THE GREAT PERFECTION PRAYER OF KUNTUZANGPO

FROM THE NINTH CHAPTER OF THE TANTRIC SCRIPTURE:
THE UNOBSSTRUCTED ENLIGHTENED MIND OF THE
GREAT PERFECTION KUNTUZANGPO

BY THE TERTON RIGDZIN GODEM
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COVER: LINE DRAWING OF KUNTUZANGPO YAB YUM BY JIGME LODOE

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The Great Perfection Prayer of Kuntuzangpo

from the Ninth Chapter of the Tantric Scripture,

The Unobstructed Enlightened Mind of the Great Perfection Kuntuzangpo

HO NANG SI KHOR DAY T’HAM CHAY KUN ZHI CHIK LAM NYIY DRAY BU NYIY

All of phenomenal existence, samsara and nirvana, as a single ground, yet two paths and two fruits,

RIK DANG MA RIK CHHO T’HRUL TÉ KUN TU ZANG PÖ MÖN LAM GYIY

whether the magical display of awareness or unawareness. By this prayer of Kuntuzangpo,

T’HAM CHAY CHHÖ YING P’HO DRANG DU NGÖN PAR DZOK TÉ TSHANG GYA SHOK

may all beings awaken to true and complete enlightenment in the palace of the immeasurable stainless space of phenomena!

KUN GYI ZHI NI DÜ MA JYAY RANG JYUNG LONG YANG JÖ DU MÉ

The original ground of everything is uncompounded. It is the self-originating infinite expanse, beyond expression,

KHOR DAY NYIY KAI MING MÉ DO DÉ NYI RIK NA SANG GYAY TÉ

where not even the name of samsara or nirvana exists. When realizing just this, you are a Buddha.

MA RIK SEM CHEN KJOR WAR KHYAM KHAM SUM SEM CHEN T’HAM CHAY KYIY

When not realizing this, you are a sentient being wandering in samsara. May all sentient beings of the three realms realize

JÖ MÉ ZHI DÖN RIK PAR SHOK KUN TU ZANG PO NGA YIY KYANG

the true meaning of this inexpressible original ground! I, Kuntuzangpo, have realized the true meaning of this original ground.

GYU KYEN MÉ PA ZHI YI DÓN DÉ NYI ZHI LA RANG JYUNG RIK

Free from cause and condition, the original ground is itself self-originating awareness.
It is not designated as outer and inner, nor is it existent or non-existental. It is not obscured by the darkness of unmindfulness.

Thus, my own phenomena has never been stained. I abide in the natural state of self-awareness, even though the three spheres of existence are destroyed, I have no fear, and I have no attachment to the five desirable qualities. In self-originating mind, free of thought, there is neither solid form nor the five poisons.

The luminous aspect of awareness is unceasing, singular in essence, yet the five primordial wisdoms manifest. From the ripening of these five primordial wisdoms, the five original Buddha Families emerge. And, through the expansion of their primordial wisdom, the forty-two Buddhas emerge. Because the power of the five primordial wisdoms manifest, the sixty Herukas emerge. Thus, original ground awareness has never been deluded. Since I am the original Buddha, then by this prayer of mine, oh sentient beings of the three realms of samsara,
RANG JYUNG RIK PA NGO SHEY NAY YÉ SHEY CHHEN PO T'HA GYAY SHOK
may you realize self-originating awareness! May your sublime primordial wisdom expand fully!

NGA YI TRUL PA GYUN MI CHHAY JYÉ WA T'HRAK GYA SAM YAY GYÉ
I send forth billions of inconceivable, ceaseless emanations

GANG LA GANG DUL NA TSHOK TÖN NGA YI T'HUK JEI MÖN LAM GYIY
manifesting in various forms in whatever way is necessary to train beings. By my compassionate prayer,

KHAM SUM KHOR WAI SEM CHEN KUN RIK DRUK NAY NAY T'HÖN PAR SHOK
oh sentient beings of the three realms of samsara, may you all escape from the abodes of the six classes of beings!

DANG PO SEM CHEN T'HRUL PA NAM ZHI LA RIK PA MA SHAR PAY
Oh sentient beings, you have been deluded from the beginning because you have not recognized the original ground,

CHI YANG DREN MÉ T'HOM ME WA DÉ KA MA RIK T'HRUL PAY GYU
you are unmindful of whatever occurs, an oblivious state. It is the very state of unawareness, which is the cause of delusion.

DÉ LA HAY KYIY GYAL WA LAY NGANG TRAK SHEY PA ZA ZI GYÜ
In that state you suddenly lose consciousness, and from that unclear state fear comes into being.

DÉ LAY DAK ZHEN DRAR DZIN KYEY BAK CHHAK RIM ZHIN TAY PA LAY
From that arises clinging to self and clinging to other as enemy. This habitual tendency gradually grows,

KJOR WA LUK SU JUK PA JYUNG DÉ LAY NY ÖN MONG DUK NGA GYAY
and from this a progressive entry into samsara occurs. Next, the five poisons of the passions develop,

DUK NGAY LAY LA GYUN CHHAY MÉ DÉ CHHYIR SEM CHEN T'HRUL PAI ZHI
And the karma of these five poisons is unceasing. Therefore, the ground of the delusion of sentient beings
Kunzang Monlam

is unmindfulness and unawareness. So, by my prayer, the Buddha Kunuzangpo,

may all of you recognize your own awareness!

Conceptual unawareness is

the dualism of self and other. Both co-emergent and conceptual unawareness are

and purify dualistic mind. May you recognize your own awareness!

Dualistic mind is itself doubt. From the arising of subtle clinging,

habitual tendencies become successively heavier. Food, wealth, clothes, your home and companions,

the five sense pleasures and your loved ones – you are tormented by your desire for all these enjoyable things to which you are attached.
They are worldly delusions, and the karma caused by duality is never ending.

When the fruit of clinging ripens, you are born a hungry ghost, tormented by craving.

You are hungry and thirsty. How terrible! By my prayer, the Buddha Kuntuzangpo,

you sentient beings with desire and clinging, neither reject the yearning of desire

nor accept clinging to desire. By relaxing your mind in its own natural state,

you will realize the natural state of awareness. May you attain discerning primordial wisdom!

When external objects appear, the subtle consciousness of fear comes into being.

As the habitual tendency of anger becomes heavier, then with the gross perception of enemy, violence and killing come into being.

When the fruit of anger ripens, you will suffer terribly in hell by being boiled and burned.

By my prayer, the Buddha Kuntuzangpo, oh sentient beings of the six realms,
ZHÈ DANG DRAK PO KYEY PAY TSHÉ  PANG LANG MI JYA RANG SÖR LÖ
when strong anger arises in you, neither accept or reject it, instead relax in the natural state.

RIK PA RANG SO ZIN GYUR NAY  SAL WAY YÉ SHEY T'HOB PAR SHOK
Having realized the natural state of awareness, may you attain the primordial wisdom of clarity!

RANG SEM KHENG PAR GYUR PA LA  ZHEN LA DREN SEM MAY PAY LO
When your mind becomes arrogant, there arise thoughts of competition and contempt for others,

NGA GYAL DRAK PÖ SEM KYEY PAY  DAK ZHEN T'HAB TSÖ DUK NGAL NYONG
and your pride grows stronger. Therefore, you will experience the suffering of fighting and quarrelling between yourself and others.

LAY DEI DRAY BU MIN PAY TSHÉ  P'HÖ TUNG NYONG WAI LHA RU KYÉ
When the fruit of this karma ripens, you will be born in the god realm and experience the suffering of change and falling to lower realms.

SANG GYAY NGA YI MÖN LAM GYI  KHENG SEM KYEY PAY SEM CHEN NAM
By my prayer, the Buddha Kunzangpo, oh sentient beings, when arrogance arises in you,

DÉ TSHÉ SHEY PA RANG SÖR LÖ  RIK PA RANG SO ZIN GYUR NAY
let your mind relax in its natural state. Having realized the natural state of awareness,

NYAM PA NYI KYI DÖN TOK SHOK  NYIY DZIN TAY PAY BAK CHHAK KYIY
may you attain the primordial wisdom of equanimity! Habitual tendencies that solidify dualism

DAK TÖ ZHEN MÖ ZUK NGU LAY  T'HAB TSÖ DREN SEM TAY PA LAY
give rise to painful actions of praising yourself and disparaging others. From that competition and fighting intensify

SÖ CHÖ LHA MIN NAY SU KYÉ  DRAY BU NYAL WAY NAY SU TUNG
and you will be born in the demi-god realm where there is killing. The result of this will be to plunge into the hell realm.
By my prayer, the Buddha Kunzangpo, you in whom competition and fighting arise,
do not see others as enemies but relax in the natural state. Having realized the natural state of mind,
you will become clouded over, in a fog and forgetful, unconscious, lazy and ignorant.
The fruit of this will be to wander helplessly in the animal realm. By my prayer, the Buddha Kunzangpo,
for you who are sinking in the darkness of ignorance, may the radiance of luminous mindfulness shine.
And may you attain nonconceptual primordial wisdom! All you sentient beings of the three realms
are actually the same as me, the Buddha Kunzangpo, the ground of everything. But unmindfulness led
you to the ground of delusion.
So now you are indulging in meaningless activity, the six karmas, which are like deluded dreams.
I, the original Buddha, train the six types of beings through my emanations.
Kunzang Monlam

By this prayer of Kunzangpo, oh sentient beings, may all of you, without exception,
attain enlightenment in the immeasurable stainless space of phenomena!

Hereafter, whenever a powerful practitioner, from undeluded naturally luminous awareness
recites this powerful prayer, all sentient beings who hear it
will attain enlightenment within three lifetimes. During a solar or lunar eclipse,
during an earthquake, or when the earth rumbles, at the solstices or the end of the year,
visualize yourself as Kunzangpo. If you then recite this for all to hear,
all sentient beings of the three realms, because of this practitioner’s prayer,
Will gradually be liberated from suffering and ultimately attain buddhahood!

Thus it has been said.
This prayer was taken from the Ninth Chapter “The Recitation of the Powerful Prayer in which Sentient Beings Cannot Resist Becoming Buddha,” from the tantric scripture “The Unobstructed Enlightened Mind of the Great Perfection Kuntuzangpo.”

Source: Kunzang Gongpa Zangthal; by the Terton Rigdzin Godem.

Translated by Ron Garry (Yeshe Nyima).