Chapter Seven: Sampa Lhundrupma—‘The Prayer to Guru Rinpoche that Spontaneously Fulfils all Wishes’

revealed by Tulku Zangpo Drakpa

Namo Guru: Homage to the Guru!

When the master Padmasambhava was leaving for the land of the rākṣasa ogres in the south-west, on the heights of Gungthang, the prince Mutri Tseno offered prostrations and circumambulated him. He placed the guru’s feet on the crown of his head, and clutching at the edge of his robe, with tears streaming down his face, he offered him this mournful song:

Kyema! O Guru Rinpoche! In this final five hundred year age, here at Gungthang, in Mangyal, alongside the snow ranges, my family and lineage have settled. If we sink to the level of the common people, and we are plunged into misery, pity the kings of Tibet! Who will my family turn to?

Fighting and violence will be the common lot. The great isolated hermitages will be torn down; mountains and valley will become the haunts of bandits. When no one has the time to practise Dharma, masters and their patrons will face trouble and hardship. Pity those with faith in times to come!

Temples will become battlegrounds; holy objects, statues and stupas will be destroyed; sacred items will be profaned by lay people; remote hermitages will ring with the invocation of magicians. When monasteries and temples are on the verge of annihilation, the entire culture of Buddhadharma will face ruin. Who can we turn to then, to protect the Dharma?

The great and revered will be murdered by poison; the powerful will be assassinated; the best will be dragged down by the lawless to the lowest level; when dearest friends betray us, pity the royal ministers of Tibet! Who can then be trusted by the king?

The page number at the end of the text is 1.
"Sickness, war and famine will spread; armies from the borderlands invade; ghosts, obstructors and jangpo demons suddenly run rampant. When everything unwanted arises, pity the people of Tibet in their suffering! Who can they turn to, sentient beings with no protector?"

"Trisong Detsen has passed away; the Guru is leaving for the land of Orgyen; Mutri Tsenpo is to be abandoned in Tibet!"

"The king my father’s life was cut short; so be it! The Guru’s compassion is so scant; so be it! My merit is so meagre; so be it! The monasteries and teachings fall into decline; so be it! The Tibetan people’s happiness is at an end; so be it!"

"Why on earth did Mutri Tsenpo not die while my father and the guru were here? Who can I rely on now? Who will give me loving advice? Who can I ask for teachings? When I am dying, who will transfer my consciousness? In the bardo, who will dispel my suffering? When I am dead, who will perform the practices to purify my obscurations?"

"Kyema! Kyihu! What little compassion!"

With this, the prince let out a grief-stricken sigh and fainted. The master Padmākara spat into his ear, so as to revive him. Then he gently laid the prince’s head in his lap, and said these words:

"Listen, king of Tibet, faithful one! Destined and devoted son of mine!"

"Know that Trisong Detsen’s life had reached its natural end. So do not despair, prince and lord of Tibet.

"Still I shall come for the benefit of Tibet, to those who have devotion, I shall appear in person to teach the Dharma. So do not despair, prince and lord of Tibet.

"All your negative actions and obscurations, every one, will for certain be purified by just seeing my face. So do not despair, prince and lord of Tibet."
“In this life, the next and in the bardo state, you will meet me again and again, and your suffering will be dispelled. So do not despair, prince and lord of Tibet.

“You will accomplish the benefit of beings during sixteen lifetimes after this one, then you will go to Orgyen, realm of the dākinis. So do not despair, prince and lord of Tibet.

“On these slopes of the snow peaks of Gungthang in Mangyul, your descendants will in future rule unfailingly according to Dharma. My compassion will gaze upon them all uninterruptedly. So do not despair, prince and lord of Tibet.

“When disciples with faith and devotion practise in retreat, and they live in accord with the words of the Buddha, they will be protected by my blessing and my compassion. So do not despair, prince and lord of Tibet.

“Unfortunate ones, demonic with their evil actions and wrong views, sentient beings bent on harm, doubting and jealously finding fault, cannot enjoy my protection, but only the results of their harmful actions. Even these evil ministers at present in power who trouble the mind of the king and violate their samaya vow with me, will go to the three lower realms, that is certain, but having seen my face, having heard my voice, when their last negative karma is purified, they’ll be born as my disciples. So do not despair, prince and lord of Tibet.

“When this degenerate age reaches its end, at the eastern foot of Mount Trazang, because of his aspirations, a hidden yogi will reveal my terma treasure, and protect your family line. So do not despair, prince and lord of Tibet.

“Sentient beings in this final dark age are duped by false guides, and, because of this error, are stuck in the swamp of wrong views. Unable to distinguish Dharma from what merely looks like Dharma, they are plagued by doubts.

“He who will appear at the foot of Mount Trazang is a hidden yogi who practises the virtuous way, utterly in keeping with the teachings of the secret mantra Mahāyāna. He will certainly protect the king of Gungthang and
his subjects, so do not despair, prince and lord of Tibet.”

And so he spoke. This was the occasion in which the Guru gave the teaching called, ‘The Self-liberation of Negative Emotions’, which dispelled the suffering of the king.

Then he spoke once more:

“O prince, because of your exceptional kindness toward your subjects, with my blessing and compassion, I shall give refuge to your royal line until the very end of the dregs of time. O prince, to you and your subjects, I leave this final advice:

“This divine lineage of Clear Light, noble and authentic, from Muni Tsenpo onwards and for as long as this family line continues, I shall hold constantly in my compassion.

“Do not listen to advice from manipulative friends or ministers whose actions are evil. Nourish your civil laws with the principles of Dharma. People devoid of spiritual values, stubborn, cunning and deceptive, will appear in this dark age; defeat them and establish the laws of Dharma. By acting according to the teachings, the kingdom will flourish in happiness and peace.

“If your life is in danger, your power is being usurped, and king is brought down to commoner, make the gods and spirits be your witness and act to avert such crises.

“In the dregs of time, because of my compassion for the king of Gungthang, on the slope of the rock mountain, in a place shaped like a heap of poisonous snakes, I leave the pith instructions that will protect the prince’s descendants.

“Then, when human beings are engulfed by doubts, do not have wrong views, follow my instructions, and the wishes of the king of Gungthang will be fulfilled.
“Kings who commit evil do not receive my protection.”

This is what he said.

Then the Guru spoke once more:

“A time will come when the very last of the prince’s line at Mangyul Gungthang will be protected by my terma. This will be a time when suffering will come to Tibet, when sentient beings will encounter everything they do not want. Up above, the gods and demons will be thrown into chaos and turmoil; down below, the nāgas and nyens will be cast into turmoil; in-between, the local deities will be pitched into turmoil; rulers who perpetrate evil will writhe in turmoil; ordinary people will be plunged into turmoil; parents, siblings and children will fight one another so whole families will be embroiled into turmoil. This will be the time when the teaching of Buddha will be reaching its end. The Siddhas of the yidam deities will fade. Dakinis and dharmapalas will look away, and turn towards Mount Meru. The happiness of sentient beings will have come to an end.

“King of Gungthang, patrons of the Dharma, ruler and subjects, carry out my instructions and practise this treasure teaching. For this is when my compassion, Padma’s compassion, will come, ever more swift and strong. Pray to me, constantly:

emaho, nubchok dewachen gyi shyingkham su
Emaho! In Dewachen, ‘Blissful’ pure realm of the west,
nangwa tayé tukjé jinlab yö
Amitābha’s compassionate blessing was aroused,
tulku pemajungné jinlab té
And he blessed his emanation, Padmasambhava,
dzambuling du drowé dön la jön
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.
One and only friend of Tibet’s Dharma Kings,
Compassionate one, you safeguard the lands that practise Dharma:
To the Lotus-born Guru of Orgyen, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!
ku ni lhonub sinpö kha nön dzé
While your wisdom body subjugates the rakṣasas in the south-west,

tukjé bō kyi semchen yong la zik
You look on sentient beings everywhere with compassion,

marik lokpé semchen drenpé pal
Magnificent guide for sentient beings led astray by ignorance,

nyönnong dul ké semchen tab kyi dul
Skilfully you teach them, with their emotions so difficult to tame.

tsé dung gyün ché mepé tukjé chen
Compassionate one, your love is constant in its kindness and care:

orgyen pemajunghné la solwa deb
To the Lotus-born Guru of Orgyen, we pray!

sampā lhün gyi drubpar jingyi lob
Grant your blessing, so all our wishes be spontaneously fulfilled!

düng ngen nyikmé ta la tukpé tsé
Now, when this degenerate dark age reaches its final depths,

nang ré gong ré bō kyi dön la jön
At dawn and at dusk you come, for those who have devotion,

nyizer char dü dang la chib té jön
Riding on the rays of the rising and the setting sun,

yarngo tsé chu dü su ngo su jön
And on the tenth day of the waxing moon, you come in person.
dro dön tobchen dzepé tukjé chen
Compassionate one, you act with vast power to help beings:

orgyen pemajungné la solwa deb
To the Lotus-born Guru of Orgyen, we pray!

sampa lhün gyi drubpar jingyi lob
Grant your blessing, so all our wishes be spontaneously fulfilled!

ngagbyé tama tsödü nyikma la
Now in this dark age, the age of conflict, the final era of five hundred years,

semchen tamché nyönmong duk nga rak
The five poisons of the negative emotions grow more violent in all sentient beings—

nyönmong jol nyok duk nga ranggyü chö
Recklessly we indulge in destructive emotions, and let the poisons dominate our minds.

dendré dü na khyé dré tukjé kyob
At a time like this, let your compassion be our refuge and protection.

deden tori drenpé tukjé chen
Compassionate one, you lead those with devotion to the higher realms:

orgyen pemajungné la solwa deb
To the Lotus-born Guru of Orgyen, we pray!

sampa lhün gyi drubpar jingyi lob
Grant your blessing, so all our wishes be spontaneously fulfilled!
hor sok jikpé mak gi ta kor né
When terrifying armies of oppression encircle us,

chökhor nyenpo jik la tukpé tsé
Menacing the great centres of the Dharma with destruction,

yinya tetsom mepar solwa deb
With no trace of doubt or hesitation we pray:

orgyen lhasin dé gyé khor gyi kor
O Guru Rinpoche, with your retinue of eight classes of gods and demons,

hor sok makpung dokpar tetsom mé
You will repel aggressors and their armies—of this we have no doubt!

orgyen pemajunngé la solwa deb
To the Lotus-born Guru of Orgyen, we pray!

sampa lhün gyi drupbar jingyi lob
Grant your blessing, so all our wishes be spontaneously fulfilled!

semchen gyułu jikpé né jung tsé
When sickness strikes, to destroy the fragile bodies of sentient beings,

mi zö dukngal né kyi nyenpa na
When diseases plunge us into unbearable suffering and agony,

yinya tetsom mepar solwa deb
With no trace of doubt or hesitation we pray:

orgyen men gyi la dang yermé bé
O Guru Rinpoche, embodiment of the Buddha of Medicine,
tsé zé mayin barché ngepar sel
You will remove the obstacles that bring untimely death!

orgyen pemajungné la solwa deb
To the Lotus-born Guru of Orgyen, we pray!

sampa lhün gyi drubpar jingyi lob
Grant your blessing, so all our wishes be spontaneously fulfilled!

jungwa drar lang sachū nyampé tsé
When nature turns against us, and earth’s resources fail;

semchen mugé né kyi nyenpa na
When sentient beings are tormented by the plague of famine,

yinyi tetsom mepar solwa deb
With no trace of doubt or hesitation we pray:

orgyen khandro norlhé tsok dangché
O Guru Rinpoche, with all your dakinis and deities of prosperity,

ulpong trekom selwar tetsom mé
You will dispel all poverty, all hunger and thirst—of this we have no doubt.

orgyen pemajungné la solwa deb
To the Lotus-born Guru of Orgyen, we pray!

sampa lhün gyi drubpar jingyi lob
Grant your blessing, so all our wishes be spontaneously fulfilled!