



The Prayer of Kuntuzangpo The Aspiration of the Primordial Buddha

HO!

All that appears and exists—all of samsara and nirvana—has one ground, two paths, and two results. It is a miraculous display of knowing and not knowing. Through the prayer of Kuntuzangpo, may all beings realize perfect enlightenment in the expanse of the dharmadhatu.

The source of everything is uncompounded, a self-arising, infinite, and inconceivable expanse—beyond the labels “samsara” and “nirvana”. Knowing this is buddhahood. If it is not known, beings wander in samsara. May all beings of the three realms realize the nature of the inexpressible source.

I, Kuntuzangpo, proclaim: From the beginning, the nature of the source is free from causes and conditions. The source is realized by spontaneously-arising awareness. It is without the defect of affirming or denying the outer or the inner. It is not hidden by the darkness of mindlessness. Therefore, there are no stains of mistaken perception.

If awareness abides in itself, no fear arises even if the three realms are destroyed. There is no attachment to the five objects of enjoyment. In self-arisen, non-conceptual awareness there is neither solid form nor the five poisons. The unceasing radiant clarity of awareness is the five wisdoms with one nature.

Through the ripening of the five wisdoms, the five families of the primordial buddha manifest. From the further expansion of wisdom, the forty-two peaceful buddhas arise. Through the expressive energy of the five wisdoms, the sixty wrathful herukas arise. Thus original awareness is never deluded. I am the primordial buddha, through my prayer may all beings of samsara’s three realms recognize self-arisen awareness and expand great wisdom.

My emanations are unceasing. I manifest through inconceivable billions of forms according to the needs of sentient beings. Through my compassionate prayer, may all beings of samsara’s three realms be liberated from the six states of being.

In the beginning, delusion arises when awareness of the source is forgotten. The obscured, dull mind causes ignorance and delusion to appear. One is seized by hope and fear. From that unconsciousness emerges a terrified, blurry cognition—and the notions of self, other, and enemies are born. This is the cause of all suffering.

Through the gradual increase of habitual tendencies arising from this ignorance, samsara is born, and the increasing afflictions of the five poisons develop. The actions of the five poisons are unceasing. Thus, since the source of confusion is mindless ignorance, through my prayer as the primordial buddha, may all beings clarify the dull mind and realize the pure and total presence of self-awareness (rigpa).

Co-emergent ignorance is a state of unconsciousness, ego grasping, and emotional distraction. Conceptual ignorance holds self and other to be two. Co-emergent and conceptual ignorance is the basis of all beings’ confusion. Through my prayer as the primordial buddha, may all beings in samsara remove the dark cover of mindlessness, clear away dualistic grasping, and recognize self-awareness.

Dualistic conceptions are the source of doubts that develop from subtle attachments into powerful habitual patterns. Food, wealth, clothing, places, and friends, the five desirable sensory objects—and one’s loving relations, torment beings through attachment. These worldly illusions and dualistic activity are endless. When the fruit of attachment ripens, beings are reborn as hungry ghosts tormented by craving. How terrible is their suffering from hunger and thirst!

Through my prayer as the primordial buddha, may all beings, conditioned by desire and attachment, neither reject the pleasure of desire nor accept the clinging of attachment. By relaxing their mind as it is, may they restore self-refreshing awareness, and attain the wisdom of discrimination.

When external phenomena appear, a subtle, wavering fear arises that gradually grows into the habit of strong aversion. Coarse hatred, beating, and killing are born. When the fruit of aversion ripens, beings suffer in the hell of anger through boiling and burning. When intense aversion arises, through my prayer as the primordial buddha, may all sentient beings of the six realms relax in their natural state without accepting or rejecting, restore self-refreshing awareness, and attain the mirror-like wisdom of clarity.

When one's mind becomes conceited and an attitude of superiority arises, fierce pride is born. Thus beings suffer experiences of incessant quarreling and fighting. When the fruit of that action ripens, beings are born as gods who experience death and downfall. Through my aspiration as the primordial buddha, may conceited beings relax their mind as it is, restore self-refreshing awareness, and attain the wisdom of equanimity.

Through dualistic habits, the agony of praising oneself and denigrating others increases and a quarrelsome competitiveness develops. Born into the demigod realm of jealousy and fighting, beings fall to the hell of longing. Through my aspiration as the primordial buddha, may those who quarrel through competitiveness no longer cling to enemies and relax their own mind, restore self-refreshing awareness, and attain all-accomplishing wisdom.

Through the distraction of mindless apathy—through torpor, obscurity, forgetfulness, unconsciousness, laziness, and ignorance—beings wander as an unprotected animal. Through my aspiration as the primordial buddha, may those who wander in the darkness of ignorance, awaken the radiant clarity of mindfulness, and attain primordial wisdom.

All beings of the three realms and I share the same basic nature. But because of their ignorance, this nature becomes the source of confusion—and they engage in the six pointless actions like delusions in a dream. I am the primordial buddha who tames the six states of delusion through my emanations. Through the prayer of Kuntuzangpo, may all beings without exception reach perfect enlightenment in the expanse of dharmadhatu.

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From now on, whenever a powerful yogin, within the natural clarity of non-deluded awareness, makes this powerful prayer, then all who hear it will attain enlightenment within three lifetimes. At the times of solar or lunar eclipses, during earthquakes or when the sky thunders, at the solstices or the new year, visualize yourself as Kuntuzangpo and recite this prayer so that all can hear it. Thus all beings of the three realms will gradually free themselves from suffering and will finally attain buddhahood.

*From the ninth chapter of the “*Tantra of the Great Perfection that Shows the Penetrating Wisdom of Samantabhadra (Kuntuzangpo)*” that presents the powerful prayer making it impossible for all beings not to attain buddhahood. This rendition by Michael Scott Stevens (Pema Kunsang) at the dawn of the new year 2022.*