A Collection of Concise Daily Practices for Gesar of Ling
Compiled and edited by Light of Berotsana Translation Group

Accomplishing the Lama through the Seven Line Prayer
A Special Teaching from the Lama Sangdü
The terma revelation of Guru Chöwang

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 samsāra—this is vital. Then rely on me completely, heart and soul. Furthermore, reflect that every kind of refuge, all your hopes, are fulfilled and complete within me, the Guru of Orgyen. Whether in happiness or in sorrow, have total trust and confidence in me. No need to make offerings or praise; set aside all accumulating and simply let devotion flood your body, speech, and mind and supplicate with these seven lines:

hung orgyen yul gyi nubjang tsam
Hūṃ! In the northwest country of Oḍḍiyāna

pema gesar dongpo la
upon the stamen of a lotus flower,

yatsen chok gi ngödrub nyé
having realized the most astonishing supreme siddhi,
pema jungné zhé su drak
you are known as the Lotus Born,
khor du khandro mangpö kor
surrounded by your retinue of countless ḍākinis.
khyed kyi jesu dak drub kyi
Following you, I practice.
jin gyi lab chir shek su sol
Please approach and bestow your blessings.
guru pema siddhi hung
guru padma siddhi hūṃ

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. 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 the 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. This great blessing, which arises of its own accord, will dispel all the suffering that will
ripen and 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. 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.

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.

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Prayer to Gesar

*by Mipham Rinpoche*

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dharmakāya

**Prayer to Gesar**

*by Mipham Rinpoche*

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1 The three families refers to the three protectors, Avalokiteśvara, Mañjuśrī, and Vajrapāṇi.

2 Jewel Enemy Tamer
The Swift Infusion of Blessings
*A Guru Yoga of the Great Embodiment of Unchanging Awareness Wisdom*
*by Mipham Rinpoche*

emaho
Emaho!

dun namkhar ja öd trikpé long
In the sky before me is an expanse of rainbow-colored light

lha tsa sum dralé trinpung lé
with vast, cloudlike gatherings of dralas and deities of the Three Roots

pa kyechok norbu dradul tsal
out of which appears the Supreme Being, Gesar Norbu Dradul Tsal,

jin tib sé gyé zhal ngom zhin zhuk
inspiring, replete with blessings, and smiling with joy.

gön gyalwa kundu tukjé chen
Protector, embodiment of all the buddhas, Compassionate One,

pal orgyen chenpö trulpé ku
nirmāṇakāya emanation of the great and glorious Orgyen,

je rik sum chik du sengchen gyal
Lord who embodies the three buddha families, Great Lion King.³

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³ This epithet for Gesar means that he is a Lion among men as a ruler just as the Lion is considered the king of the animals.
bu mögu zödmé dungshuk kyi
like a child, in a state of intense and fervent devotion,

pa khyöd la solwa nying né deb
I pray to you, my kind father, from the depths of my heart.

tuk ödsel phogyur mepé ngang
In your wisdom mind, which never parts from the state of clear light,

jam nyingjé trin chen taktu trik
great clouds of loving kindness and compassion are amassed now and for evermore,

lé mönlam tunpé dulja la
and for the disciples with the right karma and aspirations from the past,

jin tsentab bebpé tukjé chen
your compassion brings down a powerful rain of blessings and inspiration.

pa dralé ku ché ré rer yang
Even within the battle dress and armor of the brave drala warriors

lha tsa sum kyilkhor drang lé dé
appear countless mandalas of the deities of the Three Roots—

dren tsam gyi jinlab wangchen tob
merely by thinking of you, we are inspired with great and powerful blessings.

yab pawö dro dung trab sé trab
The male warriors perform their imposing dance of war,
yum pamö lulen sha ra ra
the female warriors sing their captivating songs,

ta dorjé hér dra lhang sé lhang
the horses pant and neigh excitedly,

pa dralé zhed dra chem sé chem
and the brave dralas bellow with laughter.

sem mödung chen gyi kyewo la
For us, whose minds are filled with devotion and joy,

dam mayel mayel jin gyi lob
do not neglect your promises and commitments, but grant your blessings—

lu di la dralé pa dzong chö
make our bodies a stronghold of drala warriors,

ngak di la trul sung wang zhik kur
empower our speech with miraculous force,

sem di la detong rigtsal wor
and arouse in our minds the awareness-power of bliss-emptiness.

jé khyed dang yermé drubpar shok
Make us one with you, Lord Gesar, forever inseparable!
Repeat the following as many times as you can:

lama khyen
O lama, care for us!

And:

lama kyechok yid zhin norbu khyen
O lama, Great Being, Wish-Fulfilling Jewel, care for us!

om ah hung benza maha guru mani radza sarva siddhi pala hung
Oṃ āḥ hūṃ vajra mahāguru manirāja sarva siddhi phala hūṃ

At the end of the recitation, consider that you merge inseparably and settle in an experience of dharmakāya, beyond the ordinary mind. Blessings will enter swiftly and signs will appear as the unobstructed power of awareness. If you pray like this for seven days you will surely be held and cared for.

In a state transcending the ordinary mind, this was composed by Rīgpé Dorje, who received the blessings of the Great Lion Gesar in abundance. This was written on the 23rd day of the third month of the year of Sarvajit (Fire Pig year, 1887). May virtue abound! Maṅgalām.

At the end of the session, (if you have the text) you may recite the prayers called Subduer of Hor and The Swift Steed in a melodious tone.
B brief Gesar Windhorse Invocation
by Mipham Rinpoche

hung tashi lungta nyenpé baden ché
Hūṃ! The great flag of windhorse, auspicious and sweet-sounding far and wide,
kunzang chödpé trin chen trowa di
sends out a vast cloud of exquisite offerings, like those of Samantabhadra.

tsa sum sungma drala zodor dang
Through this offering, may the Three Roots, protectors, dralas, and zodors,¹

go zhing kyobpa chödpé drön gyur sok
as well as all the guests who care for and protect us—
khyed par gesar norbu dradul tsal
especially you, Gesar Norbu Dradul Tsal,
dzutrul dorjé kyang göd perpo dang
with your miraculous, wild, and skillful vajra steed,
patul dangmen kadöd po nyar ché
your fearless warriors, ladies, attendants, and envoys—
sol lo chöd do samdön lhundrub dzöd
cause all our aspirations to be spontaneously fulfilled!

This brief windhorse invocation was composed by the one called Mipham in a hermitage in Rudam on the auspicious occasion of the tenth day of the ninth month.
Maṅgalam. May virtue abound!

¹ The special guardians and messengers of Gesar.
If you wish to practice the self-visualization including the approach and recitation, include this:

Great One, grant blessings that all qualities of your illuminated body, speech, and mind be transferred to my mind stream

and that I may accomplish vast benefit for the doctrine and for sentient beings!

Recite this with yearning devotion.

Then, from the three places of the kāya of the Great One, white, red, and blue light rays emerge,

and by their dissolving into my three places

all empowerments of body, speech, and mind, blessings, and siddhis without exception are received.

Once again, from the navel of the front visualization, red light – the nature of exaltation – emanates like a flash of red lightning.
rang la poké zak pung nyikmé go sum ja yelwa tar ödsel ngang du tim par gyur
striking oneself, and the three gateways of the corporeal body vanish like a rainbow and dissolve into clear light.

dé né kedchik gi chu lé nya parvé tsul du dak sengchen gyalpö kur selwé
Then, instantly, like a fish leaping from water, visualize oneself as the Great Lion King.

né sum om ah hung gi tsenpa lé ödtrö gompa dang drawé yeshé pa chen drang
né damtsik pa dang yermé du gyur
From the om, āh, and hūṃ in one’s three places, light radiates to invoke the wisdom being just as you are visualizing. This becomes inseparable with the samaya being.

rang gi nying norbu marpö öd barwé u su dawé kyilkhor nya gangwé teng du
At the center of a blazing red jewel in one’s heart, on a full moon mandala,
tuk sok hung yik karpö tar ngak kyí trengwé korwa lé ödtrö
is the white life essence syllable āhūṃ, surrounded by the mantra garland, from which light radiates.

phakpa chöd semchen gyi dripa jang
Offerings are made to the noble ones and the obscurations of sentient beings are cleansed.

nang drak rigpa tamché lha ngak chönýid kyí ngang du jam su lé
All appearances, sounds, and states of awareness become the deities, mantras, and dharmatā.
dé dak lé ku dang ngak treng chakṣen ödzer gyi tsok paktu mepa jung né rang la timpé choktun mong gi ngödrub malu pa tob par gyur

From that, limitless kāyas, mantra garlands, hand emblems, and light rays arise to dissolve into oneself. All supreme and ordinary siddhis without exception are received.

Recite however many times you can and then make offerings, render praise, and request stability with the supports.

By reciting hūṃ hūṃ hūṃ, the universe and inhabitants melt into light and dissolve into oneself. Oneself, in turn, dissolves into the nonconceptual profound expanse of clear light exaltation.

Once again, instantly one becomes the magical kāya of the Great Being.
Recite:

dge'ga yis 'byes gyi khyeo kun
By this virtue, may all beings

sönam yeshé tsok dzok né
complete the accumulations of merit and wisdom,

sönam yeshé lé jüng wé
and from this merit and wisdom

dampa ku nyis tob par shok
may they attain the resultant two kāyas (dharmakāya and rupakāya).

ho 'tsa gyud lamé jin lab nying la zhuk
Ho! May the blessings of the lineage gurus enter one’s mind.

yidam lha yi jé zung ngödrub tob
May we be cared for by the meditation deities and attain siddhis.

khandro damchen lu dang drik zhin drol
May the dākas, dākinīs and dharmapālas accompany us like our shadow.

gang sam lhun gyi drupé tashi shok
May there be the auspiciousness of spontaneously accomplishing whatever is wished for!

Compiled by Ahbe, also known as Khenchen Jigme Phuntsog Rinpoche.
Maṅgalam. May virtue prevail!
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