

# POINTS OF INSTRUCTION ON THE SEVEN-LINE PRAYER

Commentary by  
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# **Points of Instructions on the Seven-Line Prayer**

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May 5, 2026



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# **The Seven-Line Prayer**

## **(Root Text)**

༄༅། ལྷ་མ་གསང་འདུས་ལས་གསུངས་པའི་བྱད་པར་ལྷ་སྐྱབ་ཆོག་བདུན་  
གསེལ་འདེབས་བཞུགས།

## Accomplishing the Lama Through the Seven-Line Prayer: A Special Teaching from the Lama Sangdü<sup>1</sup>

*The terma revelation of Guru Chöwang*

ཐུགས་དམ་ལྟ་ལ་ཕྱག་འཆལ་ལོ།

*Homage to the yidam deity!*

ཕྱི་རབས་སྐལ་ལྷན་རིགས་ཀྱི་བུ། ཨོ་རྒྱན་བདག་ལ་སྐྱབས་འཆོལ་ན། དབེན་པའི་གནས་སུ་རང་  
འདུག་ནས། མི་རྟག་སྐྱོ་བ་སྐྱོ་བ་དང་། འཁོར་བས་སུན་པ་རབ་ཏུ་གཅེས།

*Fortunate men and women of the future, sons and daughters of an enlight-  
ened family, when you turn to me, the Guru of Orgyen, for refuge, take  
yourself to an isolated place, and make deep feelings arise of melancholy at  
impermanence, and disgust with saṃsāra—this is vital.*

སློ་སྤྱང་བང་གསུམ་ང་ལ་གཏོད། གཞན་ཡང་སྐྱབས་གྱུར་རེ་ས་ནམས། ཨོ་རྒྱན་བདག་ལ་རྫོགས་  
པར་སོམས། སྐྱིད་སྐྱག་རེ་ལྟོས་བྱེད་ཤེས་ཀྱིས།

*Then rely on me completely, heart and soul. Reflect how every kind of  
refuge, all your hopes, are all fulfilled and complete within me, the Guru of  
Orgyen. Whether in happiness or in sorrow, have total trust and confidence  
in me.*

མཆོད་བསྟོད་མི་འཚལ་རྒྱ་གསོག་སྒོངས་ལུས་ངག་ཡིད་གསུམ་གྱས་པ་ཡིས་ཆོག་བདུན་འདི་  
ཡིས་གསོལ་བ་བྲོབ་

*No need to make offerings or praise; set aside all accumulating; simply  
let devotion flood your body, speech and mind, and pray, pray with these  
seven lines:*

ཧྱུྃ ཨོ་རྒྱལ་ཡུལ་གྱི་རུབ་བྱང་མཆམས་

**hung, orgyen yul gyi nubjang tsam**

Hūṃ. In the north-west of the land of Oḍḍiyāna

པརྣ་གེ་སར་སྒོང་པོ་ལ་

**pema gesar dongpo la**

In the heart of a lotus flower,

ཡ་མཆན་མཆོག་གི་དངོས་གྲུབ་བརྟེས་

**yatsen chok gi ngödrub nyé**

Endowed with the most marvellous attainments,

པརྣ་འབྱང་གནས་ཞེས་སུ་བྲགས་

**pema jungné zhé su drak**

You are renowned as the ‘Lotus-born’,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོར་

**khor du khandro mangpö kor**

Surrounded by many hosts of ḍākinīs.

ཁྱེད་ཀྱི་རྗེས་སུ་བདག་བསྐྱབ་ཀྱི།

**khyé kyi jesu dak drub kyi**

Following in your footsteps,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ།

**jingyi lab chir shek su sol**

I pray to you: Come, inspire me with your blessing!

གུ་པཌྌ་སིདྷི་ཧཱུྃ།

**guru pema siddhi hung**

guru padma siddhi hūṃ

ཞེས་པས་ཡང་ཡང་གསོལ་བ་ཐོབ།

*Pray in this way, over and over again.*

གཤུང་བ་དྲག་བསྐྱེད་མཆི་མ་ལྗང་དད་པས་ཁམས་འདུས་འབྱུང་གིད་ན། ཉག་གིས་ཐོབ་ལ་ས་  
ལེར་ཞོག་སང་ངེ་ཡེ་རེ་མ་ཡེངས་ལྷ།

*Create a feeling of yearning and longing so intense that tears spring from your eyes. If the rapture of devotion overwhelms you, breathe out strongly, and then leave everything as it is. Clear and awake, focused and undistracted, look within.*

འདི་ལྟར་གསོལ་བ་འདེབས་པའི་བྱར་ང་ཡིས་སྐྱོབ་པ་སྒྲོས་ཅི་དགོས་ལྷུས་གསུམ་རྒྱལ་བའི་སྲས་  
སུ་འགྱུར་དབང་ཆེན་རང་རིག་སེམས་ལ་ཐོབ། ཉིང་འཛིན་མཐུ་བརྟན་ཡེ་ཤེས་རྒྱས།

*For children of mine who pray like this, it goes without saying that they*

*will have my protection, for they will be the sons and daughters of the buddhas of past, present and future. They will receive complete empowerment into the awareness of their own enlightened mind. Their samādhi will be so powerful and stable, that wisdom will naturally blossom and expand.*

བྱིན་ཆེན་རང་བྱུང་ཆེན་པོ་ཡིས་ཀྱང་སྤྱིན་གཞན་སྤྱོད་སྤྱུག་བསྐྱེད་སེལ་ཀྱང་ཉིད་འགྱུར་ཆེ་  
གཞན་སྣང་ནམས་ཀྱང་སྐྱེད་མཉམ་འགྱུར་ཞིང་སྤྱིན་ལས་འགྱུར་ཡོན་ཏན་ཐམས་ཅད་རང་ལ་ཇོ་  
གསུང་།

*This great blessing, which arises of its own accord, will dispel all the suffering that will ripen on you, or be experienced by others. When your mind is transformed, others' perceptions will simultaneously change, you will accomplish enlightened activity, and all noble qualities will be complete within you.*

བདག་ཉིད་ཆེན་པོ་ཆོས་ཀྱི་སྐུར་སྤྱིན་ཅིང་གོལ་བའི་ཐབས་ཆེན་འདི་ཐུགས་ཀྱི་སྤྱོད་དང་འཕྲད་  
པར་ཤོག་།

*May the sons and daughters of my heart meet with this extraordinary skilful means, one which ripens and liberates into the dharmakāya realization of my enlightened being.*

ཁྱེད་པར་བྱིན་ཆེན་ཀྱི་སྤྱུབ་པ་ཆོག་བདུན་མའི་གསོལ་འདེབས་ཤིན་ཏུ་ཟབ་མྱིར་ཐུགས་ཀྱི་ཡང་  
གཏེར་གསང་བར་གདམས་པུ་ཤེས་རབ་སྒོ་ལྷན་སྤྱིང་རྗེ་ཆེ་ཆོས་ཀྱི་དབང་ཕྱག་དེ་དང་འཕྲད་པར་  
ཤོག་ཅེས་སོ། །

*A practice with a uniquely powerful blessing, the Seven Line Prayer is*

*exceptionally profound; so let this instruction be an extremely secret treasure of my enlightened mind. May it meet with one who possesses a mind of wisdom, and is endowed with great compassion, called Chökyi Wangchuk.*

# **Points of Instructions on the Seven-Line Prayer**

**Taught by Khenpo Sodargye**

Today I would like to offer a brief teaching on the Seven-Line Prayer of Guru Padmasambhava. Starting tomorrow, we will resume our study of the *Chapters of Utterances on Specific Topics* (Udānavarga). Last year we completed chapters one through twelve, and tomorrow we will formally begin chapter thirteen. This year's approach will be essentially the same as before: we will study together, followed by oral examinations, and after some time, written examinations as well. I therefore hope that throughout this process, everyone will study with the utmost diligence and never forsake the practice of listening, contemplating, and meditating—this I consider of the greatest importance. We monastics here at Larung Gar are truly fortunate. The opportunity we presently enjoy—to study and reflect on the Dharma together—is exceedingly rare, and we should recognize and cherish it wholeheartedly.

# THE SEVEN-LINE PRAYER IS THE MOST SIGNIFICANT AMONG ALL PRAYERS TO GURU RINPOCHE

Now let us briefly study the Seven-Line Prayer of Guru Rinpoche together. All of you should be quite familiar with this prayer. The prayers to Guru Padmasambhava are, in truth, immeasurably vast—countless beyond number. Yet among them all, the most sublime, the most powerful in blessings, and the most deeply cherished is the Seven-Line Prayer. This is the unanimous testimony of generation after generation of masters who possess genuine experience and realization in practice. We must therefore never fall into the trap of thinking, “It’s just seven lines—what could be so remarkable about it? It looks simple enough; I could probably write something like that in a moment.” Those unfamiliar with pith instructions may indeed think so. Yet these seemingly ordinary seven lines are, in reality, utterly extraordinary—whether we consider their historical origins, their uncommon blessings, or their supreme efficacy. It is essential that we recognize this.

How, then, should we understand the significance of this prayer? Consider how, in our daily lives, whenever we use a computer, a smartphone, or a tablet, we often need to verify our identity or enter a password to gain access. On the surface, a password might be something as simple as “123456” or “888,” yet without it, we cannot operate the device, restore its functions, or make use of its systems. In much the same way, if we truly wish to receive the blessings of Guru Padmasambhava’s body, speech, and mind—or to awaken the true nature of mind, which is none other than the nature of Guru Padmasambhava himself—then the Seven-Line Prayer is the profound password that unlocks it all. Without it, gaining access to the most supreme pith instructions for realizing the nature of mind is exceedingly difficult.

Though the Seven-Line Prayer may appear straightforward on the surface, it is in truth extraordinarily sublime. This is not something we should merely acknowledge in theory—thinking, “Yes, it’s probably quite special”—and leave it at that. Rather, we should genuinely reflect on how this prayer can be applied and brought to life in our everyday practice.

## Why Masters of Various Traditions Cherish This Prayer

In the Nyingma, Kagyü, and many other lineages, masters invariably recite the Seven-Line Prayer at the outset of whatever ritual or sadhana they perform. Why is this so? In truth, whatever practice we undertake, if we wish to receive blessings and spiritual attainment, we must forge a connection with and attune ourselves to the secret body, speech, and mind of Guru Padmasambhava—the protector lord of a hundred thousand ḍākinīs. And the Seven-Line Prayer is the most excellent, most supreme means of achieving this attunement. This is precisely why the great masters of past generations placed such extraordinary importance on this prayer.

## How the Seven-Line Prayer Came into This World

### Existing Before the Guru's Birth

One might ask: Does the Seven-Line Prayer have an author? Who actually composed it? Like the *Sole Heir of the Doctrine Tantra*, it is vajra speech that arose spontaneously. Certain historical accounts relate that the ḍākinīs of the celestial realms prayed to Buddha Amitābha, requesting that he send his emanation of body, speech, and mind to the southern continent of Jambudvīpa to guide sentient beings. In response, a red syllable *hrīḥ* radiated from Amitābha's heart and

descended into a lake in the land of Oḍḍiyāna, where upon a lotus blossom the form of Guru Padmasambhava manifested. Yet remarkably, even before Guru Padmasambhava's birth, the Seven-Line Prayer already existed. This account is likewise found in various terma scriptures.

### **The Prophecy of the Ḍākinī and the Dawn of Propagation**

Mipham Rinpoche's commentary on the Seven-Line Prayer, *White Lotus: An Explanation of the Seven-Line Prayer to Guru Padmasambhava*,<sup>2</sup> records the following: At one time, Nalanda University came under fierce assault from non-Buddhist adversaries, and the Dharma faced the threat of near-total destruction. Many paṇḍitas of Nalanda engaged the non-Buddhist masters in debate but could not prevail; they competed in displays of miraculous powers, yet still could not overcome them. At this most critical juncture, one night all five hundred paṇḍitas shared the very same dream. In the dream, the ḍākinī Supreme Peace appeared and told them: "You paṇḍitas are simply unable to defeat the non-Buddhists through debate. You must invite my brother Dorje Thötrengtsal. If he comes, they can be vanquished." The paṇḍitas asked, "Where is the Guru?" The ḍākinī replied, "In the Dark Charnel Ground." They asked further, "How can we invite him?" She answered, "Tomorrow morning, go up to the roof of the temple and, with various musical instruments,

invoke him through the Seven-Line Prayer, singing it in a melodious voice. He will come.”

The next morning, everyone was filled with wonder, for all five hundred paṇḍitas had shared the very same dream—much like the well-known account associated with *The Praise to Mañjuśrī*.<sup>3</sup> Following the ḍākinī’s prophecy, they gathered on the rooftop and invoked the Guru through the Seven-Line Prayer. And indeed, Guru Padmasambhava appeared. Upon his arrival, through his boundless wisdom and eloquence, he first defeated the non-Buddhists in debate, and then triumphed over them in contests of miraculous power. From that time onward, the Seven-Line Prayer spread and flourished throughout the human world.

There is also an alternative account: Guru Padmasambhava arrived in the sky above the great hall of Nalanda University and first defeated the non-Buddhists in debate. When the non-Buddhists then began displaying various miraculous powers in the sky, the lion-faced ḍākinī Marajita appeared and presented the Guru with a tiny jeweled casket. Inside was her mantra—*a ka sa ma ra ca śa da ra sa māraya phaṭ*<sup>4</sup>—which emitted sparks and tongues of flame, subduing the non-Buddhist masters along with all their followers. Such is this alternative version of events.

Regardless of which account one follows, the essential point remains the same: practicing the guru sādhana of Guru Padmasambhava through the Seven-Line Prayer is of the utmost importance for each and every one of us. Today, therefore, we will use the text of the Seven-Line Prayer as it appears in the *Larung Daily Chant Book*, beginning with its literal meaning. To truly understand both its surface meaning and its profound inner significance, one would need to study Mipham Rinpoche's *White Lotus* commentary in depth—a text we have touched upon briefly in the past.

In that commentary, Mipham Rinpoche explains the prayer on five levels: the outer level of the literal words, the inner level of the generation stage, the secret level of the path of liberation, the level of the path of skillful means, and the ultimate level of the path of Great Perfection. Previously, we covered only the outer level—the literal explanation—while the inner, secret, innermost secret, and ultimate levels were not taught. I had hoped to address these in previous years, but the right conditions never came together. Should those conditions ripen in the future, we can study them together.

H.H. Jigme Phuntsok Rinpoche once gave a teaching on the Seven-Line Prayer at the institute of Namdroling Monastery in South India, and a recording was made, though it appears that part of it was not preserved. Rinpoche also taught it once at Larung Gar.

On this occasion, we will simply go through the literal meaning of the Seven-Line Prayer together. It should be included in the *Larung Daily Chant Book*. My Chinese translation in the chant book is based on the Seven-Line Prayer from the terma of Chökyi Wangchuk.

# EXPLAINING GURU CHÖWANG'S TERMA ON THE SEVEN-LINE PRAYER

**Accomplishing the Lama Through the Seven-Line Prayer**  
**A Special Teaching from the *Lama Sangdö***

## An Introduction to Guru Chöwang: The King-Like Tertön

The *Lama Sangdö* is a terma revealed by Guru Chöwang, one of the greatest tertöns of all time. Among the tertöns of Guru Padmasambhava, three are traditionally honored as the “king-like tertöns,” though historical accounts vary slightly on this point. These three are regarded as emanations of Guru Rinpoche’s body, speech, and mind: Nyangral Nyima Özer, his body emanation, who revealed the oral instructions Guru Rinpoche bestowed upon the ḍākinī Yeshe Tsogyal—known as *Heart Instructions from Guru Padmasambhava*<sup>5</sup>—is likened to a sun among tertöns; Guru Chöwang, his speech emanation, is the moon-like tertön; and Rigdzin Gödem, his mind emanation, is the wish-fulfilling-jewel-like tertön.

This terma of the Seven-Line Prayer was revealed by Guru Chöwang, who lived from 1212 to 1270 CE. He composed a major work specifically elucidating the terma teachings, of which I translated half last year but have not yet finished. For anyone who wishes to genuinely understand the terma tradition, Guru Chöwang is an absolutely pivotal figure. Within Tibetan Buddhism, there are many different ways of explaining the various terma teachings, yet Guru Chöwang's explanations are universally regarded as the finest. Although later masters such as Ratna Lingpa and Dodrupchen Jigme Tenpe Nyima also wrote extensively on the terma tradition, the most sublime expositions all trace back to the works of Guru Chöwang. It was he who originally revealed the Seven-Line Prayer of Guru Padmasambhava as a terma.

Guru Chöwang's consort was Jomo Menmo. According to *The Nyingma School of Tibetan Buddhism*, after performing a tsok offering, she ascended into the sky without abandoning her physical body, leaving her garments draped upon a tree, and flew directly to a pure realm. It is said that she was thirty-six years younger than the Guru. Guru Chöwang's contributions to the terma tradition of Tibetan Buddhism were immense, and for this reason it is of great importance that we study his terma teachings in the future.

Let us now briefly examine the meaning of this terma teaching.

## Preliminary Points for This Practice

### Seeking Solitude and Cultivating Renunciation

**Homage to the yidam deity!**

**Fortunate men and women of the future, sons and daughters of an enlightened family, when you turn to me, the Guru of Orgyen, for refuge, take yourself to an isolated place, and make deep feelings arise of melancholy at impermanence, and disgust with saṃsāra—this is vital.**

Here, Guru Padmasambhava teaches the preliminary points for practicing the Seven-Line Prayer and how to attune the mind to the proper state. We should genuinely take this practice to heart and engage in it wholeheartedly—this is truly essential. If we can master this practice well, whatever yidam deity practice we undertake in the future will be far easier to accomplish.

When Guru Rinpoche speaks of “fortunate men and women of the future, sons and daughters of an enlightened family,” he is addressing all those in later generations who share a karmic connection—ourselves included. If these fortunate sons and daughters wish to take refuge in Guru Padmasambhava, they must do so through the practice of the Seven-Line Prayer.

How, then, should we prepare the preliminaries for this practice? First, we should physically settle ourselves in a quiet, secluded place. For those living in modern cities, of course, finding a truly isolated retreat is extremely difficult. Yet we can create our own place of solitude: if circumstances allow, simply closing the door to our bedroom or personal quarters can serve as a quiet retreat room, and turning off our phones likewise transforms our space into a place of seclusion. In today's world, the greatest sources of distraction are threefold: the external disturbances of our environment, the pull of electronic devices such as phones and computers, and the inner turbulence of our discursive thoughts. If we can set aside all three, then wherever we are can rightly be called an isolated place.

Second, one must give rise to a genuine contemplation of impermanence and a heartfelt sense of renunciation. Many great masters have likewise emphasized that when practicing the Seven-Line Prayer, reflecting on impermanence is of paramount importance. It is unwise to leap directly into Dzogchen or Mahāmudrā practice from the very start. Without a proper foundation, such practice may appear to progress for a time, yet ultimately it will lack stability. Therefore, one should first cultivate a deep sense of renunciation by contemplating the precious rarity of human birth, the impermanence of life, and above all the defects of saṃsāra—recognizing

from the depths of one's heart that there is no lasting meaning in remaining within cyclic existence, and that seeking liberation at the earliest opportunity is the true path.

Many young people may not think this way at first. Yet as one grows older and witnesses the endless entanglements and conflicts of saṃsāric life, one comes to see that there is truly nothing in this cycle of existence worth clinging to. From this recognition, a genuine awareness of impermanence and a powerful sense of renunciation naturally arise, giving birth to the wish to be free from saṃsāra altogether. This is of the utmost importance.

This, then, is the first step: at the outset of practice, settle yourself in an isolated place and devote yourself wholeheartedly to contemplating impermanence and the other thoughts that turn the mind away from saṃsāra. Keeping these firmly at heart is essential.

### **Rely Completely on Guru Rinpoche**

**Then rely on me completely, heart and soul. Reflect how every kind of refuge, all your hopes, are all fulfilled and complete within me, the Guru of Orgyen. Whether in happiness or in sorrow, have total trust and confidence in me.**

When we pray, how should we contemplate? We must pray with genuine sincerity, heart and soul—never allowing our practice to become a mere formality. Some practitioners today treat their practice as nothing more than a surface ritual, regarding Guru Padmasambhava as a mythological figure or simply a revered master from folk tradition. This is a deeply mistaken view.

First, we should recognize, as objectively as possible, Guru Padmasambhava's immense contribution to Tibetan Buddhism as a whole. In some traditions, this is not always acknowledged openly, and even in historical accounts, his contribution does not always receive the emphasis it deserves. Even today, when people discuss the historical origins of Tibetan Buddhism, Guru Rinpoche's role may be overlooked or left unmentioned. When that happens, it often reflects the influence of sectarian bias.

For those with genuine wisdom, Guru Padmasambhava is no mythological figure. In the eighth century, when King Trisong Detsen was constructing Samye Monastery, the project met with obstruction from non-human forces. Acting on the prophecies of Nyang Tingdzin Zangpo and other great masters, the king invited Guru Padmasambhava to come to the Tibetan regions. According to Tāranātha's account, Padmasambhava traveled from the vicinity of Kang Rinpoche, and the route of his journey into the Land of Tibet is

remarkably well documented. He was a real, living historical figure. After arriving in the Tibetan regions, he oversaw the completion of Samye Monastery and established the monastic saṅgha—facts that no one can erase. This is something we must clearly understand. Tomorrow we will also continue with Tāranātha's *Three Reasons for Confidence: A Work Telling the Life and Liberation Story of the Great Master Padmākara or The Life and Liberation of Padma According to the Indian Tradition*,<sup>6</sup> so please remember to bring your copies.

Without this understanding, whenever Guru Padmasambhava is mentioned—whether in the West or within other traditions—people tend to regard him as something mystical, always attempting to relegate him to the realm of myth or folklore. This is entirely unjustified. When we examine any historical figure, we consider two things: who they were as a person in history, and the deeds they accomplished. The sūtras and śāstras that Guru Rinpoche translated, the terma teachings he concealed for future generations—all of this is plain for everyone to see.

My advice to those I know well has always been the same: if you wish to be a genuine practitioner, pray wholeheartedly to Guru Rinpoche. And if you harbor any doubts about his life and deeds, I would encourage you to visit Nepal and Bhutan. Once you arrive, you will see for yourself that the monasteries he established,

the sacred sites where he practiced—all of these remain vividly present to this day. For those of us here as well, if time and circumstances permit, it would be well worth visiting Bhutan, which is truly a remarkable place, and Nepal likewise. The purpose is not merely to take photographs or post videos, but to experience firsthand the places blessed by Guru Padmasambhava, which carry an extraordinarily special significance.

The teaching here instructs us to rely on Guru Rinpoche completely, heart and soul, regarding him as the embodiment of every source of refuge, in whom all our hopes find their fulfillment. From the depths of our heart, we should contemplate and pray: “From this moment onward, I take refuge in you, Guru Rinpoche, and place my complete reliance upon you until I attain realization. Whether in happiness or in sorrow, whatever my wishes and aspirations may be, I entrust everything entirely to your guidance, your care, and your wisdom.”

Indeed, whether toward a master or a yidam deity, this kind of unwavering faith is of the utmost importance. Each of us should examine our own hearts from time to time. Speaking for myself, I have felt a measure of devotion to Guru Rinpoche since childhood, though I would not presume to call it extraordinary. What I have noticed, however, is that people in the West seem to have

remarkably deep faith in Guru Padmasambhava. Whether through paintings—sketches, oils, or sculptures—depicting his many forms and manifestations, they are drawn to him with great love and reverence. Some see him as a figure imbued with a spirit of romance and adventure; others regard him as a being endowed with a unique mission and extraordinary blessings. In my experience, certain Western practitioners show a devotion to Guru Rinpoche that is truly remarkable—at times even stronger than what I have encountered elsewhere.

Some years ago, a man from Pakistan was very eager to interview me. He had previously traveled to Pakistan with Tulku Tenzin Gyatso to trace the footsteps of Guru Padmasambhava. He regarded Guru Rinpoche as the one he loved most dearly—the object of his deepest reverence and highest aspiration, the supreme presence in his heart, much like what people today might call their greatest inspiration. In our Tibetan Buddhist tradition, I am not certain whether there is anything quite like this. It is worth noting that people from different cultures express their devotion to Guru Rinpoche in a variety of ways, each reflecting their own unique approach and understanding.

Within Tibetan Buddhism, the Nyingma and Kagyü schools have traditionally held the deepest veneration for Guru Rinpoche, while

in certain other traditions, the situation has at times been quite different. In truth, however, Guru Padmasambhava is the protector of all sentient beings throughout the entire world. In this age of decline, relying upon him and praying to him can truly dispel every obstacle and demonic force. Especially now—whether we face natural disasters, calamities of earth, water, fire, and wind, or the turmoil of wars, famines, and upheaval—through the power of Guru Padmasambhava, all such afflictions can be overcome. This is why devotion to Guru Rinpoche is of such vital importance.

Therefore, we should pray to Guru Padmasambhava from the depths of our hearts, with this single-pointed resolve: “Everything I have, I offer to you. All that I am—my joys and sorrows, my hopes and fears—is known to you and held in your care.”

### **Reverence and Devotion**

**No need to make offerings or praise; set aside all accumulating; simply let devotion flood your body, speech, and mind, and pray, pray with these seven lines:**

When we practice the Seven-Line Prayer, it should never be for the pursuit of fame, profit, or wealth. Those who transmit the teaching should not think, “If I teach the Seven-Line Prayer today, will I

receive offerings?" Nor should those who receive it think, "If I learn this prayer, can I use it to gain offerings and material benefit?" Rather, we should pray with body, speech, and mind in a spirit of deep reverence and heartfelt devotion.

Respectful devotion is truly essential in practice. In *The Chariot of the Two Truths: A Vast Commentary on the Treasury of Precious Qualities*, Jigme Lingpa recounts two instructive episodes. One concerns Kamalashila: a disciple once approached him and asked, "Would you grant me your blessing?" The disciple's manner, it seems, was sorely lacking in respect. Kamalashila replied, "Wayward disciple, learn some reverence!" The very blessing he bestowed was the teaching of reverence itself—for that was precisely what the disciple needed most.

There is also a well-known story about Lord Atisha. One of his disciples once called out to him loudly by name and said, "Give me a pith instruction!" Atisha replied, "My hearing is perfectly fine"—the disciple's voice had evidently been far too loud. Then Atisha said, "The pith instruction is faith! The pith instruction is faith! The pith instruction is faith!"—repeating it three times. The disciple had hoped to receive some profound and esoteric teaching from the great master, yet the answer Atisha gave was simply "faith," spoken three times over. On the surface, it makes for an amusing

exchange between master and student, but if we truly reflect on it, we realize that many of us find ourselves in exactly the same position.

No matter who the disciple may be, if they seek teachings from a truly extraordinary master yet lack even a shred of faith, those teachings may bring little benefit whatsoever to their mindstream. Conversely, even if the teacher appears quite ordinary, a disciple endowed with great faith will receive immense benefit. The same principle applies to our practice now as we pray together to Guru Padmasambhava. If some among us give rise to genuine, overwhelming faith—so powerful that it sends shivers through the body and brings tears streaming down the face, a faith that wells up from the very depths of the heart—then the blessings of Guru Rinpoche’s body, speech, and mind will naturally be received. But without such faith, no matter how melodiously one chants “Hung, orgyen yul gyi nubjang tsam...,” the blessings may never come. This is precisely why the text instructs us to pray by letting devotion flood our body, speech, and mind.

## Unfolding the Seven Lines

I will briefly introduce the Seven-Line Prayer, for it is already deeply familiar to us all.

ཧྲུང་ ཨོ་རྒྱལ་ཡུལ་གྱི་རུབ་བྱང་མཚམས་མཆོག་མཆོག་མཆོག་

*hung, orgyen yul gyi nubjang tsam*

**Hūm. In the north-west of the land of Oḍḍiyāna**

པལ་གྱི་སར་ཐོང་པོ་ལེ་མཆོག་

*pema gesar dongpo la*

**In the heart of a lotus flower,**

ཡ་མཚན་མཆོག་གི་དངོས་གྲུབ་བརྟེན་མཆོག་

*yatsen chok gi ngödrub nyé*

**Endowed with the most marvellous attainments,**

པལ་འབྱུང་གཞས་ཞེས་སུ་བྲགས་མཆོག་

*pema jungné zhé su drak*

**You are renowned as the ‘Lotus-born’,**

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོར་མཆོག་

*khor du khandro mangpö kor*

**Surrounded by many hosts of ḍākinīs.**

ཁྱེད་ཀྱི་རྩིས་སུ་བདག་བསྐྱབ་ཀྱི་མཆོག་

*khyé kyi jesu dak drub kyi*

**Following in your footsteps,**

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ།

*jingyi lab chir shek su sol*

**I pray to you: Come, inspire me with your blessing!**

གུ་པུ་པདྨ་སྒྲིལ་ཕྱི།

*guru pema siddhi hung*

**guru padma siddhi hūṃ**

The first line, “In the north-west of the land of Oḍḍiyāna,” describes the birthplace of Guru Padmasambhava. As a pure emanation who did not enter a mother’s womb, Guru Rinpoche was miraculously born upon the milky lake of this region. On a deeper level, the true birthplace of Guru Rinpoche is the naturally pure realm.

The second line, “In the heart of a lotus flower,” describes the manner of Guru Padmasambhava’s birth. At that time, King Indrabodhi beheld upon the lotus lake the form of an eight-year-old child seated on a lotus blossom. He invited the child back to the palace and raised him as the crown prince. On a deeper level, this line not only recounts Guru Rinpoche’s miraculous birth but also symbolizes his innate purity—unstained, unborn, and unceasing.

The third line, “Endowed with the most marvelous attainments,” speaks primarily of Guru Padmasambhava’s extraordinary qualities. He attained both the supreme siddhi and the eight common siddhis—every form of spiritual accomplishment was perfected within him.

The fourth line, “You are renowned as the ‘Lotus-born,’” refers to Guru Padmasambhava’s principal name. Guru Rinpoche bears many names—the eight names corresponding to his eight manifestations, the twelve names of his twelve emanations, and numerous other appellations found throughout his biographies, such as “Padma Thötrengtsal.” Yet among all these, he is most widely known by his Sanskrit title, Padmasambhava—“the Lotus-born.” This line, then, identifies him by name.

The fifth line, “Surrounded by many hosts of ḍākinīs,” reveals the complete object of our prayer. Guru Padmasambhava is the sovereign lord of a hundred thousand ḍākinīs. This was especially evident during his practice of profound yogic disciplines in the eight great charnel grounds, where vast assemblies of ḍākinīs gathered around him. This line thus presents the one to whom our prayer is directed, in all his splendor.

The sixth line, “Following in your footsteps,” describes how we should pray. As explained earlier, when we pray before Guru Rinpoche, we should give rise to this heartfelt resolve: “I follow you alone. I do not seek the path of non-Buddhist traditions, nor do I turn elsewhere. With single-pointed devotion, I devote myself to your profound practices.” It is my sincere hope that many of us will pray wholeheartedly to Guru Padmasambhava in just this way, for nothing could be of greater importance.

The final line, “I pray to you: Come, inspire me with your blessing!”—together with the mantra *guru padma siddhi hūṃ* that follows—is our heartfelt supplication for Guru Padmasambhava to come forth and bestow his blessings and the spiritual attainments we seek. Within the mantra, *guru* means “master” or “teacher,” *padma* means “lotus,” and *siddhi hūṃ* is the invocation requesting that he grant us accomplishment.

On the surface, these seven lines together with the concluding mantra appear remarkably simple. Yet when we delve into their meaning, they prove to be anything but. Mipham Rinpoche elucidated the Seven-Line Prayer according to five progressive levels—outer, inner, secret, innermost secret, and the ultimate path—revealing layer upon layer of extraordinarily profound meaning. If

we truly wish to fathom the depths of this prayer, it is best to study it carefully from each of these perspectives.

### **How H.H. Jigme Phuntsok Rinpoche Revered the Biography and Prayers of Guru Rinpoche**

In Tibetan Buddhism, *The Life and Liberation of Padmasambhava*—known in Tibetan as *Pema Kathang*—has long been recited in virtually every household across many regions. This tradition continues to this day. In recent years, lay Buddhist colleges in various places, along with groups of young lay practitioners organized at the grass-roots level, have come together to recite it collectively—a practice of great significance. I myself received the transmission of this text in the past.

I recall that in early 1987, H.H. Jigme Phuntsok Rinpoche invited Tulku Tishta to Larung Gar to bestow the reading transmission of the Kangyur upon the sangha, while His Holiness himself set out to teach the Dharma across the Kham region. Before formally beginning the transmission, Tulku Tishta first recited *The Life and Liberation of Padmasambhava* in its entirety, specifically to dispel any obstacles that might arise during the Kangyur transmission.

He had a very distinctive practice: at the conclusion of each chapter of the biography, he would recite His Holiness's supplication

prayer—*pan me tek shi dor je dhlh jum gyi*, meaning “Emanation of Dorje Dudjom, the heart son of Padma”<sup>7</sup>—closing every single chapter in this way. At the time, we did not understand the deeper significance of this, but it was perhaps connected to the special blessing shared between Guru Padmasambhava and His Holiness, as well as to Tulku Tishta’s own unique connections with them.

After the reading transmission of Guru Rinpoche’s biography was complete, His Holiness bestowed the scripture empowerment of the Kangyur upon us and then departed to teach at some thirty to forty monasteries throughout the Kham region, while Tulku Tishta remained at Larung Gar to continue transmitting the Kangyur to the assembly. From this, we can see just how deeply the Tibetan tradition reveres the biography and prayers of Guru Padmasambhava.

### **Reciting the Seven Lines as Your Daily Practice**

I would also like to encourage every Dharma friend: if conditions permit, try to recite this prayer when you rise in the morning. In the past, many practitioners would begin each day by supplicating their guru and yidam deity and reciting their daily practices the moment they awoke. Nowadays, however, many people have developed rather unfortunate habits. The monks and nuns at our academy are

somewhat better off in this regard, since their phones have been collected and turned in—apart from the occasional person who does not comply, most simply do not have phones on hand. Even today's class announcement had to be made over the loudspeaker, precisely because everyone's phones had already been handed back. I think this arrangement at the academy is quite sensible. By contrast, many people in the outside world reach for their phones before they have even opened their eyes, spending their first waking moments scrolling through screens. At night, their phone screens and their eyelids shut down at virtually the same moment. I have heard that a great many people live exactly this way. It is truly one of the sorrows of our age.

So I ask: could we each commit to reciting the Seven-Line Prayer—seven times, twenty-one times, or one hundred and eight times—every morning upon waking or every evening before sleep? If we can sustain such a practice, the merit will be immense, and our mind-streams will surely come into accord with Guru Padmasambhava. The blessings of this prayer are truly inconceivable. There are, of course, many different prayers to Padmasambhava. Throughout history, there have been one hundred and eight universally recognized great tertöns and one thousand minor tertöns, and within nearly every terma revelation one finds a version of the Seven-Line

Prayer. Yet among them all, the most essential is the terma teaching revealed by Guru Chöwang.

Many great masters of the past have lavished praise upon this prayer. In *The Extraordinary*,<sup>8</sup> H.H. Jigme Phuntsok Rinpoche spoke at length about its supreme qualities, noting, for instance, that reciting a single Seven-Line Prayer to Guru Rinpoche surpasses the merit of supplicating each buddha and bodhisattva individually. With this in mind, we should ask ourselves: can we truly devote ourselves to praying to Guru Rinpoche in this way?

According to the instructions of the lineage masters, if one prays sincerely through this prayer, the best practitioners will behold Guru Padmasambhava directly; those of middling capacity will encounter him in meditative experience or in dreams; and even those of lesser capacity will find genuine faith arising in their hearts. Many realized masters of the past have affirmed that if authentic faith in Guru Rinpoche awakens within you, that very faith is the true Padmasambhava.

Looking at the world today, one cannot help but feel a certain sadness. When people hear about pop stars, celebrities, or internet personalities, they become wildly excited. I remember when I was a student—many of my classmates would cut out photos of their

idols from magazines and paste them by their bedsides. Now, as renunciants and practitioners, we really ought to replace such idols with Guru Padmasambhava. Whether we wear an image of Guru Rinpoche around our necks or enshrine one on our altars, as long as we keep ourselves inseparable from his body, speech, and mind, our hearts will surely come into accord with his. If, on the other hand, we remain indifferent toward Guru Rinpoche while lavishing our admiration on worldly figures still bound by afflictive emotions, there is truly nothing to be gained.

Some time ago, I came across a video from an event held near our area. In it, many Tibetan people were dancing to rock music, imitating Western styles. A thought arose in my mind: if we could channel that same energy into our own Tibetan Buddhist heritage—expressing devotion to Guru Rinpoche through the Seven-Line Prayer in the form of song, dance, and other creative means—this would, from one perspective, serve to preserve our own culture, and from another, plant seeds of virtue in the minds of countless beings.

Today, throughout the West and across many parts of Asia, there are people who feel deep devotion to the Seven-Line Prayer. One renowned Western chorus has even set the prayer to choral music, and in Bhutan, young people have found their own distinctive ways to share and carry forward the legacy of Guru Rinpoche. It is truly

wonderful to see prayers to Guru Rinpoche finding expression in so many different forms.

So today, before we continue with the teaching, let me first show you a short video.<sup>9</sup> In principle, when it comes to propagating the Dharma in the future, every kind of skillful approach is most welcome.

## **The Colophon: Accomplishment, Benefits, and Final Aspiration**

### **Praying with the Seven-Line Prayer Repeatedly for Accomplishment**

**Pray in this way, over and over again. Create a feeling of yearning and longing so intense that tears spring from your eyes. If the rapture of devotion overwhelms you, breathe out strongly, and then leave everything as it is. Clear and awake, focused and undistracted, look within.**

When we pray, we should do so repeatedly, ceaselessly, again and again. On this note, I am reminded that here at our academy we have actually recited the Seven-Line Prayer a great many times over the years. I wonder if you remember. I myself have several particularly vivid memories of those occasions.

My earliest memory goes back to 1985, when I first arrived at Larung Gar and met His Holiness Jigme Phuntsok Rinpoche. He personally bestowed his blessing upon me, and the prayer he recited on that occasion was the Seven-Line Prayer. I have shared this story before on Weibo. In later years, when bestowing blessings, Rinpoche often used the Mañjuśrī mantra, but on that very first occasion, it was the Seven-Line Prayer.

My second memory is from around January 26, 2014. In order to dispel disasters throughout the world and bring greater peace and happiness to people everywhere, our academy held a two-day collective practice centered on the Seven-Line Prayer. During those two days, from eight in the morning until six in the evening, everyone gathered to practice together, and each person was required to complete twenty thousand recitations of the Seven-Line Prayer. Do you remember this? It is good to keep records of such things—writing on social media or keeping a diary so that these memories are preserved. I do not know how your diaries are coming along, but after some time we should hold a contest. Each of you can choose a particular month—myself included—and when the time comes, we will look over our journals: you will share yours, and I will share mine. At that time, the number of followers on my Weibo account was 1.08 million—that is the second detail I noted.

My third memory is from September 2, 2022, when the academy once again called upon everyone to recite the Seven-Line Prayer, with each person asked to complete ten thousand recitations, along with one hundred thousand recitations of the Vajra Armor mantra.<sup>10</sup> The post announcing this received one hundred million views.

So our academy has organized these group recitations before—twenty thousand recitations on one occasion, ten thousand on another—and each person completed them. This is precisely what the Seven-Line Prayer calls for: to “pray in this way, over and over again.”

As many of you may already know, Mipham Rinpoche once, during a visionary experience, directly heard a ḍākinī bestowing the oral transmission of Guru Padmasambhava’s Seven-Line Prayer. At that time, Mipham Rinpoche asked his attendant Ösel, “Did you hear the voice of the ḍākinī?” The attendant replied that he had not. Mipham Rinpoche then said, “I heard it just now—the ḍākinī was reciting the transmission of the Seven-Line Prayer.” Upon hearing this, the attendant Ösel made a vow before Mipham Rinpoche to recite the Seven-Line Prayer 1.3 million times. In the colophon of Mipham Rinpoche’s commentary on this prayer, *White Lotus*, it is recorded that Ösel indeed completed 1.3 million recitations and vowed to continue further.

Both Dilgo Khyentse Rinpoche and H.H. Jigme Phuntsok Rinpoche have said that if one devotes seven or twenty-one days exclusively to the practice of the Seven-Line Prayer, all subsequent practices will become much easier. I myself once aspired to set aside seven days, laying everything else down to focus solely on reciting the Seven-Line Prayer—yet I have never managed to do so, and perhaps I never will before the end of this life. Still, if the opportunity arises, I truly encourage each of you to devote yourselves wholeheartedly to reciting the Seven-Line Prayer or the Vajra Guru mantra. These are, I believe, the secret key to all practice.

The Seven-Line Prayer may appear to be just seven simple lines—as straightforward as counting from one to seven. Yet for those who take it to heart and pray with genuine devotion, it holds the power to unlock the most extraordinary realizations. This includes recognizing that our very nature is Guru Padmasambhava, that our essence is itself the Buddha—an awakening to the innate buddha nature that has always been inseparable from us.

When reciting this prayer, one should supplicate with such depth of feeling that tears well up and flow freely. A great master once said that tears shed in the fervor of genuine devotion can fall as large as peas. When we look honestly at ourselves, however, we may find it difficult to produce even the faintest trace of tears, let alone drops

of that size. We should pray with such wholehearted, authentic devotion that a true response stirs within our hearts. Then, with fervent supplication, rest in the Dzogchen state—clear and awake, pristine and undistracted.

### **Benefits of Practicing in Accordance with the Terma Text**

**For children of mine who pray like this, it goes without saying that they will have my protection, for they will be the sons and daughters of the buddhas of past, present, and future. They will receive complete empowerment into the awareness of their own enlightened mind.**

If disciples can pray with such wholehearted devotion, Guru Padmasambhava's protection is assured beyond any need for words. Many great masters, such as Dodrupchen Jigme Tenpe Nyima,<sup>11</sup> when composing their instructions on the Seven-Line Prayer, frequently cite this very promise of Padmasambhava: "For children of mine who pray like this, it goes without saying that they will have my protection, for they will be the sons and daughters of the buddhas of past, present, and future." Indeed, the buddhas of all three times—past, present, and future—will together bestow their blessings upon such practitioners, making them true sons and daughters

of all the buddhas and granting them the great empowerment of self-cognizant wisdom.

**Their samādhi will be so powerful and stable, that wisdom will naturally blossom and expand.**

**This great blessing, which arises of its own accord, will dispel all the suffering that will ripen on you, or be experienced by others. When your mind is transformed, others' perceptions will simultaneously change, you will accomplish enlightened activity ...**

If we pray regularly to Guru Padmasambhava, our samādhi will grow powerful and stable, and settling into meditative absorption will no longer be difficult. Some people say, "I can hold my own in debate, but I simply cannot rest in meditation—not even for half an hour." Just yesterday, someone told me his practice was going well and that he could enter absorption quite easily. When I asked how long he could sustain it, he said perhaps two or three minutes—which, in truth, hardly qualifies as genuine meditative absorption at all. Praying to Guru Rinpoche not only stabilizes our samādhi but also causes wisdom to blossom and expand, so that we do not grow increasingly confused as the years go by, as can happen to some. At the same time, we receive the great blessing of

Guru Rinpoche that arises naturally of its own accord—a blessing that, on the one hand, ripens our own mindstream and, on the other, dispels the suffering of others. The very moment we receive Guru Padmasambhava’s response and blessing, we simultaneously become capable of benefiting other beings, and enlightened activities are naturally accomplished. To receive such a blessing is of the utmost importance.

Some may wonder, “Guru Padmasambhava departed long ago for the land of the *rākṣasas*. If we pray to him now, will he actually appear before each one of us?” In truth, if we have genuinely understood the meaning of emptiness and dependent origination, then through the inconceivable power of interdependent arising, wherever there is faith, Guru Rinpoche is present—without the slightest barrier or separation.

The biographies of certain *terma* masters record precisely this principle. Once, when Dorje Dūdjom and Yeshe Tsogyal were staying at a place in Bhutan, Dorje Dūdjom wished to receive the empowerment of Vajrakīlaya. Yeshe Tsogyal assured him that if they prayed to Guru Padmasambhava, he would surely come. At that time, Guru Rinpoche was residing at Samye Monastery. The next day, when they performed a *tsok* offering and supplicated with the Seven-Line Prayer, Guru Rinpoche came in person to Bhutan and bestowed

the Vajrakilaya empowerment upon Dorje Düdjom. This is why I believe that whenever we pray to Guru Rinpoche now, his blessings descend upon us in that very instant—for he remains inseparable from us at all times.

It is just like the moon in the sky: the moment a vessel of clear water is set in place, the moon's reflection appears within it spontaneously and without the slightest delay.

Therefore, the most crucial point, I believe, is this: whether our practice succeeds or not depends entirely on our faith. As Lord Atisha declared, "The pith instruction is faith! The pith instruction is faith! The pith instruction is faith!" For those who possess faith, whatever practice they undertake and whichever master they follow, they will attain accomplishment. For those who lack faith—no matter how skilled they may be in debate, how prolific in composing treatises, or how eloquently they may speak—their mindstreams will remain parched, and they will find it difficult to receive blessings or experience any genuine response.

I sincerely hope that each and every one of us may become inseparable from Guru Padmasambhava's body, speech, and mind, and thereby receive his true blessings. When that happens, whatever

practice we engage in, whatever we undertake—including the activities of benefiting sentient beings—all of it will unfold naturally and effortlessly. We must therefore take hold of this essential key. If we truly wish to benefit beings, we must receive the blessings of Guru Rinpoche's body, speech, and mind. If we wish to obtain extraordinary blessings for ourselves, we must receive the wisdom blessings of Guru Rinpoche and the lineage masters. Ultimately, this depends on us alone. If we rely entirely on others—on a khenpo, on rules and discipline to keep us in check—there will inevitably be limitations.

### **May the Sons and Daughters of My Heart Meet with This Prayer**

**... and all noble qualities will be complete within you.**

**May the sons and daughters of my heart meet with this extraordinary skillful means, one which ripens and liberates into the dharmakāya realization of my enlightened being.**

What, then, is this extraordinary skillful means that perfects all noble qualities within oneself and ripens and liberates into the dharmakāya realization? It is none other than the Seven-Line Prayer of Guru Padmasambhava. Here, Guru Rinpoche prophesied that fortunate disciples of the future would encounter this supreme teaching. This refers first and foremost to Guru Chöwang, who

originally revealed this terma, yet it embraces all of us as well. The very fact that we have encountered this Seven-Line Prayer is itself a sign of Guru Rinpoche's care and guidance.

**A practice with a uniquely powerful blessing, the Seven-Line Prayer is exceptionally profound; so let this instruction be an extremely secret treasure of my enlightened mind.**

This Seven-Line Prayer is an exceptionally profound practice. It is both a mind terma and an earth terma—the Seven-Line Prayer appears in the liturgies of numerous earth terma texts. As I mentioned earlier, among all the prayers to Guru Rinpoche, the Seven-Line Prayer holds the greatest importance.

I recall that in *A Journey to the West*,<sup>12</sup> within the account of His Holiness Jigme Phuntsok Rinpoche's visit to New York, there is a concise guru yoga practice based on the Seven-Line Prayer, along with pith instructions on how to receive blessings through praying to Guru Rinpoche. I will not make this an exam topic today, but I do hope you will read it tomorrow—it should be the final piece in the New York chapter. Its content resonates deeply with what we have discussed today. We should recognize how profoundly Rinpoche treasured the Seven-Line Prayer. As disciples of this lineage, it is

truly essential that we receive the blessings of Guru Rinpoche in the fullest sense.

This terma teaching was revealed by Guru Chökyi Wangchuk, and accordingly, Guru Padmasambhava prophesied:

**May it meet with one who possesses a mind of wisdom, and  
is endowed with great compassion, called Chökyi Wangchuk.**

This is a prayer that Chökyi Wangchuk—one endowed with wisdom and great compassion—may encounter this teaching of Guru Padmasambhava: the Seven-Line Prayer.

Let us conclude today's teaching here.

# NOTES

1. Guru Chöwang. “Accomplishing the Lama Through the Seven-Line Prayer: A Special Teaching from the Lama Sangdü.” Translated by Rigpa Translations. Lotsawa House. Version: 1.5-20250327. <https://www.lotsawahouse.org/tibetan-masters/guru-chowang/seven-line-prayer>.
2. Khenpo Sodargye’s teachings on the outer-meaning section of this commentary are available as an ebook, *Invoking Guru Rinpoche: A Practical Commentary on the Seven-Line Prayer*, at <https://www.khenposodargye.org/books/ebooks/invoking-guru-rinpoche-a-practical-commentary-on-the-seven-line-prayer/>.
3. At Larung Gar, the sangha recites this prayer every day before the main Dharma classes and tutorial sessions. The prayer is included in the *Larung Daily Chant Book*, which is available at <https://www.khenposodargye.org/teachings/larung-daily-prayers/>.
4. Mantra of the lion-faced dākinī: a ka sa ma ra ca śa da ra sa māraya phaṭ (ཨཱཾཀཱཾམཱཾལཱཾཤཱཾཌཱཾཔཱཾ)ཨཱཾཀཱཾམཱཾལཱཾཤཱཾཌཱཾཔཱཾ
5. This title is translated from Khenpo Sodargye (索达吉堪布)’s Chinese translation, *Lianshi xiufa xinyu* (莲师修法心语). Khenpo Sodargye based his Tibetan-to-Chinese translation on the new Shechen edition and an edition used at Larung Gar Five Sciences Buddhist Academy.
6. Tārānātha, *Three Reasons for Confidence: A Work Telling the Life and Liberation Story of the Great Master Padmākara or The Life and Liberation of Padma According to the Indian Tradition*, trans. David Teasdale, Lotsawa House, Version: 1.5–20250228,



## Dedication

May the merit resulting from this piece of work contribute  
in the greatest possible measure to the long life of all great masters,  
to the flourishing of the Buddhadharma,  
and to the welfare of all sentient beings.



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