the assembling
\ Of the religious and the worldly
\ Through giving, speaking pleasantly,
\ Purposeful behavior, and concordant behavior.

L7: [2' Training in the four: speaking truth, generosity, peace, and wisdom 134-39 (2)]

L8: [a' The four individually 134-38 (4)]

L9: [1' Training in truth 134-35]

\ #134.
\ Just as by themselves the true words
\ Of kings generate firm trust,

\ So their false words are the best means
\ To create distrust.

\ #135.
\ What is not deceitful is the truth;
\ It is not an intentional fabrication.
\ What is solely helpful to others is the truth.
\ The opposite is falsehood since it does not help.

L9: [2' Training in giving 136]

\ #136.
\ Just as a single splendid charity
\ Conceals the faults of kings,
\ So avarice destroys
\ All their wealth.

L9: [3' Training in peace 137]

\ #137.
\ In peace there is profundity.
\ From profundity the highest respect arises,
\ From respect come influence and command,
\ Therefore observe peace.

L9: [4' Training in wisdom 138]

\ #138.
\ From wisdom one has a mind unshakable,
\ Non-reliance on others, firmness,
\ And is not deceived. Therefore,
\ O King, be intent on wisdom.

L8: [b' Summation 139]

\ #139.
\ A lord of humanity having the four goodnesses—
\ Truth, generosity, peace, and wisdom—
\ Is praised by gods and humans
\ As are the four good practices themselves.

L7: [3' Relying on special associates [good companions] who cause increase of virtue 140-43
(3)]

L8: [a' Characteristics of special associates 140]

\ #140.
\ Wisdom and practice always grow
\ For one who keeps company
\ With those who speak advisedly,
\ Who are pure, and who have unstained wisdom and compassion.

L8: [b' Suitability of following special associates 141-42]

\ #141.

\ Rare are helpful speakers,
\ Listeners are very rare,
\ But rarer still are those who act at once
\ On words that though unpleasant are beneficial.

\ #142.
\ Therefore having realized that though unpleasant
\ It is helpful, act on it quickly,
\ Just as to cure an illness one drinks
\ Dreadful medicine from one who cares.⁶²

L8: [c' Continuously meditating on the imminence of death 143]

\ #143.
\ Always considering the impermanence
\ Of life, health, and dominion,
\ You thereby will make intense effort
\ Solely at the practices.

L5: [(2) Forsaking the causes of bad transmigrations 144-73 (2) [the practice: - non-virtues]]

L6: [(a) Brief explanation 144-45]

\ #144.
\ Seeing that death is certain
\ And that, having died, you suffer from ill deeds,
\ You should not commit ill deeds
\ Though there might be temporary pleasure.

\ #145.
\ Sometimes no horror is seen
\ And sometimes it is.
\ If there is comfort in one,
\ Why do you have no fear for the other?

L6: [(b) Extensive explanation 146-73 (3)]

L7: [1' Stopping attachment to intoxicants 146]

\ #146.
\ Intoxicants lead to worldly scorn,
\ Your affairs are ruined, wealth is wasted,
\ The unsuitable is done from delusion,
\ Therefore always avoid intoxicants.

L7: [2' Stopping attachment to gambling 147]

\ #147.
\ Gambling causes avarice,
\ Unpleasantness, hatred, deception, cheating,
\ Wildness, lying, senseless talk, and harsh speech,
\ Therefore always avoid gambling.

L7: [3' Stopping attachment to women [or the opposite sex in general] 148-70 (3)]

L8: [a' General refutation of the cleanliness of a woman's body 148]

\ #148.
\ Lust for a woman mostly comes
\ From thinking that her body is clean,
\ But there is nothing clean
\ In a woman's body in fact.

L8: [b' Specific refutation of the cleanliness of a woman's body 149-69 (3)]

L9: [1' Refuting that a woman's parts are beautiful 149-54 (4)]

L10: [a' Unsuitability of attachment to a woman's body because of its only having a nature of the unclean 149-50]

\ #149.
\ The mouth is a vessel of foul saliva
\ And scum between the teeth,
\ The nose a vessel of snot, slime, and mucus,
\ The eyes are vessels of tears and other excretions.

\ #150.
\ The abdomen and chest is a vessel
\ Of feces, urine, lungs, liver, and so forth.
\ Those who through obscuration do not see
\ A woman this way, lust for her body.

L10: [b' Example 151]

\ #151.
\ Just as some fools desire
\ An ornamented pot filled with what is unclean,
\ So ignorant, obscured
\ Worldly beings desire women.

L10: [c' Absence of the state of desirelessness if attached to women 152]

\ #152.
\ If the world is greatly attached
\ Even to this ever-so-smelly body
\ Which should cause loss of attachment,
\ How can it be led to freedom from desire?

L10: [d' Though a woman's body is unclean, the stupid call it a cause of pleasure 153-54..]

\ #153.
\ Just as pigs are greatly attached
\ To a site of excrement, urine, and vomit,
\ So some lustful ones desire
\ A site of excrement, urine, and vomit.

\ #154.
\ This city of a body with protruding holes
\ From which impurities emerge
\ Is called an object of pleasure
\ By beings who are stupid.

L9: [2' Refuting that the whole body is beautiful 155-68 (4)]

L10: [a” Stopping attachment to a woman's body in general 155-57]

\ #155.
\ Once you yourself have seen the impurities
\ Of excrement, urine, and so forth,
\ How could you be attracted
\ To a body composed of those?

\ #156.
\ Why should you lust desirously for this
\ While recognizing it as an unclean form
\ Produced by a seed whose essence is impure,
\ A mixture of blood and semen?

\ #157.
\ One who lies on this impure mass
\ Covered by skin moistened
\ With those fluids, merely lies
\ On top of a woman's bladder,

L10: [b” Stopping attachment to its color and shape 158-65b (3)]

L11: [1: Stopping attachment to the color and shape of a woman's body in general 158.]

\ #158.
\ If whether beautiful or ugly,
\ Whether old or young,
\ All female bodies are unclean,
\ From what attribute does your lust arise?

L11: [2: Stopping attachment to a beautiful body 159-63 (2)]

L12: [a: Unsuitability of attachment 159-61]

\ #159.
\ Just as it is not fit to desire
\ Filth although it has a good color,
\ Is very fresh, and has a nice shape,
\ So is it with a woman's body.

\ #160.
\ How could the nature of this putrid corpse,
\ A rotten mass covered outside by skin,
\ Not be seen when it looks
\ So very horrible?

\ #161.
\ "The skin is not foul,
\ It is like a garment."
\ Like a hide over a mass of impurities
\ How could it be clean?

L12: [b: Suitability of disgust 162-63]

\ #162.
\ A pot though beautiful outside,

\ Is reviled when filled with impurities.
\ Why is the body, filled with impurities
\ And foul by nature, not reviled?

\ #163.
\ If you revile against impurities,
\ Why not against this body
\ Which befouls clean scents,
\ Garlands, food, and drink?

L11: [3: Thinking that one's own body, like a woman's, is unclean 164-65b]

\ #164.
\ Just as one's own or others'
\ Impurities are reviled,
\ Why not revile against one's own
\ And others' unclean bodies?

\ #165.
\ Since your own body is
\ As unclean as a woman's,
\ Is it not suitable to part
\ From desire for self and other?

L10: [c" Consequent Unsuitability of attachment to a woman's body 165 c-66]

\ #165.
\ Since your own body is
\ As unclean as a woman's,
\ Is it not suitable to part
\ From desire for self and other?

\ #166.
\ If you yourself wash this body
\ Dripping from the nine wounds
\ And still do not think it unclean,
\ What use is [religious] instruction for you?

L10: [d" Chiding persons who praise women 167-68]

\ #167.
\ Whoever composes poetry
\ With metaphors elevating this body—
\ O how shameless! O how stupid!
\ How embarrassing before [wise]63 beings!

\ #168.
\ Moreover, these sentient beings—
\ Obscured by the darkness of ignorance—
\ Quarrel most over what they desire,
\ Like dogs for the sake of some dirty thing.

L9: [3" Refuting that attachment to a woman is a cause of happiness 169]

\ #169.
\ There is pleasure when a sore is scratched,
\ But to be without sores is more pleasurable still.
\ Just so, there are pleasures in worldly desires,
\ But to be without desires is more pleasurable still.

L8: [c' Effect of meditating on uncleanness 170]

\ #170.
\ If you analyze thus, even though
\ You do not achieve freedom from desire,
\ Because your desire has lessened
\ You will not lust for women.

L7: [4' Stopping hunting 171-73 (3)]

L8: [a' Forsaking killing 171]

\ #171.
\ To hunt game is a horrible
\ Cause of short life,
\ Fear, suffering, and hell,
\ Therefore always steadfastly keep from killing.

L8: [b' Forsaking generating fear in others 172]

\ #172.
\ Those who frighten embodied beings
\ When they encounter them are malevolent
\ Like a snake spitting poison,
\ Its body completely stained with impurity.

L8: [c' Generating pleasure in others 173]

\ #173.
\ Just as farmers are gladdened
\ When a great rain-cloud gathers,
\ So those who gladden embodied beings
\ When encountering them are beneficent.

L5: [(3) Summary: Abandoning non-practices and achieving the practices 174ab]

\ #174.
\ Thus observe the practices incessantly
\ And abandon those counter to them.
\ If you and the world wish to attain
\ Unparalleled enlightenment,

L3: [3. Cause and effect of definite goodness 174c-200 (4) [But we should aim at more than the short term benefits of virtuous practices; and to get there we need wisdom and to stay away from all extremes: the Middle Way]]

L4: [a. Condensing the principal causes of highest enlightenment into three [bodhicitta, compassion, wisdom] and training in them 174c-75]

\ #174.
 \ Thus observe the practices incessantly
 \ And abandon those counter to them.
 \ If you and the world wish to attain
 \ Unparalleled enlightenment,

 \ #175.
 \ Its roots are the altruistic aspiration to enlightenment
 \ Firm like the monarch of mountains,
 \ Compassion reaching to all quarters,
 \ And wisdom not relying on duality.

L4: [b. Training in the causes for achieving the thirty-two signs of a Buddha 176-96 (2)
 [what is more than the short term benefits of samsara / more than being a king, or an
 arhat]]

L5: [(1) Exhortation to listen 176]

\ #176.
 \ O great King, listen to how
 \ Your body will be adorned
 \ With the thirty-two signs
 \ Of a great being.

L5: [(2) Actual explanation of the thirty-two marks of a Buddha 177-96]

\ #177.
 \ Through proper honoring of stupas,
 \ Honorable beings, Superiors, and the elderly
 \ You will become a Universal Monarch,
 \ Your glorious hands and feet marked with [a design of] wheels.

\ #178.
 \ O King, always maintain firmly
 \ What you have vowed about the practices,
 \ You will then become a Bodhisattva
 \ With feet that are very level.

\ #179.
 \ Through giving, speaking pleasantly,
 \ Purposeful behavior, and concordant behavior
 \ You will have hands with glorious
 \ Fingers joined by webs [of light],

\ #180.
 \ Through abundant giving
 \ Of the best food and drink
 \ Your glorious hands and feet will be soft;
 \ Your hands, feet, shoulder blades,
 \ And the nape of your neck will broaden,
 \ So your body will be large and those seven areas broad.

\ #181.
\ Through never doing harm and freeing the condemned
\ Your body will be beautiful, straight, and large,
\ Very tall with long fingers
\ And broad backs of the heels.

\ #182.
\ Through spreading the vowed practices
\ You will have glory, a good color,
\ Your ankles will not be prominent,
\ Your body hairs will stand upwards.

\ #183.
\ Through your zest for knowledge, the arts,
\ And so forth, and through imparting them
\ You will have the calves of an antelope,
\ A sharp mind, and great wisdom.

\ #184.
\ If others seek your wealth and possessions,
\ Through the discipline of immediate giving
\ You will have broad arms and a pleasant appearance
\ And will become a leader of the world.

\ #185.
\ Through reconciling well
\ Friends who have become divided
\ You will become the best of those
\ Whose glorious secret organ retracts inside.

\ #186.
\ Through giving good houses
\ And nice comfortable carpets
\ Your color will be very soft
\ Like refined stainless gold.

\ #187.
\ Through giving the highest powers
\ And following a teacher properly
\ You will be adorned by each and every hair
\ And by a spiraling hair between the eyebrows.

\ #188.
\ Through speech that is pleasant and pleasing
\ And by acting upon the good speech [of others]
\ You will have curving shoulders
\ And a lion-like upper body.

\ #189.
\ Through nursing and curing the sick,
\ The area between your shoulders will be broad,
\ You will live in a natural state,

\ And all tastes will be the best.
 \ #190.
 \ Through initiating activities concordant
 \ With the practices, your crown protrusion
 \ Will stand out well, and [your body] will be
 \ Symmetrical like a banana tree.
 \ #191.
 \ Through speaking true and soft words
 \ Over a long time, O lord of humanity,
 \ Your tongue will be long
 \ And your voice that of Brahma.
 \ #192.
 \ Through speaking true words
 \ Always and continuously
 \ You will have cheeks like a lion,
 \ Be glorious, and hard to overcome.
 \ #193.
 \ Through showing great respect,
 \ Serving others, and doing what is fitting,
 \ Your teeth will be very white,
 \ Shining, and even.
 \ #194.
 \ Through using true and non-divisive
 \ Speech over a long time
 \ You will have forty glorious teeth
 \ That are set evenly and are wondrous.
 \ #195.
 \ Through viewing beings with love
 \ And without desire, hatred, or delusion
 \ Your eyes will be bright and blue
 \ With eyelashes like a bull.
 \ #196.
 \ Thus in brief know well
 \ These thirty-two signs
 \ Of a great lion of beings
 \ Together with their causes.

L4: [c. Reason for not elaborating here on the causes and effects of the beautiful features
 197]

\ #197.
 \ The eighty beautiful features arise
 \ From a concordant cause of love.
 \ Fearing this text would be too long,
 \ I will not, O King, explain them.

L4: [d. Difference between the marks of a Buddha and of a Universal Emperor 198-200 (3)]

L5: [(1) Difference in effects 198]

\ #198.
\ All Universal Emperors
\ Are regarded as having these,
\ But their purity, beauty, and luster
\ Cannot match even a little those of a Buddha.

L5: [(2) Difference in causes 199-200d]

\ #199.
\ The auspicious signs and beautiful features
\ Of a Universal Emperor
\ Are said to arise [even]⁶⁴ from the single cause
\ Of faith in the King of Subduers.

\ #200.abcd But such virtue accumulated one-pointedly
\ For a hundred times ten million eons
\ Cannot produce even one
\ Of the hair-pores of a Buddha.

\ L5: [(3) Example 200efgh]

\ #200.efgh Just as the brilliance of suns
\ Is slightly like that of fireflies,
\ So the signs of a Buddha are slightly like
\ Those of a Universal Emperor.

\ The second chapter of the Precious Garland, The Interwoven, is finished.

L2: [C. Chapter Three: Advice to train in the two collections of merit and wisdom — the causes of highest enlightenment (6)]

L3: [1. Modes of the [two incommensurable required] collections 201-11 (4)]

L4: [a. Exhorting the king to listen 201]

\ #201.
\ Great king, hear from the great scriptures
\ Of the Great Vehicle
\ How the marks of a Buddha
\ Arise from inconceivable merit.

L4: [b. Limitlessness of the collection of merit 202-9 (2)]

L5: [(1) Actual explanation 202-8 (5)]

L6: [(a) Achieving one hair-pore of a Buddha through ten times the merit of Solitary Realizers, etc. 202-3]

\ #202.

\ The merit giving rise to all
\ Solitary Realizers, to Learners, and Non-Learners,
\ And all the merit of the transient world
\ Is measureless like the universe itself.

\ #203.
\ Through such merit ten times extended
\ One hair-pore of a Buddha is achieved.
\ All the hair-pores of a Buddha
\ Arise in just the same way.

L6: [(b) Achieving one beautiful feature of a Buddha through a hundred times the merit for achieving a hair-pore 204-5]

\ #204.
\ Through multiplying by a hundred
\ The merit which produces
\ All the hair-pores of a Buddha
\ One auspicious beauty is acquired.

\ #205.
\ O King, as much merit as is required
\ For one auspicious beautiful feature,
\ So much also is required
\ For each up to the eightieth.

L6: [(c) Achieving one mark of a Buddha through a hundred times the merit for producing all the beautiful features 206]

\ #206.
\ Through multiplying a hundred-fold
\ The collection of merit which achieves
\ The eighty auspicious beautiful features
\ One mark of a great being arises.

L6: [(d) Achieving the hair-spiral on a Buddha's brow through a thousand times the merit for producing all the marks 207]

\ #207.
\ Through multiplying a thousand-fold
\ The extensive merit that is the cause
\ Of achieving the thirty signs
\ The hair-treasure like a full moon arises.

L6: [(e) Achieving the crown protrusion through a thousand times the above merit 208]

\ #208.
\ Through multiplying a hundred thousand-fold
\ The merit for the hair-treasure
\ A Protector's crown-protrusion
\ Is produced, imperceptible as it actually is.
\ Through increasing ten million times
\ A hundred thousand the merit

\ For the crown-protrusion there comes
\ The excellence producing the euphony
\ Of a Buddha's speech and its sixty qualities.

L5: [(2) The collections are infinite but are taught to trainees as measurable 209]

\ #209.
\ Though such merit is measureless,
\ It is said for brevity to have a measure,
\ Just as [the merit of]65 the world is said
\ For brevity to be included in the ten directions.

L4: [c. Limitlessness of the collection of wisdom 210]

\ #210.
\ When the causes of even the Form Body
\ Of a Buddha are as immeasurable
\ As the world, how then could the causes
\ Of the Truth Body be measured?

L4: [d. Limitlessness of effects of the two collections 211]

\ #211.
\ If the causes of all things are small
\ But they produce extensive effects,
\ The thought that the measureless causes of Buddhahood
\ Have measurable effects should be eliminated.

L3: [2. Effects of each collection [merit and wisdom, producing the Form Body and Truth Body of a Buddha] 212-13]

\ #212.
\ The Form Body of a Buddha
\ Arises from the collections of merit.
\ The Truth Body in brief, O King,
\ Arises from the collections of wisdom.

\ #213.
\ Thus these two collections
\ Are the causes of attaining Buddhahood,
\ So in sum always rely
\ Upon merit and wisdom.

L3: [3. Advice not to feel inadequate about accumulating the two collections [because of the incommensurable merit of Bodhicitta] 214-27 (3)]

L4: [a. Brief indication 214]

\ #214.
\ Do not feel inadequate about this [accumulation]
\ Of merit to achieve enlightenment,
\ Since reasoning and scripture
\ Can restore one's spirits.

L4: [b. Extensive explanation 215-26 (2)]

L5: [(1) Advice not to be lazy about the collection of merit 215-20 (3)]

L6: [(a) Limitlessness of the merit of generating the aspiration to enlightenment 215-16]

\ #215.
\ Just as in all directions
\ Space, earth, water, fire, and wind
\ Are without limit,
\ So suffering sentient beings are limitless.

\ #216.
\ Through their compassion
\ Bodhisattvas are determined to lead
\ These limitless sentient beings out of suffering
\ And establish them in Buddhahood.

L6: [(b) Ease of attaining Buddhahood through that cause 217-18]

\ #217.
\ [Hence] whether sleeping or not sleeping,
\ After thoroughly assuming [such compassion]
\ Those who remain steadfast—
\ Even though they might not be meticulous—

\ #218.
\ Always accumulate merit as limitless as all sentient beings
\ Since sentient beings are limitless.
\ Know then that since [the causes] are limitless,
\ Limitless Buddhahood is not hard to attain.

L6: [(c) Ease of attaining Buddhahood by reason of having the four limitlessnesses 219-20]

\ #219.
\ [Bodhisattvas] stay for a limitless time [in the world];
\ For limitless embodied beings they seek
\ The limitless [good qualities of] enlightenment
\ And perform limitless virtuous actions.

\ #220.
\ Hence though enlightenment is limitless,
\ How could they not attain it
\ With these four limitless collections
\ Without being delayed for long?

L5: [(2) Advice not to be lazy about accumulating the two collections 221-26 (5)]

L6: [(a) General teaching that through the two collections physical and mental suffering is

removed 221]

\ #221.
\ The limitless collection of merit
\ And the limitless collection of wisdom
\ Eradicate just quickly
\ Physical and mental sufferings.

L6: [(b) Removal of physical suffering by the collection of merit 222]

\ #222.
\ The physical sufferings of bad transmigrations
\ Such as hunger and thirst arise from ill deeds;
\ Bodhisattvas do not commit ill deeds,
\ And due to meritorious deeds do not have
\ physical suffering in other lives.

L6: [(c) Removal of mental suffering by the collection of wisdom 223]

\ #223.
\ The mental sufferings of desire, hatred, fear,
\ Lust, and so forth arise from obscuration.
\ Through knowing them to be baseless
\ They just quickly forsake mental suffering.

L6: [(d) No cause for laziness about accumulating the two collections 224-25]

\ #224.
\ Since thus they are not greatly harmed
\ By physical and mental suffering,
\ Why should they be discouraged
\ Though they lead beings in all worlds?

\ #225.
\ It is hard to bear suffering even for a little,
\ What need is there to speak of doing so for long!
\ What could bring harm even over limitless time
\ To happy beings who have no suffering?

L6: [(e) The power of great compassion 226]

\ #226.
\ They have no physical suffering;
\ How could they have mental suffering?
\ Through their compassion they feel pain
\ For the world and so stay in it long.

L4: [c. Summation 227]

\ #227.
\ Hence do not feel inadequate thinking,
\ "Buddhahood is far away."

\ Always strive at these [collections]
\ To remove defects and attain good qualities.

L3: [4. The entities of the two collections [merit ? high status, wisdom ? definite goodness] 228-30 (3)]

L4: [a. Advice to forsake the opposites of merit and to rely on the meritorious 228]

\ #228.
\ Realizing that desire, hatred, and obscuration
\ Are defects, forsake them completely.
\ Realizing that non-desire, non-hatred, and non-obscuration
\ Are good qualities, inculcate them with vigor.

L4: [b. Effects of three poisons and of their opposites 229]

\ #229.
\ Through desire one goes into a hungry ghost transmigration,
\ Through hatred one is impelled into a hell,
\ Through obscuration one mostly goes into an animal transmigration.
\ Through stopping these one becomes a god or a human.

L4: [c. Actual two collections 230]

\ #230.
\ Eliminating defects and acquiring good qualities
\ Are the practices of those seeking high status.
\ Thoroughly extinguishing conceptions through consciousness [of reality]
\ Is the practice of those seeking definite goodness.

L3: [5. Branches of the two collections [helping others, the Sangha and the Buddha-Dharma] 231-76 (2)]

L4: [a. Brief indication 231-39 (2)]

L5: [(1) Branches of the collection of merit 231-37 (3)]

L6: [(a) Establishing objects of worship 231-33 (2)]

L7: [1' Newly establishing objects of worship 231-32]

\ #231.
\ You should respectfully and extensively construct
\ Images of Buddha, monuments, and temples
\ And provide residences,
\ Abundant riches, and so forth.

\ #232.
\ Please construct from all precious substances
\ Images of Buddha with fine proportions,
\ Well designed and sitting on lotuses,
\ Adorned with all precious substances.

L7: [2' Worshipping them once established 233]

\ #233.
\ You should sustain with all endeavor
\ The excellent doctrine and the communities
\ Of monastics, and decorate monuments
\ With gold and jeweled friezes.

L6: [(b) Worship 234-36]

\ #234.
\ Revere the monuments
\ With gold and silver flowers,
\ Diamonds, corals, pearls,
\ Emeralds, cat's eye gems, and sapphires.

\ #235.
\ To revere propounders of doctrine
\ Is to do what pleases them—
\ [Offering] goods and services
\ And relying firmly on the doctrine.

\ #236.
\ Listen to teachers with homage
\ And respect, serve, and pray to them.
\ Always respectfully revere
\ The [other] Bodhisattvas.

L6: [(c) Ceasing to worship unworthy objects 237]

\ #237.
\ You should not respect, revere,
\ Or do homage to others, the Forders,
\ Because through that the ignorant
\ Would become enamored of the faulty.

L5: [(2) Branches of the collection of wisdom 238-39]

\ #238.
\ You should make donations of pages and books
\ Of the word of the King of Subduers
\ And of the treatises they gave rise to,
\ Along with their prerequisites, pens and ink.

\ #239.
\ As ways to increase wisdom,
\ Wherever there is a school in the land
\ Provide for the livelihood of teachers
\ And give lands to them [for their provision].

L4: [b. Extensive exposition 240-76 (2)]

L5: [(1) Branches of the collection of merit 240-64 (4)]

L6: [(a) Giving one's own property 240-51]

\ #240.
\ In order to alleviate the suffering
\ Of sentient beings—the old, young, and infirm—
\ You should establish through the estates [that you control]⁶⁶
\ Doctors and barbers throughout your country.

\ #241.
\ O One of Good Wisdom, please provide
\ Hostels, parks, dikes,
\ Ponds, rest-houses, water-vessels,
\ Beds, food, hay, and wood.

\ #242.
\ Please establish rest-houses
\ In all towns, at temples, and in all cities
\ And provide water-vessels
\ On all arid roadways.

\ #243.
\ Always care compassionately
\ For the sick, the unprotected, those stricken
\ With suffering, the lowly, and the poor
\ And take special care to nourish them.

\ #244.
\ Until you have given to monastics and beggars
\ Seasonally-appropriate food and drink,
\ As well as produce, grain, and fruit,
\ You should not partake of them.

\ #245.
\ At the sites of the water-vessels
\ Place shoes, umbrellas, water-filters,
\ Tweezers for removing thorns,
\ Needles, thread, and fans.

\ #246.
\ Within vessels place the three medicinal fruits,
\ The three fever medicines, butter,
\ Honey, eye medicines, and antidotes to poison,
\ And write out mantras and prescriptions.

\ #247.
\ At the sites of the vessels place
\ Salves for the body, feet, and head,
\ As well as wool, stools, gruel,
\ Jars [for getting water],⁶⁷ cooking pots, axes, and so forth.

\ #248.
\ Please have small containers
\ In the shade filled with sesame,
\ Rice, grains, foods, molasses,

\ And suitable water.

\ #249.

\ At the openings of ant-hills

\ Please have trustworthy persons

\ Always put food, water,

\ Sugar, and piles of grain.

\ #250.

\ Before and after taking food

\ Always appropriately offer fare

\ To hungry ghosts, dogs,

\ Ants, birds, and so forth.

\ #251.

\ Provide extensive care

\ For the persecuted, the victims of crop failure,

\ The stricken, those suffering contagion,

\ And for beings in conquered areas.

L6: [(b) Other giving 252c-56]

\ #252.

\ Provide stricken farmers

\ With seeds and sustenance.

\ Eliminate high taxes [levied by the previous monarch].68

\ Reduce the tax rate [on harvests].69

\ #253.

\ Protect [the poor] from the pain of wanting [your wealth].

\ Set up no [new] tolls and reduce those [that are heavy].

\ Also free [traders from other areas] from the afflictions

\ That come from waiting at your door.

\ #254.

\ Eliminate robbers and thieves

\ In your own and others' countries.

\ Please set prices fairly

\ And keep profits level [even during scarcity].

\ #255.

\ You should know full well [the counsel]

\ That your ministers offer,

\ And should always enact it

\ If it nurses the world.

\ #256.

\ Just as you are intent on thinking

\ Of what could be done to help yourself,

\ So you should be intent on thinking

\ Of what could be done to help others.

L6: [(c) Giving away all wealth 257-58]

\ #257.
\ If only for a moment make yourself
\ Available for the use of others
\ Just as earth, water, fire, wind, medicine,
\ And forests [are available to all].

\ #258.
\ Even during their seventh step
\ Merit measureless as the sky
\ Is generated in Bodhisattvas
\ Whose attitude is to give all wealth away.

L6: [(d) Giving based on different needs 259-64 (3)]

L7: [1' Giving to humans with certain needs 259-60]

\ #259.
\ If you give to those so seeking
\ Girls of beauty well adorned,
\ You will thereby attain
\ Thorough retention of the excellent doctrine.

\ #260.
\ Formerly the Subduer provided
\ Along with every need and so forth
\ Eighty thousand girls
\ With all adornments.

L7: [2' Giving to the needy 261]

\ #261.
\ Lovingly give to beggars
\ Various and glittering
\ Clothes, adornments, perfumes,
\ Garlands, and enjoyments.

L7: [3' Giving that accords with doctrine 262-64]

\ #262.
\ If you provide [facilities]
\ For those most deprived who lack
\ The means [to study] the doctrine,
\ There is no greater gift than that.

\ #263.
\ Even give poison
\ To those whom it will help,
\ But do not give even the best food
\ To those whom it will not help.

\ #264.
\ Just as it is said that it will help
\ To cut off a finger bitten by a snake,
\ So the Subduer says that if it helps others,

\ One should even bring [temporary]70 discomfort.

L5: [(2) Branches of the collection of wisdom 265-76]

\ #265.

\ You should respect most highly
\ The excellent doctrine and its proponents.
\ You should listen reverently to the doctrine
\ And also impart it to others.

\ #266.

\ Take no pleasure in worldly talk;
\ Take delight in what passes beyond the world.
\ Cause good qualities to grow in others
\ In the same way [you wish them] for yourself.

\ #267.

\ Please do not be satisfied with doctrine heard,
\ But retain and discriminate meanings.
\ Please always be intent
\ On offering presents to teachers.

\ #268.

\ Do not recite [the books of] worldly Nihilists, and so forth.
\ Forsake debating in the interest of pride.
\ Do not praise your own good qualities.
\ Speak of the good qualities even of your foes.

\ #269.

\ [When debating]71 do not attack to the quick.
\ Do not talk about others
\ With bad intent. Individually
\ Analyze your own mistakes yourself.

\ #270.

\ You should root out completely from yourself
\ The faults the wise decry in others,
\ And through your influence
\ Also cause others to do the same.

\ #271.

\ Considering the harm others do to you
\ As created by your former deeds, do not anger.
\ Act such that further suffering will not be created
\ And your own faults will disappear.

\ #272.

\ Without hope of reward
\ Provide help to others.
\ Bear suffering alone,
\ And share your pleasures with beggars.

\ #273.

\ Do not be inflated
\ Even by the prosperity of gods.
\ Do not be depressed
\ Even by the poverty of hungry ghosts.

\ #274.
\ For your sake always speak the truth.
\ Even should it cause your death
\ Or ruin your governance,
\ Do not speak in any other way.

\ #275.
\ Always observe the discipline
\ Of actions just as it has been explained.
\ In that way, O glorious one, you will become
\ The best of authoritative beings upon the earth.

\ #276.
\ You should always analyze well
\ Everything before you act,
\ And through seeing things correctly as they are
\ Do not put full reliance on others.

L3: [6. Benefits arising to one who amasses merit 277-300 (2)]

L4: [a. Arising of five common good qualities 277-80]

[1: 277a; 2: 277bc; 3: 277d-279; 4: 280ab; 5: 280cd]

\ #277.
\ (1) Through these practices your realm will be happy,
\ (2) A broad canopy of fame
\ Will rise in all directions,
\ And (3) your officials will respect you fully.

\ #278.
\ The causes of death are many,
\ Those of staying alive are few,
\ These too can become causes of death,
\ Therefore always perform the practices.

\ #279.
\ If you always perform thus the practices,
\ The mental happiness which arises
\ In the world and in yourself
\ Is most favorable.

\ #280.
\ (4) Through the practices you will sleep happily
\ And will awaken happily.
\ (5) Because your inner nature will be without defect,
\ Even your dreams will be happy.

L4: [b. Arising of twenty-five particular good qualities 281-300]

[1: 281-82; 2: 283-85; 3: 286; 4: 287a; 5: 287b; 6: 287cd; 7: 288a; 8: 288b; 9: 288c; 10: 288d; 11: 289; 12: 290a; 13: 290b; 14: 290c; 15: 290d; 16: 291; 17: 292; 18: 293; 19: 294; 20: 295; 21: 296; 22: 297; 23: 298; 24: 299ab; 25: 299cd; summation 300]

- \ #281.
 - \ (1) Intent on serving your parents,
 - \ Respectful to the principals of your lineage,
 - \ Using your resources well, patient, generous,
 - \ With kindly speech, without divisiveness, and truthful,
- \ #282.
 - \ Through performing such discipline for one lifetime
 - \ You will become a monarch of gods
 - \ Whereupon even more so you will be a monarch of gods.
 - \ Therefore observe such practices.
- \ #283.
 - \ (2) Even three times a day to offer
 - \ Three hundred cooking pots of food
 - \ Does not match a portion of the merit
 - \ In one instant of love.
- \ #284.
 - \ Though [through love] you are not liberated
 - \ You will attain the eight good qualities of love—
 - \ Gods and humans will be friendly,
 - \ Even [non-humans] will protect you,
- \ #285.
 - \ You will have mental pleasures and many [physical]72 pleasures,
 - \ Poison and weapons will not harm you,
 - \ Without striving you will attain your aims,
 - \ And be reborn in the world of Brahma.
- \ #286.
 - \ (3) If you cause sentient beings to generate
 - \ The altruistic aspiration to enlightenment and make it firm,
 - \ You will always attain an altruistic aspiration to enlightenment
 - \ Firm like the monarch of mountains.
- \ #287.
 - \ (4) Through faith you will not be without leisure,
 - \ (5) Through good ethics you will move in good transmigrations,
 - \ (6) Through becoming familiar with emptiness
 - \ You will attain detachment from all phenomena.
- \ #288.
 - \ (7) Through not wavering you will attain mindfulness,
 - \ (8) Through thinking you will attain intelligence,

\ (9) Through respect you will be endowed with realization of meaning,
 \ (10) Through guarding the doctrine you will become wise.

\ #289.
 \ (11) Through making the hearing and the giving
 \ Of the doctrine be unobstructed
 \ You will company with Buddhas
 \ And will quickly attain your wishes.

\ #290.
 \ (12) Through non-attachment you will achieve the meaning [of doctrines],
 \ (13) Through not being miserly your resources will increase,
 \ (14) Through not being proud you will become chief [of those respected],
 \ (15) Through enduring the doctrine you will attain retention.

\ #291.
 \ (16) Through giving the five essentials
 \ As well as non-fright to the frightened
 \ You will not be harmed by any demons
 \ And will become the best of the mighty.

\ #292.
 \ (17) Through offering series of lamps at monuments
 \ And through offering lamps in dark places
 \ As well as the oil for them
 \ You will attain the divine eye.

\ #293.
 \ (18) Through offering musical instruments and bells
 \ For the worship of monuments
 \ And through offering drums and trumpets
 \ You will attain the divine ear.

\ #294.
 \ (19) Through not mentioning others' mistakes
 \ And not talking of others' defective limbs
 \ But protecting their minds
 \ You will attain knowledge of others' minds.

\ #295.
 \ (20) Through giving shoes and conveyances,
 \ Through serving the feeble,
 \ And through providing teachers with transport
 \ You will attain the skill to create magical emanations.

\ #296.
 \ (21) Through acting for the doctrine,
 \ Remembering books of doctrine and their meaning,
 \ And through stainless giving of the doctrine
 \ You will attain memory of your continuum of lives.

\ #297.
 \ (22) Through knowing thoroughly, correctly, and truly

\ That all phenomena lack inherent existence,
\ You will attain the sixth clairvoyance—
\ The excellent extinction of all contamination.

\ #298.
\ (23) Through meditatively cultivating the wisdom of reality
\ Which is the same [for all phenomena] and is moistened with compassion
\ For the sake of liberating all sentient beings,
\ You will become a Conqueror endowed with all supreme aspects.

\ #299.
\ (24) Through multitudes of pure wishes
\ Your Buddha Land will be purified.
\ (25) Through offering gems to the Kings of Subduers
\ You will emit infinite light.

\ #300.
\ Therefore knowing the concordance
\ Of actions and their effects,
\ Always help beings in fact.
\ Just that will help yourself.

\ The third chapter of the Precious Garland, A Compendium of the Collections for
Enlightenment, is finished.

L2: [D. Chapter Four: Advice to train in flawless policy [advice to a king to rule
religiously or become a monastic] (4)]

L3: [1. Transition 301-6 [preparing the King to receive the unpleasant truth] (3)]

L4: [a. Because most do not dare to chide a monarch but give praise, it is fitting to listen
to a good explanation 301-3]

\ #301.
\ Monarchs who do what is against the practices
\ And senseless are mostly praised
\ By their citizens, for it is hard to know
\ What will or will not be tolerated.
\ Hence it is hard to know
\ What is useful or not [to say] .

\ #302.
\ If useful but unpleasant words
\ Are hard to speak to anyone else,
\ What could I, a monk, say to you,
\ A King who is a lord of the great earth?

\ #303.
\ But because of my affection for you
\ And from compassion for all beings,
\ I tell you without hesitation
\ That which is useful but unpleasant.

L4: [b. Instruction to listen to helpful words in accordance with Buddha's advice 304]

\ #304.
\ The Supramundane Victor said that students are to be told
\ The truth—gentle, meaningful, and salutary—
\ At the proper time and from compassion.
\ That is why you are being told all this.

L4: [c. Actual exhortation to listen to words helpful to oneself and others 305-6]

\ #305.
\ O Steadfast One, when true words
\ Are spoken without belligerence,
\ They should be taken as fit to be heard,
\ Like water fit for bathing.

\ #306.
\ Realize that I am telling you
\ What is useful here and otherwise.
\ Act on it so as to help
\ Yourself and also others.

L3: [2. Extensive exposition of flawless [governing] policy 307-98 (3)]

L4: [a. Royal policies 307-27 (5)]

L5: [(1) Increasing giving 307-8]

\ #307.
\ If you do not make contributions of the wealth
\ Obtained from former giving to the needy,
\ Through your ingratitude and attachment
\ You will not obtain wealth in the future.

\ #308.
\ Here in the world workers do not carry
\ Provisions for a journey unpaid,
\ But lowly beggars, without payment, carry to your future life
\ [What you give them] multiplied a hundred times.

L5: [(2) Founding temples 309-17 (3)]

L6: [(a) Training in exalted thoughts and deeds 309]

\ #309.
\ Always be of exalted mind
\ And take delight in exalted deeds.
\ From exalted actions arise
\ All effects that are exalted.

L6: [(b) Achieving the four good qualities 310]

\ #310.
\ Create foundations of doctrine, abodes
\ Of the Three Jewels—fraught with glory and fame—

\ That lowly kings have not even
\ Conceived in their minds.

L6: [(c) Special achievement 311-317]

\ #311.
\ O King, it is preferable not to create
\ Foundations of doctrine that do not stir
\ The hairs of wealthy kings
\ Because [those centers] will not become famous even after your death.

\ #312.
\ Through your great exaltation, use even all your wealth
\ Such that the exalted become free from pride,
\ [The equal]⁷³ become delighted,
\ And the inclinations of the lowly are reversed.

\ #313.
\ Having let go of all possessions,
\ [At death] powerless you must go elsewhere,
\ But all that has been used for the doctrine
\ Precedes you [as good karma],

\ #314.
\ When all the possessions of a previous monarch
\ Come under the control of the successor,
\ Of what use are they then to the former monarch
\ For practice, happiness, or fame?

\ #315.
\ Through using wealth there is happiness here in this life,
\ Through giving there is happiness in the future,
\ From wasting it without using or giving it away,
\ There is only misery. How could there be happiness?

\ #316.
\ Because of lack of power while dying,
\ You will be unable to make donations by way of your ministers
\ Who will shamelessly lose affection for you
\ And will seek to please the new monarch.

\ #317.
\ Hence while in good health create foundations of doctrine
\ Immediately with all your wealth,
\ For you are living amidst the causes of death
\ Like a lamp standing in a breeze.

L5: [(3) Maintaining what was established earlier 318-20 (3)]

L6: [(a) General teaching 318]

\ #318.
\ Also you should maintain other centers of doctrine
\ Established by the previous kings—

\ All the temples and so forth—
\ As they were before.

L6: [(b) Way of appointing caretakers 319]

\ #319.
\ Please have them attended by those
\ Who are not harmful, are virtuous,
\ Keep their vows, are kind to visitors, truthful,
\ Patient, non-combative, and always diligent.

L6: [(c) Equal maintenance 320]

\ #320.
\ Cause the blind, the sick, the lowly,
\ The protectorless, the destitute,
\ And the crippled equally to obtain
\ Food and drink without interruption.

L5: [(4) Providing even for those who do not seek it 321]

\ #321.
\ Provide all types of support
\ For practitioners who do not seek it
\ And even for those living
\ In the countries of other monarchs.

L5: [(5) Way of appointing ministers 322-27 (4)]

L6: [(a) Appointing religious leaders 322]

\ #322.
\ At all centers of the doctrine
\ Appoint attendants who are
\ Not negligent, not greedy, skillful,
\ Religious, and not harmful to anyone.

L6: [(b) Appointing ministers 323]

\ #323.
\ Appoint ministers who know good policy,
\ Who practice the doctrine, are civil,
\ Pure, harmonious, undaunted, of good lineage,
\ Of excellent ethics, and grateful.

L6: [(c) Appointing generals 324]

\ #324.
\ Appoint generals who are generous,
\ Without attachments, brave, kindly,
\ Who use [the treasury] properly, are steadfast,
\ Always conscientious, and practice the doctrine.

L6: [(d) Appointing treasurers, etc. 325-27]

\ #325.

\ As administrators appoint elders
\ Of religious disposition, pure, and able,
\ Who know what should be done, are skilled in the [royal]⁷⁴ treatises,
\ Understand good policy, are unbiased, and are kindly.

\ #326.
\ Every month you should hear from them
\ About all the income and expenses,
\ And having heard, you yourself should tell them
\ All that should be done for the centers of doctrine and so forth.

\ #327.
\ If your realm exists for the doctrine
\ And not for fame or desire,
\ Then it will be extremely fruitful.
\ If not, its fruit will be misfortune.

L4: [b. Instruction in non-degeneration and development 328-35 (2)]

L5: [(1) Instruction in non-degeneration of previously existent practices 328-37 (2)]

L6: [(a) Transition 328]

\ #328.
\ O Lord of Humans, since in this world nowadays
\ Most are prone to wreak havoc on each other,
\ Listen to how your governance
\ And your practice should be.

L6: [(b) Actual instruction in non-degeneration 329-37 (4)]

L7: [1' Gathering those of special powers 329]

\ #329.
\ Let there always be around you many persons
\ Old in experience, of good lineage,
\ Knowing good policy, who shrink from ill deeds,
\ Are agreeable, and know what should be done.

L7: [2' Making oneself compassionate 330-32 (3)]

L8: [a' Providing out of compassion 330]

\ #330.
\ Even to those whom they have rightfully fined,
\ Bound, punished, and so forth,
\ You, being moistened with compassion,
\ Should always be caring.

L8: [b' Being compassionate especially to the wicked 331]

\ #331.
\ O King, through compassion you should
\ Always generate just an attitude of altruism
\ Even for all those embodied beings
\ Who have committed awful ill deeds.

L8: [c' The correctness of the above 332]

\ #332.
\ Especially generate compassion
\ For those whose ill deeds are horrible, the murderers.
\ Those of fallen nature are receptacles
\ Of compassion from those whose nature is magnanimous.

L7: [3' Freeing prisoners and making prisons comfortable 333-36]

\ #333.
\ Free the weaker prisoners
\ After a day or five days.
\ Do not think the others
\ Are not to be freed under any conditions.

\ #334.
\ For each one whom you do not think to free
\ You will lose the [layperson's] vow.
\ Due to having lost the vow,
\ Faults will constantly be amassed.

\ #335.
\ As long as prisoners are not freed,
\ They should be made comfortable
\ With barbers, baths, food, drink,
\ Medicine, and clothing.

\ #336.
\ Just as deficient children are punished
\ Out of a wish to make them competent,
\ So punishment should be carried out with compassion,
\ Not through hatred nor desire for wealth.

L7: [4' If not reformable, banishing them from the country 337]

\ #337.
\ Once you have analyzed and thoroughly recognized
\ The angry murderers,
\ Have them banished
\ Without killing or tormenting them.

L5: [(2) Developing previously non-existent practices 338-45 (2)]

L6: [(a) Achieving practices 338-42 (2)]

L7: [1' Sending out representatives 338-39]

\ #338.
\ In order to maintain control, oversee all the country
\ Through the eyes of agents.
\ Always conscientious and mindful,
\ Do what accords with the practices.

\ #339.
\ Continually honor in an exalted way

\ Those who are foundations of good qualities
\ With gifts, respect, and service,
\ And likewise honor all the rest.

L7: [2' Examples 340-42]

\ #340.
\ The birds of the populace will alight upon
\ The royal tree providing the shade of patience,
\ Flourishing flowers of respect,
\ And large fruits of resplendent giving.

\ #341.
\ Monarchs whose nature is generosity
\ Are liked if they are strong,
\ Like a sweet hardened outside
\ With cardamom and pepper.

\ #342.
\ If you analyze with reason thus,
\ Your governance will not degenerate.
\ It will not be without principle
\ Nor become unreligious but be religious.

L6: [(b) Ceasing non-virtues 343-45]

\ #343.
\ You did not bring your dominion with you from your former life
\ Nor will you take it to the next.
\ Since it was gained through religious practice,
\ You would be wrong to act against the practices.

\ #344.
\ O King, exert yourself
\ To avert a sequence
\ Of miserable supplies for the realm
\ Through [misuse of] royal resources.

\ #345.
\ O King, exert yourself
\ To increase the succession
\ Of the dominion's resources
\ Through [proper use of] royal resources.

L4: [c. Achieving liberation and not forsaking the scriptures of the Great Vehicle 346-98
(2)]

L5: [(1) Training in the path of liberation 346-66 (2)]

L6: [(a) Refuting inherently existent objects of attachment, pleasant and painful feelings
346-64 (3) .]

L7: [1' Refuting real feelings of pleasure 346-61 (3)]

L8: [a' Transition 346-47]

\ #346.
\ Although Universal Monarchs rule
\ Over the four continents, their pleasures
\ Are regarded as only two—
\ The physical and the mental.

\ #347.
\ Physical feelings of pleasure
\ Are only a lessening of pain.
\ Mental pleasures are made of thought,
\ Created only by conceptuality.

L8: [b' Brief indication 348]

\ #348.
\ All the wealth of worldly pleasures
\ Are just a lessening of suffering,
\ Or are only [creations of] thought,
\ Hence they are in fact not meaningful.

L8: [c' Extensive explanation 349-61 (2)]

L9: [1' Refuting proofs of real pleasure 349-60 (2)]

L10: [a' Refuting proofs for real mental pleasure 349-50]

\ #349.
\ Just one by one there is enjoyment
\ Of continents, countries, towns, homes,
\ Conveyances, seats, clothing, beds,
\ Food, drink, elephants, horses, and women.

\ #350.
\ When the mind has any [one of these as its object],
\ Due to it there is said to be pleasure,
\ But since at that time no attention is paid to the others,
\ The others are not then in fact meaningful [causes of pleasure].

L10: [b' Refuting proofs for real physical pleasure 351-60 (2)]

L11: [1: Refuting an aggregation of the five objects as a proof for real physical pleasure 351-53]

\ #351.
\ When [all] five senses, eye and so forth,
\ [Simultaneously] apprehend their objects,
\ A thought [of pleasure] does not refer [to all of them],
\ Therefore at that time they do not [all] give pleasure.

\ #352.
\ Whenever any of the [five] objects is known
\ [As pleasurable] by one of the [five] senses,
\ Then the remaining [objects] are not so known by the remaining [senses]
\ Since they then are not meaningful [causes of pleasure].

\ #353.

\ The mind apprehends an image of a past object
\ Which has been apprehended by the senses
\ And imagines and fancies
\ It to be pleasurable.

L11: [2: Refuting individual objects as proofs of real physical pleasure 354-60 (2)]

L12: [a: Actual refutation 354]

\ #354.
\ Also the one sense which here [in the world
\ Is said to] know one object
\ Is meaningless without an object,
\ And the object also is meaningless without it.

L12: [b: Refuting proofs of real physical pleasure 355-60 (3)]

L13: [1* Refuting inherently existing consciousnesses 355]

\ #355.
\ Just as a child is said to be born
\ In dependence on a father and a mother,
\ So a [visual] consciousness is said to arise
\ In dependence on an eye sense and on a form.

L13: [2* Refuting inherently existing objects 356-57]

\ #356.
\ Past and future objects
\ And the senses are meaningless,
\ So too are present objects
\ Since they are not distinct from these two."

\ #357.
\ Just as due to error the eye perceives
\ A whirling firebrand as a wheel,
\ So the senses apprehend
\ Present objects [as if real].

L13: [3* Refuting inherently existent senses 358-60 (3)]

L14: [a* Refuting inherently existent senses and objects through refuting inherently existent elements 358]

\ #358.
\ The senses and their objects are regarded
\ As being composed of the elements.
\ Since the elements are meaningless individually,
\ These also are meaningless in fact.

L14: [b* Refuting inherently existent elements 359]

\ #359.
\ If the elements are each different,
\ It follows that there could be fire without fuel.
\ If mixed, they would be characterless.
\ Such is also to be ascertained about the other elements.

L14: [c* Therefore forms are not inherently existent 360]

\ #360.
\ Because the elements are thus meaningless in both these ways,
\ So too is a composite.
\ Because a composite is meaningless
\ So too are forms meaningless in fact.

L9: [2' Refuting the entity of real pleasure 361]

\ #361.
\ Also because consciousnesses, feelings,
\ Discriminations, and compositional factors
\ Altogether and individually are without essential factuality,
\ [Pleasures] are not ultimately meaningful.

L7: [2' Refuting inherently existing pain 362]

\ #362.
\ Just as lessening of pain
\ Is fancied to be pleasure in fact,
\ So destruction of pleasure
\ Is also fancied to be pain.

L7: [3' Result of the refutation 363-64 (2)]

L8: [a' Liberation through realizing emptiness 363]

\ #363.
\ Thus attachment to meeting with pleasure
\ And attachment to separating from pain
\ Are to be abandoned because they do not inherently exist.
\ Thereby those who see thus are liberated.

L8: [b' Identifying the mind realizing emptiness 364]

\ #364.
\ What sees [reality] ?
\ Conventionally it is said to be the mind
\ [For] without mental factors there is no mind
\ [And hence minds and mental factors] are meaningless, due to which it is not
asserted that they are simultaneous.

L6: [(b) Both Lesser Vehicle practitioners and Great Vehicle practitioners equally realize
the subtle emptiness 365-66 (2)]

L7: [1' Necessity of realizing subtle emptiness even to attain liberation 365]

\ #365.
\ Knowing thus correctly, just as it is,
\ That transmigrating beings do not exist in fact,
\ One passes [from suffering] not subject [to rebirth and hence]⁷⁵ without
appropriating [rebirth],
\ Like a fire without its cause.

L7: [2' Difference between Lesser Vehicle and Great Vehicle 366]

\ #366.
 \ Bodhisattvas also who have seen it thus,
 \ Seek perfect enlightenment with certainty.
 \ They make the connection between lives
 \ Until enlightenment only through their compassion.

L5: [(2) Stopping forsaking the scriptures of the Great Vehicle 367-98 (2)]

L6: [(a) Extensive exposition 367-96 (4)]

L7: [1' Reason for unsuitability of forsaking [/ despising] the Great Vehicle scriptures
 367-79 (2)]

L8: [a' Faults of deriding the Great Vehicle 367-71 (3)]

L9: [1' How the Great Vehicle is derided 367]

\ #367.
 \ Since the collections [of merit and wisdom] of Bodhisattvas
 \ Were taught by the One Gone Thus in the Great Vehicle,
 \ Those who are bewildered [about the full extent of the paths and fruits of the
 Great Vehicle]⁷⁶
 \ Deride them out of antagonism.

L9: [2' Reasons for the derision 368-69]

\ #368.
 \ Either through not knowing the good qualities [of altruism]⁷⁷ and the defects [of
 mere self-concern],
 \ Or identifying good qualities as defects,
 \ Or through despising good qualities,
 \ They deride the Great Vehicle.

\ #369.
 \ Those who deride the Great Vehicle—
 \ Knowing that to harm others is defective
 \ And that to help others is a good quality—
 \ Are said to despise good qualities.

L9: [3' Faults of deriding the Great Vehicle 370-71]

\ #370.
 \ Those who despise the Great Vehicle,
 \ Source of all good qualities in that [it teaches] taking delight
 \ Solely in the aims of others due to not looking to one's own,
 \ Consequently burn themselves [in bad transmigrations],⁷⁸

\ #371.
 \ One type with faith [in emptiness forsakes it]⁷⁹ through misconception [of it as
 denying cause and effect].
 \ Others who are angry [forsake emptiness] through despising it.
 \ If even the faithful type is said [in sutra] to be burned,
 \ What can be said about those who turn their backs on it through despising it!

L8: [b' Therefore, the unsuitability of despising the Great Vehicle 372-79 (5)]

L9: [1' Elimination of great suffering through a little suffering 372]

\ #372.
\ Just as it is explained in medicine
\ That poison can removed by poison,
\ What contradiction is there in saying
\ That what is injurious [in the future]⁸⁰ can be removed by suffering?

L9: [2' Though there is a little suffering in the deeds of the Great Vehicle, it is unsuitable to despise what completely eliminates suffering 373-74]

\ #373.
\ It is renowned [in Great Vehicle scriptures]⁸¹ that motivation determines practices
\ And that the mind is most important.
\ Hence how could even suffering not be helpful
\ For one who gives help with an altruistic motivation?

\ #374.
\ If even [in ordinary life] pain can bring future benefit,
\ What need is there to say that [accepting suffering]⁸²
\ Beneficial for one's own and others' happiness will help!
\ This practice is known as the policy of the ancients.

L9: [3' Rightness of making effort for the sake of great bliss; wrongness of being attached to small pleasures 375-77]

\ #375.
\ If through relinquishing small pleasures
\ There is extensive happiness later,
\ Seeing the greater happiness
\ The resolute should relinquish small pleasures.

\ #376.
\ If such things cannot be borne,
\ Then doctors giving distasteful medicines
\ Would disappear. It is not [reasonable]
\ To forsake [great pleasure for the small].

\ #377.
\ Sometimes what is thought harmful
\ Is regarded as helpful by the wise.
\ General rules and their exceptions
\ Are commended in all treatises.

L9: [4' Suitability of liking the Great Vehicle 378]

\ #378.
\ Who with intelligence would deride
\ The explanation in the Great Vehicle
\ Of deeds motivated by compassion
\ And of stainless wisdom!

L9: [5' Summation 379]

\ #379.

\ Feeling inadequate about its great extent and profound depth
\ Untrained beings—foes of themselves and others—
\ Nowadays deride the Great Vehicle
\ Because of bewilderment.

L7: [2' Proving that the Great Vehicle scriptures are the word of Buddha 380-89 (3)]

L8: [a' Deeds of the six perfections 380-82 (3)]

L9: [1' Not the slightest bad explanation in the scriptures of the Great Vehicle 380]

\ #380.
\ The Great Vehicle has a nature
\ Of giving, ethics, patience, effort,
\ Concentration, wisdom, and compassion.
\ Hence how could there be any bad explanations in it?

L9: [2' The aims of the Great Vehicle are taught in the Great Vehicle scriptures 381]

\ #381.
\ Others' aims are [achieved]⁸³ through giving and ethics.
\ One's own are [achieved] through patience and effort.
\ Concentration and wisdom are causes of liberation.
\ These epitomize the sense of the Great Vehicle.

L9: [3' Therefore, those scriptures are proved to be the word of Buddha 382]

\ #382.
\ The aims of benefiting oneself and others and the meaning of liberation
\ As briefly taught by the Buddha [in the Hearers' Vehicle]
\ Are contained in the six perfections.
\ Therefore these [scriptures of the Great Vehicle]⁸⁴ are the word of Buddha.

L8: [b' Necessity of knowing the complete path of great enlightenment from the Great Vehicle scriptures 383]

\ #383.
\ Those blind with ignorance cannot stand
\ This Great Vehicle where Buddhas taught
\ The great path of enlightenment
\ Consisting of merit and wisdom.

L8: [c' Necessity of knowing the great nature of a Buddha from the Great Vehicle which therefore is the word of Buddha 384-89 (3)]

L9: [1' Limitless causes of the Form Body are explained in the Great Vehicle 384-85]

\ #384.
\ Conquerors are said to have inconceivable good qualities
\ Because the [causal]⁸⁵ good qualities are inconceivable like the sky.
\ Therefore let this great nature of a Buddha
\ Explained in the Great Vehicle be allowed.

\ #385.
\ Even [Buddha's] ethics were beyond
\ The scope of Shariputra.
\ So why is the inconceivable great nature

\ Of a Buddha not accepted?

L9: [2“ Knowledge of extinction described in the Lesser Vehicle and extinction and no production described in the Great Vehicle have the same meaning of the realization of emptiness 386-87]

\ #386.

\ The absence of production taught in the Great Vehicle

\ And the extinction of the others are in fact the same emptiness

\ [Since they indicate] the non-existence of [inherently existent] production and the extinction [of inherent existence].

\ Therefore let [the Great Vehicle] be allowed [as Buddha's word].

\ #387.

\ If emptiness and the great nature of a Buddha

\ Are viewed in this way with reason,

\ How could what is taught in the Great Vehicle and the other

\ Be unequal for the wise?

L9: [3“ If the meaning of the Great Vehicle is not understood, it is right to be indifferent toward it but not to despise it 388-89]

\ #388.

\ What the One Gone Thus taught with a special intention

\ Is not easy to understand.

\ Therefore since he taught one as well as three vehicles,

\ You should protect yourself through neutrality.

\ #389.

\ There is no fault with neutrality, but there is fault

\ From despising it. How could there be virtue?

\ Therefore those who seek good for themselves

\ Should not despise the Great Vehicle.

L7: [3' Incompleteness of the paths and fruits of the Great Vehicle as explained in the Lesser Vehicle scriptures 390-93 (3)]

L8: [a' The deeds of Bodhisattvas are not completely explained in the Lesser Vehicle scriptures 390-91]

\ #390.

\ Bodhisattvas' aspirational wishes, deeds, and dedications [of merit]

\ Were not described in the Hearers' Vehicle.

\ Therefore how could one become

\ A Bodhisattva through it?

\ #391.

\ [In the Hearers' Vehicle] Buddha did not explain

\ The foundations for a Bodhisattva's enlightenment.

\ What greater authority for this subject

\ Is there other than the Victor?

L8: [b' Buddhahood cannot be achieved through practicing just the four noble truths and the auxiliaries to enlightenment 392]

\ #392.
\ How could the fruit of Buddhahood be superior
\ [If achieved] through the path common to Hearers
\ Which has the foundations [of the Hearer enlightenment],
\ The meanings of the four noble truths, and the harmonies with enlightenment?

L8: [c' The Great Vehicle scriptures are suitable to be considered by the wise as the word of Buddha 393]

\ #393.
\ The subjects concerned with the Bodhisattva deeds
\ Were not mentioned in the [Hearers' Vehicle] sutras
\ But were explained in the Great Vehicle.
\ Hence the wise should accept it [as Buddha's word].

L7: [4' Purpose of teaching three vehicles 394-96]

\ #394.
\ Just as a grammarian [first] has students
\ Read a model of the alphabet,
\ So Buddha taught trainees
\ The doctrines that they could bear.

\ #395.
\ To some he taught doctrines
\ To turn them away from ill-deeds;
\ To some, for the sake of achieving merit;
\ To some, doctrines based on duality;

\ #396.
\ To some, doctrines based on non-duality;
\ To some what is profound and frightening to the fearful—
\ Having an essence of emptiness and compassion—
\ The means of achieving [unsurpassed]⁸⁶ enlightenment.

L6: [(b) Summation 397-98]

\ #397.
\ Therefore the wise should extinguish
\ Any belligerence toward the Great Vehicle
\ And generate special faith
\ For the sake of achieving perfect enlightenment.

\ #398.
\ Through faith in the Great Vehicle
\ And through practicing what is explained in it
\ The highest enlightenment is attained
\ And, along the way, even all [worldly]⁸⁷ pleasures.

L3: [3. Summation [govern using giving, ethics, patience, compassion] 399]

\ #399.

\ At that time [when you are a ruler]⁸⁸ you should internalize
\ Firmly the practices of giving, ethics, and patience,
\ Which were especially taught for householders
\ And which have an essence of compassion.

L3: [4. Advice to become a monastic if unable to learn the special royal ways 400]

\ #400.
\ However, if from the unrighteousness of the world
\ It is difficult to rule religiously,
\ Then it is right for you to become a monastic
\ For the sake of practice and grandeur.

\ The fourth chapter of the Precious Garland, An Indication of Royal Policy, is finished.

L2: [E. Chapter Five: Advice for even Bodhisattvas wishing quickly to attain liberation to become monastics [vows, ten bodhisattva grounds, ten forces] 401-87 (2)]

L3: [1. Brief teachings of what is to be adopted and discarded by Bodhisattva householders and monastics 401-2]

\ #401.
\ Then having become a monastic
\ You should first be intent on the training [in ethics].⁸⁹
\ You should endeavor at the discipline of individual liberation,
\ At hearing frequently, and delineating their meaning.

\ #402.
\ Then, you should forsake
\ These which are called assorted faults.
\ With vigor you should definitely realize
\ Those renowned as the fifty-seven.

L3: [2. Extensive exposition 403-87 (2)]

L4: [a. Forsaking defects 403-34b (2)]

L5: [(1) Extensive explanation of fifty-seven defects to be forsaken [by both householders and monastics] 403-33 (3)]

L6: [(a) The first fifteen, anger, etc. 403-12 (2)]

L7: [1' One through fourteen, anger, etc. 403-6b]

\ #403.
\ (1) Belligerence is a disturbance of mind.
\ (2) Enmity is a [tight]⁹⁰ hanging onto that.
\ (3) Concealment is a hiding of ill-deeds [when confronted].⁹¹
\ (4) Malevolence is to cling to ill-deeds.

\ #404.

\ (5) Dissimulation is deceptiveness.
 \ (6) Deceit is crookedness of mind.
 \ (7) Jealousy is to be bothered by others' good qualities.
 \ (8) Miserliness is a fear of giving.
 \ #405.
 \ (9) Non-shame and (10) non-embarrassment
 \ Are insensibility concerning oneself and others [respectively].
 \ (11) Inflatedness is not to pay respect.
 \ (12) Faulty exertion is to be polluted by belligerence.
 \ #406.
 \ (13) Arrogance is haughtiness [due to wealth, and so forth].92
 \ (14) Non-conscientiousness is non-application at virtues.
 \ (15) Pride has seven forms
 \ Each of which I will explain.

L7: [2' Pride 406c-12]

\ #406.
 \ (13) Arrogance is haughtiness [due to wealth, and so forth].92
 \ (14) Non-conscientiousness is non-application at virtues.
 \ (15) Pride has seven forms
 \ Each of which I will explain.
 \ #407.
 \ Fancying that one is lower than the lowly,
 \ Or equal with the equal,
 \ Or greater than or equal to the lowly—
 \ All are called the pride of selfhood.
 \ #408.
 \ Boasting that one is equal to those
 \ Who by some good quality are superior to oneself
 \ Is called exceeding pride.
 \ Fancying that one is superior to the superior,
 \ #409.
 \ Thinking that one is higher than the very high,
 \ Is pride beyond pride;
 \ Like sores on an abscess
 \ It is very vicious.
 \ #410.
 \ Conceiving an I through obscuration
 \ In the five empty [aggregates]
 \ Which are called the appropriation
 \ Is said to be the pride of thinking I.
 \ #411.
 \ Thinking one has won fruits [of the spiritual path]
 \ Not yet attained is the pride of conceit.
 \ Praising oneself for faulty deeds

\ Is known by the wise as erroneous pride.
 \ #412.
 \ Deriding oneself, thinking
 \ "I am useless," is called
 \ The pride of inferiority.
 \ Such is a brief description of the seven prides.

L6: [(b) From hypocrisy to the forty-first, not thinking of death 413-25]

\ #413.
 \ (16) Hypocrisy is to control the senses
 \ For the sake of goods and respect.
 \ (17) Flattery is to speak pleasant phrases
 \ For the sake of goods and respect.
 \ #414.
 \ (18) Indirect acquisition is to praise
 \ Another's wealth in order to acquire it.
 \ (19) Pressured acquisition is manifest derision
 \ Of others in order to acquire goods.
 \ #415.
 \ (20) Desiring profit from profit
 \ Is to praise previous acquisitions.
 \ (21) Repeating faults is to recite again and again
 \ The mistakes made by others.
 \ #416.
 \ (22) Non-collectedness is inconsiderate irritation
 \ Arisen from illness.
 \ (23) Clinging is the attachment
 \ Of the lazy to their bad possessions.
 \ #417.
 \ (24) Discrimination of differences is discrimination
 \ Impeded by desire, hatred, or obscuration.
 \ (25) Not looking into the mind is explained
 \ As not applying it to anything.
 \ #418.
 \ (26) Degeneration of respect and reverence for deeds
 \ Concordant with the practices occurs through laziness.
 \ (27) A bad person is regarded as being a spiritual guide
 \ [Pretending] to have the ways of the
 \ Supramundane Victor.
 \ #419.
 \ (28) Yearning is a small entanglement
 \ Arising from lustful desire.
 \ (29) Obsession, a great entanglement
 \ Arising from desire.

\ #420.
 \ (30) Avarice is an attitude
 \ Of clinging to one's own property,
 \ (31) Inopportune avarice is attachment
 \ To the property of others.

 \ #421.
 \ (32) Irreligious lust is desirous praise
 \ Of women who ought to be avoided.
 \ (32) Hypocrisy is to pretend that one possesses
 \ Good qualities that one lacks, while desiring ill deeds.

 \ #422.
 \ (34) Great desire is extreme greed
 \ Gone beyond the fortune of knowing satisfaction.
 \ (35) Desire for advantage is to want to be known
 \ By whatever way as having superior good qualities.

 \ #423.
 \ (36) Non-endurance is an inability
 \ To bear injury and suffering.
 \ (37) Impropriety is not to respect the activities
 \ Of a teacher or spiritual guide.

 \ #424.
 \ (38) Not heeding advice is to not respect
 \ Counsel concordant with practice.
 \ (39) Intention to meet with relatives
 \ Is sentimental attachment to one's kin.

 \ #425.
 \ (40) Attachment to objects is to relate
 \ Their good qualities in order to acquire them.
 \ (41) Fancying immortality is to be
 \ Unaffected by concern over death.

L6: [(c) The forty-second, proclaiming one's own good qualities, etc. 426-33]

\ #426.
 \ (42) Conceptuality concerned with approbation
 \ Is the thought that—no matter what—
 \ Others will take one as a spiritual guide
 \ Due to possessing good qualities.

 \ #427.
 \ (43,44) Conceptuality concerned with attachment to others
 \ Is an intention to help or not help others
 \ Due to being affected by desire
 \ Or an intent to harm.

 \ #428.
 \ (45) Dislike is a mind that is unsteady.
 \ (46) Desiring union is a dirtied mind.

\ (47) Indifference is a laziness with a sense of inadequacy
 \ Coming from a listless body.

\ #429.
 \ (48) Distortion is for the afflictive emotions
 \ To influence body and color.

\ (49) Not wishing for food is explained
 \ As physical sluggishness due to over-eating.

\ #430.
 \ (50) A very dejected mind is taught
 \ To be fearful faintheartedness.

\ (51) Longing for desires is to desire
 \ And seek after the five attributes.

\ #431.
 \ (52) Harmful intent arises from nine causes
 \ Of intending to injure others—
 \ Having senseless qualms concerning oneself, friends, and foes
 \ In the past, present, and future.

\ #432.
 \ (53) Sluggishness is non-activity
 \ Due to heaviness of mind and body.

\ (54) Drowsiness is sleepiness.
 \ (55) Excitement is strong disquiet of body and mind.

\ #433.
 \ (56) Contrition is regret for bad deeds
 \ Which arises afterwards from grief about them.

\ (57) Doubt is to be of two minds
 \ About the [four] truths, the Three Jewels, and so forth.

L5: [(2) Summation 434ab]

\ #434.ab [Householder] Bodhisattvas abandon those.
 \ Those diligent in [monastic] vows abandon more.

L4: [b. Adopting good qualities [paramitas] 434c-87b (2)]

L5: [(1) Temporary good qualities 434c-61b (2)]

L6: [(a) General teaching [the six paramitas] 434c-9 (4)]

L7: [1' Brief description of the entities of good qualities 434c-35]

\ #434.cd Freed from these defects
 \ Good qualities are easily observed.

\ #435.
 \ Briefly the good qualities
 \ Observed by Bodhisattvas are
 \ Giving, ethics, patience, effort,
 \ Concentration, wisdom, compassion, and so forth.

L7: [2' Identifying the individual entities of good qualities 436-37]

- \ #436.
- \ Giving is to give away one's wealth.
- \ Ethics is to help others.
- \ Patience is to have forsaken anger.
- \ Effort is enthusiasm for virtues.
- \ #437.
- \ Concentration is unafflicted one-pointedness.
- \ Wisdom is ascertainment of the meaning of the truths.
- \ Compassion is a mind having the one savor
- \ Of mercy for all sentient beings.

L7: [3' Individual effects 438]

- \ #438.
- \ From giving there arises wealth, from ethics happiness,
- \ From patience a good appearance, from [effort in] virtue brilliance,
- \ From concentration peace, from wisdom liberation,
- \ From compassion all aims are achieved.

L7: [4' General effect 439]

- \ #439.
- \ From the simultaneous perfection
- \ Of all those seven is attained
- \ The sphere of inconceivable wisdom,
- \ The protectorship of the world.

L6: [(b) Good qualities of the ten grounds [the ten paramitas] 440-61b (3)]

L7: [1' Just as there are eight grounds of Hearers, so there are ten Bodhisattva grounds 440]

- \ #440.
- \ Just as eight grounds of Hearers
- \ Are described in the Hearers' Vehicle,
- \ So ten grounds of Bodhisattvas
- \ Are described in the Great Vehicle.

L7: [2' Entities and good qualities of the ten grounds 441-60]

- \ #441.
- \ The first of these is the Very Joyful
- \ Because those Bodhisattvas are rejoicing
- \ From having forsaken the three entwinements
- \ And being born into the lineage of Ones Gone Thus.
- \ #442.
- \ Through the maturation of those [good qualities]
- \ The perfection of giving becomes supreme.
- \ They vibrate a hundred worlds
- \ And become Great Lords of Jambudvīpa.

\ #443.
 \ The second is called the Stainless
 \ Because all ten [virtuous] actions
 \ Of body, speech, and mind are stainless
 \ And they naturally abide in those [deeds of ethics].

\ #444.
 \ Through the maturation of those [good qualities]
 \ The perfection of ethics becomes supreme.
 \ They become Universal Monarchs helping beings,
 \ Masters of the glorious [four continents]93 and of the seven precious objects.

\ #445.
 \ The third ground is called the Luminous
 \ Because the pacifying light of wisdom arises.
 \ The concentrations and clairvoyances are generated,
 \ And desire and hatred are completely extinguished.

\ #446.
 \ Through the maturation of those [good qualities]
 \ They practice supremely the deeds of patience
 \ And become a great wise monarch of the gods.
 \ They put an end to desire.

\ #447.
 \ The fourth is called the Radiant
 \ Because the light of true wisdom arises.
 \ They cultivate supremely
 \ All the harmonies with enlightenment.

\ #448.
 \ Through the maturation of those [good qualities]
 \ They become monarchs of the gods in [the heaven] Without Combat. [effort]
 \ They are skilled in quelling the arising of the view
 \ That the transitory collection [is inherently existent I and mine].

\ #449.
 \ The fifth is called the Extremely Difficult to Overcome
 \ Because all evil ones find it extremely hard to conquer them.
 \ They become skilled in knowing
 \ The subtle meanings of the noble truths and so forth.

\ #450.
 \ Through the maturation of those [good qualities]
 \ They become monarchs of the gods abiding in the Joyous Land, [concentration]
 \ They overcome the foundations of all Borders
 \ Afflictive emotions and views.

\ #451.
 \ The sixth is called the Approaching
 \ Because they are approaching the good qualities of a Buddha.
 \ Through familiarity with calm abiding and special insight

\ They attain cessation and hence are advanced [in wisdom].

\ #452.

\ Through the maturation of those [good qualities]

\ They become monarchs of the gods [in the land] of Liking Emanation. [wisdom]

\ Hearers cannot surpass them.

\ They pacify those with the pride of superiority.

\ #453.

\ The seventh is the Gone Afar

\ Because the number [of good qualities] has increased.

\ Moment by moment they [can]⁹⁴ enter

\ The equipoise of cessation.

\ #454.

\ Through the maturation of those [good qualities]

\ They become masters of the gods [in the land] of Control over Others' Emanations.

[means]

\ They become great leaders of teachers

\ Who know direct realization of the [four] noble truths.

\ #455.

\ The eighth is the Immovable, the youthful ground.

\ Through non-conceptuality they are immovable,

\ And the spheres of activity

\ Of their body, speech, and mind are inconceivable.

\ #456.

\ Through the maturation of those [good qualities]

\ They become a Brahma, master of a thousand worlds. [prayers]

\ Foe Destroyers, Solitary Realizers, and so forth

\ Cannot surpass them in positing the meaning [of doctrines].⁹⁵

\ #457.

\ The ninth ground is called Excellent Intelligence.

\ Like a regent they have attained

\ Correct individual realization

\ And therefore have good intelligence.

\ #458.

\ Through the maturation of those [good qualities]

\ They become a Brahma, master of a million worlds. [forces]

\ Foe Destroyers and so forth cannot surpass them

\ In [responding to] questions in the thoughts of sentient beings.

\ #459.

\ The tenth is the Cloud of Doctrine

\ Because the rain of holy doctrine falls.

\ The Bodhisattva is bestowed empowerment

\ With light rays by the Buddhas.

\ #460.

\ Through the maturation of those [good qualities]

\ They become master of the gods of Pure Abode. [awareness]
\ They are supreme great lords,
\ Master of the sphere of infinite wisdom.

L7: [3' Summation 461ab]

\ #461.
\ Thus those ten grounds are renowned
\ As the ten Bodhisattva grounds.
\ The ground of Buddhahood is different.
\ Being in all ways inconceivable,

L5: [(2) Final good qualities 461c-87 (2)]

L6: [(a) Each of a Buddha's good qualities is limitless 461c-63 (2)]

L7: [1' The Buddhas' limitless good qualities depend on the ten powers 461c-62b]

\ #461.
\ Thus those ten grounds are renowned
\ As the ten Bodhisattva grounds.
\ The ground of Buddhahood is different.
\ Being in all ways inconceivable,

\ #462.
\ Its great extent is merely said
\ To be endowed with the ten powers.
\ Each power is immeasurable too
\ Like [the limitless number of] all transmigrators.

L7: [2' Examples of the limitlessness of Buddhas' good qualities 462c-63]

\ #462.
\ Its great extent is merely said
\ To be endowed with the ten powers.
\ Each power is immeasurable too
\ Like [the limitless number of] all transmigrators.

\ #463.
\ The limitlessness of a Buddha's [good qualities]
\ Is said to be like the limitlessness
\ Of space, earth, water, fire,
\ And wind in all directions.

L6: [(b) Causes for generating belief and faith in the limitless good qualities of Buddhas
[prayers -- generating bodhicitta] 464-87 (4)..]

L7: [1' The reason why Buddhas' good qualities are limitless is that the causal merits are
limitless 464-68(3)]

L8: [a' Source for the limitlessness of Buddhas' good qualities 464]

\ #464.
\ If the causes are [reduced]⁹⁶ to a mere [measure]
\ And not seen to be limitless,
\ One will not believe the limitlessness
\ [Of the good qualities]⁹⁷ of the Buddhas.

L8: [b' Way to amass limitless merit 465]

\ #465.
\ Therefore in the presence of an image
\ Or monument or something else
\ Say these twenty stanzas
\ Three times every day:

L8: [c' Brief presentation of the seven branches 466-68]

\ #466.
\ Going for refuge with all forms of respect
\ To the Buddhas, excellent Doctrine,
\ Supreme Community, and Bodhisattvas,
\ I bow down to all that are worthy of honor.

\ #467.
\ I will turn away from all ill deeds
\ And thoroughly take up all meritorious actions.
\ I will admire all the merits
\ Of all embodied beings.

\ #468.
\ With bowed head and joined palms
\ I petition the perfect Buddhas
\ To turn the wheel of doctrine and remain
\ As long as transmigrating beings remain.

L7: [2' Limitlessness of the causes because of aspiring to help limitless beings 469-85]

\ #469.
\ Through the merit of having done thus
\ And through the merit that I did earlier and will do
\ May all sentient beings aspire
\ To the highest enlightenment.

\ #470.
\ May all sentient beings have all the stainless faculties,
\ Release from all conditions of non-leisure,
\ Freedom of action,
\ And endowment with good livelihood.

\ #471.
\ Also may all embodied beings
\ Have jewels in their hands,
\ And may all the limitless necessities of life remain
\ Unconsumed as long as there is cyclic existence.

\ #472.
\ May all women at all times
\ Become supreme persons. a
\ May all embodied beings have
\ The intelligence [of wisdom]⁹⁸ and the legs [of ethics].

\ #473.
 \ May embodied beings have a pleasant complexion,
 \ Good physique, great splendor,
 \ A pleasing appearance, freedom from disease,
 \ Strength, and long life.

\ #474.
 \ May all be skilled in the means [to extinguish suffering]⁹⁹
 \ And have liberation from all suffering,
 \ Inclination to the Three Jewels,
 \ And the great wealth of Buddha's doctrine.

\ #475.
 \ May they be adorned with love, compassion, joy,
 \ Even-mindedness [devoid of]¹⁰⁰ the afflictive emotions,
 \ Giving, ethics, patience, effort,
 \ Concentration, and wisdom.

\ #476.
 \ Completing the two collections [of merit and wisdom],
 \ May they have the brilliant marks and beautiful features [even while on the
 path],¹⁰¹
 \ And may they cross without interruption
 \ The ten inconceivable grounds.

\ #477.
 \ May I also be adorned completely
 \ With those and all other good qualities,
 \ Be freed from all defects,
 \ And have superior love for all sentient beings.

\ #478.
 \ May I perfect all the virtues
 \ For which all sentient beings hope,
 \ And may I always relieve
 \ The sufferings of all embodied beings.

\ #479.
 \ May those beings in all worlds
 \ Who are distressed through fear
 \ Become entirely fearless
 \ Even through merely hearing my name.

\ #480.
 \ Through seeing or thinking of me or only hearing my name
 \ May beings attain great joy,
 \ Naturalness free from error,
 \ Definiteness toward complete enlightenment,

\ #481.
 \ And the five clairvoyances a
 \ Throughout their continuum of lives.

\ May I always in all ways bring
\ Help and happiness to all sentient beings.

\ #482.
\ May I always without harm
\ Simultaneously stop
\ All beings in all worlds
\ Who wish to commit ill deeds.

\ #483.
\ May I always be an object of enjoyment
\ For all sentient beings according to their wish
\ And without interference, as are the earth,
\ Water, fire, wind, herbs, and wild forests.

\ #484.
\ May I be as dear to sentient beings as their own life,
\ And may they be even more dear to me.
\ May their ill deeds fructify for me,
\ And all my virtues fructify for them.

\ #485.
\ As long as any sentient being
\ Anywhere has not been liberated,
\ May I remain [in the world]¹⁰² for the sake of that being
\ Though I have attained highest enlightenment.

L7: [3' Immeasurability of the merit of those virtues 486]

\ #486.
\ If the merit of saying this
\ Had form, it would never fit
\ Into realms of worlds as numerous
\ As the sand grains of the Ganges.

L7: [4' Sources 487]

\ #487.
\ The Supramundane Victor said so,
\ And the reasoning is this:
\ [The limitlessness of the merit of]¹⁰³ wishing to help limitless realms
\ Of sentient beings is like [the limitlessness of those beings].

L1: [III. Conclusion 488-500 (5)]

L2: [A. Advice to generate inspiration for the practices and to observe the four practices
488-90]

\ #488.
\ These practices that I have explained
\ Briefly to you in this way
\ Should be as dear to you
\ As your body always is.

\ #489.
\ Those who feel a dearness for the practices
\ Have in fact a dearness for their body.
\ If dearness [for the body]'o4 helps it,
\ The practices will do just that.

\ #490.
\ Therefore pay heed to the practices as you do to yourself.
\ Pay heed to achievement as you do to the practices.
\ Pay heed to wisdom as you do to achievement.
\ Pay heed to the wise as you do to wisdom.

L2: [B. Faults of not relying on a teacher and qualifications of a teacher 491-93ab]

\ #491.
\ Those who have qualms that it would be bad for themselves
\ [If they relied] on one who has purity, love, and intelligence
\ As well as helpful and appropriate speech,
\ Cause their own interests to be destroyed.

\ #492.
\ You should know in brief
\ The qualifications of spiritual guides.
\ If you are taught by those knowing contentment
\ And having compassion and ethics,

\ #493.ab
\ As well as wisdom that can drive out your afflictive emotions,
\ You should realize [what they teach] and respect them.

L2: [C. The supreme fruit is achieved through excellent behavior [résumé] 493c-97 (2)]

L3: [1. Achieving the supreme fruit 493cd]

\ #493.cd
\ You will attain the supreme achievement
\ By following this excellent system:

L3: [2. Advice to perform the special deeds 494-97 (3)]

L4: [a. Extensive mode of behavior 494-97]

\ #494.
\ Speak the truth, speak gently to sentient beings.
\ Be of pleasant nature, compelling.
\ Be politic, do not wish to defame,
\ Be independent, and speak well.

\ #495.
\ Be well-disciplined, contained, generous,
\ Magnificent, of peaceful mind,
\ Not excitable, not procrastinating,
\ Not deceitful, but amiable.

L4: [b. Condensed mode of behavior 496]

\ #496.
\ Be gentle like a full moon.
\ Be lustrous like the sun in autumn.
\ Be deep like the ocean.
\ Be firm like Mount Meru.

L4: [c. Very condensed mode of behavior 497]

\ #497.
\ Freed from all defects
\ And adorned with all good qualities,
\ Become a sustenance for all sentient beings
\ And become omniscient.

L2: [D. These doctrines are not just for monarchs but also for all others 498]

\ #498.
\ These doctrines were not just taught
\ Only for monarchs
\ But were taught with a wish to help
\ Other sentient beings as befits them.

L2: [E. Exhorting the king to heed the advice [keeping this in mind all the time] 499-500
(2)]

L3: [1. Suitability of continuously thinking of the welfare of others 499]

\ #499.
\ O King, it would be right for you
\ Each day to think about this advice
\ So that you and others may achieve
\ Complete and perfect enlightenment.

L3: [2. Suitability of adopting virtues 500]

- \ #500.
- \ For the sake of enlightenment aspirants should always apply themselves
- \ To ethics, supreme respect for teachers, patience, non-jealousy, non-miserliness,
- \ Endowment with the wealth of altruism without hope for reward, helping the destitute,
- \ Remaining with supreme people, leaving the non-supreme, and thoroughly maintaining the doctrine.
- \ The fifth chapter of the Precious Garland, An Indication of the Bodhisattva Deeds, is finished.

Here ends the Precious Garland of Advice for a King by the great master, the Superior Nagarjuna. It was translated by the Indian professor Vidyakaraprabha and the Tibetan translator and monastic Bel-dzek. Consulting three Sanskrit editions, the Indian professor Kanakavarman and the Tibetan monastic Ba-tsap Nyi-ma-drak corrected translations and other points that did not accord with the unique thought of the Superior [Nagarjuna] and his spiritual son [Aryadeva]. It was printed at the great publishing house below [the Potala in Hla-sa].

[End]

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