

3. Chapter 3

Manjushri

3. 1 Manjushri Kumara bhuta was residing in his kutagara together with Bodhisattvas who had the same conduct; vajrapanis who constantly followed him; devas with physical bodies whose minds aspired to serve all the Budas and were dedicated to bringing power to the entire world; devas who walked on foot following their past aspirations; devas of the earth who aspired to hear the Dharma; devas of pools, lakes, ponds, reservoirs, wells, and rivers who were dedicated to great compassion; [F.314.a] devas of fire who brought illumination through the light of wisdom; devas of the air who wore precious crowns; devas of the directions who illuminated the directions with wisdom; devas of the night who were dedicated to eliminating the darkness of ignorance; devas of the day who were dedicated to producing the daylight of the Tathagatas; devas of the sky who were dedicated to orbiting in the sky of the entire realm of phenomena; devas of the ocean who were dedicated to rescuing beings from the ocean of existence; devas of mountains who were dedicated to gathering the accumulation of omniscience and whose minds had ascended to the summit of the roots of merit; devas of rivers who were dedicated to adorning all beings and who were dedicated to aspiring to the characteristics and supernatural power of all the Budas; devas of towns who were dedicated to caring for the towns that are the minds of all beings; Naga lords who were devoted to and longed for the town of the omniscient Dharma; yaksha lords who were engaged in protecting all beings; gandharva lords who were dedicated to increasing the power of joy in all beings; kumbhanda lords who were dedicated to preventing rebirth as

pretas; garuda lords who were engaged in aspiring to bring all beings out of the ocean of existence; asura lords who had the aspiration to attain the body and power of the Tathagata, which have transcended the entire world; mahoraga lords [F.314.b] who rejoiced in seeing the Tathagata and bowed

271

272

273

274

down to him; deva lords who had been saddened by samsara and gazed with admiration; and lords of Brahmakayika devas who bowed down with great respect.

3. 2 Manjushri, together with them, displaying the prowess of a Bodhisattva, respectfully made praises and offerings. Then he came out of his abode and circumambulated the Bhagavat many hundreds of times, keeping him to his right, and made many offerings. He then left the presence of the Bhagavat and departed to the land of the southern region. [B27]

3. 3 Through the blessing of the Buddha, Brother Shariputra saw Manjushri Kumara bhuta, who, with that display of Bodhisattva miracles, departed from Jetavana and went to the southern region. He thought, 'I will go with Manjushri Kumara bhuta to that land.'

3. 4 Leading his following of sixty Bhikshus, he left where he was sitting, approached the Bhagavat, bowed his head to the Bhagavat's feet, and asked for the Bhagavat's permission. When the Bhagavat had given it, Shariputra circumambulated him three times, left the presence of the Bhagavat, and went to where Manjushri Kumara bhuta had gone, together with his following of sixty Bhikshus who had all newly and not long before entered

homelessness. They were the Bikshus Sagara buddhi, Mahasudata, Punyaprabha, Mahavatsa, Vibhudatta, Vishuddhacarini, Devashri, Indramati, Brahmottama, Prashanta mati, and others. [F.315.a]

3. 5 They had all served jinas in the past, planted the roots of merit, had profound aspiration, had the purified eyes of faith, practiced with a vast mentality, had the power to see the Buddhas in the directions, had realized the nature and character of the Dharma, had the intention to benefit others, aspired to the qualities of the Tathagata, and had been guided by the Dharma teaching of Manjushri Kumara bhuta.²⁷⁵

Leading those followers, Shariputra went to where Manjushri Kumara bhuta had gone.

3. 6 When Brother Shariputra was on the way, he looked at all those Bikshus and said to the Bikshu Sagara buddhi, "Sagara buddhi, regard the Bodhisattva Manjushri upon a path that has a checkerboard pattern and displays of his path as he walks along it."²⁷⁶

3. 7 "His pure body is inconceivable to devas and humans. It is beautified by the signs and features of a great being. It has a pure halo of light. It emits a display of a network of light rays that brings joy to countless beings. It brings to an end the sufferings of countless beings. It is accompanied by a perfect entourage, and it is in possession of past roots of merit.

3. 8 "The displays of the prowess of his path are directed toward the domain of every direction; the displays of his perfection of merit issue forth to the right and left as great treasures.

3. 9 "These displays emerge from within all the trees as the result of his roots of merit from serving past Buddhas. All the lords of the world bow down to him and send down a rain of clouds of offerings. All the Tathagatas in the ten

directions emanate multitudes of disks composed of nets of light rays that [F.315.b] resound with all the Dharma of the Budas and descend onto the crown of his head.?277

278

3. 10 Beginning with the above, Brother Shariputra described, explained, announced, narrated, related, elucidated, and brought illumination to the Bikshus concerning Manjushri's measureless displays of the qualities of following the path.

3. 11 The more that Sthavira Shariputra described Manjushri Kumara bhuta's qualities, the more the minds of the Bikshus became purified and became clearer, the strength of their joy increased, delight arose, the continuum of their minds became adept, their faculties became clearer, their happiness increased, they cast off unhappiness, they became free of the mind's faults, they repelled all obscurations, they became intent on seeing the Buda, their minds turned to the Buda's Dharma, their Bodhisattva faculties were purified, the power of their Bodhisattva faith developed, great compassion arose, they gained the prowess of the domain of the perfections, they fully developed great compassion, and they perceived the ocean of Budas in the ten directions.

3. 12 Having attained the power of aspiration to omniscience, they spoke these words: ?Upadhyaya, we pray that we too may be able to go into the presence of that supreme being.?

3. 13 Then Brother Shariputra, together with the Bikshus, went to where Manjushri Kumara bhuta was and said these words: ?Manjushri, these Bikshus wish to see you.?

3. 14 Then Manjushri Kumara bhuta, [F.316.a] together with the entire circle of his

followers, turned and looked upon the Bikshus with the majestic gaze of an elephant.²⁷⁹

3. 15 The Bikshus bowed their heads to the feet of Manjushri Kumara bhuta, and then with their palms together in reverence they said, "Holy being, through the roots of merit from seeing you and paying homage to you, and also our other roots of merit that you know we have, that our upadhyaya knows we have, and that the Bhagavat Tathagata Shakyamuni sees we have, may we become like you. May we obtain bodies that are the same as yours, voices the same as yours, and features the same as yours, and may we attain miraculous powers the same as yours."

3. 16 When the Bikshus had said this, Manjushri Kumara bhuta said to the Bikshus, "Bikshus, the noble man or noble woman with the ten unflagging motivations who enters the Mahayana will ascend to the level of a Tathagata, and therefore, it goes without saying, to the level of a Bodhisattva. What are those ten? They are (1) the unflagging motivation to see, pay homage to, offer to, and serve all the Tathagatas; (2) the unflagging motivation to never abandon accumulating all roots of merit; (3) the unflagging motivation to seek all Dharmas; (4) the unflagging motivation to practice all the Bodhisattva perfections; (5) the unflagging motivation to accomplish all the Bodhisattva samadhis; (6) the unflagging motivation to enter all successive times; [F.316.b] (7) the unflagging motivation to purify the extensive oceans of Buda realms in the ten directions; (8) the unflagging motivation to ripen and guide all realms of beings; (9) the unflagging motivation to accomplish the conduct of a Bodhisattva in all realms and kalpas; and (10) the unflagging motivation to accomplish one power of the Tathagatas by ripening all beings in the way that one would ripen one being through the

practice of perfections as numerous as the atoms in all Buda realms.²⁸⁰

3. 17 ?Bikshus, the noble man or noble woman with faith who has these ten unflagging motivations will accomplish all roots of merit, will turn away from all existences in samsara, will transcend all the worldly existences, will transcend all the levels of Shravakas and pratyeka Budas, will become a member of the family of all the Tathagatas, will accomplish the aspirations of all Bodhisattvas, will purify the practice of the qualities of all the Tathagatas, will purify all Bodhisattva conduct, will have the strength of all Tathagatas, will subdue all maras and adversaries, will ascend to the level of Bodhisattvas, and will approach the level of the Tathagatas.? [F.317.a]

3. 18 When the Bikshus heard this way of the Dharma, they attained the samadhi the unimpeded vision that sees all the Budas. Through its power they saw all the Tathagatas and the circles of their assemblies that were present in infinite, endless world realms in the ten directions. They also saw every being that had been reborn into an existence in those world realms. They saw every being in those world realms. They saw the various divisions of those world realms. They knew the number of atoms in those worlds. They saw the residences and adornments made of jewels that those beings enjoyed. They heard the ocean of the aspects of speech of those Tathagatas. They knew those Dharma teachings through their words, letters, definitions, languages, names, and symbols. They viewed the minds, faculties, and aspirations of those beings. They knew ten lifetimes back into the past and ten lifetimes into the future. They comprehended the explanations of ten turnings of Dharma wheels by those Tathagatas. They comprehended ten attainments of manifestations of miraculous powers. They comprehended the accomplishment of ten ways given in the teachings. They comprehended

ten explanations of the words of the teachings. They comprehended ten accomplishments of the analytic knowledge of those Tathagatas.²⁸¹

282

283 284

3. 19 As soon as they attained that samadhi, [F.317.b] they perfected ten thousand aspects of the aspiration to enlightenment, they attained ten thousand samadhis, they purified ten thousand aspects of the perfections, they attained a great radiance, they illuminated the domain of great wisdom, and they attained ten Bodhisattva clairvoyances.

3. 20 They who had thus attained the small young seedlings of clairvoyance and had gained the resolute aspiration to enlightenment were then inspired to and established in completely good Bodhisattva conduct by Manjushri Kumara bhuta.²⁸⁵

3. 21 They who were thus established in completely good Bodhisattva conduct entered an ocean of great aspirations and fulfilled them. Through fulfilling an ocean of great aspirations with a pure motivation they attained purity of the body. Through purity of the body they attained lightness of body.

Through that purity of body and lightness of body they vastly increased their entrances to clairvoyances. They attained everlasting clairvoyances. Through that attainment of clairvoyance, while constantly remaining at the feet of Manjushri Kumara bhuta and in order to accomplish all the Dharmas of the Budas, they created clouds of the activities of the bodies of all the Tathagatas in the ten directions.²⁸⁶

3. 22 Then Manjushri Kumara bhuta, having established those Bikshus in the aspiration to the highest, complete enlightenment, traveled to the southern region and came to the great city called Dhanyakara. Having reached there,

he and his entourage went the east of Dhanyakara, [F.318.a] where there was a great forest called Vicitra sala dhvaja vyuha. It was a sacred place where Budas of the past had dwelled. It had been consecrated by the Tathagatas for the ripening of beings. Its name was renowned throughout endless realms. It was a place where the Bhagavat, when he was practicing Bodhisattva conduct in the past, performed many difficult actions of generosity. It was a place where devas, Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and nonhumans constantly engaged in making offerings.²⁸⁷

3. 23 There Manjushri Kumara bhuta taught the sutra called The Radiance of the Way of the Essence of Phenomena, from which arose a septillion sutras. During that teaching, many hundred thousand quintillions of Nagas came from the great ocean. When they had heard that way of the Dharma, they became disgusted with their existences as Nagas and aspired to have the qualities of a Tathagata. They abandoned their Naga existences and gained rebirth as devas or humans. Ten thousand Nagas attained irreversibility from the highest, complete enlightenment. During the time he taught that Dharma, endlessly numerous realms of beings were guided through the three yanas.²⁸⁸

3. 24 The people in Dhanyakara heard that Manjushri Kumara bhuta had come to Dhanyakara and was dwelling in the sacred Vicitra sala dhvaja vyuha.

3. 25 The leading upasaka Mahaprajna and upasakas, upasikas, sons, and daughters, [F.318.b] each accompanied by an entourage that numbered five hundred, came out from Dhanyakara city and went to where Manjushri Kumara bhuta was.²⁸⁹

3. 26 The upasaka Mahaprajna, with other upasakas such as Sudatta, Vasudatta, Punya prabha, Yashodeva, Somashriti, Somanandi, Sumati, Mahamati,

Rahulabhadra, Bhadra shri, and so on, each with an entourage of five hundred upasakas, came to where Manjushri Kumara bhuta was, bowed their heads to his feet, circumambulated Manjushri Kumara bhuta three times, and sat to one side.

3. 27 The upasika named Mahaprajna, with other upasikas such as Suprabha, Sugatra, Subhadra, Bhadra shri, Candra prabhasa, Ketuprabha, Shribhadra, and Sulocana and so on, each with an entourage of five hundred upasikas, came to where Manjushri Kumara bhuta was, bowed their heads to his feet, circumambulated Manjushri Kumara bhuta three times, and sat to one side.

3. 28 The head merchant's son Sudhana, with other sons of head merchants such as Suvrata, Sushila, Svacara, Suvikramin, Sucinti, Sumati, Subuddhi, Sunetra, Subahu, Suprabha, and so on, each with an entourage of five hundred sons of head merchants, came to where Manjushri Kumara bhuta was, [F.319.a] bowed their heads to his feet, circumambulated Manjushri Kumara bhuta three times, and sat to one side.²⁹⁰

3. 29 Subhadra, the daughter of the layman Mahaprajna, with other daughters such as Bhadra, Abhiramavarta, Dridhamati, Shribhadra, Brahmadatta, Shriprabha, Suprabha, and so on, each with an entourage of five hundred daughters, came to where Manjushri Kumara bhuta was, bowed their heads to his feet, circumambulated Manjushri Kumara bhuta three times, and sat to one side.

3. 30 Then Manjushri Kumara bhuta, knowing that the men, women, boys, and girls from Dhanyakara had gathered and assembled, overwhelmed them with the magnificence of his teaching in accordance with their wishes, comforted them with the magnificence of his great love, accomplished the teaching of the Dharma through the magnificence of his great compassion,

and investigated their minds and aspirations through the magnificence of his wisdom. Delighting in teaching the Dharma with his great discernment, he observed Sudhana, the head merchant's son.

3. 31 He said, "Why is Sudhana, the head merchant's son, called Sudhana? The instant that Sudhana, the head merchant's son, entered his mother's womb, all around his home seven precious sprouts emerged. Beneath those precious sprouts there were seven treasures of precious substances. Those²⁹¹ precious sprouts made of those seven precious substances rose up through the ground from those treasures, which were gold, silver, beryl, crystal, red pearls, emeralds, and white coral.

3. 32 "After ten months, when his limbs and body parts were completely formed, [F.319.b] he was born. At that time, those seven great treasures became visible, rising up above the ground to the height and breadth of seven cubits, bright and beautiful. Inside the house appeared five hundred pots made of various kinds of precious substances. There were pots filled with ghee, pots filled with sesame oil, pots filled with honey, and pots filled with butter. There were individual pots filled with whatever was necessary. There were diamond pots filled with every kind of perfume, pots of aromatic wood filled with various kinds of cloth, crystal pots filled with various kinds of enjoyable food delicious with perfect flavors, jewel pots filled with various kinds of precious substances, gold pots filled with silver powder, silver pots filled with gold dust, pots of silver and gold filled with beryl jewels, quartz pots filled with white coral, white-coral pots filled with quartz jewels, emerald pots filled with red pearls, red-pearl pots filled with emeralds, cat's-eye-jewel pots filled with moonstone jewels, moonstone-jewel pots filled with cat's-eye jewels, and so on. Five hundred such precious pots appeared.

3. 33 ?As soon as that Sudhana, the head merchant?s son, was born, there fell a rain of wealth, grain, money, gold, and all kinds of jewels in all the storerooms and granaries in the house.

3. 34 ?The brahmin prognosticators, his parents, and his relatives said, ?As soon as he was born there appeared this perfection of much wealth,? and they gave him the name Sudhana, meaning Excellent Wealth. [F.320.a]

3. 35 ?This Sudhana, the head merchant?s son, has served past jinas, has planted roots of merit, possesses a vast aspiration, and is motivated to follow kalyanamitras. His physical, vocal, and mental actions are irreproachable. He is dedicated to purifying the Bodhisattva path. He is focused on omniscience. He is a worthy vessel for the Dharma of the Budas. He has a pure manner of aspiration. He has perfected an unimpeded aspiration for enlightenment.?292

3. 36 Then Manjushri Kumara bhuta looked upon Sudhana, the head merchant?s son, welcomed him, and taught him the Dharma. He taught the Dharma through teaching on the Dharma of all the Budas, on uniting and attaining the Dharma of all the Budas, on the infinity of all the Budas, on the successive appearance of all the Budas, on the pure circles of the followers of all the Budas, on the display of the Dharma wheels and emanations of all the Budas, on the pure characteristics and features of the bodies of all the Budas, on the accomplishment of the Dharma body of293

294

295

all the Budas, on the display of the speech of all the Budas, on the pure display of the auras of all the Budas, and on the equality of all the Budas.

3. 37 Manjushri Kumara bhuta, [F.320.b] through speaking about the Dharma, taught, motivated, encouraged, and inspired Sudhana, the head merchant's son, and that great assembly of beings, and made them develop the aspiration to the highest, complete enlightenment and remember their past roots of merit.

3. 38 He blessed and made happy the beings from the city of Dhanyakara by teaching them the Dharma according to their wishes, and he departed.²⁹⁶

3. 39 Then Sudhana, the head merchant's son, having heard from Manjushri Kumara bhuta the nature of the greatness and qualities of the Budas, aspired to the highest, complete enlightenment. He diligently followed behind Manjushri Kumara bhuta, reciting these verses of praise to him:²⁹⁷

3. 40 "Oh wise one! Through your power
I am set on enlightenment for the benefit of beings."²⁹⁸

You who have an infinite range of activity,²⁹⁹

Hear from the certainty that I have. {1}

3. 41 "The great city of the three realms of existence
Is encircled by a moat of the water of delight,
Has the raised walls of pride and conceit,
And has the gateways into all the states of beings. {2}"³⁰⁰

3. 42 "It is covered by the darkness of ignorance and unknowing;³⁰¹
It is burned by the flames of desire and anger
And is continuously ruled by the lord of maras:

That is where ignorant fools make their home. {3}

3. 43 "Confined in the fetters and chains of craving,
Rendered powerless by the defects of deception and deceit,
Their eyes blinded by doubt and uncertainty,

They are on the path that leads in the wrong direction. {4}

3. 44 ?Bound tightly by the ropes of envy and greed,

They go to the unfortunate states of pretas, animals, and hells.

Tormented by aging, death, illness, and rebirth,

Bewildered they go around on the wheel of existences. {5}

3. 45 ?You shine the light rays of wisdom [F.321.a]

From the disk of your pure compassion,

Which come forth to dry up the ocean of kleshas.302

You who are a sun, shine upon me! {6}

3. 46 ?The full disk of your meditation of love,

The moonlight of your merit brings happiness,

Shining on the dwellings of all beings:

You who are like a full moon, shine upon me! {7}

3. 47 ?You possess the treasure of good karma's power

And fly freely through the sky of the essence of phenomena.303

You bear the precious wheel of the Dharma.

You who are a king, give me your command! {8}

3. 48 ?You have the courageous resolution for the path to enlightenment.304

You have accumulated vast merit and wisdom,

And you set forth for the benefit of all beings.

Caravan leader, give me your protection! {9}

3. 49 ?You wear the armor of strong, unwavering patience;

With the sword of wisdom and the long arm of compassion,305

You confront the army of maras in battle.

You who are a hero, bring me to safety! {10}

3. 50 ?You dwell on the summit of the Dharma Meru,

Encircled by the apsaras of supreme samadhi,306

Subjugating the asura Rahu of the kleshas.

You who are Shakra, look upon me! {11}

3. 51 ?In the residence of the three realms where the foolish live,

Your knowledge clears away klesha and karma.

In the obscurity of the wheel of existences and the level of causes

You are a lamp; reveal to me the way to proceed! {12}

3. 52 ?You turn from the path that leads to the lower existences.

You make pure the path that leads to the happy existences.

You have transcended all worldly paths.

Show me the gateway to liberation! {13}307

3. 53 ?You close and block the gateway to the false beliefs308

That have the conceptions of permanence, self, and happiness.

You possess the sharp eyes with the power of the wisdom of truth.309

Quickly open for me the gateway to liberation! {14} [F.321.b]

3. 54 ?You know what are the right and the wrong paths.

Skilled in the practices and knowledge of the paths,310

You have mastered the ways of all paths.

Teach to me the path to enlightenment! {15}

3. 55 ?You reside upon the plain of the level of the true view,

Bring the water of the qualities of all the Buddhas,

And rain down the flowers of the Buddhadharma's qualities.

Teach to me the path to enlightenment! {16}

3. 56 ?Revealer of the path, show me311

The jinas of the past and the future

And the jinas who appear in the present,

The sugatas, the principal beings in all directions. {17}

3. 57 ?You who are skilled in employing the apparatus of karma,312

Proficient in the apparatus of the Dharma vehicle?s chariot,

And skilled in employing the apparatus of wisdom,313

Teach to me the vehicle for enlightenment! {18}

3. 58 ?Bring me up onto the vehicle of enlightenment

That has the circling wheels of aspiration and resolution,

Has the stable axle of patience and vajra compassion,

And is beautified by the precious shafts of faith. {19}

3. 59 ?Carry me in the excellent, supreme vehicle314

That has the wheels of all mental retentions,

Is adorned by a covering roof of love,

And is beautified by the strings of bells of discernment. {20}

3. 60 ?Lead me onto the royal vehicle315

Adorned with a bed of celibacy,316

Crowded with a hundred billion women of samadhi,317

And resounding with the sound of Dharma drums. {21}

3. 61 ?Reveal to me the excellent vehicle

That has the unending treasure of the four methods of gathering pupils

And is adorned by strings of qualities, the jewels of wisdom,

Tied with the supreme thongs of self-control and a sense of shame. {22}

3. 62 ?Quickly place me on the supreme vehicle

That has the excellent wheels of the light rays of generosity

And is anointed with compassion and the sandalwood of good conduct,

Its parts held together by the strong nails of patience. {23} [F.322.a]318

3. 63 ?Bring me onto the supreme Dharma vehicle

That never turns back from guiding beings,
Has a carriage of dhyana built high with samadhi,
And is pulled along by the union of wisdom and method. {24}

3. 64 ?Bring me up onto the vehicle of the Dharma
That has the circling of the pure wheels of aspiration,
Has the great strength of the firm retention of the Dharma,319
And is the perfectly well-made device of wisdom. {25}

3. 65 ?Lead me onto the vehicle of completely good conduct
That has purified completely good conduct
And proceeds unhesitatingly to care for beings320
With overpowering completely excellent conduct. {26}

3. 66 ?Bring me up onto the excellent vehicle
That is enduring, having the nature of a diamond,
With perfectly arranged, exquisitely made garlands of wisdom,321
And cuts through all obstructions and impediments. {27}322

3. 67 ?Bring me up onto the vehicle of enlightenment,
Which is vast, unstained, as extensive as beings,
And a refuge for all beings, bringing them happiness
And illuminating the vastness of the realm of phenomena. {28}

3. 68 ?Bring me up onto the vehicle of the Dharma,
Which cuts through the arising of the mass of suffering,
Cleans away the dust circles of karma and kleshas,323
And crushes all maras and adversaries. {29}324

3. 69 ?Take me on the vehicle of the Dharma,
Which has all directions as the scope of its wisdom325
And is displayed throughout the space of the realm of phenomena,326

Fulfilling the aspirations of all beings. {30}

3. 70 ?Bring me up onto the vehicle of the Dharma,

Which is measureless and inexhaustible like pure space,

Without the defects of craving and the views of ignorance,

And remains so as to benefit all beings. {31}

3. 71 ?Bring me up onto the vehicle of the Dharma,

Which is as fast as the speed of a great wind,

Seizes the world with the power of the wind of aspiration,³²⁷

And brings it to the level of the city of peace. {32} [F.322.b]³²⁸

3. 72 ?Bring me up onto the supreme vehicle,

Which is as unshakable as the great surface of the earth,³²⁹

Carrying its load with the powerful speed of compassion

And nourishing beings with the harvest of wisdom. {33}

3. 73 ?Reveal to me the sun of wisdom

That sustains beings like the sun,

An attracting disk with vast light rays,³³⁰

Radiant with supremely pure retention. {34}

3. 74 ?You are wise in the nature of causes and all levels

Through having trained for a multitude of numerous kalpas.

Give me the sublime strong thunderbolt of knowledge

That will destroy the city of the composite. {35}

3. 75 ?Within a vast ocean of wisdom

You acquired an ocean of unequalled understanding.

Arya, describe to me the nature of that excellence -

That perfect training in all the qualities of the Budas. {36}

3. 76 ?May I see the city of the Dharma king³³¹ ³³²

Where you reside possessing perfect eyes,

Adorned by the royal crown of wisdom,

Your head bound with the supreme turban of the Dharma.? {37}

3. 77 Then Manjushri Kumara bhuta looked with the gaze of an elephant upon

Sudhana, the head merchant's son, and said to him, "Noble one, it is

excellent, excellent, that you have developed the aspiration for the highest,

complete enlightenment, wish to follow a kalyanamitra and complete the

path of a Bodhisattva, and wish to ask about Bodhisattva conduct.

3. 78 "Noble one, it is like this: serving, following, and attending to a

kalyanamitra is the basis and the corresponding cause for the attainment of

omniscience.

"Therefore, noble one, you should not tire of serving and honoring a

kalyanamitra.? [F.323.a]

3. 79 Sudhana said, "Arya, teach me in detail -how does a Bodhisattva train in

Bodhisattva conduct? In what way does a Bodhisattva practice it? How does

a Bodhisattva commence with Bodhisattva conduct? How does a Bodhisattva

practice Bodhisattva conduct? How does a Bodhisattva perfect Bodhisattva

conduct? How does a Bodhisattva purify Bodhisattva conduct? How does a

Bodhisattva enter into Bodhisattva conduct? How does a Bodhisattva attain

Bodhisattva conduct? How does a Bodhisattva follow Bodhisattva conduct?

How does a Bodhisattva gain hold of Bodhisattva conduct? How does a

Bodhisattva increase Bodhisattva conduct? How does a Bodhisattva perfect

the domain of completely good conduct??333

3. 80 Then Manjushri Kumara bhuta recited these verses to Sudhana, the head

merchant's son:

3. 81 "Your coming into my presence

Is like an ocean of good merit.

It is excellent that you seek supreme enlightenment

With a mind that has vast loving compassion. {38}

3. 82 ?You have aspired to the unequaled conduct

In order to liberate all beings.

You will become a protector of all beings -

That is the way of Bodhisattva conduct. {39}

3. 83 ?Those Bodhisattvas who are completely resolute,

Who have untiring minds in samsara,

Attain the conduct that is completely good,

That is invincible and unimpeded. {40}

3. 84 ?In order to benefit beings, you aspire

To the conduct that is completely good,

Which has the radiance of merit, the splendor of merit, [F.323.b]334 335

An ocean of merit, and the emblems of virtue and purity. {41}336

3. 85 ?In the worlds in the ten directions, you will see the Budas

Who are beyond measure, without center or end.

You will possess their clouds of Dharma

Through the power and might of your memory. {42}

3. 86 ?In that way, you will see the jinas

In all the Buda realms in the ten directions.

And within Bodhisattva conduct337

You will fulfill an ocean of their aspirations. {43}338

3. 87 ?Those who enter into an ocean of this way

And are established on the level of buddhahood

Train under the lords of the world,

And thereby they all become omniscient. {44}

3. 88 ?You will practice the completely good conduct

Throughout the vastness of realms

For as many kalpas as numerous as atoms

And attain the peace of enlightenment. {45}

3. 89 ?You should practice for an ocean of kalpas

Throughout all the realms, which are without end,

And you should fulfill your aspiration

For the completely good conduct. {46}

3. 90 ?Observe a hundred billion beings

Who are delighted on hearing your prayer:

They aspire to supreme enlightenment

Through completely good wisdom.? {47}

3. 91 Then Manjushri Kumara bhuta, having recited those verses, said to Sudhana, the head merchant's son, ?Noble one, it is excellent, excellent, that you have in that way developed the aspiration to enlightenment [F.324.a] and have the intention to seek for Bodhisattva conduct!

3. 92 ?Noble one, in that way, the beings who develop the aspiration for the highest, complete enlightenment are very rare. Even more rare are the beings who, having developed the aspiration for the highest, complete enlightenment, then seek for Bodhisattva conduct.

3. 93 ?Therefore, noble one, Bodhisattvas should gain certain knowledge from true kalyanamitras. They should be tireless in their search for kalyanamitras. They should never have enough of looking at the kalyanamitras. They should successfully master the teachings of the kalyanamitras. They should not become angered by the kalyanamitras' conduct of skillful methods.

3. 94 ?Noble one, in this southern region there is a land named Ramavaranta, in which there is a mountain called Sugriva, where there lives a Bikshu by the name of Meghashri. Go to him and ask him, ?How do Bodhisattvas train in Bodhisattva conduct? How do Bodhisattvas practice it? How do Bodhisattvas commence with Bodhisattva conduct? How do Bodhisattvas practice Bodhisattva conduct? How do Bodhisattvas perfect Bodhisattva conduct? How do they purify it? How do they enter it? How do they attain it? How do they follow it? How do they maintain it? How do they increase it? How do Bodhisattvas perfect the domain of completely good conduct??339 ?Then that kalyanamitra will teach you the domain of completely good conduct.?

3. 95 Then Sudhana, the head merchant?s son, filled with joy, delighted, elated, pleased, and happy, [F.324.b] bowed his head to the feet of Manjushri Kumara bhuta. He circumambulated Manjushri Kumara bhuta many hundreds of thousands of times, keeping him to his right, and, looking back at him many hundreds of thousands of times, with his mind enraptured by that kalyanamitra, unable to endure not seeing that kalyanamitra, with his face covered in tears and weeping, he departed from Manjushri Kumara bhuta.