



Teaching on the Seven-Line Prayer to Guru Rinpoche

H.H. the 42nd Sakya Trizin, Ratna Vajra Rinpoche



"The Sakya Tradition" Publications

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By the merit of this work, may Their Holinesses the Sakya Trichen and Sakya Trizin enjoy perfect health and very long lives, and continue to turn the wheel of Dharma.

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༄། །གུ་ཅུ་རིན་པོ་ཆེའི་ཚོག་བདུན་གསོལ་འདེབས་བཞུགས་སོ། །

རྩྱི་ཚོ་རྒྱན་ཡུལ་གྱི་རུབ་བྱང་མཚམས།

Hum! Orgyen yul gyi nubjang tsam

པརྣ་གོ་སར་སྤྱང་པོ་ལ།

Pema gesar dongpo la

ཡ་མཚན་མཚོག་གི་དངོས་ཀྱི་བརྟེས།

Yatsen chok gi ngödrub nyé

པརྣ་འབྱུང་གནས་ཞེས་སུ་གྲགས།

Pema jungné shyé su drak

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐྱར།

Khor du khandro mangpö kor

ཁྱེད་ཀྱི་རྗེས་སུ་བདག་བསྐྱབ་ཀྱི།

Khyé kyi jesu dak drub kyi

བྱིན་གྱིས་བརླབ་ཕྱིར་གཤེགས་སུ་གསོལ།

Jingyi lab chir shek su sol

གུ་ཅུ་པརྣ་སི་རྩི་རྩྱི།

Guru pema siddhi hum

ཨོ་ཨྲཱཱ་རྩྱི་བཙྴ་གུ་ཅུ་པརྣ་སི་རྩི་རྩྱི།

Om ah hum benza guru pema siddhi hum

དགོ་བ་འདི་ཡིས་སྐྱུར་དུ་བདག

Gewa di yi nyurdu dak

ཨོ་རྒྱན་པརྣ་འབྱུང་གུར་ནས།

Orgyen pema drub gyur né

འགྲོ་བ་གཅིག་ཀྱང་མ་ལྷས་པ།

Drowa chik kyang malüpa

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །།

Dé yi sa la göpar shok

Seven-Line Prayer to Guru Rinpoche

Hūṃ! In Oḍḍiyāna's land, upon its northwest rim,
On lotus, pistil-cup, and stem,
Wondrous, supreme siddhi you found
And as the Lotus-Born you are renowned.
A retinue of many ḍākinīs encircles you,
And in your footsteps practicing we follow you.
To grant your blessings, come, we pray.
Guru padma siddhi hūṃ!

~ ~ ~

Oṃ āḥ hūṃ vajra guru padma siddhi hūṃ
Through this virtue,
may I swiftly accomplish Oḍḍiyāna's Lotus-Born,
and then place on his level all wandering beings
without exception.

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Introduction

Guru Rinpoche is, in actuality, the great Vajradhara. He is the combination of all the buddhas of three times and ten directions. As a manifestation of the great Vajradhara, Guru Rinpoche appeared in this world and was miraculously born from a lotus.

Guru Rinpoche preserved and protected the Buddha Dharma in the noble land of India. He also helped greatly to establish the Buddha Dharma in Tibet, the land of snow. Guru Rinpoche is the one of the great masters or great noble beings who brought the Buddha Dharma to the land of snow. In Tibetan, the phrase *khen lob chö sum* (མཁན་ལོབ་ཅོ་སྐད་གསུམ།) refers to the three great noble beings—the Abbot, Master, and Dharma-King, i.e., Śāntarakṣita, Guru Rinpoche, and Trisong Detsen—who established the Buddha Dharma in the land of snow.

This seven-line supplication prayer is comprised of the words used by the vajra ḍākiṇīs to invite Guru Rinpoche to the gaṇacakra or tsok offering feast.



In the noble land of India, there was a great Buddhist university called Nalanda University. At one time, many non-Buddhist scholars had damaged the Buddha Dharma. The ḍākiṇīs asked the Buddhist paṇḍitas or scholars to invite Guru Rinpoche. The paṇḍitas replied that it would be difficult to go to him to invite him. The ḍākiṇīs said to the paṇḍitas: “You just need to go up to the roof of the temple. There, make or display great offerings such as incense and so forth. And with great respect, recite the seven-line prayer.” The ḍākiṇīs then taught this prayer to the paṇḍitas.

In accordance with the advice and instructions of the ḍākiṇīs, the paṇḍitas recited the seven-line prayer. At that very moment, Guru Rinpoche came from the sky, sat in the middle of the five-hundred Buddhist paṇḍitas, and presided at their gathering.

Guru Rinpoche defeated all the non-Buddhist scholars by scriptural references and logical reasoning. In other ways as well, Guru Rinpoche defeated all the non-Buddhist scholars who had tried to create obstacles to the preservation and flourishing of the Buddha Dharma.

Later, Guru Rinpoche came to Tibet and established the Buddha Dharma there. At that time, he taught this seven-line prayer to his followers. From then onwards, in an unbroken lineage, this prayer has been passed down until now. It is well known in all the Tibetan Buddhist schools.



Explanation of the Seven-Line Prayer

Hūṃ! In Oḍḍiyāna's land, upon its northwest rim,

In Oḍḍiyāna's northwest place, the water has eight qualities: (1) it has a cooling effect; (2) it is tasty; (3) it is light; (4) it is smooth; (5) it is very clear; (6) it has no stains; (7) if you drink it, it will not cause a stomach ache; and (8) it will not hurt your throat. This water fills Lake Dhanakosha. Even in the eyes of common people, this northwest place has many wonderful qualities.

On lotus, pistil-cup, and stem,

Many lotus flowers arise from the lake. The largest is a most excellent flower, a lotus flower with a pistil. From its stem grows other lotuses, making five in total. These five lotuses represent the five wisdoms and five buddhas. The central lotus is red, representing Buddha Amitābha's lotus race. Guru Rinpoche was born from this central lotus.

Wondrous, supreme siddhi you found

This line says that Guru Rinpoche is endowed with the most marvelous attainment or siddhi. In reality, he is no different from and the same as Buddha Shakyamuni. Guru Rinpoche attained buddhahood and performed many great and noble activities just like the Buddha.

And as the Lotus-Born you are renowned.

He is called Pema Jungné in Tibetan (or Padmasambhava in Sanskrit), which means Lotus-Born. His name and fame have spread far and wide.

The first four lines of this prayer describe the object of supplication—to whom we are making this supplication. Guru Rinpoche is the combination of all objects of refuge. Since he is none other than Buddha Shakyamuni and Vajradhara, we should believe that Guru Rinpoche is the ultimate refuge. With such belief and understanding, we supplicate Guru Rinpoche.

Guru Rinpoche is one of primary noble beings who established the Buddha Dharma in Tibet. And especially, there is a strong connection between Guru Rinpoche and the Sakya school.

Guru Rinpoche established four stūpas in four directions in the area where Sakya monastery was later established in Tibet. Nowadays, the term Sakya refers to both the name of the seat of Sakya monastery in Tibet and the name of our school. The place of Sakya was not called Sakya before the Sakya school was established. After it was established in the eleventh century, the place was named Sakya. Guru Rinpoche blessed this place before the Sakya school was established.

Also, the Sakya school has a strong connection with the Khön family lineage, whose members founded Sakya. But before the Sakya school was established, the Khön family members were followers of the Nyingma school. When Guru Rinpoche first came to Tibet, one of Khön family members, Nagendra Rakshita, received the Vajrakīlaya empowerment directly from Guru Rinpoche. There is thus a great Dharma relationship with Guru Rinpoche. From that time until now, the Sakya school has maintained this Vajrakīlaya lineage, which was passed down from Guru Rinpoche to the Khön family. So, there is a strong connection between the Sakya school and Guru Rinpoche.

A retinue of many ḍākinīs encircles you,

The fifth line says that Guru Rinpoche is surrounded by a retinue of many ḍākinīs. This is also part of the object of

of supplication, because the retinue of ḍākiṅīs is the manifestation of Guru Rinpoche's wisdom. In reality, Guru Rinpoche and his retinue are inseparable and one in nature. Therefore, we can also say that this fifth line describes the object of our supplication.

To supplicate Guru Rinpoche, first and foremost, we should have sincere faith and devotion. Without sincere faith and devotion, merely reciting the prayer will not be so effective.

We should have three kinds of faith: clear faith, desiring faith, and believing faith. With such faith and motivation, we should recite the supplication prayer. We also should perform prostrations and other Dharmic activities.

It is very important to have sincere or unshakable faith, which means whether we are sad or happy in our life, whatever situation we may face in our life, we should never give up developing faith in and devotion to the Triple Gem. Especially in this teaching, we should supplicate Guru Rinpoche, who is the same as the Triple Gem. Guru Rinpoche is the combination of all objects of refuge or the Triple Gem.

We should know the object of our refuge and supplication through logical reasons, not just because we love Guru Rinpoche. We should have logical reasons behind our sincere faith in and devotion to Guru Rinpoche.

And in your footsteps practicing we follow you.

One translation of this sixth line says that “following you, I practice.” The meaning, however, is not only “I.” Rather, I and others will follow Guru Rinpoche and will not disobey him. This line means that we follow the instructions and practice of Guru Rinpoche. We should not merely follow Guru Rinpoche, but also practice accordingly.

To grant your blessings, come, we pray.

Guru Rinpoche has infinite compassion for all. He is the embodiment of compassion. So, we pray to him to please bless us and all beings right now through his infinite body, speech, and wisdom. This means that we request Guru Rinpoche to bless our body, speech, and mind to become like his body, speech, and wisdom—just like an alchemist’s elixir transforms iron into gold. To bless us in this way, we invite Guru Rinpoche to please come and bless us. This supplication prayer is also an invocation prayer, invoking Guru Rinpoche to bless us.

At the end of the prayer, there is the mantra:

Guru padma siddhi hūṃ!

The word guru in Sanskrit means one who is heavy with many qualities. Guru was translated into Tibetan as lama. Actually, lama is a very high word. Although we should not refer to all monks as lama, nowadays we do. Anyway, the meaning of guru and lama is the same: the one from whom you receive empowerment. Padma refers to Guru Rinpoche's name, and siddhi refers to spiritual attainment. We need to attain the two-fold siddhis: both common and uncommon siddhis. The last word, *hūṃ*, means to bestow siddhi. Thus, *guru padma siddhi hūṃ* means we request Guru Rinpoche to bestow common and excellent siddhis upon us.



Conclusion

To summarize the meaning of this prayer:

The first line describes Guru Rinpoche's birth place. The second line describes how he was born. The third line describes the great qualities of Guru Rinpoche. The fourth line describes the actual name of Guru Rinpoche—Pema Jungné or Lotus-Born. And the fifth line describes that Guru Rinpoche is surrounded by his retinue of *ḍākiṇīs*, which in reality is none other than Guru Rinpoche as they manifest in the same nature. These first five lines describe the object of our supplication. The sixth line describes how we supplicate Guru Rinpoche. The seventh line and the mantra describe how, by supplicating Guru Rinpoche, we will receive blessings and siddhis in our mental continuum.

This is a brief explanation of the seven-line prayer. After reciting the prayer, one should recite a proper dedication.

-The End-



- His Holiness the 42nd Sakya Trizin, Ratna Vajra Rinpoche, is the eldest son of His Holiness the Sakya Trichen (the 41st Sakya Trizin). Renowned for his erudition and the clarity of his teachings, His Holiness the 42nd Sakya Trizin is regarded as one of the most highly qualified lineage holders in the Tibetan Buddhist tradition. He belongs to the noble Khön family, whose successive generations have provided an unbroken lineage of outstanding Buddhist masters.

Since his youth, His Holiness the 42nd Sakya Trizin has received an ocean of sutra and tantra teachings, empowerments, transmissions, and pith instructions from His Holiness the Sakya Trichen, as well as many other learned and accomplished masters. After years of rigorous philosophy studies at Sakya College in India, he was awarded the kachupa degree. And starting from the age of twelve, he has completed numerous meditation retreats, including the Hevajra retreat. With utmost humility, he travels extensively to bestow teachings and empowerments at the request of students across the globe.



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