

The Great Perfection Aspiration Prayer of Samantabhadra

Ho! The entire world of all appearances and possibilities, of samsara and nirvana: one ground, two paths, two results. This is rigpa and the illusion created by the non-recognition thereof. Due to the aspiration prayer of the all-noble Samantabhadra, may all awaken to manifest Buddhahood within the palace of the basic space of phenomena!

The ground of all experience is non-composite. The self-occurring vast expanse of being is indescribable. There are no terms for either samsara or nirvana. If there is rigpa of this very point, there is Buddhahood. If there is no recognition of rigpa, sentient beings wander in cyclic existence. May all sentient beings of the three realms become aware of the ultimate significance of the ineffable ground of being!

I, the all noble Samantabhadra, moreover, am the ultimate significance of the ground of being, without cause or condition: self-occurring, rigpa of the ground of being, thatness itself. No flaw pertains, of superimposing concepts of outer versus inner. No sully takes place due to the obscuration of unconsciousness. Therefore, inherently self-manifesting appearances are not sullied by flaws. Since self-cognizing rigpa dwells in its natural place of rest, even though the three realms are fearsome, there is no apprehension.

There is no attachment to the five kinds of sense pleasures. In naturally arising non-conceptual knowing, there is no corporeal form or any of the five emotional poisons. The lucid aspect of rigpa is unceasing – a single essential nature with five aspects of primordial gnosis. From the ripening of these five aspects of primordial gnosis come the primordial Buddhas of the five families. From these, primordial gnosis unfolds to its limits, giving rise to the forty-two Buddhas. Due to the arising of the dynamic energy of the five aspects of primordial gnosis, the sixty wrathful herukas come about. Therefore, rigpa as the ground of being has never known confusion. Since I am the primordial Buddha, through my making this prayer of aspiration, may sentient being in the three realms of cyclic existence recognize their self-occurring rigpa so that primordial gnosis unfolds to its limits!

My emanations are uninterrupted, spreading forth inconceivably by the hundreds of millions, demonstrating myriad ways to tame anyone in any way whatever. Through my aspiration prayer of innate compassion, may all sentient beings of the three realms of cyclic existence be drawn from the six classes of ordinary being!

In the first place, for confused sentient beings, rigpa of the ground of being does not arise, so there is a blank state of unconsciousness; this itself is non-recognition of rigpa – the cause of confusion. A sudden loss of conscious awareness in the wake of this arouses an anxious state of apprehension; this gives rise to grasping at “other” as the adversary of “self”. From the successive solidifying of habitual patterns

All sentient beings of the three realms are equal to me, the Buddha who is the ground of everything. They have strayed into the unconscious ground of confusion; now they engage in meaningless pursuits. The six kinds of activity are like a confused dream. I am the original Buddha. Because emanations tame beings of the six classes, through the aspiration prayer of the all-noble Samantabhadra, may all sentient beings without exception awaken to Buddhahood in the basic space of phenomena!

A ho! Henceforth, powerful practitioners will, due to the inherent lucidity of unconfused rigpa, formulate this powerful prayer of aspiration; all sentient beings who hear this will awaken to manifest Buddhahood within three lifetimes. During solar or lunar eclipses, earthquakes, solstices, or with the passing of the old year, if you visualize yourself as Samantabhadra and recite this so that all can hear it, all sentient beings of the three realms will, through the aspiration prayer of this yoga, become gradually free of suffering and eventually attain Buddhahood.

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comes the evolution of cyclic existence in the usual progression. From this, the five poisons – the afflictive emotions – evolve. The influence of the five poisons is uninterrupted. Therefore, because the ground of confusion for sentient beings is this unconscious state, the non-recognition of rigpa, through the aspiration prayer of me, the Primordial Buddha, may all recognize their own rigpa!

Co-emergent, non-recognition of rigpa constitutes erring into an unconscious state. All-ascribing non-recognition of rigpa constitutes grasping in dualistic terms of “self” and “other.” Both aspects of the non-recognition of rigpa – co-emergent and all-ascribing – constitute the ground of confusion for all sentient beings. Through the aspiration prayer of me, the Primordial Buddha, for all sentient beings in cyclic existence, may the heavy darkness of unconsciousness be cleared away; may consciousness based upon dualistic grasping be refined away; may the true nature of rigpa be recognized!

The ordinary rational mind of dualistic grasping constitutes a state of doubt; due to a subtle degree of fixation coming into being, habitual patterns gradually become more solid. Food, possessions, clothing, dwellings, companions, the five sense pleasures, loved ones - one is afflicted by desire due to attachment to what is attractive. These constitute the confusion of worldly beings; there is no end to the influence of dualistic grasping at object and subject. When the fruit of clinging ripens, rebirth occurs in the realm of pretas afflicted with cravings, experiencing frightful hunger and thirst.

Through the aspiration prayer of me, the Primordial Buddha, may sentient beings, fixated upon desire and attachment, not reject the yearnings of their desires outwardly nor indulge in the fixations of desire and attachment inwardly. Rather, by letting their awareness relax in its own natural place of rest, may they hold to that natural place of rest – rigpa – attaining all-discriminating primordial gnosis!

With respect to the external appearances of sensory objects, a subtle sense of apprehension is aroused. From the solidifying of the habitual patterns of aversion, conceiving of enemies and overt urges to beat and kill come into being. When the fruit of aversion ripens, there comes the terrible suffering of being cooked and burnt in the hell realms. Through the aspiration prayer of me, the Primordial Buddha, for sentient beings in the six classes of ordinary existence, when powerful aversion comes into being, may they relax in the natural state of rest, without rejecting or indulging, and holding to that natural place of rest – rigpa – may they attain primordial gnosis of lucidity!

As one's mind becomes swollen with arrogance, the ordinary attitudes of competing with and belittling others give rise to powerful mental states of pride so that the suffering of strife between self and others is experienced. When the fruit of that karma ripens, rebirth occurs in the realms of gods who will experience the eventual fall from that state. Through the aspiration prayer of me, the Primordial Buddha, may sentient beings who have given

rise to arrogant attitudes relax their awareness at that point in its own natural place of rest. Holding to that natural place of rest – rigpa – may they realize the ultimate meaning of equalness!

Due to deeply ingrained habitual patterns of dualistic grasping, the pain of elevating self and denigrating others leads to the solidification of attitudes of quarrelling and competition so that rebirth occurs in the realm of demigods who kill and maim. The result of this is a fall into hell realms. Through the aspiration prayer of me, the Primordial Buddha, may those who have given rise to competitive attitudes and quarrelling not indulge in conceiving of enemies, but rather relax in their own natural place of rest. Holding awareness to that natural place of rest, may they have primordial gnosis of unhindered enlightened activity!

Due to erring into passive unconsciousness, there come states of torpor, stupor, forgetfulness, faintness, laziness, and ignorance. As a result, there is wandering in the realms of animals who are without refuge. Through the aspiration prayer of me, the Primordial Buddha, may the lucid radiance of mindfulness shine in the darkness of enveloping ignorance so that non-conceptual, primordial gnosis may be attained!