

## 12. Chapter 12

### JAYOShMAYATANA

12. 1 Sudhana, the head merchant's son, was illuminated by the wisdom of the Bodhisattva liberation called the banner of being invincible to others. He dwelled in the direct experience of the inconceivable range of the miraculous manifestations of the Buddhas. He perceived the direct knowledge of inconceivable Bodhisattva liberations. His mind was illuminated by the wisdom of inconceivable Bodhisattva samadhis. He had attained the radiance of the wisdom of samadhi that is present at all times. He was illuminated by the range of samadhi, in which all perceptions are present and included. He had obtained the light of the wisdom that transcends all worlds. He had the direct perception of dwelling in the entire range of the three times. He was devoted to the wisdom that teaches equality without dualistic conceptions. He had the light of wisdom that pervaded throughout all objects of perception. He had mastered the treasury of aspiration for pure patience toward all that is heard. He had attained the definitive wisdom of patience for natural phenomena. His mind was never apart from meditation on the nature of the Bodhisattva conduct of higher cognition. His mind was irreversibly progressing toward the power of omniscience. He had attained the illumination of the knowledge of the ten strengths. His mind was never content in its aspiration to hear the sound of the words of the realm of Dharma. [F.380.b] His mind had gained entry into the field of dwelling in omniscience. His mind had attained the infinite display of Bodhisattva conduct. His mind was purified by the infinite domain of great Bodhisattva prayers. He had the mind with direct perception of the limitless knowledge without limit or center of the

unceasing network of world realms. He had the mind that never wearies  
in ripening and guiding the infinite ocean of beings. He saw the infinite  
range of Bodhisattva conduct. He saw the infinite diversity of the different  
world realms. He saw the small and the vast objects of perception included

719

720

721

722

723

724

725

726

within the infinite world realms. He saw the various networks of names that  
are the bases for infinite world realms. He saw the various infinite, differing  
relative designations and terms for infinite world realms. He saw the infinite,  
differing aspirations of beings. He saw the infinite, differing categories of  
beings. He saw the infinite practices for guiding and ripening beings. He  
saw the various infinite perceptions of the directions and times of beings.

[F.381.a]

12. 2 Focused on the kalyanamitra, Sudhana eventually arrived in the land  
called Ishana and went to where the brahmin Jayoshmayatana was.

12. 3 At that time, the brahmin Jayoshmayatana was practicing the basis for  
accomplishing omniscience and practicing extreme asceticism. On all four  
sides of himself he had lit fires the size of mountains. Towering above was  
the precipice of a great mountain with a path of razors leading up it.

12. 4 Sudhana, the head merchant's son, bowed his head to the feet of the

brahmin Jayoshmayatana, sat down before him, and with his hands together in homage said, "Arya, I have developed the aspiration for the highest, complete enlightenment. How does a Bodhisattva train in Bodhisattva conduct? In what way does a Bodhisattva practice it? Arya, I have heard that you teach and give instructions to Bodhisattvas. Therefore, Arya, teach me how Bodhisattvas train in Bodhisattva conduct and in what way they practice it!?"

12. 5 The brahmin Jayoshmayatana said, "Noble one, go and climb up this mountain on the path of razors and then jump down into this fire. In that way, your Bodhisattva conduct will become pure."

12. 6 Sudhana, the head merchant's son, thought, "It is rare to avoid the eight unfavorable existences. It is rare to become a human. It is rare to have pure good fortune. It is rare to have the appearance of a Buddha. [F.381.b] It is rare to have unimpaired senses. It is rare to hear the Buddhadharma. It is rare to meet a higher being. It is rare to have the friendship of a true kalyanamitra. It is rare to gain the teaching of the true way. It is rare to have a right livelihood. It is rare in the human world to practice the Dharma and the ancillary Dharmas."<sup>729</sup>

12. 7 "This person who will create an obstacle to my roots of merit, who urges me to kill myself, is he a mara? Is he blessed by a mara? Is he a follower of Mara? Is he pretending to be a kalyanamitra? Is he someone who destroys Bodhisattvas? Does he wish to prevent me from attaining omniscience? Does he wish to lead me down a wrong path? Is he creating an obstacle to the gateway of the Dharma through which one realizes the Buddhadharma?"<sup>730</sup>

12. 8 When Sudhana had these thoughts, ten thousand Brahmas who were up in the sky said to him, "Noble one, do not be unrelenting in these thoughts!

This arya has attained the illumination of the samadhi vajra light rays. He has unwavering diligence. He has set out on the greatest undertaking. He is dedicated to drying up the moisture of craving in all beings. He is dedicated to cutting through the nets of wrong views. He is prepared to incinerate the forest of kleshas. [F.382.a] He is dedicated to illuminating all the desolate areas of unfavorable knowledge. He has the resolute commitment to turn all beings away from the terror of the chasm of aging and death. He is dedicated to dispelling the darkness in the three times. He radiates the light rays of the entire Dharma.731 732

733

734

12. 9 ?Noble one, while this arya was enduring the ascetic practice of the five heats, through the power of his commitment to asceticism and self-discipline, Brahmas who were accomplished and powerful, who arrogantly thought of themselves as preeminent in all worlds, and who were attached to a variety of incorrect views ceased to take pleasure in their state and no longer enjoyed the taste of their dhyana, and they came into the presence of this arya. When they had arrived, through the overpowering might of this arya's miracles and his fierce discipline and asceticism, they were all turned away from their wrong views, and he taught them the Dharma so that they would abandon all their pride and arrogance. He taught them the Dharma so that they would have great love and great compassion that spread over all beings, so that they would have an unwavering wish for enlightenment, so that they would develop a vast aspiration for enlightenment, so that they would be dedicated to seeing all the Budas, so that they would have the complete attainment of the domain of the speech of the Budas, and so that

there would be everywhere without obscuration or impediment the sound of  
the voices of the Buddhas. [F.382.b] 735 736

737

12. 10 Ten thousand maras were also in the sky above, scattering divine precious  
jewels. They said, "Noble one, while this arya was enduring the ascetic  
practice of the five heats, from this mass of light rays came a great radiance  
that outshone all our residences, bodies, adornments, and possessions.  
Therefore, we too ceased to take pleasure in our residences, and with our  
entourages we came into the presence of this arya. When we had come  
before him, this arya taught us the Dharma so that our minds were healed,  
we developed the aspiration for enlightenment, and we became irreversible  
on the way to the highest, complete enlightenment."

12. 11 Ten thousand Vashavartin deva kings were also in the sky above,  
scattering divine flowers. They said, "Noble one, while this arya was  
enduring the ascetic practice of the five heats, we also ceased to take delight  
in our residences, and therefore each of us, without entourages, came into  
the presence of this arya. When we came into his presence, he taught us the  
Dharma so that we gained control over our own minds. He taught us the  
Dharma so that we would have power over all kleshas, so that we would have  
the power to be reborn wherever we wish, so that we would have the power  
to purify the obscuration of karma, so that we would have power over all  
meditative states, so that we would have power over requisites, [F.383.a] and  
so that we would have the power to live as long as we wish."

12. 12 Ten thousand Sunirmita deva kings were also in the sky above, singing  
out a melodious roar of divine songs. They said, "Noble one, while this arya  
was enduring the ascetic practice of the five heats there came from those

masses of flames a corresponding light that purified, illuminated, and brightened our aerial palaces. It also illuminated and brightened our adornments and our apsaras. Then we ceased to take delight in our entourage of young devas and apsaras. We ceased to delight in the bliss of desire, and our bodies and minds were left unsatisfied. We came into the presence of this arya. When we came into his presence, he taught us the Dharma so that our minds would be purified. He taught us the Dharma so that our minds would be brightened, so that our minds would be very pure, so that our minds would be tractable, so that our minds would be joyful, so that we would have the pure attainment of the knowledge of the ten strengths, so as to increase the great power of the Dharma, so as to purify our bodies, so as to attain an immeasurable Buda body, so as to purify our speech, and so as to attain the voice of a Buda.?738

12. 13 Ten thousand Samtushita deva kings were also in the sky with an entourage of deva youths and apsaras, [F.383.b] all of whom were paying homage and making an offering of sending down rain from clouds of various scented powders. They said, ?Noble one, while this arya was enduring the ascetic practice of the five heats, we ceased to take delight in our residences. As we had ceased to take delight in them, we came into the presence of this arya. When we came into his presence, he taught us the Dharma so that we would not be dependent on any sensory object. He taught us the Dharma so that our minds would have contentment, so that we would create the roots of merit, so that we would attain the development of the aspiration for enlightenment, and so that we would be able to fulfill the entire Buddhadharma.?739

12. 14 Ten thousand Suyama deva kings were also in the sky with an entourage

of deva youths and apsarases, all of whom were sending down a rain of divine coral tree flowers. They said, "Noble one, while this arya was enduring the ascetic practice of the five heats, we ceased to take delight in listening to divine songs. As we had ceased to take delight in them, we came into the presence of this arya. When we came into his presence, he taught us the Dharma so that we would turn away from all delight in desires and so that we would attain all of the Buddhadharma."

12. 15 Ten thousand Shakras, lords of devas, each with their thirty-two secondary lords and an entourage of deva youths and apsarases, were also in the sky.

They were dropping down rain from clouds of divine clothing, precious adornments, and flowers. They said, "Noble one, [F.384.a] when this arya was enduring the ascetic practice of the five heats, we ceased to take delight in Shakra's palace, park, pleasure groves, the playing of divine music, attendants, and songs. As we had ceased to take delight in them, we came into the presence of this arya. When we came into his presence, he taught us the Dharma so that we would renounce all delight in desires. He said, "All these have the qualities of being impermanent, unstable, and decaying." He taught us the Dharma so that our arrogance and carelessness would end and we would develop the aspiration for the highest enlightenment.

12. 16 "Moreover, noble one, just by his gaze these peaks of Meru are shaken. We became alarmed on being shaken, and as the omniscient mind cannot be disturbed, we made the prayer to attain omniscient wisdom."

12. 17 Ten thousand Nagas such as the Naga kings Airavata, Nanda, and Upananda were also in the sky above. They were sending down rain from clouds of divine yellow sandalwood, the pleasant sound of a chorus of Naga maidens, and rain that was a flow of divine scented water. They said, "Noble

one, when this arya was enduring the ascetic practice of the five heats, from this great fire shone a great light that illuminated all the dwellings of Nagas and eliminated the rains of sand and fear of the garudas. [F.384.b] It also pacified anger, refreshed our bodies, and made our minds serene. Then when we had serene minds, this arya taught us the Dharma so that we would repudiate the evil ways of Nagas, renounce all karma that brings obscuration, confess transgressions, develop the aspiration for the highest, complete enlightenment, and be established in omniscience. 740 741

12. 18 Ten thousand yaksha lords were also in the sky above. They made various kinds of offerings to the brahmin Jayoshmayatana and Sudhana, the head merchant's son, and then they said, "Noble one, when this arya was enduring the ascetic practice of the five heats, we and all our retinues developed a loving mind toward humans. All yakshas, rakshasas, and kumbhandas also developed loving minds. They came before us with loving minds and without violence. We too were overpowered by the power of love, and each of us ceased to delight in our own residences. In that way, we each went with our retinues to the presence of the arya. When we arrived, a light came from this arya's body, illuminated all our bodies, and filled us with bliss. In that way, both our bodies and minds became blissful. Then he taught us the Dharma so that the multitude of yakshas, rakshasas, kumbhandas, and kataputanas would develop the aspiration to enlightenment."

12. 19 Ten thousand gandharva lords [F.385.a] were also in the sky above, and they said, "Noble one, while we were each dwelling in our own abodes, and when this arya was enduring the ascetic practice of the five heats, from this fire came a light that illuminated our abodes. When that light struck us we



experienced inconceivable bliss. We went to be in the presence of this arya, and when we arrived in his presence, he taught us the Dharma so that we would progress irreversibly toward the highest, complete enlightenment.?

12. 20 Ten thousand asura lords rose up from the ocean, high into the sky, where they knelt on their right knees, and with hands together in homage they paid homage, saying, "Noble one, when this arya was enduring the ascetic practice of the five heats, our asura world, a great circle of earth with its oceans and mountains, shook. All our arrogance and pride was overwhelmed by his self-discipline and asceticism. We went to be in the presence of this arya, and when we arrived in his presence, he taught us the Dharma so that we would abandon all deception, enter the patience of the profound Dharma, be established in the unshakable true nature of phenomena, and attain the knowledge of the ten strengths.?"

12. 21 Ten thousand garuda lords [F.385.b] such as the garuda lord Mahavegadharin manifested in the form of handsome brahmin youths and said, "Noble one, when this arya was enduring the ascetic practice of the five heats, a great light came from these great masses of fire and illuminated and shook our abodes. We were frightened, terrified, and dismayed, and so we went to be in the presence of this arya. This arya taught us the Dharma so that we would practice great love, so that we were established in great compassion, so that we would apply ourselves to plunging into the ocean of samsara, so that we would apply ourselves to saving beings who are sinking in the swamp of desire, so that we would apply ourselves to the pure gateway of the higher motivation for enlightenment, so that we would apply ourselves to sharp wisdom and methods, and so that we would apply ourselves to guiding beings in

whatever way will ripen them.?742

743 744

12. 22 Ten thousand kinnara lords were also in the sky. They said, ?Noble one, when this arya was enduring the ascetic practice of the five heats, the sound of the word Buda, the word Dharma, the words irreversible Bodhisattva Sangha, and the words the prayer to reach enlightenment came from the rows of palm trees, the music of the garlands of strings of networks of little bells on our trees, the musical instruments, the precious jewelry, the enjoyed possessions in the homes, and the blowing of the breezes in our domain.

There came the words that said that in this and that particular world a Bodhisattva named such and such is praying to attain enlightenment;

[F.386.a] in this and that particular world a Bodhisattva named such and such745

746

is accomplishing a difficult renunciation; in this and that particular world a Bodhisattva named such and such is purifying the domain of omniscient wisdom; in this and that particular world a Bodhisattva named such and such is going to the bodhimanda; in this and that particular world a Bodhisattva named such and such has defeated Mara, and his army is attaining the highest, complete enlightenment of buddhahood; in this and that particular world a Tathagata named such and such is turning the wheel of the Dharma; in this and that particular world a Tathagata named such and such, having accomplished all the deeds of a Buda without remainder, is passing away into the state of nirvana without any remaining skandhas.

12. 23 ?Noble one, it is possible that there could be an end to the number of atoms from all the plants, wood, branches, leaves, and petals in Jambudvipa, but there is no end to the number of the names of Tathagatas, of the

Bodhisattva prayers, and of the different engagements in Bodhisattva conduct that come from, resound from, and are heard from the rows of palm trees and so on up to the musical instruments, the precious jewelry, the enjoyed possessions in the homes, [F.386.b] and the blowing of the breezes in our domain.<sup>747</sup>

12. 24 ?In that way, we experienced bliss through the intense joy of hearing the sound of a river of the words Buda, Dharma, and Sangha, the prayers and conduct engaged in by Bodhisattvas, and their names.<sup>748 749</sup>

12. 25 ?We each went to be in the presence of the arya. When we arrived in his presence, this arya taught us the Dharma so that we would become irreversible in our progress to the highest, complete enlightenment.?

12. 26 Countless thousands of desire-realm devas with beautiful bodies were also in the sky, making offerings with mentally emanated offerings. They said, ?Noble one, when this arya was enduring the ascetic practice of the five heats, a light came from these great masses of fire. That light illuminated beings as far down as the Avici hell and extinguished the sufferings of all the beings in the hells. That light brought the image of this arya to our eyes, and therefore we yearned for this arya and experienced the bliss of the realm of desire devas. In that way, we were grateful to him, never ceased wanting to see him, and renounced delighting in desires. We went to be in the presence of this arya. This arya taught us the Dharma so that we would pray for the enlightenment of limitless beings.? [F.387.a]<sup>750</sup>

<sup>751</sup>

12. 27 Then Sudhana, the head merchant's son, on hearing this way of the Dharma, was overjoyed, pleased, happy, and content. He recognized the brahmin Jayoshmayatana to be a true kalyanamitra. He bowed his head to the

feet of the brahmin Jayoshmayatana and said, "Arya, I confess my transgression of having disobeyed a kalyanamitra's instruction."

12. 28 Then the brahmin Jayoshmayatana recited this verse to Sudhana, the head merchant's son:

12. 29 "The Bodhisattva who successfully follows the instructions

And who is mindful not to disobey the guru's words<sup>752</sup>

Will successfully accomplish all goals and successfully

Attain the wisdom of buddhahood, enlightened under the Bodhi tree."

12. 30 Then Sudhana, the head merchant's son, climbed the path of razors up the mountain precipice and jumped down into the great mass of fire. When he jumped, he attained the Bodhisattva samadhi called completely stable. When he landed in the fire, he attained the Bodhisattva samadhi called perceiving the bliss of peace.

12. 31 Sudhana said, "I am astonished, Arya! The touch of the fire was blissful, and the mountain path of razors was also blissful to the touch."

12. 32 The brahmin Jayoshmayatana said, "Noble one, I have attained the Bodhisattva liberation called the unceasing domain. [F.387.b] However, noble one, I know only this Bodhisattva liberation called the unceasing domain. How could I know or describe the qualities of the Bodhisattvas who are like masses of fire, who pray to eliminate all the kleshas and wrong views of all beings, who have an ensign that is never in retreat, who have invincible minds, who have minds that never despair, who have minds that are never despondent, who are like Narayana possessing the vajra essence, who reach the conclusion of their great undertakings, who have no despondency, who never slacken, who are like whirlwinds, who are dedicated to the benefit of all beings, who have irreversible diligence, and who wear the armor of

irreversibility?753

12. 33 ?Depart, noble one. In this southern region there is a city called Simhavijimbhita. There dwells Maitrayani, the daughter of King Simhaketu, with her entourage of five hundred maidens. Go to her and ask her, ?How does a Bodhisattva train in Bodhisattva conduct? How does a Bodhisattva practice it?? ?

12. 34 Then Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Jayoshmayatana, circumambulated the brahmin Jayoshmayatana, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the presence of the brahmin Jayoshmayatana.