

54. Mañjuśrī Once More

[419] Then indeed Sudhana, the merchant's son, having travelled to one hundred and ten cities, went to the country in the region of Sumanāmukha, and remained there thinking about and looking for the Princely Mañjuśrī, wishing and longing for a *darśan* with the Princely Mañjuśrī, and desiring a meeting with him. Then Princely Mañjuśrī stretched out his hand over one hundred and ten *yojanas* and placed it on the head of Sudhana, the merchant's son, who was staying right there at the city of Sumanāmukha and spoke thus:

Very good, Son of Good Family! Those who are deprived of the faculty of faith, whose minds are depressed, whose minds are attached, who have not made efforts, whose heroic energy reverses course, who are satisfied with slight virtues,¹ who have only a single root of merit, who are unskilled in the accomplishment of good conduct and vows, who are not embraced² by the spiritual guides, and who have not honored buddhas – those ones are not able to know this true nature of things, are not able to know this principle, this range, this abode, or to plunge into it, to penetrate it, to concentrate on it, to adapt to it, to know it exactly, or to understand it.

Through his Dharma discourse, Mañjuśrī caused Sudhana to see, incited him, inflamed him, caused him joy, endowed him with innumerable entrances into Dharma, caused him to attain great illumination into infinite gnosis, caused him to enter the dwelling of the bodhisattvas' boundless spells, eloquences, trances, superpowers,³ gnoses, and caused him to penetrate into the *maṇḍala* of Samantabhadra's course of conduct. He then established Sudhana, the merchant's son, in his own place,⁴ and departed from his presence.

¹ *itvaragūṇasaṃtuṣṭair* (V 419.7). See *BHSD*, p. 114.

² V 419.7 reads *aparigrṣṭītair?* SI 529.10 reads *aparigrhītair*. I am following SI here.

³ *abhijñā*.

⁴ *svadeśe*. It is unclear to me what exactly his "own place" means here. It could indicate Mañjuśrī returned Sudhana to his hometown where he began his journey, so he could prepare for his final vision of Samantabhadra (see following chapter).