Verses for the Eight Noble Auspicious Ones

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

Technical Note
Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].
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 NANG SI NAM DAG RANG ZHIN LHÜN DRUB PÄI**

*OM To you auspicious ones, dwelling in the ten directions’ realms*

**TRA SHI CHHOG CHÜI ZHING NA ZHUG PA YI**

*Where all that appears and exists is perfectly pure, spontaneous in nature—*

**SANG GYÄ CHHÖ DANG GEN DÜN PHAG PÄI TSHOG**

*To the entire noble collection of Buddha, Dharma, and Sangha, I prostrate!*

**KÜN LA CHHAG TSHÄL DAG CHAG TRA SHI SHOG**

*May all be auspicious for us!*

**DRÖN MEI GYÄL PO TSÄL TÄN DÖN DRUB GONG**

*O King of Illumination, Intention to Accomplish Aims with Steadfast Power,*

**JAM PÄI GYÄN PÄL GE DRAG PÄL DAM PA**

*Glorious Adornment of Loving Kindness, Supremely Glorious One Renowned for Virtue,*

**KÜN LA GONG PA GYA CHHER DRAG PA CHÄN**

*Greatly Renowned as Consideration for All,*
Lhün Po Tar Phag Tsäl Drag Pāl Dāng Ni
   Glorious Renown That Is Valor as Noble as Mount Meru,
Sem Chān Thām Chā La Gong Drag Pāi Pāl
   Glorious Renown That Is Consideration for All Sentient Beings,
Yi Tshim Dzā Pa Tsāl Rab Drag Pāl Te
   And Glorious Renown That Is Valor Which Causes Contentment:
Tshān Tsam Thō Pā Tra Shi Pāl Phel Wa
   Hearing your mere names increases fortune and glory.
De war Sheg Pa Gyā La Chhag Tshāl Lo
   I prostrate to the eight sugatas!¹

Jam Pāl Zhōn Nu Pāl Dān Dor Je Dzin
   O youthful Manjushri, glorious Vajrapani,
Chān Re Zig Wang Gōn Po Jam Pāi Pāl
   Powerful Avalokita, protector Maitreya,
Sa Yi Nyin Po Drib Pa Nam Par Sel
   Kṣitigarbha, Nivaranaśīkambhin,
Nam Khāi Nyin Po Phag Chhog Kun Tu Zang
   Akashagarbha, and supreme aryā Samantabhadra:
Ut Pāl Dor Je Pā Kar Lu Shing Dang
   You beautifully carry your hand implements—the utpala flower, vajra,
Nor Bu Da Wa Rāl Dri Nyi Ma Yi
   White lotus, naga-wood, jewel, moon,
Chhag Tshān Leg Nam Tra Shi Pāl Gyī Chhog
   Sword, and sun—supreme of auspiciousness and glory!
Jang Chhūb Sem Pa Gyā La Chhag Tshāl Lo
   To the eight bodhisattvas, I prostrate!

Rin Chhen Dug Chhog Tra Shi Ser Gyī Nya
   The jeweled precious parasol, the auspicious golden fish,
Dō Jung Bum Zang Yi Ong Ka Ma La
   The excellent vase pouring forth desired objects, the beautiful kamala lotus,
Nyän drag dung dang phûn tshog päl be u
The conch of great renown, the glorious never-ending knot,
Mi nub gyäl tshân wâng gyur khör lo te
The always-flying banner of victory, and the powerful wheel of transformation—
Rin chhen tag chhóg gyä kyì chhag tshân châñ
O you for whom these eight supreme precious symbols serve as hand ornaments:
Chhóg dü gyäl wa chhö ching gye kye ma
You goddesses who make offerings to the victorious ones of all times and every direction, and cause them delight,
Geg sog ngo wo drän päl päl pel wäi
Lasya and so forth,² by bringing you to mind, you increase our glory!
Tra shi lha mo gyä la chhag tshäl lo
To the eight auspicious goddesses, I prostrate!

Tsang pa chhen po de jung se me bu
Mahabrahma, Source of Bliss,³ Son of Non-Craving,⁴
Mig tong dän dang gyäl po yül khör sung
Thousand-Eyed One,⁵ kings Dhritarashtra,
Phag kye po dang lu wâng mig mi zang
Virudhaka, Virupaksham—the lord of nagas—and
Nam thö se te lha dzä khör lo dang
Vaishravana, each holding your divine symbol—
Tri shu la dang dung thung dor je chân
Wheel, trident, lance, vajra,
Pi wam räl dri chhö ten gyäl tshân dzin
Vina, sword, stupa, and victory banner—
Sa sum nä su ge leg tra shi pel
You increase the virtue, goodness, and fortune for those who reside in the three realms.
Jig ten kyong wa gyä la chhag tshäl lo
To the eight worldly guardians, I prostrate!
May any activity that we undertake here today,
Having pacified the obstacles and misfortunes,
Accomplish our desired goals and increase in glory in accordance with our wishes!
May fortune, happiness, and prosperity abound!

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.
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 Victorious One, who accomplishes all goals.

Colophons

Original 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. Translation reviewed by Joona Repo, FPMT Translation Services, 2016. Edited by FPMT Education Services, March 2020.

Notes

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

2 Lāsyā (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).

3 Śivaḥ

4 Viṣṇuḥ.

5 Indraḥ.