

UTPALABHŪTI

- 24.1 Sudhana, the head merchant's son, had no regard for his life or body; he had no regard for engaging in dedication to obtaining and possessing the pleasures of existence; [F.46.a] he had no regard for the objects of perception that beings delight in; he had no regard for forms, sounds, smells, tastes, and textures; he had no concern for enjoying retinues and pleasures; he had no regard for any of the pleasures of the power of kingship and sovereignty; he was focused on attaining the highest purification of a buddha realm for the pure ripening and guiding of all beings; he was focused on never being satisfied with the extent of his offering to, honoring, and serving all the tathāgatas; he was focused on all phenomena with the wisdom that knows their nature;¹⁰⁹⁰ he was focused on the qualities of bodhisattvas so that there would be no decline in his practice, which had the entire ocean of those qualities as its goal; he was focused on the great prayers of all bodhisattvas so as to maintain bodhisattva conduct throughout all kalpas; he was focused on entering the ocean of the circles of the followers of all tathāgatas; he was focused on all gateways of bodhisattva samādhis so as to manifest the attainment of all countless bodhisattva samādhis through each samādhi gateway; he was focused on all the light of wisdom of all Dharma wheels so as to never be satisfied with the extent of his obtaining Dharma wheels from all the tathāgatas; and he was focused on the kalyāṇamitras, who are the source of qualities, because the kalyāṇamitras are the source of the qualities of the buddhas, the bodhisattvas, and others.
- 24.2 Sudhana eventually arrived at the land called Pṛthurāṣṭra. He looked and searched for the perfume-seller head merchant by the name of Utpalabhūti. He saw the perfume-seller head merchant Utpalabhūti and approached him. [F.46.b] After approaching him, Sudhana bowed his head to the perfume-seller head merchant Utpalabhūti's feet, circumambulated the perfume-seller head merchant Utpalabhūti many hundreds of thousands of times, and sat

down before the perfume-seller head merchant Utpalabhūti. With his hands placed together in homage, he said, “Ārya, I seek the wisdom that is the same as that of all the buddhas. I rejoice in the fulfillment of the field of prayers made in the past by all the buddhas, I rejoice in the accomplishment of the Dharma body of all the buddhas, I seek the wisdom body of all the buddhas, I rejoice in the purification of all the fields of bodhisattva conduct, I rejoice in the light of all the fields of bodhisattva samādhis, I rejoice in the stability of all the fields of the bodhisattva power of mental retention, I rejoice in the dispelling of the entire field of kleśas, I seek to travel in all the fields of the realms, and I have set out upon the highest complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and how they should practice it, and how through having practiced in that way all bodhisattvas become omniscient.”

24.3 Utpalabhūti said to him, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

24.4 “Noble one, I know all perfumes. I know about all combined perfumes, all incenses, all combinations of perfumes and incenses, all ointments, all combined ointments, all powders, all combinations of powders, and all perfumes, ointments, and powders. [F.47.a]

24.5 I know the perfumes of the devas. I also know the perfumes of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans.

24.6 “I know the perfumes that heal sickness. I also know the perfumes that dispel unhappiness, the perfumes that give rise to worldly happiness, the perfumes that cause the kleśas to blaze, the perfumes that cause kleśas to cease, the perfumes that create various kinds of composite happiness and bliss, the perfumes that create composite sadness, the perfumes that dispel all intoxication and carelessness,¹⁰⁹¹ the perfumes that accomplish a continuous focus on the buddhas, the perfumes of understanding the way of the Dharma, the perfumes of ārya conduct, the various bodhisattva perfumes, and the perfumes of being established on all the bodhisattva levels. I know the aspects of all those perfumes. I also know their origin, creation, accomplishment, perfection, purification, elimination, combination, usage, object, power, action, and cause.

24.7 “Noble one, in the world there is the perfume called *elephant essence* that disconcerts the nāgas.¹⁰⁹² A pellet merely the size of a sesame seed will pervade the entire land of Pṛthurāṣṭra with a thick net of a cloud of perfume. For seven days there will fall a fine rain of scented water. At that time, when that scented water falls on any being’s body or clothing, all their bodies and clothing will become adorned with golden flowers. [F.47.b]¹⁰⁹³ Those beings who are indoors and smell the scent that is brought in by the breeze from

that net of clouds of perfume will all have increased happiness and aspiration for seven days and will experience various kinds of mental and physical happiness and pleasure, and they will have no illness that is caused by the disturbance of the elements in their bodies or is the result of harm caused by others. They will have no suffering or unhappiness. They will have no fear, no terror, no apprehension, no disturbance of mind, and no malice. For seven days there will arise happiness and joy, and they will be kind to one another.

24.8 “Noble one, in order to purify the thoughts of those who are experiencing happiness and joy, I teach them the Dharma so that they will definitely have the highest, complete enlightenment.

24.9 “Moreover, noble one, there is sandalwood called *gośīrṣa* that comes from the Malaya mountains. If you rub it on your body, you can jump into a great fire and you will not be burned.

24.10 “Noble one, there is a perfume called *invincible* that comes from the ends of the ocean. If you rub it on a drum or a horn, its sound will defeat all the followers of others.

24.11 “Noble one, there is the black agarwood called *lotus essence* that comes from Lake Anavatapta. The smell from a pellet the size of a sesame seed will fill all of Jambudvīpa. Every being that smells that perfume will renounce bad actions and gain a controlled mind.

24.12 “Noble one, there is a kind of perfume called *luminescent* that comes from the Himalaya, the king of mountains. If one smells its scent, the mind will become freed from desire. I teach them the Dharma so that they will attain the samādhi called *the stainless field*. [F.48.a]

24.13 “Noble one, there is a kind of perfume called *the essence of the sea* that comes from the land of the rākṣasas and has been produced for the enjoyment of a cakravartin king. As soon as he is perfumed by it, the cakravartin’s fourfold¹⁰⁹⁴ army appears in the sky.

24.14 “Noble one, there is a kind of perfume called *array of beauty*¹⁰⁹⁵ that comes from Sudharma, the assembly hall of the devas. As soon as the devas are perfumed by it, they gain the memory of the pleasant aroma of the buddhas.

24.15 “Noble one, there is a kind of perfume called *pure treasure* in the paradise of Suyāma, the king of devas. As soon as they are perfumed by it, all Suyāma’s devas come before deva king Suyāma, and when they are in his presence, the deva king Suyāma talks to them about the Dharma.

24.16 “Noble one, there is a kind of perfume called *chaste tree* in Tuṣita. When its aroma reaches bodhisattvas with one life remaining and who are upon their Dharma seats, a great cloud of perfume fills the entire realm of phenomena, and from great Dharma clouds that have a variety of adornments a rain falls onto all the circles of followers of the tathāgatas.

- 24.17 “Noble one, there is a kind of perfume called *captivating* in the paradise of the deva king Sunirmita. When there is that aroma in the paradise of the deva king Sunirmita, there falls an inconceivable rain from clouds of Dharma for seven days.
- 24.18 “Noble one, I know how to combine perfumes, but how could I know the conduct or describe the qualities of those bodhisattvas who have no stain of faults and have transcended the entire realm of desire, who are free from the noose of the māra of the kleśas, who have transcended all the continuums of the states of existence, who perform conduct with bodies and the aspect of the illusion of wisdom, who are unstained by any world, [F.48.b] who have the state of being without desire, who have the pure field of wisdom that is unobscured, who have the range and scope of unimpeded wisdom, who do not dwell in any basis or location, and who know the conduct of those who move in all the bases and locations of existence? How could I elucidate the gateway of their pure practice of correct conduct? How could I describe their faultless conduct? How could I teach their continuum of body, speech, and mind that is devoid of harmful conduct?
- 24.19 “Depart, noble one. In this southern region, there is a town named Kūṭāgāra. There dwells a mariner by the name of Vaira. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 24.20 “Then Sudhana, the head merchant’s son, bowed his head to the feet of the perfume-seller head merchant Utpalabhūti, circumambulated the perfume-seller head merchant Utpalabhūti a hundred thousand times, keeping him to his right, and, looking back again and again, departed from the presence of the perfume-seller head merchant Utpalabhūti.