

26. Chapter 26

JAYOTTAMA

26. 1 Then Sudhana, the head merchant's son, whose mind spread great love throughout the immeasurable realm of beings; whose being was saturated with the tenderness of great compassion; who had accumulated a vast array of the accumulations of merit and wisdom; who had become free of all the dust, darkness, dirt, and mire of the kleshas; who had realized the equality of all phenomena; [F.51.b] who was devoted to the path that leads upward to omniscience; who had chosen the gateway for entering into immeasurable good qualities; who had the exertion of firm diligence that is unimpaired by any bad quality; who was filled with the vast calmness of inconceivable Bodhisattva samadhis; who shone with the light of the sun of wisdom that eliminated all the darkness of ignorance; who scattered flowers of wisdom brought by the pleasant, cool breezes of methods; who followed the way of wisdom that emerged from an ocean of great aspirations; and who possessed the wisdom that permeated without impediment the entire realm of the Dharma -he had approached entry into the city of faultless omniscience, and he yearned for the Bodhisattva path.1129

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26. 2 He arrived at the town called Nandihara and looked and searched for the

head merchant Jayottama. He saw him on the eastern edge of the town of Nandihara, in a forest of ashoka trees that was called Vicitra dhvaja. He was encircled by many thousands of householders deciding upon various kinds of civic duties, and in reference to those he talked about the Dharma. He was teaching the Dharma for the sake of eliminating all egotism; abandoning all possessiveness; rejecting all attachment; forsaking all fixation on things; destroying all clinging; cutting through all the bondage of craving; breaking down the doors of all views; clearing away the darkness of doubt, uncertainty, and equivocation; cleansing away the dirt of illusion and deceit; purifying the stains of envy and miserliness; clarifying the lake of the

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mind; bringing beings to a state of unpolluted mentality; giving rise to an unpolluted faith; [F.52.a] giving rise to the aspiration to see the Budas; eulogizing the power of Bodhisattvas; receiving the Dharma of the Budas; aspiring to Bodhisattva conduct; giving rise to the power of Bodhisattva samadhi; teaching the power of Bodhisattva wisdom; and attaining the highest purity of the power of Bodhisattva memory.

This means that he was teaching the Dharma in order to inspire the aspiration to enlightenment.

26. 3 Then when the teaching was concluded, Sudhana, the head merchant's son, approached and bowed his head to the feet of the head merchant Jayottama. He bowed down to him for a long time and said, 'Arya, I am Sudhana, I am Sudhana! I seek Bodhisattva conduct. Instruct me, Arya, on how I should train in Bodhisattva conduct and while training how I should aspire to guide and ripen all beings, not forsake seeing all the Budas,

hear the Dharma of all the Budas, possess the rain from the clouds of
the Dharma of all the Budas, practice in the way of all the Budas,
practice Bodhisattva conduct in all world realms, never tire of Bodhisattva
conduct while dwelling in all kalpas, comprehend the manifestations of
all the Tathagatas, receive the blessing of all the Budas, and attain
splendor in the power of all the Tathagatas.?¹¹⁴⁰

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26. 4 Then the head merchant Jayottama said to Sudhana, the head merchant's
son, [F.52.b] ?Noble one, it is excellent, excellent, that you have developed
the aspiration for the highest, complete enlightenment.

26. 5 ?Noble one, I purify the gateway to omnipresent Bodhisattva conduct
through the power of the attainment of noncomposite miracles while
residing in the absence of existence. In that way, remaining in this gateway
to omnipresent Bodhisattva conduct, in all billion-world universes, in all
the Trayastrimsha paradises, in all the Yama paradises, in all the Tushita
paradises, in all the Nirmanarati paradises, in all the Para nirmita vasha vartin
paradises, in all the abodes of the maras, in all the places that are classed as
paradises within all desire realms, in all the Naga worlds, in all the Naga
abodes, in all the yaksha worlds, in all the yaksha abodes, in all the rakshasa
worlds, in all the rakshasa abodes, in all the kumbhanda worlds, in all the
kumbhanda abodes, in all the preta worlds, in all the preta abodes, in all the
gandharva worlds, in all the gandharva abodes, in all the asura worlds, in all
the asura abodes, in all the garuda worlds, in all the garuda abodes, in all the
kinnara worlds, in all the kinnara abodes, in all the mahoraga worlds, in all
the mahoraga abodes, in all the human worlds, in all the human abodes,

villages, towns, market towns, districts, [F.53.a] countries, and capitals, and
for all classes of beings that are within all desire realms I teach the Dharma,
reject all that is not Dharma, pacify all disputes, dispel all conflict, pacify all1143

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quarrels, prevent all battles, pacify wars, pacify hostility, cut through all
bondage, break open all prisons, dispel all fear, and end the practice of
nonvirtuous activities. I turn beings away from killing and from taking what
is not given, sexual misconduct, telling lies, slandering, harsh speech, idle
speech, avariciousness, maliciousness, and wrong views. I turn beings away
from all that should not be done and make them engage in all virtuous
Dharma activity, and I make all beings train in all skills. I teach, prepare,
elucidate, and present all the treatises that are beneficial to the world, so as
to bring happiness to the world, to ripen beings, to follow false doctrines
in order to describe the special higher wisdom, to dispel all wrong views,
and to describe and teach all the Buddhadharma. I overwhelm and teach the
Dharma to all the devas in the form realm as far up as the Brahma paradise.1147

26. 6 ?Just as I teach the Dharma in the world realms of this billion-world
universe, I do so in world realms in the ten directions as numerous as the
atoms in an indescribable quintillion Buda realms. I teach the Dharma of
the Budas. [F.53.b] I teach the Dharma of the Bodhisattvas. I teach the
Dharma of the Shravakas and the Dharma of the pratyeka Budas. I teach the
hells. I teach the path that leads to the hells. I teach the unhappiness of
beings in the hells. I teach the animal existences. I teach the different kinds
of animal existences, the paths that lead to animal existences, and the

suffering of animal existences. I teach the world of Yama. I teach the path that leads to the world of Yama. I teach the suffering in the world of Yama. I teach the higher existences. I teach the path that leads to the higher existences. I teach the practice and enjoyment of happiness in the higher existences. I teach the human world. I teach the path that leads to the human world. I teach the various experiences of happiness and suffering in the human world.1148

26. 7 ?In that way, noble one, I also teach the Dharma of the world, the creation of the world, the destruction of the world, the transgressions in the world, and the renunciation of the world.

26. 8 ?In this way, I teach the Dharma in order to explain the Bodhisattva path, reject the faults of samsara, teach the qualities of omniscience, pacify the delusion and sufferings of the existences, describe the unobscured true nature, illuminate the activities of being in the world, describe all the happiness and suffering of being in the world, contemplate the designations of the abodes of all beings, teach the Tathagata qualities that have no location, counter the wheel of all karma and kleshas, and describe the turning of the Tathagata's wheel of the Dharma. [F.54.a]

26. 9 ?Noble one, I know this gateway to pure, omnipresent Bodhisattva conduct, the stainless display of the noncomposite miracles based in the absence of existence, but how could I know the conduct or describe1149
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the qualities of the Bodhisattvas who know all; who fill the surfaces of all realms with illusory bodies of wisdom; who have attained the level of the complete eyes of wisdom; who have the supreme hearing of the range of

speech, sound, and communication; who have attained the power of the light of Dharma gateways that fill the three times; who are heroic beings who have the mastery of the power of the wisdom that includes all phenomena; who possess beautiful, fine tongues that are endowed with a domain of speech that is directed separately, according to their aspirations, to inconceivable, immeasurable beings; who have bodies that are like illusions and equal to all Bodhisattvas, with complexions and forms that accord with the various wishes of an ocean of beings; who possess inconceivable bodies that have a conduct no different from that of all the Tathagatas; who have bodies of wisdom that follow all three times; and who have a scope and field of conduct that is as immeasurable and vast as the expanse of space?¹¹⁵³

26. 10 ?Depart, noble one. In this southern region, in the land called Shronaparanta, there is a city by the name of Kalingavana where dwells a bhikshuni by the name of Simha vijrimbhita. Go to her and ask her, ?How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva practice it?? ?

26. 11 Then Sudhana, the head merchant?s son, bowed his head to the feet of the head merchant Jayottama, [F.54.b] circumambulated the head merchant Jayottama many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the head merchant Jayottama.