

King of Prayers

The Extraordinary Aspiration of the Practice of Samantabhadra

(Skt: Samantabhadracharya Pranidhanaraja)

(Tib: 'phags-pa bzang-po spyod-pa'i smon-lam-gyi rgyal-po)

I bow down to the youthful Arya Manjushri.

1. You lions among humans,

Gone to freedom in the present, past and future,

In the worlds of ten directions,

To all of you, with body, speech and sincere mind, I bow down.

2. With the energy of aspiration for the Bodhisattva way,

With a sense of deep respect

And with as many bodies as atoms of the world,

To all you Buddhas visualized as real, I bow down.

3. On every atom are Buddhas numberless as atoms,

Each amidst a host of Bodhisattvas,

And I am confident the sphere of all phenomena

Is entirely filled with Buddhas in this way.

4. With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of Buddhas,
And celebrate all of you gone to bliss.

5. Beautiful flowers and regal garlands,
Sweet music, scented oils and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

6. Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

7. With transcendent offerings peerless and vast,
With profound admiration for all the Buddhas,
With strength of conviction in the Bodhisattva way,
I offer and bow down to all victorious ones.

8. Every harmful action I have done
With my body, speech and mind,
Overwhelmed by attachment, anger and confusion,
All these I openly lay bare before you.

9. I lift up my heart and rejoice in all the merit
Of the Buddhas and Bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

10. You who are the bright lights of worlds in ten directions,
Who have attained a Buddha's omniscience through the stages of
awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

11. With palms together, I earnestly request
You who may actualize Parinirvana,
Please stay with us for eons numberless as atoms of the world,

For the happiness and well-being of all wanderers in Samsara.

12. Whatever slight merit I may have created,
By paying homage, offering and acknowledging my faults,
Rejoicing and requesting that the Buddhas stay and teach,
I now dedicate all this for the full awakening of all beings.

13. May you Buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen, quickly perfect their minds,
Awakening as fully enlightened ones.

14. May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with Bodhisattvas
Surrounding Buddhas gathered beneath a Bodhi tree.

15. May as many beings as exist in ten directions,

Be always well and happy.

May all Samsaric beings live in accord with the Dharma,

And may their every Dharma wish be fulfilled.

16. Remembering my past lives in all varieties of existence,

May I practise the Bodhisattva way,

And thus, in each cycle of death, migration and birth,

May I always abandon the householder's life.

17. Then, following in the footsteps of all the Buddhas,

And perfecting the practice of a Bodhisattva,

May I always act without error or compromise,

With ethical discipline faultless and pure.

18. May I teach the Dharma in the language of gods,

In every language of spirits and nagas,

Of humans and of demons,

And in the voice of every form of being.

19. May I be gentle-minded, cultivating the six paramitas,

And never forget Bodhichitta.

May I completely cleanse, without omission,

Every negativity and all that obscures this awakening mind.

20. May I traverse all my lives in the world,

Free of karma, afflictions and interfering forces,

Just as the lotus blossom is undisturbed by the water's wave,

Just as the sun and moon move unhindered through the sky.

21. May I ease the suffering in the lower realms

And in the many directions and dimensions of the universe.

May I guide all wanderers in Samsara to the pure bliss of
awakening

And be of worldly benefit to them as well.

22. May I practise constantly for eons to come,

Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a Bodhisattva.

23. May I always have the friendship
Of those whose path is like mine,
And with body, words and also mind,
May we practise together the same aspirations and activities.

24. May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the Bodhisattva way.

25. May I always directly see the Buddhas,
Masters encircled by Bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.

26. May I hold within me the Buddha's genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a Bodhisattva,
And practise ardently in all future eons.

27. While circling through all states of existence,
May I become an endless treasure of good qualities –
Skilful means, wisdom, samadhi and liberating stabilizations –
Gathering limitless pristine wisdom and merit.

28. On one atom, I shall see
Buddha fields numberless as atoms,
Inconceivable Buddhas among Bodhisattvas in every field,
Practising the activities of awakening.

29. Perceiving this in all directions,
I dive into an ocean of Buddha-fields,

Each an ocean of three times' Buddhas in the space of a wisp of
hair.

So I, too, will practise for an ocean of eons.

30. Thus, I am continually immersed in the speech of the
Buddhas,

Expression that reveals an ocean of qualities in one word,

The completely pure eloquence of all the Buddhas,

Communication suited to the varied tendencies of beings.

31. With strength of understanding, I plunge

Into the infinite enlightened speech of the Dharma

Of all Buddhas in three times gone to freedom,

Who continually turn the wheel of Dharma methods.

32. I shall experience in one moment,

Such vast activity of all future eons,

And I will enter into all eons of the three times

In but a fraction of a second.

33. In one instant, I shall see all those awakened beings,
Past, present and future lions among humans,
And with the power of the illusion-like stabilization,
I will constantly engage in their inconceivable activity.

34. I shall manifest upon one single atom,
The array of Pure Lands present, past and future.
Likewise, I shall enter the array of pure Buddha-fields
In every direction without exception.

35. I shall enter the very presence of all my guides,
Those lights of this world who are yet to appear,
Those sequentially turning the wheels of complete awakening,
Those who reveal Nirvana – final, perfect peace.

36. May I achieve the power of swift, magical emanation,

The power to lead to the great vehicle through every approach,
The power of always beneficial activity,
The power of love pervading all realms,

37. The power of all surpassing merit,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skilful means and samadhi,
May I achieve the perfect power of awakening.

38. Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the Bodhisattva practice.

39. May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

40. May I purify an ocean of activities,
May I fulfil an ocean of aspirations,
May I make offerings to an ocean of Buddhas,
May I practise without discouragement for an ocean of eons.

41. To awaken fully through this Bodhisattva way,
I shall fulfil without exception,
All the diverse aspirations of the awakening practice
Of all Buddhas gone to freedom in the three times everywhere.

42. In order to practise exactly as the wise one
Called Samantabhadra, 'All-Embracing Good',
The elder brother of the sons and daughters of the Buddhas,
I completely dedicate all this goodness.

43. Likewise, may I dedicate
Just as the skilful Samantabhadra,
With pure body, speech and mind,

Pure actions and pure Buddha-fields.

44. I shall give rise to the aspirations of Manjushri
For this Bodhisattva practice of all-embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

45. May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

46. Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

47. One may offer to the Buddhas

All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

48. But whoever hears this extraordinary aspiration
And longing for highest awakening,
Gives rise to faith just once,
Creates far more precious merit.

49. Those who make this heartfelt aspiration for the Bodhisattva
way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

50. And even in this very human life,
They will be nourished by happiness and have all conducive
circumstances.

Without waiting long,

They will become like Samantabhadra himself.

51. Those who give voice to this extraordinary aspiration

Will quickly and completely purify

The five boundless harmful actions

Created under the power of ignorance.

52. Blessed with supreme knowledge,

Excellent body, family, attributes and appearance,

They will be invincible to vast interfering forces and misleading
teachers,

And all the three worlds will make offerings.

53. Going quickly to the noble Bodhi tree

And sitting there to benefit sentient beings,

Subduing all interfering forces,

They will fully awaken and turn the great wheel of Dharma.

54. Have no doubt that complete awakening

Is the fully ripened result – comprehended only by a Buddha –

Of holding in mind by teaching, reading or reciting

This aspiration of the Bodhisattva practice.

55. In order to train just like

The hero Manjushri who knows reality as it is

And just like Samantabhadra as well,

I completely dedicate all this goodness, just as they did.

56. With that dedication which is praised as greatest

By all the Buddhas gone to freedom in the three times,

I, too, dedicate all my roots of goodness

For the attainments of the Bodhisattva practice.

57. When the moment of my death arrives,

By eliminating all obscurations

And directly perceiving Amitabha,

May I go immediately to Sukhavati, Pure Land of Great Joy.

58. Having gone to Sukhavati,

May I actualize the meaning of these aspirations,

Fulfilling them all without exception,

For the benefit of beings for as long as this world endures.

59. Born from an extremely beautiful, superlative lotus

In this joyful land, the Buddha's magnificent mandala,

May I receive a prediction of my awakening

Directly from the Buddha Amitabha.

60. Having received a prediction there,

May I create vast benefit

For beings throughout the ten directions,

With a billion emanations by the power of wisdom.

61. Through even the small virtue I have accumulated

By offering this prayer of the Bodhisattva practice,

May all the positive aspirations of beings

Be fulfilled in an instant.

62. Through creating limitless merit

By dedicating this prayer of Samantabhadra's deeds,

May all beings drowning in this torrent of suffering,

Enter the presence of Amitabha.

63. Through this king of aspirations, which is the greatest of the
sublime,

Helping infinite wanderers in Samsara,

Through the accomplishment of this scripture dazzling with

Samantabhadra's practice,

May suffering realms be utterly emptied of all beings.

*Thus, The Extraordinary Aspiration of the Practice of
Samantabhadra, also known as The King of Prayers, from
the Gandavyuha chapter of the Avatamsaka Sutra (translated
by Jinamitra, Surendrabodhi, and Yeshe-de, circa 900 C.E.),*

is complete. The Tibetan was compared with the Sanskrit and revised by Lotsawa Vairochana.

Translator's colophon: Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Venerable Thubten Chodrön, relying on the commentary Ornament Clarifying the Exalted Intention of Samantabhadra ('phags pa bzang po spyod pa'i smon lam gyi rnam par bshad pa kun tu bzang po'i dgongs pa gsal bar byed pa'i rgyan) by Jangkya Rolpü Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchog Tsering of Ganden Monastery.