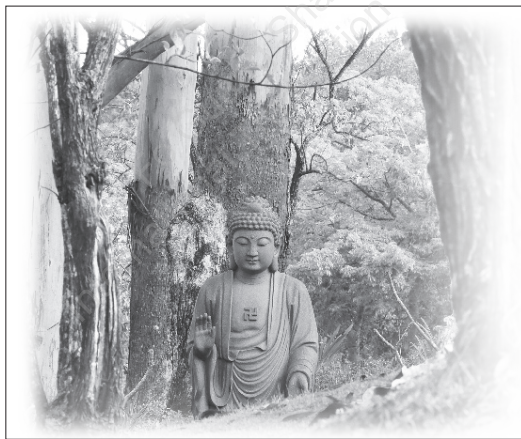




THE FLOWER ADORNMENT SUTRA'S

PURE PRACTICES CHAPTER

華嚴經淨行品



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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**

## **Pure Practices Chapter**

At that time, the Bodhisattva of Foremost Wisdom asked Manjusri Bodhisattva, "Disciple of the Buddha, how does a bodhisattva attain actions of body, speech, and mind that are without flaw?"

"How does he attain actions of body, speech, and mind that are not harmful?"



"How does he attain actions of body, speech, and mind that cannot be broken?

"How does he attain actions of body, speech, and mind that cannot be destroyed?

"How does he attain actions of body, speech, and mind that are non-regressive?

"How does he attain actions of body, speech, and mind that are immovable?

"How does he attain actions of body, speech, and mind that are unsurpassed?

"How does he attain actions of body, speech, and mind that are pure?

"How does he attain actions of body, speech, and mind that are undefiled?

"How does he attain actions of body, speech, and mind that are guided by wisdom?

"How does he obtain the completeness of good birthplace, noble caste, benevolent family, dignified appearance, august physical marks, right mindfulness, wisdom, right practice, fearlessness, and the attainment of enlightenment?"

"How does he attain unsurpassed wisdom, the foremost wisdom, the best wisdom, supreme wisdom, immeasurable wisdom, incalculable wisdom, inconceivable wisdom, incomparable wisdom, unfathomable wisdom, and inexpressible wisdom?"

"How does he attain the power of causes, the power of aspiration, the power of skillful means, the power of conditions, the power of object conditions, the power of sense organs, the power of observation, the power of stopping, the power of seeing, and the power of contemplation?

"How does he attain skillfulness in explaining the five aggregates, skillfulness in exercising the eighteen realms, skillfulness in applying the six organs and six objects, skillfulness in explaining dependent origination, skillfulness in analyzing the realms of desire, form, and formlessness, and the skillfulness used by Buddhas of the past, future, and present?

"How does he properly cultivate the factors of awakening—mindfulness, investigation of phenomena, diligence, joy, tranquility, concentration, and equanimity? How can he attain the meditative concentrations of liberation—emptiness, no characteristics, and wishlessness?

"How does he fully attain the perfections of giving, upholding precepts, patience, diligence, meditative concentration, and wisdom? How does he fully attain loving-kindness, compassion, joy, and equanimity?

"How does he attain the power of the wisdom of—  
what is [possible] and what is not [possible];  
the actions and the karmic effects of sentient beings  
of the past, future, and present;  
the superior and lower faculties of sentient beings;  
the various innumerable natures of the world;  
the various aspirations of other sentient beings;  
where all [actions and] paths lead;  
the dhyanas, liberations, samadhis, and concentra-  
tions and the distinctions in the characteristics of  
their defilement and purity;  
understanding various past lives;  
unhindered heavenly eyes;  
and eliminating all habitual tendencies?"

"How does he attain the protection, veneration, and support of heavenly kings, naga kings, yaksa kings, gandharva kings, asura kings, garuda kings, kimnara kings, mahoraga kings, human kings, and brahma kings?

"How does he attain the giving of reliance, liberation, refuge, a destination, a torch, light, illumination, guidance, supreme guidance, and universal guidance to all sentient beings?

"How does he become foremost, great, surpassing, supreme, excellent, most wonderful, superior, unsurpassed, incomparable, and peerless among all sentient beings?"

At that time, Manjusri Bodhisattva said to the Bodhisattva of Foremost Wisdom, "Excellent, disciple of the Buddha! You have asked these questions in order to benefit sentient beings, bringing peacefulness and stability to them, showing sympathy to the world, and benefiting and giving joy to heavenly and human beings.



"Disciple of the Buddha, if all bodhisattvas skillfully apply their minds, they will attain all the supreme and wonderful virtues, and accept Buddhist teachings without hindrance. They will remain on the path of the Buddhas of the past, future, and present, dwelling alongside all beings and never leaving them. They will thoroughly comprehend the characteristics of all things, eliminate all evil, and fulfill all good. They will be like Samantabhadra Bodhisattva who is foremost in appearance and physical marks and be able to fulfill all practices and vows. They will be at ease with all phenomena and become the second guide for all beings.

Disciple of the Buddha! How can one apply one's mind to attain all the supreme and wonderful virtues?

"Disciple of the Buddha!

"A bodhisattva of lay life should wish that all beings realize the empty nature of the home and escape its pressures.

"When showing filial piety to his parents, he should wish that all beings are able to serve the Buddha and nourish and protect everyone.

"When living with his wife and children, he should wish that all beings treat enemies and friends equally and forever avoid greed and attachment.

"When experiencing the five desires, he should wish that all beings eradicate the arrow of desire and attain peace and stability.

"At festive gatherings, he should wish that all beings take delight in the Dharma and realize that pleasure is not real.

"When in a palace or a home, he should wish that all beings enter the sacred place and be forever rid of defiled desires.

"When putting on adornments, he should wish that all beings give up false ornamentation and reach the abode of truth.

"When ascending a tower, he should wish that all beings ascend the tower of the right Dharma and be able to see everything clearly.

"When giving, he should wish that all beings are able to relinquish everything and be without any attachment in their minds.

"When in assembly gatherings, he should wish that all beings relinquish compounded phenomena and attain all-wisdom.

"When encountering hardship, he should wish that all beings be in accord with their wishes, at ease and without hindrance.

"When renouncing household life, he should wish that all beings lead monastic lives without any obstacles and attain liberation in their minds.

"When entering a temple, he should wish that all beings expound the Dharma in various ways, without contradiction or dispute.

"When visiting teachers, he should wish that all beings skillfully serve their teachers and practice wholesome Dharmas.

"When requesting permission to renounce household life, he should wish that all beings not retreat from their practice and be without any hindrance in their minds.

"When casting off lay clothing, he should wish that all beings diligently cultivate wholesome roots and abandon the yoke of all transgressions.

"When shaving off his hair, he should wish that all beings forever depart from afflictions and attain the state of nirvana.

"When donning the robe, he should wish that all beings have no defilements in their minds and fulfill the Buddha Way.

"When actually having left household life, he should wish that all beings renounce household life with the Buddha and save and protect all beings.

"When taking refuge in the Buddha, he should wish that all beings continually propagate Buddhist teaching and bring forth the supreme intent.

"When taking refuge in the Dharma, he should wish that all beings deeply study the sutras and obtain an ocean of wisdom.

"When taking refuge in the Sangha, he should wish that all beings lead the masses in harmony, without obstruction.

"When learning and receiving precepts, he should wish that all beings skillfully learn precepts and do no unwholesome deeds.

"When receiving instruction from teachers, he should wish that all beings be complete with dignified deportment and conduct themselves truthfully.

"When receiving instruction from the most venerable master, he should wish that all beings attain the final knowledge attained by arhats and enter the state of nirvana.

"When receiving the full precepts, he should wish that all beings be endowed with all skillful means and attain the supreme teachings.



"When entering a temple, he should wish that all beings ascend to the supreme temple and dwell there peacefully unmoved.

"When setting out a seat, he should wish that all beings spread the wholesome Dharmas and see their true nature.

"When sitting up straight, he should wish that all beings sit on the seat of enlightenment and be without any attachments in their minds.

"When sitting in the lotus position, he should wish that all beings have firm and strong wholesome roots and attain the unmoved state.

"When cultivating concentration, he should wish that all beings subdue their minds through concentration and attain nirvana without remainder.

"When cultivating contemplation, he should wish that all beings realize the truth and forever have no contradiction or dispute.

"When rising from the lotus position, he should wish that all beings contemplate all acts and things as entirely returning to dispersal and extinction.

"When lowering the feet and resting, he should wish that all beings attain liberation of the mind and peacefully dwell in the unmoved state.

"When walking, he should wish that all beings leave the sea of birth and death and fulfill all wholesome Dharmas.

"When putting on his lower garments, he should wish that all beings be endowed with wholesome roots and have a sense of shame.

"When straightening out his clothes and fastening his belt, he should wish that all beings be mindful of wholesome roots and not let them become lost.

"When putting on his upper garments, he should wish that all beings attain superior wholesome roots and reach the other shore of the Dharma.

"When putting on the robe, he should wish that all beings attain Buddhahood and obtain the unmoved state.

"When holding willow twigs in his hand, he should wish that all beings attain the wonderful Dharma and attain purity.

"When chewing on willow twigs [as a toothbrush], he should wish that all beings be harmonious and pure in mind and bite through all afflictions.

"When using the toilet, he should wish that all beings discard greed, anger, and ignorance and cleanse themselves of transgressions.

"When washing afterward, he should wish that all beings swiftly move toward the way of enlightenment.

"When washing off the body's filth, he should wish that all beings be pure and compliant and ultimately without defilement.

"When washing his hands with water, he should wish that all beings have clean hands to receive and uphold the Dharma.

"When washing his face with water, he should wish that all beings attain the pure Dharma method and be forever without defilement.

"When holding a staff, he should wish that all beings set up a great assembly for giving and point out the way of truth.

"When holding an alms bowl, he should wish that all beings be the implements used in Buddhism and receive the offerings of heavenly and human beings.

"When setting out to cultivate the Way, he should wish that all beings follow the path of the Buddha and enter the state of nirvana.

"When cultivating the Way, he should wish that all beings be able to practice the Buddha Way and head toward nirvana without remainder.

"When on the path, he should wish that all beings follow the pure Dharma realm and be without hindrance in their mind.

"When seeing an uphill path, he should wish that all beings transcend the three realms and be without timidity in their minds.

"When seeing a downhill path, he should wish that all beings have humility and respect in their minds and cultivate wholesome roots.

"When seeing a winding path, he should wish that all beings abandon false paths and forever eliminate unwholesome views.

"When seeing a straight road, he should wish that all beings have righteous minds, without flattery or deceit.

"When seeing a dusty path, he should wish that all beings keep away from dust and dirt and attain the state of purity.

"When seeing a dust-free path, he should wish that all beings always practice great compassion and be refreshed and nourished in their minds.

"When seeing a dangerous path, he should wish that all beings dwell in the realm of the right Dharma and keep away from transgression and distress.



"When seeing an assembly gathering, he should wish that all beings expound the profound Dharma and be in harmony with all.

"When seeing a large pillar, he should wish that all beings be rid of the mind of egotistic contentiousness and be without anger and resentment.

"When seeing a forest, he should wish that all beings be as worthy of respect as all heavenly and human beings.

"When seeing mountains, he should wish that the wholesome roots of all beings be outstanding and that their peaks be beyond reach.

"When seeing thorny trees, he should wish that all beings swiftly cut off the thorns of the three poisons.

"When seeing trees with luxuriant foliage, he should wish that all beings be liberated through concentration, making a canopy of it.

"When seeing flowers blossoming, he should wish that all beings attain supernatural powers, like the blooming flowers.

"When seeing blossoms on trees, he should wish that all beings attain the characteristics of flowers and be fulfilled with the thirty-two marks of excellence.

"When seeing fruits, he should wish that all beings attain the supreme Dharma and realize the Way of enlightenment.

"When seeing a large river, he should wish that all beings become stream-enterers and enter the ocean of the wisdom of the Buddhas.

"When seeing a lake, he should wish that all beings swiftly awaken to the truth of the oneness of the Buddhas.

"When seeing a pond, he should wish that all beings perfect their speech and actions and be skillful in teaching.

"When seeing a well, he should wish that all beings be complete with the eloquence to expound all Dharmas.

"When seeing a spring, he should wish that all beings increase their skillful means and that their wholesome roots be endless.

"When seeing a bridge, he should wish that all beings carry all across to liberation, like a bridge.

"When seeing flowing water, he should wish that all beings develop wholesome volition and wash away the defilement of delusion.

"When seeing a garden cultivated, he should wish that all beings hoe out the weeds of craving from the garden of the five sense desires.

"When seeing a 'sorrowless forest,' he should wish that all beings forever depart from greed and craving and not generate anxiety and fear.

"When seeing a garden, he should wish that all beings diligently cultivate and tend toward the enlightenment of the Buddhas.

"When seeing a person augustly ornamented, he should wish that all beings take the thirty-two marks of excellence as their fine ornaments.

"When seeing a person without adornment, he should wish that all beings forgo adornment and fineness and practice austerity.

"When seeing a person attached to pleasure, he should wish that all beings take delight in the Dharma and never abandon the joy and love for it.

"When encountering a person who is not attached to pleasure, he should wish that all beings not take pleasure in conditioned things.

"When encountering a person who is happy, he should wish that all beings always be peaceful and happy and enjoy making offerings to the Buddhas.

"When encountering a person who is afflicted, he should wish that all beings attain fundamental wisdom and eliminate all suffering.

"When seeing a person who is healthy, he should wish that all beings enter true wisdom and never have sickness and afflictions.

"When seeing a person who is sick, he should wish that all beings realize that the body is empty and still and depart from contradiction and dispute.

"When seeing a person who is well-formed, he should wish that all beings always generate pure faith in the Buddhas and bodhisattvas.

"When seeing a person who is ugly, he should wish that all beings not generate attachment to unwholesome matters.

"When seeing a person who repays the kindness of others, he should wish that all beings understand the kindness of the Buddhas and bodhisattvas.

"When seeing a person who turns his back on the kindness of others, he should wish that all beings not take revenge on wicked people.

"When seeing a monastic, he should wish that all beings be harmonious, compliant, and tranquil and ultimately become Buddhas.



"When seeing a brahmin, he should wish that all beings forever maintain pure conduct and eliminate all unwholesomeness.

"When seeing an ascetic, he should wish that all beings arrive at the supreme state of Buddhahood through austere practices.

"When seeing a person with morals, he should wish that all beings firmly maintain principles and conduct and not give up the Buddha Way.

"When seeing a person in armor, he should wish that all beings always wear the armor of wholesomeness and head for the Dharma of self-awakening.

"When seeing a person without armor, he should wish that all beings forever depart from all unwholesome actions.

"When seeing a debater, he should wish that all beings completely destroy all heterodox doctrines.

"When seeing a person with right livelihood, he should wish that all beings attain pure livelihoods and not feign a dignified manner.

"When seeing a king, he should wish that all beings become Dharma kings and forever propagate the right Dharma.

"When seeing a prince, he should wish that all beings be born of transformation through the Dharma and become disciples of the Buddha.

"When seeing an elder, he should wish that all beings be capable of making unbiased and wise decisions and do not practice unwholesomeness.

"When seeing a great official, he should wish that all beings forever maintain right mindfulness and always do all good deeds.

"When seeing a castle, he should wish that all beings attain strong bodies and not succumb within their minds.

"When seeing a capital, he should wish that all beings accumulate all virtues and always be joyful and happy in their minds.

"When seeing a grove of trees, he should wish that all beings will be worthy of praise and reverence from heavenly and human beings.

"When entering a village to beg for alms, he should wish that all beings enter the profound Dharma realms and have no hindrances in their minds.

"When arriving at someone's door, he should wish that all beings enter the gate of the Dharma.

"When entering a house, he should wish that all beings be able to enter the Buddha vehicle and be equal in all three periods of time.

"When seeing a person who does not give, he should wish that all beings never give up supremely virtuous ways.

"When seeing a person who is able to give, he should wish that all beings forever give up the sufferings of the three lower realms of existence.

"When seeing an empty bowl, he should wish that all beings be pure in mind and empty of afflictions.

"When seeing a full bowl, he should wish that all beings completely fulfill all wholesomeness.

"When receiving reverence, he should wish that all beings cultivate all Dharmas with reverence.

"When receiving no reverence, he should wish that all beings do not practice all unwholesomeness.

"When seeing a person with a sense of shame, he should wish that all beings have a sense of shame and carefully protect all their faculties.

"When seeing a person without shame, he should wish that all beings give up shamelessness and dwell in the way of great loving-kindness.

"When obtaining food that is delicious, he should wish that all beings fulfill their wishes and have no envy or longing in their minds.

"When obtaining food that is not delicious, he should wish that all beings attain all the flavors of meditation.

"When obtaining food that is soft, he should wish that all beings be permeated with great compassion and have gentle intentions.

"When obtaining food that is coarse, he should wish that all beings have no defiled attachment in their minds and sever worldly greed and craving.

"When having meals, he should wish that all beings take the joy of meditation as food and be fulfilled with the Dharma joy.

"When tasting flavors, he should wish that all beings obtain the Buddha's superior flavor of the joy of meditation and be satisfied with its sweet dew.

"When finishing food, he should wish that all beings accomplish all their tasks and completely fulfill the Dharma.



"When explaining the Dharma, he should wish that all beings have endless eloquence to expound the essence of the Dharma.

"When leaving the house, he should wish that all beings deeply enter the wisdom of the Buddha and forever transcend the three realms.

"When entering the water for a bath, he should wish that all beings enter all-wisdom and understand the equality of the three periods of time.

"When bathing the body, he should wish that all beings have no defilements in their bodies and minds and be bright and clean inside and out.

"When the summer heat is blazing, he should wish that all beings depart from afflictions and end them completely.

"When summer is over and the cool season begins, he should wish that all beings realize the supreme Dharma and be ultimately pure and cool.

"When reciting sutras, he should wish that all beings accord with what the Buddha says and always remember without forgetting.

"When seeing the Buddha, he should wish that all beings attain unhindered eyes and see all the Buddhas.

"When attentively contemplating the Buddha, he should wish that all beings resemble Samantabhadra Bodhisattva, having a dignified and majestic appearance.

"When seeing a stupa, he should wish that all beings be revered like the stupa and receive offerings from heavenly and human beings.

"When contemplating a stupa, with a respectful mind, he should wish that all beings be looked up to respectfully by all heavenly and human beings.

"When prostrating before a stupa, he should wish that the tops of all beings' heads cannot be seen by all heavenly and human beings.<sup>1</sup>

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1 As a bodhisattva prostrates to the stupa of the Buddha, he wishes that all sentient beings, too, will become Buddhas, perfect with the notable characteristic "top of the head not visible to others," which is one of the eighty notable characteristics. A bodhisattva prostrates and venerates all the noble ones, sages, teachers, and parents with praises and offerings throughout immeasurable lives and thereby perfects this notable characteristic on his body.

"When walking around a stupa clockwise, he should wish that all beings not act contrary to the path and attain all-wisdom.

"When walking around a stupa three times, he should wish that all beings diligently seek the Buddha Way without indolence of the mind.

"When praising the Buddha's virtues, he should wish that all beings fulfill all virtues and be lauded and praised endlessly.

"When praising the Buddha's marks and notable characteristics, he should wish that all beings achieve the Buddha's body and realize the Dharma of no characteristics.

"When washing his feet, he should wish that all beings fulfill supernatural powers and go anywhere, without obstacles.

"When going to sleep, he should wish that all beings obtain peacefulness and stability in their bodies and have no disturbance in their minds.

"When waking up from sleep, he should wish that all beings awaken to all-wisdom and attend to everywhere in the ten directions.

"Disciple of the Buddha!

"If bodhisattvas apply their minds in this way, they will attain all supreme and wonderful virtues and be unmoved by heavenly beings, maras, Brahma, sramanas, brahmins, gandharvas, asuras, sravakas, and pratyekabuddhas."

[Thus ends] the Flower Adornment Sutra's

Pure Practices Chapter

[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 a 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.

## Glossary

**all-wisdom:** Chinese: 一切智 *yiqie zhi*. Skt. *sarvajna*.

The wisdom of a Buddha, which is the comprehensive knowledge of all things in both the ultimate and conventional truth.

**arhat:** Chinese: 阿羅漢 *oluohan*.

In Sanskrit, “worthy one.” One who has attained awakening and achieved liberation.

**Dharma:** Chinese: 法 *fa*.

A Sanskrit term with multiple meanings, including truth, fundamental principle, and phenomena. When capitalized, it denotes both the ultimate truth and the Buddha’s teachings. When the term appears in lowercase, it is anything that can be thought of, experienced, or named. This usage is close in meaning to the concept of phenomena.

**dhyana:** Chinese: 禪 *chan*.

In Sanskrit, “meditative concentration.”

**five aggregates:** Chinese: 五眾 *wuzhong* or 五陰 *wuyin*.  
Skt. *skandha*.

The five aggregates, also known as the “five heaps” or “five components,” are the five factors that make up sentient beings. “Aggregate” here means accumulation, as in the accumulations of five kinds of conditioned phenomena: form, feeling, perception, mental formations, and consciousness.

**nirvana:** Chinese: 涅槃 *niepan*.

In Sanskrit, “extinction.” A state of perfect tranquility that is the ultimate goal of Buddhist practice. It is the absolute extinction of all afflictions and desires, the state of liberation beyond the cycle of birth and death.

**nirvana without remainder:** Chinese: 無餘涅槃 *wuyu niepan*. Skt. *nirupadhisesa-nirvana*.

When a Buddha or an arhat passes away, they leave no remainder of the five aggregates.

**non-regressive:** Chinese: 不退 *butui*. Skt. *avaivartika*.

This describes a bodhisattva who will not regress on the

path to Buddhahood. Through diligent practice, a bodhisattva's faith and understanding has reached the point where it is no longer possible to turn back from attaining Buddhahood.

**samadhi:** Chinese: 三昧 *sanmei*.

Literally translated as “establish” or “make firm.” It is a state in which the mind is concentrated in a one-pointed focus and all mental activities are calm. In samādhi, one is free from all distractions, thereby entering a state of inner serenity.

**sorrowless forest:** Chinese: 無憂林 *wuyou lin*.

A forest of sacred sorrowless (skt. *asoka*) trees. The Buddha was born under a sorrowless tree (*Saraca asoca* Roxb. a.k.a. *Jonesia asoca* Roxb.); thus, the trees are associated with Buddhist practice.

**stupa:** Chinese: 塔 *ta*.

Originally a burial mound enshrining the relics of a holy person such as a Buddha or objects associated with his life.

**thirty-two marks of excellence:** Chinese: 三十二相  
*sanshi'er xiang*. Skt. *mahapurusalaksana*.

Also referred to as the “thirty-two major marks” and “marks of a great man,” these are the characteristics of excellence adorning Buddhas and wheel-turning monarchs. The marks on the Buddhas are much clearer and more defined than on the wheel-turning monarchs. In addition to the thirty-two marks, Buddhas and great bodhisattvas (but not wheel-turning monarchs) also are adorned with the eighty notable characteristics, also known as the “eighty minor marks.” In the sūtras, it is said, “It takes one hundred kalpas to perfect the major and minor marks of the Buddha and three incalculable kalpas to perfect the merit and wisdom of the Buddha.”

The thirty-two marks are as follows:

- (1) the mark of “the soles of the feet set down well,”
- (2) the mark of “the soles of both feet bearing Dharma wheels,”
- (3) the mark of “long fingers,”

- (4) the mark of “broad and even heels,”
- (5) the mark of “webbed fingers and toes,”
- (6) the mark of “soft and delicate hands and feet,”
- (7) the mark of “perfectly formed and arched insteps,”
- (8) the mark of “antelope-like limbs,”
- (9) the mark of “hands touching the knees when standing straight,”
- (10) the mark of “a concealed male organ,”
- (11) the mark of “a body of equal span and height,”
- (12) the mark of “hair turning upward,”
- (13) the mark of “a single hair growing from each pore,”
- (14) the mark of “a golden hue,”
- (15) the mark of “a ten-foot light,”
- (16) the mark of “fine and delicate skin,”
- (17) the mark of “perfect fullness of the seven parts,”
- (18) the mark of “perfect fullness under both armpits,”
- (19) the mark of “a lion-like upper body,”
- (20) the mark of “a large and straight body,”

- (21) the mark of “perfectly, well-formed shoulders,”
- (22) the mark of “forty teeth,”
- (23) the mark of “the teeth being even” and “the teeth being close together,”
- (24) the mark of “white teeth,”
- (25) the mark of “a lion-like jaw,”
- (26) the mark of “tasting the most excellent flavors,”
- (27) the mark of “a large tongue,”
- (28) the mark of “a Brahmā-like voice,” “the voice of the kalaviṅka bird,” and “a drum-like voice,”
- (29) the mark of “real blue eyes,”
- (30) the mark of “eyelashes like an ox,”
- (31) the mark of “a protuberance on the crown of the head,” and
- (32) the mark of “a white tuft of hair.”

**three poisons:** Chinese: 三毒 *sandu*.

The root causes of all suffering: greed, anger, and ignorance.



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