

*Advice by
Lama Zopa Rinpoche*

*To Recite “Verses for the Eight
Auspicious Ones” to Stop the
Coronavirus Disease (COVID-19)
and to Bring Success*

Kopan Monastery, Kathmandu, Nepal

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Lama Zopa Rinpoche's Advice to Recite “Verses for the Eight Auspicious Ones” to Stop the Coronavirus Disease (COVID-19) and to Bring Success

Hello, my most dear, most kind, most precious, wish-granting ones, all the students and friends, and the most kind mother sentient beings. How are you? I hope you are well. I’m well, not dead yet. I’ve been in Nepal, Kopan Monastery, from where the FPMT centers, 166, started. So I’m here. Kopan, of course, before Kopan, there was Lawudo.

Rafa from Spain¹ asked me to give the *lung* of this *Verses for the Eight Auspicious Noble Ones*. So first I’m going to do that. Okay.

As the Fifth Dalai Lama mentioned [in *Sacred Words of Manjushri*]:

རང་ལ་གཅེས་པར་འཇོན་པའི་སྐོ་དོར་ནས།
གཞོད་ལན་པན་པས་འཇལ་བའི་ལྷེ་མིག་གིས།
དོན་གཉིས་སྐྱུན་གིས་གྲུབ་པའི་པན་བདེའི་སྐོ།
ཅིག་ཅར་འབྲེད་པའི་སྐལ་བཟང་འདི་མཛད་བྱུང་།།

RANG LA CHE PAR DZIN PÄI LO DOR NÄ

By giving up the thought cherishing yourself,

NÖ LÄN PHÄN PÄ JÄL WÄI DE MIG GI

With the key of repaying harm with benefit

DÖN NYI LHÜN GI DRUB PÄI PHÄN DEI GO

You open together the door of the happiness and panacea of

CHIG CHAR JE WÄI KÄL ZANG DI MÄ JUNG

Simultaneously accomplishing the two works; this fortune is amazing!

What it is saying is that “By giving up the thought cherishing self, with the key repaying benefits in return for harm you open together the door of happiness, benefits, panacea, of accomplishing simultaneously,” there are “two works,” works for self and others, “this is an eminent, so fortunate one.” This thought is, well, incredible, unbelievable. In particular here it is not only benefiting others, the thought of benefiting others, but when somebody harms you, in return you benefit them back. Oh, that. Oh, it is talking about the benefits of that thought. “Opening the door,” “Opening together,” “Opening together the door of happiness and panacea, simultaneously accomplishing all the works for self, all the works for self and all the works for others—amazing.”

¹ Rafael Ferrer.

This is the real practice of Dharma, *ge jong gi chho zhi*²; as a Buddhist, the four Dharma practices of virtuous training. “If somebody shows anger to you, you don't get angry back.” “If somebody provokes you, you don't provoke back.” “If somebody beats you, you don't beat back.” So there are four things, but I don't remember one. Insult. “If somebody insults you, you don't insult back.” This *ge jong gi chho zhi*, [the four Dharma practices of virtuous training], is a very common thing in Buddhism, especially when practicing Mahayana, Mahayana Buddhism. *Wow*. That is the main practice. That is the main practice. Practice, we study very extensively philosophy, Dharma, *bah, bah, bah*, this and that, *Pramanavartika, Madhyamaka, Prajnaparamita, Vinaya, Abhidharmakosha*, sutra and tantra, but then these things sometimes, like myself—of course, I didn't study Dharma, first of all I didn't study Dharma—these things as far as myself [is concerned] you don't practice. Then when somebody does something, you immediately do even worse to others. *Wow, wow, wow*. That is the basic practice of Buddhism. *Bah, bah, bah*. That shows... In daily life, in daily life, wherever you are, in the house, outside, traveling, anywhere, it is very easy to happen that. Then that shows... When it happens, then it shows whether you are practicing Dharma or not. Then it shows. When somebody insults you, is angry with you, then that shows. Then that is the time, really, of an examination. They examine you. It is the time of the real geshe examination. It shows you whether you are practicing Dharma or not, whether you are a Buddhist or not, whether you are practicing the Mahayana teachings or not. *Bah, bah, bah*. Really. That is really. Then for somebody who can practice that, *bah, bah, bah*, it is so good, so beneficial for them. It's like medicine. It's like nectar. It is so good for them, [for the person who insulted you or got angry at you]. Then later they will practice that. It [your not returning the harm] moved their mind so much, it makes them think, then later they will learn like that, from you. You don't teach them with words but it is even *more* than that. Like myself with words, I say it with words but people don't see my actions doing that. Then people don't respect; they think it is *blah, blah, blah*, just noise.

Now this virus is happening, so then now an examination is happening to you. You have to check your mind. An examination is happening as to whether you are afraid of death, whether you are afraid of sicknesses, or you don't mind, [whether] for you it is not important, not something that you are scared of, a kind of a huge thing like a mountain, a kind of obstacle to you. Now it is really interesting to examine your mind. Really, very interesting. So that shows how much Dharma practice you normally do, day and night how much your mind becomes Dharma, how much your mind has become Dharma. So that is very interesting. *Ha-ha!*

I'm sure some people don't care. For oneself (*Rinpoche pounds his chest*), the disease coming, they don't care. They are not afraid, not afraid of death. There are people, I think, even in the West, people who lived with a good heart, of course, there is no question, a sincere mind, a sincere life. I think they are not afraid of death, even if they are not Buddhist, they don't believe in karma and things, they

² དགོས་ལྷོང་གི་ཚོས་བཞི།, *dge sbyong gi chos bzhi*.

don't know practices. I think [there are those] who lived a good life, a good-hearted life, a sincere life. I think there are people [like that] in the West.

One time I was in retreat. I was doing retreat in Adelaide and one student was doing radio. Six thousand people were listening to her talk. I was doing retreat but a part of my retreat I was listening to her talk, how she does the talk, [when I was] in Adelaide. She has a friend. The name is not clear so better not to mention it. It was a man; he was interviewing one lady. That lady said she is not afraid of death, she knows where she is going. But then I was so interested that the man would ask more questions on that, but I think he is not familiar with the subject so for him it's sort of very unknown, a very unknown subject, so he didn't ask her. Normally in the West people would ask, those are points where they really ask questions, but he totally didn't ask anything at all. There was a scarcity of where, at the cemetery where your body [is put]. You buy the land, a place, to bury the body, to put the box, the coffin. There was a scarcity, you can't get the land. Then the subject went on that. *Ha-ha*. Like that. I don't think she is sort of a Buddhist or doing a lot of practice or something. I don't think. I didn't feel like that. But, anyway, there are many people who lived a good life with good heart. Of course, there are many. Okay.

So here repaying the benefits in return for harm—that's incredible.

What I was going to say, I'm forgetting. The virus is happening, so then it is a great examination of the mind, of the life, the mind. How much we can practice Dharma now with this situation, how much your mind is in Dharma, you can see. You can see yourself clearly. So like that, it is very interesting.

I'm going to speak... Yes, I'm going to speak some, just... It is not that I practice lojong, not that, but I just say, I will talk a few words on that. Somebody... Of course, somebody who knows Dharma like the sky, sutra and tantra, of course, no use my talk. It is to be omitted, to be thrown, like garbage, out. Like the garbage, it is to put outside. I think it is just for the people who are just new and who are like me, like that, who have a confused mind, and for beginner practitioners. Like that.

Before that, Rafa asked me to give the *lung* of this, the *Verses for the Eight Auspicious Noble Ones*. This is to... This is written by a great, great, great, great holy being, Je Miphampa, a great, great holy being. This, before any project, you have to do for its success and things like that. You can recite this. Whether you have a project or not, you can recite this every day. You can do it. The biggest project, of course, is for yourself to achieve enlightenment as quickly as possible because numberless sentient beings are suffering—most unbelievable—in samsara. They have been experiencing that from beginningless rebirths—*wow, wow, wow*, you can't imagine it—in the six realms, over and over, without beginning. *Wow*, already it is like that—not just suffering. *Bah, bah, bah*. So, to free them from the oceans of samsaric sufferings and bring them to enlightenment, for their success, what else is a greater project than that? For the success of this: I mean not just only the virus to stop it bringing sickness, the coronavirus. Not just that. Okay.

I want to mention something before the *lung*. Okay? Think then: “It is not just for myself to achieve even the liberation from samsara forever, not for that. The numberless sentient beings—every sentient being who has been my mother and kind from beginningless rebirths, the source of all my happiness from beginningless rebirths up to now and in the present and in the future, including enlightenment, the total cessation of mistakes of mind and the completion of realizations, the source all my three-time happiness—then for them to be free from the oceans of samsaric sufferings and to bring them to enlightenment by myself, therefore, I must achieve enlightenment, as without that I cannot do perfect work for other sentient beings. Therefore, I’m going to take the *lung* of the *Verses for the Eight Auspicious Noble Ones*.” Okay.

Before reading this, you can think this; it would be much better. “Until I am liberated from samsara, for His Holiness the Dalai Lama, the only savior of all the six-realm sentient beings, to have a stable life until my samsara ends.” Then, “For all his wishes to have simultaneous success.” That is most important than anything else. Regarding prayers for success, that is the most important prayer. Then, second, of course, if you are a student you can pray to help or somebody who wants to help: “May the FPMT be able to lead all sentient beings to buddhahood as quickly as possible. Whatever activities are done, [may they] be most beneficial for sentient beings.” Then, next, the third one: “May I lead the mother sentient beings, pitiful mother sentient beings, my mother sentient beings, as quickly as possible in the peerless state of enlightenment.” Then, “From life to life, [may it] happen like this.”

The Tibetan is:

ཏྲག་ཏུ་བྱེད་ཡིས་ཚོས་འཕགས་བསྐྱེན་པ་ལྟར། །
ལུས་སྲོལ་ལོངས་སྤོང་ཀུན་གྱིས་གཡོ་མེད་པར། །
བཤེས་གཉེན་དམ་པ་ལེགས་པར་མཉེས་བྱས་ནས། །
མི་མཉེས་སྐད་ཅིག་ཙམ་ཡང་མི་བྱེད་ཤོག།

TAG TU NGU YI CHHÖ PHAG TEN PA TAR

Like Bodhisattva Always Crying One followed Cho Phag,

LÜ SOG LONG CHÖ KÜN GYI YO ME PAR

Without being distracted by my body, life, and possession,

SHE NYEN DAM PA LEG PAR NYE JÄ NÄ

May I please my holy virtuous friend well

MI NYE KÄ CHIG TSAM YANG MI JE SHOG

And never displease them even for a second.

Then, what it is saying is: “Like the Bodhisattva Always Crying One followed his guru, Cho Phag.” Even though he [Bodhisattva Always Crying One] sees numberless buddhas... He had reached, in the Mahayana path, the path of merit, *tsoglam*. There are three categories, small, middle, and great. The path of merit, the concentration of the continuity of water, he had reached that level. That’s why you see thousands, sorry, that’s why you see numberless buddhas in nirmanakaya aspect, when you reach

that level. But he wanted to meet his guru with whom he had a Dharma connection from the past, Bodhisattva Cho Phag. He was not satisfied with seeing other buddhas. “Like the Bodhisattva Always Crying One followed his guru, Cho Phag, without distractions of body, possessions, all things, [may I] please well the holy virtuous friend’s holy mind.” “May I never displease the guru even for one second.” That is the last words of the quotation. Pray that; for yourself to happen like that in all the lifetimes.

Then, I added the prayer. You can... Of course, you can say just, “Any sentient being who sees you, who hears you, who remembers you, who touches you, all that, any connection.” You can do that, think that. But I pray, “Any sentient being who sees me, who hears me, who remembers me, who touches me, all those, then the students, to never ever be reborn in the lower realms.” Then, “To pacify all their suffering of body and mind, to enjoy perfect peace and happiness, and all their activities of body, speech, and mind to succeed according to the holy Dharma—whatever they do—and to become a cause to quickly achieve enlightenment.” But, of course, you can say as I mentioned before, “Any sentient being who sees you, who hears you, who remembers you, who touches you,” of course, you can do that. If you are a student, then you can pray. All the students, like that you can do.

Then another quotation. Gyalwa Ensapa, Lama Tsongkhapa’s disciple’s disciple... I think, I forget the name, Ganden Nyengyu, I think, Manjushri gave special teachings to Lama Tsongkhapa, Ganden Nyengyu. It is the Ear Lineage of Ganden, the Joyful One. Nyengyu, *Ganden Nyengyu Trulpai Legbam*,³ Manjushri [gave it] to Lama Tsongkhapa, then Lama Tsongkhapa passed it to his disciples, Baso Chokyi Gyaltzen and Gyalwa Ensapa. Gyalwa Ensapa, Kyabje Zong Rinpoche says, his past life, that he [Gyalwa Ensapa] achieved full enlightenment, the unified state of Vajradhara, in a brief lifetime of degenerate times, same like Milarepa, but Kyabje Zong Rinpoche says he achieved full enlightenment comfortably, with a comfortable place, comfortable food. Rinpoche said that many times. The reason why he was saying that is, why he achieved enlightenment in a brief lifetime of degenerate times is...

(Rinpoche sniffs and takes up a tissue) I have one virus. I’m dripping the virus. All those who are going to get sick, then come and see me dripping.

It is because, it is mainly because of the special teaching that Manjushri gave to Lama Tsongkhapa. That one, he is talking about, bringing up the benefits of that, the quick way to achieve enlightenment.

Gyalwa Ensapa said, this is according to his experience:

མདོར་ན་ཉམས་རྟོགས་ཆེ་ཚུང་གང་སྐྱེས་ཀྱང་། །
དད་པ་ཆེ་ཚུང་བསྐྱོམ་པའི་མཐུ་ཡིན་པས། །
དངོས་གྲུབ་འབྱུང་གནས་མཚན་ལྡན་ལྟ་བུ་ལ། །

³ *Volume of Miracles, or Volume of Emanations. Tib. sprul pai glegs bam.*

ཡོན་ཏན་བསམ་ཞིང་སྐྱོན་ནས་མེ་བཟླ་བའི།
གདམས་པ་འདི་ཉིད་མཐེལ་དུ་འཛོལ་བ་དང་།
དམ་བཅའ་འདི་འདྲ་གོགས་མེད་མཐར་ཕྱིན་ཤོག།

DOR NA NYAM TOG CHHE CHHUNG GANG KYE KYANG

In short, whatever realization, great or small, happens

DÄ PA CHHE CHHUNG GOM PÄI THU YIN PÄ

Is due to whether you generate great or small devotion.

NGÖ DRUB JUNG NÄ TSHÄN DÄN LA MA LA⁴

Therefore, for the valid guru, the originator of all realizations,

YÖN TÄN SAM ZHING KYÖN NÄ MI TA WÄI

Think of the qualities and don't look at the side of mistakes.

DAM PA DI NYI THIL DU DZIN PA DANG

Keep this very teaching as the heart practice,

DAM CHA DI DRA GEG ME THAR CHIN SHOG

And complete this promise without obstacles.

Dor na, “In short,” *nyam tog chhe chhung gang kye kyang*, “Realization, great or small,” “whatever realization, great or small, happens, is due to,” *Dä pa chhe chhung gom päi thu yin pä* means “is due to whether you generate great devotion or small devotion.” It depends on that. “Therefore,” *Ngö drub jung nä tshän dön la ma la*, “Valid guru,” it means having qualities, all the qualities, “Valid guru, who is the originator of all the realizations,” what the disciple achieves. Then, “Look at that guru,” *Yön tän sam zhing*, “Think of the qualities and don't look at the side of mistakes.” “This advice, to hold as utmost, the main practice,” utmost, to hold utmost, the main practice.

Gyalwa Ensapa who achieved enlightenment in a brief lifetime of degenerate times said that with his experience. So in the West, now in the West, you put the guru in prison. If he scolds you or spans you, you put him in prison. You put the guru in prison. The next hour what you do is like that; you punish them and so forth. I'm not saying non-Buddhists, but I'm talking on the basis of being a Buddhist, one who has faith in Buddha, Dharma, and Sangha. But, then, of course, the details show, if you check.

Dam pa di nyi thil du dzin pa dang, “Keep this very teaching as the heart practice.” Then, *dam cha*, this is a “promise.” *Dam cha di dra geg me thar chin shog*. *Dam cha di dra*, “Such this promise, without obstacles,” *geg me thar chin shog*, “complete without obstacles.” That is very, very good. So for the success of all that.

⁴ The version Rinpoche cites has མཚན་ལྡན་སྐྱེ་མེད་ instead of འདི་ཉིད་མཐེལ་དུ་ as appears in some texts.

Then, of course, if you have any projects, of course, you can think of them, okay, for the success of some particular project. As I said before, this is the biggest project, what else is there? Okay, now I'm going to read. I will read it in English.

Verses for the Eight Auspicious Noble Ones

(Rinpoche reads and gives the oral transmission of the small letters at the beginning of the text in English)

When undertaking any activity, if at the outset you complete one recitation of this prayer, you will realize your accomplishments and happiness just as you wish. Since this is the case, it is important to commit it to memory.

OM

I have received this *lung* recently from Khenchen Pema Sherab. He is the Namdroling, in south India, the monastery abbot. There are, I think, four abbots, so he is one abbot, a great abbot, Khenchen Pema Sherab. I think, at Buxa, he was... During the *Pramanavartika* teachings, *Pramanavartika*, Tsema Namdrel teachings, Nyicha, I think, he said he came to Lama Yeshe's teaching. He remembered that. Now he became a great lama, abbot.

(Rinpoche then reads and gives the oral transmission of the entire text in English)

To you auspicious ones, dwelling in the ten directions' realms
Where all that appears and exists is perfectly pure, spontaneous in nature—
To the entire noble collection of Buddha, Dharma, and Sangha, I prostrate!
May all be auspicious for us!

O King of Illumination, Intention to Accomplish Aims with Steadfast Power,
Glorious Adornment of Loving Kindness, Supremely Glorious One Renowned for Virtue,
Greatly Renowned as Consideration for All,
Glorious Renown that is Valor as Noble as Mount Meru,
Glorious Renown that is Consideration for All Sentient Beings, and
Glorious Renown that is Valor Which Causes Contentment:
Hearing your mere names increases fortune and glory.
I prostrate to the eight sugatas!⁵

⁵ Pradīparājāḥ (Tib. *sgron me'i rgyal po*), Vikramasthīrasiddhārtha-cittaḥ (Tib. *rtsal brtan don grub dgongs*), Maitrālaṅkāśrīḥ (Tib. *byams pa'i rgyan dpal*), Puṇyakīrtiparamaśrīḥ (Tib. *dge grags dpal dam pa*), Sarvacittayaśasvīstaraḥ (Tib. *kun la dgongs pa rgya cher grags pa can*), Merukalpāryasuvikrāntayaśaḥśrīḥ (Tib. *lhun po ltar 'phags rtsal grags dpal*), Sarvasattvacittayaśaḥśrīḥ (Tib. *sems can thams cad la dgongs grags pa'i dpal*), Santarpitasuvikrāntayaśaḥśrīḥ (Tib. *gid tshim mdzad pa rtsal rab grags dpal*). All but the first Sanskrit name have been reconstructed from Tibetan by translator.

O youthful Manjushri, glorious Vajrapani,
Powerful Avalokita, protector Maitreya,
Kshitigarbha, Nivaranavishkambin,
Akashagarbha, and supreme arya Samantabhadra:
You beautifully carry your hand implements— the utpala flower, vajra,
White lotus, naga-wood, jewel, moon,
Sword, and sun—supreme of auspiciousness and glory!
To the eight bodhisattvas, I prostrate!

The jeweled precious parasol, the auspicious golden fish,
The excellent vase pouring forth desired objects, the beautiful kamala lotus,
The conch of great renown, the glorious never-ending knot,
The always-flying banner of victory, and the powerful wheel of transformation—
O you for whom these eight supreme precious symbols serve as hand ornaments:
You goddesses who make offerings to the victors of all times and every direction, and cause
them delight,
Lasya and so forth,⁶ by bringing you to mind, you increase our glory!
To the eight auspicious goddesses, I prostrate!

Mahabrahma, Source of Bliss,⁷ Son of Non-Craving,⁸
Thousand-Eyed One,⁹ kings Dhritarashtra,
Virudhaka, Virupaksham, the lord of nagas, and
Vaishravana, each holding your divine symbol—
Wheel, trident, lance, vajra,
Vina, sword, stupa, and victory banner—
You increase the virtue, goodness, and fortune for those who reside in the three realms.
To the eight worldly guardians, I prostrate!

May any activity we undertake here today,
Obstacles and misfortunes having been pacified,
Accomplish our desired goals and increase in glory in accordance with our wishes!
May fortune, happiness, and prosperity abound!

So now in the small letters, the benefits:

If you recite this when you awaken, all of that day's goals will be accomplished.

If you recite this when going to sleep, you will see excellent dreams.

⁶ Lāsya (Tib. *sgeg mo/sgeg ma*), Mālā (Tib. *'phreng ba ma*), Gītā (Tib. *glu ma*), Nṛtyā (Tib. *gar ma*), Puṣpā (Tib. *me tog ma*), Dhūpā (Tib. *bdug spos ma*), Ālokā (Tib. *snang gsal ma*), and Gandhā (Tib. *dri chab ma*)

⁷ Śivaḥ.

⁸ Viṣṇuḥ.

⁹ Indraḥ.

If you recite this when entering into a disagreement, you will be completely victorious.

If you recite this when undertaking any activity, your desired goals will be accomplished.

If you recite this continually, you will obtain long life, glory, and renown, and

Bliss, goodness, and prosperity will be achieved just as you wish.

This method for purifying misdeeds and obscurations and setting oneself in higher rebirths and the definite excellence

Was explained by the Supreme Victor, who accomplishes all goals.

[Colophon:

On the fifth day of the third month of the Year of the Fire Monkey of the 15th Rabjung Cycle [April 18, 1896], at the auspicious gathering of the planets, sun, and moon, this great garland of jewels arose from the ocean-like mind of Jampal Gyepai Dorje.

Translator's Colophon:

This text (Tib. 'phags pa bkra shis brgyad pa'i tshigs su bcad pa) was translated by Shakya Gelong Gyalten Lekden, one of scant knowledge, during the waxing of the first moon of the Year of the Fire Monkey, February 2016, at Sera Je Monastery, India. I beg forgiveness for any mistakes, and dedicate any merit that arises due to this translation to our precious gurus, that they may manifest long and healthy lives, leading thick-headed sentient beings such as myself to perfect, complete enlightenment. Edited by FPMT Education Services, 2016.]

Thank you very much. See you tomorrow. *Ha-ha.*