

JAYOṢMĀYATANA

- 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 samādhis. He had attained the radiance of the wisdom of samādhi that is present at all times. He was illuminated by the range of samādhi, 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.⁷¹⁸ He was devoted to the wisdom that teaches equality without dualistic conceptions. He had the light of wisdom that pervaded⁷¹⁹ throughout all objects of perception. He had mastered the treasury of aspiration for pure patience toward all that is heard.⁷²⁰ He had attained the definitive wisdom⁷²¹ of patience for natural phenomena. His mind was never apart from meditation on the nature of the bodhisattva conduct⁷²² of higher cognition. His mind was irreversibly progressing toward the power of omniscience. He had attained the illumination of the knowledge⁷²³ 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 purified⁷²⁴ by the infinite domain of great⁷²⁵ bodhisattva prayers. He had the mind with direct perception of the limitless knowledge without limit or center of the unceasing network⁷²⁶ 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

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 perceptions⁷²⁷ of the directions and times of beings. [F.381.a]

12.2 Focused on the kalyāṇamitra, Sudhana eventually arrived in the land called Īṣāṇa and went to where the brahmin Jayoṣmāyatana was.

12.3 At that time, the brahmin Jayoṣmāyatana 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.⁷²⁸

12.4 Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Jayoṣmāyatana, sat down before him, and with his hands together in homage said, "Ārya, 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? Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!"

12.5 The brahmin Jayoṣmāyatana 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.⁷²⁹ 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 kalyāṇamitra. 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.

12.7 "This person who will create an obstacle to my roots of merit, who urges me to kill myself, is he a māra? Is he blessed by a māra? Is he a follower of Māra? Is he pretending to be a kalyāṇamitra? Is he someone who destroys⁷³⁰ 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?"

12.8 When Sudhana had these thoughts, ten thousand Brahmās who were up in the sky said to him, "Noble one, do not be unrelenting in these thoughts! This ārya has attained the illumination of the samādhi *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 forest⁷³¹ of kleśas.⁷³² [F.382.a] He is dedicated to illuminating all the desolate areas of unfavorable knowledge.⁷³³ He has the resolute commitment to turn all beings away from the terror of the chasm⁷³⁴ of aging and death. He is dedicated to dispelling the darkness in the three times. He radiates the light rays of the entire Dharma.

12.9 “Noble one, while this ārya was enduring the ascetic practice of the five heats,⁷³⁵ through the power of his commitment to asceticism⁷³⁶ and self-discipline, Brahmās 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 dhyāna, and they came into the presence of this ārya. When they had arrived, through the overpowering might⁷³⁷ of this ārya’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 buddhas, so that they would have the complete attainment of the domain of the speech of the buddhas, and so that there would be everywhere without obscuration or impediment the sound of the voices of the buddhas.” [F.382.b]

12.10 Ten thousand māras were also in the sky above, scattering divine precious jewels. They said, “Noble one, while this ārya 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 ārya. When we had come before him, this ārya 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 Vaśavartin deva kings were also in the sky above, scattering divine flowers. They said, “Noble one, while this ārya 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 ārya. 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 kleśas, 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 ārya 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 ārya. 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,⁷³⁸ 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 buddha body, so as to purify our speech, and so as to attain the voice of a buddha.”

12.13 Ten thousand Saṃtuṣita deva kings were also in the sky with⁷³⁹ 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 ārya 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 ārya. 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.”

12.14 Ten thousand Suyāma deva kings were also in the sky with an entourage of deva youths and apsaras, all of whom were sending down a rain of divine coral tree flowers. They said, “Noble one, while this ārya 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 ārya. 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 Śakras, lords of devas, each with their thirty-two secondary lords and an entourage of deva youths and apsaras, 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 ārya was enduring the ascetic practice of the five heats, we ceased to take delight in Śakra’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 ārya. 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 nāgas such as the nāga kings Airāvata, 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 nāga maidens, and rain that was a flow of divine scented water. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, from this great fire shone a great light that illuminated all the dwellings of nāgas and eliminated the rains of sand and fear of the garuḍas. [F.384.b] It also pacified anger, refreshed our bodies,⁷⁴⁰ and made our minds serene.⁷⁴¹ Then when we had serene minds, this ārya taught us the Dharma so that we would repudiate the evil ways of nāgas, renounce all karma that brings obscuration, confess transgressions, develop the aspiration for the highest, complete enlightenment, and be established in omniscience.”
- 12.18 Ten thousand yakṣa lords were also in the sky above. They made various kinds of offerings to the brahmin Jayoṣmāyatana and Sudhana, the head merchant’s son, and then they said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, we and all our retinues developed a loving mind toward humans. All yakṣas, rākṣasas, and kumbhāṇḍas 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 ārya. When we arrived, a light came from this ārya’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 yakṣas, rākṣasas, kumbhāṇḍas, and kaṭapūtanas 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 ārya 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 ārya, 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 ārya 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 ārya, 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 garuḍa lords [F.385.b] such as the garuḍa lord Mahāvegadhārin manifested in the form of handsome brahmin⁷⁴² youths and said, “Noble one, when this ārya 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 ārya. This ārya 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 saṃsāra, 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,⁷⁴³ so that we would apply ourselves to sharp⁷⁴⁴ wisdom and methods, and so that we would apply ourselves to guiding beings in whatever way will ripen them.”
- 12.22 Ten thousand kinnara lords were also in the sky. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, the sound of the word *Buddha*, the word *Dharma*, the words *irreversible bodhisattva Saṅgha*, 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,⁷⁴⁵ the musical instruments, the precious jewelry, the enjoyed possessions in the homes, and the blowing of the breezes⁷⁴⁶ 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 such

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 bodhimaṇḍa; in this and that particular world a bodhisattva named such and such has defeated Māra, and his army is attaining the highest, complete enlightenment of buddhahood; in this and that particular world a tathāgata named such and such is turning the wheel of the Dharma; in this and that particular world a tathāgata named such and such, having accomplished all the deeds of a buddha without remainder, is passing away into the state of nirvāṇa 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 Jambudvīpa, but there is no end to the number of the names of tathāgatas, 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 to⁷⁴⁷ the musical instruments, the precious jewelry, the enjoyed possessions in the homes, [F.386.b] and the blowing of the breezes in our domain.

12.24 “In that way, we experienced bliss through the intense joy of hearing the sound of a river⁷⁴⁸ of the words *Buddha*, *Dharma*,⁷⁴⁹ and *Śaṅgha*, the prayers and conduct engaged in by bodhisattvas, and their names.

12.25 “We each went to be in the presence of the ārya. When we arrived in his presence, this ārya 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 bodies⁷⁵⁰ were also in the sky, making offerings with mentally emanated offerings. They said, “Noble one, when this ārya 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 Avīci hell and extinguished the sufferings of all the beings in the hells. That light brought the image of this ārya to our eyes, and therefore we yearned for this ārya and experienced the bliss of the realm of desire devas.⁷⁵¹ 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 ārya. This ārya taught us the Dharma so that we would pray for the enlightenment of limitless beings.” [F.387.a]

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 Jayoṣmāyatana to be a true kalyāṇamitra. He bowed his head to the feet of the brahmin Jayoṣmāyatana and said, “Ārya, I confess my transgression of having disobeyed a kalyāṇamitra’s instruction.”

- 12.28 Then the brahmin Jayoṣmāyatana 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 words⁷⁵²
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 samādhi called *completely stable*. When he landed in the fire, he attained the bodhisattva samādhi called *perceiving the bliss of peace*.
- 12.31 Sudhana said, "I am astonished, Ārya! The touch of the fire was blissful, and the mountain path of razors was also blissful to the touch."
- 12.32 The brahmin Jayoṣmāyatana 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 kleśas and wrong views of all beings, who have an ensign⁷⁵³ 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 Nārāyaṇa 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?
- 12.33 "Depart, noble one. In this southern region there is a city called Siṃha-vijṛmbhita. There dwells Maitrayaṇī, the daughter of King Siṃhaketu, 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 Jayoṣmāyatana, circumambulated the brahmin Jayoṣmāyatana, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the presence of the brahmin Jayoṣmāyatana.