

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

The Rāja Parikathā Ratnāvalī

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CHAPTER FIVE

ON RIGHT PRACTICE FOR MONASTICS

V. CHAPTER 5: ON RIGHT PRACTICE FOR MONASTICS

A. THE FIRST PRIORITY: STUDY OF THE MORAL CODES

001 / (01)¹⁴⁷

The monastic new in his studies
Respectfully cultivates the restrictive prohibitions.
In the Pratimokṣa and the Vinaya,¹⁴⁸
One extensively studies the infractions to establish their meanings.¹⁴⁹

B. NEXT, ELIMINATING THE FIFTY-SEVEN COARSE FAULTS

002 / (02)

Next, one resolves on right effort
And so abandons the coarse faults.
These are fifty-seven in number.
Listen attentively as I explain them.¹⁵⁰

003 / (03)

“Anger” (1-*krodha*)¹⁵¹ refers to the mind’s manifesting of aversion.¹⁵²
“Enmity” (2-*upanāha*) involves reifying the faults of others.
Hiding serious offenses is known as “concealment” (3-*mrakṣa*)
And includes clinging to wrong while appearing to be good.

004 / (04)

Inflating the impressions of others constitutes “deception” (4-*māyā*).
“Deviousness” (5-*śāṭhya*) refers to continual crookedness of mind,
“Jealousy” (6-*īrṣyā*), to distress over the qualities of others,
And “miserliness” (7-*mātsarya*), to the mind’s fear of relinquishing.

005 / (05)

An “absence of sense of shame” (8-*ahrīkya*) and “absence of dread of
blame” (9-*anapatrāpya*)
Refer to the issue of remorsefulness in relation to self and to others.
“Non-humility” (10-*asaṃnati*) is failing to respect others.
“Wrathfulness” (11-*saṃrambha*) is a function of being affected by anger.

006 / (06)

"[Self]-infatuation" (12-*mada*) refers to taking no account of others.¹⁵³

"Negligence" (13-*pramāda*) refers to failing to cultivate good qualities.

"Arrogance" (*māna*) is of seven types¹⁵⁴

I shall now briefly describe them.

007 / (07)

If a person initiates discriminations

By which he imputes to himself relative inferiority or equality,

Or, if he assumes superiority where he is only an inferior or equal,

These faults are collectively referred to as: "arrogance" (14-*māna*).

008 / (07-extra*)

When a relatively inferior person reckons with regard to himself

That he is not comparable to a person actually his equal,

This constitutes [outward] "arrogance in inferiority" (*adhama māna*).

It stems from rating oneself as inferior to those one's equal.¹⁵⁵

009 / (08)

When a relatively inferior person elevates his self-estimation,

Thus claiming equality with a person who is his own superior,

This fault is known as "elevating arrogance" (15-*atimāna*).

It stems from elevating oneself to equality with superior persons.

010 / (09)

When a relatively inferior person reckons that he himself

Is superior to persons who are actually his own superiors,

This is known as "over-reaching arrogance" (16-*māna-atimāna*).

It is compared to developing a pustule on top of an abscess.

011 / (10)

As regards the five appropriated aggregates (*upādāna-skandha*),¹⁵⁶

They are empty of inherent existence and devoid of any "person."

When, because of delusion, one imputes existence of "self" therein,

This is known as "self-imputing arrogance" (17-*asmi-māna*).

012 / (11ab)

When in fact one has not yet realized the path of the Āryas,

Yet one nonetheless reckons that he has achieved such realizations,

This stems from cultivating a skewed path.

This is known as "overweening arrogance" (18-*abhi-māna*).

013 / (11cd)

If a person, on account of having committed some evil,

Thereby reckons himself to be superior,

While simultaneously brushing aside the virtues of others,

This is what is known as "perverse arrogance" (19-*mithyā-māna*).

014 / (12)

[If one thinks], "I am now of no further use,"
 Or becomes otherwise able to demote himself,
 This, too, is [inward] "arrogance in inferiority" (20-*adhamo-māna*).
 This type takes only oneself as the object occasioning its arising.¹⁵⁷

015 / (13ab)

When, for the sake of seeking beneficial offerings and praise,
 One carefully monitors and controls the six sense faculties,
 Thus enabling oneself to hide his covetousness-based intentions,
 This constitutes a fault known as "hypocrisy" (21-*kuhanā*).

016 / (13cd)

When, for the sake of obtaining beneficial offerings,
 One speaks in a manner intended to please someone,
 This is a fault which takes worldly dharmas as its object.
 This constitutes what is known as "flattery" (22-*lapanā*).

017 / (14ab)

When, for the sake of obtaining something owned by another,
 One praises and admires the beauty of such valuables,
 This is known as "hinting" (23-*naimittikatva*).
 Because it is able to reveal one's thoughts to others.

018 / (14cd)

When, for the sake of obtaining something one seeks,
 One stirs up someone through confrontational criticism,
 This is known as "coercion through reproof" (24-*naiṣpeṣikatvam*),
 It is able to induce submissiveness and cause compliance.¹⁵⁸

019 / (15ab)

When one seeks gains from making gifts
 Or else from praising another's prior meritorious behavior,
 This is known as "seeking gains from gains" (25-*lābhena līpsā lābhānā*).
 This is included among the five sorts of wrong livelihoods.

020 / (15cd)

If a person, taking the faults of others as the focus,
 In all manner of ways, repeatedly recites them in his own mind,
 This is known as "quiet condemnation" (26-*).
 This may involve a mind prone to habitual animosity.¹⁵⁹

021 / (16)

"Immobilizing anxiety" (27-*staimitya*) involves inability to be at peace
 Caused by ignorance, by illness,
 By [realization of one's own] inferior and coarse personal qualities,
 By experiencing disparaging denunciation, or by [compulsive] indul-
 gence in indolent attachments.

022 / (17)

In cases where desire, hatred, or delusion pollute one's thinking,
 This is known as "multifarious thinking" (28-*nānātvā-saṃjñā*).¹⁶⁰
 Where one's observations don't accord with present circumstances,
 This is known as "non-reflectiveness" (29-*amanaskāra*).

023 / (18)

When one is lazy as regards matters requiring propriety,
 This is known as "disrespectfulness" (30-***).
 When one has no thoughts of veneration toward his own gurus,
 This is known as "irreverence" (31-***).¹⁶¹

024 / (19)

Where generated by dominant thoughts of desire,
 And focused outwardly, [the fault] is called "attachment" (32-*gardha*).
 Where generated by dominant thoughts of firmly-rooted desire,
 When most severe, it is "pervasive attachment" (33-*pari-gardha*).

025 / (20)

When one's own wealth generates and increases desire [for more]
 And involves an insatiable mind, this is termed "avarice" (34-*lobha*).
 When one craves and becomes attached to the possessions of others,
 This is known as "inordinate avarice" (35-*viṣāmo lobha*).

026 / (21)

When, toward a woman beyond the bounds of propriety,
 One seeks to consummate Dharma-contravening desires
 And [facilitates it by] feigning virtues, though devoid of virtues,
 This is what we term "evil lust" (36-*pāpecchatā*).

027 / (22)

If, abandoning satiability, one constantly indulges covetousness,
 This is known as "extreme desire" (37-*mahecchatā*).
 When one prays others will become aware of one's qualities,
 This is known as "desire for recognition" (38-*icchepsutā*).

028 / (23)

When one is unable to be at peace with experiencing suffering,
This is known as “non-forbearance” (39-*akṣānti*).

When, as regards right conduct serving gurus or the venerable,
One deviates in one’s actions, this is “impropriety” (40-*anācāra*).

029 / (24)

When, reacting to well-phrased Dharma-concordant teaching,
One becomes slighting and arrogant, this is “refractoriness to instruction” (41-*daurvacasya*).

When one cherishes a fondly clinging attachment for relatives
And thinks about them obsessively, this is “kinship ideation”
(42-*jñāti-saṃbandho-vitarka*).

030 / (25)

When, on account of a desire to reside in another location,
One ponders how that would be, this is “region-related ideation”
(43-*jānapada-vitarka*).

When one doesn’t entertain any thoughts apprehensive of death,
This is known as “immortality ideation” (44-*amara-vitarka*).

031 / (26)

When, based on the possession of actual meritorious qualities,
One prays that others will revere him,
This strain of thought which takes others’ recognition as the object
Is known as “recognition-dependent ideation” (45-*anu-vijñapti-saṃ-
yukto-vitarka*).

032 / (27)

When, because of thoughts devoted to love and disdain,
One ruminates on self-benefit and harm to others,
Taking as the objective condition “self” and “others,”
This is what we term “harmful ideation” (46-*vihimsā-vitarka*).

033 / (28)

Where the mind is sullied through troubling over recollections
But there is no justification for it, this is known as “uneasiness”
(47-*arati*).

When physical vitality seems sunken away, this is “exhaustion”
(48-*tandrā*).

Proceeding only with slowness is known as “indolence” (49-*ālasya*).

034 / (29)

When, on account of coursing in dominant deluded thought,
One adopts skewed physical mannerisms [such as scowling], this is
“distorted physical expression” (50-*vijṛmbhikā*).

When, as a function of a disorderly approach to physical discipline,
one fails to regulate eating,
This is known as “food intoxication” (51-*bhakta-saṃmada*).

035 / (30)

When body and mind manifest extreme weariness and weakness,
This is known as “mental depression” (52-*ceto-līnatvam*).

When one craves the five sense objects,
This is known as “desire” (53-*kāma-chanda*).¹⁶²

036 / (31)

When one contemplates inflicting harm on another,
This may arise from nine different causes and conditions
Linked to concern over misfortune in any of the three times.¹⁶³
This is known as “ill-will” (54-*vyāpāda*).¹⁶⁴

037 / (32)

When, on account of the body and mind seeming weighed down,
One is unable to undertake any endeavors, this is “lethargy”
(55a-*styāna*).¹⁶⁵

When mental clarity becomes murky, this is “drowsiness”
(55b-*middha*).

When body and mind are stirred up, this is “excitedness”
(56a-*auddhatya*).¹⁶⁶

038 / (33)

On account of evil deeds, one generates “regretfulness” (56b-*kaukr̥tya*),
So-named on account of anguish over what will come later.

When with respect to the Three Jewels and the four truths,
One experiences hesitancy, this is known as “doubtfulness”
(57-*vicikitsā*).¹⁶⁷

039 / (34)

If one is a monastic bodhisattva,
He must abandon such coarse factors as these.
If one is able to avoid these evils,
Having counteracted them, meritorious qualities then easily arise.

C. ADDITIONAL PRACTICES: THE PERFECTIONS, COMPASSION, AND RELATED DHARMAS
040 / (35)

All of the meritorious qualities described herein
Are such as the bodhisattva should cultivate.
Specifically, they are giving, moral virtue, and patience,
Vigor, meditative discipline, wisdom, compassion, and the rest.

1. THE PERFECTIONS AND COMPASSION
041 / (36)

“Giving” is the relinquishing of one’s own possessions.
“Moral virtue” involves promoting the benefit of others.
“Patience” is liberating oneself from hatefulness.
“Vigor” is the focused cultivation of goodness.

042 / (37)
“Meditative discipline” involves bringing the mind to stillness.
“Wisdom” is the comprehension of the genuine meaning.
When the nature of one’s relationship to all beings
Is a singular flavor of concern for their benefit, this is “compassion.”

043 / (38)
“Giving” generates wealth and “moral virtue” brings happiness.
“Patience” brings beauty and “vigor” generates flaming intensity.
“Meditation” brings stillness and “wisdom” generates liberation.
“Compassion” produces every type of benefit.

044 / (39)
These seven dharmas, if perfected,
Collectively bring about realization of the ultimate,
The realm of inconceivable wisdom,
And cause one to reach the World Honored One’s position.¹⁶⁸

2. ON THE TEN BODHISATTVA GROUNDS
045 / (40)

Just as in the Small Vehicle
Wherein one speaks of the stations of the Hearer-disciples,
So, too, it is in the Great Vehicle
Wherein the “ten grounds” of the Bodhisattvas are described.

a. THE FIRST GROUND: THE GROUND OF JOYFULNESS
046 / (41)

The first of the grounds is known as “the ground of joyfulness.”¹⁶⁹
In it, one experiences rare joy
Arising due to the utter destruction of the three fetters
And due to being born into the family of the Buddhas.

047 / (42-1*)

On account of the karmic rewards specific to this ground,
Cultivation of the perfection of giving manifests as foremost.
In the worlds of a hundred buddhas,
One becomes unshakable and gains sovereign independence.¹⁷⁰

048 / (42-2*)

Reigning over Jambudvīpa and the other continents,
One becomes a wheel-turning universal monarch
Who constantly sets turning in the world
His precious wheel and the wheel of the Dharma.

b. THE SECOND GROUND: THE GROUND OF NON-DEFILEMENT

049 / (43)

The second is named "the ground of stainlessness."¹⁷¹
In it, the karma of the body, mouth, and mind,
In all of its ten different types, becomes entirely pure.¹⁷²
One becomes, by one's very nature, sovereignly independent.

050 / (44-1*)

On account of the karmic rewards specific to this ground,
Cultivation of the perfection of moral virtue manifests as foremost.
In the worlds of a thousand buddhas,
One becomes unshakable and gains sovereign independence.

051 / (44-2*)

[One may manifest] as a rishi or as Śakra Devānām Indra,
With the ability to rid oneself of the desires of the gods.
One becomes such as the heavenly demons and non-Buddhists
Are all entirely unable to move.

c. THE THIRD GROUND: THE GROUND OF ILLUMINATION

052 / (45)

The third is named "the ground of illumination"
Where one generates the brilliant light of quiescent wisdom.¹⁷³
Through meditative absorption and spiritual powers,
One destroys the delusions associated with desire and hatred.

053 / (46-1*)

On account of the karmic rewards specific to this ground,
Cultivation of the perfection of patience manifests as foremost.
In the worlds of a myriad buddhas,
One becomes unshakable and gains sovereign independence.

054 / (46-2*)

One may manifest as the emperor of the Yāma Heaven,
 Destroying the habitual inclination to view the body [as self].
 As for the attachments of all teachers of error-ridden traditions,
 One is able to refute them and able to set forth correct teachings.

d. THE FOURTH GROUND: THE GROUND OF FLAMING INTELLIGENCE

055 / (47-1*)

The fourth is named “the ground of flaming [intelligence].”¹⁷⁴
 In it, the flaming light of the fire of wisdom is generated.
 On account of the karmic rewards specific to this ground,
 Cultivation of the perfection of vigor manifests as foremost.

056 / (47-2*)

One devotes much cultivation to the components of the Path¹⁷⁵
 For the sake of destroying delusions and generating the Path.
 One becomes lord over the Tuṣita Heaven
 And does away with views and austerities of non-Buddhists.

057 / (48*)

Through gaining sovereign independence in the ability to be born
 Throughout the buddhalands of the ten directions,
 One comes and goes without obstruction.
 The remaining ideas accord with those noted on previous grounds.

e. THE FIFTH GROUND: THE GROUND OF BEING DIFFICULT TO OVERCOME

058 / (49)

The fifth is “the ground of being difficult to overcome.”¹⁷⁶
 Neither demons nor Two-Vehicles advocates can reach it.
 As for the extremely subtle meaning of the truths of the Āryas,
 It is generated through realized perception.

059 / (50)

On account of the karmic rewards specific to this ground,
 Cultivation of the perfection of meditation manifests as foremost.
 One becomes the lord of the Creation of Bliss Heaven
 And turns Two-Vehicles practitioners toward the Great Vehicle.

f. THE SIXTH GROUND: THE GROUND OF DIRECT FACING

060 / (51)

The sixth is called “the ground of direct facing”
 Because it faces directly toward the Dharma of the Buddha.¹⁷⁷
 Through repeated coursing in meditative absorption and wisdom,
 One gains complete realization of cessation.