

In the language of India:  
*Arya Bhadra Charya Prani Dhana Raja*

In the language of Tibet [translated into English]:

*The King of Aspiration Prayers,  
the Aspiration for Noble Excellent Conduct*

I pay homage to the noble Manjushri.

To those, in the worlds of the ten directions, however many there are,  
All the lions among humans who appear during the three times—  
To all of them without exception  
I pay homage with respectful body, speech, and mind. [1]

The force of my *Aspiration Prayer for Excellent Conduct*,  
Brings all the victorious ones directly to mind;  
Bowing down with bodies as numerous as atoms in the realms,  
I prostrate to all the victorious ones. [2]

In a single atom there are buddhas as numerous as atoms,  
Each residing in the midst of their sons and daughters;  
Like that, I imagine the whole dharmadhatu  
Completely filled with victorious ones. [3]

To those with oceans of inexhaustible praise-worthy qualities—  
With sounds containing oceans of tones of melodic speech,  
I express the qualities of all the victorious ones,  
I praise all the sugatas. [4]

With the finest flowers, the finest garlands,  
Music, ointments, supreme parasols,  
Supreme lamps, and the finest incense  
I make offerings to the victorious ones. [5]

With the finest cloths, supreme scents,  
And fine powders equal to Mount Meru,  
All displayed in supreme and magnificent ways,  
I make offerings to those victorious ones. [6]

With vast and unsurpassable offerings  
I venerate all the victorious ones.  
Through the power of faith in excellent conduct  
I prostrate and offer to the victorious ones. [7]

Whatever negative actions I have performed  
With body, speech, and also mind  
Overpowered by desire, aggression, and stupidity  
I confess each and every one of them. [8]

I rejoice in everyone's merit—  
The victorious ones of the ten directions, the bodhisattvas,  
The pratyekabuddhas, those in training,  
Those beyond training, and all beings. [9]

I request the protectors,  
The lamps of the worlds of the ten directions,  
Who, passing through the stages of awakening, attained buddhahood beyond attachment,  
To turn the unsurpassable dharma wheel. [10]

I supplicate with my palms joined together  
Those who intend to demonstrate nirvana  
To remain for kalpas as numerous as atoms in the realms  
For the welfare and happiness of all beings. [11]

I dedicate whatever slight virtue is accumulated through  
Prostrating, offering, confessing,  
Rejoicing, requesting, and supplicating,  
To enlightenment. [12]

I make offerings to all the past buddhas  
And those residing in the worlds of the ten directions.  
May those who have not appeared  
Quickly fulfill their intentions, and, passing through the stages of awakening, appear as buddhas. [13]

May the realms of the ten directions, however many,  
Be completely pure and vast;  
May they be filled with buddhas and bodhisattvas  
Who have gone to sit before the powerful bodhi tree. [14]

May all beings throughout the ten directions, however many they may be,  
Always have happiness, be free from illness;  
May all beings be in harmony with the aims of the dharma,  
And achieve what they hope for. [15]

May I perform the conduct of awakening,  
And remember my lives during all states.  
In all my successive lives, from birth to death,  
May I always be a renunciate. [16]

Following the victorious ones, may I train,  
Bringing excellent conduct to perfection,  
And engage in pure, stainless moral conduct,  
Which never lapses and is free from faults. [17]

In the languages of gods, the languages of nagas and yakshas,  
In the languages of kumbhandas and humans—  
In however many languages of beings there may be,  
May I teach the dharma. [18]

With gentleness may I exert myself in the paramitas.  
May I never forget bodhichitta.  
May all wrongdoing and whatever obscures  
Be thoroughly purified. [19]

May I be liberated from karma, kleshas, and the work of maras,  
And act for all beings in the world  
Like a lotus to which water does not cling,  
Like the sun and moon unhindered in space. [20]

Throughout the directions and reaches of the realms  
May the suffering of the lower states be pacified.  
May all beings be placed in happiness;  
May all beings be benefitted. [21]

May I bring awakened conduct to perfection,  
Engage in conduct that harmonizes with beings,  
Teach excellent conduct,  
And perform these throughout all future kalpas. [22]

May I continuously be with those  
Whose actions accord with my own.  
May our conduct and aspirations  
Of body, speech, and mind be the same. [23]

May I always meet with  
Friends who wish to benefit me,  
Those who teach excellent conduct,  
And may I never displease them. [24]

May I always directly see the victorious ones,  
The protectors, surrounded by bodhisattvas;  
In future kalpas without tiring,  
May I make vast offerings to them. [25]

May I retain the genuine dharma of the victorious ones,  
And cause the appearance of awakened conduct;  
Training in excellent conduct,  
May I act in this way throughout future kalpas. [26]

When circling in all my existences  
May I develop inexhaustible merit and wisdom,  
And become an inexhaustible treasury of  
Methods, knowledge, samadhi, liberation, and virtues. [27]

In a single atom there are realms as numerous as all atoms;  
In those realms reside infinite buddhas  
In the midst of bodhisattvas—  
Beholding them, may I perform awakened conduct. [28]

Like that, in all directions,  
On the breadth of just a hair,  
There are oceans of buddhas, as many as in the three times, and oceans of realms—  
May I act and be engaged with them for oceans of kalpas. [29]

A single instance of a buddha's speech is a voice endowed with oceans of qualities,  
It has the pure qualities of the melodic speech of the victorious ones,  
And is the melodic speech that accords with the inclinations of all beings—  
May I always be engaged with the buddhas' speech. [30]

May I be engaged through the power of my mind  
In the inexhaustible melodic speech  
Of the victorious ones appearing in the three times  
Who turn the dharma like a wheel. [31]

As all future kalpas are penetrated  
May I also penetrate them instantly;  
May I be engaged in and penetrate, in each part of an instant,  
As many kalpas as are in the three times. [32]

May I see instantly  
Those lions among humans appearing in the three times.  
May I always be engaged in their sphere of experience  
Through the power of illusion-like liberation. [33]

May I produce in a single atom  
All the arrays of realms there are in the three times;  
May I be engaged with the arrays of the buddha realms  
In all directions always. [34]

Those lamps of the worlds who have not yet appeared  
Will gradually awaken, turn the dharma wheel,  
And demonstrate nirvana, the final peace—  
May I go into the presence of those protectors. [35]

Through the power of swift miracles,  
The power of the yana, the door,  
The power of conduct endowed with excellent qualities,  
The power of all-pervasive love, [36]  
The power of virtuous merit,  
The power of wisdom free from attachments,  
And the powers of knowledge, methods, and samadhi  
May I perfectly accomplish the power of awakening. [37]

May I purify the power of karma,  
Conquer the power of kleshas,  
Render the power of maras powerless,  
And perfect the power of excellent conduct. [38]

May I purify oceans of realms,  
Liberate oceans of beings,  
Behold oceans of dharma,  
Realize oceans of wisdom, [39]  
Purify oceans of conduct,  
Perfect oceans of aspiration prayers,  
Offer to oceans of buddhas,  
And act without weariness throughout oceans of kalpas. [40]

All the victorious ones who appear in the three times  
Awaken into enlightenment through the excellent conduct  
Of various aspiration prayers for awakened conduct—  
May I perfect all of these. [41]

The eldest son of the victorious ones  
Is called Samantabhadra by name.  
I dedicate all this virtue  
That I may act with skill similar to his. [42]

May I also be equal to him

In his skill in excellent dedications  
For pure body, speech, and mind,  
Pure conduct and pure realms. [43]

May I act according to the aspiration prayers of Manjushri  
In order to perform excellent virtuous actions.  
Not tiring throughout future kalpas,  
May I perfect these activities. [44]

May my conduct be without measure,  
May my qualities also be measureless.  
Remaining within conduct without measure,  
May I send out emanations. [45]

Sentient beings extend  
As far as the limits of space;  
May my aspiration prayers extend  
As far as the limits of their karma and kleshas. [46]

Though someone adorns with precious jewels  
The infinite realms of the ten directions, and offers these to the buddhas,  
Or offers the supreme happiness of gods and men  
For kalpas as numerous as atoms in the realms, [47]  
The genuine merit of someone who  
Hears this king of dedications,  
Who is inspired towards supreme awakening,  
And gives rise to faith in it is more supreme. [48]

Whoever makes this *Aspiration Prayer for Excellent Conduct*  
Will be free from the lower realms,  
And free from negative friends;  
They will see Amitabha soon, [49]  
Acquire all benefits and be sustained in happiness—  
With all of this their life will go well.  
Before long they will become  
Just like Samantabhadra. [50]

Whatever has been done through the power of not knowing,  
All evil, even the five acts of immediate consequence,  
Will be quickly purified  
By those who recite this *Excellent Conduct*. [51]

They will possess wisdom, beauty and the signs,  
Be of good family with fine complexion.  
They will not be overpowered by maras or tirthikas;

The three worlds will make offerings to them. [52]

They will soon go before the bodhi tree,  
And having gone there, they will sit to benefit beings,  
Awaken into enlightenment, turn the dharma wheel,  
And subdue all maras and their hordes. [53]

The full ripening for those who are involved with, teach or recite  
This *Aspiration Prayer for Excellent Conduct*  
Is known only by the buddhas;  
Without any doubt, it is supreme enlightenment. [54]

I dedicate all this virtue,  
Following and emulating  
The warrior Manjushri who is omniscient,  
As is Samantabhadra. [55]

With dedications, praised as supreme  
By the victorious ones who appear in the three times,  
I dedicate all my roots of virtue  
Towards excellent conduct. [56]

When the time of death comes for me  
May all my obscurations vanish;  
Seeing Amitabha directly  
May I go to his realm of Sukhavati. [57]

Having gone there, may I actualize  
All these aspiration prayers,  
Fulfill them completely,  
And benefit beings as long as worlds exist. [58]

May I be born within a beautiful lotus  
In that excellent and joyous realm of the victorious one;  
And from the victorious one Amitabha directly  
May I receive a prophecy. [59]

Having received his prophecy there,  
May I benefit all beings in the ten directions  
Though the power of my mind  
With many billions of emanations. [60]

Through whatever slight virtue I have accumulated  
By making this *Aspiration Prayer for Excellent Conduct*,  
May the virtue of the aspiration prayers for all beings

Be accomplished instantly. [61]

By the infinite and genuine merit,  
Attained through dedicating *The Aspiration Prayer for Excellent Conduct*,  
May all beings drowning in the rivers of sufferings  
Reach the place of Amitabha. [62]

May this *King of Aspiration Prayers*  
Bring about the supreme aim and benefit for all infinite beings;  
Completing this scripture adorned by Samantabhadra,  
May the lower realms be empty. [63]

This completes *The King of Aspiration Prayers*,  
*The Aspiration for Excellent Conduct*.

Translated [from Sanskrit], edited, and finalized by the Indian scholars Dzina Mitra and Surendra Bodhi with the lotsawa and great editor, Bande Yeshe De and others.

Translated into English under the guidance of Khenpo Tsültrim Gyamtso Rinpoche by Elizabeth M. Callahan.