

Teachings on the Seven Line Prayer
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Santa Monica, December 9, 2006

Prayers for teachings. Then Rinpoche speaks.

Now I have to turn that wheel of dharma.

Rinpoche speaks.

So you want to hear an explanation on the Seven Line Prayer, otherwise known as the Invitation to Guru Rinpoche. Sometimes it is called the Seven Line Prayer and sometimes it is called the Seven Line Invitation. And, as you know, this is because there are seven lines of verse. And so this is a supplication, a prayer to Guru Rinpoche, an invitation bringing forth, inviting Guru Rinpoche. And so really in terms of a very good, extensive explanation on this, I do not have one to give. But Mipham Rinpoche himself composed a very extensive commentary on the Seven Line Prayer — 50 pages of outer, inner, secret, and super-secret explanations from the point of these four levels or sections. He gives a very detailed commentary on the inner meaning of the Seven Line Prayer from these four different levels of understanding. But for us now with me here, I will not be able to give you an explanation tantamount to that in the short amount of time we have. And even if we had the text here, maybe I'd be able to read through the text and go over it with you. But if you really want an extensive commentary, then my mouth probably wouldn't be able to do all the talking for this one day. But I will speak a little bit about it in any case. And so please, all of you, listen with a pure and genuine intention of bodhicitta.

Rinpoche speaks.

And so the Seven Line Invitation then is the very same prayer that in the celestial pure lands, [kachod??] or [gecha??], celestial pure lands of the dakinis... Then the mamos and dakinis, when they gather on the holy days, like Guru Rinpoche Day, which is the tenth lunar day, or the twenty-fifth day... and then perform tsok. They offer a ganachakra feast together. And it is this verse that they use to summon Guru Rinpoche to invite him to the feast. But Guru Rinpoche doesn't have to come and go like an ordinary person. However, spontaneously and naturally he makes his presence known. So he actually appears there in the context and the presence of the feast when the dakinis

and mamos are then reciting this Seven Line Invitation, this supplication to Guru Rinpoche. And so this is called the Vajra Seven Lines because it is recited by the dakinis. This is the same verse that they use to invite Guru Rinpoche to come to their feast offering.

Rinpoche speaks.

And so then the dakinis will sing. They will chant this prayer to a very powerful and moving melody, beautiful melody. And then with this they will invite Guru Rinpoche. And so in the same way then for us then on the tenth day, the twenty-fifth day, the holy days, and also at any time and in any situation, whenever we recite the Seven Line Prayer to a beautiful sound and melody with single-pointed faith and devotion in Guru Rinpoche, then when we do this, Guru Rinpoche actually does come. He actually appears. Whether or not we're reciting it together in the context of a ganachakra, a tsok offering, or whether it's our general regular ongoing prayer... whenever and at any time that you recite the Seven Line Prayer, you are actually invoking Guru Rinpoche. And if you do so with faith and devotion, single-pointed, Guru Rinpoche does in fact actually appear. But because of our impure perception, we may not be able to sense it. We cannot see him with our ordinary eyes. So some people may be likened to think that maybe he doesn't really come because you can't see him. But it isn't like that. He does come. Whether or not we see him or not depends upon our level of our view, our pure view or not. Because some people may not recognize... they may not know that he's actually appearing there because they are still seeped in the impure view or impure perception. We cannot see him with our regular eyes, but he does in fact really come.

Rinpoche speaks.

And so also in India a long, long time ago there were two major institutes or temples of learning for Buddhist studies, which were extremely prestigious and filled with incredible scholars and masters, incredible panditas. And then there came a time at the one temple, one of the main temples, in which most of the more skilled scholars and panditas had faded away and there were only a few remaining. And then they began to be under siege or under threat of the non-Buddhist... kind of rival groups who belonged to different traditions. And there were the heretic groups who wished to, by means of debate, win over the institute and take it over under the context of their rule. And so they challenged the Buddhist panditas left in this institute to a debate. And because these were great scholars, great masters, they didn't really know how to respond. Because they knew that if

they didn't respond with the greatest answer and they weren't really up to par, then... They were these great masters. How could they allow themselves to be defeated?

And so being under this kind of situation, all of the panditas one night were visited by a wisdom dakini who came to them and said to each one, "Well, it is true that if you try it on your own you will not be able to defeat these heretical groups merely on your own abilities. You will not be able to defeat them. They will defeat you in debate. And so if you want to defeat them and save your institute, then you must invite Guru Rinpoche from the pure land to come and help you." And so she explained to them how to do this.

So they went to the top of the roof of their institute, the temple, the university. And there they arranged a vast and extensive offering of tsok, a feast offering. And then they all sang single-pointedly to a haunting melody almost like with one voice, in unison calling Guru Rinpoche with the Seven Line Prayer that the wisdom dakini told them to recite. And so then here they were sitting on the roof gathered together inviting Guru Rinpoche with the Seven Line Prayer, playing the cymbals with the incense lit and with the haunting, beautiful melody in one single voice, in unison. And Guru Rinpoche did actually appear there. He actually came. And when he came, then he went ahead and helped them. He defeated all of the heretic groups. And so he was able to annihilate their argument. And so then because of this then the panditas were able to win the debate and thus save their institute.

Rinpoche speaks.

And so the prayer begins "HUNG Orgyen yul-gyi nup-jang tsam." And so HUNG, as you know, is a seed syllable, a heart seed life force or enlightened mind seed syllable. You see this a lot in the beginning of mantras — HUNG or HRI, these seed syllable letters. So whatever kind of yidam deity you are practicing or whatever you are practicing out of the three roots, usually the seed syllable of these deities or the guru is either HUNG or HRI, and so forth. So HUNG is like the seed syllable, which is like the life force or the seed syllable of the enlightened mind.

So then "Orgyen yul gyi nupjam tsam" — "On the northwest border of the country of Orgyen." Orgyen is Uddiyana, and I wouldn't know because I haven't actually been there (I've seen it), except that it's supposedly actually traced back to Pakistan somewhere. I haven't been to Pakistan so I can't verify that. But in any case Pakistan seems to be the general area where Uddiyana is said to have originated and it is also the place of King Indrabodhi, who was actually the one who came and

brought Guru Rinpoche when he found him there self-arisen in this lotus flower and invited him back to his kingdom.

And so then it continues “On the northwest corner” or “the northwest border.” And so it is said that in this area of Uddiyana there somewhere in Pakistan, then somewhere in the northwest, in the very border between the north and the west was the actual place where the lotus flower arose and where Guru Rinpoche then took miraculous birth.

And so India has four great rivers, four great bodies of water. And the first one is called the Sindhu River, which is called so because if you go down this river you see an area of water that is red in color, like the sindhura color, like the sindhura root. And so it is called Sindhura Lake because it is red in color. And then if you go down to the edge of this body of water, it leads to almost like the mouth of a huge, almost an ocean-like body of water, which is called the Lake of Milk, the Milky Lake of the Southwest. And actually this Milky Lake of the Southwest, in Tibetan called [Sonu Wohmasin???]. The Milky Lake of the Southwest was actually where Guru Rinpoche took birth in the center of a lotus flower.

And so it is also over... In this area there are a lot of naga beings — nagas or serpent spirits. And the king of the nagas, named Jokpo, his abode is under the water there. And so Guru Rinpoche’s lotus flower then... the stem of this lotus flower was right above the very top or peak of the abode or celestial mansion of the king of the nagas named Jokpo. That’s there the basic lotus flower was. So in the next line... So “In the northwest corner in the country of Orgyen in the pollen heart of a lotus...” And the pollen heart of the lotus literally is described to be geographically over the residence where the King Jokpo of the nagas resides.

Rinpoche speaks.

And so then Guru Rinpoche born there in the pollen heart of this lotus flower... Then the way this occurred is that in the western pure land, the Lord Protector Buddha Amitabha emanated out rays of red light or emanated out a red HRI syllable from his heart and rays of red light, which then manifested a lotus flower in the center of which is like the very pollen heart, like the pistil of the lotus flower. And in the pollen heart of this lotus flower, then the great illustrious Avolokitesvara, Chenrezig, then came and blessed the lotus flower. And there arose the emanation of Guru Rinpoche. And so then Guru Rinpoche took birth there upon this lotus flower.

And calling the land of Uddiyana somewhere in Pakistan is not saying it's exactly down there on the map, but that it's somewhere in this general area. And the reason it is called "Orgyen yul" or the Land of Orgyen, the Land of Uddiyana, is because this was the name of the place when Indrabodhi, the king, was there in reign. And this is where he went when he found Guru Rinpoche there and brought him back, and invited him to take over the kingdom, invited him to the kingdom as the prince. And so that is why it is called the Land of Orgyen. This is the area in which he was invited — the empire.

Rinpoche speaks.

So most of you probably already know this story. And so I'm thinking, you know, most of you have already heard this and are familiar with it... the story of how actually King Indrabodhi came to find Guru Rinpoche and invite him back to the palace. But even if you already know it, I'm thinking that it's better that I do say it anyway. It would be better to do that because otherwise it'd be like we're leaving out a very important part of the story, kind of skipping over an important segment. So then I will say it in any case.

And the story of King Indrabodhi, just in brief, is that the king was incredibly powerful, had incredible sovereignty, and was incredibly wealthy. And yet he could not seem to produce an heir. He could not give birth to a son. And so this going on for a long time, he realized that he needed to do something about this. And so he went to consult with every single divination master in the land, every single astrologer in the land, and asking all the diviners and astrologers what they saw that he could do in order to produce an heir, to actually produce a son. Then all of them said one thing, "You must give all of your wealth to the poor, you must give all of your wealth to the needy, and you need to accumulate merit. So if you gather accumulations by practicing generosity, giving everything you have, whatever you can, to the needy and the poor, then you will be able to have a son." And so then he also went to those who had psychic powers, a clairvoyance, and they said the same thing. So every single one who did divinations and everyone who did astrology, all the masters who had clairvoyance, they all said with a single voice, "You must do this. Give everything you have to the poor and to the village."

And so this is what he did. Because he was extremely wealthy, he had many treasuries of wealth. He had incredible gold storehouses, storehouses filled with gold and jewels and turquoise and the finest, finest foods and so forth, the finest raiment. He had storehouses of everything

imaginable in his vast kingdom. And so in accordance with the suggestions of all of these diviners and astrologers, then he went and opened up all of storehouses and he basically just said, “Come forth!” to all the of beggars. He just said “Come, all of you!” He opened his doors for all of the poor to just come and take whatever they wanted. And so what he did was he simply offered whatever the person needed, whether the person wanted clothes or the person needed food or they wanted money and wealth, whatever it was. And he would give it like a wish-fulfilling jewel from his treasuries. And so this he continued to do to hundreds of thousands of beggars and poor.

And so this went on for many years until eventually his vast storehouses were emptied and all of his wealth was exhausted. But still more beggars continued to come. And so feeling forlorn and frustrated, he went to consult his ministers because he felt that, “Well, I can’t turn these people away, but I have nothing left. I’ve given everything I have. And so now I still don’t have a son. And it seems that all of this was just pointless. And now I’ve lost everything that I have.” And so being in this state of being disheartened, he consulted with all of his ministers, and they were pretty much equally confused. They didn’t really have a good answer, and all they could say was, “Well, there’s only one option left, you know. On the other side of the vast lake, there is rumored to be a wish-fulfilling jewel. And this wish-fulfilling jewel, if you’re able to obtain it at great cost, then once it’s in your hands whatever you wish for will be spontaneously granted. And so immediately the king devised a plan to be able to go and actually find this wish-fulfilling jewel. But all of the ministers tried to stop him and really suggested he did not try to make this kind of perilous journey. But he still had a plan. He was basically determined. And so he made the plan to go and figure out a way to obtain this jewel.

Rinpoche speaks.

And so then when the king went to go and announce his decision to all of the ministers that he was going to go and try to find this wish-fulfilling jewel on the other side of the vast body of water, then all of the ministers tried to get him not to go. They tried to make him change his mind and they said, “You really shouldn’t do this. You’re already old. You’re advanced in age. It’s extremely dangerous to try and go. And there have been many, many journeyers, many who have tried to go in the past. And not a single one has returned because they have either been attacked by the wild serpent spirit being in the water, or they have just been attacked by all of the dangers along the way on the perilous journey. So it’s extremely difficult to actually make it there. And so it’s best

that you do not attempt that and thus risk your life.” But the king was adamant and he wasn’t going to listen to them.

And so he announced to all of the subjects in the kingdom and tried to find anyone who could say that they’ve at least made that journey and come back to tell about it. And there was only one old, old man in the entire kingdom who had once been a ferryman and ferried in a boat across the water. So he had been able to return. By now his hair was white and he was seeped in old age, but he was the only one who had ever been, who knew the way, who knew how to lead someone there. And so he reluctantly told the king that, yes, he had been there. And the king then asked him if he would be his boatman and ferry him across the water. And the old man became very frightened, and he really tried to dissuade the king from making him do this. He said, “It’s very dangerous.” And what he was thinking was, “You’re the king. You’re the most powerful and important man in the kingdom. And if I take you across the river and I don’t bring you back, the entire country’s going to be very upset with me.”

And so thinking of this he was extremely scared for his life and for the king’s life. And he didn’t trust the journey himself. But the king had to give his command and there was no choice. He had to listen. So the king tried to reassure him saying, “Okay, as long as you just do the job of carrying me across the water... Tell me everything we need. I will make all the preparations from my side. And then you just be the one to lead us, to take us along the water in the boat.” And so the old boatman then gave him all the instructions of preparations needed to be made. And [he said], “Okay, we’ll need this and you’ll need this kind of thing. And we’ll need all of these materials.” And so the king then arranged for everything.

And finally bringing a retinue of 500 along with him in this boat, then the king and 500 of his retinue went led by this old ferryman across the water to fetch the wish-fulfilling jewel. And they journeyed and journeyed. And it was an extremely long journey. They had been journeying for over one month’s time and still they had more to go. And finally they were getting closer and closer to their destination, to the island where the jewel resided. And so the old man was the only one who was able to determine, who knew where the land would be and what it looked like and how to recognize it.

Now also another aspect of this story is that the king was blind. He didn’t have working vision. But yet as a sign of the blessings of this wish-fulfilling jewel, then even by coming into the

vicinity of the jewel, then one of his eyes restored its eyesight. And so all of the a sudden the king was pointing at all of the different colored mountains — the white, the yellow, and all of these different mountain ranges that he could see on the horizon they were coming to approach. And his retinue was absolutely flabbergasted and they said, “How is it that you can see this?” And he said, “I don’t know. My vision in this one eye...” One of his eyes had been restored to vision.

And so then the old man finally found the exact land and where they had to go. And so he said, “Okay, now the rest of you wait. The only one who can go to find this jewel has to have incredible merit, really be a lucky person with good merit because there are many wild animals. It’s extremely dangerous, extremely perilous along this area, so the only one who can really come must have tremendous merit. So saying this, then the king said, “Okay, well, I will go.”

And they went to this place where the old man led them and then they found this one structure like a building or a house. And there was a golden vajra, kind of like a doorknocker, like a golden vajra doorknocker. And they clapped the door. And then it was opened. And they were told... Because in this area now, on this island, there were tons and tons of jewels, all kinds of precious jewels like coral and ruby and all kinds of things, anything you can desire. But they were very directly instructed, “Okay, do not take the wrong jewel. Make sure... A girl will come, a very special, unusually unique girl will come and appear. And when she appears, she will give you this wish-fulfilling jewel. But do not mistake it. Do not go about picking up another ordinary jewel and taking it back with you without recognizing the wish-fulfilling jewel.” And so doing as they were instructed, then when the girl came and they actually got the wish-fulfilling jewel then they felt a little bit relieved. So now they could go ahead and they were told that, “You’re allowed to pick up other jewels if you want because now you have the wish-fulfilling jewel. So it’s like you’re protected.” But then the old man also said, “Don’t take too much because we might sink the boat.

And so then they gathered whatever jewels that they were to gather. And as the king was walking back with the old man with the wish-fulfilling jewel in his hands, then meanwhile at the edge, by the actual foot of the lake then wandering around was the king’s kind of like secretary. His treasurer was like a merchant who acted as the king’s treasurer, one of his attendants. And he was wandering around examining all of the beautiful flowers and the lake and looking at the scenery. And all of a sudden he looked up and there in the lake were all of these incredible, beautiful flowers. But then there was one that was unlike all of the others, because all of the others had already opened and bloomed. But this one was still the bud. It had not quite opened yet. And also it was extremely

beautiful and it was encased and showering, emanating out all of these rainbows and light rays. So it was inconceivably different than the others. And seeing this kind of stupendous, unbelievable sight, then the treasurer went to go and tell the king that something unusual is here. This flower isn't like all of the others. And in addition to that, then when he went to look back before he went to go and tell the king what he found, then the flower began to open. The lotus flower opened up and there in the center was an extremely beautiful, young boy, like a magical boy who then took this miraculous birth in the center of this flower.

So then knowing that the king was on his way back, then the treasurer went to go and tell the king to come and look at this to see what it could be. But then he knew, of course the king couldn't see, so he would have to just describe it to him. But then when he brought the king with him, the king pointed and said, "Wow! Look at this incredible lotus flower with all of these light rays." And the treasurer was surprised. He said, "You can see that?!" And the king said, "Yes, because now due to the power of the blessings..." First he got one eyesight restored, and now again due to the blessings of Guru Rinpoche and the birth of Guru Rinpoche now both of his eyes were restored to vision and he was able to behold everything perfectly. And so then he realized that it was because of all the many years that he had made offerings and practiced generosity he had gained a great deal of merit, King Indrabodhi. And so for that then he had been able to behold all of this incredible sight. And there before him Guru Rinpoche in the form of this young boy was there in the center of this miraculous lotus flower. And so then King Indrabodhi in absolute amazement then invited the young boy to come and be the prince, to be his son.

And so then he actually brought the young boy, Guru Rinpoche, together with the entire stem of the lotus flower and carried him. And then they brought him back to the kingdom. And the king then also made an announcement to all of his subjects and all of the people in the kingdom and in the palace, "I'm bringing back my son now with me. I'm bringing the heir to the throne, a prince, here. And so now please get ready with the procession." And so they had a huge procession with all of the cymbals and the music and all of the incredible banquets to welcome this prince to the kingdom. And there then Guru Rinpoche was instated within the palace of the king.

And so if I didn't say this, it wouldn't have been okay. So I had to tell you at least this much.

Rinpoche speaks.

And so then having brought... Guru Rinpoche invited him to the kingdom. Then the king had fulfilled one of his wishes. Through this wish-fulfilling jewel, he had found a son, an heir. And so then also, through the wish-fulfilling jewel, he was able to fill all of his treasuries. So praying, supplicating the jewel, then all of his treasuries and storehouses that had been emptied were filled again. And now he could give to the poor like never before. And so there was even more to give than before — enough for all of the poor and the needy.

And so then Guru Rinpoche spent some time there maintaining his reign over the kingdom as the prince. And then the deities came and told him, “Okay, now the time has come for you to renounce the world, to renounce samsara, and to enact to the benefit of sentient beings. Without renouncing the worldly samsara, you will not be able to benefit beings. Thus now time has come to renounce the kingdom and to go on your way to further your enactment of enlightened activities for the benefit of beings.” And so seeing this, then Guru Rinpoche knew that he would have to renounce the kingdom by using skillful means, some kind of strategy. He would not be able to just simply leave. There would have to be a way that would allow him to leave the kingdom in a way that would work. And so then he devised a plan.

Of course there are many different explanations and accounts of this, but this is one story, one account. And so he went to the top of the roof and he brought his staff, like his khatvanga or his staff. And holding his staff over the top of the roof of the castle then he dropped it. He let it drop so that it landed on a mara demon, which actually destroyed the demon, liberating him. But at the same time it broke a major law because here he was basically committing the act of killing and dropping his staff. And so as he had broken one of the major laws of the kingdom, that he himself was no exception, he also had to fall under the perjury [sic] of the law. And so then all of the ministers and all of the king... the father and the queen, the king and the queen, they all came to figure out what the right course of action would be. And of course they didn't want him to leave. But there was either the choice of he was to be executed or sometime terrible, some horrible punishment, or he was to be ostracized and simply excommunicated, made to leave to the far, far reaches of the borderland somewhere. And so because they couldn't bear the idea of him being executed, then they banished him to the far outskirts of this area, which was extremely dangerous. It was like a charnel ground area. But actually this was perfect for Guru Rinpoche. He accomplished his intention. And so now he freely left the kingdom then.

And so this is how he was able to skillfully renounce the kingdom and then go. And this is where there are many, many accounts of Guru Rinpoche and how he lived, enacted his enlightened activities throughout the fearful charnel grounds. And in this way then this is how through skillful means he was able to escape or renounce the kingdom. Now then there are further accounts of how he went to India and manifested the attainment of all of the siddhis and accomplishments, and then how he tamed countless beings and nestled them into the dharma and liberated them through dharma.

And then finally he actually returned to the Land of Orgyen, the kingdom of Indrabodhi. And there he turned the wheel of the dharma and taught everyone there. Then it is the case that it is said that every... it was almost as if the kingdom just became completely emptied — null and void — because every single person there who he taught the dharma to attained rainbow body. So then after everyone attained rainbow body, it was like it was just left abandoned. There was nobody left.

And so this is the story of how Guru Rinpoche's... and this is why it is the first of the Seven Line Prayer "In the country of Orgyen" — because Orgyen was where he came, where he was invited, where he demonstrated the activity of renouncing samsara, renouncing the kingdom. And it's also where he returned later to turn the wheel of dharma and where he ended up nestling all of the subjects and all of the residents of Orgyen there into the dharma, and thus emptying the entire kingdom because they all attained liberation, rainbow body.

Rinpoche speaks.

And so then Guru Rinpoche displayed unimaginable, inconceivable enlightened activities for the sake of the Buddha's teachings throughout India and Tibet. And so part of the story of the life of Guru Rinpoche is how he was, on more than one occasion, placed in situations in which he was almost... there were attempted assassinations. That is to say, he was tempted [sic] to be burnt alive on a pyre. And so the first time this happened was in Zahor and the second time was also in the Land of Orgyen because don't forget that he himself had made himself so that he was banished from the Kingdom of Orgyen. So when he came back, there were many who still had a lot of skepticism and doubt. And so then there was an attempt on his life to try and burn him alive in this giant pyre, this giant fire, cremation fire. But then displaying countless miraculous activities, then... In this case he had transformed the fire into a lake and then people found him standing there in the midst of this self-arising lotus flower. And so seeing this, then people had tremendous faith and

devotion arise for him. And it is in this way that he tamed the minds of countless beings (through displaying miraculous activities) and turned their minds to the dharma.

Now there are some places you can actually visit. In terms of where he was exactly where he had transformed this fire into a lake, it used to be that it was surrounded by some mountain regions and you could visit it. But then there was a tremendous earthquake and so now you can't see any more this exact area, so it's not visible. But what is visible, what you can still see is you can go to actually the Land of Orgyen to the very lake. And you can actually see the lake where it is said that the lotus flower self-arose and there arose Guru Rinpoche. So this is something that you can all actually see directly with your own eyes, this very area and lake. And so this is the meaning of these two lines "On the northwest corner of the country of Orgyen in the pollen heart of a lotus."

"You attained marvelous, miraculous siddhis" is the third line "yatsen chokgi ngodrup nyay." And so what this means is that he demonstrated the attainment of the supreme and the common siddhis, spiritual attainments. In fact once he took the miraculous birth on the lotus flower, then the deities, all of the lamas, the yidams, the dakinis, the three roots, sources of refuge, the buddhas, and bodhisattvas filled the entire sky, all of space, and conferred their blessings and empowerments. And in that very moment then he manifested the attainment of sublime and common siddhis. And so that is why it is said "You have attained marvelous, most excellent siddhis." "Most excellent" are supreme siddhis, the supreme-most siddhis, and then the common siddhis as well. So he has attained all the attainments, all the spiritual attainments.

And likewise "kordu khandro mangpo kor," "You are surrounded by a retinue of many dakinis." Because even when he first took birth in the center of this lotus flower, then all of the many dakinis from the celestial realms, the pure lands, came and circumambulated him and offered enormous, inconceivable feasts, ganachakra feast offerings and celebration and so forth. And so that is why he's always surrounded by a retinue of many dakinis.

And so we should all try to see this place of Orgyen, where you can still actually visibly see where the lake is and where the lotus flower arose.

Rinpoche speaks.

And then the next line "kyaykyi jaysu dakdrup kyi," "Following your footsteps, I shall practice." And so we are praying, supplicating Guru Rinpoche. We are saying, "I supplicate you. I

follow after you. I shall accomplish and actualize you. And so I am praying to you.” And we are asking him, “Please come to bestow your blessings. I supplicate to you to come and bless us. Bestow your blessings upon me. Bestow your blessings upon us.” And so you’re asking Guru Rinpoche to appear and bless you.

And then finally you have the four words which is the actual mantra recitation, “GURU PEMA SIDDHI HUNG.”

And so this prayer is not something that is newfangled. In fact this prayer has been around for ages. It is an age-old prayer that is the one... the very same prayer that began to flourish in the pure land of [kachod??] or the celestial pure land of the mamos and dakinis, which is the very Vajra Seven Lines that they use to invite Guru Rinpoche, to invoke his blessings. And so likewise in Tibet all of the termas, that is the great hidden treasures that Guru Rinpoche then concealed for future generations, all of these that... you will see them, the ones that are revealed by the great treasure-revealers like Dorje Lingpa, Sangye Lingpa, and so forth, all of these have within them as a part of them the Seven Line Prayer. So you will find the Seven Line Prayer in all of these termas, the treasures. And so it is... Of all of the prayers of supplication to Guru Rinpoche, this one has the most blessings and the most potency. There are many different supplication prayers of Guru Rinpoche, but none has more blessings, none is as all-encompassing as the Seven Line Prayer. And all the blessings of all supplications are completely condensed into this single seven lines, into this single prayer. And that is why it is called the Vajra Seven Line Prayer, Dorje Tsigdun Sol-Deb.

And so if you really recite this prayer from your heart, then there’s no way that you can avoid bringing Guru Rinpoche forth and invoking him. So it’s extremely powerful. And you should practice it at all times continually. And when you do this you’re inviting... Like for example whenever we recite this prayer, also as the Vajra Seven Line Invocation or Invitation, we are actually inviting Guru Rinpoche, supplicating him to bless our mind streams. And if you maintain this, if you really focus on the Seven Line Prayer, then it is certain that the blessings will come. The blessings of Guru Rinpoche will spring out and be born in your mind stream. And so there’s tremendous blessings of this practice. And that is why we actually say in the verse “chingyi lap-chir sheksu sol,” “Please, Guru Rinpoche, come in order to bestow blessings.” And so it’s actually in the words, the supplication. We’re invoking Guru Rinpoche.

Rinpoche speaks.

And so really give it your all and do your best in trying to maintain the practice of Seven Line Prayer, the Seven Line Invocation of Guru Rinpoche. And so if you are able to do this, a good kind of sadhana or practice in which you can practice and accumulate the Seven Line Prayer is by Mipham Rinpoche — the Shower of Blessings practice by Mipham Rinpoche, which is concise, condensed. It's not too much. Because if it's too much, then it becomes a problem for us because we just have too much to recite. But then if it's too short then that's also a problem. This is just the right length. It's nice and concise and not too long, not too many words. And so if you can all practice in the context of the Seven Line Prayer, then there is great benefit in this. And particularly also, when you do your tsok, your ganachakra feast offerings, this also has a very short one-page tsok offering. So you can also accumulate your ganachakra feast in the context of the sadhana of the Seven Line Invocation of Guru Rinpoche. And if you want to practice this together, recite it together in a group, that's great. And also you can do it on your own as your own individual practice using the Shower of Blessings. And so it's very good if you can do the offerings of the tsok and ganachakra in the context of this practice. I don't know if you have this text or not, but it is available in English, so it would be good to recite that.

Rinpoche speaks.

Now most importantly when you recite the Seven Line Invitation Invocation of Guru Rinpoche, the most important thing depends upon your faith. You have to have the faith which is known... the faith of absolute confidence of the presence of Guru Rinpoche, which is often known as the faith of surrender, the faith that you know, the faith that feels that "Whether I am high or low, whatever position I am in, wherever I am and whatever my circumstance, Guru Rinpoche, you know me. You are aware of me." And that kind of heart-felt confidence and faith, the trust that surrenders to Guru Rinpoche, is known as the faith of utter surrender, the utter trusting faith. And when that kind of faith arises from the bottom of your heart, then anybody can assert, can confidently tell you, "Yes, the blessings will definitely enter into your mind stream." But without faith, then even if you go through many recitations with your mouth of the Seven Line Prayer, there's no certainty that the blessings will enter. Why? Because the doorway to the blessings entering depends upon your faith and devotion. And so when your own faith and devotion in Guru Rinpoche meets with the innate blessings of the Seven Line Prayer, when these two factors come into confluence, then there is blessings. Then the blessings can actually penetrate. But you need to have one-pointed faith and devotion, single-pointed. If you don't have faith...

Of course there's many kinds of faith, that being said. There is the lucid faith of admiration. There is the faith of desire that is the desiring that desires to accomplish the state. Then there is the faith of confidence and the faith that does not turn back — irreversible faith. Out of these four types of faith, the most important types are the faith of confidence, otherwise known as the faith of trust, and the faith that is irreversible, the faith that will never turn back. And the faith of confidence is like this kind of faith, where you feel whether I am high or low, whether I am happy or sad, no matter what, your mind is absolutely 100 percent convinced "Guru Rinpoche, you know you are fully aware of me and I surrender to you." It's almost "I am in your hands." So this kind of faith... "No matter what happens, Guru Rinpoche, I have no one to rely on. I have no one to pray to. I have no other hope, no other refuge besides you." That utter, utter surrendering faith of confidence... And then coupled with the faith that is irreversible, which means that no matter what happens, whatever situation one is in, whether one is happy or sad, one can never lose one's faith. One's faith is beyond the ability to turn it. And one cannot have wrong view, cannot lose one's faith. So one's faith is indestructible. When you get to that kind of level of faith and you have both of these faiths, then the blessings can definitely enter you. And so whether the blessings of the practice come or not depends upon your faith. And so that is why it is said, if you have confidence, if you have trust, the blessings enter. If you have a mind free of doubts, your aims can be accomplished.

Guru Rinpoche himself said, "When you recite the Seven Line Prayer, do so without any doubt, without any skepticism in your mind." Because if you're doing the Seven Line Prayer and then you have this sort of skeptical, dubious mind that wonders, "Oh, is Guru Rinpoche really coming or not?" or "Really, how do I know?"... and with this kind of dubious mind, then the blessings are not able to enter. So have one-pointed conviction. Have conviction beyond any shadow of a doubt. Do not let doubt enter. When you do not have doubt and when you have confidence and trust, then the blessings can really enter you. Then it is certain that you will get the blessing.

Rinpoche speaks.

And so that being said, then thinking of all of the beings of the six realms, the six classes of migration, and the suffering of all of these realms, the suffering of hell beings of intense hot and cold, the suffering of hungry ghosts, preta beings, of intense hunger and thirst, the suffering of animals with subjugation and of predators, the suffering of gods of falling transition and actually the dying transition and falling into the lower realms, the suffering of the asuras, the jealous god realms,

the suffering of bickering and fighting, the suffering of worldly beings who are in the human realm... look at all of the worldly human beings. Human beings are completely distracted, completely distracted with worldly life to the point that they have no leisure time, no free time because they're so busy, busy-busy and distracted in trying to attain food, trying to help their family, trying to attain wealth, trying to maintain and accomplish more samsara, more worldly activity. So they have no time. They are completely and utterly enraptured in the world, in the worldly phenomena. For all of these beings in the six realms who are completely filled with suffering, then one feels... From the bottom of one's heart, one is praying to Guru Rinpoche saying, "Guru Rinpoche, please be aware of me. Please heed me. You know. You know all us beings in the three realms of samsara. For all of us we have no other protector, no other refuge besides you. Please, Guru Rinpoche, please grant us your protection."

And feeling in this way, this will give rise to a sort of solemn longing, like almost like a sadness. And that will be so powerful, such a powerful faith it should evoke tears in your eyes and goose bumps. And when Guru Rinpoche himself said that as you're praying and supplicating him single-pointedly with this almost like mournful kind of longing like a sorrow and faith and longing, then when these tears start to stream down your cheeks, then Guru Rinpoche himself has it said in writing, "For each tear that falls down your cheek, this is more and more of your sins and obscurations are being purified and cleansed away." And so for every tear, you are purifying an inconceivable amount of negative karma and obscurations. And so when you have this kind of intense, overpowering, completely single-pointed faith and longing that brings tears to your eyes, then this is a sign that the blessings are entering into you. And until you get to some of this feeling, then this is a sign that the blessings are coming.

Rinpoche speaks.

And so at first it's very difficult to have this really deep, deep kind of almost like a longing sadness, sorrowful faith, and devotion that calls out to Guru Rinpoche to the point where it just brings these tears to your eyes. That kind of real faith is very hard to have in the very beginning. And so it's something you just continue to develop. And then if you're able to, when you have this kind of intense longing, that's almost like a sorrowful faith and longing for Guru Rinpoche.

And when you do the Seven Line Prayer and invoke Guru Rinpoche on the tenth day, Guru Rinpoche Day, or the twenty-fifth day, the Dakini Day, and so forth, on these particular holy days

when you invoke Guru Rinpoche, then you will have signs of his blessings different and more potent than before. And one of these signs is that you will find suddenly that a new kind of disgust or sadness with samsara will arise, and you will begin to see that samsara, the worldly dharma, has no essence. And when you begin to see the essence-less pointlessness of samsara, then this is a sign of the blessings of Guru Rinpoche starting to enter into you. And likewise you will feel, even stronger than ever before, a real urgency and desire to attain enlightenment. And when that urgency comes, too, that really feels “I must attain awakening then, the same way,” then this is a sign of Guru Rinpoche’s blessings entering into your mind stream. And so when you get these tears that come, well up from deep from your heart as you’re supplicating Guru Rinpoche, then your mind will change. Your mind starts to change. It becomes different. And this is almost like a sadness, like a gentle, tender longing. And this is also a sign of Guru Rinpoche’s blessings actually touching you, entering you when you have these tears come and this kind of intense longing.

And so in the beginning you will have the feeling that Guru Rinpoche is somehow outside, out there... that Guru Rinpoche is outwardly present before you. Eventually, however, if you continue, you will realize that, “Oh, my mind and Guru Rinpoche, there’s no difference!” And then you will say, “Oh, the very essence of my mind is in fact Guru Rinpoche.” And then when you start to realize that Guru Rinpoche abides within and is not out there, but he’s actually the very nature of your mind, then you have really gotten... you’ve developed along. So in the beginning now, yes, Guru Rinpoche is outside. He’s there external. But eventually then you will see Guru Rinpoche to be within.

Rinpoche speaks.

So that’s good that you’re crying. It means you’re moved by this.

So then all of you do not slack on the Seven Line Prayer. You should make this your primary, main practice for your dharma center. Or your dharma center, it should be your main practice. So you should make this the principle practice for your center, the Seven Line Prayer. Vajra Guru Mantra should be really our main center’s practice, what you are striving... And do not miss or skip the ganachakra offering feasts for the tenth and the twenty-fifth day, that is Guru Rinpoche Day, the tenth, and then the twenty-fifth, Dakini Day. So make sure that you offer a tsok on these days. Now you don’t have to make it too elaborate because the more you have to do, then the easier it is to skip it. So it’s better that you have less, but you do a nice job. And so try to collect a little bit

of money, one dollar here, five dollars here, from everybody, and buy a nice bunch of offerings for the tsok. And then arrange it very nicely and neatly — very pleasing offerings that delight the mind, that are pleasing, that you enjoy. Likewise when you set up your shrine and you set up the tsok and you're arranging the tsok offering and the substances, don't do it in a sloppy manner, but do it in a very beautiful and pristine, pleasant manner that delights the mind. This is another profound way of accumulating merit, gathering accumulation. And if you want to offer incense, offer it nicely. If you want to offer flowers, offer nice beautiful pleasing flowers and something that really pleases the mind. If you don't have a lot to offer, that's okay. Whatever you have, you offer it nicely and pristinely. And you do so... you have the understanding that this is a representational physical offering, but along with it feel that you are offering all of the substances of enjoyment, all of the enjoyments and possessions of all of the three realms in the worldly... of the gods and humans of the three realms, and that these are all arranged as a pleasing offering.

And then you arrange the tsok and you do the recitation of the verses in accordance with the visualization as it is explained. And then you recite the invocation, the Seven Line Prayer — accumulate that. Then you go through the actual sadhana itself, go through the tsok offering sadhana, offer the tsok, the confession, do the liberation and all the stages of the traditional ganachakra. And then when you finish that, then you can enjoy, partake in the siddhis in the tsok. And so this tsok or ganachakra is a very special and extraordinary means for gathering your accumulations. So when you talk about gathering accumulations and purifying obscurations, then the tsok offering is a supreme means, a very unusual and extraordinary means of gathering accumulations. And so try not to really skip or forget to do the tsok ganachakra offerings on the tenth lunar day and the twenty-fifth lunar day. Maintain that uninterruptedly.

And even though in this particular sadhana, Shower of Blessings, there is no remainders, there's no part for the remainders, but you can actually take it from another sadhana or liturgy if you want to do remainders, if you want to do the section of remainders that generally goes in tsok. Of course, if you choose not to do it, there is no contradiction. There is no transgression in itself. But it's always nice to offer the remainders if you want to take it from another liturgy and kind of supplement it with this tsok within the Shower of Blessings tsok because in this way the remainders help you to... To those who do not have the fortune to partake in the actual first portion, then you are sort of... The blessings of Guru Rinpoche are being shared with the beings and protectors and

so forth who do not have the opportunity to partake in the actual first portion. So it's good to offer the remainders. And so if you're able to offer the tsok in this way, then that's very good.

Rinpoche speaks.

And so then henceforth if you are able in your dharma center really for each and every person to maintain practice of the Seven Line Invocation Invitation Prayer to Guru Rinpoche, if each individual isn't able to on their own accumulate a great deal, then at least if one or two people can take on accumulating 100,000 Seven Line Prayers, this would be of great benefit. However many you can recite, then there's more benefit. So really it's just a plus. It's more of a benefit to however much... if you want to do 100,000 or 200,000, however many you can recite to that extent, there's more benefit in it. If everybody is able to do 100,000 Seven Line Prayers and then on top of that 100,000 Vajra Guru Mantras, then this would be extremely good, extremely good.

And so also henceforth if you are able, it would be very good if you are able to really maintain the commitment of keeping ganachakra feast offerings for the tenth and the twenty-fifth lunar days of every month. And so if you are not able to make it for the tsok, then at least on these days really remember to maintain... to recite the Seven Line Prayer and the Vajra Guru Mantra because of course you do the tsok whenever you can. Whenever you have free time, you should strive in accumulating Seven Line Prayer and Vajra Guru. But for you, really, if the tsok doesn't fall on a Sunday or a Saturday, then it's pretty difficult to say whether you'll be able to give tsok. But maybe you can do it early in the morning or in the evening time on those days. And then if it happens that the tenth or the twenty-fifth day fortunately falls on a weekend, then you can do it during the day in the sun. But otherwise then try to at least maintain... you know the dharma centers, they do drupchen, which is daily extensive accumulation practices of sadhanas and so forth. If it's difficult to be able to maintain really for most centers this kind of extensive accomplishment practices over a period of days, so as your extensive accomplishment practice, you should maintain ongoing recitations of the Seven Line Invocation, the Tsigdun [Jen-Dren???]. And each one should make this almost like your ongoing continual practice, like the stream or continuum of your own supplication.

Rinpoche speaks.

So whenever you're reciting the Vajra Guru Mantra or the Seven Line Prayer, in either or both cases, you should visualize Guru Rinpoche actually present there in the sky in front. Visualize

him there atop a lotus flower amid a lake with water of the eight properties, Guru Rinpoche in union with mother consort, and feel that he is completely surrounded by all of the rigzins, the vidyadharas, the intrinsic awareness holding masters of India and Tibet, all of the awakened ones without exception. If you are able to visualize each and every one clearly, that's great. But even if not, just have the understanding that they are all there present before you in the center of Guru Rinpoche's union with consort. And if you're able to visualize distinctly Guru Rinpoche's clothing and so forth, then this is great. So then when you're doing the visualization, then Guru Rinpoche is actually there present before you in the sky in front and you recite the Tsigdun [Jen-Drun??] or the invocation invitation with the Seven Line Prayer to Guru Rinpoche. And then when you have finished accumulating your requisite number of Seven Line recitations, feel that light rays emanate out from Guru Rinpoche's body and enter into you and that when they touch you feel that your mind stream is blessed and penetrated by the blessings and compassion of Guru Rinpoche. And now then you go ahead and you perform your tsok, your offering, and then finally feel that... At the end feel that from the three or five places of Guru Rinpoche, from the five places (in his forehead, throat, heart, navel, and secret center) emanate out, radiate out five colored rays of light, which enter into your five places. First you feel that your body, speech, and mind are completely purified of all of their sins and obscurations. And finally when the fourth light comes from the navel center... So white light from the forehead, red from the throat, blue from the heart, yellow from the navel. And if you do it (five-place visualization), it's green from the secret center. And then when light rays emanate out a fourth time, feel that this purifies all the subtle and course obscurations without exception. And finally Guru Rinpoche dissolves into oneself. And at this point the mind of Guru Rinpoche and your mind... your body and speech and mind meld inseparably.

At this point you rest your mind in a state without anything to focus on, without any focal point, without any objective reference. So in a non-referential state you rest your mind naturally in its own state. And so in this state you reside as long as you can — five or six minutes in this state of resting your mind in its true nature. And so this is a state... there's nothing to look at. There's nothing outside. You turn... The mind turns in on itself and observes itself at this point. Then you are resting your mind in its natural state. This is known as the meditation or the resting in equipoise. And this you will come to know. So do not worry if you don't know it. If you want to know what equipoise and resting your mind in its original state is, eventually this will become apparent to you. You will come to know it. And so then you rest your mind in this samadhi state of absorption. And

then finally you arrive from the samadhi. You reemerge. And then at that moment you immediately think all phenomena are the nature, emptiness, not anywhere really existent in and of themselves. They have no inherent existence. All phenomena is empty.

And then again give rise to the compassion for all sentient beings and dedicate your roots of virtue accumulated. And so your dedication should be for the temporary and ultimate benefit and happiness of oneself and boundless sentient beings. So you dedicate your merit so that temporarily in the interim “May all beings be free from illness. May they have long life. May they be happy. May they accomplish their wishes and aims. And ultimately may they all attain buddhahood.” And so to this you dedicate your merit. And if you are able to do this and all practices in this way, by dedicating the merit properly in the end and so forth and maintain really continually this practice, then it would be of much benefit.

And I have nothing else to say but that. Today is perfectly accomplished.