Samantabhadra Bodhisattva Mantra
Tâm Chú Đại Hành Phổ Hiện Bồ Tát

Seed Syllable

अं बं
Samantabhadra's bija is am

Mantra in Siddham

ॐ समयस्तवं
oṁ sa ma ya stvam

Tibetan-Uchen

青海省

Transliteration

om sa ma ya stvam
om samayas tvam

Note:
samaya is an agreement or contract, the nominative singular is samayah which changes to samayas when followed by the t of tvam meaning you, also nom. sg. So that part means "you are bound", or "there is an agreement or contract with you". It probably refers to the tantric vows one takes before abhiśeka.
Samantabhadra is one of the earliest Bodhisattvas as his name occurs in the Saddharma-Pundarika which is ascribable to 2nd century A.D. The career and achievements of Samantabhadra find an elaborate treatment in the Lotus-Sutra, which occupies a unique position in the history of Mahayana Buddhist literature. "The Lotus-sutra was intended to unify the various laws; and the Sutra presented the eternal Sakyamuni as the unifying Buddha.

The dramatic meeting between Samataabhadra and Buddha is described in the chapter 26 of the Saddharma-Pundarika. It is stated there that this glorious Bodhisattva, followed by Devas, Nagas, Gandharvas, Demons, Garudas, Kinnaras, great serpents (Maharajas), men and others came to Gridhrakuta where the Buddha was staying. He saluted the lord’s feet and made seven circumambulations from left to right and said to the Buddha. "I have come here to hear from your mouth the exposition of the Lotus of the True law. I will protect the monk who will keep this Sutranta. I will take care of their safety and save them from various dangers whenever a preacher recites the Lotus of the True Law, I will come mounted on a white elephant with six tusks along with a train of Bodhisattvas to guard the preacher engaged in the exposition of the Law." Thus, Samantabhadra assured the Buddha that he would take care of the preachers of the law and avert blows and destroy poison, so that no one laying snares for those preachers may surprise them. This reminds us of the services that Buddha rendered in protecting the preachers from various evils and obstacles as stated in Chapter X of Saddharma-Pundarika. In Chapter X of the Saddharma Pundarika Buddha tells Bhaishajyaraja that those who hear the expositions of Dharma (Dharma-Paryaya) from his mouth are destined to attain supreme and perfect enlightenment. This will also be the case with those who will hear any Dharma-Pryaya after his death. A Bodhisattva should set forth his Dharma-Paryaya with an unshrinking mind. Again, the Buddha assures the Bodhisattva Bhaishajyaraja that he (Buddha) would protect the preacher in every way in case there should be any one to attack him with clods, sticks, injurious words, threats, taunts and also when he will be alone in his study. Buddha will also show his luminous body to him and enable him to remember any lesson he might forget. So it is clear that Samantabhadra merely followed what Buddha did to save the preachers from various obstacles.

Source: Abha Prakashan, Delhi, India

Researched & Compiled by Gelong TENZIN OEDOK, Ph.D
(aka. Tỳ Kheo Thích Nguyễn Thiện / Dao M. Le, Ph.D)