The Speech of Mahasiddha
Thangtong Gyalpo: A Request
to Pacify the Fear of Famine

By Thangtong Gyalpo

Translated by Joona Repo

FPMT
Education Services
Practice Requirements:
Anyone can perform the practice in this book.

Technical Note
Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets have been added by the translator or by Lama Zopa Rinpoche for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].
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Having generated the mind aspiring to the highest supreme enlightenment,
In order to truly liberate all infinite living beings,
You, the compassionate Victorious One, completed the two accumulations.

The assemblies of guiding-buddhas, bodhisattvas, hearers, pratyekabuddhas,
Gurus, yidams, dakinis, and Dharma guardians of the ten directions;
Yaksha wealth gods, the lords of treasures, along with your retinues,
Think of these protectorless living beings of the degenerate times with love
And then, in order to truly protect these embodied beings
Who are tormented by the sufferings of hunger, thirst, and poverty,
Let fall a rain of whatever attractive enjoyments are needed—
Jewels, food, wealth, grains, bedding, and so forth—
On this world’s Land of Snows.

Please pacify the harms of the four elements—
Untimely wind, fire, drought, rain, floods, and so forth—
And may nourishing grains from crops, harvests, and so forth
Ripen and increase like they do during the Age of Completion.

1. Skt. kṛtayuga.
By the force of having made extensive requests  
With strong entreaties through the force of love and compassion,  
May the eon of sickness, fighting, and famine be pacified  
And may we possess a happy long life free from illness.

Through the great compassion of the victorious ones and their children,  
And the force of the infallible truth of cause and effect,  
May the teachings of the Victorious One spread and increase,  
And may all living beings swiftly attain the highest enlightenment.
Colophons

Original Colophon:
In U-Tsang, when a great fear of famine caused by bad harvest, frost, hail, and the like arose, the Great Lord Mahasiddha Thangtong Gyalpo offered a begging bowl full of grain in front of the Jowo Rinpoche in Lhasa and made prayers. As a result of this, those endowed with the appropriate karma saw Arya Avalokiteshvara bringing down a rain of grain from the sky over the land of Tibet. This blessed vajra speech also liberates all living beings from the sufferings of hunger and thirst. Virtue!

Publisher’s Colophon:
Translated by Joona Repo, March 2020 from Thangtong Gyalpo (thang stong rgyal po), grub chen thang stong rgyal po'i gsung mu ge'i 'jigs pa zhi ba'i gsol 'debs, s.l.: s.n., s.d. Translation reviewed by Ven. Steve Carlier, March 2020.
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 (ར) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OṂ ĀḤ HŪṂ 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.