

# Precious Garland

By Master Nagarjuna Translated by Jeffrey Hopkins

## Chapter 1. High Status and Definite Goodness

1 Homage to all Buddhas and Bodhisattvas.

No. 1.

I bow down to the Omniscient, Freed from all defects, Adorned with all good qualities, The sole friend of all beings.

No. 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.

No. 3.

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

No. 4.

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

No. 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.

No. 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.

No. 7.

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

No. 8.

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

No. 9.

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

No. 10.

Not drinking intoxicants, a good livelihood, Non-harming, respectful giving, Honouring the  
honourable, and love- Practice in brief is that.

No. 11.

Practice is not done by just Mortifying the body,  
For one has not forsaken injuring others And is not helping others.

No. 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].

No. 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.

No. 14.

A short life comes through killing. Much suffering comes through harming. Poor resources,  
through stealing. Enemies, through adultery.

No. 15.

From lying arises slander. From divisiveness, a parting of friends. From harshness, hearing the  
unpleasant. From senselessness, one's speech is not respected.

No. 16.

Covetousness destroys one's wishes, Harmful intent yields fright, Wrong views lead to bad  
views, And drink to confusion of the mind.

No. 17.

Through not giving comes poverty, Through wrong livelihood, deception, Through arrogance, a  
bad lineage, Through jealousy, little beauty.

No. 18.

A bad colour comes through anger, Stupidity, from not questioning the wise.  
These are effects for humans, But prior to all is a bad transmigration.

No. 19.

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

No. 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.

No. 21.

From non-virtues come all sufferings And likewise all bad transmigrations, From virtues, all happy transmigrations And the pleasures of all lives.

No. 22.

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

No. 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.

No. 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.

No. 25.

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

No. 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.

No. 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.

No. 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.

No. 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?

No. 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.

No. 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],

No. 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.

No. 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.

No. 34.

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

No. 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.

No. 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.

No. 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.

No. 38.

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

No. 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.

No. 40.

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

No. 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?

No. 42.

If nirvana is not a non-thing, Just how could it have thingness?  
The extinction of the misconception Of things and non-things is called nirvana.

No. 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."

No. 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."

No. 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.

No. 46.

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

No. 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.

No. 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.

No. 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.

No. 50.

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

No. 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.

No. 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?

No. 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.

No. 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.

No. 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."

No. 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.

No. 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.

No. 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?

No. 59.

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

No. 60.

They implicitly have no nihilistic thesis And also have no nihilistic behaviour And due to relying

on [the path to] enlightenment have no nihilistic thought. Hence how can they be regarded as nihilists?

No. 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."

No. 62.

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

No. 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?

No. 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?

No. 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?

No. 66.

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

No. 67.

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

No. 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?

No. 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.

No. 70.

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

No. 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.

No. 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?

No. 73.

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

No. 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.

No. 75.

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

No. 76.

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

No. 77

Afraid of the fearless abode, Ruined, they ruin others.  
O King, act in such a way That the ruined do not ruin you.

No. 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.

No. 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.



No. 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?

No. 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.

No. 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?

No. 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.

No. 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.

No. 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?

No. 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?

No. 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.

No. 88.

How could those-that themselves Exist individually-be mutually dependent?  
How could those-that do not themselves Exist individually-be mutually dependent?

No. 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.

No. 90.

The elements do not themselves exist individually,  
So how could their own individual characters exist?  
What do not themselves individually exist cannot predominate. Their characters are regarded as conventionalities.

No. 91.

This mode [of refutation] is also to be applied  
To colours, odours, tastes, and objects of touch;  
Eye, consciousness, and form; Ignorance, action, and birth;

No. 92.

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

No. 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].

No. 94.

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

No. 95.

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

No. 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].

No. 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.

No. 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?

No. 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.

No. 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.**

## **Chapter 4. Royal Policy**

No. 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].

No. 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?

No. 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.

No. 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.

No. 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.

No. 306.

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

No. 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.

No. 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.

No. 309.

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

No. 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.

No. 311.

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

No. 312.

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

No. 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],

No. 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?

No. 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?

No. 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.

No. 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.

No. 318.

Also you should maintain other centres of doctrine  
Established by the previous kings- All the temples and so forth-  
As they were before.

No. 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.

No. 320.

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

No. 321.

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

No. 322.

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

No. 323.

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

No. 324.

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

No. 325.

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

No. 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 centres of doctrine and so forth.

No. 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.

No. 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.

No. 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.

No. 330.

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

No. 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.

No. 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.

No. 333.

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

No. 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.

No. 335.

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

No. 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.

No. 337.

Once you have analysed and thoroughly recognized  
The angry murderers,  
Have them banished  
Without killing or tormenting them.

No. 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.

No. 339.

Continually honour in an exalted way Those who are foundations of good qualities  
With gifts, respect, and service, And likewise honour all the rest.

No. 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.

No. 341.

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

No. 342.

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

No. 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.

No. 344.

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

No. 345.

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

No. 346.

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

No. 347.

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

No. 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.

No. 349.

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

No. 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].

No. 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.

No. 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].

No. 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.

No. 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.

No. 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.

No. 356.

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

No. 357.

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



No. 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.

No. 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.

No. 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.

No. 361.

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

No. 362.

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

No. 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.

No. 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.

No. 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] without appropriating [rebirth],  
Like a fire without its cause.

No. 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.

No. 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] Deride them out of antagonism.

No. 368.

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

No. 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.

No. 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],

No. 371.

One type with faith [in emptiness forsakes it] 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!

No. 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] can be removed by suffering?

No. 373.

It is renowned [in Great Vehicle scriptures] 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?

No. 374.

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

No. 375.

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

No. 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].

No. 377.

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

No. 378.

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

No. 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.

No. 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?

No. 381.

Others' aims are [achieved] 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.

No. 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] are the word of Buddha.

No. 383.

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

No. 384.

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

No. 385.

Even [Buddha's] ethics were beyond The scope of Shariputra.

So why is the inconceivable great nature Of a Buddha not accepted?

No. 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].

No. 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?

No. 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.

No. 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.

No. 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?

No. 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?

No. 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?

No. 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].

No. 394.

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

No. 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;

No. 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] enlightenment.

No. 397.

Therefore the wise should extinguish Any belligerence toward the Great Vehicle

And generate special faith

For the sake of achieving perfect enlightenment.

No. 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] pleasures.

No. 399.

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

No. 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.**