

Against Genocide

Adapted from Chapter Seven of the Le'u Dunma, the [Prayer that Spontaneously Fulfils All Wishes](#).

To Begin:

Begin with the wish for the benefits of our prayer not to end with ourselves, but to spread as widely as possible.

In the best case, we pray our enemies are included in this health and safety.

In the middling case, we pray for our friends and loved ones.

In the least case, we give rise to this wish for even one being.

The Prayer:

Pray the following as many times as much as possible:

When executioners surround us,
menacing with wicked weapons' edge:
if we pray without uncertainty
your diamond tent encompasses us,
scatters weapons, shames all harmdoers.
To Oddiyana's Lotus-Born, we pray.
Bless us that our wishes be fulfilled.

Then recite the Vajra Guru mantra a number of times, 108 is best:

om ah hung vajra guru padma siddhi hung

Next, recite the mantra of the Radiant One Garlanded in Skulls once:

om ah hung vajra guru padma thotrengtsal vajra samaya jah siddhi phala hung ah

As you recite the prayer, before you is a man wild as a lion's roar. His skin is blue-black like the underside of a summer storm, his hair stands on end. Everything about his presence is fierce with the desire to protect and care for those you pray for. In his right hand, he holds a lightning bolt; while his left makes a threatening gesture, fire streaming from his fingertips. At his heart is a locket made from the sun and the moon, inside of which are images of those you wish to protect. A wave of crossed lightning bolts emerges from this locket, spreading over your body like a coat of mail and encompassing the entire area around you like a tent. From this tent blazes out an apocalyptic fire, the heat of which melts and destroys the weapons of all harmdoers and persecutors.

In Closing:

To close, return to the feeling you started with. Stretch yourself to expand this protection and comfort as widely as you can.

Context and Three Notes:

This prayer is one excerpt from a whole practice. If you vibe with it, I strongly encourage you to check out the remainder of the prayer! [Khandro Kunzang Dechen Chodron taught a fantastic course on the Le'u Dunma in the spring of 2024](#), which I likewise recommend and on which this post is entirely reliant.

As part of a whole practice, there's a lot going on here; but streamlining to the basics you need to know:

This prayer is directed to Padmasambhava—whose exploits are far too numerous to list. The second-to-last line references him directly, as he was famously born on a lotus in the land of Oddiyana (/ood-yah-nah/). Both mantras in this practice are his as well.

The Vajra Guru mantra (om ah hung vajra guru padma siddhi hung) is a more general-use mantra invoking him.

The longer mantra is more specific: Once, when the king of Oddiyana grew irritated with Padmasambhava's perceived violations of moral and sexual norms, he ordered Padmasambhava to be bound at the center of a truly massive pyre and burnt alive. The fires were lit, smoke descended on the scene, and after three days only a shroud of mist remained. When the mist cleared, it revealed a lake on which Padmasambhava sat, radiant as the sun, a garland of skulls draped around his neck.

The “man wild as a lion’s roar,” is Senge Dradok, another manifestation of Padmasambhava. At another time, the Buddhist community was being persecuted and in this form, Padmasambhava turned the weapons of the persecutors back upon them, sheltering the Buddhist community as though from a storm.

The word translated as “diamond” in the prayer is the same word as “vajra” in both mantra and as the lightning bolts in the visualization. A troublesome term, it has all these meanings and more. In practice, it is a small physical implement, as big as the palm of your hand, shaped sort of like ∞.

1. Rather than provide specific prayers for the opening and closing, I've chosen to focus on the feeling. If there is an engine at the heart of this prayer and this practice, that engine is our wish to benefit others. While it is better by far to apply this motivation to all beings without exception, there is no wrong way to do it. Even caring for one friend, one stranger, one animal can be the source of tremendous blessings for yourself and others.
2. In the instructions for the prayer, I specifically avoided language about “visualizing.” If you are able to perceive clear visuals in this practice, that is a tremendous blessing and I rejoice in your merit! If not, it’s no big deal. What actually matters is your faith and knowledge that what is described is happening. Absent visuals, that faith gets results. Absent that faith, visuals are television.
3. As trans girls praying with and for other trans girls, I recommend placing the trans pride flag inside of the locket, bunched and wrapped around the images of the people you wish to protect. Leaving the fold lines unironed, while traditional, is entirely optional.