



Dolpo Tulku Rinpoche - Teachings

The Six Vajra Lines Prayer to Guru Rinpoche

When we engage in Dharma practice, we will inevitably face any number of obstacles arising on the outer, inner, and secret level. To solicit support to deal with them is why we recite the Six Vajra Lines, a revelation by Chokgyur Dechen Lingpa¹, at the end of each meditation session as a supplication to Guru Rinpoche, who established Buddhism in Tibet:

དུས་གསུམ་སངས་རྒྱལ་གྱི་རྩེ་མོ་ཆེ།

dü sum sangye guru rinpoche

Embodiment of buddhas of past, present and future, Guru Rinpoche;

དངོས་གྲུབ་ཀྱི་བདག་བདེ་བ་ཆེན་པོའི་ཞབས།

ngödrub kün dak dewa chenpö shyab

Master of all siddhis, Guru of Great Bliss;

བར་ཆད་ཀྱི་སེལ་བདུད་འདུལ་བྱས་པོ་རྩལ།

barché kün sel düdul drakpo tsal

Dispeller of all obstacles, Wrathful Subjugator of Māras;

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།

solwa deb so jingyi lab tu sol

To you I pray: inspire me with your blessing,

ཕྱི་ནང་གསང་བའི་བར་ཆད་ཞི་བ་དང་།

chi nang sangwé barché shyiwa dang

So that outer, inner and secret obstacles are dispelled

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jingyi lob

And all my aspirations are spontaneously fulfilled.

¹ <https://www.lotsawahouse.org/tibetan-masters/chokgyur-dechen-lingpa/prayer-in-six-vajra-lines>

Outer obstacles, like sicknesses, can be identified and so overcome quite easily. Difficulties on the inner level are more complicated. They are connected to the proper functioning of our channels (tsa in Tibetan; nadi in Sanskrit), inner winds or energies (lung in Tib. and prana in Skt.) and inner essence drops (tiglé in Tib. and bindhu in Skt.). On the secret level, too many conceptual thoughts, not being able to get a glimpse of the natural state of phenomena, holding on to a real self, believing in true existence, believing in duality between I and others etc. create hindrances for us. Amongst these, believing in a true, inherent existence of a personal self and of outer phenomena is especially detrimental to our spiritual progress. This we call *grasping unto a self*.

When we recite this prayer, urging Guru Rinpoche to *dispell outer, inner and secret obstacles*, we focus mainly on the adversities we encounter on the inner and secret level. This is very important. Just to bring to the forefront our daily challenges like a headache, an altercation with a colleague or wanting more money is not enough, and we do have the means to sort these things out by ourselves without divine intervention. Sometimes I hear stories like suffering from a fever during a pilgrimage or having an encounter with the police, which are taken to be a spiritual obstacle. Often these are actually simply part of our path or a test of our practice. Not everything that we do not like is necessarily something that obstructs our meditative development. No need to bother Guru Rinpoche in such situations.

It's much more difficult to dispel the inner and secret adversities of body and mind and our spiritual practice in deeper sense, as they often transcend our normal awareness and we are not yet skilled enough to deal with them properly ourselves.

What creates the biggest obstacle to our meditation, our bodhicitta and our lives as such is, as said before, our self-centredness, based on the false assumption that we exist as an inherently abiding, single entity. To decrease this ego-based attachment we pray to *Embodiment of buddhas of past, present and future, Guru Rinpoche*. If we are selfish, it is impossible to have love and compassion for all sentient beings. We might not even want to share a piece of bread when ego strikes; it is so powerful! We need to supplicate Guru Rinpoche from the depth our heart to overcome this attitude.

Within the framework of Vajrayana practices, we strive to perceive all phenomena in their natural, pure state: our environment as the pure fields, all beings as deities, all sounds as mantra and all thoughts as dharmakaya. A lot of our unhappiness derives from our inability to recognize this inherent purity. Instead, we constantly judge what we encounter as good, bad, attractive, repulsive, appropriate, inappropriate, big, small and so on, causing a never-ending succession of emotions and reactions to arise. Obviously, this creates great problems for our meditation and for our ultimate goal to fully realize our natural mind or natural state of being, which is synonymous to being enlightened.

To put it another way, when we practice renunciation, our biggest obstacle is attachment; when we practice bodhicitta it is self-centredness; when practicing pure view, it is our impure perceptions. Therefore, during the recitation of the Six Vajra Lines, we need to call upon Guru Rinpoche to support us, so we can overcome these obstacles on the secret level.

Actually, most of us enjoy the splendid facilities for our meditation practice. We live in nice houses, have soft cushions to sit on and always a delicious cup of coffee or hot chocolate to drink within reach. On the outside we can easily look like semi-enlightened practitioners. But then we hear just the tiniest harsh word or witness a small action, that we find intolerable, our holy image immediately crumbles to dust.

The great Dzogchen teacher Dudjom Rinpoche said: “When we sit in the sun with a full stomach, we look like great practitioners. The moment we encounter a problem we turn into a normal person.”

It is up to us to sincerely check the kind of difficulties we encounter in our practice and ask Guru Rinpoche for help. For example, it is easy for us to prostrate in order to show our respect for him, the Buddhas and our teachers, and rejoice in their actions, but it is almost impossible to do so toward someone we do not like. These are the moments we need to recognize and ask for support to remedy them, until we are able to have boundless compassion for all beings, even our enemies.

The last line requests that we may be blessed so that *All my aspirations are spontaneously fulfilled*. Usually our aspirations are very selfish - may I have a long life, good health, lots of money and so on. But the Tibetan word *Sampa* actually refers to the aspirations we make at the time of taking the Bodhicitta Vow: to benefit all sentient beings, free them from suffering and deliver them to the state of ultimate happiness - enlightenment. This is the reason why we strive to become enlightened, not just for our own sake, but because it is the best way to help everyone else. We pray to receive the blessings, which enable us to fulfill these aspirations effortlessly and at the same time we wish to emulate Guru Rinpoche. Like him we strive to overcome samsara and perform beneficial actions for all beings. This is very powerful. Guru Rinpoche promised that he will look after anyone who serves others as if they were his own child. All we need is sincere renunciation, bodhicitta and pure view. Cultivating these are the best offerings we can make.

Jetsun Milarepa did not possess any material things. In that sense he was very poor. One night a thief snuck quietly into his cave and looked for something to steal. Milarepa started laughing loudly as he woke up. The thief was bewildered and asked: “Why are you laughing?” Milarepa answered: “I didn’t find anything here even during day time, so what are you going to find in the night?”. But he was rich in the sense of his practice. He offered what is most precious to the Buddhas and Bodhisattvas: genuine renunciation, bodhicitta and pure view. These three things are also the most valuable gift for all sentient beings. If we are firmly grounded in them, we will never act violently, will remain unaffected by unwholesome emotions and foster the deep wish to help others. Looking at the examples of Guru Rinpoche and Milarepa, we can gain an easy understanding.

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