

## SAMANTANETRA

- 19.1 Sudhana, the head merchant's son, had perceived the visions of infinite buddhas. He had attained the companionship of infinite bodhisattvas. [F.19.b] He had been illuminated by the infinite ways of the paths of the bodhisattvas. His mind had certainty through being saturated by the infinite ways of the Dharma of the bodhisattvas.<sup>997</sup> He purified the path of the infinite motivations of the bodhisattvas. He had attained the brilliance of the infinite faculties of the bodhisattvas. He dwelled in the infinite aspirations of the bodhisattvas. His mind followed the example of the infinite conduct of the bodhisattvas. He possessed the banner of the infinite invincibility of the bodhisattvas. He possessed the movement of the infinite light of wisdom of the bodhisattvas. He had attained the infinite illumination of the Dharma of the bodhisattvas.
- 19.2 Sudhana eventually arrived in the land of Vetramūlaka, and he searched everywhere for the town of Samantamukha, unwearyingly, fearlessly, and with unflagging diligence and an inviolable determination. He searched in the principal and intermediate directions, the districts and subdistricts, high and low, up and down. He never forgot the instructions of the kalyāṇamitras, always keeping the perfect conduct of the kalyāṇamitras in his heart, possessing the faculties that were all observant, devoid of all carelessness, his eyes and his ears never distracted.
- 19.3 Having searched everywhere, Sudhana finally saw, in the center of the land of Vetramūlaka, the town of Samantamukha. It was a town with ten thousand marketplaces. It was excellently built. It was encircled by a strong wall that was very high. It was beautified by having eight crossroads.
- 19.4 In the middle of the town, Sudhana, the head merchant's son, saw the perfume seller Samantanetra in a perfume shop. [F.20.a] He approached the perfume seller Samantanetra, bowed his head to Samantanetra's feet, and sat down before him. With his hands together in homage, he said, "Ārya, I have

developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.”

Samantanetra said, “Noble one, it is excellent, excellent that you have developed the aspiration for the highest, complete enlightenment.

19.5 “Noble one, I know the illnesses of all beings: those that come from air, those that come from bile, those that come from phlegm, those that come from their balance being disturbed, those that come from harm by others, and those that come from nonhuman beings, from drinking poison, from the effects of various mantras, weapons, and vetālas, from the agitation of water, and from various fears and terrors. I know them all. I also know how to cure all those illnesses. I know oiling, emetics, purgatives, enemas, bloodletting, inhalations, sweating, compresses, unguents, massaging, antidotes, exorcisms, nourishment, bathing, resting, causing growth, purifying the complexion, and increasing strength.

19.6 “Noble one, I cure all the illnesses of all the beings who come to me from the ten directions. When I have healed them, I have them bathed, their bodies anointed with unguents, their limbs adorned with jewelry, and their bodies dressed in clothes; I satisfy them with foods that have various kinds of excellent flavors [F.20.b] and make them fortunate with immeasurable wealth.

19.7 “Afterward I teach them the Dharma so that through being taught impurity they will eliminate desire.

“I teach them the Dharma so that through the praising of love they will eliminate anger.

19.8 “I teach them the Dharma so that through the teaching of the particular categories of phenomena they will eliminate ignorance.

“I teach them the Dharma so that through the teaching of the gateways to the ways of special realizations they will eliminate the conduct that comes from all kleśas equally.

19.9 “I elucidate for them the cause for the arising of the aspiration for enlightenment by relating to them descriptions of the phenomena that are the qualities of the buddhas.

“I teach them the cause for the arising of great compassion by teaching them the immeasurable sufferings of saṃsāra.

19.10 “I teach them the cause for the arising and attainment of measureless qualities by praising the gathering of a vast accumulation of merit and wisdom.

“I teach them the cause for the arising of Mahāyāna prayers by teaching them how all beings should be ripened and guided.

- 19.11 “I teach them the cause for the arising and attainment of the completely good conduct of the bodhisattva by explaining the vast net of their conduct of dwelling in all buddha realms and all kalpas.  
“I teach them the cause for the arising and attainment of a buddha’s body adorned with the signs and features of a great being by praising the perfection of generosity.
- 19.12 “I teach them the cause for the arising and attainment of the pure tathāgata’s body that can be anywhere by describing the perfection of good conduct.  
“I teach them the cause for the arising and attainment of the tathāgata’s body with its inconceivable, pure color by describing the perfection of patience. I teach them the cause for the arising and attainment of the tathāgata’s invincible body by describing the perfection of diligence. [F.21.a]
- 19.13 “I teach them the cause for the arising and attainment of the tathāgata’s pure body, which is unsurpassable and overwhelming, by describing the perfection of meditation.  
“I teach the pure Dharma body by describing the perfection of wisdom.
- 19.14 “I teach the pure and pristine body manifesting to all beings by describing the perfection of skillful method.  
“I teach the pure body that accompanies the minds of beings during all kalpas by describing the perfection of prayer.
- 19.15 “I teach the pure bodies that arise in all buddha realms by describing the perfection of strength.  
“I teach the pure bodies that satisfy all beings in accordance with their wishes by describing the perfection of knowledge.
- 19.16 “I teach the pure body that is the highest goodness by describing the rejection of all bad qualities.
- 19.17 “In that way, those comprise the generosity of giving the Dharma. I also support them by distributing an accumulation of endless wealth and jewels.
- 19.18 “Noble one, I also know about all perfumes, incenses, aromas, infusions,<sup>998</sup> ointments, and their combinations.
- 19.19 “In that way, I know all combinations of perfumes: kings of perfumes such as sesame, kings of perfumes such as chaste tree, kings of perfumes such as *ajivāti*, kings of perfumes such as *vibodhana*, kings of perfumes such as *aruṇavati*, kings of perfumes such as yellow sandalwood, kings of perfumes such as uragasāra sandalwood, kings of perfumes such as cloud agarwood, and kings of perfumes such as *akṣobhyendriya*. [F.21.b]
- 19.20 “Also, noble one, I know the kind of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere.

- 19.21 “Noble one, through this kind of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere, all of my wishes are fulfilled. Through its power I manifest clouds of adornments that will protect all beings. In that way, I manifest clouds of perfume that form aerial palaces<sup>999</sup> and so on, up to clouds of adornments that venerate and make offerings to all the tathāgatas.
- 19.22 “Thus, noble one, when I wish to make offerings to the tathāgatas, then from this form of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere, I manifest clouds of perfume that form countless kūṭāgāras, and throughout the realm of phenomena I manifest clouds of perfume in the form of kūṭāgāras that adorn the assemblies of the followers of the tathāgatas present throughout the realm of phenomena in the ten directions.
- 19.23 “All the pure buddha realms become adorned by clouds, an adornment of clouds as palaces of perfume, an adornment of clouds as walls of perfume, an adornment of clouds as ornamental roofs of perfume, an adornment of clouds as toraṇas of perfume, an adornment of clouds as windows of perfume, an adornment of clouds as balconies of perfume, an adornment of clouds as a crescent moon of perfume, an adornment of clouds as parasols of perfume, an adornment of clouds as erected banners of perfume, an adornment of clouds as flags of perfume, an adornment of clouds as canopies of perfume, an adornment of clouds as nets of strings of beads of perfume, [F.22.a] an adornment of clouds as lights of perfume, an adornment of clouds as a display of the stainless radiances of perfume, and an adornment of rain from clouds of all perfume.
- 19.24 “Noble one, I know only this Dharma gateway called *the forms of perfume that satisfy all beings and through which in every way one sees, makes offerings to, and honors the buddhas*. How could I know the conduct or describe the qualities of the bodhisattvas who are like kings of medicine, who are beneficial to see, who are beneficial to be with, who are beneficial to think of, whose self-discipline is beneficial to follow, whose names are beneficial to hear, the mere sight of whom causes the kleśas of all beings to cease, the mere sight of whom causes beings to turn away from the existences in the lower realms, the mere sight of whom causes all beings to gain the opportunity to receive the Buddhadharma, the mere sight of whom causes the mass of suffering of beings to end, the mere sight of whom causes all beings to be free of the fear of all the existences in saṃsāra, the mere sight of whom causes all beings to be resolute in going in the direction of omniscience and therefore attain fearlessness, the mere sight of whom causes beings not to fall into the

crevasse or chasm of old age and death, and the mere sight of whom causes beings to rest in the equality of the realm of phenomena and therefore attain the bliss of nirvāṇa?

19.25      “Depart, noble one. In this southern region there is a town called Tāladvaja. There dwells a king by the name of Anala. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

19.26      Then Sudhana, the head merchant’s son, bowed his head to the feet of the perfume-seller head merchant Samantanetra, [F.22.b] circumambulated the perfume-seller head merchant Samantanetra many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the perfume-seller head merchant Samantanetra.