

*The Vajra Speech of Mahasiddha
Thangtong Gyalpo: Words of Truth
Pacifying the Danger of Weapons*

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མཚན་གྱི་འཇིགས་པ་ཞི་བའི་བདེན་ཚིག་བཞུགས་སོ།།

By Thangtong Gyalpo

Translated by Lama Zopa Rinpoche

FPMT



Lama Zopa Rinpoche
Practice Series

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Set in Calibri 12/15, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

Practice Requirements:

Anyone can perform the practice in this book.

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's lineage of practice, oral instructions, and translations.

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OM MAṆI PADME HŪṀ

Great Loving Victorious One,¹ Arya Sublime Compassionate-Eye-
Looking One,²

Wrathful Victorious Hayagriva, Perfect Pure Tara, and so forth—
Objects of refuge whose holy names eliminate all dangers upon
mere hearing—

Who are compassionate in nature, please pay attention to me.

When the sentient beings of the time of quarreling and of
flourishing of the five degenerations
Are tormented by fighting and intense suffering
From the explosion of a great ocean of evil karma and jealousy,
Please dry [this ocean] up by the strength of your transcendental
wisdom and compassion.

Also, by letting fall a great nectar rain of loving kindness
On the transmigrating beings whose hatred is a blazing fire,
Please grant your blessings for happiness and auspiciousness to
increase

By their recognizing each other as being like parents.

Through your defeating the multitude of vicious evil spirits,
Who, by entering someone's mental continuum,

Change it instantly into the mind of an asura,
From now on may they never roam in this region.

Please also cause all the sentient beings who have died in war
From now on to abandon all evil karma, the cause and result,
And be miraculously reborn in Blissful Land.³
Please also lead all others to that pure land.

Please cause all those who are born and die⁴ to have long lives
And not have sicknesses, to stop all their quarreling and fighting,
and to enjoy a life in the ten virtues.
Please make rain fall at the right time, harvests to always be good,
And auspiciousness to increase in all habitats and for all
inhabitants.

By the ultimate reality, which is pure in nature,
Unbetraying cause and result, which has that ultimate reality,
And the compassionate guru, mind-sealed deity, and Rare
Sublime Ones,
May my pure and extensive prayers be accomplished.

Colophons

Original Colophon:

Once, when there was uninterrupted fighting in the Mi Nyag district of Dokham, Tibet, and no one was able to reconcile [the warring factions], Master Tantric Adept [Thangtong Gyalpo] came to the area by chance. By his generating bodhichitta, harvests became good, crops grew, the deadly fighting ceased, and everyone came to have a mind of loving kindness and received the perfectly arisen blessed vajra speech.

May there be virtue.

Translator's Colophon:

Translated by Lama Zopa Rinpoche and scribed by Ven. Holly Ansett at Kachoe Dechen Ling, Aptos, CA, USA on September 11, 2001, the day that the World Trade Center in New York and the Pentagon in Washington were attacked and many people were killed and injured.

Translator's Note:

This is one of three prayers composed by Great Tantric Adept Thangtong Gyalpo. The other two prayers are to stop famine and epidemics.

When His Holiness Chogye Trichen Rinpoche, a guru of His Holiness the Dalai Lama and also one of the main teachers of His Holiness Sakya Trizin, was invited by the Nepalese government to visit a part of Nepal, Rinpoche checked what would be the most beneficial prayer for the people there. It came out that the best practice for them to do was to recite the three prayers composed by Thangtong Gyalpo. Due to this, Rinpoche decided to give them the oral transmission of these three prayers. I found out about the existence of these prayers when I received these oral transmissions from His Holiness Chogye Trichen Rinpoche.

Translator's Dedication:

Wherever this text is (in whichever country), by whatever merits there are from making this translation available and also from reading this prayer, may everyone's heart be filled with loving kindness, bodhichitta, and the thought to only benefit and not harm others. May the sun of peace and happiness rise. May any wars that are happening stop immediately. May there be harmony and peace, and may there never be war or violence again.

Publisher's Colophon:

Checked against the Tibetan and edited, and the original colophon translated, by Ven. Joan Nicell, FPMT Education Services, March 2020. Further editing by Ven. Ailsa Cameron.

Notes

- 1 Maitreya Buddha. Tib. byams chen rgyal ba.
- 2 Chenrezig, or Avalokiteshvara. Tib. spyan ras gzigs.
- 3 The pure land of Amitabha Buddha. Tib. *bde ba can*. Skt. *Sukhavati*.
- 4 Living beings or samsaric beings. Tib. *skye rgu*.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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