

## Pure Conduct

At that time, Foremost Wisdom Bodhisattva inquired of Manjushri Bodhisattva saying...Disciples of the Buddha, how does a Bodhisattva attain faultless karma of body, speech, and mind? How does he attain non-harming karma of body, speech, and mind?

How does he attain unruinable karma of body, speech, and mind?

How does he attain indestructible karma of body, speech, and mind?

How does he attain non-retreating karma of body, speech, and mind?

How does he attain immovable karma of body, speech, and mind?

How does he attain the most excellent karma of body, speech, and mind? How does he attain purity of the karma of body, speech, and mind?

How does he attain undefiled karma of body, speech, and mind?

How does he attain the karma of body, speech, and mind that is primarily guided by wisdom?

How does he attain an ideal place of birth? An ideal lineage? An ideal family? A perfect appearance? Perfect hallmarks? Perfect mindfulness? Perfect wisdom?

Perfect practice? Perfect fearlessness? Perfect enlightenment?

How does a Bodhisattva attain excellent wisdom? Foremost wisdom? Most superior wisdom? Most excellent wisdom? Limitless wisdom? Unreckonable wisdom? Inconceivable wisdom? Unequaled wisdom? Immeasurable wisdom? Ineffable wisdom?

How does he attain the power of causes? The power of zeal? The power of expedients? The power of conditions? The power of that which is conditioned? The power of his faculties? The power of investigation? The power of shamatha? The power of vipashyana ? The power of reflection?

How does he attain skillfulness with the skandhas? Skillfulness with the realms?

How does a Bodhisattva attain skillfulness with the places? Skillfulness with the arising of conditions? Skillfulness with the desire realm? Skillfulness with the form realm? Skillfulness with the formless realm? Skillfulness with the past?

Skillfulness with the future? Skillfulness with the present?

How does a Bodhisattva skillfully cultivate the enlightenment factor of mindfulness? The enlightenment factor of selecting a Dharma? The enlightenment factor of vigor? The enlightenment factor of joy? The enlightenment factor of light ease? The enlightenment factor of samadhi? The enlightenment factor of renunciation? The state of emptiness, marklessness, and wishlessness?

How does a Bodhisattva attain the perfection of dana paramita, shila paramita,

kshanti paramita, virya paramita, dhyana paramita, prajna paramita, and also the perfection of kindness, compassion, joy, and giving?

How does he attain the wisdom power to distinguish principle from nonprinciple; the wisdom power to know the retributions for karma created in the past, present, and future; the wisdom power to know the levels of the dispositions of all sentient beings; the wisdom power to know the various realms of sentient beings; the wisdom power to know the various understandings of sentient beings; the wisdom power to know the destinations of all paths; the wisdom power to know the defilement and purity of the dhyanas, liberations, and samadhis; the wisdom power to know previous lives; the wisdom power of the unobstructed heavenly eye; the wisdom power to sever all habits?

How does a Bodhisattva attain the protection, veneration, and offerings of heavenly kings, dragon kings, yaksha kings, gandharva kings, asura kings, garuda kings, kinnara kings, mahoraga kings, human kings, and Brahma kings?

How does one become the reliance, the salvation, the refuge, the destiny, the torch, the light, the illumination, a guide, an excellent guide, a universal guide for all beings?

How does one become the foremost, the greatest, the excellent, the most excellent, the wonderful, the ultimately wonderful, the superior, the unsurpassed, unequaled, doubly unequaled among all sentient beings?"

At that time, Manjushri Bodhisattva said to Foremost Wisdom Bodhisattva, "Good indeed! Disciple of the Buddha, out of a wish to bring great benefit and peace to all beings in the world, on whom you take pity, and to benefit and delight gods and humans, you have now asked about such principles.

Disciple of the Buddha, if Bodhisattvas skillfully apply their minds, they will attain all kinds of excellent and fine meritorious virtues. Their minds will be unimpeded with regard to all of the Buddhadharma. They will dwell in the Path of all Buddhas of the past, present, and future. They will constantly abide in accordance with sentient beings and never forsake them. They will fully understand the characteristics of all dharmas. They will sever all evil and perfect all manner of goodness. They will have an exceptional physical appearance like that of Universal Worthy. All of their practices and vows will be perfected. They will be at ease with all dharmas without exception. They will act as the second guiding teacher for sentient beings. Disciple of the Buddha, how does one use his mind to attain all of these excellent and fine meritorious virtues?

A Bodhisattva of the lay life,  
Should vow that sentient beings  
Will realize the empty nature of the household  
And avoid oppression from it.

When I serve my parents in filiality,  
I vow that sentient beings  
Will serve the Buddhas skillfully,  
And protect and nourish everything.  
When I am together with my wife,  
I vow that sentient beings  
Will treat friend and foe alike,  
And renounce forever the attachments of greed.  
When I obtain the five desires,  
I vow that sentient beings  
Will pull out the arrow of desire,  
And experience the ultimate peace and serenity.  
When I am in a musical gathering or among songstresses,  
I vow that sentient beings  
Will entertain themselves with the Dharma,  
And understand those talents are not real.  
When I am in a palace or a house,  
I vow that sentient beings  
Will enter the level of a sage,  
And entirely eradicate filthy desires.  
When I wear a necklace of precious gems,  
I vow that sentient beings  
Will renounce all false ornaments,  
And reach the place of true reality.  
When I ascend a tower,  
I vow that sentient beings  
Will ascend the tower of Proper Dharma,  
And clearly see through everything.  
When I have something to give,  
I vow that sentient beings  
Will be able to renounce everything,  
Without any love or attachment in their minds.  
In a gathering of multitudes,  
I vow that sentient beings  
Will renounce the multiplicity of dharmas ,  
And accomplish All Wisdom.  
When in suffering and difficulty,  
I vow that sentient beings  
Will achieve their goals and be at ease,

And meet no obstructions in their endeavors.  
When I renounce the household,  
I vow that sentient beings  
Will leave the home-life without any obstruction,  
And attain liberation in their minds.  
When I enter into the sangharama,  
I vow that sentient beings  
Will proclaim all kinds of Dharmas  
Which are free of error and contention.  
When I visit senior or junior teachers,  
I vow that sentient beings  
Will skillfully serve their teachers and elders,  
And practice wholesome dharmas.  
When I request permission to leave the home-life,  
I vow that sentient beings  
Will become irreversible in their practice,  
Their minds free of impediments.  
When I cast off my worldly clothes,  
I vow that sentient beings  
Will diligently cultivate good roots,  
And renounce all obstructive offenses.  
When I shave my head,  
I vow that sentient beings  
Will be forever free from afflictions  
And achieve ultimate tranquility.  
When I don the kashaya sash,  
I vow that sentient beings  
Will have untainted minds  
And perfect the Path of the Great Immortal.  
When I have actually left the home life,  
I vow that sentient beings  
Will leave the home life with the Buddha,  
And rescue and protect all beings.

In taking refuge with the Buddha,  
I vow that sentient beings  
Will perpetuate the Buddhas' lineage,  
And bring forth the unsurpassed resolve.  
In taking refuge with the Dharma,

I vow that sentient beings  
Will deeply enter the Sutra Treasury,  
And have wisdom like the sea.  
In taking refuge with the Sangha,  
I vow that sentient beings  
Will unite and lead the great assembly,  
All without obstruction.  
When receiving and learning precepts,  
I vow that sentient beings  
Will skillfully learn precepts  
And avoid all evil deeds.  
When receiving the acharya's teaching,  
I vow that sentient beings  
Will possess awe-inspiring deportment  
And be true in what they do.  
When receiving instructions from a Great Monk,  
I vow that sentient beings  
Will enter the wisdom of the non arising of dharmas  
And reach the stage of independence.  
When receiving the complete precepts,  
I vow that sentient beings  
Will be endowed with all expedients  
And attain the most excellent Dharma.  
When entering the hall,  
I vow that sentient beings  
Will enter the Unsurpassed Hall,  
And dwell peacefully in stillness.  
When spreading out the bedsheet,  
I vow that sentient beings  
Will open and unfold wholesome dharmas  
And see the character of reality.  
When sitting upright and proper,  
I vow that sentient beings  
Will sit on the bodhi seat  
With no attachments in their minds.  
When sitting in the full lotus posture,  
I vow that sentient beings  
Will have solid good roots  
And attain the ground of unmoving.

When cultivating samadhi,  
I vow that sentient beings  
Will subdue their minds with samadhi,  
And ultimately have no residual habits.  
When cultivating contemplation,  
I vow that sentient beings  
Will see the principle of reality  
And abandon unreasonable contention forever.  
When coming out of the lotus posture,  
I vow that sentient beings  
Will contemplate that all phenomena  
Are bound to disperse and cease from existence.  
When putting down my legs,  
I vow that sentient beings  
Will attain liberation in their minds  
And peacefully dwell in stillness.  
As I lift up my foot,  
I vow that sentient beings  
Will leave the sea of birth and death,  
And perfect all wholesome dharmas.  
As I put on my lower garments,  
I vow that sentient beings  
Will be clothed in good roots,  
And be endowed with a sense of shame.  
When straightening my clothes and fastening my belt,  
I vow that sentient beings  
Will gather and examine their good roots  
And not let them become scattered or lost.  
As I put on upper garments,  
I vow that sentient beings  
Will attain excellent good roots  
And reach the other shore of Dharma.  
When putting on the sanghati,  
I vow that sentient beings  
Will enter the foremost position,  
And attain the unmoving Dharma.  
As my hand holds my toothbrush,  
I vow that sentient beings  
Will all attain wonderful Dharma

And be ultimately pure.  
When I brush my teeth,  
I vow that sentient beings  
Will be harmonious and pure in mind,  
And bite through all afflictions.  
As I go to the toilet,  
I vow that sentient beings  
Will cast out greed, anger, and delusion,  
And cleanse themselves of offense dharmas.  
When I use water,  
I vow that sentient beings  
Will quickly reach  
Transcendental dharmas.  
When I wash away the body's filth,  
I vow that sentient beings  
Will be pure, regulated, and compliant,  
And ultimately without defilement.  
As I use water to wash my hands,  
I vow that sentient beings  
Will have clean hands  
To receive and uphold the Buddhadharma.  
As I use water to wash my face,  
I vow that sentient beings  
Will attain pure dharma doors  
And be forever free from defilement.  
As I hold the tin staff,  
I vow that sentient beings  
Will establish assemblies of great giving,  
And reveal the path to ultimate reality.  
As I hold the vessel,  
I vow that sentient beings  
Will become Dharma vessels  
And receive the offerings of gods and people.  
When I set forth on the Path,  
I vow that sentient beings  
Will emulate the Buddhas' practice  
And develop the quality of self-reliance.  
When traveling on a path,  
I vow that sentient beings

Will walk on the Buddha Path  
And advance toward the Dharma of no residue.  
While walking on a road,  
I vow that sentient beings  
Will roam the pure Dharma Realm,  
Their minds free and unhindered.  
When I see a road going uphill,  
I vow that sentient beings  
Will eternally transcend the Three Realms,  
Their minds fearless and undaunted.  
When I see a road going downhill,  
I vow that sentient beings  
Will be humble and respectful in their minds,  
And foster the good roots of a Buddha.  
When I see a winding road,  
I vow that sentient beings  
Will renounce improper ways  
And abandon evil views forever.  
When I see a straight road,  
I vow that sentient beings  
Will have straight and upright minds,  
Free from flattery and deceit.  
When I see a dusty road,  
I vow that sentient beings  
Will be far removed from dust,  
And attain the pure Dharma.  
When I see a road that is free from dust,  
I vow that sentient beings  
Will always cultivate great compassion,  
Their minds brightened and enriched.  
When I see a dangerous road,  
I vow that sentient beings  
Will dwell in the realm of Proper Dharma  
And leave behind all offenses and troubles.  
When I see a multitude assembled,  
I vow that sentient beings  
Will proclaim the profound Dharma,  
And be harmonious with all.  
When I see a huge pillar,



I vow that sentient beings  
Will renounce egoistic and contentious thoughts  
And be free from rage and hatred.  
When I see a forest,  
I vow that sentient beings  
Will become worthy of respect and veneration  
By all gods and people.  
When I see a high mountain,  
I vow that sentient beings  
Will have such outstanding good roots  
That none can reach their summit.  
When I see a thorny bush,  
I vow that sentient beings  
Will quickly cut off and eradicate  
The thorns of the three poisons.  
When I see the luxuriant foliage on trees,  
I vow that sentient beings  
Will become liberated through concentration,  
And act as a shelter.  
When I see blossoming flowers,  
I vow that sentient beings  
Will attain spiritual powers and similar dharmas,  
Resembling flowers in full bloom.  
When I see a blossoming tree,  
I vow that sentient beings  
Will attain features resembling flowers  
And be endowed with the thirty-two hallmarks.  
When I see a fruit,  
I vow that sentient beings  
Will attain the most excellent Dharma,  
And realize the Bodhi Path.  
When I see a great river,  
I vow that sentient beings  
Will flow in Dharma's stream,  
And enter the sea of Buddhas' wisdom.  
When I see a marsh,  
I vow that sentient beings  
Will swiftly awaken to the Buddhas'  
Single flavor of Dharma.

When I see a pond,  
I vow that sentient beings  
Will perfect their speech karma  
And become skillful at speaking.  
When I see a well,  
I vow that all sentient beings  
Will be endowed with eloquence  
To proclaim all Dharmas.  
When I see a bubbling spring,  
I vow that sentient beings  
Will develop skillful expedients  
And endless roots of goodness.  
When I see a bridge crossing,  
I vow that sentient beings  
Will take all beings across  
By acting as a bridge.  
When I see flowing water,  
I vow that sentient beings  
Will realize wholesome aspirations,  
And wash away delusion's filth.  
When I see a person cultivate a garden,  
I vow that sentient beings  
Will hoe out the weeds of love  
From the garden of the five desires.  
When I see an untroubled forest,  
I vow that sentient beings  
Will forever separate from greed and love,  
And be free from grief and terror.  
When I see a garden or a park,  
I vow that sentient beings  
Will diligently cultivate all practices,  
And hasten toward the Buddha's bodhi .  
When I see a person finely adorned,  
I vow that sentient beings  
Will take the thirty-two fine hallmarks  
As their wonderful adornments.  
When I see a person who is unadorned,  
I vow that sentient beings  
Will renounce all fine ornaments

And perfect the dhuta practices.  
When I see a person attached to pleasures,  
I vow that sentient beings  
Will take the Dharma as their happiness,  
Delight in it and never renounce it.  
When I see a person unattached to pleasures,  
I vow that sentient beings  
Will not take pleasure  
In conditioned events.  
When I see a happy person,  
I vow that sentient beings  
Will always find peace and happiness,  
And delight in making offerings to the Buddhas.  
When I see a person in distress,  
I vow that sentient beings  
Will attain the basic wisdom  
To extinguish all sufferings.  
When I see a healthy person,  
I vow that sentient beings  
Will enter true and actual wisdom,  
And be forever free from sickness and affliction.  
When I see a sick person,  
I vow that sentient beings  
Will realize their bodies are empty and still,  
And renounce the dharmas of contention.  
When I see a fair and handsome person,  
I vow that sentient beings  
Will always give rise to pure faith  
Toward the Buddhas and Bodhisattvas.  
When I see an ugly person,  
I vow that sentient beings  
Will not delight or indulge in  
Unwholesome affairs.  
When I see a person who repays kindness,  
I vow that sentient beings  
Will understand the kindness shown them  
By the Buddhas and Bodhisattvas.  
When I see an ungrateful person,  
I vow that sentient beings

Will not take revenge  
On evil and malicious people.

When I see a shramana,  
I vow that sentient beings  
Will become subdued, gentle, and tranquil,  
And ultimately foremost.

When I see a brahman,  
I vow that sentient beings  
Will forever uphold brahma conduct,  
And depart from all evil.

When I see an ascetic,  
I vow that sentient beings  
Will rely on ascetic practices  
And reach the final destination.

When I see a person of integrity,  
I vow that sentient beings  
Will be steadfast in resolve,  
And not renounce the Buddha Path.

When I see a person dressed in armor,  
I vow that sentient beings  
Will always wear the armor of goodness,  
And will seek the Dharma that requires no teacher.

When I see a person without armor or weapons,  
I vow that sentient beings  
Will forever depart from  
All unwholesome karma.

When I see a person who engages in debate,  
I vow that sentient beings  
Will completely refute and overturn  
All kinds of heterodox theories.

When I see a person of right livelihood,  
I vow that sentient beings  
Will attain pure livelihoods  
And not display an awesome manner.

When I see a king,  
I vow that sentient beings  
Will become Dharma Kings  
And forever propagate the Proper Dharma.

When I see a prince  
I vow that sentient beings  
Will be born by transformation from the Dharma  
And become disciples of the Buddha.  
When I see an elder,  
I vow that sentient beings  
Will make clear and skillful judgments  
And refrain from evil dharmas.  
When I see a high official,  
I vow that sentient beings  
Will always guard their proper mindfulness  
And learn to practice all good deeds.  
When I see a city and its ramparts,  
I vow that sentient beings  
Will possess strong, robust bodies,  
And not be devious in their minds.  
When I see a capital city,  
I vow that sentient beings  
Will accumulate meritorious virtues  
And always be joyous in their minds.  
When I see a forest of trees,  
I vow that sentient beings  
Will be worthy of praise and respect  
From gods and people.  
When I enter a village to beg for food,  
I vow that sentient beings  
Will enter the profound Dharma Realm  
Without any obstructions in their minds.  
When I reach the door of a residence,  
I vow that sentient beings  
Will enter all the doors  
Leading to the Buddhadharma.  
When I enter a residence,  
I vow that sentient beings  
Will enter the Buddha Vehicle  
And equal the Buddhas of the three periods of time.  
When I see a person who doesn't give,  
I vow that sentient beings  
Will never give up or renounce

The Dharma of excellent merit and virtue.  
When I see a generous person, capable of giving,  
I vow that sentient beings  
Will forever give up and renounce  
The sufferings of the three evil paths.  
When I see an empty bowl,  
I vow that sentient beings  
Will be clean and pure in mind,  
Empty, and without affliction.  
When I see a full bowl,  
I vow that sentient beings  
Will fully accomplish and perfect  
All wholesome dharmas.  
When I receive respect and reverence,  
I vow that sentient beings  
Will reverently cultivate  
All Dharmas of the Buddhas.  
When I don't receive respect and reverence,  
I vow that sentient beings  
Will desist from practicing  
Unwholesome dharmas one and all.  
When I see a person with a sense of shame and remorse,  
I vow that sentient beings  
Will possess a sense of shame and remorse,  
And will carefully protect their faculties.  
When I see a person without a sense of shame and remorse,  
I vow that sentient beings  
Will renounce the state of shamelessness  
And dwell on the path of great kindness.  
When I obtain delicious food,  
I vow that sentient beings  
Will fulfill their vows  
And be free of envy in their minds.  
When I obtain unappetizing food,  
I vow that sentient beings  
Will attain, without exception,  
The flavors of all samadhis.  
When I obtain soft food,  
I vow that sentient beings

Will be permeated by great compassion,  
So their minds are supple and soft.  
When I obtain coarse and rough food,  
I vow that sentient beings  
Will have no defiled attachments in their minds,  
And will sever worldly greed and love.  
When I eat my food,  
I vow that sentient beings  
Will take dhyana bliss as food  
And be filled with the joy of Dharma.  
When I taste flavor,  
I vow that sentient beings  
Will taste the Buddha's superior flavor  
And be filled with sweet dew.  
When I finish the food,  
I vow that sentient beings  
Will finish whatever they do  
And perfect all Buddhadharmas.  
When I speak the Dharma,  
I vow that sentient beings  
Will attain limitless eloquence  
And widely proclaim the essential Dharma.  
When I come out of the house,  
I vow that sentient beings  
Will deeply enter the Buddha's wisdom,  
And eternally transcend the three realms.  
When I enter the water,  
I vow that sentient beings  
Will enter All Wisdom, and understand  
The equality of the three periods of time.  
When I bathe my body,  
I vow that sentient beings  
Will be undefiled in body and mind,  
Bright and clean inside and out.  
During the blazing, poisonous heat of summer,  
I vow that sentient beings  
Will leave all afflictions behind,  
And completely put an end to them.  
When the summer ends and the cool season begins,

I vow that sentient beings  
Will realize the unsurpassed Dharma  
And ultimately be clear and cool.  
When I recite the sutras,  
I vow that sentient beings  
Will accord with what the Buddha says,  
And remember it all without forgetting.  
When I set eyes upon the Buddha,  
I vow that sentient beings  
Will attain unhindered vision  
And behold all Buddhas.  
When I gaze upon the Buddha,  
I vow that sentient beings  
Will all resemble Universal Worthy—  
Upright, adorned, and majestic.  
When I see a stupa,  
I vow that sentient beings  
Will be respected like the stupa  
And receive offerings from gods and people.  
When I contemplate a stupa with respectful mind,  
I vow that sentient beings  
Will be gazed upon and revered  
By all gods and people.  
When I make obeisance before a stupa,  
I vow that sentient beings  
Will attain a summit that cannot be seen  
By gods or people.  
As I walk clockwise 'round a stupa,  
I vow that sentient beings  
Will not oppose the Dao in their practice,  
And will accomplish All Wisdom.  
When I circle a stupa three times,  
I vow that sentient beings  
Will diligently seek the Buddha Way.  
Without thoughts of laziness or rest.  
When I praise the Buddha's merit and virtue,  
I vow that sentient beings  
Will be endowed with myriad virtues,  
And will utter endless praises.



When I praise the Buddha's hallmarks and characteristics,  
I vow that sentient beings  
Will accomplish a Buddha's body,  
And realize the Dharma of no characteristics.

When I wash my feet,  
I vow that sentient beings  
Will be endowed with complete spiritual power  
And travel freely without obstruction.

When it's time to sleep and rest,  
I vow that sentient beings  
Will be peaceful and secure in their bodies,  
And not be moved or confused in their minds.

When I awake from sleep,  
I vow that sentient beings  
Will enlighten to All Wisdom,  
And see everything in the ten directions.

Disciples of the Buddha, if all the Bodhisattvas apply their minds in these ways,  
they will attain all kinds of excellent fine meritorious virtues. They will not be  
moved by any of the gods, demons, Brahmas, shramanas, brahmans, gandharvas,  
asuras, and so forth, nor by any of the Hearers and Sages Enlightened by  
Conditions in all the worlds.