

THE ASPIRATION OF SAMANTABHADRA

From the Northern Treasures' Mind of Penetrating Openness

CITTA AH. *This extraordinary aspiration prayer, whereby samsaric sentient ones cannot help but become buddhas, was spoken by the Primal Buddha, Samantabhadra.*

HO! All that appears and exists—samsara and nirvana—is an illusory display of knowing or ignorance with one basis, two paths and two fruits. Through Samantabhadra's aspiration, may every one become buddha, manifestly complete in the palace of the dharmasphere.

The underlying basis is non-composite. It is an ineffable, self-arisen vast expanse named neither “samsara” nor “nirvana.” If just that is known, such is buddha; if not, such is a sentient one drifting through samsara. May every sentient one in the three realms know the ineffable fact, the basis.

I, Samantabhadra, innately know at its basis the basic fact void of cause or condition, not flawed by outward inflation or inward detraction, nor covered by the dark veil of unconsciousness. Hence, self-appearances have not been tainted by faults.

When reflexive *rigpa* abides in place, even if the three [planes]¹ came to ruin, there would be no panic or attachment to the five desirables. In self-arisen, thought-free consciousness, neither substantial forms nor the five poisons exist.

Rigpa's unencumbered clarity aspect has one essence with five wisdoms. From their maturation, the primal buddha's five families emerged. As the wisdoms further expanded, the forty-two buddhas arose. As the five wisdoms' dynamism dawned, the sixty blood drinkers emerged. Hence, basic *rigpa* never became confused. As I am the primal buddha, may sentient ones who travel the three realms recognize self-arisen *rigpa* through my aspiration. Thus, may great wisdom expand!

My emanations are ceaseless: I send forth inconceivable billions diversely manifest to tame whomever by whatever means. Through my compassionate aspiration, may all sentient ones who travel the three realms emerge from the six classes' abodes!

At first, since *rigpa* did not dawn upon the basis for confused sentient ones, there was oblivion conscious of nothing at all. Just that is ignorance—confusion's cause. Within that, having fallen senseless through blankness, a disordered consciousness of panic started forth. From that arose self, other and perceived enemies. Through the accretion of imprints, progressive involvement in samsara occurred. From that the afflictions—the five poisons—have increased. The five poisons' actions are without cease. Hence, as the basis of sentient ones' confusion is unconscious ignorance, through the aspiration of myself, the buddha, may the *rigpa* of all be self-perceived!

Co-emergent ignorance is a distracted, unaware consciousness. The ignorance that assigns labels is to grasp at self and other as two. The two [types of] ignorance—co-emergent and

ever-labeling—are the basis of all sentient ones’ confusion. Through the aspiration of myself, the buddha, may the enshrouding darkness of every samsaric being’s unconsciousness be cleared away! May the consciousness that grasps at duality become lucid! May the face of *rigpa* itself be known!

The mind of dualistic grasping is doubt: from the arising of minute clinging, dense imprints have accrued by degrees. One is tormented by desires that crave the attractive: food, wealth, clothes, place, friends, the five desirables and loving kin. Such are worldly confusions. Endless and limitless are the actions of grasping [mind] and grasped-at [objects]. When the fruit of clinging ripens, having been born as a hungry ghost tormented by craving, one’s hunger and thirst are appalling. Through the aspiration of myself, the buddha, lustful and clinging sentient ones should neither reject desirous yearning nor adopt lustful clinging. Causing *rigpa* to be held in its own place by releasing consciousness in the natural state, may all-discriminating wisdom be attained!

A subtle consciousness dreading appearances that are outer objects has started forth. Through the accretion of aversive imprints, perceived enemies, gross striking and killing have arisen. When the fruit of aggression ripens, how miserable the hells’ smelting and burning! Through the aspiration of myself, the buddha, when intense aggression has arisen in every sentient one [among] the six wayfarers, it should be released in the natural state, without rejecting or adopting it. Causing *rigpa* to be held in its own place, may luminosity wisdom be attained!

An inflated attitude is a mind that demeans and competes with others. Having developed a mind of built-up pride, the suffering of conflict among self and others is experienced. When the fruit of such actions ripens, [one is born as a god tasting transition and downfall. Through the aspiration of myself, the buddha,]² sentient ones in whom conceit has arisen should release consciousness in the natural state. Causing *rigpa* to be held in its own place, may the fact of equality be realized!

Through imprints accrued by dualistic grasping, painful self-praise and demeaning others [lead to] the accretion of conflict and competition, from which one is born in the not-quite-gods’ abode of carnage.³ Its fruit will be to fall to hellish abodes. Through the aspiration of myself, the buddha, you in whom competition and conflict have arisen, release them in the natural state without perceiving enemies. Causing consciousness to be held in its own place, may there be the wisdom of unimpeded activity!

Through unconsciousness, apathy and distraction, through being dense, dull and forgetful, through laziness, delusion and falling senseless, [one will know] the fruit—to roam [as] an animal without protection. Through the aspiration of myself, the buddha, may the radiance of clear recollection dawn upon darkness sunk in delusion. Thus, may non-conceptual wisdom be attained!

Every sentient one in the three realms is equal to myself, the buddha—the underlying basis. [Yet that basis] has become the ground of confused unconsciousness. Now you pursue pointless actions. The six actions are like confused dreams.

I am the primal buddha. Through emanations I tame the six [types] of wayfarers. Thus, through Samantabhadra’s aspiration, may every sentient one without exception become buddha in the dharmasphere!

AH HO! Henceforth, when a forceful *yogin* has planted this forceful aspiration from [within] unconfused, self-luminous *rigpa*, every sentient one who hears this will manifestly become buddha within three lives.

If—at times of solar, lunar or planetary eclipses, earth claps and quakes, solstices or the changes of years—one will generate Samantabhadra and recite this for all to hear, then every sentient one in the three realms, becoming freed from suffering by degrees, will at last attain buddhahood through the *yogin*’s aspiration. *Thus it was spoken.*

[This,] the ninth chapter extracted from the Great Completion Tantra that Reveals Samantabhadra’s Mind of Penetrating Openness [Tibetan: Dzogchen Künzang Gongpa Zangthal], explains that, through one’s having planted this great, forceful aspiration, every sentient one cannot help but become buddha.

This treasure text was revealed by Tertön Rigdzin Gödem. The original Tibetan text was edited by Ven. Nubpa Rinpoche. At the request of Kyabje Garchen Triptrül Rinpoche and with his clarifying commentary, this prayer of aspiration was translated into English by Ari-ma in 2011. May its intent be fulfilled.
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¹ That is, the three [planes] of existence [Tib. *srid.pa.gsum*]: the existences under, upon and above the earth.

² According to Garchen Triptrül Rinpoche, the two Tibetan lines, “ ‘*pho.ltung.myong.ba’i.lha.ru.skye / sangs.rgyas.nga.yi.smon.lam.gyis,*” translated here as, “...one is born as a god tasting transition and downfall. Through the aspiration of myself, the buddha,...,” were not present in the original terma and are considered to be a later, clarifying addition.

³ Garchen Rinpoche recalls in childhood having memorized this line as “*bgo.rtsod.lha.min.gnas.su.skye,*” which could be rendered as, “...one is born in the not-quite-gods’ abode of *quarreling over the division [of resources].*” However, he acknowledges not having found these words in any of the texts he has seen as an adult.