

Prayers to Stop War

Advice from Lama Zopa Rinpoche

August 2022

1. *Padmasambhava Prayer and Mantra*: Recite the introductory story once, then the actual prayer, *Sampa Lhundrupma*, 500 times.
2. Recitation of Guru Rinpoche mantra (1–2 malas)
3. *Heart Sutra* recitation
4. Prayer for prevention of war: *Prayer in Accordance with the Times*

Padmasambhava Prayer and Mantra

Introduction

Homage to the Guru!

It was in the twelfth month of the male Fire Horse year (766), when a huge tsok feast was offered at Glorious Samyé monastery. Five disciples—the bhikṣu Namkhé Nyingpo, the king Trisong Detsen, the ḍākinī Yeshé Tsogyal, Nanam Dorjé Dudjom, and the prince Mutri Tsenpo—performed prostrations and circumambulated the great lotus born master Padmasambhava, and offered him a maṇḍala of jewels. They then made this request:

“O great master! In every one of the teachings of the secret mantras you have given, you have stated that keeping the samaya vows is of vital importance. And among these vows, you have said that to pray to the master is the most important of all. Since that is the case, both for ourselves and for future generations, we request you, who are a buddha: please teach us a prayer that we can say in the morning and the evening, few in words and concise

in meaning, a prayer that will inspire vivid faith and delight, infuse us with a powerful blessing, and, when ordinary people, not gifted with great intelligence, use its words as an urgent plea, will invoke the wisdom mind of the deities of the Secret Mantrayāna, and cause the blessing of you, the guru, to enter into us.”

The great master replied:

“Listen, you fortunate ones of Tibet! How rare it is for this Secret Mantrayāna even to appear at all! When the previous buddha, the Great Guardian of Light, turned the wheel of Dharma, he did not teach this secret mantra Vajrayāna. Eight hundred and forty million buddhas have not taught it, and nor will the buddhas of the future teach it. Why not? Because those who live at that time are not suitable to receive it. Long ago, during the very first kalpa, called ‘The Kalpa of the Complete Array’, in the teaching of a buddha called Once-Come-King, the secret mantra teachings were widely proclaimed. Now too, the secret mantras have appeared in the teaching of the present buddha, ‘the sage of the Śākyas’, Śākyamuni. Ten million kalpas from now, in a kalpa called ‘Array of Flowers’, the buddha Mañjuśrī will come, and just like me, he will reveal the secret mantras on a vast scale. The reason that these teachings appear in these three kalpas alone is because the beings alive then are suitable recipients. At no other time apart from these three kalpas will the secret mantra teachings appear.

“Therefore, now that this teaching is present, you who have obtained a free and well-favoured human body and who have embarked on the practice of the secret mantras, must not fall under the influence of laziness and apathy. Now you have to possess, in their entirety, the ‘four requirements’ for practising the secret mantras. If they are not complete, the samaya will be impaired, and you will definitely wander in samsara, and you will definitely fall into lower rebirths. Why is this? Because not one of the buddhas of past, present and future teach that enlightenment can be realized by indulging in destructive emotions just as they are, unchanged.

“The four requirements are these:

—First, you require the instruction for cutting forcefully through the entanglements and attachment that make you slip into ordinary ways of body, speech and mind.

—Second, when the five poisons of the destructive emotions are extremely turbulent, you require the instruction on knowing how these five poisons can be liberated in themselves.

—Third, when you fall under the influence of busyness and distraction, you require the instruction on recognizing expectation and fear as the obstacles.

—Fourth, to keep the samaya vows pure, you require the key instruction that is like an archer steadily drawing his bow.

“Furthermore, the Secret Mantrayāna is like the uḍumbara flower, which hardly ever appears, and even when it does, it does not last long. This is because beings are not suitable recipients for these teachings.

“Now, you all, with the king at your head, listen well! Once you have obtained a free and well-favoured human body during a time when the Buddha’s teaching flourishes, and once you have set out on the path of the secret mantras, if you wish to attain enlightenment in this life, you must keep the root and branch samayas pure. This is absolutely vital. If not, you would be like a person who goes looking for a healing medicine, and finds instead a deadly poison, lethal to the touch. To keep the samaya, you need devotion, diligence and discriminating awareness, all three. Without devotion, you are not a suitable candidate for the Secret Mantrayāna. Without exertion, you will slide back into ordinary experience, a lazy, indolent person. Without discriminating awareness, you will not know how to distinguish between the profound view and action of the Secret Mantrayāna.

“The secret mantra teachings have come for the benefit of those beings who have devotion and faith. So recognize this master who teaches you the secret mantras as actually the Buddha in person, and recite this prayer:

Sampa Lhundrupma

The Prayer to Guru Rinpoche that Spontaneously Fulfills All Wishes

E MA HO!

In Dewachen, Blissful pure realm of the west,
Amitabha's compassionate blessing was aroused;
And he blessed his emanation, Padmasambhava,
To come into this world to bring benefit to all beings.
Compassionate one, you never cease to bring us help and well-
being:
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

All the Dharma Kings, from Trisong Detsen,
Down to the very end of the royal line,
Throughout past, present, and future, know your constant
blessing.
You are the only protection for rulers who follow Dharma, as in
Tibet.
Compassionate one, you safeguard the lands that practice
Dharma:
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

While your wisdom body subjugates the rakshasas in the
southwest,
You look on sentient beings everywhere with compassion,
Magnificent guide for sentient beings led astray by ignorance,
Skilfully you teach them, with their emotions so difficult to tame.
Compassionate one, your love is constant in its kindness and care:
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Now, when this degenerate dark age reaches its final depths,
At dawn and dusk you come, for those that have devotion,
Riding on the rays of the rising and setting sun,
And on the tenth day of the waxing moon, you come in person.
Compassionate one, you act with vast power to help all beings:
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Now in this dark age, the age of conflict, the final era of five-
hundred parts,
The five poisons of the negative emotions grow ever more violent
in all sentient beings—
Recklessly we indulge in destructive emotions, and let the poisons
dominate our minds.
At a time like this, let your compassion be our refuge and
protection.
Compassionate one, you lead those with devotion to the higher
realms:
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When terrifying armies of oppression encircle us,
Menacing the great centres of Dharma with destruction,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, with your retinue of the eight classes of gods
and demons,
You will repel aggressors and their armies—of this we have no
doubt!
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When sickness strikes, to destroy the fragile bodies of sentient
beings,
When diseases plunge us into unbearable suffering and agony,
With no trace of doubt or hesitation we pray:

O Guru Rinpoche, embodiment of the Buddha of Medicine,
You will remove the obstacles that bring untimely death!
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When nature turns against us and earth's resources fail;
When sentient beings are tormented by the plague of famine,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, with all your dakinis and deities of prosperity,
You will dispel all deprivation, all hunger and thirst—of this we
have no doubt.
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When the destined revealers retrieve hidden treasures for the
benefit of beings,
Courageous and confident of our pure unbroken samaya,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, inseparable from our yidam deity,
You will ensure the true heirs receive their father's treasure—of
this we have no doubt.
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When travelling through hidden lands, forests and deserted
places,
When our way is blocked and we are cut off by storms, by rain
and snow,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, surrounded by mighty local deities,
You will lead us practitioners to the right path—of this we have no
doubt!
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When vicious wild animals menace us—tigers, leopards, bears and
poisonous snakes,
On our way through terrifying passes, wild and desolate places,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, along with your gings, warriors and protectors,
You will drive off these ferocious creatures—of this we have no
doubt!
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When obstacles arise in earth, water, fire and air,
To threaten these illusory bodies of ours with destruction,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, with the goddesses of the four elements,
You will harmonize the elements into their natural state—of this
we have no doubt!
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When travelling on dangerous routes,
If murderous bandits and robbers attack us,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, through your realization of the four mudras,
You will dispel the terror of all brutality and greed.
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When faced by killers on all sides,
Who threaten us with lethal weapons,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, the protection of your vajra-tent
Will cause killers to panic and weapons to be scattered.
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When this life-span is exhausted, and we come to die,
If we are racked by the intense anguish and pain of dying,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, as you are the emanation of Buddha Amitabha,
It is certain we will be born in 'The Blissful' pure realm of
Dewachen:
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Once this borrowed and illusory body is destroyed in the bardo
realm,
When our deluded experiences, and our further delusions, arise
to make us suffer,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, you who know past, present and future,
through your compassion,
You will let all delusions be self-liberated—of this we have no
doubt.
To the Lotus-born Guru of Orgyen we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When we are overwhelmed by karma and circumstance,
And suffer through grasping at delusion as real,
With no trace of doubt or hesitation we pray:
O Guru Rinpoche, King of Great Bliss,
You will utterly destroy the delusions that bring suffering.
To the Lotus-born Guru of Orgyen we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

When beings of all six realms are tormented by immense pain,
And especially when our leaders and people are engulfed in
suffering,
With intense longing and devotion, from the depths of our hearts,
With no trace of doubt or hesitation we pray:

O Guru Rinpoche, with your unchanging, unwavering
compassion—watch over us!

To the Lotus-born Guru of Orgyen we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

Without any question, the great treasure revealer Orgyen Chokgyur Dechen Lingpa manifested specifically for this time. From the slope of Drak Rinchen Barwa in Norbu Pünsüm in Dokham, he revealed the thirteen pith instructions of 'The Guru's Heart Practice: The Wish-Fulfilling Jewel'—Lamé Tukdrup Yishin Norbu. This prayer forms the outer practice of this revelation.

From the book: *A Great Treasury of Blessings: A Book of Prayers to Guru Rinpoche*. From Rigpa to celebrate the Wood Monkey Year 2004–2005.

Padmasambhava Mantra

OM ĀḤ HŪḤ VAJRA GURU PADMA SIDDHI HŪḤ

(1–2 malas)

The Heart of the Perfection of Wisdom Sūtra

I prostrate to the Three Noble Rare Sublime Ones.

Thus did I hear at one time. The Bhagavān was dwelling on Mass of Vultures Mountain in Rājagṛha together with a great community of monks and a great community of bodhisattvas.

At that time, the Bhagavān was absorbed in the concentration on the categories of phenomena called “Profound Perception.” Also, at that time, the bodhisattva *mahāsattva ārya Avalokiteśvara* looked upon the very practice of the pro-found perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Śāriputra said this to the bodhisattva *mahāsattva ārya Avalokiteśvara*: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva *mahāsattva ārya Avalokiteśvara* said this to the venerable Śāradvatīputra: “Śāriputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

“Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty. Śāriputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

“Śāriputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; No eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon.

“There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no nonattainment.

“Śāriputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvāṇa. All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

“Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.

“The mantra of the perfection of wisdom is declared:

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI
SVĀHĀ

“Śāriputra, the bodhisattva mahāsattva should train in the profound perfection of wisdom like that.”

Then the Bhagavān arose from that concentration and commended the bodhisattva mahāsattva ārya Avalokiteśvara saying: “Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathāgatas rejoice.”

The Bhagavān having thus spoken, the venerable Śāradvatī-putra, the bodhisattva mahāsattva ārya Avalokiteśvara, and those surrounding in their entirety along with the world of gods, humans, asuras, and *gandharvas* were overjoyed and highly praised that spoken by the Bhagavān.

This completes the Ārya-bhagavatī-prajñapāramitā-hṛdaya-sūtra.

Prayer in Accordance with the Times
Or *Bestowing the Highest Blessings*

You can download this prayer from:

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