

**THE KING OF ASPIRATION PRAYERS**  
**THE ASPIRATION FOR NOBLE EXCELLENT CONDUCT**

*In the Language of India: Arya Bhadra Charya Pranidhana Raja*  
*In the Language of Tibet: Pakpa Zangpo Chöpe Mönlam gyi Gyalpo*

**Pakpa jampal shönnur gyurpa la chagtsal lo**  
*I pay homage to the noble Manjushri.*

**Jinyé sudak chogchü jigtén na**  
 To those, in the worlds of the ten directions, however many there are,

**Düsum shégpa miyi séngé kün**  
 All the lions among humans who appear during the three times—

**Daggi malü tédak tamché la**  
 To all of them without exception

**Lütang ngagyi tangwé chaggyi'-o**  
 I pay homage with respectful body, speech, and mind.

**Zangpo chödpé mönlam tobdk gi**  
 The force of my *Aspiration Prayer for Excellent Conduct*,

**Gyalwa tamché yikyi ngönsum tu**  
 Brings all the victorious ones directly to mind;

**Zhinggi dulnyé lürab tüpa yi**  
 Bowing down with bodies as numerous as atoms in the realms,

**Gyalwa künla rabtu chagtsal lo**  
 I prostrate to all the victorious ones.

**Dulchig téngna dulnyé sangyé nam**  
 In a single atom there are buddhas as numerous as atoms,

**Sangyé sékyi una zhugpa dak**  
 Each residing in the midst of their sons and daughters;

**Détar chökyi yingnam malü pa**  
 Like that, I imagine that the whole dharmadhatu

**Tamché gyalwa dakgi kangwar mö**  
 Completely filled with victorious ones.

**Tédak ngakpa mizé gyatso nam**

To those with oceans of inexhaustible praiseworthy qualities—

**Yingyi yenlag gyatsö drakün gyi**

With sounds containing oceans of tones of melodic speech,

**Gyalwa küngyi yönten rabdzö ching**

I express the qualities of all the victorious ones,

**Débar shégpa tamché daggi tö**

I praise all the sugatas.

**Métog tampa tréngwa tampa tang**

With the finest flowers, the finest garlands,

**Silnyön namtang chugpa dugchog tang**

Music, ointments, supreme parasols,

**Marmé chogtung dugpö tampa yi**

Supreme lamps, and the finest incense

**Gyalwa tédak lani chöpar gyi**

I make offerings to the victorious ones.

**Naza tampa namtang drichog tang**

With the finest cloths, supreme scents,

**Chima'i purma rirab nyampa tang**

And fine powders equal to Mount Meru,

**Köpa gyépar pagpé chogkün gyi**

All displayed in supreme and magnificent ways,

**Gyalwa tédak lani chöpar gyi**

I make offerings to those victorious ones.

**Chöpa kangnam lame gyaché wa**

With vast unsurpassable offerings

**Tédak gyalwa tamché la-yang mö**

I venerate all the victorious ones.

**Zangpo chöla tépé töbdak gyi**

Through the power of faith in excellent conduct

**Gyalwa künla chagtsal chöpar gyi**

I prostrate and offer to the victorious ones.

**Döchag zhédang timuk wanggi ni**  
Whatever negative actions I have performed

**Lütang ngaktang tézhin yikyi chyang**  
With body, speech, and also mind

**Digpa daggi gyipa chichi pa**  
Overpowered by desire, aggression, and stupidity

**Tédak tamché daggi sosor shag**  
I confess each and every one of them.

**Chogchu'i gyalwa küntang sangyé sé**  
I rejoice everyone's merit—

**Ranggyal namtang lobtang milob tang**  
The victorious ones of the ten directions, the bodhisattvas,

**Drowa künngyi sönam kangla yang**  
The pratyekabuddhas, those in training,

**Tédak künngyi jésu dag-yi rang**  
Those beyond training, and all beings.

**Gangnam chogchu'i jigtén drönma nam**  
I request the protectors,

**Changchup rimpar sangyé machag nyé**  
The lamps of the worlds of the ten directions,

**Gönpo tédak daggi tamché la**  
Who, passing through the stages of awakening, attained buddhahood beyond attachment,

**Khorlo lana mépa korwar kül**  
To turn the unsurpassable Dharma Wheel.

**Nya-ngen tatön kangzhén tédak la**  
I supplicate with my palms joined together

**Drowa künla péngzhing déwé chir**  
Those who intend to demonstrate nirvana

**Kalpa zhinggi dülnyé zhugpar yang**  
To remain for kalpas as numerous as atoms in the realms

**Dagdi talmo rabcher solwar gyi**  
For the welfare and happiness of all beings.

**Chagtsal watang chöching shagpa tang**

I dedicate whatever slight virtue is accumulated through

**Jésu yirang kulzhing solwa yi**

Prostrating, offering, confessing,

**Géwa chungzé daggi chisag pa**

Rejoicing, requesting, and supplicating

**Tamché daggi changchup chirngo o**

To enlightenment.

**Dépé sangyé namtang chogchu yi**

I make offerings to all the past buddhas

**Jigten dakna kangzhuk chöpar gyür**

And those residing in the worlds of the ten directions.

**Kangyang machön tédag rabnyur war**

May those who have not appeared

**Samdzog changchup rimpar sangyé chön**

Quickly fulfill their intentions, and passing through the stages of awakening, appear as buddhas.

**Chogchu kale zhingnam jinyé pa**

May the realms of the ten directions, however many,

**Tédak gyachér yongsu dakpar gyür**

Be completely pure and vast;

**Changchup shingwang trungzhék gyalwa tang**

May they be filled with buddhas and bodhisattvas

**Sangyé ségyi rabtu kangwar shog**

Who have gone to sit before the powerful bodhi tree.

**Chogchu'i semchen kangnam jinyé pa**

May all beings throughout the ten directions, however many they may be,

**Dédak tagtu name déwar gyür**

Always have happiness, free from illness;

**Drowa küngyi chökyi dönnam ni**

May all beings be in harmony with the aims of the Dharma

**Tünpar gyürching réwang drukpar shog**

And achieve what they hope for.

**Changchup chöpa dakni dagchö ching**  
May I perform the conduct of awakening

**Drowa küntu chyéwa drinpar gyür**  
And remember my lives during all states.

**Tsérab küntu chipo chyéwa na**  
In all my successive lives, from birth to death,

**Tagtu dagni rabtu chungwar shog**  
May I always be a renunciate.

**Gyalwa künngyi jésu lobgyür té**  
Following the victorious ones, may I train,

**Zangpo chöpa yongsu dzogché ching**  
Bringing excellent conduct to perfection,

**Tsultrim chöpa drimé yongdak pa**  
And engage in pure, stainless moral conduct,

**Tagtu manyam chyönmé chöpar shog**  
Which never lapses and is free from faults.

**Lhayi kétang lutang nöjin ké**  
In the languages of gods, the languages of nagas and yakshas,

**Drülum ngagtang miyi kénam tang**  
In the languages of kumbhandas and humans—

**Drowa künngyi dranam jétsam par**  
In however many languages of beings there may be,

**Tamché kétu daggi chöten to**  
May I teach the Dharma.

**Déshing paröl chinla rabtsön té**  
With gentleness may I exert myself in the paramitas.

**Changchup semni namyang jéma gyür**  
May I never forget bodhicitta.

**Digpa kangnam drippar gyürpa dak**  
May all wrongdoing and whatever obscures

**Tédak malü yongsu changwar shog**  
Be thoroughly purified.

**Létang nönmong düdki lénam lé**

May I be liberated from karma, kleshas, and the work of maras,

**Drolzhing jigtén drowa namsu yang**

And act for all beings in the world

**Jitar pémo chumi chagpa zhin**

Like a lotus to which water does not cling,

**Nyida namkhar togpa métar ché**

Like the sun and moon unhindered in space.

**Zhinggi chöntang chognam jétsam par**

Throughout the directions and reaches of the realms

**Ngénsong dugngal rabtu zhiwar ché**

May the suffering of the lower states be pacified.

**Déwa dakla drowa kün-gö ching**

May all beings be placed in happiness;

**Drowa tamché lani penpar chö**

May all beings be benefitted.

**Changchup chöpa yongsu dzogché ching**

May I bring awakened conduct to perfection,

**Semchen dakgi chötang tünpar jug**

Engage in conduct that harmonizes with beings,

**Zangpo chöpa dakni rabtön ching**

Teach excellent conduct,

**Ma-ong kalpa kuntu chöpar gyür**

And perform these throughout all future kalpas.

**Daggi chötang tsungpar kangchö pa**

May I continuously be with those

**Tédak tangni tagtu drogpar shog**

Whose actions accord with my own.

**Lütang ngagtang namtang semkyi chang**

May our conduct and aspirations

**Chöpa daktang mönlam chigtu ché**

Of body, speech, and mind be the same.

**Dagla pénpar döpé drogpo dak**

May I always meet with

**Zangpo chöpa rabtu tönpa nam**

Friends who wish to benefit me,

**Tédak tangyang tagtu drépar shog**

Those who teach excellent conduct,

**Dédak daggi namyang yimi yung**

And may I never displease them.

**Sangyé sékyi korwé gönpo nam**

May I always directly see the victorious ones,

**Ngönsum tagtu daggi gyalwa ta**

The protectors, surrounded by bodhisattvas;

**Ma-ong kalpa küntu micho war**

In future kalpas without tiring,

**Tédak laying chöpa gyachér gyi**

May I make vast offerings to them.

**Gyalwa namkyi dampé chödzin ching**

May I retain the genuine Dharma of the victorious ones,

**Changchup chöpa küntu nangwar ché**

And cause the appearance of awakened conduct;

**Zangpo chöpa nampar chongwa yang**

Training in excellent conduct,

**Ma-ong kalpa küntu chépar gyi**

May I act in this way throughout future kalpas.

**Sipa tamché tuyang khorwa na**

When circling in all my existences

**Sönam yéshé dakni mizé nyé**

May I develop inexhaustible merit and wisdom,

**Taptang shérab tingdzin namtar tang**

And become an inexhaustible treasury of

**Yönten küngyi mizé dzötu gyür**

Methods, knowledge, samadhi, liberation, and virtues.

**Dülchig téngna dülnyé zhingnam té**

In a single atom there are realms as numerous as all atoms;

**Zhingté samgyi michyab sangyé nam**

In those realms reside infinite buddhas

**Sangyé sékyi una zhugpa la**

In the midst of bodhisattvas—

**Changchup chépa chöching tawar gyi**

Beholding them, may I perform awakened conduct.

**Tétar malü tamché chogsu yang**

Like that, in all directions

**Tratsam chönla düsum tsé-nyé kyi**

On the breadth of just a hair

**Sangyé gyatsö zhingnam gyatso tang**

There are oceans of buddhas, as many as in the three times, and oceans of realms—

**Kalpa gyatso chöching rabtu jug**

May I act and be engaged with them for oceans of kalpas.

**Sungchig yenlag gyatsö draké kyi**

A single instance of a buddha's speech is a voice endowed with oceans of qualities,

**Gyalwa künyang yenlag namdak pa**

It has the pure qualities of the melodic speech of the victorious ones,

**Drowa küngyi sampa jizhing yang**

And is the melodic speech that accords with the inclinations of all beings—

**Sangyé sungla tagtu jugpar gyi**

May I always be engaged with the buddhas' speech.

**Düsum shegpé gyalwa tamché dak**

May I be engaged through the power of my mind

**Khorlö'i tsulnam rabtu korwa yi**

In the inexhaustible melodic speech

**Tédak giyang sungyang mizé la**

Of the victorious ones appearing in the three times

**Loyi topkyi dagkyang rabtu jug**

Who turn the Dharma like a wheel.

**Ma-ong kalpa tamché jugpar yang**

As all future kalpas are penetrated

**Kéchig chiggi dagkyang jugpar gyi**

May I also penetrate them instantly;

**Kangyang kalpa düsum tsété dak**

May I be engaged in and penetrate, in each part of an instant,

**Kéchig chashé kyini zhugpar ché**

As many kalpas as are in the three times.

**Düsum shegpa miyi séngé kang**

May I see instantly

**Tédak kéchig chigla daggi ta**

Those lions among humans appearing in the three times.

**Tagtu tédak gini chöyul la**

May I always be engaged in their sphere of experience

**Gyümar gyürpé namtar topkyi jug**

Through the power of illusion-like liberation.

**Kangyang düsum dakgi zhingkö pa**

May I produce in a single atom

**Tédak dülchig téngtu ngönpar drup**

All the arrays of realms there are in the three times;

**Tétar malü chognam tamché tu**

May I be engaged with the arrays of the buddha realms

**Gyalwa dakgi zhingnam köla jug**

In all directions always.

**Kangyang machön jigtén drönma nam**

Those lamps of the worlds who have not yet appeared

**Changchup rimpar tsanggya khorlo kor**

Will gradually awaken, turn the Dharma Wheel,

**Nya-ngen dépa rabtu zhita tön**

And demonstrate nirvana, the final peace—

**Gönpo küngyi drungtu dagchi'-o**

May I go into the presence of those protectors.

**Küntu nyurwé jutrül topnam tang**

Through the power of swift miracles,

**Künné goyi tégpé topdak tang**

The power of the yana, the door,

**Küntu yönten chöpé topnam tang**

The power of conduct endowed with qualities,

**Küntu kyabpa jampa dakgi top**

The power of all-pervasive love,

**Künné géwé sönam topdak tang**

The power of virtuous merit,

**Chagpa mépar gyürpé yéshé top**

The power of wisdom free from attachments,

**Shérab taptang tingdzin topdak gi**

And the powers of knowledge, methods, and samadhi

**Changchup topnam yangdak drubpar ché**

May I perfectly accomplish the power of awakening.

**Lékyi topnam yongsu dakché ching**

May I purify the power of karma,

**Nyönmong topnam küntu jompar ché**

Conquer the power of kleshas,

**Düdkyi topnam topmé rabché ching**

Render the power of maras powerless,

**Zangpo chöpé topni dzogpar gyi**

And perfect the power of excellent conduct.

**Zhingnam gyatsör nampar dakché ching**

May I purify oceans of realms,

**Semchen gyatso dakni nampar dröl**

Liberate oceans of beings,

**Chönam gyatso rabtu tongché ching**

Behold oceans of Dharma,

**Yéshé gyatso ragtu togpar ché**

Realize oceans of wisdom,

**Chöpa gyatso nampar dakché ching**  
Purify oceans of conduct,

**Mönlam gyatso yongsu dzogpar ché**  
Perfect oceans of aspiration prayers,

**Sangyé gyatso rabtu chöché ching**  
Offer to oceans of buddhas,

**Kalpa gyatsör mikyo chépar gyi**  
And act without weariness throughout oceans of kalpas.

**Kangyang düsum shegpé gyalwa yi**  
All the victorious ones who appear in the three times

**Changchup chöpé mönlam chédrag nam**  
Awaken into enlightenment through the excellent conduct

**Zangpo chöpé changchup sangyé né**  
Of various aspiration prayers for awakened conduct—

**Tékün daggi malü dzogpar gyi**  
May I perfect all of these.

**Gyalwa küngyi sékyi tuwo pa**  
The eldest son of the victorious ones

**Kanggi mingni küntu zangzhé cha**  
Is called Samantabhadra by name.

**Khépa tétang tsungpar chépe chir**  
I dedicate all this virtue

**Géwa tidag tamché rabtu ngo**  
That I may act with skill similar to his.

**Lütang ngagtang yikyang namdak ching**  
May I also be equal to him

**Chöpa namdak zhingnam yongdak pa**  
In his skill in excellent dedications

**Ngowa zangpo khépa chidra wa**  
For pure body, speech and mind,

**Tédrar dagkyang tétang tsungpar shog**  
Pure conduct and pure realms.

**Künné géwa zangpo chépe chir**

May I act according to the aspiration prayers of Manjushri

**Jampal gyini mönlam chépe gyi**

In order to perform excellent virtue.

**Ma-ong kalpa kuntu mikyo war**

Not tiring throughout future kalpas,

**Téyi chawa malü dzogpar gyi**

May I perfect these activities.

**Chöpa dakni chéyö magyür chig**

May my conduct be without measure,

**Yönten namkyang chézung mépar shog**

May my qualities also be measureless.

**Chöpa chémé pala néné kyang**

Remaining within conduct without measure,

**Tédak trülpa tamché tsalwar gyi**

May I send out emanations.

**Namkhé tartug gyürpa jétsam par**

Sentient beings extend

**Semchen malü tayang tézhin té**

As far as the limits of space;

**Jitsam létang nyönmong targyür pa**

May my aspiration prayers extend

**Daggi mönlam tayang tétsam mo**

As far as the limits of their karma and kleshas.

**Kangyang chogchu'i zhingnam tayé pa**

Though someone adorns with precious jewels

**Rinchen gyénté gyalwa namla pul**

The infinite realms of the ten directions, and offers these to the buddhas,

**Lhatang miyi déwé chognam kyang**

Or offers the supreme happiness of gods and men

**Zhinggi dülnyé kalpar pulwa wé**

For kalpas as numerous as atoms in the realms,

**Kanggi ngowé gyalpo ditö né**

The genuine merit of someone who

**Changchup choggi jésu rabmö shing**

Hears this king of dedications,

**Lenchig tsamyang tépa kyépa na**

Who is inspired towards supreme awakening,

**Sönam dampé chogtu digyür ro**

And gives rise to faith in it is more supreme.

**Kanggi zangchö mönlam ditap pé**

Whoever makes this *Aspiration Prayer for Excellent Conduct*

**Téni ngen song tamché pongwar gyür**

Will be free from the lower realms,

**Téni drogpo ngenpa pangpa yin**

And free from negative friends;

**Nangwa tayé téyang té-nyur tong**

They will see Amithaba soon,

**Tédak nyépa rabnyé téwar tso**

Acquire all benefits and be sustained in happiness—

**Mi-tsé diryang tédak léngpar ong**

With all of this their life will go well.

**Küntu zangpo téyang chidra war**

Before long they will become

**Tédak ringpor mitog tézhin gyür**

Just like Samantabhadra.

**Tsammé ngapo dakgi digpa nam**

Whatever has been done through the power of not knowing,

**Kanggi mishé wanggi chépa dak**

All evil, even the five acts of immediate consequence,

**Téyi zangpo chöpa dijö na**

Will be quickly purified

**Nyürtu malü yongsu changwar gyür**

By those who recite this *Excellent Conduct*.

**Yéshé tangni zugtang tsennam tang**

They will possess wisdom, beauty and the signs,

**Rigtang khadog namtang denpar gyür**

Be of good family with fine complexion.

**Dütang mutég manpö témi tup**

They will not be overpowered by maras or tirthikas;

**Jigtén sumpo künnang chöpar gyür**

The three worlds will make offerings to them.

**Changchup zhingwang drungtu té-nyur dro**

They will soon go before the bodhi tree,

**Songné semchen penchir térdug té**

And having gone there, they will sit to benefit beings,

**Changchup sangyé khorlo rabtu kor**

Awaken into enlightenment, turn the Dharma Wheel,

**Düdnam tétang chépa tamché tül**

And subdue all maras and their hordes.

**Kangyang zangpo chöpé mönlam ti**

The full ripening for those who are involved with, teach or recite

**Changwa tangni töntam logpa yi**

This *Aspiration Prayer for Excellent Conduct*

**Téyi nampar minpang sangyé kyén**

Is known only by the buddhas;

**Changchup chogla somnyi maché chig**

Without any doubt, it is supreme enlightenment.

**Jampal pawo jetar kyénpa tang**

I dedicate all this virtue,

**Küntu zangpo déyang tézhin té**

Following and emulating

**Tédak küngyi jésu daglop ching**

The warrior Manjushri who is omniscient,

**Géwa didak tamché rabtu ngo**

As is Samantabhadra.

**Düsum shegpé gyalwa tamché kyī**

With dedications, praised as supreme

**Ngowa kangla chogtu ngagpa té**

By the victorious ones who appear in the three times,

**Daggi géwé tsaqwa dikün kyang**

I dedicate all my roots of virtue

**Zangpo chöchir rabtu ngowar gyi**

Towards excellent conduct.

**Dagni chiwé düché gyürpa na**

When the time of death comes for me

**Drippa tamché dakni chirsal té**

May all my obscurations vanish;

**Ngönsum nangwa tayé tétong né**

Seeing Amitabha directly

**Déwa chengyi zhintér rabtu dro**

May I go to his realm of Sukhavati.

**Térsong néni mönlam didak kyang**

Having gone there, may I actualize

**Tamché malü ngöntu gyürwar shog**

All these aspiration prayers,

**Tédak malü kaggi yongsu kang**

Fulfill them completely,

**Jigtén jisi sémchen penpar gyi**

And benefit beings as long as worlds exist.

**Gyalwé kyilkhör zangzhing gawa tér**

May I be born within a beautiful lotus

**Pémo dampa shintu dzélé kyé**

In that excellent and joyous realm of the victorious one;

**Nangwa tayé gyalwé ngönsum tu**

And from the victorious one Amitabha directly

**Lungten paying daggi tértop shog**

May I receive a prophecy.

**Térni daggi lungten rabtop né**

Having received his prophecy there,

**Trülpa manpo chéwa draggya yi**

May I benefit all beings in the ten directions

**Loyi topkyi chogchu namsu yang**

Though the power of my mind

**Semchen namla penpa manpo gyi**

With many billions of emanations.

**Zangpo chöpé mönlam tönpa yi**

Through whatever slight virtue I have accumulated

**Géwa chungzé daggi chisag pa**

By making this *Aspiration Prayer for Excellent Conduct*,

**Téni drowé mönlam géwa nam**

May the virtue of the aspiration prayers for all beings

**Kéchig chiggi tamché chörwar shog**

Be accomplished instantly.

**Kangyang zangpo chöpa di-ngö pé**

By the infinite and genuine merit,

**Sönam tayé dampa kangtop té**

Attained through dedicating *The Aspiration Prayer for Excellent Conduct*,

**Drowa dugngal chuwor chingwa nam**

May all beings drowning in the rivers of sufferings

**Öpa mépé nérab toppar shog**

Reach the place of Amitabha.

**Mönlam gyalpo didak choggi tso**

May this *King of Aspiration Prayers*

**Tayé drowa künla penché ching**

Bring about the supreme aim and benefit for all infinite beings;

**Küntu zangpö gyenpé zhingdrup té**

Completing this scripture adorned by Samantabhadra,

**Ngensong nénam malü tongpar shog**

May all the lower realms be emptied!

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

*Translated [from Sanskrit], by the Indian scholars Jina Mitra and Surendra Bodhi with the monk translator and great editor, Bande Yeshe De and others. Completed by the great translator Vairochana.*

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