

*Advice by
Lama Zopa Rinpoche*

*For the Coronavirus Disease
(COVID-19)*

Kopan Monastery, Kathmandu, Nepal

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Lama Zopa Rinpoche's Advice for the Coronavirus Disease (COVID-19)

Introduction

My most dear, most precious, most kind, wish-fulfilling ones, my fathers and mothers, brothers and sisters, students and friends, everybody,

At this time there is a big change. It's a time, a very important time, of discovery, a discovery of the truth of suffering.

I heard that during the First World War that there happened a kind of influenza, a disease, epidemic disease. So many millions, five million? Fifty millions people died, minimum. Fifty millions people minimum, died. That happened, but we can't say before, a long time ago, [what happened]. Then there happened different ones at different times. Some number of years ago, SARS happened, but I think it didn't spread much. Our Dharma center, ABC in Singapore, invited the monks who do the Most Secret Hayagriva puja in Sera Jey, our college. They invited those monks who are specialized in doing the puja, and then also Lower Tantra College [monks]. They did, I think, Tsog Kong, Most Secret Hayagriva Tsog Offering, the extensive one. Then they did, I think, a wrathful fire puja and then I don't know what else, but many others. Right after that the SARS stopped. The puja was done to stop the SARS. It was sponsored by our center, FPMT center, ABC. So that happened. So this time, this happened—coronavirus.

When you look at the life... Well, it started from China, from this particular city, Wuhan. Then now disease happened in many other countries, Spain, Italy, Korea, Japan. In some countries, it is much more. As well as in America. You see, now, people get very scared; of course, non-Buddhists, yes, but even us ordinary Buddhist people. But what I thought strange is [that you are still scared] when you have heard Buddhadharma, the four seals, the view, Buddhist view.

[The first seal is:]

ཟག་བཅས་ཐམས་ཅད་སྐྱུག་བསྐྱེལ་བ། |

ZAG CHÄ THAM CHÄ DUG NGÄL WA

All contaminated phenomena are the nature of suffering.

“Contaminated phenomena,” like the aggregates and so forth, the contaminated aggregates, “are the nature of suffering.” It is a very important subject, the view of Buddhism. Then:

[The second seal is:]

འདུལ་བྱས་ཐམས་ཅད་མི་རྟག་པ།

DÜ CHÄ THAM CHÄ MI TAG PA

All causative phenomena are the nature of impermanence.

“All causative phenomena are the nature of impermanence.” “The nature of *impermanence*.” I already mentioned *Dü chä tham chä mi tag pa*.

[The third seal is:]

[ཚོས་ཐམས་ཅད་སྟོང་ཞིང་བདག་མེད་པ།

CHHÖ THAM CHÄ TONG ZHING DAG ME PA]

All existents are empty and no-self.

“The existents are empty and no-self.” Those who have studied, you understand [this].

It is the very beginning advice, teaching, for how to control the mind. The root of all the suffering, the oceans of suffering of samsara come from the three poisonous minds, attachment, anger, ignorance. Then, of course, of course then, the root, the other one, is self-cherishing thought, selfish mind. It is from where all the misfortune, all the obstacles, everything, comes to practice Dharma, to achieve enlightenment, to benefit other sentient beings and then to obtain even your own happiness.

It is said, as many people have heard *Bodhisattvacharyavatara*, as you know in *Bodhicharyavatara* [it says]:

DAG ZHÄN JE WA MA JÄ NA

If you don't exchange yourself and others,

DZOG SANG NYI DU MIN GYUR WÄ

Buddhahood cannot be achieved.

KHOR WA NA YANG DE WA ME

Even while you are in samsara, there is no happiness.

JIG TEN PHA RÖL PHAR ZHOG GI

Leave aside obtaining the happiness of future lives,

TSHE DII DÖN YANG DRUB MI GYUR

Even the happiness of this life cannot be obtained.¹

Oh, that. That is what on the basis of the Buddha's teachings, then Shantideva advised, said this. But, of course, that is your own experience. You can expand that from your own experience. “Exchanging oneself for others, if that is not done, enlightenment cannot be achieved.” “Buddhahood cannot be achieved.” “Even in samsara,” “While you are in samsara, there is no happiness.” “Leave aside future

¹ This verse seems to be a variation of *Bodhisattvacharyavatara*, v. 8.131.

lives, obtaining the happiness of future lives, even the happiness of this life cannot be obtained.” That’s very clear. People, many business people, many people, so many, *wow, wow*, so many, the happinesses of this life they want to accomplish, they want to achieve, but so much problems. You have to face *soooooo* many problems, *bah, bah, bah*, the whole life. Where does it come from? It all comes from the self-cherishing thought. It is very clear.

Then, cherishing others, ultimate good heart, bodhichitta, of course. But even if you don't have that... But, of course, that, then, is the root. It is what makes possible the root of the path. What makes possible to achieve enlightenment, to cease all the obscurations, all the mistakes of mind, and to complete all the realizations is that. Then, if you have bodhichitta, then you can cause happiness to numberless sentient beings up to enlightenment. This life, future life, up to enlightenment, all that can be successful. Even if you have a general good heart, even if you don't have ultimate bodhichitta but you have a good heart, you can cause so many sentient beings, insects and people, so many, you can cause happiness. You can help; it is unbelievable. So much of your success can be achieved. Okay? Like that.

Then, the other one is, of course, *dagdzin marigpa*, the ignorance holding the I as truly existent, existing from its own side, existing by itself, or, by using the language that every day we use, the real I. In reality, from beginningless rebirths the I exists in mere name, in mere name. So it is most, most, most unbelievably subtle what it is. It’s like... Compared to the real I that appears and we believe from beginningless rebirths, comparing to that, it is like—it is not that the I doesn’t exist, but it is like that! But it is like that.

So, you have to understand. I’m just introducing this to ordinary people like me who don't understand. So we are discussing it.

Okay. So we have to understand. Not God created that, not Buddha created that, our mind created that, the root of samsara, the root of the oceans of samsaric suffering. The sufferings you don't know that it is suffering and the sufferings you know you don't like, all that came from that. So our mind has been creating what is just a superstition, a wrong belief. So it is very strange. With that wrong concept, the wrong concept of I, then that is the root. From that, then you create—I’m just talking in a short way—the oceans of samsaric suffering, the oceans of hell suffering, oceans of hungry ghost sufferings, oceans of animal suffering, oceans of human being, sura and asura, intermediate state being. *Bah, bah, bah. Lama khyen, lama khyen. Bah, bah, bah.* So it is really, really, really, really funny. It is really, really, really funny. Funny, if you think, if you discover. If we don't analyze, if we don't analyze, don't check, like science. Now this is inner science, not outer but inner science, checking up by the mind, realizing that the most dangerous, most harmful wrong concept is the creator of the oceans of samsaric sufferings. *Bah, bah, bah.* The suffering is the suffering of pain and all the pleasures, samsaric pleasures, are in the nature of the suffering of change. That’s why it cannot continue, it cannot develop, that pleasure, whereas Dharma happiness, happiness with bodhichitta, renunciation, emptiness, just without talking even about tantra, those happiness they can develop.

When you achieve enlightenment, you have completed the happiness of Dharma. You can't do that with the samsaric happiness. Why? Because samsaric happiness is the nature of suffering. Because of that. It's like on a sword or on a knife there is honey, so you lick it and then you experience the sweetness, yes, but then it cuts your tongue. Or then the flies, butterflies [moths], different flies, when there is the light of a fire, then they try to get inside it. Even though it is hot, they can feel it is hot, but still they try to go inside. The light of the flame, they try to really go in. So they have a totally wrong hallucinated appearance of something most amazing, something most beautiful, something to really get inside, then you will be blissed out or something. I'm just making it into words. That's why those different flies, big and small, try to get inside. They try to get inside, but once they get inside, they get burned. They don't know; it is totally opposite, completely opposite, what appears to them and what it is. So like that, or the flies get inside the candle wax, the candle, then they fall down. They drop in the candle wax, or an oil lamp, or things like that. *Bah, bah, bah*. Like that, they could not fly. Even if they didn't burn but they dropped in the wax. It happens like that.

People who are fishing, they have a worm, a fishing worm tied [on a hook]. The wire went through the body, then you put that in the water. It moves of course, then from far the fish can see there is a worm there. (*Rinpoche shows how it wiggles*) They want to try to eat that. With so much desire, they *run* to eat it. But then what happens? It wasn't like that. It is totally against what they wish. They get caught. Their mouth gets caught by the wire, the hook. *Bah, bah, bah*. Then, *lama khyen*, what pain. They get caught. Then with a knife you clean outside the hairs [scales], then you cut it in half. *Bah, bah, bah*. *Lama khyen, lama khyen*, what suffering, what suffering.

The pleasures of samsara, how they are the nature of suffering, oh, is like this. It is totally deceiving, *bah, bah, bah*, like this example I gave, just a few examples. It is very good to use the examples for meditation [of how they are] deceiving. *Bah, bah, bah, bah, bah, bah*.

Then from there, so much attachment. [But] nothing is definite, always it changes. Because the disease happened, the government changes, so all the business people changes, business goes down. So many changes, nothing is definite.

Then how much we enjoy them, we never get satisfaction, as Lama Tsongkhapa said in the *Foundation of All Good Qualities*. *Bah, bah, bah*. Those two are the main sufferings. *Bah, bah, bah*. *Lama khyen, lama khyen*. So then something which is wrong, then you continue, continue, continue. Then after some time, it gets exploded, then huge suffering. You don't realize that the nature of samsara is suffering, that which is suffering, all these things.

What am I saying?

Then, the third [suffering] is the pervasive compounding suffering, *kyabpa duje kyi dug ngal*. The two other sufferings, the suffering of pain and suffering of change, *gyurwai dug ngal, dug ngal gyi dug ngal* and *gyurwai dug ngal*, came from the third, pervasive compounding suffering, *kyabpa duje kyi dug ngal*. These aggregates are completely under the control of delusion and karma, so they are

pervaded by suffering, as His Holiness always explains. Then these aggregates are the contaminated seed of delusion and karma. From that seed, delusion arises again and the suffering of this life and the suffering of future lives arises from that again—from these aggregates, these contaminated aggregates. Therefore, in the life the most, the most, the most, the most important meditation involves the most important practice the life to live in, the life to follow, where your mind should live, is bodhichitta and emptiness. These two are the foundation of all tantra, the quick path to achieve enlightenment.

Okay, that is enough. That is enough just for an introduction.

Meditation on Death is the Foundation

As I mentioned before, this is the foundation, almost the first teaching, instruction, or advice, [the one] about impermanence-death, *chiwa mitagpa*. Not only is death definite... I mean except for a hallucinated person, but most people, of course, [know], “I will die,” but always there is the thought, “I will live for a very long time.” Even if your family dies, your brother dies by cancer, by that, by this; even if around you people you know are dying gradually, or sometimes together, but you never think of your death, that you are going to die. Nobody says, “I won’t die forever,” in the world. I don't think [anyone says that] except if the mind is hallucinated, over-hallucinated.

That, death is definite, and when the death will occur is indefinite. Death—today the body is like this but tomorrow you cannot say. It can be on the firewood burning the body by this time tomorrow; so you can't really say. The actual time of death is indefinite. That is the very basic, very beginning, very basic teaching. We have been hearing for however long you have been hearing teachings of the Buddha, for however many years you have been a Buddhist, that the actual time of death... The Buddha said, in the form of, he appeared in the ordinary aspect of a guru, then gave you the teaching, “The actual time of death is indefinite.” You heard it so much, you heard it so much, but it was not like this, with this disease happening, people dying, so there was not this fear. There was not this useful fear. It is very, very strange. What the Buddha said... All the three-time buddhas, the numberless past, present, and future buddhas of the ten directions, manifested in the guru, in the ordinary aspect of the guru, so that you can see them, so you see the holy person and receive teachings, all that—learn the alphabet and the commentaries, the *lung*s, and you can receive the pratimoksha, bodhisattva, tantra vows, initiations and commentaries, *lung*s, instructions, commentaries on tantra—so that you can make your mind so close to enlightenment, *bah, bah, bah*, yes, if you correctly practice. All the time you are being taught, it is taught, it is said in the teachings, but that, kind of—for me and for common general people like me—that is left out. It is kind of like it is not taken seriously; that is like sort of normal talk. But then the disease happened, what the country talks about, then you are so scared, so scared. If the doctor says, “You have cancer,” oh, you are so scared, terribly scared. *Bah, bah, bah*. But when the Buddha, when the guru, always gives you this teaching, the basic

introduction, the basic meditation [that death is definite and the time of death is uncertain] to control your mind—ignorance, anger, attachment, all the delusions—and to control the negative karma, and to allow all the realizations of the graduated path of a lower capable being, the graduated path of a middle capable being, and the graduated path of a higher capable being, all that up to enlightenment, to allow in your mind, but the meditation which does that, which is very important, but that is not taken as important, as serious. So it is very strange. If the doctor says it, then it becomes so serious. *If* the doctor says it. But if the guru, the Buddha, [says it], it is not taken up with effort; only if the doctor says it, then, if the world or the country says it. It is very kind of very interesting. It is kind of silly. Silly.

Now, if you had taken what the Buddha said, what the guru says, so seriously, oh, then you would practice Dharma continuously. You would never waste [your time] day and night. You would never waste even one hour in negative karma, in creating negative karma, the cause of the lower realms. You wouldn't spend your life in that, not even one hour. You would practice Dharma continuously, then you would achieve realizations year by year, for example. Like that would happen if you were to take as serious what is said in the lamrim, what is said in the teachings, in the base of the tantra teachings, the sutra teachings.

Lama Tsongkhapa said... It is difficult to remember the words. The meaning is the perfect human rebirth, which is difficult to find again, then impermanence-death, and karma, if you do realize this, then everything happens. Then all the following realizations happen. We didn't get... [People] like me, we didn't get done this. This very basic thing is left out. We didn't take it seriously, so then the rest of the realizations up to enlightenment don't happen. That means if you discover [the first teachings], if you realize them, then all the rest of the realizations happen without difficulty. They happen easily. It says that in the lamrim, I think.

Oral Transmission of Vajra Armor Protection Wheel Short Practice

[video 00.36] Okay. Now, now for yourself to not get the disease and the disease, if you did get it, to recover from that, then Vajra Armor is the mantra to recite every day. One mala you can recite; that is common. It is unbelievably important, that one. So I'm going to do that.

Many people become great healers by reciting this mantra. Even if they don't know the basic lamrim or Dharma, they don't know much, but many become great healers. There are many. They are able to heal many people, so many people. Of course, then you have faith in the mantra, the power of the mantra.

I'm going to do the *lung* of this. I received the *lung* of this mantra from Kyabje Trulshik Rinpoche, His Holiness the Dalai Lama's guru. He took initiation from Rinpoche. [Kyabje Trulshik Rinpoche] is very, very qualified, a perfectly qualified guru of sutra and tantra in the world, in this world. I received this *lung* from Rinpoche in Kathmandu. I'm going to read this.

“I go for refuge to Buddha, Dharma, and Sangha until I achieve enlightenment.” And, “Due to the merits of having done charity and so forth, practiced the six paramitas, listened to teachings,” by the three-time merits collected by me, three-time merits, past, present, and future, three-time merits collected by numberless sentient beings, and the three-time merits collected by numberless buddhas, “may I achieve the total cessation of mistakes of mind and the completion of all the realizations, buddhahood, in order to benefit all...” “Benefit” means to free from the oceans of samsaric sufferings the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless sura beings, numberless asura beings, numberless intermediate state beings, to free them from the oceans of samsaric sufferings and bring them to enlightenment. Benefit for sentient beings means that. “Therefore, I’m going to listen to the *lung*.” You can think like that. However, at least [listen] to help the sentient beings. You are just one; sentient beings are numberless. So it is much more wise to cause numberless sentient beings [to be free from suffering]. Just don't think only of yourself, because it is mentioned in the Buddha’s teachings and you can discover that all the sufferings came from where? They came from the I, cherishing the I. Then, all the happiness from beginningless rebirths, now, and future happiness, including enlightenment, everything, came from others, cherishing others. “Therefore, I’m going to listen to the teaching, the *lung*, for the benefit of others.”

Now I’m going to do the *lung*.

Vajra Armor Protection Wheel Short Practice

(Rinpoche gives the oral transmission of the following verses in Tibetan)

རང་ཉིད་ཕྱག་རྡོར་མཐེང་ནག་རྩམས། །
རྡོ་རྗེ་སྐུལ་ཞགས་འཛིན་པ་ཡི། །
སྐུ་ལ་དུར་ཐྲོད་དཔལ་ཆས་རྫོགས། །
ཞབས་བྱང་པད་ཉིར་འདྲོར་སྐབས་བགད། །

RANG NYI CHHAG DOR THING NAG NGAM

I become the very ferocious dark blue Vajrapani,

DOR JE DRÜL ZHAG DZIN PA YI

Holding a vajra and a snake lasso.

KU LA DUR THRÖ PÄL CHHÄ DZOG

My holy body is complete with the glorious ornaments of the charnel grounds,

ZHAB ZUNG PÄ NYIR DOR TAB DRÄ

And I stand with my two feet stretched out on a lotus and sun.

ཡེ་ཤེས་མེ་དཔུང་སྐྱོད་དུ་བཞུགས། །
སྐུ་ལས་མེ་ཁྱུང་སྐྱགས་སྡིག་དང་། །

ཕག་ནག་རླུང་མེ་བཙན་དུག་གི།
ངན་རླངས་སེར་རླུང་འཕྲོབས་ལྷར་འཕྲོས།
ནད་རིམས་གདོན་བགོགས་བཟླག་པར་བསམ།།

YE SHE ME PUNG LONG DU ZHUG

I abide amidst a blazing transcendental wisdom fire.

KU LÄ ME KHYUNG CHAG DIG DANG

From my holy body fire garudas, iron scorpions,

PHAG NAG LUNG ME TSÄN DUG GI

Black pigs, wind, fire, and the noxious vapors of poison

NGÄN LUNG SER LUNG TSHUB TAR THRÖ

Are emitted like violent winds and hailstorms,

NÄ RIM DÖN GEG LAG PAR SAM

Destroying all disease, epidemics, spirit harms, and interferers.

This mantra... This text is copied from what I received from Kyabje Trulshik Rinpoche. In the *lung* I received from Kyabje Trulshik Rinpoche, it has HŪṂ VAJRA PHAṬ. So normally OṂ PADMAŚHAVARI PHAṬ, it starts like that. But the one I received from Rinpoche has the three syllables HŪṂ VAJRA PHAṬ. So it is okay, you can recite it like that. Don't worry about wasting time [when reciting the longer version]! We waste... Like I myself, ordinary us, some of us, we waste the whole life gossiping, by doing so many useless things in the life, which is only negative karma, the cause to be reborn in the lower realms. So actually if we think of the karma, that is really frightening, most frightening, sad.

(Rinpoche recites the mantra four times)

ཨུམ་བཟླ་ཕུར་ལྷོ་མེ་བཙན་ལྷ་ག་ནག་ཏུ་སྐྱོད་མཐོ་བོ་རི་ཏུ་ཉ་ན་ཉ་ནུ་བཟོ་ན་རྒྱ་རྒྱ་སྐྱ་རྒྱུ་

HŪṂ VAJRA PHAṬ / OṂ PADMAŚHAVARI PHAṬ / NÄN PAR SHIG / NĀGANAN /
TADYATHĀ / SARVAVIRITA / HANA HANA / VAJRENA RAKṢHA RAKṢHA SVĀHĀ

Recite this as many times as possible.

Then after that it says, “Recite this as much as possible.” Usually you recite one mala.

At the end of the recitation, [blow on] water to bless it. Then, drink and anoint yourself with it.

Then, “At the end of the session, you can blow the mantra on a bottle of water, or a jar of water, or whatever.” Then, “You blow on the water, then you drink it.” Either you drink it or give it to other people, other sick people, to drink. Or for infections on the body, then you apply it. You can blow on cream, butter, like that, then you can apply it to infections, anything, harm outside the body.

In your daily practice, blow into your nostrils.

Then, normally after you finish reciting the mantra, you blow in the nose. That means like this (*Rinpoche puts his palm in front of his mouth and blows three times into it with his lower lip upturned so that the air goes up into the nose*). You keep your hand up like this, then you blow. (*Rinpoche blows again with his lower lip upturned*) It helps the breath to go in the nose.

At the conclusion of the session, think that all disease and spirit harms are totally destroyed.

Then when you do that, [think that] all the diseases and spirit harms, everything, do not exist even in name. They are totally ceased. Think that.

Then, abide for a while in the state of meditation on the actual mode of existence [emptiness], beyond what is to be protected and what protects [conventional truth]. While empty, one arises again as the deity's holy body.

Then yourself, [the one] who is protecting; your action of protecting; and yourself, your body and mind, what is to be protected, all three, what appeared real, do not exist. They are totally empty. You place your mind in emptiness for a while. Then, while you are in emptiness, you arise into the deity. It could be your own deity, what you practice.

Then, make dedication prayers and prayers of auspiciousness.

Then you do the dedication, dedication prayer.

ཞེས་པ་འདི་འང་ཡང་ཁྲོས་རྩ་སྐབས་སྤང་བའི་འཁོར་ལོ་ནས་རྒྱན་འཁྱེར་དུ་སྦངས་པ་སྟེ་ཇོ་ནེ་ནས་སོ།

This text was extracted by Jñāna from The Most Wrathful Chakra of Protecting the Root Attainment for the purpose of use in daily practice.

This is taken from the Protection Wheel. It is taken from that, this piece. It is showing the references.

The dedication, I added here:

[བདག་དང་གཞན་སེམས་ཅན་ཐམས་ཅད་དང་སངས་རྒྱས་ཐམས་ཅད་གྱིས་དུས་གསུམ་དུ་བསགས་པའི་དགེ་བའི་རྩ་བ་བརྟེན་ནས་བདག་ཉིད་
སེམས་ཅན་སྤུས་མཐོང་ཐོས་དྲན་པ་དང་རེག་པ་ཚམ་གྱིས་ཀྱང་འགྲོས་བ་ཀན་གྱི་རེ་བ་གང་ཡིན་པ་མཐའ་དག་ཡོངས་སུ་རྫོགས་བར་བྱེ་བ་ལ་ཡིད་
བཞིན་གྱིས་ལོར་དང་དབག་བསམ་ཤིང་བཞིན་དུ་ཡོང་བར་ཤོག]

DAG DANG ZHÄN SEM CHÄN THAM CHÄ DANG SANG GYÄ THAM CHÄ KYI DÜ SUM DU
SAG PÄI GE WÄI TSA WA LA TEN NÄ

Due to all the merits collected in the past, present, and future by myself, other sentient beings, and all buddhas,

DAG NYI SEM CHÄM SU THONG THÖ DRÄN PA DANG REG PA TSAM GYI KYANG

By any sentient being even just seeing me, hearing me, remembering me, or touching me,

DRO WA KÜN GYI RE WA GANG YIN PA THA DAG YONG SU DZOG PARJE PA LA

May I complete all the hopes of all transmigrating beings without effort,

YI ZHIN GYI NOR DANG PAG SAM SHING DU YONG WAR SHOG

Like a wish-granting jewel and a wish-granting tree.]

“Due to the merits collected in the past, present, and future by myself, by other sentient beings,” it means every sentient being—hell, hungry ghost, animal, human being, sura and asura. Then, “all the buddhas”; there are numberless buddhas. It becomes, by putting them together, unbelievable. It becomes most powerful. *Bah, bah, bah*. “Due to these merits, any sentient being who sees me, who hears me,” my name or voice, “who remembers me, touches me,” saw my photos, dreams of me, “even just by that, may all the hopes of sentient beings be completed without effort.” (*Rinpoche snaps his fingers*) “May it become much more than a wish-granting jewel and a wish-granting tree.” That means to cease the oceans of samsaric suffering.

སྐྱེ་བ་ཐོག་མེད་ནས་བསགས་པའི་སློབ་སློབ་ཐམས་ཅད་སྐད་ཅིག་ཉིད་དེར་དག་ནས་བདག་པས་གཞན་གཅེས་པའི་བྱང་རྒྱུ་གྱི་སེམས་རྒྱུད་ལ་སྐྱེ་
བ་དང་། འོད་གསལ་ཕྱག་རྒྱ་ཆེན་པོ་བདེ་ལྷག་ཏུ་རྒྱུད་ལ་སྐྱེ་ནས་ལྷ་མེད་རྫོགས་བྱང་གི་གོ་འཕང་ལྷུང་དུ་ཐོབ་པར་ཤོག

KYE WA THOG ME NÄ SAG PÄI DIG DRIB THAM CHÄ KÄ CHIG NYI DER DAG NÄ

May all their negative karmas and obscurations collected from beginningless rebirths be purified in that very instant.

DAG PÄ ZHÄN CHE PÄI JANG CHHUB KYI SEM GYÜ LA KYE WA DANG

May bodhichitta, which cherishes others more than oneself, be generated in their mental continuum.

Ö SÄL CHHAG GYA CHHEN PO DE LAG TU GYÜ LA KYE NÄ

Through easily generating the mahamudra clear light in their minds,

LA ME DZOG JANG GI GO PHANG NYUR DU THOB PAR SHOG

May they quickly achieve the state of highest, complete buddhahood.

And the negative karmas collected from beginningless rebirths to get purified just in that time, and to generate bodhichitta cherishing others more than oneself, and to achieve buddhahood, the state of cessation of all the mistakes of mind and the completion of all the qualities, the realizations, to achieve that quickly.

Then, this is what Lama Tsongkhapa said, “In short...”

མདོར་ན་བཤེས་གཉེན་དམ་པ་མཉེས་བྱས་ནས། །

སྐྱབ་པའི་དགོངས་པ་རྗེད་པའི་མང་ཐོས་གྱི། །

རྒྱུ་བའི་བྱ་བ་ལེགས་པས་མཐར་ཕྱིད་ནས། །

རྒྱལ་བའི་བསྟན་པ་ཕྱོགས་བརྩུར་རྒྱས་བྱེད་ཤོག །

DOR NA SHE NYEN DAM PA NYE JÄ NÄ

In short, by pleasing the holy virtuous friend,

THUB PÄI GONG PA NYE PÄI MANG THÖ KYI

May I complete well the activities of accomplishing

DRUB PÄI JA WA LEG PÄ THAR CHHIN NÄ

Much listening that has found the view of the Mighty One,

GYÄL WÄI TÄN PA CHHOG CHUR GYÄ JE SHOG

And then spread the teachings of the Victorious One in the ten directions.

“In short, by pleasing the holy virtuous friend,” “by many listenings having found the view of the Mighty One,” the Buddha, “and then complete well the activities or practices, may I increase, spread, the teachings of the Victorious One in the ten directions.”

Okay.

“Swift Fulfillment of Wishes in Dependence on the Great Jetsun Tsongkhapa”

[video 00:56] There is another prayer to pacify the epidemic disease, particularly that. This prayer was composed by Kyabje Serkong Dorje Chang. He became a geshe with Trehor Kyorpon Rinpoche, a great lama from Drepung. Then after that, he went into a solitary place to do retreat with so much hardships. Purposely, so much hardships, he did retreat after he finished studying sutra and tantra. Actually he was highly respected by the Thirteenth Dalai Lama, His Holiness the Thirteenth Dalai Lama. Serkong Dorje Chang completed the path to enlightenment. On the basis of lamrim, he completed the tantric path, the maha-anuttara yoga tantric path. He was incredible, yes, Serkong Dorje Chang. He wrote this prayer. So that is according to my Mickey Mouse observation, it came out powerful, good, to recite it to stop in the world the epidemic disease. I didn't receive the *lung* of this but I'm going to read it.

Swift Fulfillment of Wishes in Dependence on the Great Jetsun Tsongkhapa

(Rinpoche reads each verse in Tibetan followed by the English translation)

དུས་གསུམ་རྒྱལ་ཀུན་མཁུན་བརྗེའི་རང་གཟུགས་མཚོགས།

གསུམ་ལྷན་དུར་སྤྲིག་འཛིན་པའི་གར་རོལ་པ།

སྐུ་ལྡེ་ཤེས་སྤྱན་རླབ་ཚོས་གྱི་སྐྱ།

རྗེ་བཙུན་སློབ་བཟང་གྲགས་པ་ལ་གསོལ་བ་འདེབས།

བསམ་པ་སྐྱུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་སློབས།

This is making a prayer to Lama Tsongkhapa, who is Manjushri, Vajrapani, Chenrezig.

**Supreme embodiment of the wisdom and compassion of all the victorious ones of the three
times**

Manifesting as a monk wearing the three saffron robes—

**The spontaneous exalted wisdom *dharmakaya* possessing the five bodies—
To you, Jetsun Lozang Dragpa, I make request:
Please bless me that my wishes be swiftly fulfilled.**

Second one:

རང་བཞིན་གདོད་ནས་དག་པའི་འོད་གསལ་བ།།
མ་འགགས་རང་རྩལ་ལོངས་སྤོང་རྫོགས་པའི་སྐྱུ།།
སྐྱུ་ཐུགས་ཟུང་དུ་འཇུག་པའི་བདག་ཉིད་ཆེ།།
རྗེ་བཙུན་སློབ་བཟང་གྲགས་པ་ལ་གསོལ་བ་འདེབས།།
བསམ་པ་སྦྱར་དུ་འགྲུབ་པར་བྱིན་གྱིས་སློབས།།

**With a nature of primordially pure clear light,
Uninterrupted natural expression of the complete *sambhogakaya*,
Great being who unifies body and mind,²
To you, Jetsun Lozang Dragpa, I make request:
Please bless me that my wishes be swiftly fulfilled.**

Third:

ནམ་མཁའི་ཁམས་མཉམ་མཐའ་ཡས་འགོ་བ་ལ།།
གང་ལ་གང་འཚམ་དེ་ལ་དེར་འཚམ་པའི།།
སྐྱུ་སྐྱུའི་བཀོད་པ་སྣ་ཚོགས་སྟོན་མཛད་པ།།
རྗེ་བཙུན་སློབ་བཟང་གྲགས་པ་ལ་གསོལ་བ་འདེབས།།
བསམ་པ་སྦྱར་དུ་འགྲུབ་པར་བྱིན་གྱིས་སློབས།།

**Displaying an array of manifold *nirmanakaya*-emanations
Appropriate to the limitless living beings
Equaling the expanse of space,
To you, Jetsun Lozang Dragpa, I make request:
Please bless me that my wishes be swiftly fulfilled.**

Then, number fourth:

ཁྱོད་ལ་རྗེ་གཅིག་གསོལ་བ་བཏབ་པའི་མཐུས།།
ནད་སྐྱབ་འབྲུགས་རྩོད་ནད་རིམས་གདོན་བགོགས་སོགས།།

² This line was originally translated as “The great essence-union of body and mind.” It was later corrected by Ven. Tenzin Namjong.

སྒྲིགས་མའི་དུས་ངན་རང་མདངས་ཀྱི་ཞི་ནས།
མཐུན་རྐྱེན་ལེགས་ཚོགས་འཕེལ་བར་གསོལ་འདེབས་ན།
བསམ་བ་སྐྱུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་སྐྱོབས།

So here [this verse] contains this epidemic disease that is happening in the world, particularly that, to cease that right now.

**Through the power of having made single-pointed requests to you,
May all the unfortunate natural manifestations of the degenerate age—
Illness, famine, quarreling, epidemic disease, *graha*-spirits, interferers, and so forth—
be pacified.
Then, when I request that the excellent collection of conducive conditions increase,
Please bless me that my wishes be swiftly fulfilled.**

Number fifth:

མ་རིག་སྐྱོངས་པའི་སྐྱུན་པ་ཀྱི་བསལ་ནས།
སྐྱོ་གྲོས་མཚོག་གི་སྣང་བ་རབ་ཏུ་རྒྱས།
གཞུང་ལུགས་བསྐྱེད་འདབ་བརྒྱ་བཞད་པའི་གཉེན།
ཕན་བདེའི་འོད་སྣང་རྒྱས་བྱེད་ལ་གསོལ་བ་འདེབས།
བསམ་བ་སྐྱུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་སྐྱོབས།

**Having completely cleared away the darkness of ignorance and confusion,
And fully developed the illumination of supreme intelligence,
Virtuous friend who causes the hundred-petalled lotus of the scriptural tradition to bloom—
The sun radiating benefit and happiness—to you, I make request:
Please bless me that my wishes be swiftly fulfilled.**

Number six:

བདག་སོགས་དད་ལྡན་གདུལ་བྱའི་ཚོགས་རྣམས་ཀྱི།
རྒྱབས་མགོན་རེ་ས་གཞན་ན་མ་མཆིས་པས།
ཉིན་མཚན་དུས་དུག་ཀྱི་ཏུ་གསོལ་འདེབས་ན།
ལྷ་མའི་བྱིན་སྐབས་སེམས་ལ་འཇུག་བྱིན་སྐྱོབས།

**Since I and others—the assembly of faithful disciples—
Have no other lord of refuge to turn to for hope,
When we make requests in all the six sessions of day and night,
Please bless us that the guru’s blessings may enter our minds.**

ཚེ་ཡི་མཐར་ཡང་སྒོ་བཟང་གྲགས་པའི་དཔལ།
འཁོར་དང་བཅས་པ་མཐོང་ནས་དེ་མ་ཐག།
བྱ་བྱ་དགའ་ལྡན་མཁའ་སྐྱོད་གནས་འགོ་ཞེས།
གསུང་གི་དབྱགས་འབྲིན་སྣང་བ་ཐོབ་པ་སོགས།
མུགས་རྗེས་བྱངས་ཤིག་སྐྱ་མ་རིན་པོ་ཆེ།
བསམ་པ་སྐྱུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་སྐྱོབས།

**Also, at the end of this life,
May I see you, Glorious Lozang Dragpa, along with your retinue
And immediately have a vision of you saying reassuringly,
“Son, go to the celestial realm of Tushita!”
Care for me with your compassion, Precious Guru.
Please bless me that my wishes be swiftly fulfilled.**

Colophons

Original Colophon:

ཞེས་འཇམ་མགོན་སྐྱ་མ་རོང་ཁ་པ་ཚེན་པོ་ལ་བརྟེན་པའི་གསོལ་འདེབས་བསམ་པ་སྐྱུར་འགྲུབ་མ་འདི་ལྟ་བུ་ཞིག་དགོས་ཞེས་ཞུས་པ་བཟུང་བའི་གསལ་བྱེད་ཏེ་
རྟོར་བྱོང་གསར་མཚོག་གི་སྐུལ་པའི་སྐྱ་སྒོ་བཟང་དཔལ་ལྡན་ནས་རབ་དཀར་མཛོད་བཏགས་ཕྱི་སྒོར་བཅུ་གྲངས་ལྡན་དང་བཅས་ཏེ་བཀའ་ནན་ཚེན་པོས་བསྐུལ་
ངོ་མ་ལྡོག་པར་ཚོས་ལྗེ་ཚེན་པོ་འབྲས་སྐྱངས་ཀྱི་བཞེ་གནས་ནས་འཇམ་མགོན་རྒྱལ་བ་གཉིས་པར་མི་བྱེད་དད་ལྡན་བཅུན་གཟུགས་གསེར་ཁང་སྐྱེ་མིང་དག་དབང་
ཚུལ་ཁྲིམས་དོན་ལྡན་གྱིས་གྲས་བས་སྐྱེལ་བའོ།

Thinking that a requesting prayer to swiftly fulfill wishes in dependence on the great Jamgon Lama Tsongkhapa was necessary, the clarifier of the teachings of the Yellow Hat sect, the supreme emanation from Tehor, Trongsar Lozang Palden, with an offering of a white scarf and ten pieces of foreign currency, made sincere entreaties with insistent requests for such a text to be written. Therefore I, Serkong, who looks like a monk and whose birth name is Ngawang Tsultrim Donden, possessing unshakeable faith in the Second Victorious One, respectfully wrote this at my dwelling in the great monastery of Drepung.

[Publisher's Colophon:

Translated by Gelong Tenzin Namjong with the help of Ven. Jampa Khedrup, March 2020, from Serkhong Ngawang Tsultrim Donden (ser khong ngag dbang tshul khrim don ldan), rje btsun tsong kha pa chhen po la brten pa'i bsam pa myur 'grub ma. s.l.: s.n., s.d. Translation reviewed and edited by Geshe Tenzin Namdak and Jona Repo, March 2020.

Translator's Colophon:

Kyabje Lama Zopa Rinpoche advised that this prayer would be beneficial to help quell the novel coronavirus responsible for coronavirus disease (COVID-19). Therefore, Gelong Tenzin Namjong quickly translated the text with some helpful comments from Ven. Jampa Khedrup. Due to the merit generated by making this translation, may the holy gurus' lives be long and stable and all their holy wishes succeed immediately. Completed on March 9, 2020, the fifteenth day (Chotrul Duchen) of the Fifteen Days of Miracles. SARVAMAÑGGALAM.]

This one, I don't have the *lung* but I just read it because it seems effective.

Prayers by Mahasiddha Thangtong Gyalpo

I will do the last *lung*. The great yogi Thangtong Gyalpo quite a few lifetimes back he was Guru Shakyamuni Buddha, [according to] the *Brief Explanation of the Life Story of Thangtong Gyalpo*. So now the great yogi Thangtong Gyalpo... I think Holly printed it. I think at Vajra Yogini [Institute], when I was there giving commentary, she printed Vajra Armor, the deity, no, no, sorry, the great yogi, I think.³

(Rinpoche reads from a text)

So what he did the great yogi Thangtong Gyalpo, externally what he constructed was 58 iron bridges in Tibet. Also he did that in Bhutan; we crossed one. I got two iron pieces from his bridge. It is said that if you make a *phurba* with that iron, it is already blessed so you don't need to bless it again. It is commonly said. So, 58 iron bridges in Tibet and Bhutan. Yes, unbelievable. So, 60 wooden bridges he built. 118 ferries in Tibet. 120 assembly halls and temples, he built. 111 stupas. Many hundreds of large and small stupas and innumerable paintings. All to benefit sentient beings. It is unbelievable what he did.

One time in Tibet, an epidemic disease happened in Sakya and so many people died. Then the Bonpos and tantric practitioners, ngagpas, did many pujas but nothing helped. So then, I guess, he made prayers to stop all this epidemic disease in Sakya. Then everything completely stopped after he did this prayer. So this prayer is also good for this epidemic disease now to stop it. It is good to recite it to stop it in the world.

I received this oral transmission from His Holiness Chogye Trichen Rinpoche, from whom His Holiness the Dalai Lama received Sakya Lamdre, His Holiness Chogye Trichen Rinpoche. Rinpoche gave it to the Nepalese government people. One time they invited him somewhere [in Nepal], so Rinpoche gave this Thangtong Gyalpo's prayer to stop the epidemic disease.

And then [there is a prayer by Thangtong Gyalpo to stop] famine. In U-Tsang, a famine happened and so much people died. He made a prayer in front of the Jowo in Lhasa. Then, those people whose mind was purified, they saw Chenrezig pouring grain, seeds, from the sky. So much happened in the country where the famine happened, so the famine completely stopped. It seems from that time a famine didn't happen.

³ Lama Zopa Rinpoche appears to be referring to an image of Thangtong Gyalpo, under which it is written:

The great mahasiddha Thangtong Gyalpo built in his lifetime 58 iron bridges, 60 wooden bridges, 118 ferries, 120 assembly halls and temples, 111 stupas, and many hundreds of large and small statues and innumerable paintings. Also, a few lifetimes ago he was Guru Shakyamuni Buddha.

Then there was a fight, so much fighting in Kham, I think. They tried so many ways [to stop the fighting] but it didn't help. They were unable to bring harmony to the two sides. Then Drubthob Thangtong Gyalpo made this prayer [to stop the danger from weapons], then everybody became harmonious and stopped the war.

So I'm going to do the *lung* of all three. Okay.

Oral Transmission of Mahasiddha Thangtong Gyalpo's Prayer to Stop Epidemics

[video 1:09:51] So first, this one is good to recite. We are responsible to pacify the world problems, to bring perfect peace and happiness, so we need to recite this to pacify the epidemic disease.

(Rinpoche gives the oral transmission in Tibetan of the following prayer)

The Vajra Speech of Mahasiddha Thangtong Gyalpo: The Blessed Prayer Known as "Liberating Sakya from Disease"

Motivation

**All sentient beings—my mothers who are infinite like space—go for refuge to the precious
Guru-Buddha.**

This form of going for refuge was given by Arya Avalokiteshvara to Ka Ngapa Paljor Sherab and by him to Mahasiddha Thangtong Gyalpo. Afterwards, it provided infinite benefits for living beings.

**We go for refuge to the Buddha, the Dharma, and the Sangha.
We go for refuge to the assembly of gurus, yidams, and dakinis.
We go for refuge to the empty clarity of our own minds—the *dharmakaya*.**

Recite these verses as many times as you are able.

OM MANI PADME HŪṀ

Recite this mantra hundreds of times.

The Actual Prayer

**May all the diseases that sadden the minds of sentient beings
That result from karma and temporary conditions,
Such as the harms of *graha*-spirits, illnesses, and the *bhutas*,
Not occur in the realms of the world.**

**May whatever sufferings there are from life-threatening diseases that,
Like a butcher leading an animal to be slaughtered,
Separate the body from the mind in a mere instant,
Not occur in the realms of the world.**

**May all embodied beings be unharmed
By acute, chronic, and other epidemic diseases,
The mere sounds of whose names terrify beings,
As though they had been placed inside the mouth of Yama, the Lord of Death.**

**May all embodied beings be unharmed
By the 80,000 classes of interferers,
The 360 evil spirits that harm suddenly,
The 424 diseases, and so forth.**

**May whatever sufferings there are due to disturbances of the four elements,
Depriving the body and mind of every happiness, be totally pacified,
And may the body and mind have radiance and power,
And be endowed with long life, good health, and well-being.**

**By the compassion of the gurus and the Three Jewels,
By the power of the dakinis, Dharma protectors, and guardians,
And by the power of the truth of the infallibility of karma and its results,
May all these dedications and prayers be fulfilled.**

Colophons

Original colophon:

Once, an epidemic was spreading from one person to another at the great seat of the Glorious Sakya Monastery. Whatever the mantric masters tried—thread crosses,⁶ tormas, medicines, mantras, protection-amulets, and so forth—had no effect and the monastery was in danger of annihilation. At that time, the Great Lord Mahasiddha [Thangtong Gyalpo] performed the “Space refuge,”⁷ recited a number of mani mantras, and proclaimed this prayer, after which the entire epidemic immediately ceased in dependence upon its performance. Thereby, it became renowned as the Vajra Speech Radiating Masses of Clouds of Blessing Entitled “The Prayer Liberating Sakya from Disease.” SARVAMAṄGALAM.

[Publisher's Colophon:

Translated by Gelong Thubten Tsultrim (George Churinoff) from Thangtong Gyalpo (thang stong rgyal po), grub thob thang stong rgyal po'i rdo rje'i gsung sa skya nas grol mar grags pa'i smon lam byin rlabs can, s.l.: s.n., s.d. Translation reviewed and edited by Joona Repo and Ven. Tenzin Tsomo, February 2020.]

Oral Transmission of Mahasiddha Thangtong Gyalpo's Prayer to Stop War

So of these [next] two prayers, [the one] to pacify the fears of weapons, or war.

(Rinpoche gives the lung of the following prayer in Tibetan)

The Vajra Speech of Mahasiddha Thangtong Gyalpo: Words of Truth Pacifying the Danger of Weapons

OM MANI PADME HUM

**Great Loving Victorious One, Arya Sublime Compassionate-Eye-Looking One,
Wrathful Victorious Hayagriva, Perfect Pure Tara, and so forth—
Objects of refuge whose holy names eliminate all dangers upon mere hearing—
Who are compassionate in nature, please pay attention to me.**

**When the sentient beings of the time of quarreling and of flourishing of the five
degenerations
Are tormented by fighting and intense suffering
From the explosion of a great ocean of evil karma and jealousy,
Please dry [this ocean] up by the strength of your transcendental wisdom and compassion.**

**Also, by letting fall a great nectar rain of loving kindness
On the transmigrating beings whose hatred is a blazing fire,
Please grant your blessings for happiness and auspiciousness to increase
By their recognizing each other as being like parents.**

**Through your defeating the multitude of vicious evil spirits,
Who, by entering someone's mental continuum,
Change it instantly into the mind of an asura,
From now on may they never roam in this region.**

**Please also cause all the sentient beings who have died in war
From now on to abandon all evil karma, the cause and result,
And be miraculously reborn in Blissful Land.
Please also lead all others to that pure land.**

**Please cause all those who are born and die to have long lives
And not have sicknesses, to stop all their quarreling and fighting,
and to enjoy a life in the ten virtues.
Please make rain fall at the right time, harvests to always be good,
And auspiciousness to increase in all habitats and for all inhabitants.**

**By the ultimate reality, which is pure in nature,
Unbetraying cause and result, which has that ultimate reality,
And the compassionate guru, mind-sealed deity, and Rare Sublime Ones,
May my pure and extensive prayers be accomplished.**

Colophons

Original colophon:

Once, when there was uninterrupted fighting in the Mi Nyag district of Dokham, Tibet, and no one was able to reconcile [the warring factions], Master Tantric Adept [Thang Tong Gyalpo] came to the area by chance. By his generating bodhichitta, harvests became good, crops grew, the deadly fighting ceased, and everyone came to have a mind of loving kindness and received the perfectly arisen blessed vajra speech.

May there be virtue.

[Translator's colophon:

Translated by Lama Zopa Rinpoche and scribed by Holly Ansett at Kachoe Dechen Ling, Aptos, CA, USA on 11 September, 2001, the day that the World Trade Center in New York and the Pentagon in Washington were attacked and many people were killed and injured.

Translator's note:

This is one of three prayers composed by Great Tantric Adept Thang Tong Gyalpo. The other two prayers are to stop famine and epidemics.

When His Holiness Chogye Trichen Rinpoche, a guru of His Holiness the Dalai Lama and also one of the main teachers of His Holiness Sakya Trizin, was invited by the Nepalese government to visit a part of Nepal, Rinpoche checked what would be the most beneficial prayer for the people there. It came out that the best practice for them to do was to recite the three prayers composed by Thang Tong Gyalpo. Due to this, Rinpoche decided to give them the oral transmission of these three prayers. I found out about the existence of these prayers when I received these oral transmissions from His Holiness Chogye Trichen Rinpoche.

Translator's dedication:

Wherever this text is (in whichever country), by whatever merits there are from making this translation available and also from reading this prayer, may everyone's heart be filled with loving kindness, bodhichitta, and the thought to only benefit and not harm others. May the sun of peace and happiness rise. May any wars that are happening stop immediately. May there be harmony and peace, and may there never be war or violence again.

Publisher's colophon:

Checked against the Tibetan and edited, and the original colophon translated, by Ven. Joan Nicell, FPMT Education Services, 2020. Further editing by Ven. Ailsa Cameron.]

Oral Transmission of Mahasiddha Thangtong Gyalpo's Prayer to Stop Famine

[video 1:14:00] The next one is the prayer to pacify famine.

So, like this. You have to understand that gradually the world is ending, gradually. I think there are twenty, I think, intermediate eons, I think, for the ending, the dissolution, for the ending. Then [the period of] existing is twenty intermediate eons, and then the evolution, it also has twenty intermediate eons. Then, where there is the world now, there will be empty space for twenty intermediate eons, also. Like that is mentioned.

I think all over the world there will be disease. So many people will die in the whole world. Then there is famine in the whole world, so many people will die. Then there is war, not just one, not just a few countries, but in the whole world, war, so many people will die. These things happen as the world is gradually ending. Lotsawa Rinchen Zangpo wrote on a rock in Ladakh that building a Maitreya statue, that is the antidote that will help with that, it is mentioned.

So here the prayer to pacify famine, danger.

(Rinpoche gives the lung of the following prayer in Tibetan)

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

མཐའ་ཡས་འགོ་བ་ངེས་པར་སྐྱོལ་སྒྲུབ་ཏུ།
སྐྱ་མེད་བྱང་ཆུབ་མཚོག་ཏུ་སྤྱགས་བསྐྱེད་ནས།
ཚོགས་གཉིས་ཚོགས་མཛད་རྒྱལ་བ་སྤྱགས་རྗེ་ཅན།

**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.**

འདི་ནས་ཚོག་རྒྱང་གསུམ་ཞལ་སྒོང་།

Then, add the three lines:

ཕྱོགས་བརྩེ་རྣམ་འདྲན་བྱང་སེམས་ཉན་རང་དང་།
སྐྱ་མ་ཡི་དམ་མཁའ་འགོ་ཚས་སྤྱང་ཚོགས།
གནོད་སྦྱིན་འོར་ལྷ་གཉེར་བདག་འཁོར་དང་བཅས།

**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,**

མགོན་མེད་སྐྱེགས་མའི་འགོ་ལ་བརྗེར་དགོངས་ནས།
བགྲེས་སྒོམ་ཉམ་ཐག་སྐྱེག་བསྐྱེད་གྲིས་གཟེར་བའི།
ལུས་ཅན་འདི་དག་ངེས་པར་བསྐྱབ་ཕྱིར་དུ།
རིན་ཆེན་ཟས་ཚོར་འབྱུང་ངེས་ལ་ཆ་སོགས།
ཡིད་འོང་མཁོ་རྒྱའི་ལོངས་སྤོང་རི་སྟེང་གྱི།
ཆར་པ་འཇམ་སླིང་ལ་བ་ཅན་དུ་ཤོབ།

**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.**

དུས་མིན་རླུང་དང་མེ་ཐན་ཆར་ཚུ་སོགས།
འབྱུང་བའི་གཞོན་པ་ཉེ་བར་ཞི་བ་དང་།
འབྱུང་བཅུད་ཅི་ཐོག་ལོ་ཉོག་ལ་སོགས་པ།
རྩོགས་ལྡན་དུས་ལྟར་སློན་ཅིང་རྒྱས་གྱུར་ཅིག།

**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.**

བྱམས་དང་སྟེང་རྗེའི་ཤུགས་གྲིས་རབ་བསྐྱེད་ནས།
རྒྱ་ཆེན་སྒོམ་ལམ་བཏབ་པ་འདི་ཡི་མཐུས།
ནད་མཚོན་སྲུ་གའི་བསྐྱེད་པ་ཉེར་ཞི་ནས།
ཆོ་རིང་ནད་མེད་བདེ་སྦྱིང་ལྡན་པར་ཤོག།

**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.**

རྒྱལ་བ་སྐྱེས་དང་བཅས་པའི་ཤུགས་རྗེ་དང་།
ལས་འབྲས་བསྐྱེད་པ་མེད་པའི་བདེན་སྟོབས་གྲིས།
རྒྱལ་བའི་བཏུན་པ་དར་ཞིང་རྒྱས་པ་དང་།
འགོ་ཀུན་སྐྱོད་ལྱང་རྒྱབ་སྐྱུར་ཐོབ་ཤོག །

**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:

ཅེས་དབུས་གཙང་དུ་ལོ་ཉེས་སངས་ལོ་གསུམ་གྱིས་ལྷ་གཉིད་འཇིགས་པ་ཆེན་པོ་བྱུང་བའི་དུས། རྗེ་གྲུབ་ཐོབ་ཆེན་པོས་ལྷ་ལྷན་རིན་པོ་ཆའི་མདུན་དུ་གསེར་གྱི་ལྷུང་བཟེད་འབྲུས་བཀའ་བ་ལུལ་
ཞིང་ཐུགས་སློན་དུ་མཛད་བས། གང་ཟག་ལས་ཅན་རྣམས་ཀྱིས་འཕགས་པ་སྤྱན་རས་གཟིགས་ཀྱིས་ནམ་མཐའ་ནས་བོད་ཡུལ་དུ་འབྲུའི་ཆར་པ་འབབས་པ་མཛད་ཞིང་། འགོ་བ་ཐམས་
ཅད་བཀའ་སློན་གྱི་སྤྱད་བསྐུལ་ལས་གྲོལ་བར་མཛད་པའི་རྗེ་རྗེས་གསུང་བྱིན་རྣམས་ཅན་ལོ། །དགེའོ།

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 Joon Repo, March 2020 from Thangtong Gyalpo (thang stong rgyal po), grub chen thang stong rgyal po'l gsung mu ge'l 'jigs pa zhi ba'l gsol 'debs, s.l.: s.n., s.d. Translation reviewed by Ven. Steve Carlier, March 2020.]

[Thangtong Gyalpo] offered a bowl, a begging bowl filled with grains, offered to, a golden begging bowl filled with grains to the Lhasa Jowo. Then made prayer by the great yogi Thangtong Gyalpo. Then it says people who have pure karma, then they saw Chenrezig, from the sky, made a rainfall of grains in that part of Tibet.

(Rinpoche finishes reading the original colophon in Tibetan)

Then, at last it completely stopped the hunger and thirst, the suffering of all the sentient beings in that area. So this is blessed.

Dedications

Dedicating for Bodhichitta to be Generated

Due to the past, present, and future merits collected by me, the three-time merits collected by numberless sentient beings and numberless buddhas, and due to [the merit of] having done the oral transmissions of these texts, may the bodhichitta, which is the source of all happiness and success up to enlightenment for oneself and for every sentient being, may it be generated in one's own heart and in the hearts of all the sentient beings. And in those who have generated bodhichitta, may it increase. Especially in this world.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious supreme bodhichitta

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise.

KYE PA NYAM PA ME PA YI

May that arisen not decline,

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Then. Due to all the past, present, and future merits collected by me, the three-time merits collected by numberless sentient beings and numberless buddhas, that which exists in mere name (it is not that they don't exist but it is like that; they are most unbelievably subtle) they exist in mere name, so they do not exist from their own side (there is no real three-time merits collected by ourselves, by sentient beings, by the buddhas), may the I, who exists in mere name so does not exist from its own side, achieve the buddhahood, which exists in mere name, in the mere name, so does not exist from its own side, and lead all the sentient beings, who exist in mere name so do not exist from their own side, to that buddhahood, which exists in mere name so does not exist from its own side, by myself alone, who exists in mere name so does not exist from its own side.

Dedicating in the Same Way as All the Past Buddhas and Bodhisattvas

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

I fully dedicate all these virtues

KÜN TU ZANG PO DE YANG DE ZHIN TE

To be able to train just like

DE DAG KÜN GYI JE SU DAG LOB CHHIR

The hero Manjushri, who knows reality,

GE WA DI DAG THAM CHÄ RAB TU NGO

And just like Samantabhadra as well.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

I fully dedicate all my roots of virtue,

NGO WA GANG LA CHHOG TU NGAG PA DE

With the dedication praised as the best

DAG GI GE WÄI TSA WA DI KÜN KYANG

By all the gone-beyond victorious ones of the three times,

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

In order to have good conduct.

Dedicating for Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient Beings

CHHÖ KYI GYÄL PO TSONG KHA PÄI
For the Dharma king Tsongkhapa's
CHHÖ TSHÜL NAM PAR PHEL WA LA
Way of Dharma to flourish,
GEG KYI TSHÄN MA ZHI WA DANG
May all signs of obstacles be pacified
THÜN KYEN MA LÜ TSHANG WAR SHOG
And all conducive conditions be complete.

DAG DANG ZHÄN GYI DÜ SUM DANG
Due to the two types of merits
DREL WÄI TSHOG NYI LA TEN NÄ
Of the three times of myself and others,
GYÄL WA LO ZANG DRAG PA YI
May the teachings of the victorious one, Losang Dragpa,
TÄN PA YÜN RING BAR GYUR CHIG
Shine resplendent forever.

Dedicating for the Long Life Prayer for His Holiness

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
The wish-granting Wish-Fulfilling Jewel,
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
Source of every single benefit and happiness in this world,
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA
To the incomparably kind, Tenzin Gyatso, I beseech:
SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG
May all your holy wishes be spontaneously fulfilled.

Okay. Thank you very much. Please enjoy the life by practicing bodhichitta benefitting sentient beings.
Live a happy life. Thank you very much.