

Chögyal Namkhai Norbu

*LONGSAL
TEACHINGS*

VOLUME TWO



唵嘛呢叭咪吽

Shang Shung Edizioni

**Lotsawa Series
154E**

This publication is intended for those who have already received transmission of Dzogchen from Chögyal Namkhai Norbu

© 2001 Shang Shung Edizioni
58031 Arcidosso GR-Italy
tel: 0564 966039
e-mail: shangshunged@tiscalinet.it

IPC - 182EN01 - Approved by the International Publications Committee of the Dzogchen Community founded by Chögyal Namkhai Norbu

Chögyal Namkhai Norbu

LONGSAL TEACHINGS

VOLUME TWO

*Translated from the Tibetan and edited
by Adriano Clemente
with the kind help of the Author*



Shang Shung Edizioni

CONTENTS

<i>Translator's note to the Longsal Series of Teachings</i>	6
<i>Preface</i>	7
<i>The Opening of the Gate to the State of Ati</i>	13
<i>The Upadesha of Introduction to the State of Ati</i>	77
<i>The Upadesha for the Self-liberation of the Six Lokas</i>	181

TRANSLATOR'S NOTE TO THE LONGSAL SERIES OF TEACHINGS

The *Longsal Cycle* or *The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe* (*Klong chen 'od gsal mkha' 'gro'i snying thig*) is the collection of Chögyal Namkhai Norbu's rediscovered teachings.

In this series of publications, explanations and clarifications have been reduced to a minimum to emphasize the principle that oral instructions must be received directly from the transmission holder in order to fully understand the text. Moreover, although the Tibetan text of the *upadeshas* is written in verse without any pause in its flow, the translation is presented in prose and has been divided into small sections.

PREFACE

This publication of teachings from the *Longsal Cycle* contains three *upadeshas* received through dreams (*mnal chos*), including the histories of their discoveries, over a period of time ranging from 1957 to 1989.

The Opening of the Gate to the State of Ati (*A ti'i dgongs pa sgo 'byed*), written down in 1977, is a special teaching of Padmasambhava, the Mahaguru of Oddiyana (VIII century), that explains the conditions of the Teaching in this degenerated age and presents a practice of Purification of the Six Lokas based on the principle of ‘reversal’ (*ru log*) of *samsara*. The dreams through which the *upadesha* was discovered are connected to Padmasambhava himself and to the author’s root-guru Rigdzin Changchub Dorje (1826-1961).

The Upadesha of Introduction to the State of Ati (*A ti'i dgongs pa ngo sprod kyi man ngag*), written down in 1983, is an extraordinary teaching of the great *lotsava* Vairochana (VIII century) introducing the authentic principle of Atiyoga or Dzogpa Chenpo, in particular presenting essential instructions on the Four Contemplations of Semde and on the fundamental aspects of primordial purity (*ka dag*) and self-perfection (*lhun grub*). The dreams through which the *upadesha* was discovered are connected to the master Vairochana himself, to the author’s root guru Rigdzin Chang-

chub Dorje (1826-1961) and to his uncle Khyentse Rinpoche Chökyi Wangchug (1910-1963), who was also one of his main teachers.

The Upadesha for the Self-Liberation of the Six Lokas (*rGyud drug rang grol gyi man ngag*), received in 1989 while leading a retreat at Pendine, South Wales, contains instructions of the Vidya-dhara Nagadhara on how to practice the Purification of the Six Lokas in a very special way, by adopting also particular physical positions.

I am grateful to Anastasia McGhee, Julia Lawless, Laurie Marder and Jim Valby for reviewing my English.

Adriano Clemente
May 2001



*Chögyal Namkhai Norbu in 1972
when he was living at Discesa Gaiola, Naples.*



Padmasambhava Nangsi Zilön
Merigar Gonpa

ଅଙ୍ଗ ଶୈନି. କେବଳ ରାଜ୍ୟ ପାଇଁ ଯାଏଇଲୁ କାହାର କାହାର କାହାର

ଆହିବି ନୟନଶବ୍ଦାଙ୍କ ପ୍ରତିକୁଳିତ କ୍ଷୁଣ୍ଣ



ରତ୍ନକଣ୍ଠ

*ॐ From The Innermost Essence
of the Dakinis
of the Luminous Clarity of the Universe*



**THE OPENING OF THE GATE TO
THE STATE OF ATI**

[THE HISTORY OF ITS DISCOVERY]

On the twelfth day of the eighth Tibetan month of the Fire-Bird year [September, 1957], while I was in the meditation cave of Samye Yamalung offering a Ganapuja of Rigdzin Düpa together with some Khampa pilgrims, suddenly in the space in front of me, inside a five-colored thigle the size of a bowl there appeared, vividly clear, the body of light of Guru Rinpoche the size of a thumb. For a brief instant it stayed, then disappeared. That night, I had the following dream.

We were offering a Ganapuja in that same meditation cave when in the space in front of me, inside a big thigle gleaming with the five colors, the size of a (round) shield, there appeared clearly the body of light of Nangsið Zilnön, the Mahaguru of Oddiyana, as an eight-year-old boy, with a smiling expression. He told me:

“Noble son! This is the essence of the state of knowledge of the Luminous Clarity of the Universe! OM AH HUM”, and then disappeared like a rainbow. Hoping to see Guru Rinpoche again I started to invoke him over and over, when at a certain moment in front of me, in the space inside the five-colored thigle the size of a big shield there appeared the symbolic letter similar to the (Tibetan) CA ༐ as if written with molten gold, followed by these verses in excellent Tibetan uchen script with two dots, one on top of the other, separating each syllable, and the terma sign at the end of each line:

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପ୍ରକାଶନ କେନ୍ଦ୍ର
ପାଠ୍ୟ ମାଧ୍ୟମରେ ପ୍ରକାଶିତ ପରିବର୍ତ୍ତନ
କାର୍ଯ୍ୟ ପରିଷଦର ଅଧ୍ୟକ୍ଷଙ୍କ ପରିଚୟ

ବିଶ୍ୱାସମନ୍ତରୀ ହେଲାଣ୍ଡା ଶୁଣି ପଦମଦ ବିଶ୍ୱାସ ସବ୍ ସବ୍
ଦୁଃଖ କୁଣ୍ଡଳ ରଜା ହେଲାଣ୍ଡା । ଶିଶୁ ଯକ୍ଷମାତ୍ରା ଏହାଙ୍କାଳା

This opening of the gate to the profound meaning of Ati,

Quintessence of the Luminous Clarity of the Universe,

Pith of the Innermost Essence of the ocean of Vidyadharas,

Is appearing as your glory, fortunate son.

SAMAYA GYA GYA GYA

Alas! Human beings always busy with activities

Conceive the state of knowledge of Ati as mere words,

Modify the essence of the teaching with the law of the eight worldly concerns

And are all carried away by the distraction of emotions...

In this way many verses appeared very brightly and continuously. When I was about to finish reading it for the first time, I recog-

ଶୁଷ୍ଠିରିଙ୍ଗପତ୍ରା ଶିରିଶକ୍ତିକାରୀମଧ୍ୟାଯିନୀ
 ପାଦଶତିକାରୀଦା । ଶିରିଶକ୍ତିପାଦାଶୁଷ୍ଠିମଧ୍ୟାଯିନୀ
 ପରିଙ୍ଗପତ୍ରାଶୁଷ୍ଠିକାରୀଶୁଷ୍ଠିମଧ୍ୟାଯିନୀ
 ଅର୍ଦ୍ଧଶକ୍ତିପାଦାଶୁଷ୍ଠିକାରୀଶୁଷ୍ଠିମଧ୍ୟାଯିନୀ
 ମଧ୍ୟଶକ୍ତିପାଦାଶୁଷ୍ଠିକାରୀଶୁଷ୍ଠିମଧ୍ୟାଯିନୀ
 ଶିରିଶକ୍ତିପାଦାଶୁଷ୍ଠିକାରୀଶୁଷ୍ଠିମଧ୍ୟାଯିନୀ
 ଶିରିଶକ୍ତିପାଦାଶୁଷ୍ଠିକାରୀଶୁଷ୍ଠିମଧ୍ୟାଯିନୀ ॥ ॥



nized that what I was seeing was a dream and I thought: "I really want to be able to remember all of the words and meanings upon waking up!", so I read it again a few more times and while I was doing that I woke up.

After I woke up, I remembered what had happened in the dream and although I hoped to write down all the words I was only able to remember clearly the verses quoted above plus some scattered words. But all the meanings remained clearly impressed in my mind.





ସ୍ଵିତ୍ସାର୍ଥପଦିନ୍ତିବ୍ରତା ଏହିକେଣ ଗୋଟିଏବେଳେ
 ଯା ମନ୍ଦିରାଧିପରିଯୁକ୍ତଶ୍ରୀକର୍ଷାପରିତ୍ରିଭୁବନ
 ଓଦ୍ଦୂରାପିଠା ବିଶ୍ୱାସକର୍ମାଙ୍ଗଲୀଷମାକମାନ୍ଦର୍ମାନ୍ଦର୍ମ
 ମନ୍ଦିରାର୍ଥପଦିନ୍ତିବ୍ରତା

ଦ୍ୟାମିନୀରୁଷାରକ୍ତସାରଦିଲ୍ଲୀମୁଦ୍ରିତିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ
ଶବିକିର୍ଦ୍ଦିକ୍ଷାମୁଦ୍ରିତିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ ରଦ୍ଧିତିମୁଦ୍ରିତିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ
ମେଳିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ ରଦ୍ଧିତିମୁଦ୍ରିତିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ
ରଦ୍ଧିତିମୁଦ୍ରିତିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ ରଦ୍ଧିତିମୁଦ୍ରିତିନ୍ଦ୍ରିକ୍ଷାର୍ଥୀ

ର୍ବ. ରୈଷଣାଶ୍ରୀପୁଃ ଜ୍ଞାନ୍ମରିମାତ୍ରାଶୁନ୍ଦରିପାତ୍ରିଶ୍ଵରା
ମିଶିତମାପାହିଶ୍ଵରାଶୁନ୍ଦରିପାତ୍ରିଶ୍ଵରା
ଏଂବିନିଶ୍ଵରାଶୁନ୍ଦରିପାତ୍ରିଶ୍ଵରା



On the tenth day of the first Tibetan month of the Wood-Tiger year [February, 1974], while I was living in Pozzuoli near Naples, Italy, in the early morning I had the following dream.

I was at Khamdogar, in the bedroom of my precious Guru, the Vidyadhara Changchub Dorje, asking him many questions of all kinds. And I asked:

“In this present time of turmoil, being able to practice for oneself is extremely difficult, not to mention helping others through the Teaching. In this situation, what is the best thing to do?”

My precious Guru, with a slightly sad expression, said:

“Oh, noble son! This is the extraordinary upadesha, easy to practice for oneself, for opening the gate to the profound meaning of Ati, the quintessential oral instruction that Padmasam-

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

୫୦

bhava, the Mahaguru of Oddiyana, has transmitted to us:

A

Alas! Human beings, always busy with activities,

Conceive the state of knowledge of Ati as mere words,

Modify the essence of the teaching with the law of the eight worldly concerns

And are all carried away by the distraction of emotions.

Externally, when the condition of the elements becomes disturbed, there are the afflictions of earthquakes, landslides and drought.

Internally, for beings, (when) illnesses, famine and conflicts arise,

Activities and production are centered on wars and weapons.

In secret, because of the contamination of poisonous substances,

*The Mamos and the Dakinis become irritated,
The Eight Classes of the Universe arise in con-
flict against one another*

And all kinds of undesirable calamities happen.

In order to heal such a degenerated age

And establish all beings into happiness,

It is of crucial importance to practice

Such a timely method of the profound essence of

Ati.

*When beings have become miserable because
their longevity,*

*Merits, activities and capacities etc. have greatly
degenerated,*

*They must enter the unelaborated teaching of
Ati,*

*The quintessence of (all) secret and profound
(teachings).*

*Since all the essential aspects of the state of
knowledge*

: नृष्टा षट्कृद् माप्तुष्टा द्विर् द्वृष्टा क्षुरः
 : केष्टा द्विरि श्रूष्टा हिरि श्रीकृष्टा श्रृष्टा
 : कद् केद् कृष्टा यप्ति यस्त्रूद् द्वृष्टमः
 : त्वप् द्वृष्ट् त्वृप् श्रिरि श्रृप् श्रृद्विः
 : द्वृष्ट् श्रृप् यद्वृक् श्वरृक् यप् कृष्टा
 : श्रृप् त्वृक् श्वरृक् श्वरृद् द्वृद्विः
 : द्वृष्ट् कद् द्वृक् द्वृत् त्वृक् यद् द्विः
 विश्वास्त्रृष्टा

: श् म् य् यः श्रुः श्रुः श्रुः

विश्वापरि यस्त्रृष्टा श्रुष्टा षट्कृद् या यद्विश्वास्त्रृष्टा
 द्वृष्टा यस्त्रृष्टा द्वृत् त्वृक् यद् यस्त्रृष्टा परि
 द्वृत् त्वृक् यस्त्रृष्टा श्रुष्टा षट्कृद् या यद्विश्वास्त्रृष्टा
 यस्त्रृष्टा द्वृत् त्वृक् यद् यस्त्रृष्टा द्वृत् त्वृक् या
 द्वृत् त्वृक् यस्त्रृष्टा द्वृत् त्वृक् यस्त्रृष्टा द्वृत् त्वृक्
 यस्त्रृष्टा द्वृत् त्वृक् यस्त्रृष्टा द्वृत् त्वृक् यस्त्रृष्टा
 विश्वास्त्रृष्टा

*Of the ocean of Vidyadharas of the universe are
here included,*

*The empowering blessings of this teaching
Are immeasurable like boundless space.*

*Since this king of kings of Yoga
Is the total path that directly reveals self-lib-
eration,*

*Any fortunate male or female person
That will enter into contact with it will certainly
realize its purpose...*

until:

SAMAYA GYA GYA GYA

*So he recited many verses in a clear, elegant
and pure manner. Then my precious Guru placed
his hands in the resting mudra and, turning his
eyes directly into space, said:*

*“Now, then, let’s remain for a while in the
state of the Three Vajras!”*

*and with a very melodious and majestic voice
he pronounced:*

OM

and remained relaxed for some time.

Then he pronounced:

AH

and did the same as before.

At the end he pronounced:

HUM

*and remained like that for some time. At last
he pronounced*

OMAHHUM

*all together and remained relaxed for some
time, while I sustained the condition of total
equality, in which mind and vision are not dual,
in the state of the sound of the Three Vajras.*

After some time my precious Guru said:

*“Oh! These are the oral instructions of the
Mahaguru Padmasambhava. If one concen-
trates the essential practice in the Three Vajras
and the Six Syllables of the Universe, there is*

nothing missing. If one concentrates them in the Guru Yoga of the White A, which is their root, all the main points of practice will be included in it.”

I asked my precious Guru:

“Why are these Six Syllables of the Universe shown in reverse order?”

“This indicates the principle of reversal (of samsara)”, he replied.

Then, when I was about to ask another question, I woke up. As soon as I woke up I remembered clearly what I had dreamed, and so I immediately began to write down some notes. But even though I remembered all of the meanings, I was not able to write down all the verses without additions or omissions. Nevertheless, since that time I held all these meanings as the main point of my practice.

A decorative horizontal border at the top of the page, featuring a central floral motif flanked by two circular patterns, all enclosed within a thin rectangular frame.



At the beginning of the eleventh month of the Fire-Snake year [December, 1977], while I was in the village of Lu Cumitoni, in the island of Sardinia, Italy, leading a Dzogchen Community retreat, in the night I had the following dream.

I was walking slowly along the seashore of this place, when suddenly, with a boisterous sound, a strong wind arose and carried me away with it. I was enormously terrified for a while, but the moment that I applied the upadesha of Zernga, (my fear) calmed down.

Now I found myself on the roof of a very high crystal building with an extremely clear view of the outside. It was completely surrounded by snowy mountains and mist. In front of me there was a beautiful girl with a long green mottled silk dress and a peacock cloak. On her head was

a tiara ornamented with various colors sparkling like diamonds. In her hands she was holding a very big mirror (melong) and she gave it to me, saying in perfect Tibetan:

“Look inside this mirror! Here are the indications of the spiritual activities of your teachings.”

“Who are you?”, I asked.

With a smiling expression, she replied:

“Don’t you recognize me? I am the Protectress of Sacred Places (Shingkyongma) who is never separate from you”.

Although she did not clearly say her name, I well understood that she was an emanation of Dorje Yudrönma, the great Mentsün (Dakini of the Menmo class). Immediately I took the mirror in my hands and, just as she had exhorted me, I looked carefully on its surface and

there vividly appeared the root symbolic letter of the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe ར blazing with brilliant blue light. I gazed directly at the symbolic letter and remained like that for a while. Then from the symbolic letter there started spreading very freely many violet (verses) in excellent Tibetan uchen script with two dots, one on top of the other, separating each syllable, and the terma sign at the end of each line:

୪୫

ଅମ୍ବ

॥गुरुमार्मिक्त्यवशावशागुरुषां श्रीविः
॥अदीर्द्दर्शनापक्षेनाद्वृद्धेकः
॥पश्चिमांश्चिद्दक्षेष्ठान्त्रिमवशागुरुषां पर्वतः
॥गुरुगुरुद्दीप्तिः पर्मद्वापायिद्वशाप्रिसः
॥स्त्रिद्वावस्त्रद्वशर्वद्वशर्वद्वशर्वद्वशः
॥स्त्रिद्वावस्त्रद्वशर्वद्वशर्वद्वशर्वद्वशः
॥स्त्रिद्वावस्त्रद्वशर्वद्वशर्वद्वशर्वद्वशः

A

Alas! Human beings, always busy with activities, conceive the state of knowledge of Ati as mere words, modify the essence of the teaching with the law of the eight worldly concerns and are all carried away by the distraction of emotions.

Externally, when the condition of the elements becomes disturbed, there are the afflictions of earthquakes, landslides and drought. Internally, for beings, (when) illnesses, famine and conflicts arise, activities and production are centered on wars and weapons.

ঃষষ্ঠৰ স'নুস'ক্ষণ'মুক্তিপ'যুব'গুৱাঃ
ঃম'ম'মুসূর'ৰসূশ'গ'ব'দ'ম'ক্ষ'মঃ
ঃঙ্গ'ন'শীদ'ন'সক্তি'সিপ'নুর'ৰসূশ'মঃ
ঃক্রিক'ন'ক'শ'ৰক্ত'ন'ঙ্গ'নু'নুঃ
ঃৰক্ত'ৰক্ত'ন'ক্ষণ'ক্ষণ'ম'ন'স'ন'দঃ
ঃক্ষণ'ৰক্ত'ন'ব'ৰক্ত'ন'প'ন'ক্ষণ'মঃ
ঃনুস'স'স'অ'ন'ই'ন'য'স'স'ক'ন'স'ক'নঃ
ঃৰক্ত'স'ক'ন'ন'ম'ন'ন'ব'ক'প'স'ক'নঃ
ঃক্ষণ'ৰক্ত'ন'ক'স'ক'ন'ব'ন'ন'স'ক'নঃ
ঃক'স'ক'ন'ক্ষণ'ক'স'ক'ন'ব'ন'ন'স'ক'নঃ
ঃষষ্ঠৰ স'ন'য'ম'ন'ব'দ'ক'ন'স'ক'নঃ
ঃক্ষণ'ম'ন'অ'ন'ই'ন'য'ক'ন'প'ব'ব'ব'ঃ

In secret, because of the contamination of poisonous substances, the Mamos and the Dakinis become irritated, the Eight Classes of the Universe arise in conflict against one another and all kinds of undesirable calamities happen.

In order to heal such a degenerated age and establish all beings into happiness, it is of crucial importance to practice such a timely method of the profound essence of Ati.

When beings have become miserable because their longevity, merits, activities and capacities etc. have greatly degenerated, they must enter the unelaborated teaching of Ati, the quintessence of (all) secret and profound (teachings).

ঃশুদ্ধকের রীষাৰ্দেৱক্ষুং যক্ষং
ঃনৃস্তুত্বাপুৰ্বুৎসুক্ষুণিসং
ঃক্ষুণিসুষুপ্তাহৈৰ্মুক্ত্বস্তুত্বাক্ষী
ঃক্ষুণিমুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষুণং
ঃক্ষুপ্তাহৈৰ্মুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষী
ঃনৃমুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষুণং
ঃক্ষুপ্তাহৈৰ্মুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষী।
ঃবৃশুপ্তাহৈৰ্মুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষুণং
ঃরীষাৰ্দেৱক্ষুং যক্ষুণিসুষুপ্তাপুৰ্বুৎসুক্ষুণাঃ
ঃশুদ্ধক্ষুণিন্দ্ৰণিৰ্মুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষুণঃ
ঃশুদ্ধক্ষুণিন্দ্ৰণিৰ্মুক্ত্বস্তুত্বাপুৰ্বুৎসুক্ষুণঃ

Since all the essential aspects of the state of knowledge of the ocean of Vidyadharas of the universe are here included, the empowering blessings of this teaching are immeasurable like boundless space.

Since this king of kings of Yoga is the total path that directly reveals self-liberation, any fortunate male or female person that will enter into contact with it will certainly realize its purpose.

Directly meeting the Ati teaching endowed with the six liberations, the great yoga so rare to find in the world, the quintessence of the Mind of the ocean of Vidyadharas, is a great fortune.

ঃ ত্ব দ্র ন মু দ ম ি দ শ গু ন মু ন
ঃ সু দ শ শ প ম প দ র সু র শ শ প দ
ঃ য দ শ শ প ম প দ ম প দ শ প দ
ঃ প গ দ র দ শ শ প ম প দ ম প দ
ঃ শ ক র স র ম ক স দ শ গ প দ
ঃ প ক র দ ক র শ প ম প দ শ প দ
ঃ শ ক স ম হ শ প ম প দ শ প দ
ঃ র শ প ক দ দ র দ ম প দ শ প দ
ঃ শ ক প ক শ প দ ক ক দ দ র শ প দ
ঃ দ শ প ম প দ ম প দ র দ শ প দ
ঃ প দ র দ প দ শ প দ শ প দ ম প দ

The pith of all the upadeshas of the profound meaning, the quintessence of the innermost essence of the Dakinis of the Clarity of the Universe, the ultimate essence that is the depth of the state of knowledge of Garab Dorje is this thigle that contains all scriptures.

On the basis of the five perfect conditions of external and internal interdependence and favorable circumstances of teacher, students, place, time and profound method, one must make all those with whom one establishes a relation realize the purpose.

The supreme teacher, a great transference vajra body like Garab Dorje or like me, Padmasambhava, through various spiritual activities appropriate to the beings to be taught, turns the wheel (of Dharma) for Vidyadharas and Dakinis.

ঃশ্রীকৃষ্ণদেবৈশ্বরৈরুদ্ধায়ুদ্ধসূচিঃ
ঃঅনুরোধৈর্দৰ্শনসাধামুক্তিসূচিঃ
ঃকৃত্যুদ্ধসাধামুক্তিসূচিঃ
ঃশ্রীমার্কৃত্যুদ্ধমারুদ্ধসূচিঃ
ঃশ্রীকৃষ্ণমার্কৃত্যুদ্ধমারুদ্ধসূচিঃ
ঃমুক্তিসূচিঃ
ঃগুরুপত্রদৰ্শনসাধামুক্তিসূচিঃ
ঃমুক্তিসূচিমুক্তিসূচিঃ
ঃবৰ্ষস্তীর্মসাপক্ষকৃষ্ণদেবৈশ্বরৈরুদ্ধায়ুদ্ধসূচিঃ
ঃবুরুষেশ্বরৈশক্রুতিসূচিঃ
ঃবুরুষেশ্বরৈশক্রুতিসূচিঃ

*The medium-quality teacher, any Viðya-
dhara who has realized the state of knowledge of
Ati and is expert in the methods of tantras, lungs
and upadeshas, knows the minds of the students
and (the conditions) of place and time.*

*The inferior-quality teacher, who has ab-
sorbed the empowering energy of this path, has
experienced all the main points of the upade-
shas and has mastered the state of knowledge of
Samantabhadra, teaches on the basis of the su-
preme bodhichitta.*

*The student (must be) one who has devotion
and perseverance, who is interested in practic-
ing contemplation, has awareness, a stable mind
and very few doubts, abides by the command (of
the guru), has no wrong view and is skilled in
obtaining the necessary favorable conditions.*

ঃশুন্তুপ্য পুরি ক্লিপ্য স্ব মক্ষ শাখুক রুং
ঃসঙ্গু শুন্ত প্রি দুষ্মা শুন্ত শাখু দেন্দ নুং
ঃমী দেন্দ মী মীক শুন্ত দেন্দ নুং
ঃপুমশ ধরি শুন্ত শুন্ত শুন্ত শুন্ত পুং
ঃবৃষ্ট শুন্ত কুক পুশ শুন্ত পুং
ঃশুন্ত মীক শাঠ পুদ কেশ শাশ কেন্দ
ঃদৃশ দশ পুদ কুদ কুন্ত শুন্ত মীশ মুং
ঃমুরি পুদ শুশ পশু পশু পশু পুদ শুন্ত
ঃশুন্ত শাক শুন্ত শুন্ত শুন্ত শুন্ত পুং
ঃবুম শুন্ত দুর শুন্ত কুশ শুন্ত পুরি শুন্ত
ঃশুন্ত র মক্ষ শুন্ত শুশ শুন্ত কুশ শুন্ত
ঃশুন্ত পুরি পশু দশ দশ পশু পশু পশু

If the condition of the students is excellent, be they one hundred, one thousand, ten thousands or one hundred thousands in number, be they human beings or non-humans, they must be taught through the energy of loving kindness.

If the (perfect) condition of the students (is missing) and (there are only) unsuitable recipients, even with respect to one (student) total secrecy must be kept. In case the necessity arises, it is appropriate to remove the cataract of their ignorance by means of Mind Trainings.

The place of the Teaching must be in accordance with the conditions, capacities and necessities of those to be taught:, a city, a town, a village, a street, a cemetery, a forest, a snowy area, an island, a rocky shelter, a hermitage.

ঃষঙ্গন্তুষাঙ্গকৰ্মসূক্ষ্মকৰ্ত্তব্যসঃ
ঃযদ্যসক্ষেপত্তিৰ্দণ্ডাঙ্গঃ
ঃদ্যৱশ্যমায়ুৰ্বদ্যাঙ্গস্ক্ষেপসঃ
ঃঙ্গুৰ্দক্ষিণ্যকৰ্ত্তব্যসন্ধুৰঃ
ঃষঙ্গপাঞ্জুৰ্বচন্দ্ৰাধৰিপত্তিদঃ
ঃঙ্গুৰ্দক্ষিণ্যকৰ্ত্তব্যসন্ধুৰঃ
ঃঙ্গুৰ্দক্ষিণ্যকৰ্ত্তব্যসন্ধুৰঃ
ঃঙ্গুৰ্দক্ষিণ্যকৰ্ত্তব্যসন্ধুৰঃ
ঃঙ্গুৰ্দক্ষিণ্যকৰ্ত্তব্যসন্ধুৰঃ
ঃঙ্গুৰ্দক্ষিণ্যকৰ্ত্তব্যসন্ধুৰঃ

(Concerning) the time of the Teaching, when favorable conditions of teacher and students are present, one must teach on the tenth day of the waxing and waning moon, on the full moon and on the new moon days, (that is) when Pawos and Dakinis gather etc. and external and internal interdependent factors are present.

(Concerning) the Teaching, the quintessence of the state of knowledge of Samantabhadra must be directly introduced (in the student) through any (of these): the empowering energy, the symbolic methods, the Song of the Vajra, the oral transmission instructions.

If the direct introduction is not effective in oneself, although one may be rich in the learning of scriptures and logic, just like an island cut off by the ocean, one always remains very far from the meaning of Ati.

ঃশুন্দ্ৰ শুন্দ্ৰ সদ্বন্দ্ৰ শুন্দ্ৰ শুন্দ্ৰঃ
ঃসদি কিক শিষা পিৰি মন দষ শকি সং
ঃমন্দ্ৰ সুমা হুন্দ্ৰ সদি জীবশা হেন্দ্ৰ কং
ঃহৃষশা প রদ্ শশা হেন্দ্ৰ পর রমু সং
ঃই পৰিন সদ দ রক্ষণ পিৰি শশি সং
ঃগৃহ পশা সি হেন্দ্ৰ প্যেন্দু শশা পৰি শুন্দ্ৰঃ
ঃহুন্দ্ৰ পশা সি হেন্দ্ৰ প্যেন্দু শশা পশা সং
ঃৰদি কি আ হিৰি পম শু শকন সং
ঃই পৰিন রৈ প হৃষশা সদ শা শু সং
ঃম রৈ শু শাশুম রমু পৰি শু সং
ঃপশা শুন্দ্ৰ রমু প রৈ শশা দু শৈঃ
ঃশৈ পৰি রমু প রমু প মন রেন্দ্ৰ রমু সং

If one obtains concrete experience through the crucial points of Vision and Emptiness (related to) symbols, Clarity and Emptiness (related to) prana, Upadesha for Total Bliss (related to) thigle, one certainly gains definite Understanding.

The nature that has been precisely recognized is the unique dimension of the state of knowledge of Samantabhadra. This experience removes all doubts: this is the main point of the path of Ati.

(While) precise (knowledge of) Rigpa is the perfect Buddhahood, because of ignorance, which is the cause of the illusion of the three gates, the wheel of existence of the Six Lokas in the karmic vision of samsara revolves without end.

ঃৰস্তুতা' শব্দি' রস্তুতা' কুতা' রস্তুতা' শব্দ' গুরুঃ
ঃ মু' শ্বেষা' শিষ্যশা' শিদ' শ্বেষা' প' কুঃ
ঃ ক্ষ' শাস্ত্রম' নু' চেষা' দ্ব' হি' শাস্ত্রমঃ
ঃ আ' দ্ব' শাস্ত্রম' কু' ক্ষ' শাস্ত্রম' নু' হি' শাস্ত্রমঃ
ঃ চেষা' দ্ব' গুরু' শ্বেষ' দ্ব' শিষ্য' প' দ্ব' গুরুঃ
ঃ আ' দ্ব' কুতা' রস্ত' রস্ত' যদ' শিদ' কুঃ
ঃ শ্বেষ' শ' নু' শাস্ত্রম' দ্ব' প' দ্ব' ক্ষ' শাস্ত্রমঃ
ঃ গুরু' প' দ্ব' দ্ব' শাস্ত্রম' শ' প' দ্ব' দ্ব' শ' শাস্ত্রমঃ
ঃ পুন' শ্বেষা' ক্ষ' শাস্ত্রম' প' ক্ষ' শাস্ত্রম' শিদ' শিদঃ
ঃ ক্ষ' শ' নু' শ্বেষ' শ্বেষ' প' ক্ষ' শাস্ত্রম' গুরু' গুরুঃ
ঃ প' প' শ' নু' দ্ব' দ্ব' শ' শাস্ত্রম' প' প' শ' শাস্ত্রমঃ
ঃ দ' শ' প' দ' দ' শ' প' শ' প' দ' শ' প' দ' শ' প' দ' শ' প' দ' শ' প' দ'

If one understands in one's condition the entire basis of illusion, the way of being deluded and the illusory vision, the three gates reverse into the Three Vajras and all is perfected in the triple primordial (Ati) existence.

The ultimate essence of the Yoga of Ati, the definitive meaning of all the profound instructions, is just this state of knowledge of Samantabhadra, the supreme teaching endowed with the Six Liberations.

One may be very learned in the scriptures, logic and evidence, and have supreme intelligence for analyzing, but if this main point of the path is lacking, one will always remain very far from the definitive meaning.

ঃঁঁঁ অঁঁ নুঁ

ঃ দুশ শনুম পদি শবিষা শবন তদ শুঁ

ঃ দেহ ক্লিনুপ রস্ত কীঁ

ঃ শুণ পঁ আঁ শু কুপ পর শশ

ঃ অ টি আঁ শু পদ ক্লু র শশ

ঃ দুশ শনুম পদি শবিষা শবন তদ শুঁ

ঃ দেহ শনুদ শি নুপ রস্ত কীঁ

ঃ শুণ পঁ আঁ পি কুপ পর শশ

ঃ অ টি আঁ পি পদ ক্লু র শশ

ঃ দুশ শনুম পদি শবিষা শবন তদ শুঁ

ঃ দেহ সুশন শু নুপ রস্ত কীঁ

ঃ শুণ পঁ কু শি কুপ পর শশ

ঃ অ টি কু শি পদ ক্লু র শশ

OM AH HUM

The essence of the mandala of the Vajra Body of all the Sugatas of the three times manifests as the Tsal energy of the OM, and thus is perfected in the natural primordial (Ati) sound of OM.

The essence of the mandala of the Vajra Voice of all the Sugatas of the three times manifests as the Tsal energy of the AH, and thus is perfected in the natural primordial (Ati) sound of AH.

The essence of the mandala of the Vajra Mind of all the Sugatas of the three times manifests as the Tsal energy of the HUM, and thus is perfected in the natural primordial (Ati) sound of HUM.

ঃৈষাৰ্হিক্তুপাপৰিষক্ষণস্থাপনামঃ
ঃদ্বিষাণুমাদ্যৈবস্তুষাপ্রিসঃ
ঃঅতিৰ্ক্ষণস্থাপুল্লক্ষণস্থাপনঃ
ঃক্ষণস্থাপদ্বিন্দুগুণাদ্যুসঃ
ঃগুণাল্লক্ষণস্থাপনাগুণাদ্যো
ঃশুণ্ডক্ষণস্থাপনামিদমাপৰিদৰঃ
ঃশীষাপিস্তুষাপস্থাপনাপসঃ
ঃঅতিৰিক্ষণস্থাপদ্বুদ্ধুণস্থাপসঃ
ঃ ইঃ অঃ রঃ এঃ শঃ সঃ মঃ নৃমঃ
ঃগুণক্রিয়েৰুষাদ্যো
ঃশুণ্ডক্ষণস্থাপনাপৰিস্তুষাপৰিগুণঃ
ঃশুণ্ডক্ষণস্থাপনাপৰিগুণঃ

Since the Three Secrets of the Vidyadharas and the Buddhas are totally perfected in the Three Vajras, (by abiding) in the primordial (Ati) non-conceptual state of self-perfection one's Understanding is realized as the Vajra dimension.

From the all-encompassing thigle of the state of equality in which vision and emptiness are not dual, the primordially pure and self-perfected Samantabhadra, the state of Ati manifests as the six syllables.

The six 'A A HA SHA SA MA, essence of the universe pure from the beginning, manifest in the dimension of the Ying of the basis, all-pervasive like the sky, as various self-originated (aspects) of the Dang energy of Rigpa.

ঃ ৰং মং শং এং রং অং শিঙং
ঃ স্ব. সুদ. ছুর. সুষ. রেক. কেক. শদ. শং
ঃ ম. রেশ. দ. শুপ. পক্ষ. প. পক্ষং
ঃ কম. শির. পিট. কের. ছ. স. শিনং
ঃ সু. পেশ. হেস. কুম. দশ. নেড. শং
ঃ রেশ. প. গুর. পত্র. রেক. কেক. রসুদং
ঃ মন. প. তি. দ. শু. পি. পি. পক্ষ. পক্ষং
ঃ শ. পিম. কুম. দশ. পুষ. রসু. রেবং
ঃ অং ৰং মং শং এং রং ঘূরং
ঃ স্ব. সুদ. ছুর. সুষ. পক্ষ. গু. পদ. শং
ঃ ম. রেশ. পুশ. দশ. পক্ষ. প. পক্ষং
ঃ কম. শির. রস. হে. ছ. পি. পক্ষ. শিনং

*(The six) 'A MA SA SHA HA A, yellow,
are the self-originated and self-perfected Dang
energy of Ratna. When ignorance-based pride
increases its ripening produces the existence of
the Devas, who are greatly distracted.*

*When reversed, in the dimension of totally
purified feeling, the Rigpa Samantabhadra
Ratnasambhava (arises), the wisdom of equal-
ity shines and the totally purified earth element
manifests in the expanse of the sky.*

*(The six) A 'A MA SA SHA HA, green, are
the self-originated and self-perfected Dang en-
ergy of Karma. When ignorance-based jealousy
increases its ripening produces the existence of
the Asuras, who are always fighting.*

ঃনুর্বিষা রূদ্র পুরুষ কুমা দশা নুর্বিষণঃ
ঃবৈষা পাণুরু পতেড় দক্ষ চৰ্যদ সুসঃ
ঃপুরুষ পুরু পুরু পুরু পুরু পুরু পুরু
ঃনুর্বিষণ পুরু কুমা দশা মাপুরু পুরু পুরু
ঃ তুঃ অঃ রঃ মঃ শঃ এঃ পুরু
ঃ রূদ্র পুরু পুরু পুরু পুরু পুরু পুরু পুরু
ঃ মুরু পুরু পুরু পুরু পুরু পুরু পুরু পুরু
ঃ কুমা পুরু পুরু পুরু পুরু পুরু পুরু পুরু
ঃ নুর্বিষা রূদ্র পুরু পুরু পুরু পুরু পুরু
ঃবৈষা পাণুরু পতেড় দক্ষ চৰ্যদ মুরু পুরু
ঃ পুরু পুরু পুরু পুরু পুরু পুরু পুরু

When reversed, in the dimension of totally purified mental formations, the Rigpa Samantabhadra Amoghasiddhi (arises), the action-accomplishing wisdom shines and the totally purified air element manifests in the expanse of the sky.

(The six) HA A 'A MA SA SHA, sky blue, are the self-originated and self-perfected Dang energy of Rigpa. When the ignorance-based double obscuration increases its ripening produces the existence of the Humans, who are always in dualism.

When reversed, in the dimension of self-liberation of one's mind, the Rigpa Samantabhadra Primordial Lord (arises), the wisdom of quality and quantity shines and the totally purified elements manifest in the expanse of the sky.

ଓঁ এং রূঁ অং ইং মং শং প্রঙং
ঃ স্ব. সু. লু. সু. স্ব. স্ব. স্ব. স্ব. স্ব.
ঃ ম. রে. স. রি. সু. স. হ. প. প. প.
ঃ ক.
ঃ ন. প. স.
ঃ রে. প. গু. স. ত. ক. প. প. প. প. প.
ঃ ক. স. গু. দ. গু. গু. গু. গু. গু. গু.
ঃ ক. স. প.
ঃ শং এং রূঁ অং ইং মং শং প্রঙং
ঃ স্ব. সু. লু. সু. স্ব. প. প. প. প. প. প.
ঃ ম. রে. স. রি. ক. স. স. হ. প. প. প. প.

(The six) SHA HA A 'A MA SA, blue, are the self-originated and self-perfected Dang energy of Tathagata. When ignorance-based stupidity increases its ripening produces the existence of the Animals, who are always lacking discernment.

When reversed, in the dimension of self-liberation of the aggregate of form, the Rigpa Samantabhadra Vairochana (arises), the wisdom of Dharmadhatu shines and the totally purified space element manifests in the expanse of the sky.

(The six) SA SHA HA A 'A MA, red, are the self-originated and self-perfected Dang energy of Padma. When ignorance-based attachment increases its ripening produces the existence of the Pretas, who are always hungry and thirsty.

ঃন্তর্প্রশান্তিৰ মিশ্রক্রমদ্বয়ে দ্বিতীয়ঃ

ঃবৈষণবগুরুপত্রদ্বিদ্বয়ে দ্বিতীয়ঃ

ঃশ্রীশ্রীকৃষ্ণবৈষণবমিশ্রসম্পত্তি

ঃমোমস্তুক্রমদ্বয়া মুষৱ্যুদ্ধে স্বীকৃতঃ

ঃ এং কৃৎ এং কৃৎ অং কৃৎ এং কৃৎ

ঃন্তর্প্রশান্তিৰ মিশ্রক্রমদ্বয়ে দ্বিতীয়ঃ

ঃবৈষণবগুরুপত্রদ্বিদ্বয়ে দ্বিতীয়ঃ

ঃকৃষ্ণবৈষণবমিশ্রসম্পত্তি স্বীকৃতঃ

ঃন্তর্প্রশান্তিৰ মিশ্রক্রমদ্বয়ে দ্বিতীয়ঃ

ঃবৈষণবগুরুপত্রদ্বিদ্বয়ে দ্বিতীয়ঃ

ঃমোমস্তুক্রমদ্বয়ে দ্বিতীয়ঃ

ঃকৃষ্ণবৈষণবমিশ্রসম্পত্তি স্বীকৃতঃ

When reversed, in the dimension of totally purified perception, the Rigpa Samantabhadra Amitabha (arises), the discriminating wisdom shines and the totally purified fire element manifests in the expanse of the sky.

(The six) MA SA SHA HA A 'A, white, are the self-originated and self-perfected Dang energy of Vajra. When ignorance-based hatred increases its ripening produces the existence of the Hell realms, (where one always suffers from) heat or cold.

When reversed, in the dimension of totally purified consciousness, the Rigpa Samantabhadra Vajrasattva (arises), the mirror-like wisdom shines and the totally purified water element manifests in the expanse of the sky.

ঃশুন্তুষ্টাপিরুষান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃমার্মিষান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃআন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃশন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃশন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃপিষ্ঠামক্তব্যন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃমুসন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃধৰ্মেন্দ্রিয়ন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃশন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ
ঃশন্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাপিষ্ঠান্তুষ্টাঃ

Although the Six Dimensions are the Dang energy of self-liberation, because of ignorance the six classes of beings transmigrate in samsara. This is reversed through the sound PHAT and in one instant self-liberation occurs: marvelous!

PHAT is a secret symbolic sound that has the best (capacity) to cut the net of dualistic thought. It is the luminous weapon of wisdom, the manifestation of equality in which Method and Prajña are not dual.

PHA is self-perfection, clarity, vision and bliss. T is the emptiness of primordial purity. Being integrated without duality in the dimension of the PHAT sound is the unique thigle: marvelous!

ঃ পদি শশপ মি হৰ্ষ তমশ গুরি শশঃ

ঃ শু হৰ্ষ শশ সবি মি শশ গুডঃ

ঃ ক্ষেত্র তিশ রীশ গুডঃ তীশ শতিশ এঃ

ঃ বদি কি দৰ্শন শশ পদম পদঃ

শ ম এঃ শু শু শু

বিশ পরি পন শশপ শু শশ নশ মনুশ নদ ভূত পন
পন শু হৰ্ষ বদুশ মনি শশ শু তীশ পন
শনমশ পনুদ পন কক বদি তিদ শৈব শশ শতিশ পন
মনু পন দু বু কি কি শশ পন রবি কু পন হৰ্ষ হৰি
বিপ শু কশ পণ দু বু বু শশ পন কু পন মনু
হৈশ শু দু শু ক কম পন পন পন পন
ম মনু ম মনু পন পন পন পন
শন হৈশ শু দু শশ দু বু বু পন পন
শু মনু কশ পন পন কক কক দু পন পন
শন তীশ পন পন পন পন পন

All the experiences of bliss, clarity and non-thought, although various, are not dual in the real nature: in the dimension of instant Rigpa they are one. This is the supreme state of knowledge.

SAMAYA GYA GYA GYA

Up to this point (all these verses) appeared in a clear, elegant and pure manner. I thought: “I already received this extraordinary profound teaching once in dream from the voice of my gracious Guru, the Vidyadhara Changchub Dorje, but after waking up, apart from the main meaning, I was not able to remember most of the words. This time when I wake up I really want to successfully remember!”

So I memorized (the text) with all my effort, and while I was reciting from memory the



extraordinary upadesha of this profound teaching I woke up. As soon as I awoke I clearly remembered what had happened in my dream, so immediately I wrote down some notes, and succeeded in writing down all the verses without any omission or addition. From that time on I made this supreme state of knowledge the central point of my practice. Wonderful! Marvelous!





Changchub Dorje
Merigar Gonpa



Khyentse Rinpoche Chökyi Wangchug

Merigar Gonpa

ଅଣ୍ଠିବୁ କିମ୍ବା ଦେଖିବୁ ଯାଏନ୍ତି କିମ୍ବା ପରିବର୍ତ୍ତନ କରିବୁ ଯାଏନ୍ତି



ପ୍ରକାଶନ

**ॐ From The Innermost Essence
of the Dakinis
of the Luminous Clarity of the Universe**

**THE UPADESHA OF INTRODUCTION
TO THE STATE OF ATI**



[THE HISTORY OF ITS DISCOVERY]

In the Water-Mouse year [April, 1972], while I was living in a town called Torre del Greco near the city of Naples in southern Italy, on the tenth day (of the Tibetan calendar) I performed a very simple Ganapuja together with my friend, the learned Padma Tséring, who had come to visit me from Germany. That night, in the early morning, I had the following dream.

I was sitting in the cool shade of a tree full of red flowers near a small lake that was situated in the middle of some hills with forests, reading a Dzogchen tantra that I thought maybe could have been the Kunjed Gyalpo.

ସଞ୍ଜନ୍ମିତିରୁଷ ପକ୍ଷିଦିଵିଧରିତମାନ୍ତ୍ରଣାର୍ଥ
ଶାବ୍ଦିକାମିତିକେ କୁଣ୍ଡଳାଶ୍ଵାରୁଷାଯମାର୍ଗଦିଵାରିଷ
ର୍ଯ୍ୟାନ୍ତିରୁଷାଧରିକୁଣ୍ଡଳାଶ୍ଵାରିକାରୁଷା ଶ୍ରୀମଦଭାବ
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷାରୁଷାରୁଷା ପୁରୁଷାଯମାର୍ଗିର
ଶ୍ରୀମିର୍ଦ୍ଦିଶାର୍ଥିର୍ଦ୍ଦିଶାର୍ଥିର୍ଯ୍ୟାନ୍ତିରୁଷାରୁଷାରୁଷା ପୁରୁଷାଯମାର୍ଗିର
ଶ୍ରୀମିର୍ଦ୍ଦିଶାର୍ଥିର୍ଦ୍ଦିଶାର୍ଥିର୍ଯ୍ୟାନ୍ତିରୁଷାରୁଷାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା

ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା

ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା
ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା ଶାବ୍ଦିକାମିତିକମାର୍ଗଦିଵାରୁଷା

On the other side of the lake there was a high and massive white rock, with a pathway leading to its top. From its base a young woman was walking towards me: her brownish hair fell down covering her shoulders, she wore a long dress with patterns of golden flowers, and her neck was ornamented with sparkling jewels. When she arrived in front of me, her expression showing that she was well acquainted with me, she gave into my hands a bunch of gold and silver flowers that looked as if they had been made of bee's wings, at the same time asking me:

"How are you?"

I took the bunch of flowers into my two hands and replied:

"I am well, thank you. Where are you going?"

"I have come to deliver this message to you!"

While I was thinking: "Who knows what kind of message she has!", I looked at the flowers well and saw that each flower had three petals and that on the three petals, respectively on the right, on the left and in the middle, three symbolic letters were shining brightly and vividly in blue light. Wondering whether they were real flowers or made of gold and silver, I smelled them and since they had an orange scent I came to the conclusion that most probably they were real flowers. I thought of asking her what the message was, but during the short while that I had been distracted by the flowers the young woman had vanished without a trace.

I wondered where the young woman had gone and I looked in all directions, when I clearly saw her climbing upwards from the top of the white rock on the other side. Thinking how it have could been possible for her to reach the peak of the rock in such a short time, I was a little astonished.

Again I thought: "Since this young woman has a very important message for me, I must go to search for her on the top of the rock!", and immediately I started climbing up on the pathway that lead to the top of that big white rock. When I had reached a spot nearly halfway up the rock, the place where I was suddenly became shrouded in a very dense fog so that it was no longer possible to see anything of the surroundings. After a moment, from the midst of the thick fog I clearly and distinctly heard the gentle, melodious sound of musical instruments and of the Song of the Vajra.

After a while I had the clear impression that the rocky path that I was treading step by step was only fog and that I was actually in space very far above it. Then I looked at my surroundings well and all around was a big pavilion of

ਤ੍ਰਿਮਾਂਕੋਕਾਂਘਾਂਬਿਸਾਂਘਿਕਾਂਗੁਸਾਂਪਾ ਰੱਖਾਂਸਾਂਕਿਦਿਕੀਂਖਿਨ
ਤੁਲਵੰਧਾਂਗਦਿਸਾਂਘਵਿਤੁਥਾਂਗੁਣਾਂਘਵਿਖਿਨਾਂਗੁਣ
ਸਾਂਬਿਸਾਂਘਿਨਾਂਗੁਸਾ ਅਗਸ਼ਾਂਦਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਤੁਲਵੰਧਾਂਗਦਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਵਾਂਗੁਸਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਅਨੁਭਵਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਸਾਂਕਿਨਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਸਾਂਕਿਨਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਅਨੁਭਵਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਸਾਂਕਿਨਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਸਾਂਕਿਨਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ
ਸਾਂਕਿਨਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁਣਾਂਘਵਿਗੁ

rainbow-hued clouds, while the base below was a very soft cloud that had the power of supporting. In that moment I recognized that I was dreaming and while thinking: "How nice it would be if in reality human beings could have such a soft and tender ground!", three very beautiful and appealing young women, whose bodies were white with a reddish hue and who were wearing (respectively) a red, a green and a white silken dress, arrived in front of me. Also, I had the feeling that the Song of the Vajra that I had heard naturally resounding a while before had most probably been sung by the three young women, because when they came in front of me they were singing RA RA RĀ in a very sweet tone.

I looked at them very carefully and noticed that all the three young women had many precious ornaments and that the chief one of them, dressed in green, had at her heart a mirror of white crystal upon which the symbolic letter

ସର୍ବିଷଦ୍ସୁରଙ୍ଗ କିମ୍ବାଇତିନିଧି ଅ ଦିଶାପାଇ
 ଯତଃକ୍ଷଣ୍ଟସୁରପିଣ୍ଡରତ୍ନମ ଦିଶାଶୀଳିମନ୍ତ୍ରାଣୁ ରହି
 ମନୁମ୍ବାସରରଶ୍ଵରମନୁମ୍ବାସରମନୁମ୍ବାସରକେତୁପରିଷାର
 କ୍ଷୁଦ୍ରଭୂତପରକିମ୍ବାଇତିନିଧିରମନୁମ୍ବାସର
 ମନୁମ୍ବାସରକିମ୍ବାଇତିନିଧିରମନୁମ୍ବାସର

ଶ୍ରୀକିରଣମାତ୍ରାମାନିଦ୍ଵାରା ଲପନ ହେଲା
ଏହା ଅଧିକାରୀ ପାଇଁ ପରିଚୟ ଦିଆଯାଇଛି।

similar to the CA །, glittering in gold, was clearly visible. I thought: “These three seem to be three Dakinis or special guardians of the Dzogpa Chenpo teachings”, but in just that moment the one dressed in green told me:

“This secret and profound pith-instruction from *The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe* was entrusted to us by the great Vidyadhara Vairochana and we took the oath of presenting it to an emanated Vidyadhara when the time was ripe. Accordingly, since now the time is ripe, please take it!”

Thus she spoke and put into my hands a small Tibetan-style book wrapped in five-colored silk. I took the book in my hands and, having sat down comfortably upon a sort of solid rainbow like a round stone that was there, I quickly opened the volume. At the beginning, on

ବ୍ରତ-ଶୁଷ୍ଟି-ଶ୍ରୀଶ-ପଦି-ଫିଷ-ମର୍ମ-ପଦ-ପ୍ରଦ- କା ଫିଷ-ପଦ-ପ
ପଦ-ପ-ମର୍ମ-ପଦ-ଶ୍ଵର-କେଣ-ନନ୍ଦ-ପଠଶ-ପ- ଅଙ୍ଗୀଃ ୯୮।
ପଦ-ଫିଷ-ନନ୍ଦ-ତନ୍ତ୍ରଶ-ଶ୍ରୀକ-ନୃ-ପିଷଶ-ପିତ୍ର-ପଦ-କେଣଶ-
ଶ୍ରୀପିତ୍ରଶ-କେଣଶ-ନନ୍ଦ-। ପକମଶ-ପତନ-ଶନ୍ତି-ପଦ-କେଣଶ-
ପଦ-ଫିଷ-ଶ୍ରୀପ-ନନ୍ଦ-।

ଓঁ শুর্দং কে কঃ র্বদঃ ষষ্ঠাপঃ মাপৰাঃ র্বশুরিঃ শুর্দং ষষ্ঠাপঃ
অঃ নিরিঃ দৰ্শন সঃ ধঃ দঃ শুর্দঃ শুর্দঃ মুকঃ দ ষঃ সুঃ
বিষ্ণু। ষষ্ঠাদ্বাদ্ব পরি দৰ্শন পুরুষ দৰ্শন শুর্দঃ
পুরি ষষ্ঠাপিরি শুর্দ ক গুরু ত পত্র পরি শুর্দ বিষ্ণু। ষষ্ঠা-
দ্বাদ্ব ষষ্ঠাপিরি দৰ্শন পুরুষ দৰ্শন শুর্দ প দৰ্শন প দৰ্শন
ট ত পুরি ক স ক ক শুর্দ পুরি পুরুষ দৰ্শন প দৰ্শন। ষষ্ঠা-
দ্বাদ্ব পুরি পুরুষ দৰ্শন পুরুষ দৰ্শন পুরি পুরুষ দৰ্শন
প দৰ্শন প দৰ্শন প দৰ্শন প দৰ্শন প দৰ্শন প দৰ্শন।

black paper, there was the symbolic letter similar to the CA with a crescent moon ornament on top གྱ ཁ ཁ written with molten gold, followed by the title in excellent Tibetan uchen script with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line:

ଗྱ ཁ ཁ From The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe

The Upadesha of Introduction to the State of Ati. GYA.

At the center of the first page, in the middle of a five-colored thigle, there was a figure of Samantabhadra and at the center of the second page there was a figure of the Supreme Teacher Garab Dorje in Heruka's attire. Starting from the first page there was the secret and profound upadesha written in the same characters as the title, like this:

ତୀର୍ଥ ନପଦାଗୁର ତୁ ସବ୍ରଦ ଶାପାମୁଣ୍ଡାକଲାପେ
 :ହିନ୍ଦନ୍ତୁଦାଗୁର କ୍ଷମାନବ୍ରଦ ଶୁଦ୍ଧାପରି
 :ପଶାଙ୍କପାଦବ୍ରଦ ପାମଦ ନମାଶୀଶ
 :କ୍ଷମାପାନ୍ତିଯୁପାମୁନ୍ଦପଶ
 :ତେବାମାରିନ୍ଦନ ପଶାମିନ୍ଦପଶାମୁନ୍ଦ
 ବିଶାର୍ଦ୍ଦମାଶାଗୁର କେଶମାଶାମୁନ୍ଦପାମଦ ବିଶାର୍ଦ୍ଦମାନ୍ଦ
 ମାନ୍ଦନ୍ଦିମାନ୍ଦମାନ୍ଦ

ଶ ଏ ଯ ଶୁ ଶୁ ଶୁଃ
 :ଶ୍ଵର ପାନମାର ମନ୍ଦହିନ୍ଦିମାର
 :ଶିର ଶିର ଶୁପାମଶାଶନିନ୍ଦମାନ୍ଦ
 :ଶିର କିର ଶୁପାମନିନ୍ଦହିନ୍ଦ
 :ମାର ମମଶାଶିର ପଶାମଶମଶମାଶ
 ତେଶାମିନ୍ଦମାନ୍ଦମାନ୍ଦ ମଶମାନ୍ଦନ୍ଦିମାନ୍ଦମାନ୍ଦ
 ପାକନ ଶତିଶ ମମଶମାଶମଶମାଶ
 ମମଶମଶମଶମଶମଶମଶମଶମଶ
 ମମଶମଶମଶମଶମଶମଶମଶମଶ
 ମମଶମଶମଶମଶମଶମଶମଶମଶ
 ମମଶମଶମଶମଶମଶମଶମଶମଶ

 I pay homage to the glorious Samanta-bhadra!

Many unfortunate people
Who are conditioned by concepts and analysis
Make Understanding an object of their mind
And so remain far from the profound meaning.

Thus many verses appeared, ending with:

SA MA YA GYA GYA GYA

The Word of the Supreme Teacher Garab Dorje,
Held in entrustment by the Queen of Protectors
of Sacred Places,
Has been transmitted to Longchen Rolpai Dorje:
May his spiritual activities greatly increase!

As soon as I had finished reading the whole text for the first time, I looked all around me and I found myself alone reading the book in that place, without being able to see any of the Dakinis that were there before. I thought:

“Where have those Dakinis gone? I haven’t reached the ground yet, what shall I do?”, and I looked up and down, but still I could only see a five-colored fog completely pervading all directions. “How shall I get to the ground now?”, I thought again and started to worry a little, but just at that moment I recognized that I was dreaming and I thought: “I really want by all means to be able to memorize this profound teaching that has been assigned to me by the great master and Vidyadhara Vairochana!”, and again started to read it continuously in a very loud voice and while doing that my wife Rosa, thinking that I was being disturbed by my dream, shook me awake. After I woke up I remembered my dream very clearly, but when I started to write down some notes I could only precisely recollect the lines quoted above so I was left without the possibility of writing down the text. Alas!



କୁଣ୍ଡିନ୍ ଲ୍ଲା ଏ ହେଲା ୨୦ କୁଣ୍ଡିନ୍ ଲ୍ଲାହାରୀ ଏ
 ଶିଶ୍ରମିତିପିଯରିଛୁ କୁଣ୍ଡିନ୍ ଶୁଦ୍ଧିର କରିଲାଗି ମହେତା
 ରମ୍ଭାମ ୦ଦିନେ ଶିଶ୍ରମିତିପିଯରିଛୁ କିଷ୍ଟପୁଷ୍ଟ ସରକାର
 ରମ୍ଭାମ ପରିଦର୍ଶନ କରିଲାଗି ମହେତାର ମହାମହିମା

ମୁଦ୍ରାକଣ୍ଠାବିନ୍ଦୁରେ ପାତାରେ ଲାଗିଥାଏ ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ଓଡ଼ିଆ ମୁଦ୍ରଣ କାର୍ଯ୍ୟକ୍ରମ ପରିଚୟ ଓ ପ୍ରକାଶନ କାର୍ଯ୍ୟକ୍ରମ
ପରିଚୟ ଓ ପ୍ରକାଶନ କାର୍ଯ୍ୟକ୍ରମ



On the tenth day of the fifth month of the Water-Mouse year (June, 1972), while I was living in Naples, south Italy, near the sea in a place called Discesa Gaiola, at night I had the following dream.

I was practicing contemplation in an unknown place when suddenly the Pramoha Padma Paldzinma arrived in front of me. She told me: "I was sent by your Guru, the Vidyadhara Changchub Dorje, to give you this scroll which is a manuscript of the great master Vairochana", and she handed me a black scroll of considerable size.

I opened it immediately and saw the title in Tibetan uchen characters written in gold in a very fine handwriting, with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line:

ଅନ୍ତିମ ପରିବାରଙ୍କ ଜୀବନରେ ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ
 ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ
 ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ
 ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ ଏହାର ପରିବାରଙ୍କ ଜୀବନରେ

ଓঁ দ্বিষণ্গুর্নসত্ত্বে পূর্ণার্থব্লোঁ
ঃ পিদ্বৃদ্বুর্নক্ত্বে দ্বিষণ্গুর্নসত্ত্বে পূর্ণার্থব্লোঁ
ঃ পুর্ণার্থব্লোঁ দ্বিষণ্গুর্নক্ত্বে দ্বিষণ্গুর্নসত্ত্বে পূর্ণার্থব্লোঁ
ঃ দ্বিষণ্গুর্নসত্ত্বে পুর্ণার্থব্লোঁ দ্বিষণ্গুর্নক্ত্বে দ্বিষণ্গুর্নসত্ত্বে পূর্ণার্থব্লোঁ
ঃ দ্বিষণ্গুর্নসত্ত্বে পুর্ণার্থব্লোঁ দ্বিষণ্গুর্নক্ত্বে দ্বিষণ্গুর্নসত্ত্বে পূর্ণার্থব্লোঁ

ॐ From The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe

The Upadesha of Introduction to the State of Ati.

Then I started to gradually read what followed:

OM AH HUM

ॐ I pay homage to the glorious Samantabhadra!

*Many unfortunate people
Who are conditioned by concepts and analysis
Make Understanding an object of their mind
And so remain far from the profound meaning...*

*Thus there were many lines written in verse
and I recognized that it was the same text that
I had already previously read once. When I was
almost at the end of reading the text some loud*



*noises woke me from the dream, and it was dawn.
I didn't remember the dream until I had finished breakfast, and when I did I immediately started writing it down, but also this time all I could remember were the lines quoted above.
Alas!*







In the Earth-Horse year [about the end of March, 1978] while I was in (Kathmandu,) capital of Nepal, one day I was invited by many Tibetans from my own native place that had settled in Jawalakhel, so I went to see them. There I had conversations about the many people who were present and the things that had happened to my homeland. In particular, from some people there I heard various and unclear reports about whether my maternal uncle Khyentse Rinpoche had been put into a Chinese prison or not. Maybe it was for this reason that that night, while I was sleeping in a place very near to the Boudhnat Stupa, in the early morning I had the following dream.

I was walking towards the retreat place called Gyawo Ritrööd at Trokhog in Derge, East Tibet, to meet my uncle Khyentse Rinpoche Chökyi Wangchug. In my mind Rinpoche

Chökyi Wangchug was staying quietly in retreat, so I climbed up the path with no doubt about (finding him). When I arrived at a place near the retreat where there were some cairns, two young women from Derge were hanging five-colored lungta flags connecting the top of two cairns on two paths, one above and the other below. I asked them:

“Are you two going to visit Khyentse Rinpoche?”

The older of the two replied:

“We went there already, but there is no one in the meditation cave!”

I was a little surprised and immediately hurried up until I reached the meditation cave, but when I arrived it looked like an ordinary rock cave and didn’t show any of the features that had characterized it in the past. However, on the rocky face behind the altar where in the past

एवं यक्ष-स्त्री-दिवि-कुम्हश-गृही-सप्त-संदिग्धा ॥ ३५ ॥
दुष्ट-सु-मर्श-मातृद-परि-सप्त-सप्त-मर्श-ज्ञे-र-ठम-प-विषा
येद्-दद्युषा ॥ ४६ ॥ दिवि-कुम्हश-गृही-सप्त-संदिग्धा-
पत्ना ॥ ४७ ॥ दिवि-सप्त-सु-मर्श-गृही-सप्त-मर्श-ज्ञे-र-ठम-प-विषा
षी-दद्युषा-दिग्धा ॥ ४८ ॥ दुष्ट-सप्त-सप्त-परि-स्त्री-वि-कुम्हश-
मर्श-ज्ञे-र-ठम-प-विषा-परि-वि-म-सक्ति-ठै-पर-ज्ञे-र-ठम-प-विषा
प-दिवि-दद्युषा-सु-स्त्री-वि-दम-प-विषा-परि-वि-कुम्हश-
मद्युषा-दक्षे-स-विषा-पत्ना-परि-वि-षी-गृही-मर्श-ज्ञे-र-ठम-प-विषा-
मी-दद्युषा ॥ ४९ ॥ द-सद-षी-स्त्री-मर्श-गृही-विषा-परि-वि-कुम्हश-
प-क्षे-कुम्हश-गृही-दिवि-ज्ञे-र-ठम-प-विषा-परि-वि-कुम्हश-
क्षे-पत्ना-प-विषा-परि-वि-कुम्हश-गृही-विषा-परि-वि-कुम्हश-
क्षे-कुम्हश-गृही-दिवि-ज्ञे-र-ठम-प-विषा-परि-वि-कुम्हश-
पत्ना-प-विषा-परि-वि-कुम्हश-गृही-विषा-परि-वि-कुम्हश-
पत्ना-प-विषा-परि-वि-कुम्हश-गृही-विषा-परि-वि-कुम्हश-
पत्ना-प-विषा-परि-वि-कुम्हश-गृही-विषा-परि-वि-कुम्हश-
पत्ना-प-विषा-परि-वि-कुम्हश-गृही-विषा-परि-वि-कुम्हश-

there used to be a statue of Guru Rinpoche I noticed a circular hole a finger span in size that I had never seen before. I went there and looked inside the hole, and saw a round cave like a small room at the center of which there was a spherical thigle like a clear crystal, the size of a round shield. It was suspended in midair without touching the ground and at its center there was a brilliant red thigle the size of a pea. That was the only thing to see.

I thought: “My uncle Rinpoche in the past used to dwell in this meditation cave, but the revolutionaries were annoyed with it. Maybe he remained like this in the natural state of Dharma? In any case, I should practice a good Guruyoga!” While standing near the hole, at once I started gazing directly at the red thigle in the state of non-duality between the Ying and the Rigpa and continued like that for some time.

ଅ ବିଶ'ାରି'ଙ୍ଗ'ମନ୍ଦଶ'ପୀଷ'ପର୍ତ୍ତମ'ମାତ୍ରା ମନ୍ଦି'ଙ୍ଗ'
ମନ୍ଦଶ'ନିର୍ବ'ିଷା'କରମ୍ଭା ମନ୍ଦଶ'ପୀପଦ'ନି'ଷିଷ'
ପି'ତ୍ରମ'ହି'ଦ'ି'ପଶ'ରଷ୍ଟର'ପାଦ'ଫିଲ'ମନ୍ଦିଷ'ଧ'ଳ'ପୁରି'ଜ
ଙ୍ଗ'ବିଷ'ଗୁର'ଭୁର'ଭୁର'ଭୁର'ଭୁ'ଶଶଶ'ଶୁ'ହି'ଦ'ରମ୍ଭା'ପା ବିଷ'
ପି'ନମର'ହି'ଦ'ି'ପଶ'ଗୁର'ହି'ଦ'ି'ଶୁ'ତି'ରମର'ହି'ବିଷ'
କରଶ'କର'ହି'ଦ'ି'ଶୁ'ତି'ରମର'ହି'ବିଷ'
ହି'ଦ'ି'କି'ରଦ'ମନ୍ତ୍ରମ'ପିତ୍ର'ପିତ୍ର'ହି'ଦ'ି'ନଶ'ଶ'ଧ'କର'ହି'ଦ'ି'
ଶୁ'ତି'ରମର'ହି'ବିଷ'

ବିଦ୍ୟାରେ କାହାରୁ ପାଇଲା
କାହାରୁ କାହାରୁ ପାଇଲା

ବିଶ୍ୱାସାର୍ଥିବନ୍ଦୁ ହରିହରା ପଦମାତ୍ରା
ମନ୍ଦିରିଷ୍ଟିବନ୍ଦୁ ପଦମାତ୍ରା
କରିବିଲେ କରିବିଲେ କରିବିଲେ

ମାତ୍ରିକୁଣ୍ଡଳ ହାତ ଦିଲ୍ଲାପି ଯାଇଲେ କିମ୍ବା
ଶୀଂ ହାତାପ ହାତ ଦିଲ୍ଲାପି ଯାଇଲେ କିମ୍ବା

At a certain moment I sounded an A and immediately another A resounded distinctly, but it was not clear whether it was an echo of my voice or it had issued from the spherical thigle like a clear crystal, while from the red thigle a red beam spread out, whirling. Recognizing that the red thigle was a manifestation of the Dharmata state of my uncle Rinpoche, I prayed fervently:

“Uncle Rinpoche, please never forsake us with your compassion!”, and in that moment my vision changed.

I was in front of my uncle Rinpoche in the meditation cave just like it was in the past. He gave me a big scroll of text and told me:

“I have carefully read this teaching of introduction to the state of Dzogpa Chenpo of your Innermost Essence of the Dakinis of the Luminous Clarity of the Universe and I found it cor-

responds in meaning to the direct introduction to the state of Dzogpa Chenpo that I myself received.”

Understanding that the scroll of text was mine I took it in my hands, but I couldn’t remember when I had given it to my uncle Rinpoche to read. Carrying the scroll I went to sit upon a rock and started to read. At the beginning there was the symbolic letter similar to the CA with a crescent moon ornament on top །, then in Tibetan uchen characters with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line:

༄༅ From The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe

The Upadesha of Introduction to the State of Ati.

OM AH HUM

ॐ नमः गुरु द्वयवाच्मी शुश्रावकवाच्मी
ः उद्दिष्ट द्वयवाच्मी शुश्रावकवाच्मी

 I pay homage to the glorious Samanta-bhadra!

Many unfortunate people
Who are conditioned by concepts and analysis
Make Understanding an object of their mind
And so remain far from the profound meaning.
Through the profound method of the Four Contemplations

They can discover the real nature in themselves
And realize the state of Ati,
Non-duality of original purity and self-perfection.

For the Yogas of the Calm State, Non-Movement, Total Equality ...

Thus there were many verses that I had already read a few times before, ending with:

The Word of the Supreme Teacher Garab Dorje,

፡ དྲିନ୍. རୁଣ୍ଡୁ. ພୁଦ୍. ມେଶ. ສତିର୍. ନ୍ଦୁ. ସନ୍ଦୁଃ

ಃಷ್ಟಿ. ಕಿರಿ. ಸುಪರ್ವಿ. ತ್ವಾ. ಪಂ

ঃ এণ্ড এন্স প্রিন্ট প্রস ম্যাস স্টুডিও

ଶ୍ରୀମଦ୍ଭଗବତ

ବିଶ୍ୱାସପଦ୍ମନାଭଙ୍ଗମାର୍ତ୍ତିକାରୀ ହାତରେ

ཡුද්ධු සූජ්‍යා මිත්‍ය යුද්ධ දි ප්‍රස්ථා මහා ප්‍රසාද

ଓ-ଶାନ୍ତିମାର୍ଗ-କାନ୍ଦି-କି-ଶି-ଶ- ଏ-ଲୀ- ଓ- ପରି-ଜ୍ଞାନମାର୍ଗ-

ଶ୍ରୀ ମନୁଷ୍ୟାଦିମ ଦୁଃଖପତିକ ହେତୁ ଧ୍ୟାନି ରେ କରିବାକାରୀ ପଥାରେ

ଶ୍ରୀମତୀ. ପିଲାର୍ଜି ମହାନ୍ତିଷ୍ଠାନୀ ଏବଂ ଶ୍ରୀ ପିଲାର୍ଜି ମହାନ୍ତିଷ୍ଠାନୀ

ସନ୍ଦର୍ଭମାତ୍ରକମାଣ୍ଡିଷାର୍ଥିଶବ୍ଦା । ଶିକ୍ଷାଦିମହିନ୍ଦି

କେବୁ କେବୁ କେବୁ କେବୁ କେବୁ କେବୁ କେବୁ କେବୁ କେବୁ କେବୁ

ଦ୍ୱାରା ଆପଣଙ୍କ ଶୁଣି ଯତ୍ନମାତ୍ରାମନ୍ତରେ ହୁଏ ଯତ୍ନମାତ୍ରାମନ୍ତରେ ହୁଏ ।

ଶ୍ଵର-କ୍ଷେତ୍ର-ମରଣ-ଶୁଦ୍ଧି-ପାତ୍ର-ମ-ପରା-ନ୍ତର-ଶ୍ରୀ-ପରା-ତମ୍

ପାଞ୍ଚମୀ ହେବାଶୁଷୁପତନ୍ଦିକିର୍ଣ୍ଣାନାମା

Held in entrustment by the Queen of Protectors of Sacred Places,

Has been transmitted to Longchen Rolpai Dorje:

May his spiritual activities greatly increase!

SAMAYA GYA GYA GYA

While I was reading the text a second time, I woke up. This profound teaching was the same text that I had received from the great master Vairochana in a dream when I was thirty-four; but unfortunately after I woke up I didn't remember my dream. At noon, while I was going to visit some monasteries near the stupa, I remembered my dream and as soon as I went back to my place I started to write down some brief notes, but all I could remember clearly were the lines quoted above. Alas!





In the Water-Pig year [August, 1983], while I was at Adzam Ling, a retreat and practice place of the Dzogchen Community in the mountains belonging to the territory of Campomolino, a village in North Italy, one early morning I had a dream.

I was practicing Namkha Arted on the side of a mountain that I thought could have been Adzam Ling, when in front of my eyes appeared a big and very bright thigle like a (round) shield in size. Inside the thigle, in a blue dimension, there vividly appeared the symbolic letter similar to the CA with a crescent moon ornament ༐, followed by many verses in Tibetan uchen characters glittering gold, with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line. In the beginning the gold was so bright and the letters so

small that it was difficult for me to read, but after a short while the size of the thigle increased and also the letters became bigger, so that I could read them easily.

I gradually read the verses of the text and found that it was the same Introduction to the State of Ati that I had already read two times before in my dreams. In that moment I also recognized that I was in a dream and thought: "Two times in the past I have met this upadesha in dreams but after waking up I was not able to remember it. Therefore this time I really want to memorize it so that I will be able to remember it!", but after I had finished reading it for the second time the thigle vanished in its own place and was no longer visible. In order to test whether I remembered the words or not I recited them from memory and found that I couldn't precisely remember some lines. While I was still

ସୁଧାଶ୍ରୀମିରନ୍ଦ୍ରା ରାଜାନ୍ତରାଜୁ କୃଷ୍ଣଶାଶ୍ଵରାନ୍ତରାଜୀ
ସୁଧାଶ୍ରୀମିରନ୍ଦ୍ରାଲ୍ଲାଭିକୁଣ୍ଡରାନ୍ତରାଜୀ ଧରତମାରା
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ

ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ

ବିଶାଙ୍କିରାଶ୍ରୀରନ୍ଦ୍ରା ରାଜାନ୍ତରାଜୀ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥ

ତେଶମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ
ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ ଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ

ବିଶାଙ୍କିରାଶ୍ରୀରନ୍ଦ୍ରା ରାଜାନ୍ତରାଜୀ
ରାଜମନ୍ତ୍ରିଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ ରାଜମନ୍ତ୍ରିଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ
ବିଶାଙ୍କିରାଶ୍ରୀରନ୍ଦ୍ରା ରାଜମନ୍ତ୍ରିଶିଖମ୍ଭୁବନ୍ଧପଥରାହିନ୍ତରାଜୀ

persisting in checking whether I could remember the words, I saw the Pramoha Padma Paldzinma, whom I knew very well, coming from somewhere. When she arrived in front of me, with a smiling expression she said:

“You don’t need to worry at all! We will go in the presence of the Vidyadhara Changchub Dorje and ask him.”

I asked her:

“Where does the Vidyadhara Changchub Dorje dwell?”

Padma Paldzinma replied:

“Look! The yogin that you see over there under that big tree is the Vidyadhara Changchub Dorje himself!”

“Then let’s hurry up and go to him!”, I said and we started. Coming near the big tree, (I saw

କୁଞ୍ଜିତାପଣୀ । ଦିନ-ରତ୍ନ-ଭାଷାଶ-ରତ୍ନ-ପାଣିଶ-ମେଲ-କଣ୍ଠ-
ମ-ପାର-ହିନ-ତକ-ଦି-କମ-ପାର-ଆର-ପାଦ-ମନ୍ଦ-ମନ୍ଦ-ଶୁଣ-
ପବୁଷା-ଯ୍ୟଦ-ରତ୍ନ-ଶ । ଦିନ-ପାଣିଶ-ମୁଖ-ପଦୁକ-ନୁ-ପଲ୍ଲିପଣ-
ପଦନ- । ନାମ-ପାର-ହିନ-ତକ-ଶୁଣ-ଦିନ-ପାଣିଶ-ପାଣିପଣ-
କଣ-ବିପ-ରତ୍ନ-ମ-ବିଶ-ମନ୍ଦ-ଶୁଣ-ରତ୍ନ-ଶ । ଦିନ-ପାଣିଶ-
ଶୁଣ-ରି-ତି-ରତ୍ନ-ନୁ-ପକ-ର-ଦି-ମୁଖ-ପଦ-ବୁଷ-ପ-ଦନ- । ଶିର-
ପିଶ-ଦି-ପାଣିଶ-ଗ-ପ-ରତ୍ନ-ସନ୍ଦ-ଦି-ପାଦ-ମନ୍ଦ-କଣ୍ଠ-
ପିର-ପାଣିଶ-ପ-ପଦ-ରତ୍ନ-ଶ-ପଦ- ।

ତେଣାଷକ୍ଷୁଦ୍ରଶାର୍ଦ୍ରନା ॥ ରଶାନ୍ତମାର୍କିକିଧିକିପା ॥
ଶ୍ରୀକୃଷ୍ଣାଦିପାତ୍ରକରମଦିପାଜାନିରିଦର୍ଶନାପଦ୍ମକ୍ଷଣ
ଶ୍ରୀକୃଷ୍ଣାଦିପାଦିଦର୍ଶନାଦର୍ଶନାଦର୍ଶନାପଦିପା ॥ ୫
ପାଦିପିତ୍ରକରମଦିପାତ୍ରକରମଦିପାଜାନିରିଦର୍ଶନାପଦ୍ମକ୍ଷଣ
ରାମିକିମରିଶ୍ରୀକରମଦିପାତ୍ରକରମଦିପାଜାନିରିଦର୍ଶନାପଦ୍ମକ୍ଷଣ
କିମୁଦିନନାପାଯିକା

ବୈଶାଖିଶାପକ୍ଷା ॥ ଶାମାପଗର୍ହିକୁଠକୁଶ୍ରୀଶା
ଦୟା ଦୟିଷାଶଃ ॥ ମନ୍ତ୍ରିଦିଷନ୍ତିଶାପାଯାଦିରିଦିଷନ୍ତିଶା

that) my gracious Guru was sitting on something like a bear skin practicing Namkha Arteð. When we arrived in his presence, my precious Guru saw us and smiled. We went in front of him and asked him to bless us with his hands, but he touched his forehead against ours and asked us:

“What is it that you need?”

I said to my precious Guru:

*“I have not fully understood the meaning of the manuscript of *The Introduction to the State of Ati* that you sent me, and also I have not received the empowering instructions for it. Therefore this time I came together with Padma Palðzinma to ask you to kindly confer the empowering instructions.”*

My gracious Guru replied:

*“Alright. I will give both of you the empowering instructions of *The Introduction to the State**

ପାଦ୍ମଶ୍ରୀଶ୍ରୀପ୍ରିଣ୍ତିକାନ୍ତିଷ୍ଠିତାଦିଷତାହେ
 ପିତୃପାଦାଦିକାନ୍ତିଷ୍ଠିତାହେ
 ତେଷାଶୁଦ୍ଧାତ୍ମା ଶିଦ୍ଧିଶ୍ରୀଶ୍ରୀପ୍ରିଣ୍ତିକାନ୍ତିଷ୍ଠିତାଦିଷତାହେ
 ଦ୍ୱାତ୍ରାମାଦିକାନ୍ତିଷ୍ଠିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାଦିଷତାହେ
 ସମ୍ବନ୍ଧିତାହେ ପାଦାଦିକାନ୍ତିଷ୍ଠିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ଅଙ୍ଗ ଆଶ୍ରମ
 ଦ୍ୱାତ୍ରାମାଦିକାନ୍ତିଷ୍ଠିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ଯିଦ୍ୱାତ୍ରାମାଦିକାନ୍ତିଷ୍ଠିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ଦ୍ୱାତ୍ରାମାଦିକାନ୍ତିଷ୍ଠିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ଅ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ
 ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ ବିଷାଯ୍ୟଦ୍ୱାତ୍ରାଶାଧାରିତାହେ

of Ati. Sit down comfortably on the ground and listen well with all of your ears!"

Then he took out a blue scroll of text from a quite big samatog (basket) on his left, opened it, and spoke:

OM AH HUM

*I pay homage to the glorious Samantabhadra!
Many unfortunate people
Who are conditioned by concepts and analysis
Make Understanding an object of their mind:
And so remain far from the profound meaning...*

He read many verses and at the end he sounded a very long A, after which he gave me the scroll, saying:

"Through this supreme state of knowledge,

ଶୁକ୍ରକ୍ଷେତ୍ରମହିନୀ

କେଷାଶୁଦ୍ଧାମ୍ବସାନ୍ତାମ୍ବିକ୍ରମ୍ବନ୍ଦିଶ୍ଵରମହିନୀ
ଶୁଦ୍ଧକ୍ଷର୍ଣ୍ଣିନୀ । ରାତ୍ରାମ୍ବସାନ୍ତାମ୍ବିକ୍ରମ୍ବନ୍ଦିଶ୍ଵରମହିନୀ
ନ୍ଦ୍ରମହିନୀ ପରିଶ୍ଵରମହିନୀ ବିଷାନ୍ତରମହିନୀ ଶ୍ରୀ
କ୍ରିପ୍ତନ୍ଦିବିପରିଶ୍ଵରମହିନୀ ବିଷାନ୍ତରମହିନୀ ନ୍ଦ୍ରମହିନୀ
କରିଷାନ୍ତରମହିନୀ ପରିଶ୍ଵରମହିନୀ ବିଷାନ୍ତରମହିନୀ
ଶ୍ରୀକୃତିଷାନ୍ତରମହିନୀ । ପରିଶ୍ଵରମହିନୀ କେଷାନ୍ତରମହିନୀ
କେଷାନ୍ତରମହିନୀ ବିଷାନ୍ତରମହିନୀ ଶ୍ରୀକୃତିଷାନ୍ତରମହିନୀ
କେଷାନ୍ତରମହିନୀ ବିଷାନ୍ତରମହିନୀ

bring immense benefit to the teaching and beings!"

As soon as he had pronounced these words, the body of my precious Guru disappeared. I performed many invocations expressing the wish to meet my gracious Guru again and again, then I opened the scroll and looked. At the beginning there was the symbolic letter similar to the CA with a crescent moon ornament on top །, then in Tibetan uchen characters with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line, there appeared the text of the upadesha, in this way:

କୁର୍ମା

ତୀଃ ଶ୍ଵର.କିନ୍ତିରି.ଶଶିଲା.ପାତା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଅ.ଦିନି.ଦିନି.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା

ଅ ଜ୍ଞ ହୋ

ତୀଃ ନିଧି.ଗୁରୁ.ନୂ.ପତିର.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା
ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା.ଶଶିଲା

[ROOT TEXT]

ॐ From The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe
The Upadesha of Introduction to the State of Ati.

OM AH HUM

I pay homage to the glorious Samantabhadra!

Many unfortunate people who are conditioned by concepts and analysis make Understanding an object of their mind and so remain far from the profound meaning.

Through the profound method of the Four Contemplations, they can discover the real nature in themselves and realize the state of Ati, non-duality of original purity and self-perfection.

ঃশুশ্ৰাপি মীষ্য মনুপি তিনঃ
ঃঙ্গুলি শুশ্ৰাপি পরি কুপি দুর্বল কেনঃ
ঃদমীষশ পতশ দমীষশ পি পি পরি কুপঃ
ঃশুশ্ৰাপি লুশ দুর্বল দুর্বল কুপঃ
ঃশুশ্ৰাপি লুশ শুশ্ৰাপি কুপ সনুক পুরুৎ
ঃদমীষশ পতশ দমীষশ পি পি পরি কুপঃ
ঃশুশ্ৰাপি লুশ দমীষশ পি পি পরি কুপঃ
ঃদমীষশ পতশ দমীষশ পি পি পরি কুপঃ
ঃশুশ্ৰাপি লুশ দমীষশ পি পি পরি কুপঃ
ঃদমীষশ পতশ দমীষশ পি পি পরি কুপঃ
ঃশুশ্ৰাপি লুশ দমীষশ পি পি পরি কুপঃ
ঃশুশ্ৰাপি লুশ দমীষশ পি পি পরি কুপঃ
ঃশুশ্ৰাপি লুশ দমীষশ পি পি পরি কুপঃ

For the Yogas of the Calm State, Non-Movement, Total Equality and Self-Perfection, one must apply contemplation with five key points relating to fixation with an object and without an object.

For the Calm State the key point of the body is the posture with seven characteristics. The key point of the senses is not moving the eyes and the other sense-organs in order to fixate on the A in a balanced way, which is the key point of fixation. The key point of the breathing is to breath slowly and deeply and remain empty after exhaling.

The key point of the mind is, without following any thoughts, to concentrate the senses and consciousness in one-pointed fixation like a triangle. All activities of the mind, of the eyes, of the breathing and of presence are equally integrated in the A that is the support of fixation.

ঃ সৈন্য শুশ্ৰা দ্বাৰা প্ৰস্তুত কৰিব।

ঃ মৈ হৃষি পুরুষ কৰিব।

ঃ গুৰু চূৰ্ণ পুৰুষ কৰিব।

ঃ দ্বিমুকি পুৰুষ কৰিব।

ঃ বৈশাখ পুৰুষ কৰিব।

ঃ শুক্র পুৰুষ কৰিব।

ঃ মুহূৰ্ত পুৰুষ কৰিব।

ঃ অগ্নি পুৰুষ কৰিব।

ঃ বৃষ্টি পুৰুষ কৰিব।

ঃ মুকুট পুৰুষ কৰিব।

ঃ শুক্র পুৰুষ কৰিব।

ঃ মুহূৰ্ত পুৰুষ কৰিব।

ঃ অগ্নি পুৰুষ কৰিব।

ঃ বৃষ্টি পুৰুষ কৰিব।

ঃ মুকুট পুৰুষ কৰিব।

Then gradually one relaxes and prolongs the calm state and remains in pure absence of thoughts: when this happens it is the sign of the arising of the contemplation of the Calm State through an object, absolutely unconditioned by anything.

If during the Calm Abiding one feels distracted, stale or scattered, or if the session doesn't end well, one should regulate the duration of the session and, unifying the breathing, the mind and the (object of) fixation, slowly and gently sound (again and again) the A.

When one is in a state of non-thought like a sea, unperturbed by the waves of thoughts, as a (sign) experience of the relaxation of body, voice and mind, it may seem that now more thoughts are arising than before.

ঃ ঈ. মুস. ক্ষেষণ. পরি. কী. দুরস. পনঃ
ঃ ক্ষ. ক্ষেষণ. কু. শক্তি. রম্ভ. প. পরিকঃ
ঃ ক্ষ. পশুপ. কু. পশু. পরি. ত. পশঃ
ঃ ক. পু. ত. পশ. স্ব. পি. প. প. পঃ
ঃ প. প. প. প. প. প. প. প. পঃ
ঃ দ. প. ক্ষি. ক্ষে. প. প. দ. ক্ষ. প. পঃ
ঃ পি. পু. প. ক্ষ. প. প. ক্ষ. প. পঃ
ঃ প. প. প. প. প. প. প. প. প. পঃ
ঃ প. প. প. প. প. প. প. প. প. পঃ
ঃ প. প. প. প. প. প. প. প. প. পঃ
ঃ প. প. প. প. প. প. প. প. প. পঃ
ঃ প. প. প. প. প. প. প. প. প. পঃ

Just like when a dirty pond becomes limpid again we can see the movement of the various beings who live in the water, as a (sign) experience of the relaxation of body, voice and mind in their authentic condition one should recognize whatever occurs as a (sign) experience.

One can feel like one's body doesn't need to move anymore, or have a such feeling of joy that one wants to start laughing, or feel so sad and depressed that one wants to start crying, or one may feel like jumping, running or sleeping.

One can remain with the mouth and the eyes open, one's face can change color, the entire body may feel numb, sweat or tremble, or one may suddenly faint and so forth. All possible kinds of signs of experience may occur.

Just as by seeing smoke we can know there is fire, this is definitely a sign that, the mind having being conquered through the five key points and all movement having relaxed in its own condition, the gentle prana has entered the central channel.

Those who find it difficult to apply fixation with an object but can naturally practice (fixation) without an object, having the best karma and capacity, can (directly) approach the yoga without an object.

When one becomes loosely relaxed through the five key points and finds a state unperturbed by the expanding and reabsorbing of thoughts, just like an utterly calm sea, at that moment one should apply the yoga without an object.

ঃ দি লু র পন্ডি শু দ শু বং
ঃ শু দ স দ মি র পন্ডি ন মি শ শ দ প ত শ ঃ
ঃ আ প শ শু দ প দ প ক ক ঃ
ঃ প হ ক প র দ য দ র দ দ প দ শ বং
ঃ দ প মি র প ক দ গু ক ন মি শ শ প ত শ প নি ক ঃ
ঃ ন মি শ শ প ক দ মি ম প নি শ প ন দ প ন দ ঃ
ঃ আ চি ন মি শ শ প প শ দ শ শু দ ঃ
ঃ আ প প ন দ প দ প নি ক শ প ত শ ঃ
ঃ দ য দ র ম প শু শ প ন দ প ক ঃ
ঃ প ক শ প শু প ক ক ল শ প বং
ঃ দ শু প দ ম দ ক দ প ন দ প স ঃ
ঃ ম ক শ প দ শ দ শ প ক শ প দ শ শু দ ঃ

Fixation with an object is just like a lotus flower being circled by a bee: the calm state deriving from the A seems to be stable but it is not independent.

Therefore, one should apply the same key points as in the fixation with an object, but now the key point of fixation is to gaze at the sky: even if we are not fixing on the A anymore, we should train just as if we were actually doing that.

When one gradually loosens also this (fixation), the non-thought (experience) will arise as a naturally stable condition in which the calm state is like a sea and the movements are like fish swimming about.

ঃ দি কে গ দশ কু পা র শু র ক শঃ
ঃ ছু ক শু প ি ম ি শ ম ি ক র শু র শু র শঃ
ঃ শ ক শ র শু শ ত শ শু ম ি দ প র শ ম ি শঃ
ঃ র দ দ র দ শ প া র শ দ প র শ দ শঃ
ঃ শ ব ি শ ক শ দ শ ম ত ম প ত দ শঃ
ঃ শ ত শ শ ব ি র শু র শু র শু র ম ক দ শঃ
ঃ শ শ শ ছু দ গু ক শ প হ ক শ গু দ শ প হ শঃ
ঃ শ শ দ প শ র শ দ ক ম ম প র শ ব ি ক শঃ
ঃ শ ম ি প ি শ প ি শ ম ি দ প ি প ি দ প ি শ শঃ
ঃ শ দ শ ল দ শ দ শ দ শ দ শ দ শ দ শ দ শ দ শঃ
ঃ শ দ শ ল দ শ দ শ দ শ দ শ দ শ দ শ দ শ দ শঃ

At that time the practitioners who have acquired authentic knowledge of the original purity, in order to realize the wisdom of self-perfection, must directly recognize in themselves the non-dual condition of the calm state and movement.

The essence of the primordial state is a condition of sameness that is the basis of both (calm state and movement) but knows no limitation. The Dharmadhatu beyond all partitions is empty and spacious just like the sky.

It is clear and unobstructed like a mirror. It is limpid and unperturbed like the ocean. Even though it cannot be defined as either samsara or nirvana, it is the uninterrupted basis of any possible manifestation.

ঃ দ্বি ষ শুশা মিদ হে শ গু শুঃ
ঃ শুদ ষ শব গ দ ষ ষ পু ষ দ ল সঃ
ঃ পুর শু রে ক ষ ক পি শু ষ শঃ
ঃ স ষ দ ষ ম দ ষ ষ ষ ম দ ষ ষ সঃ
ঃ স ষ ষ বি ক পুর শু ষ পুর শুদ ষ ষ শঃ
ঃ ক ষ রে ষ দ দ দ পুর ষ ষ ষ ষ সঃ
ঃ ষ ষ ক ষ প ম দ ষ ষ ষ ষ ষ সঃ
ঃ স ষ দ ষ দ গ দ ষ ষ ষ ষ ষ সঃ
ঃ পু ষ ষ দ দ ষ ষ ষ ষ ষ ষ সঃ
ঃ ষ ষ প দ শু ল ক ষ ষ ষ ষ ষ সঃ
ঃ ক ষ ষ শব ষ ষ ক হে ষ ষ ষ ষ ষ সঃ
ঃ দ দ ক পি তি দ ষ ষ ষ ষ ষ ষ সঃ

The Dharmakaya is the essence beyond all concepts. The original purity of emptiness and clarity, just like a turquoise globe, manifests its uninterrupted Dang energy as blue (color) in the precious dimension of self-perfection.

The Sambhogakaya is the nature of self-perfection. Just like the forming of waves of light in the water, the Life-Sustaining Prana that is the uninterrupted Tsal energy of rigpa manifests its Dang energy as (the colours) white, yellow, red and green.

In the dimension of the five lights of the unceasing potentiality of energy the five Kayas of Rigpa appear as the five consciousnesses and their inner clarity remains like seeds. This is the primordial basis and the original state.

ঃ দ্বিয়ন্তৰ শক্তি দ্বন্দ্ব প্রসাধন দ্বন্দ্বঃ
ঃ পর্যন্ত দ্বন্দ্ব প্রশুত্র দ্বন্দ্ব প্রশুত্রঃ
ঃ ছেদ শৈব গুরু শ্রী পরিচয় প্রসাধনঃ
ঃ গুরু শ্রী শৈব পরিচয় প্রসাধনঃ
ঃ প্রকৃতি হৃষি শৈব প্রকৃতি প্রকৃতি প্রকৃতিঃ
ঃ প্রকৃতি পরিচয় প্রকৃতি প্রকৃতি প্রকৃতিঃ

This itself (has the aspects of) dwelling, pervading, moving, stirring, liberating and (falling under) illusion. As it is the common basis of all phenomena and beings, one should recognize it as the universal basis.

'Dwelling' means that it dwells in all existing phenomena as the nature of sameness. 'Pervading' means that it pervades all the pure Buddhas and all the impure sentient beings.

'Moving' means that from the condition of emptiness its Tsal energy moves without interruption. 'Stirring' means that from the primordial condition its Tsal energy stirs the aspect of movement and thus from the manifestation of sound, light and rays various grasping thoughts arise in ordinary sequence.

By fully recognizing that sound, light and rays are the self-perfected mandala of the Tsal energy of one's Rigpa and having the seal of this certainty, they self-liberate in one's own state: this is the Primordial Lord.

When all grasping thoughts, arising from the Tsal energy which can manifest in any possible way, bind oneself so that one conceives of an I and an ego, the illusory samsara of karmic vision is produced.

(When) from the Dang energy of the primordial basis the Tsal energy (manifests), then from the Dang energy of the Life-Sustaining Prana blue light appears; from the Dang energy of the Upward-Moving Prana white light appears; from the Dang energy of the Downward-Clearing Prana yellow light appears; from the Dang energy of the Fire-Accompanying Prana red light appears; from the Dang energy of the Pervasive Prana green light appears.

ঃশুশ্রান্তি শুশ্রান্তি প্রাপ্তি প্রাপ্তি
ঃন্তি পরিপ্রেক্ষণ পরিপ্রেক্ষণ
ঃপ্রিয়া প্রিয়া প্রিয়া প্রিয়া প্রিয়া
ঃন্তি প্রিয়া প্রিয়া প্রিয়া প্রিয়া

Thus from the Life-Sustaining Prana, which is like the trunk of a tree, the other four pranas spread like branches, and then, when they stir in external manifestation, the five elements of the pure essence of light arise.

If the moment they arise one recognizes them as one's own manifestation, liberation in the condition of the basis occurs. Therefore this method of introducing directly the state of instant Rigpa in oneself has come into existence.

When there is no recognition subject and object arise. When the karmic traces, which are the origin of all (samsara), develop, from the pure natural five lights the universe and its beings of the five gross elements ripen.

The Rigpa endowed with the three primordial wisdoms is based on the Kati crystal channel. Just like a lamp inside a vase, the Lamp of Pure Ying is a dimension of the five lights.

The Lamp of Empty Thigle is like a small mansion: in the center of the circle of five lights one's Rigpa (manifests) as the essence of the five self-perfected lights, the Lamp of Self-Arisen Prajña.

Dang energy dwells in all secondary channels. The Dang of sound manifests as letters of light and its path is through the Far-Reaching Water Lamp: just like an ocean reflects planets and stars, the external form of emptiness provides basic dimension.

ঃ দ্বিষণ শুন রেড কের লুস শশাপ সনঃ
ঃ রিষা শদৰ শিরা পি শুন শুন নদঃ
ঃ পুষা শুন শিরা শুন কের শশাপ সনঃ
ঃ শবি শক্তি পি মিশা লুক শুপ পঃ
ঃ এ শবি রিষা পশা শবি দ্বিষণ শুনঃ
ঃ শুব দ্বি মিদ পশ শুব রেশুন যদঃ
ঃ গুর কের শুব পশা শুব পশ রেশুম পশঃ
ঃ শতি শ কের শিরা দ্বি পশ দ্বি পশ মিশা গুরঃ
ঃ চেদ মিদ শুব পশ রে শতি পশ রেশুম পশঃ
ঃ চেদ পশা শুন কের দ্বিশুন রেশুন পশঃ
ঃ এ লুস পক্ষ শুন দ্বি কের পশ মিদঃ

The vision of the Ying is like the appearance of a rainbow: the Dang of Rigpa manifests as the Lamp of Empty Thigle, the threads and various small thigles.

When one precisely recognizes the self-perfected wisdom of the primordial basis, even if in the Ying of the basis there is nothing to liberate, liberation occurs. But if one is obscured by thinking, roaming about in samsara occurs.

Judging and defining the limits of existence and non-existence through dualistic thinking, mind and the sense consciousnesses, just like blind men examining an elephant, notwithstanding all effort always keeps one far from the real meaning.

ঃ লু সন্তুষ্যি কুমা সবিষাপিষং
ঃ শৰ্মা লু কুপা সৰিষা পি কৈং
ঃ লু লু সন্তুষ্যি দশা মি পিদ দশং
ঃ দশ শি মুদ সবিন মুষ্টি দশ মুকুদ দশং
ঃ দশ সবিন দশ দশ লু সন্তুষ্যি পি মুদং
ঃ শৰ্মা মুশ দশা পিদ গুরু কৈং
ঃ মুশ শুন্দ লু শি দশ মুদ দশং
ঃ শৰ্মা কুমা বিন পি মুভি সু কৈ রে যং
ঃ লু লু কুমা পিষ মুভি সু সন্তুষ্যি পিষং
ঃ পিন পিন বিন দি কুমা দশ জুদং
ঃ কুকু মুদ শু দশ পি পিষ মুশ পিষং

Discovering one's own condition, the view that is the opposite of a definition by the mind, is just like seeing one's own face in a clear and pure mirror.

In fact the moment one looks at oneself, one discovers the cage of ordinary body, voice and mind: the activities of the body, the functions of prana and the attachments of mind and thoughts.

Just like a fool believing in the reality of reflections feels aversion or attachment towards them, by accumulating ordinary actions of passions one experiences the inevitable result of pleasure and pain.

Therefore by accumulating a great quantity of actions and karmic traces produced by the cause of passions, the wheel of existence of the karmic visions of the three worlds and the six lokas, with all their general and specific aspects, revolves.

From the essence of light, which is the basis of illusion, the Tsal energy arises as the source of illusory vision. (Thus), just like water (becoming) ice, the unfailing relative reality is produced.

But just as all the pleasure and pain of a dream are (discovered to be) non-existent the moment one wakes up, all the karmic visions of ignorance never have any existence in the real condition.

ঃৰ্ম্মন্ত্ৰমুক্তিশাস্ত্ৰে পুরুষ পুরুষ

ঃ মৈ পূর্ণ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ দ্বি পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ চতুর্থ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ মৈ পূর্ণ পুরুষ মৈ পুরুষ পুরুষ

ঃ দ্বি পুরুষ পুরুষ পুরুষ পুরুষ

ঃ চতুর্থ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ দ্বি পুরুষ পুরুষ পুরুষ পুরুষ

ঃ চতুর্থ পুরুষ পুরুষ পুরুষ পুরুষ

ঃ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ

Just as the nature of the mirror cannot receive any harm or benefit from the appearance of a reflection, liberation from existence occurs when one precisely discovers the state that is beyond mind.

Just as the various reflections that appear are not separate from the mirror itself, all the ornaments that manifest from the Tsal energy are not something different from the condition of the primordial basis.

Just as the more a reflection is clear and limpid the more a mirror is perfectly qualified, all the ornaments of Tsal, Dang and Rolpa are the spontaneously perfected Bodhichitta.

ঃসুক্ষম শুশা হেষাপরি শিষা পি কেঃ
ঃ আর্দ্ধ লুক শুশা রূপ মুক্তঃ
ঃ রূপ পূর্ব পি শিষা হেষাপ কেঃ
ঃ রূপ পূর্ব পি শিষা হেষাপ কেঃ
ঃ গুরু পুরু শুল শ পদ্মা শির কেঃ
ঃ সুশা পদ্মা কে শ পি শিষা শির কেঃ
ঃ মুগ্ধ পদ্মা শুল শ পুরু শ পি কেঃ
ঃ শিষা পদ্মা শুল শ পুরু শ পি কেঃ
ঃ কুম মুগ্ধ পদ্মা শির কে শুল শ পি কেঃ
ঃ শির মুগ্ধ পদ্মা শির কে শুল শ পি কেঃ
ঃ পুরু পদ্মা শির কে শুল শ পি কেঃ
ঃ শুল পদ্মা শির কে শুল শ পি কেঃ

The Total Thigle of threefold perfection is the primordial state that is self-perfected and un-created. Self-originated wisdom is the Total Perfection that transcends all concepts, thinking and object of explanation.

The Supreme Source (Kunjed Gyalpo) is the total state of one's self, the authentic condition that totally pervades everything, beyond any border, center and direction, without any duality: this is the supreme Prajñaparamita.

Like space, it is all pervasive. Like the sun, it knows no darkness. Like a lotus, it has no impurities. Like the ocean, it doesn't have a surface or a bottom.

፡ ຂສ්‍රි රුජන සං මධ්‍යම මධ්‍ය මධ්‍යම මධ්‍යම මධ්‍යම මධ්‍යම

ହୁଏ ପରିବାର ଦ୍ୱାରା କୁଳମୀରକନ୍ଦି

ঃ মক্ষে পর্বত পিণ্ড শুভ রূপ

ଶାପାପିକ୍ତଦ୍ଵାପକ୍ଷଃ

କର୍ମଚାରୀଙ୍କ ପରିବହନ ଏବଂ ପରିବହନ କର୍ତ୍ତାଙ୍କ ପରିବହନ

ଶ୍ରୀମଦ୍ଭଗବତ୍ ପ୍ରକାଶନ ପରିଚୟ

ঃঝড় কিন্তু রসায়ন কর্মসূলী ক্ষুণ্ণ স্বতন্ত্র প্রযোগ

፡ନ୍ତିକ୍ଷମାନଙ୍କର ପାଦମଣିକା

ଓ'ପକର' ପ'ମିନ' କେନ' ଶ୍ଵର' ଧ'ମିନ' :

ଓ'କ୍ରି'ୟଦ'କ୍ଷେତ୍ର'ପିନ'କୁମ'ପି'ଶଃ

ବ୍ୟକ୍ତିଶାରୀଶାକ୍ସାହୀନ୍ୟକଃ

Like gold, its nature is unchangeable. Like a river, it knows no interruption. Like a mountain, it is immovable. It is totally beyond all examples.

It is not ‘eternal’ because it has no mark of concreteness. It is not ‘nothingness’ because it is a dimension of emptiness and clarity. It is not an inanimate substance because Rigpa is endowed with the potentiality of energy. It transcends all limited (views) with contradictions regarding its existence or non-existence.

The essence pure from the beginning is emptiness, absence of characteristics and absence of intention. There is nothing to be found in it, it is a non-conceptual state: this is the Dharmakaya of the primordial basis.

ঃ দ্বিতীয় পদ ক্লান্ত উপর মাঝে
ঃ শুন্দ পুরুষ শুন্দ রূপ মাঝে সমস্ত
ঃ সুন্দ পরিকল্পনা সুন্দ পরিকল্পনা মাঝে
ঃ দ্বিতীয় পরিকল্পনা পরিকল্পনা মাঝে
ঃ শুন্দ শুন্দ পরিকল্পনা পরিকল্পনা মাঝে
ঃ দ্বিতীয় পরিকল্পনা পরিকল্পনা মাঝে

The instant consciousness of the present moment is not interrupted by the appearance of objects and its nature manifests its clarity very vividly: this is the Sambhogakaya of the primordial basis.

Between mind and the appearance (of an object) there is the naked (presence of) Rigpa, lucid and wide-aware, in which (everything) arises and self-liberates at the same time: this is the Nirmanakaya of the primordial basis.

The instant consciousness of the present moment untainted by the succession of (past and future) thoughts, the wide-aware Rigpa in which everything appears and self-liberates: this is the key point of the view.

ঃ দেব দ্বিতীয় ক্ষেত্র পুরুষ শক্তি
ঃ কেদার দ্বিতীয় ক্ষেত্র পুরুষ শক্তি
ঃ পুরুষ দ্বিতীয় ক্ষেত্র পুরুষ শক্তি

In this state, even if there is no deliberate effort to visualize the form, the face, the arms etc. of a deity, (there is) a very vivid Rigpa in the clarity of vision which manifests without interruption: this is the key point of meditation.

Whatever manifestation of Tsal arises dissolves into itself, arising and self-liberating like a bird flying in the sky: the freely (flowing) Rigpa in which everything self-liberates without attachment is the key point of behavior.

In the instant dimension of inseparability, in the natural state in which there is neither holding on to vision nor consciousness, (there is a) non-conceptual, lucid and naked Rigpa: this is the key point of fruition.

Although all aspects of view, meditation, behavior and fruition are perfected in oneself from the beginning, the conceptual obscuration of ignorance being so difficult to notice, one always remains obscured.

Therefore let the infinite illuminating rays of the compassionate energy of the Guru utterly dispel the darkness of ignorance and expand the light of wisdom!

When the state of knowledge of the Guru is utterly transferred, the empowering energy dissolves into the heart of the student: thus must one obtain the final understanding of the oral transmission, and not by constructing an artificial attitude of sectarianism.

፡ གྱଣ ཉ ཁ ན མ ད མ ད མ ད

፡ ང བ བྷ བ བྷ བྷ བྷ བྷ

፡ མ ད བ བྷ བ བྷ བྷ བྷ བྷ

፡ ཅ ཕ ཕ ཕ ཕ ཕ ཕ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

፡ ཁ ཁ ཁ ཁ ཁ

Those masters and students who are carried away by the distraction of the eight concerns, whose practice is merely empty talk and performing rituals, whose effort is aimed at an artificial view and behavior, do not have the good fortune of (discovering the state of) Ati.

Regarding the Total Perfection of Atiyoga there is nothing whatsoever to accept through concepts and likewise there is nothing to abandon or to transform, nor is there something to be decided once and for all by the illusory mind.

It is sufficient to directly discover in oneself the all-pervasive (state) in which one understands the natural, unaltered and authentic condition to be just as it really is.

ঃ শক্তি রসুরি দে পশ মি রদৰ সঃ
ঃ মি হৃষি শক্তি পদি শুরি তপশঃ
ঃ গুরু গুড় রেশা প শক্তি প পুরি শুরঃ
ঃ মন্ত্র পরি কৃত প হৃষি শা প কঃ
ঃ বিশ মি রি দ্রু র দ্রু শুশ রেশা পঃ
ঃ শক্তি শ হৃষি শু পশ স রদৰ তি ঃ
ঃ ছুক শুশ শুশ পরি য ক দ্রু গুরঃ
ঃ দি মি দ র দ সুরি মদৰ শবি ন শক্তি ঃ
ঃ দি পুর বিশ শক্তি দ র শু পশঃ
ঃ রসু শুশ র দ রেশা পরি শুরঃ
ঃ কৃত পশ পুশ শুশ প শুরি শ কঃ
ঃ মি শ প প প দি দ র দ র প প কঃ

All experiences of non-thought, clarity and pleasure, which are never beyond the condition of calm and movement, abide in the single dimension of Rigpa: this is the supreme equality of the Total Perfection.

For the one who has real knowledge of this profound meaning and has utterly transcended the dualistic mind and thoughts, all the qualities of self-perfection shine forth just like the glow of a pure gem.

In this way, having discovered the profound key point in oneself, one continues loosely and without effort in a dimension in which the recognition (Rigpa) of one's state is present in the movement itself: this is the Contemplation of Non-Movement.

ঃমা'সক্তিশ'মু'ক্তিপ'স্থিতি'দেবঃ
ঃশক্তিশ'রম্ভ'শক্তিশ'মিদ'শক্তিশ'শক্তিপ'র্বিষাঃ
ঃমুক্তিশ'শুভ্রাদিন'পর'পর'শ'ক্তিঃ
ঃশক্তিশ'শুভ্রামিদ'পর'দ্বিদ'রম্ভিক্তিঃ
ঃদ্বিদ'মুক্তিশ'শক্তিশ'মিদ'র্বিষাধ'নি'দেবঃ
ঃদ্ব'মুক্তিশ'শক্তিশ'মুক্ত'ক্তিশ'শক্তিশ'শক্তিশ'শুভ্রামিদঃ
ঃমু'শক্তিশ'ত্ত্ব'মুক্ত'ক্তিশ'শক্তিশ'শুভ্রামিদঃ
ঃশক্তিশ'ন্ত'শক্তিশ'মুক্ত'ক্তিশ'শক্তিশ'ক্তিঃ
ঃপর'শুভ্রাম'পর'দ্বিদ'রম্ভ'শক্তিশ'রম্ভিক্তিঃ
ঃশুভ্রাম'শুভ্রাম'দ্বিদ'শক্তিশ'রম্ভ'শক্তিঃ
ঃশুভ্রাম'শুভ্রাম'দ্বিদ'শক্তিশ'রম্ভ'শক্তিঃ

(Then the real state of) Rigpa, that is the profound depth of clarity beyond the duality of calm state and movement, directly and nakedly manifests in the unaltered effortless condition: this is the Contemplation of Non-Duality.

Therefore by applying the key points of the methods for having experience, without being conditioned by actions, one must obtain by oneself precise knowledge of the state of Rigpa in which there is no duality, the Bodhichitta of self-originated wisdom.

(Then) one loosely integrates one's body, voice and mind in the natural Tsal energy of the potentiality of Nirmanakaya, beyond (all consideration) of good and bad regarding arising and liberating: this is the Contemplation of Self-Perfection.

ঃ নি প্রিন স্তোষা হেন হেষা পরি শদিং
ঃ কুণ পেন তেষা শবষা হৃপা মারি শমিষা
ঃ ছেড শুন রেড শাস্তা পন রেষা ষিৎ
ঃ ষাঠে গুরু ষাঠে পন রেষা ষেড
ঃ দি হৃপা আরি হেষা পা কেৎ
ঃ শিমষা স্তোড পন রেষা ষিৎ শসুম ষেৎ
ঃ ষ্টো হেষা ষ্টো পন মা পন রেড
ঃ কেষা শসুম ষাঠে দু স্তোষা পন রেড
ঃ ষষা মা যৎ ষিৎ ষিৎ ষু ষুৎ

Therefore possessing the confidence of the understanding of Tregchöd in the effortless authentic condition of leaving everything as it is (Chogzhag), by applying the key points of the upadeshas on luminosity concerning both light and darkness, one will be liberated in one's own real condition.

In this regard, the three series of Semde, Longde and Mennagde of Ati Dzogpa Chenpo must be applied according to the essence of the Three Statements, without being limited by the elaborations of conceptual mind.

SAMAYA GYA GYA GYA



All this was written. After I had read the text again and again a few times, and while I was still reading, I woke up from my dream. The day was dawning and since I clearly remembered the dream I wrote down all the verses of The Introduction to the State of Ati, and thanks to the power of the compassion of my gracious guru I succeeded in completing the whole text without omitting or adding a single word. Marvelous! Wonderful!



Vairochana

ଅପ୍ରକାଶିତ ମହାକାଵ୍ୟାଳିକାନ୍ତର ମହାକାଵ୍ୟାଳିକାନ୍ତର ମହାକାଵ୍ୟାଳିକାନ୍ତର

ଶୁଦ୍ଧିକାରୀ ପଦ୍ମନାଭ ପାତ୍ର ପାତ୍ରିକା

ଶ୍ରୀକୃଷ୍ଣାମୁଖୀ ପ୍ରକଳ୍ପିତ ପଦ୍ମନାଭ ପଦ୍ମନାଭ ପଦ୍ମନାଭ
ପଦ୍ମନାଭ ପଦ୍ମନାଭ ପଦ୍ମନାଭ ପଦ୍ମନାଭ ପଦ୍ମନାଭ

 *From The Innermost Essence
of the Dakinis of the Luminous Clarity
of the Universe*

THE UPADESHA FOR THE SELF-LIBERATION OF THE SIX LOKAS



In the Earth-Snake year [on the tenth of June, 1989], while I was staying at Pendine in (South) Wales, I had a dream.

I was with some English students who were there at that time and setting out from our place, we were sailing in a boat towards an island. [Later I investigated and I found out that this island is called Caldey and that it contains a very old Christian monastery].

When we had gone quite a way from Pendine, some of the people who were with me started to sing the Song of the Vajra. We all joined in the singing and continued together, but after a while

ରେ'ବିଷା'କୁ'ନ୍ତି'ହେ'ବି'ଜ୍ଞାନ'ମନ୍ଦରଣ୍ଯ'ନ୍ତି'ପିଲ'ଶ୍ରୀ'ମନ୍ଦ'ପ'ବିଷ'ଶୀ'କୁ'
ନ୍ତ'ପିଲ'ଶ୍ରୀ'ମନ୍ଦ'ପ'ବିଷ'ଶୀ'କୁ'ନ୍ତ'ଶ୍ରୀ'ମନ୍ଦ'ପ'ବିଷ'ଶୀ'କୁ'
ନ୍ତ'ଶ୍ରୀ'ମନ୍ଦ'ପ'ବିଷ'ଶୀ'କୁ'ନ୍ତ'ଶ୍ରୀ'ମନ୍ଦ'ପ'ବିଷ'ଶୀ'କୁ'

ମୁଖ୍ୟମନ୍ତ୍ରୀ ପାଦିକାରୀ ହେଲେ ଏହାରେ ଯାଏଇବେ

our voices began to sound like an echo inside a crystal house. At that moment my vision also suddenly changed. The line:

MA SMIN SA GHU LI TA YA PA

from the Song of the Vajra was resounding again and again, I found myself alone and couldn't see anybody around me. In actual fact I was alone in the depths of the sea and since there were crystal houses all around me, it seemed as if my body didn't touch the water directly. But I cannot say clearly whether I was in contact with the water or not, or whether I had some other kind of feeling. Then, when I looked thoroughly at my surroundings, I saw an amazing and extremely pleasant sight—just like the movies that show life in the depths of the sea. It was almost as if the sound:

କୁଣ୍ଡଳ ପାତାର ପାତାର ପାତାର

from the Song of the Vajra, was resounding from that place, quite naturally and distinctly, so I didn't have to make any particular effort in order to sing it. I passed through many crystal doors of various colors, one after the other, until I arrived inside a huge hall. In the center of this hall there was something like a three-pointed stupa radiating with bright light. The points were very sharp and continuously diffusing rays of light. Inside, within the spherical part, there was a yogin whose long uplifted hair, like different crystal lights, was spreading in all directions. He was wearing a dress of white cotton, a red meditation-belt and a girdle of five-colored silk. He was surrounded by about forty or fifty people: some were human beings, male and female, but there were also other kinds of beings that I had certainly never seen before. Some of

ମୀର୍ତ୍ତିନ୍ଦ୍ରଶ୍ରୀକୁମାରପାତ୍ରଙ୍କାରଙ୍କିନ୍ଦ୍ରା । ଶବ୍ଦରୁଚିଯିନ୍ଦ୍ରଙ୍କିନ୍ଦ୍ରା ।
ଶ୍ରୀପଟ୍ଟିଶର୍ମନ୍ଦ୍ରରଙ୍କାରଙ୍କିନ୍ଦ୍ରା । ଶ୍ରୀପଟ୍ଟିଶର୍ମନ୍ଦ୍ରରଙ୍କାରଙ୍କିନ୍ଦ୍ରା ।
ରଙ୍କାରଙ୍କିନ୍ଦ୍ରା । ଶ୍ରୀପଟ୍ଟିଶର୍ମନ୍ଦ୍ରରଙ୍କାରଙ୍କିନ୍ଦ୍ରା ।

ବୁଦ୍ଧିକୁ ଶାଖାରେ ହେଉଥିଲା ଏହା

ବୈଶାଖିରେ ସମ୍ବନ୍ଧିତ
କେତେବୀଳୁ ପାଞ୍ଚମିତିଥିଲା
ଏହିପରିବର୍ତ୍ତନରେ କେତେବୀଳୁ
ପାଞ୍ଚମିତିଥିଲା

them were almost similar to gorillas, while others had different types of heads: some with horse-like faces, others like snakes or monkeys and so forth. They were all in a peaceful and relaxed mood and were singing together in a melodious tone:

MA SMIN SA GHU LI TA YA PA

which was the natural sound of that place and what I was also singing.

I thought: "This yogin must surely be an extraordinary Vidyadbara. But who is he?" While I was thus thinking, something like a voice from afar said:

"Welcome to the Dharma gathering-place of the great Vidyadbara Nagadbara!"

At the same moment, all of the people gathered there turned their faces towards me. The yogin also looked at me and then said:

କଣ୍ଠରେ ପାଦରେ ଶିଖରେ
ପାଦରେ ପାଦରେ ଶିଖରେ
ପାଦରେ ପାଦରେ ଶିଖରେ
ପାଦରେ ପାଦରେ ଶିଖରେ

“Sit down comfortably all of you: I will teach you ‘The Self-Liberation of the Six Lokas’, a profound upadesha for blocking the gate of rebirth into samsara!”

Immediately I started looking for an empty place to sit down and saw that there was one between two horse-headed beings. Since they encouraged me to go there, I went and sat between them. Then the yogin sounded a long and melodious

’A

and for some time remained in the equanimity of contemplation. At the end, in a pure Tibetan accent, he said:

“To cleanse the obstacle of attachment and to purify rebirth as a Deva, visualize at the forehead a dim light-gray letter ’A, the seed of the Devas which is to be purified. At the center of

ঃ কুন্দ পুন্দ শুণি শব্দি রসিন ঘৰি দসুশং
ঃ দঃ ঘি শ দগু র ঘ র হে র স র শ শ বং
ঃ দি হে পু শ প শ দ প শ র স শ দং
ঃ কু র ঘ শ শ য শ শ তি শ প দ দি শ কু দং
ঃ শ প ক শ তি শ শ কু ম ঘ ঘ শ প ক শ প দং
ঃ শ প ম শ কু দ প শ দ প দি শ কু কং
ঃ দ ঘ ঘ শ দ প দ প দি শ কু দ প দং
ঃ পু প শ ক শ কু দ প দ প দং
ঃ দ ম প শ প শ দ প দ প দ প দং
ঃ শ কু প শ শ দ শ দ প দ প দ প দং
ঃ শ কু র শ র শ দ প দ প দ প দ প দং
ঃ পু শ দ প ক প ম দ প দ প দ প দ প দং
ঃ কু ম প শ ক শ দ প দ প দ প দ প দং
ঃ দ শ শ কু প শ দ প দ প দ প দ প দং
ঃ দি শ ক দ দ ক শ শ কু প শ দ প দ প দং
ঃ পু প শ ক শ কু প শ দ প দ প দ প দং

the chakra in the crown of the head, visualize a brilliant white letter 'A, which is the means of purification.

At that moment, straighten up the trunk of your body, stretch out your right arm and leg, bend your left (arm and leg) and place the palm of your left hand on your heart.

Concentrating that five-colored rays of light spread out from the 'A and cleanse the seed of the Devas, purify (it) by combining (this visualization) with exhalations of the stale air and many closed-holdings (of the breath).

At the end of the purification, expel the stale air with (the sound) A and leave your body and voice in an effortless state for a while. Relax all thought activity in its natural condition without accepting or rejecting (anything). In this way the obstacle of attachment will be purified and the gate of rebirth as a Deva will be blocked."

ଆং ବିଶ'ନ୍ଦପ'ତିଷ'ମନ୍ତ୍ରା'ପର'ସବିଷ'ମହା'ପଦିତ'
ତଥ'ଗୁର'ଶ୍ରୀଷ'ଳକ'ତିଷ'ଦୁ'ଦ୍ଵ'ଲକ'ଧ'ପବିଦ'ପିତ'
ଦୁ'ମହା'ଦୁ'ଶୁଷ'ହିଷ'ଶୁଷ'ଲା'ଯଦ'।
ଆং ବିଶ'ପରି'ଷଦରା'ଶ୍ରୀଷ'ଶ୍ରୀ'ହିନ୍ଦ'ଜାନ'ନୁ'
ପର'ସବିଷ'ହିଷ'ଦି'ଜାନ'ନୁ'

ଃଧର'ଦି'ଶ'ଶ୍ରୀ'ପ'ଶ୍ରୀ'ଦ'ଶ'ଦି'ଃ
ଃଳ'ମିକ'ଶ୍ରୀ'ଶରଣ'ଶ୍ରୀ'ଦି'ଶ'ଦି'ଃ
ଃଶ୍ରୀ'ଶ୍ରୀ'ମିକ'ପର'ଳ'ମିକ'ଶ୍ରୀ'ଃ
ଃଶ'ଶ୍ରୀ'ଶ୍ରୀ'ମିକ'ପର'ଶ'ଶ୍ରୀ'ମିଦ'ଶ'ଶ୍ରୀ'ଃ
ଃଶ୍ରୀ'ଶ୍ରୀ'ମିକ'ପର'ଦି'ଦି'ଶ'ଶ୍ରୀ'ମିଦ'ଶ'ଶ୍ରୀ'ଃ
ଃଅ'ପିଷ'ଶ୍ରୀ'ମିକ'ପର'ଦି'ଦି'ଶ'ଶ୍ରୀ'ମିଦ'ଶ'ଶ୍ରୀ'ଃ
ଃଦ'କ'ପି'ଶ'ଶ୍ରୀ'ମିକ'ପର'ଶ'ଶ୍ରୀ'ମିଦ'ଶ'ଶ୍ରୀ'ଃ
ଃଦୁ'ଶ'ଶ୍ରୀ'ମିକ'ପର'ଶ'ଶ୍ରୀ'ମିଦ'ଶ'ଶ୍ରୀ'ଃ
ଃଦ'କ'ପି'ଶ'ଶ୍ରୀ'ମିକ'ପର'ଶ'ଶ୍ରୀ'ମିଦ'ଶ'ଶ୍ରୀ'ଃ

Then he sounded:

A

and after he had remained in the equanimity of contemplation for a while, we all practiced what we had been taught together. When we had finished, he sounded:

A

and remained for some time in the equanimity of contemplation. Then he said:

“To cleanse the obstacle of jealousy and to purify rebirth as an Asura, visualize at the throat a dim green letter SU, the seed of the Asuras which is to be purified. At the center of the chakra of the throat, visualize a brilliant green letter A, which is the means of purification.

At that moment, put your hands on the ground, bend the trunk of your body backwards, stretch your legs out straight with the heels on the ground and lift up the buttocks.

ঃ অঃ পশা দ্বন্দ্ব পুরি পে সূক্ষ্ম পশঃ
ঃ ছাঁ মিন শ শৰ শুণ প পিঃ
ঃ দ মিষ পশ পশ পুন র পশব প দঃ
ঃ প ক্ষুপ প শুণ প মদ ক্ষুপ ত শুণঃ
ঃ শুণ প প আ প শুণ র প দ কঃ
ঃ পুশ প ক্ষুপ মিন দ প কে প দ পঃ
ঃ কুম প প ক্ষুপ প দ প দ প দ পুরঃ
ঃ দ পশ প ক্ষুপ প দ প দ প দ প দঃ
ঃ দ পশ প ক্ষুপ প দ প দ প দ প দঃ
ঃ ছাঁ মিন ক্ষুপ ক্ষুপ প দ প দ পঃ

ଓঁ বিশ্বদত্ত উষামগন্ধ পরমবৰ্ষা মস্তিষ্ঠ
 তমাগুৰু শুশ্রান্তি উষাদৃহীলু সম্ভুজ পরমবৰ্ষা পিণ্ড
 দৃমেন্দ্ৰ শুভ্র পরমাপিণ্ড পিণ্ড শুভ্র পিণ্ড

Concentrating that five-colored rays of light spread out from the A and cleanse the seed of the Asuras, purify (it) by combining (this visualization) with exhalations of the stale air and many closed-holdings (of the breath).

At the end of the purification, expel the stale air with (the sound) A and leave your body and voice in an effortless state for a while. Relax all thought activity in its natural condition without accepting or rejecting (anything). In this way the obstacle of jealousy will be purified and the gate of rebirth as an Asura will be blocked.”

Then he sounded:

A

and after he had remained in the equanimity of contemplation for a while, we all practiced what we had been taught together. When we had finished our practice, he sounded:

੬੦ ਵਿਣਾ ਪਰਿ ਸਨ੍ਦੇਸਾ ਗੁਣ ਸ੍ਰੀ ਰੰਗ ਮਨਮ
ਪੜ ਸਭਾ ਵਿਣਾ ਰੰਗ ਅੰਦ ਨੂ

੧੦ ਸ੍ਰੂਪ ਕ੍ਰਿਪ ਪ ਸ੍ਰੂਪ ਸ ਨ੍ਦੇ
੧੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੨੦ ਸ੍ਰੂਪ ਸ੍ਰੀ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੨੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੩੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੩੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੪੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੪੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੫੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੫੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੬੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੬੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੭੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੭੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੮੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੮੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੯੦ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ
੯੫ ਅੰਧ ਕ੍ਰਿਸਤ ਸ੍ਰੀ ਰੰਗ ਸ੍ਰੀ ਸ੍ਰੂਪ

HA

and remained for some time in the equanimity of contemplation. Then he said:

"To cleanse the obstacle of pride and to purify the rebirth as a Human Being, visualize at the heart a dim, grayish-blue letter NRI, the seed of the Human Beings which is to be purified. At the center of the chakra of the heart, visualize a brilliant blue letter HA, which is the means of purification.

At that moment, straighten up the trunk of your body, lift up the buttocks remaining on your feet, stretch your arms backwards, passing through the hollows of the knees and place your palms on the ground.

Concentrating that five-colored rays of light spread out from the HA and cleanse the seed of the Human Beings, purify (it) by combining (this visualization) with exhalations of the stale air and many closed-holdings (of the breath).

ঃশুৰ মৰ্ম অঁ ষি শুৰ হঁ দু কং

ঃ পুৰ দ ষ কু প ম দ ন প ত ষ র দ ষ ঃ

ঃ ক ম প র হ ষ প র ই র ষ র দ গু কং

ঃ দ ষ ম শু ষ প ষ স র স দ ষ স ষ দ ঃ

ঃ দ ষ ক দ কু প ষ প শু দ ব দ ঃ

ঃ ম ষ ষ ষ ক দ প র র ষ স ঃ

অং ব ষ দ প ত ষ ম ত ম প র ষ ব ষ ম দ

ত ষ গু ষ ষ ষ ষ প ত ষ দ দ ষ দ ষ দ

ন দ ষ দ ষ দ দ ষ দ দ ষ দ দ

ং ব ষ প র ষ দ ষ প ষ প ষ প ষ প

প র ষ ব ষ দ দ ষ দ দ

At the end of the purification, expel the stale air with (the sound) A and leave your body and voice in an effortless state for a while. Relax all thought activity in its natural condition without accepting or rejecting (anything). In this way the obstacle of pride will be purified and the gate of rebirth as a Human Being will be blocked.”

Then he sounded:

A

and after he had remained in the equanimity of contemplation for a while, we all practiced what we had been taught together. When we had finished, he sounded:

SHA

and remained for some time in the equanimity of contemplation. Then he said:

"To cleanse the obstacle of ignorance and to purify the rebirth as an Animal, visualize at the navel a dim red letter TRI, the seed of the Animals which is to be purified. At the center of the chakra of the navel, visualize a brilliant red letter SHA, which is the means of purification.

At that moment, lie face down on the ground, bend the trunk of the body backwards, clasp the sides of the feet with the hands tightly and remain (completely) uplifted, as in the position of the Bow.

Concentrating that five-colored rays of light spread out from the SHA and cleanse the seed of the Animals, purify (it) by combining (this visualization) with exhalations of the stale air and many closed-holdings (of the breath).

At the end of the purification, expel the stale air with (the sound) A and leave your body and voice in an effortless state for a while. Relax all thought activity in its natural condition with-

ঃ ন্য ন্য শু ন্য প ন্য ন্য ন্য ন্য
 ো ন্য ক ন্য ন্য ন্য ন্য ন্য ন্য
 ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য

অঃ ৰিষা ন্য তি ষা মন্ত্র মন্ত্র পৰিষা মন্ত্র ন্য
 ত ষা গু ন্য শু ষা পু ন্য তি ষা ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য
 ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য

ষঃ ৰিষা পৰি ষ ন্য ন্য শু ন্য ন্য ন্য ন্য ন্য
 প ন্য পৰিষা হি ষা ন্য ন্য ন্য ন্য ন্য ন্য ন্য

ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য
 ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য
 ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য
 ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য
 ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য
 ো ন্য ন্য ন্য ন্য ন্য ন্য ন্য ন্য

out accepting or rejecting (anything). In this way the obstacle of ignorance will be purified and the gate of rebirth as an Animal will be blocked.”

Then he sounded:

A

and after he had remained in the equanimity of contemplation for a while, we all practiced what we had been taught together. When we had finished, he sounded:

SA

and remained for some time in the equanimity of contemplation. Then he said:

“To cleanse the obstacle of avarice and to purify the rebirth as a Preta, visualize at the secret place a dim gray letter PRE, the seed of the Pretas which is to be purified. At the center of the chakra of the secret place, visualize a brilliant, crystal-like transparent letter SA, which is the means of purification.

ঃ ক্রীপ পুষ সিংহ নু রে সন্ধি
 ঃ বৃশ শঙ্খ সব ম ষাঙ প ম পিণি
 ঃ দুই লুশ পুশ গুশ সু ন দুশ
 ঃ দুশ মন ম ষাঙ লুশ শুক ন দুশ
 ঃ শুশ পুশ দু লুণি চি র দুশ
 ঃ পিণি দুশ শুক শুদ প পিণি
 ঃ দুশ পুশ পুশ নু রে সন্ধি প নু
 ঃ পিণি প শুদ শুদ মন ক্রীপ দু শুদ
 ঃ শুদ ম ষাঙ জ পিণি নু রে র দু ক
 ঃ পুশ দুশ ক্ষেপ মে ন প তি র দু প
 ঃ ক্ষেপ প ক্ষেপ প নি র দু র দু গুরু
 ঃ দুশ শুশ পুশ পুশ নু রে সন্ধি
 ঃ দুশ ক সি র লুণি ক্রীপ পুশ বি রে
 ঃ পিণি দুশ ক্রীপ ক্ষেপ দু পুশ দু
 অঃ বি রে দু প তি ষাঙ মন ম ষাঙ দু

In half-lotus position, straighten up the trunk of your body and with the palms of your hands crossed, push the nape (of your neck) down strongly, at the same time bending your head and nape upwards.

Concentrating that five-colored rays of light spread out from the SA and cleanse the seed of the Pretas, purify (it) by combining (this visualization) with exhalations of the stale air and many closed-holdings (of the breath).

At the end of the purification, expel the stale air with (the sound) A and leave your body and voice in an effortless state for a while. Relax all thought activity in its natural condition without accepting or rejecting (anything). In this way the obstacle of avarice will be purified and the gate of rebirth as a Preta will be blocked.”

Then he sounded:

A

ତ୍ରଣାଗୁରୁଶ୍ରୀଶାଙ୍କରିତ୍ତିଷାନ୍ତୁଦ୍ଵିତୀୟରେ ଏହାର ପାଇଁ ପାଇଁ
ତ୍ରୁଟିକାରୀଙ୍କ ମଧ୍ୟରେ ଏହାର ପାଇଁ ପାଇଁ

ମଃ ବିଶାପରିଷାନ୍ତରେ ଶ୍ରୀଶାଙ୍କରିତ୍ତିଷାନ୍ତୁଦ୍ଵିତୀୟରେ
ଏହାର ପାଇଁ ପାଇଁ

ଶ୍ରୀଶାଙ୍କରିତ୍ତିଷାନ୍ତୁଦ୍ଵିତୀୟରେ

and after he had remained in the equanimity of contemplation for a while, we all practiced what we had been taught together. When we had finished, he sounded:

MA

and remained for some time in the equanimity of contemplation. Then he said:

"To cleanse the obstacle of hatred and to purify the rebirth as a Hell Being, visualize on the soles of the feet a dim brown letter DU, the seed of the Hell Beings which is to be purified. At the center of the chakra in the crown of the head, visualize a brilliant white letter MA, which is the means of purification.

Lie down on your back, lift the right leg up towards the sky, put your right hand on the ground on your right side, clasp the side of your (right) foot with your left hand and bend it in order to place the sole of the foot on your forehead.

ঃ মঃ বশা দ্বি লুরি শি সং রক্ষিতা পশুঃ
ঃ দ্বুতা পরি স শক্তি শুণ স বিঃ
ঃ দ্বিষণ পশা কুন্দ র পশুপ স দ্বঃ
ঃ পশুপ প শুণ শুণ প দ্বি শুণঃ
ঃ শুণ পশু অ বিণ কুন্দ র দ্বি কুন্দঃ
ঃ দ্বুতা পশু কুপ পিদ দ্বি দ্বুতাঃ
ঃ কুম পর কুশ পরি রক্ষ দ্বুতা গুরুঃ
ঃ দ্বিষণ শুণ পশু পশ দ্বুতা পশ শুণঃ
ঃ দ্বিষণ কু বি শুণ শুণ পশ দ্বি বিদঃ
ঃ দ্বুতা পরি কু কু হে দ্বি পশ দ্বুতা সঃ
ঃ ম ম গী পিদ শ পক্ষঃ
ঃ ম ম গী পিদ শ পক্ষঃ

Concentrating that five-colored rays of light spread out from the MA and cleanse the seed of the Hell Beings, purify (it) by combining (this visualization) with exhalations of the stale air and many closed-holdings (of the breath).

At the end of the purification, expel the stale air with (the sound) A and leave your body and voice in an effortless state for a while. Relax all thought activity in its natural condition without accepting or rejecting (anything). In this way the obstacle of hatred will be purified and the gate of rebirth as a Hell Being will be blocked.”

MA MA KO LING SA MANTA

ବୈଶାଦ୍ଵପ୍ ତେଷାମନ୍ତମପରଃ ସବ୍ରମାମସରଦିନ ତଥା ଗୁଣ
ଶୁଶ୍ରାଷ୍ଟକ ତେଷାଦ୍ଵଦ୍ଵିତୀୟକ ସଜ୍ଜକପ ସରିକପରା ପିନ୍ଦୁମାନ
ଶୁଶ୍ରାଷ୍ଟକ ଶୁଶ୍ରାଷ୍ଟକ

ଓঁ বিশ্বাদী ষদ্বশ্বাৰুষ সুন্দৰ কর্ম কৃত
পুনৰ পুনৰ মৰ্দন পুনৰ জীবন দিয়ে ষিংহী শিখন্তা সু
র্বিশ্বাৰুষ কৈ পুনৰ জীবন দিয়ে ষদ্বশ্বাৰুষ
মুক্তি সুন্দৰ ষদ্বশ্বাৰুষ পুনৰ জীবন দিয়ে
ষিংহী পুনৰ জীবন দিয়ে ষদ্বশ্বাৰুষ
দীর্ঘ কৈ পুনৰ জীবন দিয়ে ষদ্বশ্বাৰুষ
শিখন্তা সুন্দৰ ষদ্বশ্বাৰুষ পুনৰ জীবন দিয়ে
কৈ পুনৰ জীবন দিয়ে ষদ্বশ্বাৰুষ পুনৰ জীবন দিয়ে
দীর্ঘ কৈ পুনৰ জীবন দিয়ে ষদ্বশ্বাৰুষ

Then he sounded:

RA RA RA

and after he had remained in the equanimity of contemplation for a while, we all practiced what we had been taught together. When we had finished, he again sounded:

A

and remained for some time in the equanimity of contemplation. I thought:

“Will I be able to completely remember the instructions transmitted by this great Vidyādhara?”, when just at that moment I recognized that I was dreaming. Then I thought that I should have asked to be empowered in order to be able to recollect all the words and meanings of the instructions. But since at present, the master and the students were all sitting quietly relaxing body, voice and mind in the natural state, I had no hope to do it right now.

Then I saw that on the rock-face behind the great Vidyadhara, just a little above, there were several big square diagrams containing lots of glittering golden letters written in relief. Thinking that these letters must surely be the instructions on the Six Dimensions of Samantabhadra, I slowly got up and went to read them. First there were some diagrams containing characters in various scripts that I didn't know. Then, after a while, I saw clearly that inside one diagram there were some glittering golden characters in relief. Written in Tibetan uchen script with two dots at the end of each line, it precisely contained all of the words that the yogin had just transmitted. Thinking: "Once I wake up from the dream I really want to be able to remember (this)!" - I started reading the text many times and a little later, while I was thus occupied, I woke up. It was almost six o'clock in the morning, and fortunately as soon as I woke up I could clearly

ଶଶାସନରେ ଦ୍ୱାରି ତିନ୍ଦ୍ରିୟକେଷ ॥ ୨ ॥ ତିନ୍ଦ୍ରିୟରୁଷ
 ଶ୍ଵେତମାତ୍ରମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା । ଶ୍ରୀକେଷ
 ॥ ୨ ॥ କୁମାର୍ତ୍ତମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା । ଶ୍ରୀକେଷ
 ରାଜୁପାତ୍ରମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା । ମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା
 ମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା । ମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା । ମନ୍ତ୍ରମଧ୍ୟରୁଷକୁଣ୍ଡଳା ।
 ଅନ୍ତର୍ଗତରୁଷକୁଣ୍ଡଳା । ॥ ॥



remember my dream. Thus I immediately got out of bed and wrote everything down.

Then I thought about transmitting this oral instruction to my students who would be gathered there on the twelfth, but on the eleventh, at dawn, I had a dream in which I met an emanation of Dorje Yudrön. She exhorted me to first practice this profound upadesha myself for some time, so that it would become more beneficial, before spreading it in the future. Accordingly, for some years I kept it secret and practiced it myself.



ACKNOWLEDGEMENT

The translation of these Tibetan texts was made thanks to the generous offerings for the Project “Complete Works of Chögyal Namkhai Norbu” of the following donors:

Adam Forbes
Alberto Maria
Alexander Bel'skiy
Alfredo Avellone and Maddalena Cocco
Allamano Allamani
Andrea Di Castro
Angela and Ron Goettinger
Angela Sands
Ann Pickering
Anna Pucci
Antje d'Almeida
Barbara Dombrowski
Beata Debarge
Caroline Chuden
Catherine Braud
Cecilia Genchi
Charles Wright
Daniel and Yuki Reid
David Marsh
Diane Campbell
Donatella and Claudia Ciardulli
Dzogchen Community of Bologna (Italy)
Dzogchen Community of Brescia (Italy)
Dzogchen Community of Como (Italy)
Dzogchen Community of Czech Republic
Dzogchen Community of France
Dzogchen Community of Hawaii (USA)
Dzogchen Community of Japan
Dzogchen Community of Melbourne (Australia)
Dzogchen Community of Merida (Venezuela)
Dzogchen Community of Moscow (Russia)
Dzogchen Community of Namgyalgar (Australia)
Dzogchen Community of Padmaling (Latvia)
Dzogchen Community of Siena (Italy)
Dzogchen Community of Spain
Dzogchen Community of Styria (Austria)
Dzogchen Community of Switzerland
Dzogchen Community of Torino (Italy)
Dzogchen Community of Tsegayalgar (USA)
Dzogchen Community of Umbria (Italy)
Dzogchen Community of Venezia (Italy)
Dzogchen Community of Vienna (Austria)
Elise Stutchbury
Ermanno Perinotto
Ernesto Ardità
Fabio Orlandini
Federica Mastropaoolo
Fernando Rossi and Anna Maria Moscatelli
Flavia Tomassini
Francesca Vannini

Francesco Gracis
Gabor Hardy
Galena from Moscow, Russia
Gianni "anonymous"
Gianni Baggi
Gino Vitiello
Giordano and Jo Asoli
Giovanni Boni
Giuseppina Pitton
Helmut Smrcek
Ina Schlingemann
Ivan Barker
Jana Wurzinger
Jeannie Alamkara
Jenny O'Donnell
Joanna Tyshing
John Shane
Joy Dahl
Kelly Tracey and Bob Daoud
Keng Leck
Laura Cavicchi
Lee Bray
Leopoldo Sentinelli
Maggie Camfield
Maggiorina Capelli
Malcolm Smith
Margarita Coronas
Maria Chiara Rossello
Marina Micelli
Mark Farrington
Mark Fulton
Massimiliano Leupin and Antonella Lamperti
Massimo Orsi
Mayda Gabriela Hocevar
Misako Matsumoto
Monique and Yann Leguen
Pamela Oldmeadow
Paolo and Poupée Brunatto
Paolo Pappone
Pia Barilli
Pia Bramezza
Riccardo Moraglia
Rita Bizzotto
Sonia Tanini and Francesco Caricchio
Soraya Kassim
Sue Fielding
Thierry and Annick Jeanneret
Tullio Fiorina
Ugo Cardea
Ural from Russia
Ursula and Herbert Hoffmann
Uschi Ruckes

Finito di stampare
dalla Tipografia Vieri
nel mese di luglio 2001

