

THE FLOWER ADORNMENT SUTRA'S

PRACTICES AND VOWS OF SAMANTABHADRA BODHISATTVA CHAPTER

華嚴經普賢菩薩行願品



Fo Guang Shan International Translation Center

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Published by Fo Guang Shan International Translation Center
3456 Glenmark Drive
Hacienda Heights, CA 91745 U.S.A.
Tel: (626) 330-8361 / (626) 330-8362
Fax: (626) 330-8363
www.fgsitc.org

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Printed in Taiwan.

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Praise of Incense Offering

Incense burning in the censer,

All space permeated with fragrance.

Buddhas perceive it from every direction.

Auspicious clouds gather everywhere.

With our sincerity,

Buddhas manifest themselves in their entirety.

We take refuge in the bodhisattvas, mahasattvas.

(repeat three times and prostrations)

Homage to Our Teacher Sakyamuni Buddha

(repeat three times)

Sutra Opening Verse

The unexcelled, most profound, and exquisitely
wondrous Dharma,

Is difficult to encounter throughout hundreds of
thousands of millions of kalpas.

Since we are now able to see, hear, receive and
retain it,

May we comprehend the true meaning of the
Tathagata.

**The Flower Adornment Sutra's
Practices and Vows of
Samantabhadra Bodhisattva Chapter**

At that time, Samantabhadra Bodhisattva, Mahasattva, having praised the excellent virtue of the Tathagata, said to all the bodhisattvas and Sudhana, “Good men, as for the virtue of the Tathagata, if all the Buddhas of the ten directions expounded continuously for kalpas as numerous as the minutest of dust particles in inexpressibly inexpressible numbers of Buddha lands, [...]

[...] this virtue could not be fully described. Those wishing to accomplish the methods of this virtue should cultivate ten expansive and great practices and vows. What are the ten?

The first is to pay homage and respect to all
Buddhas;

The second is to praise the Tathagatas;

The third is to extensively cultivate making
offerings;

The fourth is to repent and reform karmic
obstacles;

The fifth is to rejoice in virtue;

The sixth is to request the turning of the
Dharma wheel;

The seventh is to request that the Buddhas
remain in the world;

The eighth is to always study with the Buddhas;

The ninth is to constantly accord with sentient beings;

The tenth is to universally dedicate all virtue.”

Sudhana asked, “Noble One! What does it mean to pay homage and respect to all Buddhas, to the [tenth] vow, universally dedicating all virtue?”

Samantabhadra Bodhisattva told Sudhana, “Good man, to pay homage and respect to all Buddhas is explained like this: All Buddhas, World-Honored Ones, are as numerous as the minutest dust particles in all Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space. With the power of the practices and vows of [...]

[...] Samantabhadra, I have profound faith and understanding of it as if the Buddhas were before my eyes. With the actions of my body, speech, and mind completely pure, I always practice paying homage and respect to them.

“In each and every place where there are Buddhas, I manifest bodies as numerous as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands.

“Each and every body everywhere pays homage and respect to Buddhas as many as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands.

“Only when the realm of empty space ends, will my homage and respect end. Since the realm of empty space does not end, my homage and [...]

[...] respect will not end. Thus, only when the realms of sentient beings, the karma of sentient beings, and the afflictions of sentient beings end, will my homage and respect end. Since the realms of sentient beings, and even up to the afflictions of sentient beings will not end, therefore, my homage and respect will not end. They will continue in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to praise the Tathagatas is explained like this: In each of the minutest dust particles in all lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space, there are Buddhas as numerous as the minutest dust particles in all worlds. [...]

[...] Each Buddha is surrounded by an assembly of bodhisattvas. With my profound and supreme understanding, I know and see all manifestations. Each brings forth a tongue of wondrous eloquence that surpasses the goddess [of eloquence]. Each tongue brings forth an endless sea of sounds. Each sound emits an ocean of words, admiring and praising the sea of virtue of all Tathagatas. These praises continue throughout all future time, without even an instant of ceasing, reaching everywhere in all the Dharma realms.

“Thus, only when the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, will my praises end. Just as the realm of empty space, and even up to the afflictions of sentient beings will not end, so my praises will not end. They will continue in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to extensively cultivate making offerings is explained like this: In every minutest dust particle in all the Buddha lands in the ten directions and [...]

[...] the three time periods in all the Dharma realms and the realm of empty space, there are Buddhas as numerous as the minutest dust particles in all worlds. Each Buddha is surrounded by an assembly of various bodhisattvas in every direction. With the power of the practices and vows of Samantabhadra, I generate profound faith and understanding, and know and see them all. To each I make offerings of superb and wonderful gifts. That is to say, clouds of flowers, clouds of garlands, clouds of heavenly music, clouds of heavenly canopies, clouds of heavenly garments, various kinds of heavenly incense, incense paste, burning incense, powdered incense, [...]

[...] and clouds of gifts such as these; the number of clouds is as many as the size of Mount Sumeru, the king of mountains. I burn various kinds of lamps, ghee lamps, oil lamps, and lamps of many fragrant oils. The wick of each lamp is as tall as Mount Sumeru; the quantity of oil in each lamp is equal in volume to the waters of the great sea. With all manner of gifts such as these, I always make offerings.

“Good man, of all offerings, the offering of Dharma is supreme. That is to say, the cultivation of making offerings as expounded [by Samantabhadra], the offering of benefiting sentient beings, the offering which embraces sentient beings, the offering of enduring suffering on behalf of sentient beings, the offering of [...]

[...] diligently cultivating one's wholesome roots, the offering of not forsaking the deeds of a bodhisattva, and the offering of not abandoning the bodhi mind. Good man, the immeasurable virtue created from making the offerings above, when compared with the virtue from a single thought of offering Dharma, does not equal one part in a hundred, one part in a thousand, one part in a hundred thousand koti nayutas, one part in a kala, one part by counting, one part by calculating, one part by comparing, or one part in an upanisad. None of them measure up to a single part.

“Why is this? This is because all Tathagatas respect the Dharma. Cultivating in accordance [...]

[...] with the teachings gives birth to all Buddhas. If all bodhisattvas practice the offering of Dharma, they will accomplish making offerings to all Tathagatas. Cultivating in this manner is a true offering; a vast, great, and supreme offering. Only when the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end will my cultivation of making offerings end. Since the realm of empty space, and even up to the afflictions of sentient beings will not end, my cultivation of offerings will not end. [...]

[...] It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, to repent and reform karmic obstacles is explained like this: The bodhisattva reflects: From beginningless kalpas in the past, I have created immeasurable and boundless unwholesome karma with my body, speech, and mind, due to greed, anger, and ignorance. If this unwholesome karma had an essence and characteristic, all of empty space could not contain it. With these three completely pure actions, [...]

[...] I now sincerely repent and reform before the assemblies of all Buddha and bodhisattvas in the Dharma realms as numerous as the minutest dust particles, and vow never to create them again. I will constantly abide in all of the virtue of the pure precepts. Thus, only when the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end will my repentance end. Since the realm of empty space, and even up to the afflictions of sentient beings will not end, so my repentance and reform will not end. They continue in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to rejoice in virtue is explained like this: All the Buddhas, the Tathagatas, as numerous as the minutest dust particles in all the Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space, from the time they made their initial vow to attain all wisdom, diligently cultivated and accumulated merit without regard for their bodies and lives. They did this throughout kalpas as many as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands.

“During each kalpa they gave up their heads, eyes, hands, and feet, as many as the minutest dust particles in inexpressibly inexpressible [...]

[...] numbers of Buddha lands. In this way, they cultivated all the difficult and ascetic practices and completed the various methods of perfections. They realized and entered the various bodhisattva stages of wisdom and attained the supreme enlightenment and final nirvana of all Buddhas. Their relics were divided and distributed. I completely rejoice in all of their wholesome roots.

“Furthermore, as for the virtue of all beings in the six realms of existence and the four kinds of birth in every world in the ten directions, I rejoice in all of it, even if it is just one dust particle.

“As for the virtue of all the sravakas, pratyekabuddhas, those learning and beyond learning in the ten directions and the three time periods, I rejoice in all of it. [...]

[...] As for the vast and great virtue cultivated by the bodhisattvas through immeasurable difficult and ascetic practices in their quest for supreme, perfect enlightenment, I rejoice in all of it. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, my rejoicing is endless. It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, to request the turning of the Dharma wheel is explained like this: Within each and every one of the minutest dust particles in the Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space, there are vast and great Buddha lands as numerous as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands. In each and every land, in every thought, there are Buddhas as numerous as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands who are attaining perfect enlightenment. [...]

[...] There is an assembly of bodhisattvas surrounding each Buddha. Using various skillful means through actions of body, speech, and mind, I sincerely and diligently request that they turn the wonderful Dharma wheel. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, my constant request for all Buddhas to turn the right Dharma wheel will not end. It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, requesting that the Buddhas remain in the world is explained like this: All Buddhas, the Tathagatas, [...]

[...] are as numerous as the minutest dust particles in all Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space. When they are about to enter final nirvana, along with all bodhisattvas, sravakas, pratyekabuddhas, those learning and beyond learning, including all the good Dharma friends, I request them all not to enter nirvana. I request that they remain in the world for as many kalpas as there are the minutest dust particles in all Buddha lands, bringing benefit and happiness to all sentient beings. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, still my request will not end. [...]

[...] It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to always study with the Buddhas is explained like this: I will be like Vairocana Tathagata of this Saha world who, from the time he first made his vow, was diligent and never retreated. He offered up inexpressibly inexpressible numbers of bodies and lives. He peeled off his skin to make paper, split his bones to fashion pens, drew his blood to use as ink, [...]

[...] and used them to write sutras stacked as high as Mount Sumeru. Because he valued the Dharma, he did not spare his own body or life; how much less did he covet a king's throne, cities, towns, palaces, gardens, groves, or any other possessions. He exerted himself in the various kinds of difficult and ascetic practices. He attained great enlightenment beneath a tree, manifested various kinds of supernatural power, gave rise to various kinds of transformations, manifested various kinds of Buddha bodies, and abided in various assemblies.

“He abided in: the assemblies in all Dharma places of all great bodhisattvas; the assemblies in Dharma places of sravakas and pratyekabuddhas; the assemblies in Dharma places of wheel-turning monarchs; the assemblies in Dharma places of lesser kings and retinues; the assemblies in Dharma places of Ksatriyas, Brahmins, elders, and householders; or even the assemblies in Dharma places of the eight groups of heavenly beings, humans, and non-humans. As he abided in various assemblies such as these, with a voice that was perfect like a great thunder clap, he brought sentient beings to attainment in accordance with their likes and wishes up until the time he manifested entrance into nirvana.

“In all these ways I will learn from the Buddhas, just as I am learning from the present World-Honored One, Vairocana. I will learn from all the Tathagatas that are as numerous as the dust in all Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space. In thought after thought I will learn from them all. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, still my study with them will not end. It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, to constantly accord with sentient beings is explained like this: In the lands and seas in the ten directions in all the Dharma realms and the realm of empty space, there are all sentient beings with various kinds of differences. That is, beings are born of eggs, born of wombs, born of moisture, and born of transformation. There are beings who live and rely on earth, water, fire, and air for their existence. There are beings dwelling in space, and those who are born in and live in plants and trees. There are various living beings with various bodies, shapes, appearances, lifespans, clans, [...]

[...] names, and natures, various kinds of knowledge and views, various desires and pleasures, various mental actions, and various kinds of deportment, garments, and food. They dwell in various villages, towns, cities, and palaces. Even up to the eight groups of heavenly beings, humans, and non-humans are the same. Also there are footless beings, beings with two feet, four feet, numerous feet, with form, without form, with thought, without thought, not with thought, and not without thought. I will accord with and care for all these various kinds of beings, [...]

[...] providing them with various kinds of services and offerings. I will respect them the same as my parents, honor them the same as teachers, arhats, and even the Tathagatas. I will serve them all equally without difference.

“I will be a good doctor for the suffering of sickness. I will lead the lost to the right path. I will be a bright light for those in the dark night, and motivate the poor and destitute to uncover hidden treasures. A bodhisattva equally benefits all sentient beings in this manner. Why is this? If a bodhisattva is able to accord with sentient beings, [...]

[...] then that means he accords with and makes offerings to all Buddhas. If he respects and serves sentient beings, then that means he respects and serves the Tathagatas. If he makes sentient beings generate happiness, then he makes all Tathagatas happy. Why is this? It is because all Buddhas, the Tathagatas, take the great compassionate mind as their essence. For the sake of sentient beings, they bring forth great compassion. From great compassion, the bodhi mind is generated; and because of the bodhi mind, they attain perfect enlightenment.

“It is like a great king of trees growing in the rocks and sand of a barren wilderness. [...]

[...] When the roots get water, the branches, leaves, flowers, and fruits will all flourish. The bodhi, the king of trees, growing in the wilderness of birth and death is the same. All sentient beings are tree roots; all Buddhas and bodhisattvas are its flowers and fruits. By benefitting sentient beings with the water of great compassion, one can attain the flowers and fruits of the wisdom of the Buddhas and bodhisattvas. Why is this? If all bodhisattvas benefit sentient beings with the water of great compassion, they can attain anuttara-samyak-sambodhi. [...]

[...] Therefore, bodhi belongs to sentient beings. Without sentient beings, all bodhisattvas could not attain supreme, perfect enlightenment.

“Good man, you should understand this teaching in this way: When the mind is equal toward sentient beings, one can attain full and perfect great compassion. By using the mind of great compassion to accord with sentient beings, one is able to achieve the making of offerings to the Tathagatas. Bodhisattvas accord with sentient beings in this way. Even if the realm of empty space ends, the realms of sentient beings end, [...]

[...] the karma of sentient beings ends, and the afflictions of sentient beings end, will I still accord endlessly, continuously in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, to universally dedicate all virtue is explained like this: All of the virtue, from the first vow to pay homage and respect, until the [ninth] vow to always accord, I universally dedicate to all sentient beings in all the Dharma realms and the realm of empty space. I vow that all sentient beings will always be peaceful and happy, without the suffering of sickness. I wish that those who will commit unwholesome actions will not succeed, [...]

[...] but will quickly accomplish their cultivation of wholesome karma. I vow to close the doors to the lower realms of existence, and open and show the right path of nirvana for heavenly and human beings. If sentient beings endure all the fruits of severe suffering resulting from the accumulation of their unwholesome karma, I will bear them on their behalf. I will motivate all sentient beings to attain liberation and ultimately attain supreme enlightenment. Bodhisattvas cultivate dedication in this way. Even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, [...]

[...] I will still dedicate all virtue endlessly, continuously in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Good man, these are the complete and perfect ten kinds of great vows of the bodhisattvas, mahasattvas. If all bodhisattvas can follow and enter these great vows, then they will be able to bring all sentient beings to attainment. They then will be able to accord with anuttara-samyak-sambodhi and complete Samantabhadra’s sea of practices and vows. [...]

[...] Therefore, good man, you should know this teaching in this way. If a good man or a good woman filled up worlds as numerous as the minutest dust particles in immeasurable, boundless, inexpressibly inexpressible numbers of Buddha lands in the ten directions with the seven supreme, wonderful treasures; gave all of the supreme peace and happiness known to heavenly and human beings to all sentient beings in all these worlds; and offered such gifts to all Buddhas and bodhisattvas of these worlds; then such a person will attain virtue [...]

[...] by doing so constantly without ceasing for kalpas as numerous as the minutest dust particles in those Buddha lands. But the virtue attained from these offerings, when compared to the virtue of a person who heard these kings of vows once, does not equal one part in one hundred, one part in one thousand, or even one part in an upanisad.

“Furthermore, with profound faith, if one receives, upholds, reads, and recites these great vows, or writes out just a single four-line verse, one can quickly eradicate the five uninterrupted karmas from the five great violations. [...]

[...] All of the illnesses of the body and mind in the world, the various kinds of suffering and affliction, and even all unwholesome karma as numerous as the minutest dust particles in a Buddha land will be eradicated. All the armies of mara, yaksas, raksasas, and all the blood-drinking and flesh-eating lesser deities such as kumbhandas, pisacas, and bhutas, will depart far away; or at times they will vow to stay near and protect. Therefore, if one recites these vows, one will move freely through the world without obstacles, like the moon appearing through the clouds in the sky.

"One is praised by all the Buddhas and bodhisattvas: all heavenly and human beings should all pay respect to this person; and all sentient beings should all make offerings to this person. This good person will be reborn as a wholesome human, and perfect all of the virtue of Samantabhadra. Before long, one will be just like Samantabhadra Bodhisattva himself, attaining a wonderful physical body complete with the thirty-two marks of the great man.¹ If reborn among heavenly and human beings, this person will always live in a superior family. This person will be fully able to destroy all the lower realms of existence, [...]

1. A Buddha, a great bodhisattva, or a wheel-turning monarch.

[...] depart far away from all unwholesome companions, subdue all those who are outside of the Way, and completely be free from all afflictions. Just as the lion king subdues all beasts, this person is worthy of receiving the offerings of all sentient beings.

“Further, as one is dying, at the last moment when all one's faculties scatter and decay; all the relatives one has to give up and leave behind, and all power and status are lost. One's prime ministers, officials inside and outside the imperial capital, elephants, horses, carts, precious jewels [...]

[...] and hidden treasures, all can no longer accompany one. Only these kings of vows will not forsake and leave one. At all times, they will guide one forward, and in an instant one will be reborn in the Land of Ultimate Bliss; and upon arrival one will immediately see Amitabha Buddha, Manjusri Bodhisattva, Samantabhadra Bodhisattva, Avalokitesvara Bodhisattva, Maitreya Bodhisattva, and others. The appearances of these bodhisattvas are dignified and adorned, and their virtue complete. Together, they will surround one.

“One will see oneself born from a lotus flower and will receive a prediction from the Buddha. After having received the Buddha’s prediction, one will pass through countless hundreds of thousands of millions of billions of nayutas of kalpas; and with the power of wisdom, one will accord with the minds of sentient beings in order to benefit them everywhere throughout inexpressibly inexpressible numbers of worlds in the ten directions. Before long, one will sit in a place of enlightenment, subdue the armies of mara, attain perfect enlightenment, and turn the wonderful Dharma wheel. One will inspire sentient beings in worlds as numerous as the minutest dust particles in a Buddha land to generate the bodhi mind. In accord with the nature of their faculties, [...]

[...] one will teach, transform, and bring them to attainment; throughout a sea of future kalpas, one will broadly benefit all sentient beings.

“Good man, the virtue attained by sentient beings through hearing and believing in these great kings of vows, through receiving, upholding, reading, and reciting them, and through extensively expounding them to others, can be known only by the Buddha, the World-Honored One, and by no one else. Therefore, those of you who hear these kings of vows should harbor no doubts. You should reverently receive them. After receiving them, you should be able to read them. After reading them, you should be able to recite them; and after reciting them, you should be able to uphold them, to the extent that you can write them out and [...]

[...] extensively expound them to other people. Then in a single thought of each person, all the practices and vows will be accomplished, and the merit attained and accumulated will be immeasurable and boundless. You will be able to rescue sentient beings from the great sea of suffering of affliction, causing them to escape and be reborn in the Land of Ultimate Bliss of Amitabha Buddha.”

At that time, Samantabhadra Bodhisattva, Mahasattva, wishing to restate this teaching, contemplated the ten directions universally, and spoke verses, saying:

Within all the worlds in the ten directions,

To all the Lions among Humans of the three
time periods,
With pure body, speech, and mind
I venerate them all, entirely without exclusion.
Through the awe-inspiring power of the
practices and vows of Samantabhadra,
I universally manifest before all Tathagatas.
A single body in turn manifests as many bodies
as there is dust in the land,
Each and every one prostrating to Buddhas as
numerous as there is dust in the land.
In each dust particle there are Buddhas as
numerous as there are dust particles,
Each of them abides where assemblies of
bodhisattvas gather;
It is the same for the dust in the infinite Dharma
realms,
I profoundly believe that Buddhas fill them all.

Each of them uses the sea of all sounds
To universally expound endless and wonderful
words and speech;
Throughout all future kalpas,
I praise the profound sea of virtue of the Buddhas.
With all of the most excellent and wonderful
flower garlands,
Music, incense paste, parasols, and canopies,
The most excellent and awe-inspiring adornments;
I make offerings to all Tathagatas.
With the most excellent garments and fragrances,
Incense powders, burning incense, lamps, and
candles,
Each as high as Mount Sumeru;

I make offerings of them to all Tathagatas.
With a broad and supreme understanding mind,
I have profound faith in all Buddhas of the three
time periods.
With the power of the practices and vows of
Samantabhadra,
I universally make offerings to all Tathagatas.
All the unwholesome karma I have created in
the past,
Generated from beginningless greed, anger,
and ignorance
By body, speech, and mind;
I now repent and reform.
All sentient beings of the ten directions,
The learning and beyond learning of the two
vehicles,

And all Tathagatas and bodhisattvas,
I rejoice in all their virtues.
To all of the Lamps of the World of the ten
directions,
The first ones who attained enlightenment,
I now exhort and request all
To turn the supreme, wonderful Dharma wheel.
If any Buddha wishes to enter nirvana,
I exhort and request with utmost sincerity,
Praying that they abide for kalpas as numerous
as dust particles in a land
To benefit and bring happiness to all sentient
beings.
With all the merit from paying homage,
praising, and making offerings,

I request the Buddhas to abide in the world and
turn the Dharma wheel;

All the wholesome roots from rejoicing and
repenting,

I dedicate to sentient beings and Buddhahood.

I follow the teachings of all Tathagatas,

Cultivate the perfect practices of Samantabhadra,
and

Make offerings to all Tathagatas of the past

And Buddhas of the present in the ten directions.

All the future Teachers of Heavenly and Human
beings,

All their wishes and happiness are perfect and
complete;

I vow to universally study with them throughout
the three time periods

And quickly attain great enlightenment.

In all lands in the ten directions that
Are vast, great, pure, wonderful, and majestic,
The Tathagatas are surrounded by an assembly,
While sitting below the bodhi, the king of trees.
I wish that all sentient beings of the ten directions
Will be free of stress, and always peaceful and
happy,
Attain the benefit of the profound, right Dharma,
and
Completely eradicate all afflictions without
exception.

When I cultivate for the sake of enlightenment,
I will gain knowledge of past lives in all realms
of existence
And always be able to renounce household life
and cultivate pure precepts,

Without defilements, without violations, and
without outflows.

Be they heavenly beings, nagas, yaksas,
kumbhandas,

Or humans, non-humans, and the rest,

In the languages of all sentient beings,

I will expound the Dharma with their voices.

I will diligently cultivate the pure perfections,

And never forsake the bodhi mind.

I will eliminate all obstacles and defilements
without exception,

And accomplish all wonderful practices.

From all delusional acts and mara states,

I will attain liberation from the path of the world,

Just as the lotus blossom does not touch the water
And the sun and moon do not abide in space.

Eliminating all sufferings of the lower realms of
existence

And equally bringing joy to all beings,

I, for kalpas as numerous as dust particles in a
land,

Will constantly benefit all beings of the ten
directions endlessly.

I will always accord with all sentient beings

Throughout all future kalpas, and

Constantly cultivate the expansive practices of
Samantabhadra

And perfect the supreme, great enlightenment.

For those who have the same practice

And assemble together with me in all places,
May all our actions of body, speech, and mind
be equal,

And we cultivate and study all practices and
vows together.

All good Dharma friends who are beneficial to me
By demonstrating the practices of
Samantabhadra to me,

They always wish to assemble together with me
And always inspire me to generate a mind of joy.

I wish to always meet all Tathagatas

And the assemblies of disciples surrounding
the Buddhas.

I will initiate vast and great offerings to them
Tirelessly throughout all future kalpas.

I will uphold the wonderful teachings of all

Buddhas,

Brilliantly illuminate all the practices of bodhi,

Thoroughly practice the pure path of

Samantabhadra, and

Always cultivate and study throughout all

future kalpas.

Throughout all realms of existence,

The merit and wisdom I cultivated will never end.

Through meditative concentration, wisdom,

skillful means, and liberation,

I gain an endless treasure of virtue.

In one dust particle there are lands as numerous

as dust particles;

In each land there are inconceivable numbers

of Buddhas.

In each place where Buddhas abide with the

assembly,

I see them constantly expounding all the
practices of bodhi.

Everywhere throughout all seas of lands in the
ten directions,

On the tip of each hair there is a sea of three
time periods

As well as seas of Buddhas and seas of lands;

I cultivate in all of them throughout a sea of kalpas.

The speech of all Tathagatas is pure;

Each word contains a sea of voices

Following what sentient beings wish to hear;

Each flows with the sea of eloquence of Buddhas.

All Tathagatas of the three time periods

Through endless seas of speech,

Constantly turn the wonderful Dharma wheel
of truth;

I can universally enter by the power of
profound wisdom.

I can enter deeply into the future,
And all kalpas are in a single thought;
All kalpas of the three time periods,
I enter them in a single thought.

In a single thought I see all the Lions among
Humans of the three time periods,
And always enter the state of the Buddha
With its illusion-like liberation and awe-inspiring
power

In the minuteness of the tip of a hair,

There manifest majestic lands of the three time periods.

On the tip of every hair of the numerous lands in the ten directions

I deeply enter, adorn, and purify them all.

All future Lamps that Light the World

Who attain Buddhahood, turn the Dharma wheel, awaken sentient beings,

Perfect the Buddha's work, and manifest entrance into nirvana,

I visit to be near to learn from them all.

May I attain: Supernatural power that quickly goes everywhere,

The Mahayana power that enters the Universal Gate,

The power of virtue that is universally cultivated through wisdom and practice,

The power of great loving-kindness that is covered
through awe-inspiring deportment
universally,

The power of merit that is universal, pure,
majestic, and surpassing,

The power of wisdom that does not attach or abide,

The power of meditative concentration, wisdom,
skillful means, and awe-inspiring deportment,

The power of bodhi that is universally
accumulative,

The power of wholesome karma that purifies all,

The power of eradicating all afflictions,

The power of subduing all maras, and

The power of perfecting all the practices of
Samantabhadra.

May I be able to universally adorn and purify
all seas of lands

And liberate the sea of all sentient beings,
Be able to differentiate skillfully the sea of all
Dharmas
And enter deeply into the sea of wisdom.
May I be able to universally purify the sea of all
practices
And perfect the seas of all vows,
Be able to be near to learn and make offerings
to the sea of all Buddhas
And cultivate tirelessly throughout a sea of kalpas.
To all Tathagatas of the three time periods,
With the supreme bodhi and all the practices
and vows,
I make offerings to them and perfect my
cultivation;
I attain bodhi through the practices of
Samantabhadra.

All Tathagatas have a most senior disciple
Named Samantabhadra, the Honored One.
I now dedicate all wholesome roots:
May my wisdom and practices be identical to his,
My body, speech, and mind constantly be pure,
And all practices and Buddha lands be pure.
Wisdom such as this is named Samantabhadra.
May I be identical to him in every way,
Purify the practices of Samantabhadra
And the great vows of Manjusri everywhere,
And completely fulfill their deeds tirelessly
 without exception
Throughout all future kalpas.
My cultivation and practices are without measure,
And I attain immeasurable virtue.

I abide peacefully in immeasurable practices,
And thoroughly understand all supernatural
power.

As the wisdom of Manjusri is courageous and
brave,

The practices and knowledge of Samantabhadra
are the same.

I now dedicate all wholesome roots:

May I follow all of them and always cultivate
and study.

What all Buddhas of the three time periods
praise

Are supreme, great vows such as these.

I now dedicate all wholesome roots

In order to attain the supreme practices of
Samantabhadra.

When my life approaches its end,
May I eliminate all obstacles,
See Amitabha Buddha,
And immediately be reborn in the Land of
Ultimate Bliss.

Once I am reborn in that land,
I will accomplish all these vows at that moment
Perfectly without exception,
Benefitting and giving joy to all sentient beings.
The assembly of Amitabha is completely pure;
When I am reborn from an exquisite lotus,
I will witness in person Infinite Light Tathagata

As he appears before me to bestow a prediction
of attaining enlightenment.

After receiving this prediction from the
Tathagata,

I will manifest countless hundreds of kotis of
bodies;

With the power of wisdom that is vast, great,
and pervading the ten directions,

I will benefit all the realms of sentient beings

Even if the worlds and empty space end

And sentient beings, karma, and afflictions end.

Such as these will never end,

My ultimate vows will never end.

In all the boundless lands in the ten directions,

I offer awe-inspiring jewels to the Tathagatas

And give the greatest peace and happiness to
heavenly and human beings

Through kalpas as numerous as the minutest
dust particles in all lands.

If one is able to give rise to faith in these supreme
kings of vows

Once they hear them,
And longingly seek the supreme bodhi mind,
Then the excellent virtue attained will surpass
them.

Then one will always depart far away from
unwholesome Dharma friends,
Forever depart from all lower realms of existence,
Quickly see Infinite Light Tathagata,
And possess these supreme vows of
Samantabhadra.

Such a person will have extraordinary longevity,

Have wholesome rebirth in the human realm,
And before long, have attainment
Such as the practices of Samantabhadra.
Due to a lack of the power of wisdom in the past,
One committed the most wicked of the five
uninterrupted [transgressions];
By reciting the Great Kings of Vows of
Samantabhadra,
In one thought all will be quickly eliminated.
One's clan, race, and appearance,
And the marks of excellence and wisdom are
perfect;
All maras and those outside of the Way are
unable to destroy one,
And one is worthy of receiving the offerings
from the three realms.

Quickly going to the bodhi, the king of trees,
Once seated, one subdues all maras,
Attains perfect enlightenment, turns the Dharma
wheel,
And benefits all sentient beings.
If one can read, recite, receive, uphold, and
expound
These vows of Samantabhadra,
Only the Buddhas can recognize the karmic effect,
Assuring that one can attain the supreme bodhi
path.
If one recites these vows of Samantabhadra,
With just a small portion of one's wholesome
roots,
All will be perfected in a single thought,

And thus fulfill the pure vows of sentient beings.
With the supreme practices of Samantabhadra,
I now universally dedicate the boundless,
 surpassing merit;
May the sinking and drowning sentient beings
Quickly go toward the Land of Infinite Light
 Buddha.

At that time, Samantabhadra Bodhisattva, Mahasattva, finished expounding the pure verses of Samantabhadra, the great kings of vows, before the Tathagata. Sudhana was filled with immeasurable joy and all bodhisattvas were extremely happy. The Tathagata praised him, saying, “Wonderful, wonderful!”

At that time, the World-Honored One expounded this supreme Dharma method of the inconceivable state of liberation to the noble ones and bodhisattvas, mahasattvas. Present were Manjusri Bodhisattva, as the head of honor, together with all the great bodhisattvas and the six thousand bhiksus who had matured. Also present were Maitreya Bodhisattva, as the head of honor, together with all the great bodhisattvas of the Bhadra Kalpa.

Present as well were the immaculate Samantabhadra Bodhisattva, as the head of honor, with all the great bodhisattvas who in one life would be the next Buddhas and who were at the position of being anointed by the Buddha as Buddhas, [...]

[...] gathered together with all the assemblies of bodhisattvas, mahasattvas, as numerous as the minutest dust particles in all seas of lands, who came from the remaining worlds in the ten directions.

Also present were the great wise Sariputra and Mahamaudgalyayana, as the heads of honor, with all the great sravakas, along with all the lords in the worlds of humans and heavenly beings, as well as heavenly beings, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, non-humans, and so forth. The entire great assembly, upon hearing what the Buddha had said, were all greatly happy; they believed, received, upheld, and practiced it.

[Thus ends] the Flower Adornment Sutra's
Practices and Vows of
Samantabhadra Bodhisattva Chapter

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[The following is the Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section, followed by the triple refuge and dedication of merit.]

Admonition of Samantabhadra Bodhisattva

The day has passed,
Our lives thus shortened,
Like fish running short of water,
For what do we rejoice?
Strive on diligently and vigilantly,
As if putting out fire on the head.
Be mindful of impermanence,
And be cautious of laxity.

Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

Dedication of Merit

May kindness, compassion, joy, and equanimity pervade the Dharma realms;

May all people and heavenly beings benefit from our blessings and friendship;

May our ethical practice of Chan, Pure Land, and Precepts help us to realize equality and patience;

May we undertake the great vows with humility and gratitude.

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