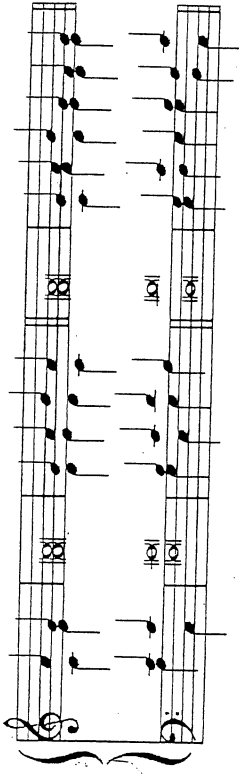


The Litany of Manjusri Bodhisattva



* At that | time, there was a king named Univer|sal Enfolder. :
He was a universal monarch who possessed all the seven trea-
sures | and ruled the four continents in accord|ance with the
True Dharma. ||

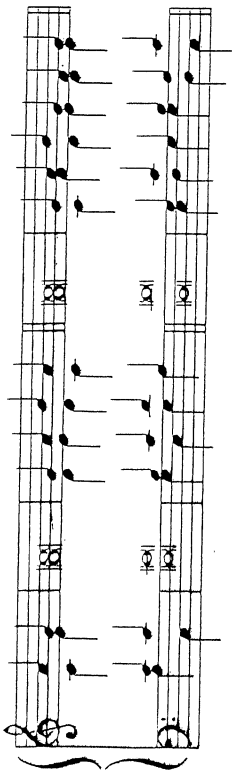
For eighty-four thousand years he respectfully offered wonderful
clothing, | food and drink, | palaces, | towers, | pavilions, |
servants and services to the Tathagata of Thunderous Voice, |
His Bodhisattvas | and Sravakas. :

His empress, | royal relatives, | maids of honour, | princes and
ministers did nothing but make offerings and never tired of
it, — though they | made offerings for years. ||

The king thought alone in a | quiet place, :
“I have already accumulated many great good roots but I have not
yet decided how | I shall dedicate them. ||

Do I seek to be a shakra, | a brahma, | a uni|versal monarch, :
A Sravaka or | a Pratyekabuddha?” ||

After he had thought thus, | the gods in the | air said to him, :
“Oh king, | do not engender such a narrow, infer|ior aspiration! ||
Why? | Because, having gathered so many bless|ings and vir-
tues, :
You should engender | supreme Bodhichitta.” ||



When the king heard those words, he was very glad and thought, :

"From now on I shall most definitely not regress from Bodhichitta. ||

† Why? ! Because gods know my mind | and come to remind me." ||

Then the king, together with more than eight billion myriads of other sentient beings, :

Went to the Buddha of Thunderous Voice and, on arrival, prostrated themselves with their heads at the Buddha's feet, — made seven circumambulations to His right, bowed respectfully, and joined their palms toward the Buddha. ||

† Then the king spoke in verse: ||

"I shall ask the Supreme | One a question. :

May | He answer it for me! ||

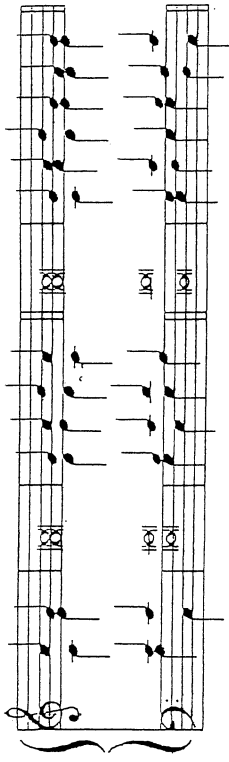
How can one become a Supremely Honoured One | among humans? :

To the Refuge of the world I have made offerings for a long time, — but, wavering in mind, I did not know how to dedicate my merits. ||

Alone, I thought, I have cultivated great blessings and virtues; :
How | shall I dedicate them? ||

Do I seek to be a brahmin, a shakya, or a universal monarch? :

Do I seek to be a Sravaka or a Pratyekabuddha? ||



When I thought in this way, the gods in the air told me, :

'O king, engender not a narrow, inferior aspiration | as you | dedicate your merits! ||

For the sake of all | living beings, :

You should | make a great vow. ||

In order to benefit the world :

You should engender Bodhichitta.' ||

Now I beg the World-Honoured One, Who has free command of dharmas, — to tell me how to engender Bodhichitta, :

So that I shall realize enlightenment | as Shakyamani has. ||

May the Honoured One among gods and humans :

Explain this for me!" ||

Then the Tathagata spoke to the king in verse: :

"Oh king, listen attentively. ||

† I am going to explain | this to you point by point. ||

All dharmas result from causes and conditions | and can accord with one's inclinations; :

One can acquire the | results one wishes. ||

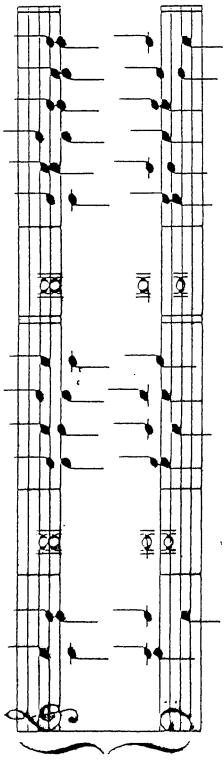
In my past lives, I also engendered Bodhichitta, :

Wishing to benefit | all sentient beings. ||

In accordance with my wish and my Bodhichitta engendered | in the past, :

I realized enlightenment quickly and | never regressed from it. ||

You should earnestly cultivate all | virtuous deeds; :



Then you will attain the great, I supreme enlighten|ment of
Buddhahood." ||
When the king heard the | Buddha's teaching, :
He rejoiced as | he never had before. ||

He made a great lion's roar | in the presence of the assembly,
speak|ing in verse. :

"Now, in the presence of the entire assembly, I bring forth
Bodhichitta for the sake | of all sentient beings. ||

I vow to involve myself in samsara | countless times :

To bring great boons to living beings until | the end of the
future. ||

I shall cultivate all the Bodhi|sattva's deeds :

To save living beings | from their sufferings. ||

From this moment on, | if I break my vow and become greedy,
miserly | or resentful, :

I shall be deceiving the Buddhas | in the ten directions. ||

From today until the day I realize en|lightenment, :

I shall always follow the Buddhas in cultivating pure conduct, —

I shall observe the Pure Precepts and | commit no misdeeds. ||

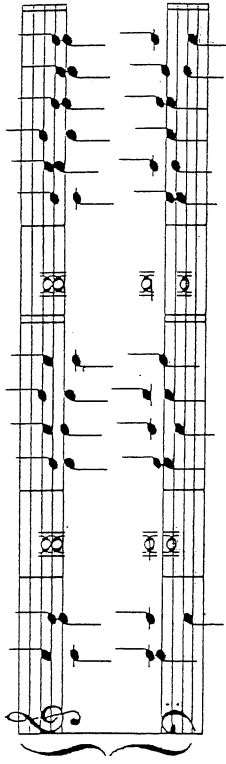
I shall not cherish the idea of realizing Buddha|hood in haste, :

But until the end of the future, I shall benefit all living beings, |
and adorn and purify incalculable, | incon|ceivable Buddha-
lands. ||

My name | shall be heard :

Throughout the worlds | in the ten directions. ||

Now I prophesy on my | own behalf :



That I shall without | fail become a Buddha. ||
Because my aspiration is super|ior and pure, :
I have no | doubt of my achievement. ||
I shall purify my words, | thoughts and deeds :
And let no | trace of evil arise. ||

In accordance with this sincere vow, I shall eventually be | come
a Buddha, :

An Honoured One | among human beings. ||

If my vow is truly | sincere, :

May the six kinds of | quakes shake the great earth! ||

If my words are genuine | and not false, :

May musical instruments sound spon|taneously in the air! ||

I am free of flattery | or resentment, :

If this is true, may flowers of the | coral tree rain down! ||

When the king, I who was then Manjusri Bodhisattva, I had
spo|ken this verse, :

The six kinds of quakes shook billions of Buddha-lands in the ten
directions, — musical instruments sounded in the air and
flowers of the coral tree rained down, — all because the |
king's vow was sincere. ||

At that time two billion of the king's attendants re|joiced in
ecstasy. :

They said to themselves with delight, | "We shall realize supreme
enlightenment," I and thus followed the king's example by
engen|dering Bodhichitta. ||