

Long Praise to Manjushri Commentary

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Herein resides,

A Concise Explanation of the Long Praise to Manjushri

History of the text:

The historical account of how the *Long Praise to Manjushri* came into existence is as follows. Many scholars from Nalanda University decided to create a praise to Manjushri. Upon deciding this, they all dispersed and went to their separate residences. Each of the many panditas wrote a praise, and then they all came together to share what they had written with one another in order to decide which praise to adopt. It became clear that each pandita had written exactly the same praise, which they took to be a sign of Manjushri's blessing. The meaning of this same praise which comes from Manjushri's blessing, will be unfolded in the following sections.

Part One: The Introductory Section

This text begins with an explanation of the meaning of the title, followed by words of veneration and homage. It is necessary for the title to be given like this, in both languages, because it engenders confidence in the teaching, creates a predisposition for the Sanskrit language, and blesses the mind.

The title in Sanskrit: **Śhī Jāna Guṇa Phala Nāma Ditira**

The title in Tibetan: **Par Yeshe Yonten Dzampo She Zawa Dupa**

There were four prominent languages in India at the time the root text was written, of which the most important of these is Sanskrit. The meaning in Sanskrit is as follows:

Śhī means supreme, powerful, and renowned;

Jāna has the equivalent meaning to the Tibetan word *yeshe*, which means wisdom;

Guṇa means quality;

Phala means great;

Nāma means that's it;

Ditira means praise to.

Beginning of the Text: Prostration to Manjushri

I prostrate to the guru inseparable from Manjushri.

This is the homage identifying which 'basket' the text belongs to, in accordance with the decree made at the time of King Tri Ralpachen. It was made in order that the translators might complete their work of translation without any obstacles.

First, I will explain Manjushri's name in Tibetan, *Chom Den De Jam Pe Yang La Chak Tsal Lo*. First, *Chom Den* is a name used for the buddhas.

Chom means that Manjushri has subdued the two obscurations, the afflictive emotions and the cognitive obscurations.

Den means to possess all of the enlightened qualities of Buddha, such as the perfection of joyful effort, wisdom, bodhicitta, power, beauty, to be renowned and so forth.

De means that Manjushri has purified all obscurations, has gone beyond the four maras and samsara.

Jam Pe means very smooth (like polished lapis lazuli). *Jom* means that all obstacles like afflictive emotions and all negativities, which are so hard, difficult, and rough, are completely removed. What remains is smooth, effortless, and peaceful.

Yang La means that Manjushri's voice has the quality of 60 beautiful harmonious melodies in 60 different languages.

Chak Tsal Lo means homage.

Then, prostration means having strong respect and paying homage to Manjushri through body, speech, and mind. Why does this text begin with prostration to Manjushri? The reason is because it belongs to the Abhidharma Mahayana. In the Dharma of scripture, there are three 'baskets' of teachings (called the Tripitaka in Sanskrit, meaning three baskets) that divide the teachings into the categories of Vinaya, Sutra, and Abhidharma. Texts belonging to the basket of the Abhidharma begin with, "Prostration to Manjushri." Texts belonging to the Sutra category begin with, "Prostration to the Buddha and bodhisattvas," and texts belonging to the Vinayana begin with, "Prostration to Buddha."

This is an homage to Manjushri, because this text belongs to the category of Abhidharma. The subject matter of the Abhidharma texts is more about our sense faculties, the consciousnesses, and the nature of phenomena. All of these teachings are investigating wisdom, and that's the reason we have this praise to Manjushri. We need wisdom to understand clearly. That's why this text has been translated from the Indian Sanskrit language to the Tibetan language. When the text was translated, the translator wrote, "Homage to Manjushri." One of King Tri Ralpachen's activities to support the Dharma in Tibet was to continue the work that King Trisong Detsen had begun in having Dharma texts translated from Sanskrit to the Tibetan language. King Tri Ralpachen made a rule that when texts from these three baskets were translated, they must have the prostration and homage at the beginning so that it is clear as to which category or 'basket' the text belongs to.

One of the main subjects of Vinayana texts is cause and effect. Only Buddha has omniscient understanding that others do not have, and that is the reason we are paying homage to Buddha Shakyamuni in order to understand this knowledge. The sutras are composed from the questions the bodhisattvas ask of Buddha, and of his answers; therefore, "Homage to the Buddha and bodhisattvas," is written in the beginning.

Part Two: The Main Body of the Teaching

Now we are going into the main teaching, which is the text that the scholars from Nalanda University wrote. The main teaching can be divided into three sections: Praise to Manjushri's mind, Praise to Manjushri's speech, and Praise to Manjushri's body as outlined below.

1. Praise to Manjushri's mind
 - 1.1. Praise to Manjushri's omniscient wisdom
 - 1.2. Praise to Manjushri's compassion
2. Praise to Manjushri's speech
3. Praise to Manjushri's body

1. Praise to Manjushri's Mind

The root text reads:

1.1) **His wisdom is brilliant like the sun, free of the clouds of the two veils, and perceives the various types of knowledge in their true nature. For this reason, he holds the wisdom text at his heart.** 1.2) **He has compassion for all beings, who suffer from the darkness of ignorance in the prison of samsara, as a father for an only son.**

1.1 Praise to Manjushri's Omniscient Wisdom

This is a praise to Manjushri's mind, which has two aspects: praise to Manjushri's omniscient wisdom and praise to his compassion. Who are we praising? Manjushri. Manjushri is the father of all 1,000 Buddhas of this fortunate eon, just as we talked about Tara being the mother of all the Buddhas. Just as Tara is the embodiment of all of the Buddhas' activities, Manjushri is the embodiment of all of the Buddhas' wisdom. This doesn't mean father and mother in the ordinary sense that we are used to, such as a mother giving birth to her child and the parents raising the child. That is samsara's father and mother, and that actually arises from ignorance. You

cannot think in that way. Manjushri arises from wisdom. Just as absolute truth Mother Tara is prajñāpāramitā, Manjushri is prajñāpāramitā. Prajñāpāramitā is the perfection of wisdom. All of the Buddhas come from prajñāpāramitā absolute truth. That is unborn Dharmadhātu. Emptiness is the father and mother of all of the Buddhas. We praise Manjushri, *You are the father of all 1,000 Buddhas, and your wisdom is free from all obscurations. You have purified the root of all afflictive emotions, gross and subtle levels. Manjushri, you are free from all dualistic conceptual thoughts, and you have removed all gross and subtle level karmic imprints, and removed the two obscurations to knowledge.*

Manjushri is the teacher who shows us the path to freedom from suffering. Manjushri himself, because he purified all obscurations and developed the enlightened qualities, has gone beyond samsara. He has transcended the suffering of samsara, and we can rely on him because, being free from suffering, he can protect us from suffering. The word for buddha in Tibetan is *sanggye*. It is a compound word: *sang* means ‘purified,’ and *gye* means ‘fully developed.’ When we say *sang*, we mean that the Buddha has purified all obscurations and defilements. There is not even the slightest trace of any stain, delusion, or defilement. The two types of obscurations, the obscurations of afflictive emotions and the cognitive obscurations, have been completely eliminated. Having purified the two obscurations, he fully developed (the second word, *gye*) all of the enlightened qualities, and in particular, the two types of omniscience.

The two types of omniscient wisdom are the omniscience which sees things exactly as they are in their single ultimate nature, and the omniscience which sees things perfectly as they are in their multiplicity. The wisdom which sees things exactly as they are in their ultimate nature is the direct perception of the completely perfect, unelaborated, true nature of all phenomena. Manjushri sees this just as it is, without any error or misunderstanding. With the omniscience which sees things perfectly as they are in their multiplicity, Manjushri has a completely

clear and unmistakable understanding of karmic interdependence, including knowing all details of all the causes and conditions, in all their complexity, that have created every phenomenon. We continue our praise thinking, *Manjushri, your omniscient wisdom knows everything throughout ordinary samsara all the way to Buddha's omniscience. You know all beings' delusions, ignorance, emotions, and you recognize all of Buddha's qualities and omniscient wisdom. You know all of the gross and subtle level workings of karma, and you clearly see all things.* How did Manjushri remove these obstacles? His wisdom arises in the same way that the sun shines brightly, free from clouds, fog, and pollutants. Just as the sun shines clearly and brightly on a day when the weather is perfect.

For this reason, he holds the wisdom text at his heart.

The volume Manjushri holds at his heart (the name of the volume is the Wisdom text) is profound and contains the accomplishing path of all the buddhas in its entirety. When we speak of the Dharma of scripture, we mean the volumes of the Buddha's teachings, the sutras and their commentaries. There are over one hundred volumes of sutras and over two hundred volumes of their commentaries. The volumes of sutra scriptures are direct accounts of the Buddha's speech. The commentaries are elaborations on the sutras, written by the great Indian masters of the past such as Nagarjuna and so forth. The inner meaning includes the truth of karmic cause and effect; love, compassion, and bodhichitta; the wisdom of emptiness; and so forth. We praise Manjushri, *The wisdom volume you hold at your heart symbolizes your attainment of the two omniscient wisdoms, which clearly sees relative and absolute truth.*

1.2 Praise to Manjushri's Compassion

He has compassion for all beings, who suffer from the darkness of ignorance in the prison of samsara, as a father for an only son.

This line of the root text is praising the compassion aspect of Manjushri's mind. The main point of this section is that all sentient beings are stuck in samsara without any permanent happiness. All these sentient beings want happiness but are free from happiness. All sentient beings in the six realms of samsara, from the god realm at the top all the way to the lowest hell realm, are stuck just like prisoners in cyclic existence. They have all lost true happiness. In samsara each sentient being has ignorance, self-grasping, and emotions, which are the same as vast darkness. All of these sentient beings' body, speech, and mind are stuck in the darkness of samsara, and they are not seeing anything clearly. It's like everything has become closed off, and all of these beings are suffering. Manjushri taught the Dharma as the method to attain liberation from suffering and to reach enlightenment. By practicing the Dharma, we purify our obscurations and gather accumulations of merit and wisdom, and thereby attain liberation and enlightenment. The Dharma embodies the Four Noble Truths, of which the first is: the truth of suffering is that samsara is unsatisfactory. We have to recognize that suffering is the fundamental nature of samsara. We don't want to suffer, and to get rid of suffering, first we have to understand its nature. All of the suffering throughout the six realms of samsara (the realms of: gods, jealous gods, humans, animals, hungry ghosts, and hell beings) can be classified as one of three general types of suffering: 1) suffering of suffering, 2) suffering of change, and 3) all-pervasive suffering of compounded phenomena.

Suffering of suffering is the obvious or gross suffering experienced by the basis of suffering, the body. The moment we are born in samsara, we have the basis of suffering, and because of our body we experience suffering from illness and all sorts of physical problems such as eye problems, headaches, and various metabolic imbalances that make us ill.

We experience the suffering of change when a situation we enjoy changes into something else over time. It changes from happiness to suffering. For instance, it could be the experience you have the first time your brand new car gets scratched

or dented, or when it isn't new anymore and starts to break down and becomes quite costly to repair. This type of suffering occurs constantly, and not just in relation to material objects. Relationships can go sour. In the beginning, we are attracted to someone whose qualities we find delightful, but later we start to notice less attractive qualities, and eventually even those relationships that were a source of great joy can become a source of suffering. That is also the suffering of change.

The all-pervasive suffering of compounded phenomena is a subtle level of suffering that pervades all of the six realms of samsara, although ordinary sentient beings are unable to perceive it. Noble beings, advanced bodhisattvas who have reached exalted levels of spiritual development, feel it very acutely, but we don't even notice it. It is often said that for an ordinary being, this suffering is like holding an eyelash in the palm of the hand. It isn't felt at all; however, for a noble being, it is like having the eyelash stuck directly in the eye. It is impossible to ignore. We don't even notice the all-pervasive suffering, but the noble beings who have developed realization are acutely aware of it.

We have to recognize our suffering before we can overcome it; otherwise, we won't look for the root of our illness and then take the correct medicine to cure it. Manjushri gives us the medicine to cure our illness. It is up to us to take the medicine. The Buddha said, **"I have shown you the way and the method to attain liberation. Now, whether or not you attain liberation is up to you."**

These three different kinds of suffering are very painful for all sentient beings. Manjushri's love and compassion is very strong. It is the same as a father's love for his only son. It's important to understand that everything that Manjushri said, the Dharma, is completely perfect. Out of his great compassion for sentient beings, Manjushri discovered the nature of suffering and practiced in order to reach the state of enlightenment. When he purified all obscurations and defilements, he attained the omniscience of primordial wisdom. Someone who has reached the state of complete enlightenment and is therefore completely omniscient can only

show the completely perfect path. Therefore, there is no possibility of misinterpretation if everything is understood and seen perfectly. A mother who has strong love for her child will, out of love and compassion for her child, only indicate the best way she knows for her child to grow up in a positive way. She will only teach the child what will benefit him. As we continue our praise, we think: *In the same way, Manjushri, you have inconceivably great compassion and love for all sentient beings. You are omniscient, so you show only the complete and perfect path. When we practice the sublime Dharma that you taught, it will definitely benefit us, because you want to benefit, protect, and help to release all of these beings from samsara.* This concludes the section on praising Manjushri's mind, the two qualities of wisdom and compassion.

2. Praise to Manjushri's Speech

Like a thunderclap, he awakens those who are sleeping in ignorance and loosens the chain of karma through the sixty branches of harmonious speech. He wields the wisdom sword to cut the seedling of suffering and to dispel the darkness of confusion.

We have already talked about the praise to Manjushri's mind. It is due to his omniscient wisdom and great compassion that his speech arises to benefit beings. What does he share with his speech? Manjushri has attained perfect realization. He wants all other beings to become liberated, free from samsara, and to attain the same realization. That's the reason Manjushri's 60 branches of harmonious speech arise in order to share all of the Buddha's teachings, including what to adopt and what to discard, at the different levels and capacities that sentient beings need.

Buddha Shakyamuni said, **"Don't commit any wrongdoing, perfect virtue, and completely tame your own mind. This is the meaning of the Buddha's teachings."** All of Buddha's teachings are comprised of the subjects of peace, compassion, and wisdom. The meaning of Buddha's teachings can be further understood as follows:

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1. **“Don’t commit any wrongdoing.”** All teachings on peace are subsumed into this instruction. These teachings follow the Thelavedan school, which are considered Buddha’s basic teachings. In the beginning, we focus on our own feelings. We decide that we don’t want to harm anyone, because we don’t want to suffer the consequences of the negative karma we would create by harming them. This is the attitude of those practicing the basic common vehicle, those who practice non-harm for all beings. First, we reflect on our own situation and how we do not want to be harmed, and then based on our own feelings as the example, we extend our thoughts to others thinking, *Why would I harm others when I myself don’t want to be harmed? Just as I want happiness, and I don’t want to suffer, others also want happiness and don’t want to suffer.* If we always refrain from actions that harm others, we can avoid committing any wrongdoing, since wrongdoing is essentially whatever harms sentient beings.
 2. **“Perfect virtue.”** All of the Mahayana (compassion) teachings are subsumed in this instruction. When we gain greater courage, besides practicing non-harm, we develop compassion for others. When someone is kind and helps us out in some way, or does something to benefit us, we feel happy and grateful. It makes us feel good. Knowing our own experience and wanting to make others feel that way will inspire us to treat others well, to benefit others, and to avoid harming anyone. It is certain that all sentient beings, at one point or another, have been our own dear parents, so we practice in order to actually benefit them. We give rise to the supreme mind of bodhicitta, the mind of awakening, and practice the path by engaging in the practice of the six perfections or paramitas, which is application bodhicitta. When we have developed the mind of equanimity that extends to all sentient beings equally, we hold everyone with the mind of love and compassion. We

consider all beings equally important. This is what Mahayana practitioners, or those who belong to the great vehicle, practice.

3. **“Completely tame your own mind.”** All of the Vajrayana (wisdom) teachings are subsumed in this instruction, which means that we subdue the mind of afflictive emotions and establish a stable mind that is peaceful, happy, and full of virtue. The precious jewel of the Dharma is what we practice to purify obscurations and arrive at the state of complete enlightenment. When we look inward and investigate the nature of our own mind, we find that no phenomenon has any true existence whatsoever, not even the smallest fraction of a particle truly exists. The more we investigate and understand the nature of our mind through meditation, the more we will purify obscurations and develop realization, and thereby give rise to the enlightened qualities. It is said that, ultimately, we are our own refuge, because the Buddha is the innate nature of our own mind. The Buddha is already here in our own basic nature, so ultimately, when that basic nature fully manifests, our own mind is the Buddha, and therefore we are our own ultimate refuge. We must take responsibility for our own enlightenment.

Any of Buddha’s followers, no matter their nationality, their disposition, whether male or female, whether they have high spiritual names or are ordinary practitioners, whether lay practitioners or monastics, who truly practice these three levels of Buddha’s teachings can attain enlightenment.

Some of Milarepa’s disciples said to him, “You must be the reincarnation of the Buddha or a great bodhisattva. You achieved enlightenment in a way that would be impossible for an ordinary person. Please tell us whose reincarnation you are.” Milarepa replied, “It’s wonderful that you have such pure vision that you perceive me as a buddha. But as for the Dharma, you are completely mistaken. You don’t believe that Dharma has the ability to completely purify all obscurations within one lifetime. Any sentient being who has renunciation as powerful as mine, who

trusts the inexorable nature of karma, and understands the nature of samsara can achieve buddhahood within a single lifetime. Dharma contains all the methods needed to purify every obscuration, whether gross or subtle.”

The meaning of this quote is very important for us to know. Otherwise, we think that ordinary people will always remain ordinary people, when compared to reincarnations of great masters. Milarepa is sharing with us that ordinary people can become practitioners and buddhas.

Dharma practitioners need to follow the three different levels of Buddha’s teachings, rather than following the person. The Buddha said, “**Don’t focus on the words, focus on the meaning.**” We shouldn’t let a narrow, literal interpretation of the words confuse us. Instead, we should concentrate on the idea that is expressed, and hold the meaning of the words above the words themselves. We can develop a very good foundation by taking this piece of advice to heart.

How does Manjushri’s speech help others? It’s different from the speech of others. It has more qualities and power when compared to ordinary people. We continue our praise: *Manjushri, your speech is the same as a thunderclap, a sound so strong that it wakes up all of these sleeping beings. In that way, Manjushri, you wake up all sentient beings who are sleeping in ignorance. At the same time, you release the chains of karma, which are the causes and conditions creating samsara, and all of the karmic imprints that bind beings in samsara.*

He wields the wisdom sword to cut the seedling of suffering and to dispel the darkness of confusion.

Manjushri is the embodiment of the knowledge and wisdom of all the buddhas, traditionally depicted with a sword in his right hand and a text in his left. The sword represents the wisdom of all of the buddhas. We praise Manjushri, realizing: *It is due to your wisdom and compassion, Manjushri, that your speech activities benefit all beings. Your enlightened qualities “**cut the seedling of suffering,**” which is the*

self-grasping of “I,” “me,” and “mine.” You release all ignorance. With the release of all ignorance, the origination of suffering is removed; therefore, the result of the origination of suffering (which is the suffering of suffering) is removed, and then all of the branches of suffering are cut. The result is that beings are free from the suffering of birth, old age, sickness, and death.

When we practice Manjushri, it helps our minds go into the Dharma, and helps us to really understand the meaning of Dharma and its benefits. That is called wisdom. Sentient beings have so much ignorance. Of course, beings in the animal realm have the thickest and strongest ignorance. We think the human realm is better than other realms, but human beings also have so much ignorance. We really don't have much wisdom. That's evident when you look and see all that's going on in this world. Every human being wants happiness and joy, but due to ignorance, all of our suffering is created by human beings. It is created by ourselves. If we didn't have ignorance, then this would become the same as Dewachen, but due to ignorance, this becomes a miserable world. Think about human beings. We know that anger and hatred is not great, but everyone is creating anger and hatred due to ignorance.

When we think about the problem of ignorance, one clear example in this world is where each country puts its effort. They put effort in creating their military. That is actually due to the ignorance of all human beings. All of these countries actually want happiness, but they put more effort into building their military and weapons. What are they going to do with their military and weapons? They are going to fight, kill, and harm others. That is due to ignorance. We actually want happiness, but we create the causes of suffering. Those causes are clearly there. If all of these human beings had wisdom, then there would be no need for an army, no need for any weapons, police, guns, or anything like that. Think about that. Wisdom helps this world become one hundred percent peaceful. So, why create these weapons, and why do all of the countries put effort into creating the military? That's all due to

ignorance. Then, think about the history of every countries' military, what the military has done. They have harmed each other, killed each other, and created suffering for each other. No one is the winner; everyone becomes the loser. Everyone is suffering, but that is what human beings are doing. That is what they are creating due to ignorance. For example, think about the arrival of the coronavirus this year. What is the military going to do? They cannot kill one small tiny bug. What are these atom bombs going to do? They've all become useless. It's useless if they ever decide to use these weapons. It's terrible, because they will destroy the whole world and the happiness of all human beings. That is all due to ignorance. This whole world and human beings are all creating the causes of suffering due to ignorance. We human beings really don't have any wisdom to understand the situation.

What is the difference in the pure land and this world? The pure land has wisdom. All beings who will be there, or are already there have wisdom. That's why they don't create weapons. They don't fight the land. They don't have self-grasping. That's why they have joy and happiness. They don't have police or the army. There is immeasurable joy and happiness there, because they have already purified ignorance. They have wisdom, and that's why there is happiness and joy there. Why are we suffering in this world? It is due to our ignorance. Generally, it is the ignorance of all of these countries. Then, that ignorance comes all the way to your family, and then to yourself. All beings create the causes of suffering. We ourselves create the causes of suffering, and then due to ignorance, families create the causes of suffering for each other. As long as we have ignorance, we have attachment and aversion. Due to that, then families create the causes of suffering for each other. Maybe the husband controls the wife, or the wife controls the husband. Then, due to their desire (attachment), they create the causes of suffering and fight with each other. The result is that they have no happiness or joy with one another. They both want to help each other, but actually they create the causes of suffering for one another. Likewise, due to ignorance, parents want to help their own children, but

they actually create the causes of suffering for their kids too. Ignorance causes us to lose our freedom as well, because attachment and desire cause us to lose one hundred percent of our happiness and joy. That's why all of the problems, the sufferings of all human beings and all sentient beings, arise from ignorance. Samsara means beings who have ignorance and who obscurations. The place these beings are is called samsara. Then, how are you going to find permanent happiness and joy in samsara? It's not possible, so you cannot expect samsaric beings to be perfect. This is our misunderstanding. Samsaric beings have afflictive emotions, and no one is perfect. Then who is perfect? Manjushri represents wisdom. As long as wisdom arises, this ignorance can be purified. As long as ignorance has been eliminated in your mind, you give rise to the four immeasurables within your mind stream. Then, you are the same as Manjushri.

3. Praise to Manjushri's Body

In the bodhisattva form, he is pure from beginningless time, fully accomplished in the ten levels, and perfect in the body of all knowledge. I supplicate you, Manjushri, adorned by the 112 signs of a buddha, to dispel the darkness of my ignorance.

Manjushri was one of the eight great bodhisattvas, who were the closest disciples of the Buddha. In this form, he sometimes appears whitish-green in color and holding a lily to symbolize renunciation of the destructive emotions. The main point of this section, which praises the qualities of Manjushri's body, is that Manjushri is truly already Buddha, because he purified all obscurations many eons before. We praise Manjushri, *You have the qualities of a first bhumi bodhisattva all the way past the tenth bhumi.* Bhumi is a Sanskrit word meaning 'ground' (sa in Tibetan). A bhumi is a stage, or basis for measuring the growth of awakened qualities. Each stage forms a support, or platform for the next, and are as follows:

Bhumis

First bhumi: Perfect Joy, in which one experiences great joy by coming closer to enlightenment and benefitting sentient beings.

Second bhumi: Stainless, in which one is free from all defilement.

Third bhumi: Radiant, in which one radiates the light of Dharma wisdom.

Fourth bhumi: Luminous, in which the two obscurations are burned.

Fifth bhumi: Very difficult to train, in which one benefits sentient beings and protects one's own mind.

Sixth bhumi: Transcendent, in which one is supported by the perfection of wisdom awareness and does not abide in either samsara or nirvana.

Seventh bhumi: Far Progressed, in which one has realized the perfection of action.

Eighth bhumi: Immovable, in which one dwells firmly in the truth of the Middle Way and cannot be perturbed by anything.

Ninth bhumi: Good Discriminating Wisdom, in which one attains perfect discriminating awareness.

Tenth bhumi: Cloud of Dharma, in which one (like a cloud) showers the rain of Dharma impartially for the benefit of all sentient beings, pacifying the dust of afflictive emotions.

Beyond the tenth bhumi: Universal Radiance, in which one attains Buddhahood.

The bhumis are the same in regards to meditative concentration, but vary in post-meditation. The quality or realization of each level is followed by the 10 paramitas.

Manjushri traversed all bhumis, attaining all of the Buddha's qualities (*gye*). We have already talked about *sang*, which means to purify all obscurations. *Gye* means to have fully developed all enlightened qualities. Manjushri was already Buddha, but in the relative truth, Manjushri's form body appeared as a bodhisattva at the time of Buddha Shakyamuni.

I supplicate you, Manjushri, adorned by the 112 signs of a buddha, to dispel the darkness of my ignorance.

Manjushri's body has 112 signs of a buddha, 32 major marks and 80 minor marks. We continue our praise: *Manjushri, you are youthful, full of splendor, and wisdom radiates from your body.* One of the 32 major marks that Manjushri possesses is that on the soles of each of his feet is a thousand-spoked golden Dharma wheel, representing his untiring efforts to turn the wheel of Dharma, and to travel far and wide in order to explain the teachings and help beings remove the cause of suffering. Other examples of Manjushri's immaculate qualities include the eighteen unshared qualities of a Buddha, which are as follows: the ten powers, the four fearlessnesses, the four perfect knowledges, the three close-mindfulnesses, and great compassion.

Ten Powers

1. Power over life.
2. Power over mind.
3. Power over material things.
4. Power over action.
5. Power over birth.
6. Power over aspirations.

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7. Power over prayer.
 8. Power over miracles.
 9. Power over wisdom.
 10. Power over Dharma.

Four Fearlessnesses

1. Fearlessness in asserting their own perfect realization.
2. Fearlessness in asserting their own perfect abandonment.
3. Fearlessness for the sake of others in revealing the path to liberation.
4. Fearlessness for the sake of others in revealing potential hindrances on the path.

Four Perfect Knowledges

1. Specific perfect understanding of dharma.
2. Specific perfect understanding of meaning.
3. Specific perfect understanding of definitive words.
4. Specific perfect understanding of confidence.

The Three Close-Mindfulnesses

1. To avoid attachment towards those who listen respectfully.
2. To avoid hatred towards those who do not listen respectfully.
3. To avoid indifference towards those who do neither.

Part Three: Concluding Section

This *Long Praise to Manjushri* teaches us the qualities of Buddha's body, speech, and mind, but we don't know its meaning, its importance, and that it arose from Manjushri's blessing. We are Buddha, but we have body, speech, and mind obscurations, and that is why we have become an ordinary person. This praise to Buddha's body, speech, and mind means we really purify our body obscuration,

speech obscuration, and mind obscuration. First, when we praise Manjushri, we create karmic imprints and connect with Buddha. As long as we have these obscurations, we are an ordinary person stuck in samsara and suffering. Dharma practice is to purify our body, speech, and mind obscurations, which creates the causes of Buddha's three enlightened qualities to arise.

All Dharma practices contain praises to Buddha, which remove our obscurations and is an antidote to our emotions, specifically jealousy. As long as we have jealousy, then we don't praise others. When we are jealous, we don't have the courage to speak of their qualities. Due to jealousy, all beings create emotions. For example, co-workers can be jealous of each other, teachers and students can be jealous of one another, as well as neighbors. First, it begins with comparing, which we are constantly doing with a dualistic mind. Then, someone becomes similar or better than you, and then jealousy arises. When competition becomes strong, it turns into jealousy, and then jealousy becomes anger or hatred. Jealousy can arise at a very subtle level, and if we don't use mindful awareness, it gets bigger and stronger. All beings suffer with this affliction.

When chanting this praise to Manjushri, Buddha's blessings come into our body, speech, and mind, and the four immeasurables arise within our mind stream. Immeasurable love is the longing for all beings to have happiness. Immeasurable compassion is the longing for all beings to be free from suffering. Immeasurable empathetic joy is the longing for all beings to be inseparable from happiness. Immeasurable equanimity is seeing all beings equally without any discrimination or bias. Through praising Buddha, our karmic imprints of jealousy and the other afflictive emotions are purified.

Part Four: Dedication

I am sharing Buddha's enlightened body, speech, and mind qualities for you in order for us to benefit each other, and to receive Buddha's body, speech, and mind

blessings. We dedicate all of this merit for all sentient beings with the wish that the Buddha Dharma flourishes throughout the world to remove the ignorance of all sentient beings, and that they receive Buddha's enlightened qualities into their mind streams. May all beings become Buddha.