



The King of Prayers Aspiring to Excellent Auspicious Deeds.

I bow down to the youthful Mañjuśhri.

I bow down with clarified mind, body, and speech
To all Lions Among Humans, leaving none out—
Those who traverse the three times in the world systems
Of the ten directions, however many there may be.

I make obeisance to all the Conquerors,
With fully bowing bodies numerous as atoms of those world
systems
Manifesting before all of them
Through the strength of prayers aspiring to auspicious deeds.

Upon each atom are buddhas,
Seated in the middle of bodhisattvas—
All are elements of superior qualities.
Imagine Conquerors filling those atoms.

In praise of all Those Gone to Bliss,
I express the excellence of all the Conquerors
With every sound made of an ocean of varying tones
And oceans of inexhaustible praise.

I offer to those Conquerors
The best flowers, most excellent garlands and rosaries,
Cymbals, ointments, excellent umbrellas,
Superior butter lamps, and the highest of incenses.

I make offerings to the Conquerors
With the best garments, superior perfumes,
Good smelling powders equal in size to Mt. Meru
And all in most excellent arrangements.

I imagine whatever offerings may be, unexcelled and vast,
For all the Conquerors.
With the strength of my faith in auspicious deeds
I bow down and make offerings to all the Conquerors.

Whatever wrongs I have done
With body, speech and mind
Influenced by desire, hatred, and ignorance
I confess, each and every one of them.

I rejoice in all virtue, whatever it may be,
Of all the buddhas of the ten directions, bodhisattvas,
Solitary realizers, hearers, Those with No More to Learn,
And all ordinary beings.

I enjoin all the protectors,
Lights of the world in the ten directions
Who obtained buddhahood which is beyond attachment,
To turn the peerless wheel of the teaching.

Those wishing to show final nirvana
I entreat with palms joined in prayer
To stay for aeons equal in number to atoms of the universe
In order to bring happiness and benefit to all beings.

Whatever merit I have accumulated, however slight,
From obeisance, offering, confession,
Rejoicing, enjoining, and entreating
I dedicate it all to enlightenment.

May I worship the buddhas of the past
And those who reside in the worlds of the ten directions.
Those who have not come, may they quickly accomplish their
intention
And come to complete buddhahood.

However many buddha-fields there are in the ten directions,
May they become completely and extensively purified.
May they be completely filled with bodhisattvas
And Conquerors going to take their place under the Bodhi
Tree.

However many beings exist in the ten directions
May they always be happy, without illness.
May all beings agree in their religious aims
And fulfill their religious hopes as well.

When I undertake the bodhisattva deeds
May I remember my births amongst all beings.
In all lifetimes when dying and being reborn
May I always enter the monastic life.

May I emulate all the Conquerors
And accomplish auspicious deeds—
May I always be engaged in ethical conduct
Stainless, completely purified, undegenerate and faultless.

May I give the teaching in all languages—
In the languages of the gods, nāgas, and rakṣhas,
Humans, and cemetery ghouls—
In however many languages there are among all beings.

By that and making effort to the ten perfections
May I never forget my altruistic aspiration to enlightenment.
May any misdeeds that obstruct me
Be completely purified, without remainder.

May I be free from the activities of devils, actions,
And afflictive emotions; accompanying the world's beings,
May I accomplish deeds like a lotus is not made wet in water,
And like the sun and moon travel unimpeded in the sky.

I will alleviate the suffering of bad transmigrations
In as many directions and expanses of Buddha fields as there
are.

May I accomplish the benefit of all beings
And establish them all in all happiness.

May I accomplish the enlightenment deeds,
Engage in accord with beings' activities,
Teach auspicious deeds,
And practice thus in all future aeons.

May I always accompany whoever
Has similar activities to my own.
Physically, verbally, and mentally
May we practice the same deeds and aspirational prayers.

May I always meet with
Friends who want to help me
And teach me auspicious deeds.
May I never disturb their minds.

Always I will view the Conquerors as manifest,
Protectors who are surrounded by bodhisattvas.
I will also worship them extensively,
Without tiring, and in all future aeons.

I will retain the Conquerors' holy teaching
And fully demonstrate the enlightenment deeds.
Moreover, I will rightly practice
Auspicious deeds in all future aeons.

When I am wandering throughout all existence
May I find inexhaustible merit and wisdom.
May I become an inexhaustible treasury of all good qualities—
Method, wisdom, meditative stabilizations, and liberations.

Upon one atom are buddha realms equal to the number of
atoms in a world system.
In each realm are inconceivable buddhas,
Seated amidst their bodhisattvas
Considering them, I will engage in bodhisattva deeds.

In the same way in all directions without remainder
Within a hair's breadth are oceans of
Buddhas and their realms, as numerous as in the three
times—
I will enter fully and practice for an ocean of aeons.

Within an ocean of aspects of vocal sound in one word
Are the pure aspects of tone of all the buddhas,
Tones that accord with all beings' inclinations—
I will constantly concentrate thus on the buddhas' speech.

I will also concentrate with strength of mind
On the inexhaustible vocal tones of
All the Conquerors who traverse the three times
Who turn the ways of the teaching's wheel.

Moreover, I will penetrate in an instant
All future aeons.
However many aeons exist in the three times
I will penetrate in an instant.

Any Lion Among Humans who traverses the three times
I will see in an instant.
I will always engage in their scope
With the strength from illusion-like biography.

The blueprint of any realm of the three times
I will picture upon a single atom.
Thus will I imagine the maps
Of buddha-realms in all directions without remainder.

Any Lights of the World who have yet to come
Gradually will become buddhas, turn the teaching's wheel,
And display the peace of final nirvana.
May I enter mentally the presence of all those protectors.

I will correctly accomplish the strengths of enlightenment
By magical emanations of full speech,
By the Great Vehicle which is the entrance for all, and
Completely excellent deeds;

By the strengths of all-pervading loving-kindness,
Completely virtuous merit,
Exalted wisdom which lacks attachment, and
Meditative stabilization, method, and wisdom.

Completely purifying the strengths of actions,
And completely destroying the strengths of emotional afflic-
tions,
I will render powerless the strengths of the devils,
And accomplish the strength of auspicious deeds.

Purifying oceans of realms,
Liberating oceans of beings,
Understanding oceans of teachings,
Realizing oceans of exalted wisdoms,

Purifying oceans of deeds,
Accomplishing oceans of aspirational prayers,
Worshipping oceans of buddhas,
I will practice tirelessly for oceans of aeons.

Upon attaining buddhahood through auspicious deeds
I will accomplish without remainder
All the various aspirational prayers to bodhisattva deeds
Of any Conqueror traversing the three times.

I dedicate all these virtues
In order to practice like the skilled one,
That foremost child of all the Conquerors
Who is named Samantabhadra.

Just as the skilled dedicated
Pure body, speech, and mind's
Pure deeds and completely pure realms
So may I also dedicate.

For the sake of completely good virtue
I will practice the aspirational prayers of Mañjuśhri.
I will accomplish all the aims of those prayers
Tirelessly in all future eons.

May my deeds be without measure.
May my good qualities also be measureless.
Abiding in deeds without measure
I will attain all miracles.

The limit of all sentient beings
Is just like the limit of space.
May the limit of my aspirational prayers
Be just like the limit of actions and afflictions.

More than decorating with jewels any buddha-realm
Of the ten directions and offering it to the Conquerors;
Even more than offering the superior happiness of gods and
humans
For eons equal to the number of atoms in a buddha-realm—

So superior is the excellent merit
Of one who hears this king of dedications,
Becomes interested in supreme enlightenment,
And produces faith even just once.

Those who make this prayer aspiring to auspicious deeds
Thereby will abandon all bad transmigrations,
All bad companions,
And will also quickly see Amitayus Buddha.

They will obtain resources, live happily
And even in this human life receive well-being;
That is, they will become just like Samantabhadra
Within a time period that is not long.

Whoever commits the five heinous sins
Through the influence of their ignorance
Will quickly purify them entirely, without remainder,
Upon reciting this prayer aspiring to auspicious deeds.

One will gain exalted wisdom, attractive form,
Signs, lineage, and color.
One will not be overcome by demons and many non-bud-
dhists.
Even one will be worshipped in all the three worlds.

One will quickly go beneath the Bodhi Tree
And sit there for the benefit of sentient beings.
One will then subdue the demons and their legions,
Attain buddhahood, and turn the teaching's wheel.

Buddha understands the fruition of
Any reading, penetration, or teaching
Of this prayer aspiring to auspicious deeds—
Never doubt that it is supreme enlightenment.

I dedicate all this virtue
To emulate the knowledge
Of the hero Mañjuśhri
And likewise Samantabhadra as well.

With whatever dedication is praised as supreme
By all the Conquerors who traverse the three times
I also dedicate all my roots of virtue
For the sake of auspicious deeds.

When my time of death comes
All defilements will be cleared away,
And then directly seeing Amitābha Buddha
I will go to the Pure Land of Bliss.

Arriving there may I actualize
All these aspirational prayers, in their entirety.
Accomplishing them all
May I help beings as long as there is a world.

In that auspicious and pleasant Conqueror's mandala
I will be born from a radiant, superior lotus.
May I receive there also manifestly
The prediction of the Conqueror Amitābha.

After obtaining there my prophesy,
I will greatly help sentient beings in the ten directions
Through many millions of emanations
And the strength of my mind.

By whatever slight virtue I have accumulated
Through praying these aspirations to auspicious deeds
May the aspirational prayers of all beings
All be virtuous in an instant.

By whatever boundless, excellent merit is obtained
Through having dedicated these prayers aspiring to auspi-
cious deeds
May beings immersed in the river of suffering
Reach the paradise of Amitābha Buddha.

May this king of aspirational prayers, highest of all,
Benefit all the limitless sentient beings.
Putting into practice the scriptures ornamented by
Samantabhadra
May all beings' minds be freed of bad transmigrations.

The King of Maitreya's Aspirational Prayers

I bow down to all the buddhas.
I bow down to all the bodhisattvas,
The sages, and the hearers,
Who all have the divine eye.

I bow down to the altruistic aspiration,
Which removes the path to bad transmigrations,
Shows the path to high status,
And leads to the ageless and deathless state.

Whatever wrong I have done,
Controlled by my mind,
I confess
In the presence of Buddha.

May whatever merit I have accumulated
By my three types of action
Become the seeds of my omniscience.
May they never cease until my enlightenment.

I rejoice in any worship of buddhas
And in any admiration of the buddhas' knowledge
Which occurs in the buddha-fields
Of the ten directions.

I confess all wrong.
I rejoice in all merit.
I bow down to all buddhas.
May I achieve supreme, exalted wisdom.

I entreat those bodhisattvas
Who abide on the tenth ground
To become buddhas, attaining supreme enlightenment
In the buddha-fields of the ten directions.

After attaining highest enlightenment
And taming Mara and his hosts,
May they turn the wheel of the teaching
For the benefit of all beings.

May they end the suffering of beings
By sounding the teaching's great drum.
May they live, teaching the doctrine
For inconceivable millions of aeons.

I request the Best of Humans to look after
Those beings who are sunk into the mud of desire,
Bound tightly by the rope of craving,
And tied up by all kinds of fetters.

Buddhas do not blame those beings
Who have mental stains,
But have loving-kindness for them;
May they deliver them from the ocean of cyclic existence.

May I learn from
Any perfected buddha,
Who exists in the past, present, and future.
May I practice the path of enlightenment.

Having accomplished the six perfections,
May I liberate the beings of the six transmigrations.
After attaining the six superknowledges,
May I reach peerless enlightenment.

May I realize emptiness,
Which is not born, nor arisen,
Which lacks inherent nature, and is without
Cause, awareness, or entity.

Like the great sage, Buddha,
May I realize selflessness,
Which has no being, no life,
No person, and no soul.

Without abiding in any
Conception of "I" and "mine",
May I practice giving, the lack of stinginess,
For the benefit of all beings.

May my resources, which lack inherent existence,
Be established spontaneously.
Through the analysis of all things
May I accomplish the perfection of giving.

Having faultless moral conduct,
May I possess pure ethics.
Through ethics which have no boastfulness
May I accomplish the perfection of ethics.

May I accomplish the perfection of patience
By "not having" patience or anger,
Not abiding like wind
Earth, fire, and water.

By means of undertaking effort
May I not have laziness or firm enthusiasm.
With an energetic body and mind
May I accomplish the perfection of effort.

Through the "Illusion-like",
"Heroicly Going",
And "Vajra-like" stabilizations,
May I accomplish the perfection of meditation.

May I accomplish the perfection of wisdom
By actualizing the three doors of liberation,
The equality of the three times,
And the three awarenesses.

May I fulfill my own and others' wishes
By a bodhisattva's effort,
Which has blazing light and radiance
And is praised by all the buddhas.

By practicing thus the bodhisattva deeds,
And being endowed with love and popularity,
May I accomplish the six perfections,
And firmly abide on the peak of the tenth ground.

**Namo ratna trayāya. Namo bhagavate Śhākyamunaye,
Tathāgatāya, arahate, samyaksambuddhāya. Tadyathā
oṃ ajite ajite aparajite ajitanjaya hara hara maitri
avalokite kara kara mahāsamaya siddhim bhara bhara
mahābodhimanda bija smara smara asmākam samaya
bodhi bodhi mahābodhi svāhā. Oṃ mohi mohi mahāmohi
svāhā. Oṃ muni muni smara svāhā.**

By this virtue may I and all beings upon our death
Be reborn in the Pure Land of Joy
In the palace made high by the teaching,
And become foremost offspring of you, Maitreya.

When, O regent who is the Lord of the Tenth Ground,
You attain the high state endowed with the ten powers,
May I at first taste the nectar of your speech
And then accomplish all the deeds of a Conqueror.

Immediately after passing away from here
May I be reborn in the Pure Land of Joy.
Joyfully may I quickly please the Protector Maitreya
And then obtain his prophecy of enlightenment.

Prayers Aspiring to Rebirth in the Pure Land of Bliss

I bow down to Amitāyus Buddha, teacher of gods and humans,
Whose wondrous activities give inexhaustible glory to beings,
Who with constant mercy considers all beings as his children,
And of whom just one recollection casts afar fear of Death's
Lord.

Through my compassion I will express as well as I can
A few prayers aspiring to rebirth in the Pure Land of Bliss
That supreme pure land thoroughly praised
Many times by the buddhas.

What to reject and what to adopt is obscured by thick igno-
rance.
The weapons of anger have slain my life of high status.
The noose of desire binds me in the prison of cyclic existence.
The river of actions sweeps me into the ocean of existence

Where I am tossed to and fro by the many waves of the mis-
eries of sickness and old age,
And enter the mouth of that sea monster, the unbearable
Lord of Death.

Thus I am oppressed by the burden of undesired suffering.
Protectorless, I respectfully pray in this loud, wretched voice

To the one friend of those bereft, the guide Amitābha Buddha,
To Avalokiteśvara, to the bodhisattvas, and all who have
attained great power,
As well as to their attendants
As witnesses who provide according to one's wish.

Do not forget your pledges of the altruistic aspiration
Developed for our sake over measureless eons
And with compassion, please come here by miraculous
power
Like a garuda descending from the sky.

Relying on the power of the ocean of others' and my two
accumulations over the three times brought together into
one portion, may I directly see, when my death is at hand,
the Guide, Amitābha Buddha, surrounded by his retinue,
such as his two chief disciples. May I then generate intense
faith towards this Conqueror and his retinue. By then being
without the miseries of death's torment and by remember-
ing the objects of my faith, immediately after dying may I
miraculously meet with the eight Offspring of the Conqueror.
Relying on their teachings on the right path for reaching the
Pure Land of Bliss, may I be reborn from a precious lotus in
that pure land, only as one who has sharp faculties and the
legacy of the Great Vehicle.

Immediately after birth may I obtain immeasurable masses
of good qualities, such as retention, stabilizing meditation,
a boundless altruistic intention to become enlightened, and
unlimited self-confidence. After I please all the buddhas and
bodhisattvas of the ten directions, such as the unexcelled
teacher Amitābha Buddha, may the Great Vehicle's instruc-
tions truly take hold.

Having realized the precise meaning of those, in each mo-
ment may I progress without hindrance and by miraculous
power to infinite buddha-fields. Then may I perfect all the
great waves of bodhisattva deeds.

Although I have been reborn in a pure realm, may I also be
motivated by deep compassion and go chiefly to impure
realms by unhindered miraculous power. There, may I rely
on correctly giving the teaching to all sentient beings, each
according to their own capacity. May I be able to establish
them all on the right path that is praised by the Conquerors.

By quickly accomplishing those wondrous bodhisattva
deeds, may I easily attain the high state of Conqueror for the
sake of limitless living beings.

At the time I give up the conditioned activities of life
May I clearly see before me
Amitābha surrounded by his ocean-like retinue,
And may I be filled with faith and compassion.

Just after the perception of the intermediate state arises
May the eight bodhisattvas indicate the unmistakable path
And after being born in the Pure Land of Bliss
May I guide beings of impure realms with my emanations.

Furthermore, in all the lifetimes in which I do not attain such
a supreme high state as that birth in a pure land may I obtain
solely a basis for practicing purely hearing, thinking, and
meditating on both aspects of Buddha's teaching—verbal
and realizational. May that basis also not be free from the
ornament of the seven good qualities of high status among
humans or gods. In all such occasions may I obtain the re-
membrance of my lifetimes which correctly recollects former
situations.

In all lifetimes may I see all existence as being without es-
sence, and may I be motivated by the thought which is capti-
vated by the good qualities of liberation. May I then enter the
monastic community, engaging in the moral discipline which
was so eloquently taught by the Supramundane Victor. Fur-
thermore, once I have entered the monastic community may
I become like the imperturbable monk who approaches great
enlightenment through perfecting the aggregates of ethics,
unsullied by even the subtlest transgression or fault.

Moreover, in all lifetimes may I understand correctly both the
way of becoming afflicted and the way of becoming purified.
Then may I obtain perfect retention, keeping and not forget-
ting all the words and meanings of the teachings which are
the aspects of completion.

May I obtain pure self-confidence whereby I have no hindrance to teach others according to the knowledge I have retained.

Furthermore, in all lifetimes may I obtain and never be separated from the doors of meditative stabilization, such as “Approaching Heroism” and so on; the clairvoyances, such as the “Eyes of Flesh”, and the superknowledges, such as miraculous activities and so on.

Moreover, in all lifetimes may I obtain the great waves of the wisdom which by itself can distinguish what actions to reject and which to adopt. May I attain the illuminating wisdom which can distinguish correctly and not mix up even the most subtle aspects of becoming afflicted and becoming purified. May I obtain the quick wisdom which can stop all doubt, misunderstanding, and lack of understanding immediately subsequent to their arising. May I obtain the immeasurably profound wisdom which penetrates without hindrance the words and meaning of the scriptures. In short, distinguishing the words and meanings of the scriptures with the wisdom that is separate from all the faults of a misapprehending wisdom, may I be like the revered Mañjuśrī and perfect all the deeds of the bodhisattva through the wisdom of skill in means.

Having thus obtained easily the greater, clear, quick, and profound wisdoms, may I obtain the perfection of skill with regards to composition, debate, and explanation of all the Conqueror’s scriptures. These three are respectively the branches of producing respect in scholars, overcoming proponents of wrong ideas, and guiding the fortunate.

Furthermore, in all lifetimes may I stop all mental activity which chiefly conceives selfish purposes, all laziness towards the great waves of bodhisattva deeds, and all discouraging thoughts. Like the revered Avalokiteśvara may I then complete all the bodhisattva deeds through the altruistic intention to become enlightened, which is skilled in the means to perfect supreme courage and to assiduously provide others’ welfare.

Moreover, in all lifetimes once I have engaged in providing my own and others’ welfare may I perfect all the bodhisattva deeds, as Vajrapāṇi did, through the power of skill in means for overcoming all devils, heretics, and opponents.

In all lifetimes may I perfect the bodhisattva deed of effort which abandons laziness. May I attain the great enlightenment, as the incomparable Śhākyamuni Buddha did, through effort which comes in great waves from the initial development of the altruistic intention to become enlightened, without failing for even a moment.

In all lifetimes may I destroy all physical and mental sickness, obstacles to attaining enlightenment. Like the Medicine Buddha may I quell all pain of body, speech, and mind through the mere mention of my name.

Moreover in all lifetimes may I accomplish my life according to my wish and, like Amitāyus Buddha, may I be able to overcome all untimely deaths when others merely speak my name. When obstacles to the continuance of my life are about to arise, may Amitāyus overcome them with whichever of his four enlightening influences, and may I see his physical appearance that accords with that activity. Immediately subsequent to that may I completely overcome all obstacles to my life’s continuance.

Furthermore, relying upon the physical appearance that is appropriate for subduing disciples may I recognize that appearance as being the Protector Amitāyus and then generate firm, unartificial faith. Relying upon the strength of that faith in all lifetimes may I never be separated from Amitāyus Buddha acting as my actual spiritual teacher.

Furthermore, in all my lives may I be guided with pleasure by fully qualified spiritual teachers of the Great Vehicle, root of all mundane and supramundane good qualities. Moreover, when being guided, may I obtain firm, unwavering faith in my spiritual teachers, and may all my actions of body, speech, and mind be only pleasing to them. May my spiritual teachers give all teachings and precepts completely. After correctly penetrating all the meaning in those teachings, may I be able to accomplish them through practice.

May I never for even an instant go under the power of bad companions or a teacher of non-virtue.

In all lifetimes may I have faith of conviction in the effects of actions, and may I understand the certain wish to leave cyclic existence, the altruistic intention to become enlightened, and right view in their entirety. May I then experience them unceasingly and effortlessly.

In all lifetimes may any root of virtue I have created with body, speech, and mind go only as a cause of genuine enlightenment and fulfillment of others’ welfare.