

3.

### Chapter 3

## MAÑJUŚRĪ

3.1

Mañjuśrī Kumārabhūta was residing<sup>270</sup> in his kūṭāgāra together with bodhisattvas who had the same conduct; vajrapāṇis who constantly followed him; devas with physical bodies whose minds aspired to serve all the buddhas 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 tathāgatas; devas of the sky who were dedicated to orbiting<sup>271</sup> in the sky of the entire realm of phenomena; devas of the ocean<sup>272</sup> 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<sup>273</sup> 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 buddhas; devas of towns who were dedicated to caring for the towns that are the minds of all beings; nāga lords who were devoted to and longed for the town of the omniscient Dharma;<sup>274</sup> yakṣa lords who were engaged in protecting all beings; gandharva lords who were dedicated to increasing the power of joy in all beings; kumbhāṇḍa lords who were dedicated to preventing rebirth as pretas; garuḍa 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 Tathāgata, which have transcended the entire world; mahoraga lords [F.314.b] who rejoiced in seeing the Tathāgata and bowed

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

3.2 Mañjuśrī, 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 Śāriputra saw Mañjuśrī Kumārabhūta, who, with that display of bodhisattva miracles, departed from Jetavana and went to the southern region. He thought, “I will go with Mañjuśrī Kumārabhūta to that land.”

3.4 Leading his following of sixty bhikṣus, 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, Śāriputra circumambulated him three times, left the presence of the Bhagavat, and went to where Mañjuśrī Kumārabhūta had gone, together with his following of sixty bhikṣus who had all newly and not long before entered homelessness. They were the bhikṣus Sāgarabuddhi, Mahāsudata, Puṇyaprabha, Mahāvatsa, Vibhudatta, Viśuddhacārin, Devaśrī, Indramati, Brahmottama, Praśāntamati, and others. [F.315.a]

3.5 They had all served jinas in the past, planted<sup>275</sup> 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 Tathāgata, and had been guided by the Dharma teaching of Mañjuśrī Kumārabhūta.

Leading those followers, Śāriputra went to where Mañjuśrī Kumārabhūta had gone.

3.6 When Brother Śāriputra was on the way, he looked at all those bhikṣus and said to the bhikṣu Sāgarabuddhi, “Sāgarabuddhi, regard the bodhisattva Mañjuśrī upon a path that has a checkerboard pattern<sup>276</sup> and displays of his path as he walks along it.

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 tathāgatas in the ten directions emanate<sup>277</sup> multitudes of disks composed of nets of light rays that [F.315.b] resound with all the Dharma of the buddhas and descend<sup>278</sup> onto the crown of his head.”
- 3.10 Beginning with the above, Brother Śāriputra described, explained, announced, narrated, related, elucidated, and brought illumination to the bhikṣus concerning Mañjuśrī’s measureless displays of the qualities of following the path.
- 3.11 The more that Sthavira Śāriputra described Mañjuśrī Kumārabhūta’s qualities, the more the minds of the bhikṣus 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 Buddha, their minds turned to the Buddha’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 buddhas in the ten directions.
- 3.12 Having attained the power of aspiration to omniscience, they spoke these words: “Upādhyāya, we pray that we too may be able to go into the presence of that supreme being.”
- 3.13 Then Brother Śāriputra, together with the bhikṣus, went to where Mañjuśrī Kumārabhūta was and said these words: “Mañjuśrī, these bhikṣus wish to see you.”
- 3.14 Then Mañjuśrī Kumārabhūta, [F.316.a] together with the entire circle of his followers, turned<sup>279</sup> and looked upon the bhikṣus with the majestic gaze of an elephant.
- 3.15 The bhikṣus bowed their heads to the feet of Mañjuśrī Kumārabhūta, 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 upādhyāya knows we have, and that the Bhagavat Tathāgata Śākyamuni 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 bhikṣus had said this, Mañjuśrī Kumārabhūta said to the bhikṣus, “Bhikṣus, the noble man or noble woman with the ten unflagging motivations who enters the Mahāyāna will ascend to the level of a tathāgata,

and therefore, it goes without saying,<sup>280</sup> 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 tathāgatas; (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 samādhis; (6) the unflagging motivation to enter all successive times; [F.316.b] (7) the unflagging motivation to purify the extensive oceans of buddha 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 tathāgatas 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 buddha realms.

3.17 “Bhikṣus, 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 saṃsāra, will transcend all the worldly existences, will transcend all the levels of śrāvakas and pratyekabuddhas, will become a member of the family of all the tathāgatas, will accomplish the aspirations of all bodhisattvas, will purify the practice of the qualities of all the tathāgatas, will purify all bodhisattva conduct, will have the strength of all tathāgatas, will subdue all māras and adversaries, will ascend to the level of bodhisattvas, and will approach the level of the tathāgatas.” [F.317.a]

3.18 When the bhikṣus heard this way of the Dharma, they attained the samādhi *the unimpeded vision that sees all the buddhas*. Through its power they saw all the tathāgatas 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.<sup>281</sup> 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<sup>282</sup> that those beings enjoyed. They heard the ocean of the aspects of speech of those tathāgatas. They knew those Dharma teachings through their words, letters, definitions, languages,<sup>283</sup> names, and symbols.<sup>284</sup> 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 tathāgatas. 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 tathāgatas.

- 3.19 As soon as they attained that samādhi, [F.317.b] they perfected ten thousand aspects of the aspiration to enlightenment, they attained ten thousand samādhis, 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<sup>285</sup> by Mañjuśrī Kumārabhūta.
- 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 Mañjuśrī Kumārabhūta and in order to accomplish all the Dharmas of the buddhas, they created clouds of the activities<sup>286</sup> of the bodies of all the tathāgatas in the ten directions.
- 3.22 Then Mañjuśrī Kumārabhūta, having established those bhikṣus in the aspiration to the highest, complete enlightenment, traveled to the southern region and came to the great city called Dhanyākara. Having reached there, he and his entourage went the east of Dhanyākara, [F.318.a] where there was a great forest called Vicitrāsāladhvajavyūha.<sup>287</sup> It was a sacred place where buddhas of the past had dwelled. It had been consecrated by the tathāgatas 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, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans constantly engaged in making offerings.
- 3.23 There Mañjuśrī Kumārabhūta taught the sūtra called *The Radiance of the Way of the Essence of Phenomena*, from which arose a septillion<sup>288</sup> sūtras. During that teaching, many hundred thousand quintillions of nāgas came from the great ocean. When they had heard that way of the Dharma, they became disgusted with their existences as nāgas and aspired to have the qualities of a tathāgata. They abandoned their nāga existences and gained rebirth as devas or humans. Ten thousand nāgas attained irreversibility from the highest, complete enlightenment. During the time he taught that Dharma, endlessly numerous realms of beings were guided through the three yānas.

- 3.24 The people in Dhanyākara heard that Mañjuśrī Kumārabhūta had come to Dhanyākara and was dwelling in the sacred Vicitrasāladvajavyūha.
- 3.25 The leading<sup>289</sup> upāsaka Mahāprajña and upāsakas, upāsikās, sons, and daughters, [F.318.b] each accompanied by an entourage that numbered five hundred, came out from Dhanyākara city and went to where Mañjuśrī Kumārabhūta was.
- 3.26 The upāsaka Mahāprajña, with other upāsakas such as Sudatta, Vasudatta, Puṇyaprabha, Yaśodeva, Somaśrīti, Somanandi, Sumati, Mahāmati, Rāhulabhadra, Bhadrāśrī, and so on, each with an entourage of five hundred upāsakas, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.27 The upāsikā named Mahāprajñā, with other upāsikās such as Suprabhā, Sugātrā, Subhadrā, Bhadrāśrī, Candraprabhāsā, Ketuprabhā, Śrībhadrā, and Sulocanā and so on, each with an entourage of five hundred upāsikās, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.28 The head merchant's son<sup>290</sup> Sudhana, with other sons of head merchants such as Suvrata, Suśīla, Svācāra, Suvikrāmin, Sucinti, Sumati, Subuddhi, Sunetra, Subāhu, Suprabha, and so on, each with an entourage of five hundred sons of head merchants, came to where Mañjuśrī Kumārabhūta was, [F.319.a] bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.29 Subhadrā, the daughter of the layman Mahāprajña, with other daughters such as Bhadrā, Abhirāma-vartā, Dṛḍhamatī, Śrībhadrā, Brahmadattā, Śrīprabhā, Suprabhā, and so on, each with an entourage of five hundred daughters, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.30 Then Mañjuśrī Kumārabhūta, knowing that the men, women, boys, and girls from Dhanyākara 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<sup>291</sup> emerged. Beneath those precious sprouts there were seven treasures of precious substances. Those

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 kalyāṇamitras. 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 buddhas. He has a pure manner<sup>292</sup> of aspiration. He has perfected an unimpeded aspiration for enlightenment.”

3.36 Then Mañjuśrī Kumārabhūta 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 buddhas, on uniting and attaining the Dharma of all the buddhas, on the infinity of all the buddhas,<sup>293</sup> on the successive appearance of all the buddhas, on the pure circles of the followers of all the buddhas, on the display<sup>294</sup> of the Dharma wheels and emanations<sup>295</sup> of all the buddhas, on the pure characteristics and features of the bodies of all the buddhas, on the accomplishment of the Dharma body of



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

3.37 Mañjuśrī Kumārabhūta, [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<sup>296</sup> the beings from the city of Dhanyākara by teaching them the Dharma according to their wishes, and he departed.

3.39 Then Sudhana, the head merchant's son, having heard from Mañjuśrī Kumārabhūta the nature of the greatness and<sup>297</sup> qualities of the buddhas, aspired to the highest, complete enlightenment. He diligently followed behind Mañjuśrī Kumārabhūta, reciting these verses of praise to him:

3.40 "Oh wise one! Through your power  
I am set on enlightenment for the benefit<sup>298</sup> of beings.  
You who have an infinite range of activity,<sup>299</sup>  
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<sup>300</sup> the states of beings. {2}

3.42 "It is covered by the darkness<sup>301</sup> of ignorance and unknowing;  
It is burned by the flames of desire and anger  
And is continuously ruled by the lord of māras:  
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<sup>302</sup> to dry up the ocean of kleśas.  
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.<sup>303</sup>  
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<sup>304</sup> for the path to enlightenment.  
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<sup>305</sup> of wisdom and the long arm of compassion,  
You confront the army of māras in battle.  
You who are a hero, bring me to safety! {10}
- 3.50     “You dwell on the summit of the Dharma Meru,  
Encircled<sup>306</sup> by the apsaras of supreme samādhi,  
Subjugating the asura Rāhu of the kleśas.  
You who are Śakra, look upon me! {11}
- 3.51     “In the residence of the three realms where the foolish live,  
Your knowledge clears away kleśa 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<sup>307</sup> gateway to liberation! {13}
- 3.53     “You close and block<sup>308</sup> the gateway to the false beliefs  
That have the conceptions of permanence, self, and happiness.  
You possess the sharp eyes with the power<sup>309</sup> of the wisdom of truth.  
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<sup>310</sup> in the practices and knowledge of the paths,  
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<sup>311</sup> of the path, show me  
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<sup>312</sup> in employing the apparatus of karma,  
Proficient in the apparatus of the Dharma vehicle’s chariot,  
And skilled<sup>313</sup> in employing the apparatus of wisdom,  
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<sup>314</sup> me in the excellent, supreme vehicle  
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<sup>315</sup> vehicle  
Adorned with a bed<sup>316</sup> of celibacy,  
Crowded<sup>317</sup> with a hundred billion women of samādhi,  
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<sup>318</sup> of patience. {23} [F.322.a]
- 3.63 “Bring me onto the supreme Dharma vehicle  
That never turns back from guiding beings,  
Has a carriage of dhyāna built high with samādhi,  
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<sup>319</sup> of the firm retention of the Dharma,  
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<sup>320</sup> to care for beings  
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<sup>321</sup> made garlands of wisdom,  
And cuts through all obstructions<sup>322</sup> and impediments. {27}
- 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<sup>323</sup> of karma and kleśas,  
And crushes all<sup>324</sup> māras and adversaries. {29}
- 3.69 “Take me on the vehicle of the Dharma,  
Which has all directions as the scope of its wisdom<sup>325</sup>  
And is displayed<sup>326</sup> throughout the space of the realm of phenomena,  
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<sup>327</sup> of aspiration,  
And brings it to the level of the city<sup>328</sup> of peace. {32} [F.322.b]
- 3.72 “Bring me up onto the supreme vehicle,  
Which is as unshakable as the great surface of the earth,<sup>329</sup>  
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,<sup>330</sup>  
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 unequaled understanding.  
Ārya, describe to me the nature of that excellence—  
That perfect training in all the qualities of the buddhas. {36}
- 3.76 “May I see<sup>331</sup> the city<sup>332</sup> of the Dharma king  
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 Mañjuśrī Kumārabhūta 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 kalyāṇamitra 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 kalyāṇamitra is the basis and the corresponding cause for the attainment of omniscience.  
“Therefore, noble one, you should not tire of serving and honoring a kalyāṇamitra.” [F.323.a]
- 3.79 Sudhana said, “Ārya, 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<sup>333</sup> of bodhisattva conduct? How does a bodhisattva increase bodhisattva conduct? How does a bodhisattva perfect the domain of completely good conduct?”
- 3.80 Then Mañjuśrī Kumārabhūta 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 saṃsāra,  
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<sup>334</sup> of merit, the splendor<sup>335</sup> of merit, [F.323.b]  
An ocean of merit, and the emblems of virtue and purity.<sup>336</sup> {41}
- 3.85 “In the worlds in the ten directions, you will see the buddhas  
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 buddha realms in the ten directions.  
And within<sup>337</sup> bodhisattva conduct  
You will fulfill<sup>338</sup> an ocean of their aspirations. {43}
- 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 Mañjuśrī Kumārabhūta, 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 kalyāṇamitras. They should be tireless in their search for kalyāṇamitras. They should never have enough of looking at the kalyāṇamitras. They should successfully master the teachings of the kalyāṇamitras. They should not become angered by the kalyāṇamitras’ conduct of skillful methods.
- 3.94 “Noble one, in this southern region there is a land named Rāmāvarānta, in which there is a mountain called Sugrīva, where there lives a bhikṣu by the name of Meghaśrī. 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<sup>339</sup> it? How do they increase it? How do bodhisattvas perfect the domain of completely good conduct?’
- “Then that kalyāṇamitra 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 Mañjuśrī Kumārabhūta. He circumambulated Mañjuśrī Kumārabhūta 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 kalyāṇamitra, unable to endure not seeing that kalyāṇamitra, with his face covered in tears and weeping, he departed from Mañjuśrī Kumārabhūta.