



LEARNING TRUST



ADVICES FROM THE FIRST CHAPTER OF ARYA NAGARJUNA'S
PRECIOUS GARLAND (RATNAVALI)

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I. TRUSTING IN THE FUTURE

श्राद्धत्वाद्भजते धर्मं प्राज्ञत्वाद्द्वेत्ति तत्त्वतः ।

प्रज्ञा प्रधानं त्वनयोः श्रद्धा पूर्वगमास्य तु ॥ ५ ॥

śrāddhatvādbhajate dharmam prājñatvādvetti tattvataḥ
prajñā pradhānam tvanayoḥ śraddhā pūrvagamāsyā tu (5)

Because of the confidence one has in it, one relies on a spiritual practice.
And because of the wisdom one has acquired, one really knows what's what.
Of these two, wisdom is the main thing and confidence is its prerequisite.

छन्दाद् द्वेषाद्भयान्मोहाद्यो धर्मं नातिवर्तते ।

स श्राद्ध इति विज्ञेयः श्रेयसो भाजनं परं ॥६॥

chandād dveṣādbhayanmohādyo dharmam nātivartate
sa śraddha iti vijñeyaḥ śreyaso bhājanam param (6)

One who does not transgress his spiritual practice voluntarily,
Or through anger, or fear, or delusion,
That one is known to be truly confident, the highest vessel for bliss.

कायवाङ्मानसं कर्म सर्वं सम्यक्परीक्ष्य यः ।

परात्महितमाज्ञाय सदा कुर्यात्स पण्डितः ॥७॥

kāyavāṅmānasam karma sarvam samyakparikṣya yaḥ
parātmahitamājñāya sadā kuryātsa paṇḍitaḥ (7)

He is truly a wise man who always acts
Having first correctly examined
All actions of body, speech, and mind
And having realized what is beneficial to himself and others.

II. THE RULES OF A GOOD LIFE

अहिंसा चौर्यविरतिः परदारविवर्जनम् ।

मिथ्यापैशुन्यपारुष्याबद्धवादेशु संयमः ॥८॥

ahimsā cauryaviratiḥ paradāravivarjanam
mithyāpaiśunyapāruṣyābaddhavādeśu saṁyamah (8)

Not harming, refraining from theft,
Forsaking the wives of others,
Restraining oneself from false, slanderous, harsh, and loose speech,

लोभव्यापादनास्तिक्यदृष्टीनां परिवर्जनम् ।

एते कर्मपथाः शुक्ला दश कृष्णा विपर्ययात् ॥९॥

lobhavyāpādanāstikyadr̥ṣṭīnām parivarjanam
ete karmapathāḥ śuklā daśa kṛṣṇā viparyayāt (9)

Turning away from greed, malice, and nihilistic worldviews –
These are the ten white paths of action,
Otherwise they are dark.

अमद्यपानं स्वाजीवोऽविहिंसा दानमादरात् ।

पूज्यपूजा च मैत्री च धर्मश्चैष समासतः ॥१०॥

amadyapānam svājīvo'vihimsā dānamādarāt
pūjyapūjā ca maitrī ca dharmāścaiṣa samāsataḥ (10)

A spiritual practice, in sum, consists of
Not drinking intoxicants, engaging in a proper livelihood,
Not hurting others, respectfully giving,
Honoring those worthy of honor, and loving-kindness.

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शरीरतापनाद्धर्मः केवलान्नास्ति तेन हि ।

न परद्रोहविरतिर्न परेशामनुग्रहः ॥११ ॥

śarīratāpanāddharmah kevalānnāsti tena hi
na paradrohaviratirna pareśāmanugrahaḥ (11)

The simple mortification of the body is no spiritual practice.
It doesn't benefit others and doesn't end the harming of others.

III. DESIGNING A HAPPY FUTURE

हिंसया जायतेऽल्पायुः बह्वाबाधो विहिंसया ।

चैर्येण भोगव्यसनी सशत्रुः पारदारिकः ॥१४ ॥

himsayā jāyate'lpāyuh bahvābādho vihiṁsayā
cairyena bhogavyasani śaśatruḥ pāradārikaḥ (14)

A short life is obtained through killing, and much suffering through hurting;
Unlucky with the goods of life through stealing.
Having lots of enemies comes from adultery.

प्रत्याख्यानं मृषावादात् पैशुन्यान्मित्रभेदनम् ।

अप्रियश्रवणं रौक्ष्यादपार्थाद्दुर्भगं वचः ॥१५ ॥

pratyākhyānam mṛṣāvādāt paiśunyānmitrabhedanam
apriyaśravaṇam raukṣyādapārthāddurbhagam vacaḥ (15)

From speaking falsely one will be repudiated;
From divisive speech comes the splitting apart of friends.
Having to hear disagreeable things arises from harsh speech,
And because of meaningless speech, your own words are disregarded.

मनोरथान् हन्त्यभिध्या व्यापादो भयदः स्मृतः ।

मिथ्यादृष्टिः कुदृष्टित्वं मद्यपानं मतिभ्रमः ॥१६ ॥

manorathān hantyaabhidhyā vyāpādo bhayadaḥ smṛtaḥ
mithyādr̥ṣṭiḥ kudr̥ṣṭitvaṁ madyapānaṁ matibhramaḥ (16)

Greed destroys what one wishes for,
Ill will is brought to mind as paranoia.
Wrong views result in stupidity,
And drinking brings about a befuddled mind.

अप्रदानेन दारिद्र्यं मिथ्याजीवेन वञ्चना ।

स्तम्भेन दुष्कुलीनत्वमल्पौजस्कत्वमीर्ष्याया ॥१७ ॥

apradānena dāridryaṁ mithyājīvena vañcanā
stambhena duṣkulīnatvamalpaujaskatvamīrṣyayā (17)

Through not giving comes poverty,
One becomes the victim of fraud because of wrong livelihood.
From being stuck up, one obtains a birth in degenerate family,
Through envy, one is born with very little beauty.

क्रोधादुर्वर्णता मौर्ख्यमप्रश्नेन विपश्चिताम् ।

फलमेतन्मनुष्यत्वे सर्वेभ्यः प्राक् च दुर्गतिः ॥१८ ॥

krodhādurvarṇatā maurkhyamapraśnena vipaścitām
phalametanmanuṣyatve sarvebhyaḥ prāk ca durgatiḥ (18)

A bad complexion comes from anger,
Block-headedness from not going to the learned with one's inquiries.
These are the karmic results for humans,
But prior to all is a bad rebirth.

एषामकुशलाख्यानां विपाको यः प्रकीर्तितः ।

कुशलानां च सर्वेषां विपरीतः फलोदयः ॥१९॥

eṣāmakuśalākhyānām vipāko yaḥ prakīrtitaḥ
kuśalānām ca sarveṣāṃ viparītaḥ phalodayaḥ (19)

The ripenings of these non-virtues are thus declared;
Their opposites are the fruits that arise from all the virtues.

लोभो द्वेषश्च मोहश्च तज्जं कर्मेति चाशुभम् ।

अलोभामोहाद्वेषाश्च तज्जं कर्मेतरच्छुभम् ॥२०॥

lobho dveṣaśca mohaśca tajjaṃ karmeti cāśubham
alobhāmohādveṣāśca tajjaṃ karmetaracchubham (20)

Desire, hatred, ignorance, and the actions they give rise to
Are not conducive to one's welfare.
Non-desire, non-hatred, non-ignorance and the actions they give rise to
Are truly beneficial.

अशुभात्सर्वदुःखानि सर्वदुर्गतयस्तथा ।

शुभात्सुगतयः सर्वाः सर्वजन्मसुखानि च ॥२१॥

aśubhātsarvaduḥkhāni sarvadurgatayastathā
śubhātsugatayaḥ sarvāḥ sarvajanmasukhāni ca (21)

All suffering, and also all bad births, come from what is non-virtuous.
And all good births and all the pleasures of life come from what is virtuous.

नरकप्रेततिर्यग्भ्यो धर्मादस्माद्विमुच्यते ।

नृषु देवेषु चाप्नोति सुखश्रीराज्यविस्तरान् ॥२३॥

narakapretatiryagbhyo dharmādas mādvimucyate
nṛṣu deveṣu cāpnoti sukhaśrīrajyavistarān (23)

Because of one's spiritual practice one is freed from
Birth in hell, as a hungry ghost, or as an animal.
Reborn as a human or pleasure being
One gains extensive happiness, fortune, and dominion.

