

Chögyal Namkhai Norbu

***LONGSAL
TEACHINGS***

VOLUME ONE

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



Shang Shung Edizioni

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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 1959 to 1983.

The Yoga of Prana for Clarity and Emptiness (*gSal stong rlung gi rnal 'byor*), written down in 1971, contains precise explanations on the nature of *prana* and instructions on how to gain mastery over its different aspects through exercises of visualization and *kumbhaka*. The dreams through which the *upadesha* was discovered are connected to the master Ugyen Tenzin (U rgyan bstan 'dzin, 1893-1959), who achieved the rainbow body, and indirectly to the Mahasiddha Humkara who was the source of the Yantra Yoga tradition.

The Upadesha of the Oral Transmission of Thangtong Gyalpo (*Thang rgyal snyan rgyud kyi man ngag*), received in 1973 during an extraordinary dream in which the author met the renowned Tibetan Mahasiddha Thangtong Gyalpo (Thang stong rgyal po, 1385-1509), is a short *upadesha* containing the essence of the three series of Dzogchen.

The Root Upadesha on the Vajra Bridge of Longde (*Klong sde rdo rje zam pa'i man ngag gi rtsa ba*), written down in 1983, offers fundamental guidance to the main points of the practice of

the Four Das of Longde, the oral tradition of which is known as the Vajra Bridge (*rdo rje'i zam pa*). This tradition originated with the Tibetan master Vairochana (eighth century) and flourished in Tibet until the fourteenth century, producing many rainbow bodies. The dreams through which the *upadesha* was discovered are connected to Vairochana himself, to the master Negyab Rinpoche (gNas rgyab rin po che 'Jam dbyangs blo gros rgya mtsho, 1902-1952), from whom Chögyal Namkhai Norbu received the transmission of Dzogchen Semde and Longde, and to his root-guru Rigdzin Changchub Dorje (1826-1961).

I am grateful to Julia Lawless, Laurie Marder, John Shane and Jim Valby for reviewing my English, and I must also mention that the teaching on Longde had already been translated into Russian by Bair Ochirov.

Adriano Clemente
May 2001



*Chögyal Namkhai Norbu
in Sikkim in 1959*

ଓঁ শুদ্ধ কৃষ্ণ সন্দেশ পদ্ম পূর্ণি শুভ বিষ্ণু

ପାତ୍ରବିଶ୍ୱାସ ନାମ ଏବଂ କୁଳବିଶ୍ୱାସ ନାମ

ପ୍ରକାଶନ

ଶାଖମାତ୍ରା ॥ ପରିକେଷା ॥ ୨୦ ହିନ୍ଦୁବ୍ୟାଙ୍ଗା
ଏ ୯.ସ୍ଵରାଶ୍ରୀଶାର୍ଣ୍ଣାଶକ୍ତାପଦ୍ମାଯଦେଶାକ୍ରିଯିଷ୍ଟ
ପରିକ୍ରମୀଷ୍ଟରେଶାର୍ଣ୍ଣାମନ୍ଦାଯମାତ୍ରା
୯.ସ୍ଵରାଶ୍ରୀପଦ୍ମାଯକର୍ମପରିଶକ୍ତାବିଷାଦୁଃଖିକର୍ତ୍ତମା
ଦିଶ୍ଚକ୍ରମାଦ୍ସମନ୍ଦାଯମନ୍ଦାଦ୍ସମନ୍ଦାଦ୍ସମନ୍ଦା
ରାଜ୍ଞିକର୍ମମନ୍ଦା । ଆମ୍ବଦିଧିପଦାଦିକର୍ମପକିଦ୍ସତିଶାନ୍ତି
ଛଳକର୍ମମନ୍ଦାର୍ଥାଶାର୍ଣ୍ଣାଶକ୍ତିପଦ୍ମାଶକ୍ତିପଦ୍ମା
କର୍ମମନ୍ଦାଶକ୍ତିଶାର୍ଣ୍ଣାଦିଲମାଶଯଶାଯଶାଯଶାଯଶା
ଶାଯଶାଯଶାଯଶାଯଶାଯଶାଯଶାଯଶାଯଶା

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

**THE YOGA OF PRANA FOR
CLARITY AND EMPTINESS**

[THE HISTORY OF ITS DISCOVERY]

On the tenth day of the seventh month of the Earth-Pig year [September, 1959], while I was staying at the sacred place of Padma Yangtse in Sikkim, in the early morning I had the following dream.

I was in a very astonishing place and I was walking together with two girls, the sisters Padma Palzinma and Karma Palzinma (two Dakinis belonging to the retinue of Dorje Yuðrönma), whom I had already met a few times before in my dreams. At a certain moment the two girls took me by my right and left hands and, while singing with melodious tones the Song of the Vajra:

କୁଣ୍ଡଳ ପାତାର ମହିଳାଙ୍କ ପାଦପାତାର ପାଦପାତାର

କେ ଗୀ ମୁ ଶ୍ରୀ ପି ଶ୍ରୀ ନୀ ଏଂ
ବିଶ୍ଵାପଦି ଜ୍ଞାନଶାନ୍ତିର୍ବଳ ହେତୁ ଶିଖ କାହିଁ ଶାହେତୁ ପଦି ରୁ
ରଦ୍ଧିତୁ ମେରା ରାଷ୍ଟ୍ର ସରି ମହାଦେବ ହେତୁ କିମ୍ବା ପଦି ପ୍ରାଣଶାପଦ
ଶାପାତକ ବିଶ୍ଵାମୀ ଯନ୍ତ୍ର ରୁଦ୍ଧ ରୁ ସନ୍ନିଷଷ୍ଟ ଶାନ୍ତି । ମହାଦେବ
ହେତୁ ଦିନ ରୁଦ୍ଧ ରୁ ରାଷ୍ଟ୍ର ସମୁଦ୍ର ପଦି ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ
ରୁଦ୍ଧ ପଦି ତିଥି କେଷା ସିଷା ପଦି ରୁଦ୍ଧ ରୁ ପଦି ଶିଦ୍ଧ ରୁଦ୍ଧ ରୁ
ହେତୁ ରୁଦ୍ଧ ରୁ ପଦି ଶିଦ୍ଧ ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ
ରୁଦ୍ଧ ରୁ ପଦି ଶିଦ୍ଧ ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ ରୁ
ହେତୁ ରୁଦ୍ଧ ରୁ ପଦି ଶିଦ୍ଧ ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ ରୁ ହେତୁ ରୁଦ୍ଧ

E MA KI RI KĪ RĪ...,

they moved as if they were walking in mid-air. Emulating them, I also tried to move in mid-air with them and I discovered that my body was weightless and that I could easily do so. While in the state of contemplation of the Song of the Vajra we were slowly proceeding further when, at the time of

CI KI RA BHULI BHA TA YE

we arrived in front of a big transparent stupa that brilliantly blazed forth with its own natural light of various precious substances. Inside the stupa, in the center of a triangular room, upon two red “source of existence” triangles, one on top of the other, there was a yogin with bone ornaments sitting with half-crossed legs: his hair was loose, his body was youthful and of a red-dish complexion, and he was wearing a meditation belt around his right knee. When we came

near to the yogin I had the feeling that I had already met him before, but even though I tried to think about it, I couldn't identify him. Then I asked the two girls:

“Do you know this yogin?”

And the one on my right replied:

“Yes, we do. He is the Mahasiddha Ugyen Rigdzin Dorje.”

Immediately I went before him and asked for blessings, and he, pronouncing CI KI RA BHU LI BHA TA YE, touched his forehead against mine. Then he said:

“You two Mentsünmas (Dakinis of the Menmo class), sit down on the corners of the lower Source of Existence, while you, Rolpai Dorje, sit down on the front corner of the upper Source of Existence. We will practice the yoga of the Song of the Vajra together!”

ବିଶ୍ଵାସାର୍ଦ୍ଦ ନିଃଶ୍ଵରାକ୍ଷପାତ୍ରଶ୍ଵର
ଶ୍ରୀଶ୍ଵରନୁଷ୍ଠିକନିଃକପାତ୍ରପଦିପାତ୍ରଶ୍ଵର
ଶଳିନ୍ଦପଦିନିଃଶ୍ଵରପଦିପାତ୍ରଶ୍ଵର
ଶଳିନ୍ଦପଦିନିଃଶ୍ଵରପଦିପାତ୍ରଶ୍ଵର

କେ ଗୀ ହୁ ନୀ ଶୀ ହୁ ଏଂ
ବିଷ'ପ'ରଦ୍ଵ'ଶ୍ଵର'ପରି'ହୁ'ଯ'ନ୍ତରା'କଣ'ଶୁ'ନ୍ତରା'କଣ'ଶୁ'
ସିଦ୍ଧା'ମ'ପକ'ଶୁ'ପକ୍ଷି'ପରି'ହୁ'ଯ'ନ୍ତରା'କଣ'ଶୁ'ନ୍ତରା'କଣ'ଶୁ'
କଣ'ଶୁ'ପକ'ଶୁ'ପରି'ହୁ'ଯ'ନ୍ତରା'କଣ'ଶୁ'ନ୍ତରା'କଣ'ଶୁ'
ଯମ୍ବୁଦ୍ଧ'ନ୍ତରା'କଣ'ଶୁ'ପରି'ହୁ'ଯ'ନ୍ତରା'କଣ'ଶୁ'ନ୍ତରା'କଣ'ଶୁ'
ମ'ମଟକ'ପରା'ଶୁ'ର'ଶୁ'ଦ'। ରା'ନ୍ତରା'ପରି'ହୁ'ଯ'ନ୍ତରା'କଣ'ଶୁ'
ଶତିଷ'ପା

କ୍ରମାବର୍ତ୍ତନ ପଦିରେ ଜ୍ଞାନ ସମ୍ବନ୍ଧରେ ଏହା
ବିଷାକ୍ତିଶାଖା ଏବଂ ଅଧ୍ୟକ୍ଷଣାନ୍ତର୍ଗତ ପାଇଁ ଏହା
କେବଳ ମନ୍ଦିରରେ

Immediately we three went to the three corners and, having turned our faces towards the yogin, sat down. The yogin, in a magnificent and harmonious voice started to sing CI KI RA BHULI BHA TA YE with a beautiful melody, repeating it a few times. We also joined him in the singing and repeated it continuously, when at a certain moment his body became invisible, disappearing as a rainbow does. I asked the two Paldzinma sisters:

“Has the yogin entered the body of light?” and the Karma Paldzinma who was sitting to my left said:

“It is more than likely that he has entered the body of light. In any case, let us complete the singing of the Song of the Vajra!”,

but the Paldzinma who was sitting to my right said:

ମୁହଁରାଜୁରୁଷ ପଦିଶା।

କୁ ଏ ମ ଶ ର ହ ତ

ਤੇ ਹੈ ਅਥਵਾ ਕਿ ਜੇ ਹੈ

ବିଶାପାଦିଷତ୍ତମୁଦ୍ରାଷାପରିକା ॥ ୮ ॥
ଶତିଷାଷିଷାଷ୍ଟୁଦିଷେଷାଦିଷାପଞ୍ଜୀରାଷାଦି । ୯ ॥ କୃପା
ଦସ୍ତରାଷାଦିଷାଦିଜୁଦିଷାଦି । ଦୁଃଖାଦିଷାଦି
କୁଷାଙ୍ଗାଦିଷାଦିଷାଦିଷାଦି । ପରିଷାଦିଷାଦି
ପରିଷାଦିଷାଦିଷାଦିଷାଦିଷାଦି । ୧୦ ॥

"At this time it is not appropriate to complete the singing of the Song of the Vajra. Since the yogin has repeated the melody of CI KI RA BHULI BHA TA YE many times, there must surely be a reason and a special meaning for doing so. Therefore, let us sing, repeating this melody alone!"

At once the Karma Paldzinma who was sitting to my left, in a sweet voice, sang:

CI KI RA BHULI BHA TA YE

and so we all sang in unison repeating the melody a few times when we discovered that in the place where the body of the yogin had vanished into light, there now had appeared a five-colored thigle the size of a round shield, in the center of which a brilliant turquoise-hued symbolic letter, one finger-span in size, was shining brightly. We were all quite astonished and as we were repeating the melody again and again, I woke up from my dream.





In the Iron-Bull year, [around the middle of July of 1961], while sleeping in a guesthouse in Rome, the capital of Italy, in the early morning I had the following dream:

I was climbing up a sort of rocky path in the meditation place of Padro Tagtshang in Bhutan together with the Mentsün Padma Paldzinma, with the intention of visiting the sacred place. I had heard that there was a very important meditation cave there where in the past the Mahasiddha Humkara had dwelled. When we arrived at the door of the meditation cave, in the middle of the rock, we found a yogin with long hair tied in a topknot, wearing a white garment and a multicolored shawl, a conch necklace and conch earrings. He looked like he was about forty years old. I asked him:

“What is your name?”

He replied:

“My name is Rigdzin Dorje.”

Then I asked:

*“May we go in and visit the meditation cave
of the Mahasiddha Humkara?”*

He said:

*“Certainly you can. But wait a little, I want
to finish my practice and then I will be ready to
open the door.”*

*He directed his wide-open eyes into space and,
after moving his hands apart from the navel
until they reached his right and left sides, he pro-
nounced RI RI. Then he turned his hands in
front of his body with the palms facing outwards
and lifted them to his shoulders, pronounced LI
LI and remained for a while in a relaxed state.
At the end he stood up and, opening the door of
the meditation cave, he said:*

“Well, now go inside!”

ঃ তঁঃ গঁঃ সঁঃ শ্বঁঃ পঁঃ শ্বঁঃ নঁঃ ঘঁঃ
বিশাধৰিৰুপকুণ্ডলীৰুপকুণ্ডলী
ৰুপকুণ্ডলীৰুপকুণ্ডলীৰুপকুণ্ডলী
ৰুপকুণ্ডলীৰুপকুণ্ডলীৰুপকুণ্ডলী

ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠମାତ୍ରା ପଦମାତ୍ରା ପଦମାତ୍ରା
ପଦମାତ୍ରା ପଦମାତ୍ରା ପଦମାତ୍ରା ପଦମାତ୍ରା

ତେଣୁଷାପଶ୍ଚ ପିତ୍ରକ୍ଷେ
ଯିଷାଦସକ୍ରଦ୍ଧାର୍ଥକ୍ଷମାଣିକ୍ରମାଯନମିନ୍ଦଃ କ୍ରମ
କ୍ରମକିଷ୍ମତିକିର୍ତ୍ତିଗ୍ରହି ସମ୍ପର୍କମାନମିନ୍ଦଃ

Immediately we went inside, and we saw that the cave was empty and that only in the inner-most part, on a rocky face, carved in relief on the stone as if they had spontaneously appeared that way, there were the eight syllables

CI KI RA BHU LI BHA TA YE

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.

We went out again and that same yogin asked:

“Did you see all the sacred objects well?”

I replied:

“In this meditation cave there is nothing to see apart from the eight syllables.”

He said:

“There is no sacred object superior to these eight syllables. They are the core of the personal practice of the Mahasiddha Humkara.”

ਤੇਸਾਂ ਸ਼ੁਦਾਵਨ੍ਹਿ ਰਖਾ ਦਿੰਕੁਮਣਾਤੀਂ ਵਿਵਾਹ ਬਹਿ
ਤਨ੍ਹੁ ਸਲਾਹ ਪਥਾ ਕੁਪਾਰੁੰ ਧਾਵਿ ਬਚੁਣਾ ਮਨੁ
ਨ੍ਹਾ। ਜ੍ਞਾਂ ਕਥਾ ਸੰਗਾਤੀਂ ਵਿਵਾਹ ਗੁਹਾ ਮਹੱਦੁੰ ਮੰਵਨ੍ਹਿ
ਪਥਾ ਰਖਾ ਸਿੰਦਾ ਵਿ

ਸਿੰਦਾ ਸਕਨਾ ਸਾਂਨ੍ਹੁ ਬਚੁਣਾ ਗੁਹਾ ਘੁੰਡਾ
ਤੇਸਾਂ ਸਾਂਗਾਰੁੰ ਭੁਲ ਪਥਾ ਸਿੰਦਾ ਵਿ
ਨ੍ਹੁੰ ਕੁਪਾਰੁੰ ਬਦਿੰਕੁ ਰਨ੍ਹੁ ਸਕਨਾ ਰਕਹ ਵਿੰਦੁ
ਤੇਸਾਂ ਸ਼ੁਦਾਵਨ੍ਹਿ ਰਖਾ ਜ੍ਞਾਂ ਪਾਦੁੰ ਪਵਾਰੁੰ ਕੁ
ਪਥਾ

ਸਿੰਦਾ ਸਿੰਦਾ ਗੁਹਾ ਸਿੰਦਾ ਜ੍ਞਾਂ ਕੁਕੁ ਪਲਕ ਰਵੈਨ ਸਾਂਨ੍ਹੁ ਨ੍ਹਾਂ
ਸਿੰਦਾ ਗੁਹਾ ਸਿੰਦਾ ਪਾਦੁੰ ਮੰਵਨ੍ਹਿ ਰਖਾ ਸਾਂਨ੍ਹੁ
ਵਿਵਾਹ ਸਿੰਦਾ ਜ੍ਞਾਂ ਪਾਦੁੰ ਸਿੰਦਾ ਵਿ
ਨ੍ਹੁੰ ਸਿੰਦਾ ਸਿੰਦਾ
ਤੇਸਾਂ ਸ਼ੁਦਾਵਨ੍ਹਿ ਪਾਦੁੰ ਸਿੰਦਾ ਜ੍ਞਾਂ ਤੇਸਾਂ ਕੁਪਾ
ਰੁੰ ਧਾਵਿ ਸਕਨਾ ਸੂਰਤ ਕੁਕੁ ਹੁਕੁ ਪਲਕ ਰਵੈਨ
ਜ੍ਞਾਂ ਹੁੰ ਮਾਂਦੁ ਪਕਿ ਨ੍ਹੁ ਸਾਂਗਾ ਰਨ੍ਹੁ ਰਾਹੁ ਸਕਨਾ
ਪਥਾ ਹੁਕੁ ਸਿੰਦਾ ਪਾਦੁੰ ਪਾਦੁੰ ਸਾਂਗਾ ਸਨ੍ਹੁ ਗੁਹਾ ਕੁਮਾ ਨ੍ਹਾਂ
ਪਥਾ ਸਿੰਦਾ ਵਿ ਨ੍ਹੁ ਸਿੰਦਾ ਤੇਸਾਂ ਸਕਨਾ ਕੁਕੁ

I looked all around the area surrounding the cave, but I couldn't find a dwelling place where the yogin could have lived nor any of his personal belongings etc. Therefore I asked him:

"Where do you live?"

"I live inside this cave", he replied.

At that moment Padma Paldzinma said:

"Is he not your uncle Ugyen Tendzin? Don't you recognize him?"

Then he said:

"Yes I am, I am", and in that very moment the yogin suddenly changed and became Togden Ugyen Tendzin exactly as he was. I felt really delighted and, bowing with respect, asked him to bless me with his hand. He touched his forehead against mine and said:

୧୯୫୮ ପରିଷକ୍ଷଣାରେ

ବିଶ୍ୱାସାର୍ଦ୍ଦକ ମନ୍ତ୍ର ମନ୍ତ୍ରାର୍ଥମୁକ୍ତ ମନ୍ତ୍ରମଳି

ଶ୍ରୀଦୁର୍ଗାମହାତ୍ମା ପାତ୍ରଙ୍କିଳୀ ପାତ୍ରଙ୍କିଳୀ ପାତ୍ରଙ୍କିଳୀ

ବିଶ୍ୱାସରୁକ୍ତି ବିଶ୍ୱାସା

ଦ୍ୟା ହେଉଛି ମାତ୍ର କମଣ୍ଡୁ କୁଣ୍ଡଳ ହେଲା

ରହିବାକୁ ଦେଖିବାକୁ ପରିଷଦାର୍ଶିତା କୁଣ୍ଡଳାରେ ଯାଏନ୍ତିରେ କାହାରେ ଯାଏନ୍ତିରେ

ମୁଦ୍ରଣ ପରିକଳ୍ପନା

ବିଶ୍ୱାସରୁଷ ପଦ୍ମନାଭ

ମୁଖ୍ୟକ୍ରମି କୁଣ୍ଡଳୀ ଶାନ୍ତିକାନ୍ତ ସାହୁ ରତ୍ନକୁ ଦୃଷ୍ଟି କରିଛନ୍ତି ।

ପ୍ରକାଶିତ ପଦ୍ଧତି ଏବଂ ପରିଚୟ

୪୮

କିଶୋରମାତ୍ରା ମନ୍ଦିର

ଶ୍ରୀକୃଷ୍ଣମଦ୍-ସର୍ବିତ୍ତ-ଶପାର୍ଥ-ପାଦମୁଦ୍ରଣଶ୍ରୀମଦ୍.

ପାତ୍ରିଶାଯାଙ୍କୁ ଶ୍ରୀମଦ୍ ହୃଦୟରେ ବିଷୟାବ୍ୟବ ଏବଂ ସମ୍ବନ୍ଧରେ ଅଧିକ ଜାଣିବାରେ ଆପଣଙ୍କ ପରିଚାଳନା କରିବାକୁ ପାଇଁ ଆପଣଙ୍କ ପରିଚାଳନା କରିବାକୁ ପାଇଁ

ଶିକ୍ଷଣ ଓ ସାମାଜିକ ପଦ୍ଧତିର ଉପରେ ଆଧୁନିକ ଶିକ୍ଷଣ ପଦ୍ଧତିର ଉପରେ ଆଧୁନିକ

ବିଶ୍ୱାସାର୍ଥୀ

କେନ୍ଦ୍ର କୀ ରିଧିଶାଖା ମଧ୍ୟ ଯେତେ ହେଲା

ଶୁଦ୍ଧ ସାରକ ମିଳ ସଞ୍ଜିତ ନ୍ତି ପାଞ୍ଚିବା

“Sit down here.”

We sat down in front of him and I asked him:

“Why did you tell me that your name is Rigdzin Dorje?”

“The Vidyadharas and the Dakinis call me Ugyen Rigdzin Dorje. This is also the reason why the Mentsünma knows me”, he replied.

Again I asked:

“Since I have many questions to ask concerning the practices of Channels and Pranas of Yantra, is it alright if I ask them now?”

He said:

“Instead of forming questions that increase conceptual thoughts, is it not more beneficial if I transmit to both of you a profound upadesha on the prana for clarity and emptiness, an oral instruction of the Mahaguru of Oddiyana?”

Immediately I said:

“Of course it is. Please be so kind to teach us by all means a profound upadesha”.

ବିଶ୍ୱାସାମ୍ବସନ୍ତୁ ହୃଦୟରେ ପାଦିଷ୍ଠାନ୍ତର
କରୁଣାମନ୍ତ୍ରମାଧ୍ୟରେ ବିଶ୍ୱାସାମ୍ବସନ୍ତୁ

୧୦୫୩

ତେବେ କୀମା ହୁଏ କିମା ନାହିଁ କିମା ହୁଏ କିମା

ଶକ୍ତିପାଦକ ମହାନ୍ତିର ଶକ୍ତିପାଦକ ସ୍ଵର୍ଗକାଳୀନ

ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠାରୀ

ଓঁ কৃষ্ণ প্রসাদ শঙ্খ

ଶ୍ରୀ କୃପାକୁମାର ସିଂହାପନ୍ଦ୍ର

ବ୍ୟାକ୍‌ଶର୍ଷଶର୍ମ

ଶ୍ରୀମଦ୍ଭଗବତ

ବିଶ୍ୱାସରେ ପଦକ୍ଷେପଣ କୁଟନୀ ପାଇଁ ବିଶ୍ୱାସକୁ ମର୍ଦ୍ଦ
ପରିମସ୍ତକ ଅଂଶ ବିଶ୍ୱାସକୁ ଯାଇଲେ ଏହାକୁ ବିଶ୍ୱାସକୁ
ପରିଦର୍ଶନ କରିବାକୁ ପାଇଁ କରୁଥିଲୁ ତମ ବିଶ୍ୱାସ
ପରିଦର୍ଶନ କରିବାକୁ ପାଇଁ କରୁଥିଲୁ

Then Togden Rinpoche, after having remained for a brief moment in the equanimity of contemplation, transmitted many verses starting with:

OM AH HUM

CI KI RA BHU LI BHA TA YE

*In order to have direct experience in one's state
Through the yoga of prana for clarity and
emptiness*

*It is necessary to know all the many pranas,
Root and secondary, gross and subtle...*

Until:

SAMAYA GYA GYA GYA.

At the end he sounded a long and melodious A and, having settled in the state of the equanimity of contemplation, he remained like that for a long time. Then at a certain moment he said:

"Well, now I will give both of you a special blessing", and led us again inside the cave until we arrived in front of the eight syllables carved in relief in stone as if they had spontaneously appeared in that way. He sat down on the ground facing the sacred syllables and made us sit on his right and left sides. Then we three sang:

CI KI RA BHULI BHA TA YE

in unison with a slow and long melody, repeating it many times. When we had repeated it more than ten times I woke up from my dream, and since while waking up the melody of CIKIRA had been resounding very clearly and vividly in my mind, I was able to remember the dream quite distinctly.

Immediately I made preparations to write down the secret instructions, but I could only

ରହିନା। ଦ୍ୱାକ୍ଷଶ୍ରୀକେଣସର୍ବରାଷତରମାଯତ୍
 ନନ୍ଦମାର୍ଗଶାପରମାତ୍ମା କେଣଶ୍ଶୁଷତଦ୍ୟାଦିକୁମାର
 ଶ୍ରୀଦୟରାଜଦକ୍ଷିଣାଧ୍ୟାନିକ୍ରମରୂପରୁଦେଖିତରମାଯତ୍
 ମାର୍ଗଶାପରମାତ୍ମାଶ୍ରୀଶରାଜଶ୍ଶୁଷତଦ୍ୟାଦିକୁମାର
 ପାତ୍ରଙ୍କାରୀ ଅରମ୍ଭା || ||



Humkara

remember the verses quoted before, plus some scattered words that came after them. Not only that, but I was able to remember only a very small amount of the verses' intended meaning, and I remained very unhappy about this. Alas!



*Togden Ugyen Tenzin
Merigar Gonpa*

ଶାନ୍ତିପାତ୍ର ପ୍ରମୀଳା ୧୯୭୬ ଜୟ ଉ ପରିଷେଷାମନ୍ତ୍ର
ବିଷା ବା ୮୯୯୫ ଜାନ୍ମୀଯରି କୁପାଶାର୍ମାଲୀଙ୍କା
ପରିଷ୍ଵର ବିଷାଶି ମନ୍ଦିରାମାନ୍ତ୍ର

୮୯୯୮ ସର୍ବମୌଳିକ ନୃତ୍ୟବିଦ୍ୟା ମିହି
ଶାନ୍ତିପାତ୍ରାମୁଖ ସୁରାମିରଣ ବିଷାଶି ନୃତ୍ୟବିଦ୍ୟା
ନୀଯାକୁଦ୍ରିତ ବିଷାଙ୍କା ପରିଷ୍ଵର କେନ୍ଦ୍ରମାୟାମରାଜ୍ୟ
ମନ୍ଦିର ପ୍ରମୋଦ ଶାନ୍ତିପାତ୍ରାମୁଖ ପରିଷ୍ଵର ନୃତ୍ୟବି
ଦ୍ୟା ମାତ୍ରାମିହି କୁଦ୍ରିତ ବିଷାମିରଣ ଶାନ୍ତିପାତ୍ରାମୁଖ
ମନ୍ଦିରାମାନ୍ତ୍ର

ଶାନ୍ତିପାତ୍ର ମିହି କୁଦ୍ରିତ ନୃତ୍ୟବିଦ୍ୟା ମନ୍ଦିରାମାନ୍ତ୍ର
ପରିଷ୍ଵର ବିଷାଶି ନୃତ୍ୟବିଦ୍ୟା ମନ୍ଦିରାମାନ୍ତ୍ର
ଶାନ୍ତିପାତ୍ର ମିହି କୁଦ୍ରିତ ନୃତ୍ୟବିଦ୍ୟା ମନ୍ଦିରାମାନ୍ତ୍ର
ପରିଷ୍ଵର ବିଷାଶି ନୃତ୍ୟବିଦ୍ୟା ମନ୍ଦିରାମାନ୍ତ୍ର

କେନ୍ଦ୍ରମାୟାମରାଜ୍ୟ
ମିହି କୁଦ୍ରିତ ନୃତ୍ୟବିଦ୍ୟା

ଶାନ୍ତିପାତ୍ର ମିହି କୁଦ୍ରିତ ନୃତ୍ୟବିଦ୍ୟା ମନ୍ଦିରାମାନ୍ତ୍ର
ମିହି କୁଦ୍ରିତ ନୃତ୍ୟବିଦ୍ୟା ମନ୍ଦିରାମାନ୍ତ୍ର



In the Earth-Monkey year [one of the first days of April 1968], one night while I was in Rome, capital of Italy, I had the following dream.

I was practicing Namkha Arted on the top of a small rock shaped like a hill that was close to a vast prairie completely covered with many varieties of flowers, when at a certain moment Padma Paldzinma arrived before me carrying a bunch of flowers. Immediately I said to her:

“In which place is Ugyen Rigdzin Dorje now dwelling? Since I was not able to retain in my mind the words and the meaning of the profound upadesha on the yoga of prana for clarity and emptiness, I have to ask him for them again.”

“I don’t know where Ugyen Rigdzin Dorje is now, but the upadesha that he taught will ap-

ସମ୍ବନ୍ଧିତ କାର୍ଯ୍ୟଙ୍କ ପରିଚୟ

ବିଶ୍ୱାସରକୁ ମୁହଁନ୍ଦିପରି ମୋହନ୍ତି
ଏହିକଥାରେ କୁଣ୍ଡଳ ସଖିର ଶୁଭମାତ୍ର
ଦିନ ପରିଷକ୍ରମ କରିବାର ପରିଷକ୍ରମ
କେବଳ କରିବାର ପରିଷକ୍ରମ କରିବାର
କେବଳ କରିବାର ପରିଷକ୍ରମ କରିବାର
କେବଳ କରିବାର ପରିଷକ୍ରମ କରିବାର

କେଂ ଗୀଂ ମୁଣ୍ଡାଙ୍କିଂ ପ୍ରେସ୍ ଲିମଟେଡ୍

ବିଶ୍ୱାସାର୍ଦ୍ଦିଷ୍ଟାପାଦାମନ୍ତ୍ରୀକୃତ୍ୟନ୍ତାଙ୍କୁ ହିନ୍ଦୁ
ମେମାପରିକଣ୍ଠା

ঃষাষণঃকুড়ঃনুড়ঃশিঃকুণঃরুড়ঃশি

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଷଦ

ଶ୍ରୀମଦ୍ଭଗବତ

ঃৰিঃশৰ্ম্মাদঃকুবঃকুমারঃবিশৰ্ম্মাদঃ

ବେଶ-ଶକ୍ତି-ପ୍ରଦାନ-କର-ବିଷ-ସମ-ସମ-ନୁହେନ-
ଶିଖି-ପିନ୍ଦ-କମ-ପାବିଷ-ନୁ-ପର-ଶ୍ରୀ-ପିନ୍ଦ-ନୁହେନ- ୧୩
ପର-ଶ୍ରୀ-ପିନ୍ଦ-କମ-ପାବିଷ-ନୁ-ପର-ଶ୍ରୀ-ପିନ୍ଦ-ନୁହେନ- ୧୪

pear in my mirror. Look here!”, she said and, taking off a mirror that was around her neck, she showed it to me. We looked at it and inside it there clearly appeared (the syllables):

CI KI RA BHU LI BHA TA YE

in excellent Tibetan uchen script as if they had been written in blue, with two dots, one on top of the other, separating each syllable and the terma sign at the end of the line. Then, one after the other, starting with:

*In order to have direct experience in one’s state
Through the yoga of prana for clarity and
emptiness*

*It is necessary to know all the many pranas,
Root and secondary, gross and subtle...*

*the whole upadesha appeared very freely and
in such a way that I had enough time to read it.
While I was thus reading the text of the pro-
found upadesha, my vision suddenly changed.*

ସୁରଦ୍ଵାରିଶ୍ଵରପରିଷୁରତ୍ତି ହିମଶାଖାଜ୍ଞାକୁଳପଶ୍ଚର
ରହିକରିଥାଏନ୍ତି ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକେନକୁଣ୍ଠା
ମହିଶୁଷ୍ଠାକାରିତା ଶରାହିମନ୍ତଃଶୁଷ୍ଠାକେନକୁଣ୍ଠା
ଶିଳ୍ପିଙ୍ଗିରେ ବିଶାରଦପଦ୍ମନାଭପଦିରିମନାରାତ୍ରି ଶି
ରିତା ଶିଳ୍ପିଙ୍ଗିରେ ପଦିରିମନାରାତ୍ରି ଶିରିକ
ଅଧିକାରିରାହୁର୍ମାରିମନାରାତ୍ରି ଶିଳ୍ପିଙ୍ଗିରେ
ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା
ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା
ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା
ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା ରହିଥିଲାମନ୍ତଃଶୁଷ୍ଠାକାରିତା

ଶରାହିମନ୍ତଃଶୁଷ୍ଠାକାରିରାହୁର୍ମାରିମନାରାତ୍ରି

ଶରାହିମନ୍ତଃଶୁଷ୍ଠାକାରିରାହୁର୍ମାରିମନାରାତ୍ରି

ଶରାହିମନ୍ତଃଶୁଷ୍ଠାକାରିରାହୁର୍ମାରିମନାରାତ୍ରି

Once again (I was with) Togden Ugyen Tenzin or Ugyen Rigdzin Dorje inside the meditation cave of the Mahasiddha Humkara, below the CI KI RA BHU LI BHA TA YE carved in relief on the rock's face. He was transmitting to me, to the Mentsün Padma Palzinma and to some other yogins and yoginis all sitting in front of him, the profound upadesha on the prana for clarity and emptiness. At a certain moment the body of Ugyen Rigdzin Dorje transformed into the body of light of the mahaguru Nangsid Zilnön, but the voice that continued to teach the profound upadesha in very clear tones was the voice of Ugyen Rigdzin Dorje. Then after some time, when he had reached the conclusion of the profound upadesha:

“In the Rigpa dimension of the visions of experiences of clarity and emptiness

One will meet the state of unimpeded wisdom.

SAMAYA GYA GYA GYA”

बिश्वासादेषापरि लक्षणादिरूपायद्युक्तिरूप
रूपेन्द्रियिर्लक्षणसूत्रक्षा

अः

बिश्वापर्मेन्द्रियाद्युक्तिरूपेन्द्रियासामान्याद
परिदेवदेवमात्रेण्डिरूपेन्द्रियाद्युक्तिरूपेन्द्रियामान्याद
श्रीर्घ्येन्द्रियाद्युक्तिरूपेन्द्रियामान्याद्युक्तिरूपेन्द्रियामान्याद
ती अुक्तिरूपेन्द्रियाद्युक्तिरूपेन्द्रियामान्याद

द्वैष्टक्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद
शक्तिरूपेन्द्रियाद्युक्तिरूपेन्द्रियामान्याद
शुद्धक्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद
प्रद्युम्नक्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद
कृद्याद्युक्तिरूपेन्द्रियामान्याद
क्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद
क्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद
क्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद
बिश्वाक्षेत्रं श्रीष्टमनुवादाद्युक्तिरूपेन्द्रियामान्याद

द्विष्टिरूपेन्द्रियाद्युक्तिरूपेन्द्रियामान्याद
मिष्टिरूपेन्द्रियामान्याद

once again he took on the form of Ugyen Rigdzin Dorje and, sounding a very long, slow

A

he remained in a relaxed and peaceful state for a long time. During that time I recognized that I was dreaming, so I said to Ugyen Rigdzin Dorje:

“In the past you already taught me once this profound upadesha, but I was not able to remember all the words and meaning after I woke up from my dream. This time, my second occasion, I have been able to retain in my mind the general meaning, but it will be difficult for me to recollect all the verses when I wake up. Therefore, please bless me so that I will be able to remember all the words and the meaning.”

Thus I pleaded and Ugyen Rigdzin Dorje said:

“The text is in the state of Rigpa. The meaning - get it from the state of Rigpa!”

Then I asked some questions concerning the quantity of breathing and while I was doing that I woke up, but until noon I didn't remember my dream. Also, at the moment that I remembered it I couldn't find the time to write it down. In the evening, when I started to write it down, I could only remember some parts of some verses, and not the text in its entirety. Moreover, I had doubts about the few words that I remembered. Therefore for some time I kept in my heart all the meanings that I had retained, applying them as my personal practice. But I remained without any idea of what to do. Alas!



ବୁଦ୍ଧାଶାର୍ଥୀ ପ୍ରିୟା ଗୋଟିଏ ମୁଖ୍ୟମନ୍ତ୍ରୀ

ପରିଚୟ

ମହାନ୍ତିରାଜୀବିନ୍ଦୁ ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ବିଷ୍ଣୁମହାତ୍ମା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ମହାତ୍ମା ପରିବାରକୁ

ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ

ପରିଚୟ

ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ
ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ

ପରିଚୟ

ଶର୍ମିଳା ପରିବାରକୁ ଆଶୀର୍ବାଦ ଦିଲ୍ଲିରେ



In the Iron-Pig year [one of the first days of May 1971], while I was living in Torre del Greco, a small town near the city of Naples in southern Italy, in the early morning I had the following dream.

I was in a very pleasant park full of many varieties of trees and flowers, in a place that I didn't know, together with Padma Paldzinma.

I told her:

"Still I have not succeeded in remembering exactly the profound upadesha on the yoga of prana for clarity and emptiness transmitted by Ugyen Rigdzin Dorje and thus I couldn't write it down in its entirety. What should I do?"

"Don't worry. We received this profound upadesha two times together, therefore now it will be

मैं दि॒ ब्रिंशा॑ मन्त्रि॒ शुभ॑ नृ॒ श्री॒ वा॒ यां॒ शुभ॑ नृ॒ वा॒ नृ॒
दृ॒ वि॒ वृ॒ नृ॒ शुभ॑ वा॒ यां॒ शुभ॑ नृ॒ शुभ॑ वृ॒ नृ॒
ते॒ शुभ॑ वा॒ नृ॒ शुभ॑ वृ॒ नृ॒ शुभ॑ वा॒ यां॒ शुभ॑ वृ॒ नृ॒
दृ॒ श्री॒ वृ॒ नृ॒ शुभ॑ वा॒ यां॒ शुभ॑ वृ॒ नृ॒ श्री॒ वृ॒ नृ॒
दृ॒ दि॒ वृ॒ नृ॒ वा॒ यां॒ शुभ॑ वृ॒ नृ॒ दि॒ वृ॒ नृ॒ दि॒ वृ॒ नृ॒
वि॒ शुभ॑ वृ॒ नृ॒ वा॒ यां॒ शुभ॑ वृ॒ नृ॒ वि॒ शुभ॑ वृ॒ नृ॒
दृ॒ वा॒ यां॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒
वि॒ शुभ॑ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वि॒ शुभ॑ वृ॒ नृ॒ वा॒ यां॒ वृ॒
दृ॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वृ॒ नृ॒
वि॒ शुभ॑ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वि॒ शुभ॑ वृ॒ नृ॒ वा॒ यां॒ वृ॒
दृ॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वृ॒ नृ॒ वा॒ यां॒ वृ॒ नृ॒ वृ॒ नृ॒

गु।

possible for it to appear in my mirror”, she said and, holding the mirror that was around her neck in front of me, she pronounced the formula

BAM HA RI NI SA VAJRA PRAMOHA

CITTA HRIM HRIM JA JA

As soon as she had done this, first of all there appeared a bright symbolic letter almost like a reversed (Tibetan) CA ༐ shining with turquoise light, then (the whole text) appeared in excellent Tibetan uchen script as if it were written in blue and with two dots, one on top of the other, separating each syllable, and the terma sign at the end of each line:

କୁମାର

ଶ୍ରୀ ଜ୍ଞାନ ପାତ୍ର

କଣ୍ଠ ଶ୍ରୀ ରମେଶ ପାତ୍ର ପାତ୍ର ପାତ୍ର

ମନୁଷ୍ୟର ଜୀବନରେ ଏହାର ଅଧିକାରୀ ହେଲାମାତ୍ର

କଣ୍ଠ ଶ୍ରୀ ରମେଶ ପାତ୍ର ପାତ୍ର ପାତ୍ର

[ROOT TEXT]

OM AH HUM

CI KI RA BHU LI BHA TA YE

In order to have direct experience in one's state through the yoga of prana for clarity and emptiness, it is necessary to know all the many pranas, root and secondary, gross and subtle.

Concerning the five seats of the five root pranas: the Life-Sustaining dwells in the channel of the heart; the Upward-Moving dwells in the channel of the lungs at the throat; the Downward-Clearing dwells in the channel of the spine; the Fire Accompanying dwells in the channel of the stomach; the Pervasive dwells in the Brahma-channel.

ঃ যন্ত্রণা সমস্যাদ্বয় পরি নেদঃ
ঃ সমস্যাপরি নেদ সমস্যাক্ষম প্রযুক্তি
ঃ যন্ত্র ক্ষু মূল প্রিদ মিশ প্রযুক্তি
ঃ ক্ষম ক্ষু স্বত্ত্ব প্রিদ ক্ষম প্রযুক্তি
ঃ যন্ত্র ক্ষু ক্ষম প্রিদ ক্ষম প্রযুক্তি
ঃ সমস্যাক্ষু প্রিদ প্রিদ ক্ষম প্রযুক্তি
ঃ নিষ্ঠা ক্ষু ক্ষেত্র প্রিদ প্রযুক্তি ক্ষম
ঃ গুরু ক্ষু নৃত্য প্রিদ প্রযুক্তি প্রযুক্তি
ঃ দ্বিতীয় সমস্যা প্রিদ প্রযুক্তি প্রযুক্তি
ঃ আনন্দ পদক্ষেপ প্রিদ পদক্ষেপ প্রযুক্তি
ঃ ক্ষু নেদ সমস্যা প্রিদ পদক্ষেপ প্রযুক্তি
ঃ এন্ড ক্ষু নৃত্য প্রিদ পদক্ষেপ প্রযুক্তি

The secondary (pranas) include gross and subtle pranas. The gross pranas are of ten types: the Dangyu (circulating to arouse), that allows seeing and dwells in the eyes; the Namgyu (always circulating), that allows hearing and dwells in the channel of the ears; the Yangyu (circulating in purity), that allows smelling and dwells in the channel of the nose; the Rabgyu (supremely circulating), that allows tasting and dwells in the channel of the tongue; the Ngegyu (certainly circulating), that allows feeling, dwells in all of the channels of the body and also pervades consciousness.

Concerning the seats of the pranas of the five elements, the prana of earth, that has the function of stabilizing, dwells in the channel of the spleen; the prana of water, that has the function of maintaining wetness, dwells in the channel of the kidneys; the prana of fire, that has the

ঃনুর নুর শব্দ পুর শব্দ কুর শব্দ
ঃমার নুর শব্দ পুর শব্দ কুর শব্দ
ঃশ পরি নুর শব্দ পুর শব্দ
ঃই শি কুর শব্দ কুর শব্দ পুর শব্দ
ঃমুর পুর শব্দ মার পুর শব্দ পুর শব্দ
ঃমা নুর রেশ শব্দ মুর নুর শব্দ
ঃঝ নুর কুর শব্দ মুর নুর শব্দ
ঃম কুর নুর পুর শব্দ মুর নুর শব্দ
ঃশু নুর শব্দ কুর কুর পুর শব্দ
ঃক শুর নুর শি শুর কুর রেশ পুর শব্দ

function of ripening, dwells in the channel of the liver; the prana of air, that has the function of movement, dwells in the channel of the lungs; the prana of space, that has the function of providing a place, dwells in the channel of the heart.

The subtle pranas, explained in detail, are said to be twenty-one thousand and six hundred. But they can be summarized into the pure prana of wisdom and the seven impure types of prana: the male prana that is rough and short, the female (prana) that is long and gentle, the neutral (prana) that circulates slowly and evenly, the life-prana that circulates in the upper part, the force-prana (that circulates) in the lower part, the hot and cold pranas that produce various illnesses.

ঃ শ্রী হৃদযুদ্ধ প্রভী হৃদঃ
ঃ হৃদ হৃদ পশ দ পি পিশ হৃদঃ
ঃ দি শি দ পশ শু হৃদ কুশ গুকঃ
ঃ দযুদ পুরি হৃদ প পদি ক কশ শুঃ
ঃ শ শ হৃদ সি প পি পে শ পু পিঃ
ঃ ক হৃদ দ গু প পি পে শ পু পিঃ
ঃ মি হৃদ দ প পি পে শ পু কঃ
ঃ হৃদ হৃদ পু পে শ পু পিঃ
ঃ কুশ পুরি হৃদ ক প পি দ প পঃ
ঃ প দ প পি পে দ প পি পে শ প পঃ
ঃ শ হৃদ প পি পে দ প পি পে শ প পঃ

The external prana is the prana of the five elements; the internal prana (includes) the karmic and the wisdom pranas. All the existing karmic pranas circulate on the basis of the prana of the five elements.

The prana of earth is yellow and gives a feeling of heaviness; the prana of water is white and gives a feeling of coolness; the prana of fire is red and gives a feeling of heat; the prana of air is green and gives a feeling of lightness; the prana of space is blue or without any conceivable color, and gives a feeling of limpidity of consciousness. These are the characteristics of the various pranas.

ঃনৃশুর্গান্তক্ষিণীসুবিমমনঃ
ঃক্ষুর্গান্তক্ষিপত্রীনুপঃ
ঃমন্ত্রণুর্গান্তক্ষিপত্রীনুপঃ
ঃনৃদেশীক্ষিপত্রীনুপঃ
ঃক্ষিপত্রীনুপঃ
ঃনৃশুর্গান্তক্ষিপত্রীনুপঃ
ঃমন্ত্রণুর্গান্তক্ষিপত্রীনুপঃ
ঃনৃদেশীক্ষিপত্রীনুপঃ
ঃক্ষিপত্রীনুপঃ
ঃনৃশুর্গান্তক্ষিপত্রীনুপঃ
ঃমন্ত্রণুর্গান্তক্ষিপত্রীনুপঃ
ঃনৃশুর্গান্তক্ষিপত্রীনুপঃ
ঃমন্ত্রণুর্গান্তক্ষিপত্রীনুপঃ

By possessing the crucial upadesha regarding the way (the prana) circulates in relation to the interdependence of external and internal conditions - the prana of time and the elemental constitution of the individual - one brings to realization the yoga of prana.

Any yogin and yogini, knowing his or her specific elemental condition, must perfect the qualities of the elements by applying the crucial upadeshas.

If the earth element is predominant the physical condition is heavy, one sleeps very deeply, talks little, and the breathing is bad. If the water element is predominant the physical heat is poor, mind is clear and one often sweats and urinates. If the fire element is predominant one feels often thirsty and hot, the mind is joyful, attachments are strong and the complexion is brilliant.

ঃনৃদ্বিষমশাম্ভাকি প্রস্তুত্যন্তঃ
ঃপুষ্টায়দ্বৈর্ণব্র্দ্বিষমশাম্ভাকি পদ্মনঃ
ঃক্রমাম্বর্দ্বিষমশাম্ভাকি পদ্মনঃ
ঃপুষ্টায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃ২পুষ্টায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃমীর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃশাম্ভাকি পদ্মনাম্ভিদ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃক্রুপ্যনুর্মাদ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃভূত্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়
ঃক্রুদ্বৈর্ণব্র্দ্বিষমশাম্ভায়দ্বৈর্ণব্র্দ্বিষমশাম্ভায়

If the air element is predominant, one likes to perform many activities, the body is light, the mind is agitated and thought is not stable. If the space element is predominant, the health is good and the mental attitude open. For those whose elemental condition is balanced no obstacle arises, but when it is not balanced one must endeavor to balance it.

If the earth element is too strong, during the period of earth one must sit with crossed legs and hands in the meditation gesture and gaze directly, keeping the concentration on a clear and bright green YAM or sphere at the navel.

If the water element is too strong, during the period of water one must sit with back straight uncovering the upper part and covering the lower part, visualizing a red RAM at the navel and gazing upwards while it is pulled up, keeping the concentration one cubit in space.

ঃমি·পশ·কি·সশ·মি·ঘি·নুশং
ঃশ্বিপ·গুর·মন্তব·সবশ·সদ·গুর·সপ্তং
ঃপ্লি·সর·সঁ·মম·সৈশ·বি·দগ্নং
ঃসশব·ব·নুদশ·পর·দর্মিশশ·প·সপ্তং
ঃনুদ·পশ·কি·সশ·নুদ·শি·নুশং
ঃবশ·শত্রিশ·দশুদ·১৫৭০·মসিশ·শত্রিশ·গুশং
ঃদশুদ·পরি·কু·কি·শত্রিশ·শি·মকরং
ঃশু·শুশ·শুশ·মরি·শুদ·নু·১৫৭০ং
ঃপ্লি·শুদশ·কুর·নু·সশ·খশ·শুদং
ঃপ্লি·সর·শা·সমশ·বি·ঘি·শি·সুং
ঃযু·ক·সৈশ·বি·শসি·র·মর্দশ·তকং
ঃসশব·ব·নুদশ·পর·দর্মিশশ·প·সপ্তং

If the fire element is too strong, during the period of fire one must sit with crossed-legs and hands in the meditation gesture and gaze directly ahead, keeping the concentration on a clear and bright white BAM or sphere at the navel.

If the air element is too strong, in the period of air the (folded) hands must clasp the arms with the thumbs pressing the two channels on the inner sides of the arms, while the elbows firmly encircle the upper part of the knees. Lowering and relaxing the gaze (with the eyes looking independently) to the sides, one must keep the concentration on a clear and bright yellow LAM letter or a golden sphere of the earth element at the navel.

ঃ শৰ্দ-র্ষা-মু-দ-শ-ব-স-ক-ৰ-ক-শং
ঃ ক-ব-র-ষ-ৰ-মু-দ-শ-ব-স-ক-ৰ-ক-শং
ঃ শ-ক-শ-ন-শ-ন-ব-শ-ৰ-ন-শ-ব-শ-ন-শং
ঃ ম-দ-ক-ন-ৰ-মু-দ-শ-ব-স-ক-ৰ-ক-শং
ঃ ক-ব-র-ষ-ৰ-মু-শ-ৰ-ক-ৰ-ষ-ৰ-শং
ঃ ক-শ-ৰ-ন-ৰ-দ-শ-ব-ব-ব-শ-ন-শং
ঃ দ-শ-ব-শ-ৰ-ক-ব-ন-শ-ব-ব-ব-শ-ৰ-শং
ঃ র-মু-ব-ৰ-ষ-ৰ-শ-ত-শ-ৰ-ন-ৰ-ৰ-ৰ-শং
ঃ মু-শ-ৰ-ম-শ-ৰ-শ-ৰ-শ-ৰ-শ-ৰ-শ-ৰ-শং
ঃ ব-শ-শ-ব-শ-ৰ-ক-ৰ-শ-ৰ-শ-ৰ-শ-ৰ-শ-ৰ-শং
ঃ ব-শ-শ-ব-শ-ৰ-ক-ৰ-শ-ৰ-শ-ৰ-শ-ৰ-শ-ৰ-শং

By applying whichever is suitable of the upadeshas, the yogin must endeavor to balance the elements and actualize the various signs-experiences of prana (relating to) clarity and emptiness.

The yogin, in order to purify and bring into their natural state the five chakras, the secondary channels and the constituents of prana and thigle of the body, by applying the yantras, must expel the impure air.

(One has to) bathe the entire body in clean water, anoint it with butter or oil and warm it up in the sun; apply some wine under the soles of the feet and rub them with great energy, and for three days lie down on one's back relaxed and at ease.

• ຂໍາ ຂົງ ດັບ ດີ ດີ ດີ

ଶ୍ରୀମଦ୍ଭଗବତ

କର୍ତ୍ତବ୍ୟ ଶିଦ୍ଧାନ୍ତ ସମ୍ବନ୍ଧରେ କୁଣ୍ଡଳ ପ୍ରକାଶନ

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ

ହାତ୍ରି ପଦବୀ

ঃ এই কুমাৰ স্বামী প্রিয়ে এই কুমাৰ স্বামী

ଶ୍ରୀମଦ୍ଭଗବତ

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଚୟ

፡କ୍ରମ ଠମ ତେଜ କଶ ସନ୍ଦର୍ଭ ଶୁଣି ରୂପ

ଭାବୁକ ପରିମାଣ ଏବଂ ଅନ୍ୟ ସମ୍ବନ୍ଧିତ ବିଷୟ

When the channels reawaken and the pulse increases, if the pulse is stronger on the right side for males, or on the left side for females, on that side one should spread a decoction of sandalwood and acacia and apply a warm 'tug' (remedy) with a smooth brick.

One should feed on food and beverages that support the air (humor) and drink a small quantity of good wine; males should lie down relaxed on the left side and females on the right side.

Where the pulse is stronger males must press with the right ring-finger on the right and females with the left ring-finger on the left, starting very softly and increasing until three times seven, combining also with inhaling, closed holding and exhaling.

ঃ কুমাৰিষা মৈষা পাঞ্চ ষষ্ঠি ষষ্ঠি পরি কেং
ঃ পঞ্চ ষষ্ঠি দশমুকু ন দ্বিতীয় কুমাৰ ষষ্ঠি ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি কুমাৰ ষষ্ঠি ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি
ঃ পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি পঞ্চ ষষ্ঠি

When the consciousness has become confused one should stand upright, the males turning to the right and the females to the left, leaning the chin on the shoulder in the direction towards which one has turned.

Males, with the right hand and females, with the left hand, must clasp the neck from behind and slowly press the pulse of the Upward-Moving (prana), starting very softly and then increasing the strength of the pressure.

At that time, if the entire body feels numb or the tactile sensation has diminished, one should mix grain oil with frankincense (kugul) and apply massage with it, leaving the mind in the net of the four elements.

ঃ দ্বিষান্তক্রমসমূহ কুণ্ডলিসং
ঃ সন্ধি সর্বদ্বয় পরিমাণসমূহ রেখাৎ^৩
ঃ শুভ্র সম্ভব দ্বয় অন্যসমূহ দ্বয় সং
ঃ সন্ধি সন্ধি সম্ভব ক্রত্ব পর দ্বয় সং
ঃ শুভ্র ক্রিয়া সন্ধি সম্ভব দ্বয় শুভ্র সং
ঃ শুভ্র বিদ্যুৎ শুভ্র পরিমাণ বিদ্যুৎ সং
ঃ ক্রিয়া শুভ্র সম্ভব বিদ্যুৎ সং
ঃ একান্ত ক্রমসমূহ পরিমাণ দ্বয় সং
ঃ দ্বিতীয় শুভ্র বিদ্যুৎ পরিমাণ সমূহ
ঃ শুভ্র দ্বিতীয় পরিমাণ দ্বয় সমূহ
ঃ সুমতি ক্রমসমূহ পরিমাণ সমূহ
ঃ একান্ত ক্রমসমূহ কুণ্ডলিসমূহ সন্ধি

In this way all thoughts of disturbing emotions will be purified in their own condition and the (personal) experience of Rigpa (related to) clarity and emptiness will be actualized; visions of experiences will blaze forth and one will gain ultimate certainty of one's Rigpa.

(According to) where the prana dwells, (the corresponding) vision appears; when the prana comes to an end, also vision comes to an end. Until vision has come to an end, there is no possibility of liberation for all phenomena having form.

Therefore, in order to extinguish and empty the prana, by applying the upadeshas on prana concerning its shape and color, its going and coming, its quantity, and kumbhaka, one must train to gain mastery over the experience of clarity and emptiness.

ঃনুর্দেশি কুপাক্ষমসা প্রিণ্ডসা পন্থঃ
ঃ গৈ দণ্ডসা পরিপার বিন্দু শুরু স পরিঃ
ঃ মাত্র ভূর দণ্ডসা তিন্দ পুরু ভূর পরিঃ
ঃ দুষ্ট পর্য ভূর পর্য পদ্মবৰ্ণ ভূর পরিঃ
ঃ দুষ্ট দণ্ডসা শুরু পতুর মাত্র পন্থঃ
ঃ দুষ্ট গৈ পুরু পন্থ দণ্ডসা পাতিঃ
ঃ অ সুর পর্য পর্য পদ্ম পন্থ ভূঃ
ঃ শিমসা পাতিঃ দণ্ডসা পুরু পুরু পিন্দ দণ্ডসা
ঃ দুষ্ট দণ্ড দণ্ডসা পরিঃ পাতিঃ পুরু
ঃ শুরু পুরু পুরু শিমসা পদ্ম পরিঃ পিন্দ
ঃ পদ্ম পরিঃ দণ্ড পাতিঃ শুরু পদ্ম দণ্ড
ঃ পাতিঃ দণ্ড পুরু পুরু পাতিঃ পুরু পিন্দ

*Thoroughly knowing all the aspects of prana,
(one must practice) the four applications of in-
haling, holding, pressing and exhaling: drawing
in (the air) in like a bow, holding like a vase,
turning like a wheel and exhaling like an ar-
row.*

*All samsara and nirvana, the universe and
its beings, are inhaled in the form of light, dis-
solve into the Athung and melt into pleasure
(which) becomes inseparably merged with the
expanse of the nature of mind.*

*During both inhaling and exhaling all re-
maining visions, both the body and the mind,
(are felt) as vivid pleasure and the condition of
this pleasure (is felt) as pure emptiness, in the
non duality of original purity and self perfec-
tion.*

When one does not waver from this condition, in order to gain mastery over the shape of prana one should sit in the Vairochana position with seven characteristics as the specific point of the body, drawing the nape of the neck back a little.

As the specific point of concentration, between the eyebrows (visualize) the shape of prana as a light blue spherical thigle the size of a pea, essence of prana and mind, then it comes down onto the tip of the nose where one must direct the concentration.

Exhaling, the thigle moves far away; inhaling, it comes back again onto the tip of the nose. (Thus one must) earnestly train in perfecting the precise capacity of the expansion and re-absorption of the thigle connected to inhaling and exhaling.

ঃনুর্দেশি রিষান্দেন্তমসাৰ্গি রিষাসং
ঃবিৰীতিৰণকৰ্ত্তৃ বিষণ্নপৰ্যন্তঃ
ঃমুৰৰ মাস্টি পৰি দৃষ্টিমাত্ৰাসৈদঃ
ঃবন্ধু শুন্দে লিপি পৰিকল্পনাঃ
ঃমুৰ্দেশ মুৰ্দেশি শৈক্ষিক পৰমাণুঃ
ঃনুর্দেশ মুৰ্দেশি পৰিকল্পনাসৈদঃ
ঃমাস্টি পৰি দৃষ্টিমাত্ৰাসৈদঃ
ঃবিদ্বন্ধু পৰি নুর্দেশ নুর্দেশ পৰিকল্পনাঃ
ঃমুৰ্দেশ পৰি দৃষ্টিমাত্ৰাসৈদঃ
ঃবিদ্বন্ধু পৰি নুর্দেশ নুর্দেশ পৰিকল্পনাঃ
ঃবিদ্বন্ধু পৰি নুর্দেশ নুর্দেশ পৰিকল্পনাঃ

When one has precisely perfected the various sensations and experiences of prana, the outer, inner and secret signs will completely manifest and the karmic prana will reverse (in its own condition) manifesting as (the prana of) wisdom.

(Regarding) the color: between the eyebrows (one should) concentrate one-pointedly and without distraction on a brilliant white thigle, the essence of prana and mind, the size of a mustard seed.

Combined with the exhalation of the air, starting from one's body and the surrounding country, all the vision of the universe and its beings is merged into the color of the clear white thigle.

When one has progressed by remaining in that condition, as signs of one's familiarity with it, the body is light and its existence is no longer felt, the voice is melodious and through it (words from) the secret language of the Dakinis are released, and the mind arises as the Rigpa of clarity and emptiness.

(Regarding the) going and coming, in the center of the generating chakra (one should visualize) as the essence of prana and mind a brilliant pure blue (letter) HUM, the size of a barley grain, flickering and shimmering, and keep the concentration there.

During the exhalation of the air, the letter HUM goes out from the nose, (and) when inhaling it comes back to the generating chakra, (while) one's body experiences pleasure.

At a certain point (one should) remain for a while in the state of non-thought and then train in gradually extending the expansion and re-absorption of the letter HUM from the tip of the nose up to a distance of sixteen fingers beyond it.

While sounding the HUM all external vision merges into the HUM and then one loosely relaxes. While inhaling, one trains in purifying one's body into light, and when mastery has been gained, all of the universe and its beings become liberated in the body of light.

(Regarding) quantity: the mind (must be) focused (on the breathing) during the exhalation and inhalation of the air. Of the twenty-one thousand and six hundred breathings, one thousand must be applied in a session.

ঃকুমাৰিষাণুক্তিষাস্দুষ্মস্বিং
ঃক্ষুণনীক্তেষাপুষার্যদুষ্মপুষঃ
ঃবুক্তেষাপুষার্যদুষ্মপুষঃ
ঃস্দুষ্মপুষার্যদুষ্মপুষার্যদুষ্মঃ
ঃশুমাপুর্বক্ষুদ্রস্তুমাক্ষুদ্রস্তুঃ
ঃস্মৃত্বুজীৱিষান্তিষ্ঠিদ্বিদ্বিদঃ
ঃবুধুমাপুষাল্পদুষ্মপুষার্যদুষ্মঃ
ঃশুনুডুক্তমাপুদ্বিষ্ঠিষাপুদ্বিদঃ
ঃডুপুষাক্ষিদ্বুদ্বুদ্বুদ্বুদ্বুদ্বুদঃ
ঃবুক্তেষাক্ষিদ্বুদ্বুদ্বুদ্বুদ্বুদঃ
ঃবুক্তেষাক্ষিদ্বুদ্বুদ্বুদ্বুদ্বুদঃ

When the thoughts subside in their own condition any difficulty of breathing is completely overcome. At that time the Dang (energy) of the Rigpa of clarity and emptiness spontaneously arises and one gains ultimate certainty of it.

(Regarding) the application of kumbhaka: one should sit in the position of Vairochana, press the I (points) with the fists, and direct the concentration on a brilliant green HA or thigle, the size of a pea, at the generating (chakra).

(After) inhaling, one should push down the upper prana, strongly tighten up the lower door and keep the (two forces) unified. In that condition, the prana and one's body are felt to be insubstantial like mist.

ঃৰ্মুক্‌নৃশ নৃদ শিমশা মাপৰ নৃদ রক্ষিশঃ
ঃশুড় সদ মৰ্ম দেশ দেব পৰিশ পশঃ
ঃৰশু স সদ রশশশ নৃদ রেশ নৃদশঃ
ঃতশ নৃ শেশ ঘ ঘি দ মৰ্ম রশুড়ঃ
ঃনৃ শক দ ঘক দ শ তশ ম লুঃ
ঃঘড শ শু দেশ শশ শম শু র কশঃ
ঃবিশ শ স র র র্মু শ শশ রশু ভূরি শুড়ঃ
ঃন শ র র শু র হু দ ক দ ক দ দেশ রশুড়ঃ
ঃশ দেশ দ শ ক শু ক র শিশ শঃ
ঃক দেশ র দ ক ম শু শু শ পঃ
ঃম দেশ শু ক শু র ম র দ র শঃ
ঃনৃ দেশ শু ক শু প ক ম ম প র শঃ

During exhalation the prana and the mind are merged into space and one remains in a pure empty non-thought state. In this way the movement (of thoughts) will stop by itself, prana and Rigpa will become limpid, and no desire for food and clothing will arise.

When one has perfectly trained in all or only a portion of the five profound upadeshas on the specific point of prana, the pranas of the five elements will be under one's power and the signs of (the pranas) having entered the central channel will manifest.

The sign of earth is (like) a thickening of smoke or mist. The sign of water is (like) shimmering light or the wavering of a mirage. The sign of fire is (like) the light radiating from a firefly. The sign of air is (like) a cloudless sky.

ঃ পুন্ড পন্ড পুন্ড পন্ড শুন্ড পন্ড পন্ড

ঃ বড় শুন্ড পন্ড পন্ড পন্ড পন্ড পন্ড

ঃ শুন্ড পিণ্ড পন্ড পন্ড পন্ড পন্ড পন্ড

ঃ পন্ড পন্ড পন্ড পন্ড পন্ড পন্ড পন্ড

In particular, for the condition of each of the elements, various and distinct sign-experiences both of vision and sensation linked to the specific color of the light, will manifest uninterruptedly.

For the earth condition, as an experience of the body one will feel tired, heavy and dull; as an experience of the voice, one will utter words in unspecified languages; as an experience of the mind, one will be oppressed by torpor, drowsiness and fogginess; as a dream experience, one will be crushed by a mountain or trapped under the ground.

For the water condition, as an experience of the body one will feel at leisure, relaxed and comfortable; as an experience of the voice, (one will utter words) in the language of the Dakinis; as an experience of the mind, one will abide in a limpid and peaceful state; as a dream experience, one will (dream) of lakes or a heavy rain.

For the fire condition, as an experience of the body one will feel hot and sweat; as an experience of the voice, one will spontaneously utter words of teaching never learnt before; as an experience of the mind, one will not desire to abide in non-thought; as a dream experience, one's clothes, the house and the mountain will be on fire.

For the air condition, as an experience of the body one will be agitated and suffer from insomnia; as an experience of the voice, one will spontaneously utter words of definitive or provisional teachings; as an experience of the mind, one will alternate between (states of) emptiness and all-pervasiveness; as a dream experience, one will ride the wind, gallop on a horse, or one will fly.

ঃরূপা'মাষি'বুশা'নিমসা'জ্ঞ'ম'ক'হ'সঃ
ঃব'নিমসা'নিমসা'জ্ঞ'ক'হ'স'ব'ব'হ'সঃ
ঃব'নিমসা'নিমসা'মাষ'ব'নিমসা'ব'ব'হ'সঃ
ঃব'নিমসা'নিমসা'ম'জ্ঞ'ব'নিমসা'ব'ব'হ'সঃ
ঃব'নিমসা'নিমসা'ম'জ্ঞ'ব'নিমসা'ব'ব'হ'সঃ
ঃব'নিমসা'নিমসা'ম'জ্ঞ'ব'নিমসা'ব'ব'হ'সঃ
ঃব'নিমসা'নিমসা'ম'জ্ঞ'ব'নিমসা'ব'ব'হ'সঃ
ঃব'নিমসা'নিমসা'ম'জ্ঞ'ব'নিমসা'ব'ব'হ'সঃ

For the space condition, as an experience of the body, one will not feel its existence; as an experience of the voice, one will explain subjects concerning the definitive meaning; as an experience of the mind, one will find a (state of) clarity and purity beyond movement and thought; as a dream experience, one will climb up or see the expanse of the sky.

If, as a harsh experience of the earth element condition, one (experiences) torpor, drowsiness and fogginess, and while applying the specific point of the body (position) one can remain (for long time) neglecting one's physical condition, as a means for removing obstacles one should (wear) light clothes, exhale the stale air, hold in kumbhaka, and sharpen the gaze and the Rigpa.

If, as a harsh experience of the water element condition, one feels the body to be cold, or one sweats, trembles, feels fearful and like crying, as a means for removing obstacles one should relax the body and lie down in the sun, massage (the body) with butter and feed on warm types of food.

If, as a harsh experience of the fire element condition, one feels the body bursting from heat, one's head feels dazed, one feels nausea and has pain in the joints, as a means for removing obstacles one should rub anise seed powder (on one's body) and clean it away with tsampa (flour), and then wear light clothes.

ঃনুর্মলস্তুষান্তমসাধুশ্বেতং
ঃসমস্তাদ্বিষণ্ডাদ্বৰ্ত্তন্তেষাপ্যং
ঃশিষ্ণবাশিষ্ঠকৰ্ত্তৃদ্বিষণ্ডাদ্বৰ্ত্তন্তেষাপ্যং
ঃক্ষিৎসৰ্বদ্বৰ্ত্তন্তেষাপ্যাশিষ্ঠং
ঃক্ষমাপ্যসৰ্ব স্তুষান্তমসাধুশ্বেত শুভং
ঃশুভ স ক্ষুদ্র ক্ষুদ্র প্রবৰ্ত্তন্তেষাপ্যং
ঃশিষ্ণবাশিষ্ঠমীক্ষণ্ডপ্রবৰ্ত্তন্তেষাপ্যং
ঃএ টি শুভ প্রবৰ্ত্তন্তেষাপ্যং

If, as a harsh experience of the air element condition, one's body is itching, one's physical condition is upset, one has the desire to move about and feels irritated, as a means for removing obstacles pour old wine in melted butter (and cook it) adding some tsampa (flour): by taking this warm (mixture the problem) will be removed.

If, as a harsh experience of the space element condition, one's body is cold all over, one's perception flickers and one has optical illusions, as a means for removing obstacles one should remember impermanence and the eight examples (of illusion), and take a decoction of nutmeg and ginger.

When the prana of earth has been conquered, the body does not move. When water has been conquered, one has a glossy complexion and does not sink into water. When fire has been conquered, (divine) sight and clairvoyance arise. When air has been conquered, the body is light and has the capacity to fly.

In between sessions inhale with OM, hold with AH and exhale with HUM. By integrating Rigpa with the prana, contemplation will be enhanced and obstacles will be removed.

In particular, if the specific points of exhaling, inhaling and holding are always governed by presence and awareness all the obstacles related to prana will subside and the capacity for experiences and Understanding will fully develop.

ঃঠৰ্ক মডস ক্লিশ দুশ স্টুড র এসাপঃ
ঃ দু দু পডু র কৰ্দ রিষস এক্লিদঃ
ঃ প্রদ পর মড ক্লিশ এক্লিদ প্রদঃ
ঃ কুর দু ক্ল কেষস প্রদু পর প্রদু সঃ
ঃ প্রদ প্রদ ক্লিদ হি দু প্রদ ক্লিদ স্কুলঃ
ঃ দুমি সিমস ক্লিশ দুশ দুপ ক্লিশ প্রদঃ
ঃ তু দু প্রদ পডু প্রদ হি র এবুঃ
ঃ দু কৰ পদ লিষস প্রধিপ পর প্রদু সঃ
ঃ দু এক্লিদ ক্ল এক্লিশ দু এক্লিশ দুশঃ
ঃ প্রদ স্টুড প্রদ এক্লিদ প্রদ মি দু প্রদ ক্লিঃ
ঃ প্রদু পু এক্লিশ গ্রি সিমস এক্লিদ পঃ
ঃ পডু এক কৰ এক্লিদ কুর দু প্রদু সঃ

When disturbing emotions arise, exhale the stale air. If one keeps it inside, it can create illnesses, in particular one can be harmed by negative provocations and meet with various adverse circumstances.

When virtuous mental states such as faith, compassion and pure perception arise, inhale slowly, hold a little and remain in that state. In this way happiness will increase.

When one feels the strong desire to get out of samsara, sadness or exhaustion, one should not block sighs: by exhaling, the health of the body will be increased, but if one holds, it will become the secondary cause for illnesses and negative provocations.

ঃ দ্বি-বিশ্ব-মুদ্র-শক্তি-নৃশঙ্ক-স্ব-রেশং
ঃ নৃশ-বিশ্ব-নৃদ-কী-মী-বনৃদ-শুং
ঃ দ্বিশ-বিশ-মুদ্র-শক্তি-নৃশঙ্ক-স্ব-রেশং
ঃ মুদ্র-বিশ-বিশ-পুরুষ-শক্তি-নৃশঙ্ক-স্ব-রেশং
ঃ দ্বি-শু-নৃদ-বিশ-নৃশঙ্ক-স্ব-রেশং
ঃ বিশ-বিশ-মুদ্র-শক্তি-নৃশঙ্ক-স্ব-রেশং
ঃ মুশ-বিশ-মুদ্র-শক্তি-নৃশঙ্ক-স্ব-রেশং
ঃ পুরুষ-শক্তি-নৃশঙ্ক-স্ব-রেশং

In the same way during the four periods of noon, midnight, evening (intermediate period) and early morning (last period), one should not hold the air: by exhaling, the harmful influence of negative provocations will be eliminated, but if one holds, it will cause adverse circumstances.

Having thus completely mastered the prana, the materially defiled (dimension) will be consumed and (the karmic breathing tied to) the elements will cease. In the Rigpa dimension of the visions of experiences of clarity and emptiness, one will meet the state of unimpeded wisdom.

SAMAYA GYA GYA GYA

Thus the whole text appeared again and again according to my wish. At one point I recognized that I was dreaming and I thought: “Before I wake up I want to memorize it all!” and while continuing to read, I woke up from my dream. It was almost dawn and the moment I woke up I remembered the dream clearly, so immediately I got up and wrote down the text of the upadesha in its entirety, without omitting or adding a single syllable. Marvelous!



*The house at Discesa Gaiola (Naples)
where Chögyal Namkhai Norbu lived in 1972-73*



Thangtong Gyalpo
Merigar Gonpa

ଜୀବ ଶ୍ଵର କିନ୍ତୁ ମାତ୍ରାର ଦ୍ୱାରା ଶ୍ଵରି ଶ୍ଵର ସିଂହାର ପରିଷଳା

ସମ୍ବନ୍ଧରେ କୁଳାଙ୍ଗାରୀ ପାଇଁ ଏହା କିମ୍ବା କିମ୍ବା

ପ୍ରକାଶନ

କୁଣ୍ଡାର୍ ପ୍ରିୟ ୧୯୮୩ ଜୟ ୨ କେଣ୍ଟର୍ ପା
ଦ୍ୱାରା ଅନ୍ତର୍ଭାବରେ ଲେଖାଯାଇଥାଏ ଏହା ପାଇଁ ପରିଚୟ ଦେଇଛି ।
ରାମାକୃଷ୍ଣଦାଶର ପରିଚୟ ଏହାର ସମ୍ମାନରେ ୦୫ ମେ ଶା
ମାର୍ଚ୍ଚାବୀ ୦ ବିଷ୍ଣୁମହାରାଜାଙ୍କଳାମାର୍ତ୍ତଦିନରେ ।
ଶିକ୍ଷାଦିର୍ବିଦ୍ୟାରେ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ
ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ
ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ।

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

**THE UPADESHA OF THE ORAL
TRANSMISSION OF
THANGTONG GYALPO**

[THE HISTORY OF ITS DISCOVERY]

In the Water-Bull year [at the beginning of January, 1973], I was living in a house by the sea near Naples in southern Italy, at a place called Discesa Gaiola. During the day I had been telling my students many stories about Thangtong Gyalpo, a Mahasiddha who is very famous in Tibet; and perhaps because of that, just before dawn, I had the following dream.

I was relaxing at home when all of a sudden I felt the very strong tremor of an earthquake

that was accompanied by an extremely loud crash of thunder. I immediately thought: “Where are my wife and children? We must get out of here at once!” But then, as I stood up, I saw that I was being pushed upwards by two white balls of prana under my feet that were similar both in shape and in size to footballs - and in an instant I found myself very high up in space, on a white cloud that was like a cushion of cotton-wool.

I thought: “If these two spheres of prana remain under my feet I’m in danger of being lifted up even more!” But when I looked slowly under my feet, there was nothing there. So I looked carefully all around me, but all I could see was a thick rainbow-hued cloud of various colors. Then, just at that moment, I clearly caught sight of the peak of a mountain completely surrounded by rainbow lights among the clouds not very far from the place where I was.

I stood up and started walking from my cloud towards the mountain, and then, from among the clouds in front of me I distinctly heard the sound of small bells as someone came towards me. I waited calmly, remaining there for a while, until a short time later two people arrived. I couldn't say whether they were male or female, but they looked very young and their physical form was attractive in similar way to that of human beings. They each wore a dazzling golden overcoat that was embellished with many precious ornaments which produced a sound like small bells.

One of them held something like a tassel of white silk in his hand, while the other was holding what looked like a tassel of red silk. When they both arrived in front of me they held their tassels with their hands joined together as they bowed their heads to me. Then the one who was holding the tassel of white silk asked me in Ti-

ପିତ୍ରିଷାର୍ଥୀଙ୍କାରିଷାର୍ଥୀବା

ଶ୍ରୀଦିକିନ୍ଦ୍ରିଷ୍ଟିପରିଦ୍ଵାରା ଶ୍ରୀଦିକିନ୍ଦ୍ରିଷ୍ଟିପରିଦ୍ଵାରା
ଅନ୍ତଃ

ବିଷାର୍ଦ୍ଦିଷାର୍ଦ୍ଦିଷାବା

ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥିଦ୍ଵାରା ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥାବା

ରାଶ୍ରୀଶୁଦ୍ଧିକା ଶ୍ରୀଦିକିନ୍ଦ୍ରିଷ୍ଟିଶୁଦ୍ଧିକାର୍ତ୍ତିଶୁଦ୍ଧିକା
ଅନ୍ତଃ

ଚିତ୍ତିଶୁଦ୍ଧିକାପରା ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥାକର୍ତ୍ତିଶୁଦ୍ଧିକା
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ଶ୍ରୀଦିକିନ୍ଦ୍ରିଷ୍ଟିପରିଦ୍ଵାରା ଶ୍ରୀଦିକିନ୍ଦ୍ରିଷ୍ଟିପରିଦ୍ଵାରା
ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥାବା ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥାବା
ଅନ୍ତଃ

ଚିତ୍ତିଶୁଦ୍ଧିକାପରା ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥା ମୁଖ୍ୟାଶର୍ମିର୍ଯ୍ୟାମହାର୍ଥା
ଶ୍ରୀଶୁଦ୍ଧିକାର୍ତ୍ତିଶୁଦ୍ଧିକାର୍ତ୍ତିଶୁଦ୍ଧିକାର୍ତ୍ତିଶୁଦ୍ଧିକା
ଅନ୍ତଃ

betan - with what sounded like an Amdo accent:

“Longchen Rolpai Dorje, where is it that you desire to go to?”

And I replied to them both:

“I am going to see what is on the top of that extraordinary mountain over there. But how do you know my name!?”

Then the one with the tassel of red silk said:

“Why shouldn’t I know that you are Longchen Rolpai Dorje? I have been on the top of that mountain many times. It is the mountain called ‘The All-Illuminating and All-Pervasive’. From its summit it is possible to also see (the mountain) known as Magyal Pomra.”

I thought: “If these two speak in a way that’s similar to an Amdo accent, and if it’s possible to see Magyal Pomra from here, then it must certainly mean that this place is somewhere in Amdo”, so I asked:

ଶିଦ୍-ଷତିଷାଙ୍ଗ-ପନ୍ଦିତ୍-କ୍ରୂଷାଣ୍ମୁ-ଷାକ୍ଷାବିଷାକ୍ଷା-ଯିତ୍-କ୍ରୂ
ବିଷ-କ୍ରୀଷା-ପଶ୍ଚା ଶିଦ୍-ଷତିଷା-ଷଦ୍-ମ୍ବ-ତୁଦ୍-ବିଷ-ଷଦ୍-
ପରି-ମସନ୍ ନ୍ର-ଦ୍ଵାର-ଶ୍ରୀ-ରଖକ-ହର-ତକ-ଦ୍ଵ-ର-
ଯଷା-ଯିକଃ ରକ-ଶ୍ରୁଦ୍-ଦି-ଷତିଷା-କୁ-ପା-ଶ୍ରୀ-ମରି-
ଷରଶ-କି-ପା-କ-ଶ୍ରୁଷା-ମି-ଦୁ-କି-ପ-ି-ଷ-ଦ-ମା-ପର-ି-ଯି-କଃ
ବିଷ-ବି-ଶ୍ରୀ-ରଦ୍ୟ ରାଜ-ଶିଦ୍-ଷତିଷା-ପା
ର-କ-ଶ୍ରୁଦ୍-ଷତିଷା-ଷଦ୍-ନ୍ତୁ-ପବ୍ଲୁ-ଷା-ଶ୍ରୀ-ପଦ୍ମ-
ତିଷା-କ୍ରୀଷା-ପଶ୍ଚା ନ୍ର-ଦ୍ଵାର-ଶ୍ରୀ-ରଖକ-ହର-ତକ-ଦ୍ଵା
ଯଷା-ଦି-ଷତିଷା-ଶୁଷ-କି-ର-ସଦ-ଶ୍ରେଦ୍-କୁ-ପ-ି-ଷ-ଦ-ନ୍ତୁ
ପବ୍ଲୁ-ଷା-ପରି-ଷରଶ-କୁ-ର-ଷି-ର-ପ-ି-ଶ୍ରୀ-ପଦ୍ମ-
ତିଷ-ବି-ଶ୍ରୀ-ରଦ୍ୟ ଯଦ-ରାଜ-ଶିଦ୍-ଷତିଷା-ପା
କୁ-ର-ଷି-ର-ବିଷ-ପ୍ରୁ-ଷ-ଦି-ରଶ-ଦ-ଶ୍ରୀ-ପା-ପୁର୍ବ-। ଷରଶ-
ଦ-ଶ୍ରୀ-ମର-ଶ୍ରୀ-ଯୁଧ-ମ-ମି-ଦ-କି-ଷ-ଦ-ଅ-ରି-ଦ୍ଵା
ବିଷ-କ୍ରୀଷା-ପଶ୍ଚା ଶିଦ୍-ଷତିଷା-ଶୁର-ଯଦ-ମ୍ବ-ତୁଦ୍-
ବିଷ-ଷଦ-ମସନ୍ ନ୍ର-ଦ୍ଵାର-ଶ୍ରୀ-ରଖକ-ହର-ତକ-ଦ୍ଵ-
ର-ର-
ଯଷା-ମ-ଦ୍ଵା କୁ-ର-ଷି-ର-ବି-ଷା-କି-ର-ଶ୍ରୀ-ଷରଶ-

“Are you two from somewhere in Amdo?”

They laughed a little and then the one with the tassel of white silk replied:

“No, we aren’t. But we are both very familiar with the sacred mountain of Magyal Pomra.”

“But, then, where do you live”, I asked.

“We live in Ghurawira, the place where the Mahasiddha Thangtong Gyalpo dwells”, the one with the tassel of red silk replied.

Then I told them:

“I have never heard about Ghurawira. Is it a place somewhere in India?”

They laughed a little again, and the one with the tassel of white silk replied:

“No, it is not. Ghurawira is a sacred place in the central part of the world called Akara,

କେଶ·ତ୍ରେଷୁ·ଦୟା । ମନ୍ଦିର·ଶନ୍ତିଶାଖା

ର୍ବକ୍ ଶ୍ରୀ ଦ୍ଵାରା ପାଇଯାଇଥାଏ କିମ୍ବା କୁପାଣ୍ଡମ ରୁହାନୀ

କିମ୍ବା ଶାର୍ଦ୍ଦର୍ଦ୍ଦନ କିମ୍ବା ସାର୍ଦ୍ଦନ

କେଣ୍ଟିଶାପରା ୯୨୯୮୨୯୩୭୧୫୫୫୦୮୦

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କେଶବ୍ୟୁଦ୍‌ଧୂମ ନାନ୍ଦିଷ୍ଠାନୀ

ଓଡ଼ିଆ ଶବ୍ଦରେ କାହାର ପାଇଁ ଏହାର ଅନୁଷ୍ଠାନିକ ପରିଚାଳନା କରିବାର ପାଇଁ ଏହାର ଅନୁଷ୍ଠାନିକ ପରିଚାଳନା କରିବାର ପାଇଁ

ବିଶ୍ୱାସପଦ୍ମ | ପଦ୍ମନାଭଶ୍ରୀରଧରକର୍ତ୍ତର

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ଦିନ·ଶତିଶ·ଶୁଷାନ୍ତି·ରୈ·ପ୍ରିଯାମଣି·ଶୁଷାନ୍ତି·କନ୍ଦି·ବିଜ୍ଞାନୀ·ଶୁଷାନ୍ତି·ଶୁଷାନ୍ତି

which is located in the north-east direction beyond sixteen worlds similar to this world system, and which is three times bigger than it.”

“But then how is it that you are so familiar with the sacred mountain of Magyal Pomra?”, I asked.

The one with the tassel of red silk said:

“It is a special place sacred to the Mahasiddha Thangtong Gyalpo, and we yogins and yoginis of Ghurawira are in the habit of travelling there quite often.”

“Why did you come to the foot of the All-Illuminating and All-Pervasive Mountain today?”, I asked.

“Knowing that you would have come to meet the Mahasiddha Thangtong Gyalpo today, we

महेन्द्र धिष्ठा श्री यदि परिषारका वृद्धि वस्तु वृद्धि
परिष्ठः

बिश्वामी श्री वृद्धा ८५. श्री कन्दु यापक करका
वृद्धि शक्ति वा पा

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८५. वृद्धि वृद्धि वृद्धि वृद्धि वृद्धि वृद्धि

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८५.

came here to greet you,” the one with the tassel of white silk replied.

I was completely amazed, and I said:

“I’m very happy that you two, who are disciples of the Mahasiddha, who have yourselves attained siddhis, have come here. But how could I, who have not attained siddhis, ever travel to such a distant place?”

The one with the tassel of red silk then replied:

“Shouldn’t it be possible for you, a Dzogchen yogin, if you abide in the state of equality of the fourth time?”

“If that’s so, let’s go to Ghurawira!”, I said, and the one with the tassel of white silk replied:

“Well, now remain in the state of equality of the fourth time, and while you two go to Ghurawira, I will myself go for a short time to Magyal Pomra and then I’ll return to Ghurawira.”

ਬਿਨਾ ਬੇਰ ਸ੍ਰੀ ਰਤਨ ਸਿੰਘ ਦੁਸ਼ਕ ਸਭਿ ਮਨਮਾ ਤ੍ਰੈਂਦ ਸ੍ਰੀ
ਦੁਸ਼ਕ ਸਾ ਪਰ ਮਨਮਾ ਪਰ ਸਰਗ ਰਨ ਸਾ ਪਾਨਦਾ। ਰਨ
ਦੁਸ਼ਕ ਸ੍ਰੀ ਰਥਕ ਹਰ ਤਕ ਦੁਸ਼ਕ ਸੰਕ ਦੁਸ਼ਕ ਪਰਿ ਦਾ ਰਸੂਲ
ਦੁਸ਼ਕ ਸਤਗ ਦੁਸ਼ਕ ਵੰਡ ਸ੍ਰੀ ਦੁਸ਼ਕ ਸਭਿ ਮਨਮਾ ਪਾਨ
ਅਨ ਧੰਨ ਸ਼ਕ ਸੰਕ ਵਿਨ ਕੁਣ ਦਾ ਸਾ ਨਹੁਣ ਸਾ ਹੰਦੀ ਸੰਕ
ਮਾਣੀ ਸਭਿ ਕ ਧ ਬਿਨ ਵਿਨ ਰੰਦ ਸੀ ਧੰਨ ਰਤਨ ਸਿੰਘ
ਅਨ ਸ਼ਕ ਦੁਸ਼ਕ ਵੰਡ ਵੰਡ ਸਾ ਸਾ ਹੰਦੀ ਸਾ ਸਾ ਹੰਦੀ
ਨੂੰ ਧੰਨ ਪਰਿ ਸਕ ਸਾ ਦੁਸ਼ਕ ਵੰਡ ਮਹਿਨ ਸਾ ਸਾ ਹੰਦੀ
ਖੂੰ ਸਾ ਹੰਦੀ। ਵੰਡ ਵੰਡ ਸ੍ਰੀ ਵੰਡ ਸਾ ਵੰਡ ਸਾ ਵੰਡ
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ਅਨ ਧੰਨ ਪਰਿ ਕੁਣ ਸਲਿ ਸਾ ਰਨ ਸਾ ਧੰਨ ਰਤਨ ਸਿੰਘ
ਦੁਸ਼ਕ ਸਾ ਸਾ ਵੰਡ ਸਾ ਦੁਸ਼ਕ ਕੁਣ ਸਾ ਹੰਦੀ ਸਾ ਹੰਦੀ
ਧ ਬਿਨ ਸਾ ਵੰਡ ਸਾ ਦੁਸ਼ਕ ਕੁਣ ਸਾ ਹੰਦੀ ਸਾ ਹੰਦੀ

I remained in the equanimity of contemplation in the state of the fourth time while the one with the tassel of red silk started singing the Song of the Vajra in a very sweet tone, with exactly the same melody that I had heard and sang many times before in my dreams. I also joined in with the singing, and the place we were in changed into a dimension of deep blue light, dazzling with five-colored rays like atmospheric dust. When we were almost at the end of the Song of the Vajra, we suddenly found ourselves at the foot of a lofty and majestic crystal rock in a vast dimension of various intermingled rainbow colors. Then (the one with the tassel of red silk) pointed his finger towards the top of the crystal rock and said:

“On the top of this crystal rock there is a very sacred meditation cave quite similar to the meditation cave of Magyal Pomra: there the Maha-

ମିର୍ଶାପାକିନ୍ ସର୍ବଶ୍ଵର୍ଦ୍ଧକୁଳୀଯି ସବୁଷାଶ୍ୟତ୍ତିନ୍ ହିନ୍ଦୁଃ

ତିଥାମିର୍ଶାପୁର୍ବା ମନ୍ଦିରିଲୀ

ହିନ୍ଦିଶାନ୍ତିଶାଯି ଶିରି ମିର୍ଶାପର୍ବତୀ କୁଳପର୍ବତୀଶାଶ୍ଵି

ମନ୍ତ୍ରମାତିନ୍ ଶ୍ରୀହିନ୍ଦର୍ବନ୍ଦଶାପନ୍ ସର୍ବଶ୍ଵର୍ଦ୍ଧନ୍ଦଶାଶ୍ଵିନ୍ ହିନ୍ଦିମା

ବିଶାଖିଶାପନ୍ ମିନ୍ଦିନ୍ ହି

ଶୁଶାଶ୍ଵିନ୍ ମନ୍ତ୍ରମାତିନ୍ ଶ୍ରୀହିନ୍ଦର୍ବନ୍ଦଶାପନ୍ ସର୍ବଶ୍ଵର୍ଦ୍ଧଶୁଶିନ୍ ହିନ୍ଦିନ୍ଦିଃ

ଯାମାଗରି ଯମା ସର୍ବଶ୍ଵର୍ଦ୍ଧନ୍ ଶିଶଶାଶ୍ଵିନ୍ ହିନ୍ଦିନ୍ଦିଃ

ତିଥାମିର୍ଶାପୁର୍ବା ଯମା ମନ୍ଦିରିଲୀ

ଯାମାଗରି ଯମା ମିର୍ଶାପର୍ବତୀ ହିନ୍ଦିନ୍ଦି

ତିଥାମିର୍ଶାପନ୍ ମିନ୍ଦିନ୍ ହି

ଯାମାଗରି ଯମା ମିର୍ଶାପର୍ବତୀ ହିନ୍ଦିନ୍ଦି ଶୁଶାଶ୍ଵିନ୍ ଯମା ବିଶା

ହିନ୍ଦିଃ

ତିଥାମିର୍ଶାପୁର୍ବା ହିନ୍ଦି ଶିଶଶାଶ୍ଵର୍ଦ୍ଧନ୍ ଶିଶଶାଶ୍ଵିନ୍ ଯମା

ହିନ୍ଦିଯଶ୍ଵର୍ଦ୍ଧନ୍ ହିନ୍ଦିନ୍ଦିଶା

ହିନ୍ଦିଶାନ୍ତିଶାଯି ଯାମାଗରି ଯମା ସର୍ବଶ୍ଵର୍ଦ୍ଧନ୍ ଶିଶଶାଶ୍ଵିନ୍ ହିନ୍ଦିନ୍ଦି

ତିଥାମିର୍ଶାପନ୍ ମିନ୍ଦିନ୍ ହି

ଧିନ୍ଦିଶାଶ୍ଵର୍ଦ୍ଧନ୍ ହିନ୍ଦିଃ

ବିଶାମିର୍ଶାପନ୍ ହିନ୍ଦିଶାନ୍ତିଶାଶ୍ଵର୍ଦ୍ଧକୁମାଶାଧିନ୍ କମାନ୍ ହିନ୍ଦିନ୍ଦି

siddha Thangtong Gyalpo dwells”, and pointed it out to me.

“Will we have to get to the top of this crystal rock by means of the state of equality of the fourth time too?”, I asked.

“It is possible to get there by means of the state of equality of the fourth time, but one can also reach it through the pathway of Yamaka,” (the one with the tassel of red silk) replied.

“What is the pathway of Yamaka?”, I asked.

“The pathway of Yamaka is a pathway of prana”, (the one with the tassel of red silk) replied.

Wishing to see what this pathway of prana was like, I said:

“Well then, let’s go through the pathway of Yamaka!”

“Look over there!”, (the one with the tassel of red silk) said, and a little way off from where we were, she showed me a building that looked

ଶିମ୍ବା ତକ୍ରମିଷା ପକ୍ଷ ପଦି ହେଲୁ ହେଲୁ
 ତିଥିରୁ ଶାଖା ଶିମ୍ବା
 ପଦି ହେଲୁ ଆଗାମି ପଦି ହେଲୁ ହେଲୁ
 ମିଶା ମିଶା ପଦି ସନ୍ଦର୍ଭ ପଦି ପଦି
 ଶିମ୍ବା ହେଲୁ ଶାଖା ହେଲୁ ହେଲୁ

like a mushroom which had many ropes like crystal tubes stretched towards the slope of the rocky mountain. At that moment we arrived before the door of this building similar to a mushroom and went inside. There I saw many beings almost twice as tall as us human beings, with black curly hair; eyes and ears like an owl's; a mouth and nose like a monkey's; four arms like a monkey's; two bird's claws instead of the feet; wearing robes of multicolored silk and many precious ornaments. They were walking up and down.

“Who are these strange beings?”, I asked her (recognizing that the one with the tassel of red silk was a woman).

She replied: “These are Akara people. There are many races in Akara, but the majority belongs to this group.”

କଣ୍ଠାପିର୍ବ୍ରାନ୍ତିରୁଷା ଶକ୍ତିପର୍ବତାମ୍ବାଦିତାମ୍ବାଦିତାମ୍ବା
 ବିଷାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା ପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା
 ପରମାପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା ପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା
 ପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା ପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା
 ପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା ପାଦାଶ୍ଵରୀଶିଳ୍ପିର୍ବ୍ରାନ୍ତିରୁଷା

୪୨ ମୁଦ୍ରଣ ୦୧୦

ବ୍ରିଷ୍ଟାନ୍‌କ୍ଲାଇନ୍‌ମ୍ୟାର୍କ୍‌ପାର୍କ୍
ଏବଂ କ୍ଲାଇନ୍‌ମ୍ୟାର୍କ୍‌ପାର୍କ୍‌ପାର୍କ୍
ଏବଂ କ୍ଲାଇନ୍‌ମ୍ୟାର୍କ୍‌ପାର୍କ୍‌ପାର୍କ୍
ଏବଂ କ୍ଲାଇନ୍‌ମ୍ୟାର୍କ୍‌ପାର୍କ୍‌ପାର୍କ୍

ତେଣାତ୍ମିକାଶ୍ରୀବନ୍ଦୁଷ ଦିକ୍ଷାମ୍ବିଦିକ୍ଷାଙ୍ଗକୁର୍ବିଷାପ୍ରିଷାପ୍ରିଷା
ଦିଦିକ୍ଷାତ୍ମିକାକୁର୍ବିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷା
ଦିଦିକ୍ଷାତ୍ମିକାକୁର୍ବିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷା
ଦିଦିକ୍ଷାତ୍ମିକାକୁର୍ବିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷା
ଦିଦିକ୍ଷାତ୍ମିକାକୁର୍ବିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷା
ଦିଦିକ୍ଷାତ୍ମିକାକୁର୍ବିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷାପ୍ରିଷା

Then she said some words to an important person that was standing inside and that person placed his two lower arms on my chest, while with the two upper arms he pushed me from behind, saying:

THA LA THA LA.

"What is this person doing?", I asked the woman.

"He is greeting you and saying welcome!", she replied.

Then that person opened a small door and made us go inside. As soon as we two were inside, we were lifted up by something like a very strong wind and I had the clear feeling that we were moving upwards through one of that sort of transparent crystal tubes that I had seen previously.

I asked the woman:

"What is your name?", and she replied:

ਤੇ ਸਾਨੂੰ ਸਾਧਨਾ ਸਿਦਾਕ ਸੈ

ਨਵੀਂ ਮੰਦਿਰ ਜਿਥੋਂ ਸਨੌਰ ਨੂੰ ਹੈਂ ਪ੍ਰਸ਼ਾਸਨ ਕਿਸੇ

ਨਹੀਂ ਹੈ ਨਵੀਂ ਮੰਦਿਰ ਜਿਥੋਂ ਸਨੌਰ ਨੂੰ

ਹੈਂ ਰਵੰਦੀ ਤੇ ਸਾਨੂੰ ਸਾਡੀ ਹੈ

ਕਿਸੇ ਤੇਜ਼ੀ ਨਹੀਂ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ

ਪਾਨੀ ਵਿੱਚ ਕਿਸੇ ਸ਼ੁਰੂ ਵਿੱਚ ਨਹੀਂ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਅਨੁਸਾਰ ਨੂੰ ਰਵੰਦੀ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਹੈਂ ਰਵੰਦੀ ਸਿਦਾਕ ਸਾਨੌਰ ਸਿਵਾ ਜੁ ਹੈ ਨਵੀਂ ਸਿਦਾਕ ਸਾਨੌਰ

ਤੇ ਸਾਨੂੰ ਸਾਧਨਾ

“My name is Eyama, which in Tibetan means Lungshug (Air Energy). My sister’s name is Kayama, which in Tibetan means Lungdzin (Air Holding).”

Then we went out of the door of this sort of crystal tube where I also saw many people walking up and down. Amongst those people, there were also some beings similar to the two of us. Then we climbed up a ladder made of precious substances and we arrived inside a huge cave of precious substances that blazed forth with natural light from every direction. There were many beings wearing bone ornaments whose physical appearance was like the people of that world, together with almost the same quantity of human Vidyadharas, both males and females, wearing bone and precious ornaments. They were all relaxed and sitting at ease, singing in unison again and again:

ঞ্জঁঃ

বিশাপরি সুন্দৰুণসায়ে কৃষ্ণায়ে নৃপিৎ শুক্র শক্র
ঝেদ বড়মাত্রা শুশাপ কেন ধৰ্ম দিবি ষাপ্যে কুর্দেশ সুযুগ
দৰি হী ষত্তু সুন্দৰ সৈশা শীশা দেশ কৃষ্ণ

এং বিশাপ হেন্দ প দে ছেক নৃপ ষা প ষবি ধৰি ষপ
ম কুমু ষা ষষ্ঠি দে ষত্তু দে মুম নৃশু ষা বিষণ
ষাট্টি ষ ষ ধৰি ষ ষ ষ ষ ষ

য়ে এং বিশাপ দে ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ
ষ
ষ
ষ ষ

দে কৃষ্ণ সা বিশাপ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ ষ
ষ ষ

AOM

On the left-hand side of the big cave, about ten beings of that world were pronouncing

SHA

and at the same time they were joining the palms of their four hands together with a clapping sound while keeping their feet still.

Again they pronounced

SHA

and they stretched their arms to their right and left sides with the fingers of their four hands raised upwards and the palms facing in front, while at the same time jumping forward on their feet the distance of one footstep.

Then they pronounced

SA

and with a clapping sound joined their two upper hands above their heads, while placing

ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠାରୀ
ମହାନାନ୍ଦ ପାତ୍ନୀ

their two lower hands on their knees with their legs stretched apart on both their right and left sides.

Again they sounded

SA

and directly stood up, stretching their four arms apart on their right and left sides, with the palms of their two upper hands facing downwards and palms of their two lower hands facing upwards.

They sounded

MA

bent the upper part of their bodies and jumped backwards the distance of one footstep while their four hands rotated from the front to the back side until the palms with the fingers well stretched faced towards the sky.

Again they sounded

MA

and lifted their trunks straight with the fingers of their two upper hands pointing towards the sky and the palms facing forwards, while stretching their two lower hands apart with the palms facing upwards, on both the right and left sides.

Again they sounded

SHA

and started repeating the same (movement) again and again as they had just done.

I asked Eyama:

“What are they doing?”

“They are training in the self-liberation of the lower realms”, she replied.

I was watching accurately the way they were moving etc. when after a short while Eyama said:

“Now let’s go to the upper meditation cave!”

Then we climbed up another ladder of precious substances and arrived at the top. There we found ourselves in front of a glittering golden

ସତ୍ୟରୁ କି ଯିଷାଦ୍ୱାପାଷଦ ଧ୍ୟାମାଶଦ୍ଵାକେଷାଦ୍ୱା
ସତ୍ୟରୁ ଅନ୍ତିଃ ଯଶ୍ଚ୍ୟଦ ତମ ସବୁଷାଶ ଅନ୍ତିଃ ଧ୍ୟାବିଷାଦ୍ୱା
ସତ୍ୟରୁ ଶର୍ଵାଣି ଆପଶାଦିତ୍ୱାଜିଯାମଶା

ଦ୍ୱାତ୍ରିତ୍ୱାଶୁଷାହି ସତ୍ୟରୁ ଶ୍ଵରୁ କୁପାର୍ଥୀଷାପାର୍ଥୀଷା
ଶ୍ଵର୍ତ୍ତାମାନ୍ତିତ୍ୱାଃ

ବିଷାଦିତ୍ୱାଶୁଷାହି ଦ୍ୱାତ୍ରିଶୁଷାହି ଶର୍ଵାଣି ଗଦିପାର୍ଥୀଷା
ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାଦିତ୍ୱାଃ

ପତ୍ରଦିତ୍ୱାଶୁଷାମାନ୍ତିତ୍ୱାଶୁଷାକ୍ଷାତ୍ରିଶୁଷାହି ଶ୍ଵର୍ତ୍ତା

ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାହି ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାହି

ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାହି ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାହି

ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାହି ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାହି

ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାହି ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାହି

ବିଷାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାମାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାହି ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷା
ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାଦିତ୍ୱାଶୁଷାହି ଶ୍ଵର୍ତ୍ତାପାର୍ଥୀଷାହି

symbolic letter, similar to the (Tibetan) CA with a crescent moon ornament on top རྩ୍ଗྱྲྪ, one finger-span in size, inside a five-colored thigle on the door of the cave. In that moment Eyama told me:

“Now say an invocation to the Mahasiddha Thangtong Gyalpo!”, and I recited an invocation to the Mahasiddha that I knew by heart:

*“I invoke the venerable Thangtong Gyalpo,
He who vanquished the hosts of demons and
has a dark-brown wrathful body,
He who possesses the confidence of the view
and practices resolute behavior,
Hidden yogi lord of all beings,
Supreme Nirmanakaya prophesized by
Ugyen!”*

As soon as I had finished this invocation the door of the cave opened by itself. We went inside the cave where on all sides, naturally blazing

with five-colored lights, many mandalas of peaceful and wrathful Tathagatas were shining vividly. In the center, upon a throne made of a triangular lapis lazuli one fathom in height, I saw the Mahasiddha. His body was dark brown in color and his white hair was half tied in a knot and half loose, on his left hand in the meditation gesture there was a long-life vase while his right hand rested on his knee. He was wearing a robe of white silk, a meditation belt, bone ornaments, and his feet were in the lotus position.

I thought: "How lucky I am to be able to meet such a great Mahasiddha in person. I must pluck up courage and ask him a profound and essential upadesha."

Thus immediately I went in front of the Mahasiddha and bowed down touching his left knee with my forehead and said:

"Great Mahasiddha, care for me! Please look after me with your compassion. Please grant me

୧ହରୁକୁ ପରି ଯଦ୍ୟମନ୍ୟା ପାତ୍ରମାତ୍ରିଷ ଯକ୍ଷମାନ୍ୟା
ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ ପରି
ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ
ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ

ଅଃ

ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ
ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ
ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ
ବିଶାର୍ଦ୍ଦିତ ପାତ୍ରମନ୍ୟା ଶୁଣିବାକୁ

a profound upadesha that will allow me to achieve enlightenment in this very body and lifetime!"

Thus I prayed fervently and the Mahasiddha, with a bright smile on his face, said:

"For you there is no upadesha superior to the specific transmission of the 'The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe'. Connected with that, I will teach you this special and essential upadesha. Imprint it well in your mind!"

Then he sounded

A

and remained relaxed for a while. I sat down at ease and the Mahasiddha, with a very sweet and melodious tone, began:

୬୮

ପ୍ରକାଶକ ୧୦

DA KI MAN TRI

*Guru Samantabhadra Infinite Light, Yidam
Padma Heruka, Dakini Gubyajñana, bestow
the great blessing on your fortunate son!*

*By properly receiving from the three masters
and with the five perfect conditions the Dharma
possessing four qualifications and transcending
outer, median and inner hopes and fears, one
must recognize the non-dual wisdom.*

*By properly sustaining with the three main
points the condition of inseparability of the Four
Das, one discovers the unique all-penetrating
state transcending all attachments related to the
two obstacles.*

Through the Four Chogzhags one gazes openly (into space); through the Three Vajras, one unifies the Ying and the Rigpa. All phenomena related to the dualistic concept of samsara and nirvana are one in the unique dimension of one's Rigpa: A.

Through the resolute behavior of the Three Secrets, the external, internal and secret Four Demons are cut off. Having mastery over the two siddhis, the unique liberation is marvelous!

I have transmitted to you these vajra verses of the oral transmission that are the essence of the state of realization of Vidyadharas and Dakinis: keep them in your heart and also teach them properly to suitable ones!

ঃক্ষণদশাদ্বিশুক্ষণতিষাণঃ
ঃবৰন্সক্তিপ্ৰস্তৰদ্বিষণঃ
ঃপাৰ্বতীপ্ৰস্তৰাপনশুক্ষণঃ
ঃশুক্ষণপ্ৰস্তৰাপনশুক্ষণঃ

ଶ' ମ' ଯ' ଶ' ଶ' ଶ'

ବିଦ୍ୟାପତ୍ରକାରୀ ମସି

ଓঁ ওঁ ওঁ

ବିଶ୍ୱାସରେ କ୍ଷୁଦ୍ରଭାବ ହେଲା ଏ ସିଦ୍ଧାତ ପଣ୍ଡମ ଦିନା । ଦିନମା

एति० एति० एति०

କେବଳ ଧରିବାରେ ପରିମାଣ କରିବାରେ ଏହା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

*Dharma-owner Vajra One-Eyed (Ekajati)
and you Great Flaming One (Rahula), take
hold of this instruction and protect the Teach-
ing! Exert your guarding influence on the fol-
lowers of the lineage!*

SAMAYA GYA GYA GYA

*When he had finished (reciting) he sounded
a slow, long A three times:*

A A A

*And then he shouted a very strong PHAT
three times:*

PHAT PHAT PHAT

*whose sound was louder each time until fi-
nally the sound of the last one was like a crash
of thunder loud enough to make a mountain col-
lapse. With that I woke up, to find that it was
not yet dawn.*

Since I remembered this extraordinary dream clearly, I started writing it down, particularly the instructions orally transmitted by the Mahasiddha Thangtong Gyalpo, when suddenly I heard a crash of thunder loud enough to make the ground tremble - although at the time, I wasn't able to understand what it really was. While I was writing continuously and was about to write down the instructions, I thought that if I could remember all the words clearly, it was certainly thanks to the blessing power of the Mahasiddha; or maybe because when he was transmitting them, he was singing in the Gur (spiritual songs) style with a very slow tune where he had to repeat each line, as in the following example:

Guru Samantabhadra Infinite Light

Samantabhadra Infinite Light

Infinite Light

In any case I managed to write everything down without omitting a single line.

When I made inquiries regarding the crash of thunder that I had heard, I learned that during the night some fishermen had been secretly dropping bombs into the sea to kill fish. And I thought to myself: "Now I know that my dream, from beginning to end, was linked to the sound of their bombs! Now I understand what is meant in the saying:

*All phenomena are secondary causes
And depend entirely on one's intention."*

In later times, when I found a copy of the 'Oral Transmission of Chöd' by the Mahasiddha, I discovered that the text called 'Vajra Verses' therein contained, authored by the Mahasiddha, and the instructions received in my dream were almost the same. Thus I came to trust these profound and essential instructions even more. Marvelous!

ଅଁଃଶ୍ଵର କିମ୍ବା ଦେଖିଲୁ ଯାଏନ୍ତି ପାଞ୍ଚ ବର୍ଷରେ କିମ୍ବା ଦେଖିଲୁ ଯାଏନ୍ତି

ପ୍ରମାଣିତ ହେଲାଏବୁ ଯକ୍ଷମାଣୀ ଶିଖିବାରେ

୧୫୯

ମୁଖ୍ୟାଧ୍ୟାନ୍ୟ ପ୍ରକାଶନ ପରିଷଦ୍ ଓ ଏକ ପରିଷଦ୍ ପାଇଁ ଏହାର ପରିଷଦ୍ ପାଇଁ

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

**THE ROOT UPADESHA ON THE
VAJRA BRIDGE OF LONGDE**

[THE HISTORY OF ITS DISCOVERY]

One day, in the Metal-Pig year [at the beginning of March, 1971], while I was living in a town called Torre del Greco near the city of Naples in southern Italy, we went to the top of the mountain called Vesuvio. There I sat upon a round-shaped rock and practiced Namkha Arted for awhile. Then in the space in front of me, in the center of a very brilliant five-colored thigle there appeared with vivid clarity the root symbolic letter of The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe ॐ, like it had been written in molten

gold. I unified my Rigpa with the vision and remained in the equanimity of contemplation, while for about three minutes (the letter) shone brightly. Then, slowly, the symbolic letter together with the thigle vanished.

That night, as soon as I lay down in bed and turned the light off, a very big and majestic eye appeared vividly before my eyes in the darkness. I immediately settled into the state of equality in which mind and vision are non-dual and, while continuing in that state, in a sphere in the center of the eye a thigle appeared containing the symbolic letter exactly in the same way as it had appeared to me that day. I opened both my eyes wide and stared - yet it remained there as it was. After a while I fell asleep and had this dream.

I was in a slightly dark place like the shrine hall of a temple where there was a statue of the

great lotsava Vairochana taller than one floor in size. The statue had three eyes but since it was completely and haphazardly surrounded by all kinds of streamers, parasols, curtains etc., I was not able to see it clearly. However, its middle eye was very bright and moreover it was just like the big eye that I had seen in space before falling asleep. I looked carefully, and in the center of the eye, in glittering gold, there was the symbolic letter that I knew so well.

I thought: "This statue is very powerful. It is more than likely that the wisdom being is really inside it. Therefore I should really make a good invocation and an aspiration prayer!"

So I went to sit on the ground in front of the statue and while I was preparing to chant an invocation to Vairochana for activating his wisdom, I realized that I didn't remember any verse of that kind. Immediately I sounded the A to

୨୯. ସର୍ବି. ଶର୍ଵାଲ. ଦିବିଷା. ଶର୍ମିଷ୍ଠା. ଗୁଣ୍ଡକ. ଶର୍ଵାଶ. ଶ୍ରୀ. ଶ୍ରୀ.

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ଏବଂ. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା.

ଏବଂ. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା.

ଏବଂ. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା. କର୍ଣ୍ଣି. ଶର୍ମିଷ୍ଠା.

activate (*his wisdom*) and inseparably unified my mind with his State, and remained in the equanimity of contemplation. Once again I gazed directly at the middle eye of Vairochana and activated (*his wisdom*) with the sound of the *A*, and the blue thigle in the center of his middle eye came out of it and appeared in space. Then, slowly, it descended lower and lower until it became a dark blue thigle, about the size of a (round) shield, at a distance of four cubits in front of me in space. I inseparably unified the vision and the Rigpa and again sounded the *A* - and just at that moment (some verses) in Tibetan uchen script appeared, with large and excellent characters. They looked as they were written with molten gold on black paper, having two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line:

*I pay homage to Shri Heruka Ngöndzog
Gyalpo!*

*The contemplation of the actualized experience
Of pleasure, clarity, non-thought and insepa-
rability*

Utterly transcends intellectual events:

*Thus one can gain ultimate certainty of un-
impeded wisdom...*

*and many other verses. I slowly read the whole
text until the end, when it finished with:*

SAMAYA GYA GYA GYA

*The Root Upadesha on the Vajra Bridge of
Longde contained in the Innermost Essence of
the Dakinis of the Luminous Clarity of the Uni-
verse. GYA.*

*Then I started to read it once again from the
beginning and while I was thus occupied, I was
woken up by the loud noise of the horn of a car
in front of my house, since someone was sum-*

੮. ਹੈਰਿ. ਤ੍ਰਿ. ਸਰ. ਘੰਦ. ਪਰਿ. ਸ੍ਰਿਮਾ. ਪਕੇਸ਼. ਗ੍ਰੰਥ. ਵਿਵਿਸ਼. ਜਿਨ. ਸਹੰ.
 ਸਰਿ. ਰੂ. ਸ. ਤੱਤਾ. ਸਿ. ਸ. ਮਨੁ. ਧ. ਪਨ. ਸਨ। ੯. ਸੰ. ਮਨੁ. ਧ.
 ਧ. ਸਨ. ਸਨ. ਮ. ਸਥ. ਮਨੁ. ਧ. ਪਨ. ਦ. ਸਥਾ. ਘੰਦ. ਨੁ. ਹੈ. ਘੰਦ.
 ਰੂ. ਸ. ਧ. ਸਥਿ. ਨ। ਮਨ. ਨੁ. ਸ. ਨ. ਵਦ. ਸ. ਗ੍ਰੰਥ. ਦ. ਰੂ. ਸ. ਨ.
 ਨ. ਨੁ. ਸ. ਬ. ਸਾ. ਨ. ਨ. ਨ। ਸੈ. ਸ. ਚ. ਨੁ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ.
 ਸ. ਨ. ਬ. ਨ. ਪ. ਰ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ। ਕੈ. ਸ਼. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ.
 ਕ. ਸ. ਬ. ਨ. ਪ. ਰ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ। ਕੈ. ਸ਼. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ.
 ਸ. ਨ. ਬ. ਨ. ਪ. ਰ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ। ਕੈ. ਸ਼. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ.
 ਸ. ਨ. ਬ. ਨ. ਪ. ਰ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ। ਕੈ. ਸ਼. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ. ਸ. ਨ.

ਧੁ. ਸਾ. ਅ. ਤ. ਸਾ॥ ॥ ॥

moning a person belonging to the family that lived close to me. As soon as I woke up I remembered my dream clearly. So I got up immediately and started writing down some notes, but of the verses from the teaching that had issued forth from the middle eye of Vairochana I was only able to recollect with certainty the lines quoted above. Alas!



Vairochana

ତୁ ହେଉଥିବା କଣ୍ଠରେ ପାଦରେ ଏହା କିମ୍ବା କିମ୍ବା
ପାଦରେ ପାଦରେ ଏହା କିମ୍ବା କିମ୍ବା



One of the first days of the seventh month of the Metal-Bird year [August, 1981], while I was sleeping in a village near Oslo, the capital of Norway, I had the following dream.

I was walking alone in the middle of a thick forest when by the side of a huge tree at the foot of a high rocky mountain I found myself in front of a yogin who was sitting on a deer skin. He had a turban of white silk on his head and was wearing anrag (shorts) and bone ornaments. I looked carefully at the yogin and I realized that he was my teacher Negyab Rinpoche Lodrö Gyatso. Since Negyab Rinpoche usually wore monk's clothes and had a shaved head, I had not been able to recognize him at first glance. At once I joined my palms together at the heart and said:

ନ୍ୟାୟଦ୍ୱାରା କେତେ ପରିମାଣରେ କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ
କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ
କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ
କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ କାହାରୁଙ୍କିମୁଣ୍ଡଳରୁ

ବିଶ୍ୱାସିକୁ ଦୁଃଖୁଷା ଅମନ୍ତର ସଠଣା ପଣ୍ଡା ଶିଶୁ ଦୁଃଖ
ପିତା ଚିତ୍ତରେ ପାଦମଧ୍ୟରେ

ବ୍ୟାକୁଳାଶ୍ରୀକ୍ଷଣାକୁ ମୁଦ୍ରିତ ପରିଚାରକ
ପରିଚାରକ ପରିଚାରକ ପରିଚାରକ
ପରିଚାରକ ପରିଚାରକ ପରିଚାରକ

ତେଣାଶ୍ଵରାଷ୍ଟ୍ରୀରୁଦ୍ଧି ॥ ୮୩ ॥
ପେଣାଶ୍ଵରୁଦ୍ଧିନ୍ଦ୍ରା ॥ ୮୪ ॥
ରେତକରିବିଷୟମହିଦି । ୯୫ ॥
ଦ୍ଵାଦ୍ଶି ତୁମାପରିଷଦମନ୍ତରା ॥ ୯୬ ॥
କେଣାଶ୍ଵରାଷ୍ଟ୍ରୀରୁଦ୍ଧିନ୍ଦ୍ରା ॥ ୯୭ ॥

“I’m sorry. I was not able to recognize Rinpoche!”

“Don’t worry!”, Negyab Rinpoche said. “So long has passed since we met, that you couldn’t recognize me. But I am very happy that we’ve met each other here now”, and with a joyful expression touched his forehead against mine.

Then he said: “I have heard that the time has come for your spiritual activity to spread in the West in the future. If you think that you have any questions, please ask them all. I am ready to reply to everything you need.”

I said to Negyab Rinpoche: “Some years ago I had a dream in which I met the great lotsava Vairochana, and he transmitted many verses of an upadesha to me containing profound and essential instructions on the Vajra Bridge of Longde. But when I woke up I could only re-

ପଣ୍ଡା ହେଣାଶୁଷନଦ୍ୟାନ୍ତିର୍କରନାଶନମସ୍ତକ
କରୁଣାଞ୍ଜନ୍ଧାନା ଶନ୍ମନାଳ୍ପଦିଶନାନାପାର
ର୍ବିନାଶକ୍ଷଯନ୍ତିଶନ୍ତି

ବିଶ୍ୱାସାପଣା ଏକଶ୍ୱରମୈତ୍ରୀଙ୍କା

ସନ୍ଦର୍ଭାବେ କୌଣସି ଏହାକିମ୍ ପାଇଁ ଏହାକିମ୍ ପାଇଁ

୪୮

ତେଣାମାର୍ଗବନ୍ଧିଶକ୍ତିବନ୍ଦୁଷାପତ୍ର । ସାଂ ଶକ୍ତି
କୁଷାର୍ଦ୍ଦିକାର୍ଯ୍ୟକିମ୍ବାଦିରିପକ୍ଷ ।

ସନ୍ଦର୍ଭକୁ ଏହାଙ୍କ ଯତ୍ନାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ କରିବାକୁ

ପ୍ରିଁଙ୍କିଃ ଶୁଣାଃ ମଦ୍ରାଷ୍ଟାନଃ ଶୁଣାଃ ଶୁଣାଃ ଶୁଣାଃ ଶୁଣାଃ

ବିଶ୍ୱାସ । ଯଦୁମନ୍ତରୀ ପକ୍ଷ ପ୍ରଦେଶରେ

၁၇၈၃။ ၂၀၁၃ ခုနှစ်၊ ဧပြီလ၊ ၁၅ ရက်နေ့၊ ၁၁၁၁ နာရီ။

ଶ୍ରୀଦିଂକିତାନନ୍ଦମାତ୍ରାବିଦିଷ୍ଟଃ ଶ୍ରୀଦିଂକିତାନନ୍ଦମାତ୍ରାବିଦିଷ୍ଟଃ

ଶର୍ମିଷ୍ଠାନ

ବିଶ୍ୱାସପଦ୍ମନାଭ

ତେଣୁ ବ୍ୟାପକ ଅନୁଷ୍ଠାନିକ ପରିବହନ କରିବାକୁ ପରିଚୟ ଦିଆଯାଇଛି।

ର୍ବ୍ୟଦଃ ଶ୍ରୀମତ୍ ପଦମାତ୍ରାଦିଷତ୍ ସତ୍ୟବିଷୟା

member the main meaning of this profound teaching and not all the verses. Therefore, please be so kind as to bestow on me this profound teaching!"

"How did the verses of this profound teaching begin?", Neygab Rinpoche asked.

"The verses of the profound teaching started with:

I pay homage to Shri Heruka Ngöndzog Gyalpo!,

while its title read as:

The Root Upadesha on the Vajra Bridge of Longde contained in the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe . GYA.", I replied.

"Fine!", Negyab Rinpoche said. "Now sit down comfortably and listen well. I will teach

ପରାମାତ୍ମାଙ୍କ ପରାମାତ୍ମାଙ୍କ ପରାମାତ୍ମାଙ୍କ ପରାମାତ୍ମାଙ୍କ

୫୦

ଅଗ୍ରାନ୍ତସୁପ୍ରିଷ୍ଟନ୍‌ଯିଃ କେର୍ଲାନ୍ତସୁପ୍ରିଷ୍ଟନ୍‌ଯିଃ
 ଶ୍ରୀମଦ୍ଭଗବତ୍‌ପ୍ରକାଶନ୍‌ଯିଃ ଶ୍ରୀନାଥପ୍ରକାଶନ୍‌ଯିଃ
 ବିଶ୍ୱାସାରଦିକ୍ଷମଣ୍ୱାର୍ଥିଷାନ୍ତଶ୍ରୀମନ୍ଦିଷାନ୍ତଶ୍ରୀମନ୍ଦିପରି
 ମନ୍ଦିଷା ଦ୍ୱିତୀୟକର୍ମକାରୀଷିରଦ୍ୱିତୀୟକର୍ମକାରୀ
 ଶିକ୍ଷନାମଧ୍ୟବାହ୍ନପରିଶିକ୍ଷନା

*you this extraordinary and profound upadesha
in its entirety."*

He sounded a long

A

*and remained for a while in the equanimity
of contemplation. Immediately I sat down on the
ground at ease and unified inseparably my mind
with his State. After a short while Negyab Rin-
poche took out a yellow bound (Tibetan style)
book, that was one finger-span in size, from a
clay *samatog* (basket) on his right. He opened
it and in a slow and melodious tone sang:*

E KA RA SULI BHA TA YE

CI KI RA BHU LI BHA TA YE

SA MUN TA CA RYA SU GHA YA

BHE TA SA NA BHYA KU LA YE

*After he had sung these lines he gave me the
yellow bound book, then in a very slow and re-
laxed way sounded:*

၁၀၂

ବିଶ୍ୱାସାନ୍ତିକରଣାମଧ୍ୟପଦ୍ଧତିର
ପରିପାଳନାକାରୀ ହେଲାମାତ୍ରା
ଏହାକାରରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ସିଂହିଃ ସୁଂଗଃ ପଦ୍ମକଃ ଶଶିଶୁରଃ ପିତଃ କୁଷାନୀଃ ପିତଃ
ଶଶିଶୁରଃ ପିତଃ କୁଷାନୀଃ ପିତଃ କୁଷାନୀଃ

and for a while remained in the equanimity of contemplation.

I placed the bound book on my head and asked for its blessing, then I opened it and looked inside, and I saw that at the beginning there was the root symbolic letter ། of The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe. The text of the profound and essential upadesha was written in an 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. I started to read the text and simultaneously Negyab Rinpoche was chanting it with a very sweet and melodious tone:

“I pay homage to Shri Heruka Ngöndzog Gyalpo!

The contemplation of the actualized experience of pleasure, clarity, non-thought and in-

ଶୁଣି ମୁହଁ ଅଛି କିମ୍ବା କିମ୍ବା

၁၇၀။ နှေ့။ နှေ့။ နှေ့။ နှေ့။ နှေ့။ နှေ့။ နှေ့။ နှေ့။

separability utterly transcends intellectual events: thus one can gain ultimate certainty of unimpeded wisdom.

The essence of the Vajra Bridge of Longde consists of making arise what has not arisen, stabilizing what has arisen, and developing and perfecting what has been stabilized. Through these four main points one must acquire direct experience in oneself... ”

Thus he transmitted many verses that clarified in a very precise manner the way to practice the Yoga of the Four Das, the fundamental upadesha of the Vajra Bridge of Longde, and the same was contained in the text of the profound teaching. The text ended with:

“SAMAYA GYA GYA GYA
*The Root Upadesha on the Vajra Bridge
of Longde*

ଶୁଦ୍ଧଃକିରଃର୍ଦ୍ଦଃଶଶପଃମାରଃର୍ବୁଦ୍ଧଃଶ୍ରୀଦ୍ଧଃସିମଃନ୍ତଃ
ଃଶବ୍ଦଶଶପଃପଃଶ୍ରୀଦ୍ଧଃ
ବିଶଶୁଶଶପଃଦିଶବିରଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶୁଦ୍ଧ
ଏହା ।

ଶ୍ରୀଦ୍ଧଃ

ବିଶଶପଃର୍ଦ୍ଦଃଶବିରଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ

ର୍ବୁଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃଶଶପଃଶ୍ରୀଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଃ

ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ
ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ ଶଶୁଦ୍ଧଶଶପଃଶ୍ରୀଦ୍ଧଃ

*Contained in the Innermost Essence of the
Dakinis of the Luminous Clarity
of the Universe. GYA.”*

*After he had finished chanting these lines,
again he sounded a long*

AOM

*in a very slow, relaxed and melodious tone,
then he remained in the equanimity of contemplation for some time. I inseparably unified my mind with his State and remained in that way.*

After a while Negyab Rinpoche said:

“Well! I have transmitted to you the state of knowledge of the great master Vairochana in a precise way. Through these profound and marvelous instructions, bring immense benefit both to yourself and to others!”

I asked Rinpoche:

“Please bless me so that I may completely understand the ultimate knowledge of this pro-

ଶୁକ୍ରଦୟପରିଷାଦମା । ନୟର୍ଦ୍ଦସାର୍ଦ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦି
ଶୁଦ୍ଧଦୟପରିଷାଦମା । ନୟର୍ଦ୍ଦସାର୍ଦ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦି
ଶୁଦ୍ଧଦୟପରିଷାଦମା । ନୟର୍ଦ୍ଦସାର୍ଦ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦି
ଶୁଦ୍ଧଦୟପରିଷାଦମା । ନୟର୍ଦ୍ଦସାର୍ଦ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦିକ୍ଷମନ୍ଦର୍ଦ୍ଦି

found teaching and that all of its meanings may arise in my mind!"

Rinpoche turned his eyes directly into open space, placed his hands on his knees with the palms facing upwards, and with a melodious tone sang:

*E KA RA SULI BHA TA YE
CI KI RA BHU LI BHA TA YE
SA MUN TA CA RYA SU GHA YA
BHE TA SA NA BHYA KU LA YE*

While he was singing these lines again and again, I also sang the same (lines) in the state of equality of the non-duality between my mind and my vision, and thus I woke up. I was still singing while I was waking up and I remembered the dream very well. It was some time after dawn and I started to write down some notes at once, but since it was time for breakfast I had the opportunity to write very little. Just af-

ମୁଦ୍ରା ବିଷଣୁ ସୁମଧୁର ପତ୍ର ନିର୍ବିକଳ ପରିପୂର୍ଣ୍ଣ
ଶିଥାନ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ter breakfast I had to start the morning teaching-session and when at midday I tried to continue writing down my notes I was only able to remember with certainty the above quoted verses of the profound teaching. Alas!

କୁମାରୀପ୍ପ ଜୀବନ ଏ ପରିକଳ୍ପନା କ୍ଷମି
ଯା ଏହାରେ ସମ୍ବନ୍ଧଶାଖାକୁ ଉତ୍ସାହିତ କରି
ଯକ୍ଷମାଣି ମର୍ଦ୍ଦିଙ୍ଗର ଉଚ୍ଛଵି ପରିଦ୍ୱାରା ସମ୍ମାନିତ
ଥିଲା

ଅଣ୍ଟାର୍କାଟିକ୍ ଏଲାଇନ୍ ଏକ୍ସପ୍ରେସ୍
ଅଣ୍ଟାର୍କାଟିକ୍ ଏଲାଇନ୍ ଏକ୍ସପ୍ରେସ୍



In the Water-Female-Pig year [the fifteenth of May, 1983], while I was at Merigar, the central seat of the Dzogchen Community in Europe, I had this dream in the early morning.

I was alone in the middle of a thick forest, walking away from the base of a high crystal rock, when at a certain point I came to the door of a big and majestic cave of crystal rock. I looked inside and I saw my teacher Negyab Rinpoche in yogin's attire, just the same as I had met him once before. He was sitting on a high throne and surrounded by more than twenty males and females in yogic attire. They were singing in unison:

E KA RA SU LI BHA TA YE

CI KI RA BHU LI BHA TA YE

SA MUN TA CA RYA SU GHA YA

BHE TA SA NA BHYA KUL A YE

୧୦
ପ୍ରକାଶନ

ଓ'ପ'ର'ଶ'ବ'ିଶ'ର'ିଃ ୱ'ାପ'ର'ଶ'ବ'ିଶ'ର'ିଃ

ଶ୍ରୀନାଥଙ୍କୁମାରାପଣ୍ଡିତ

repeating these lines again and again. I thought: "Since the master and the students are singing the Song of the Vajra in this way, perhaps Negyab Rinpoche will teach me the extraordinary upadesha on the Vajra Bridge of Longde that manifested out of the symbolic letter in the thigle from the great master Vairochana's middle eye and which he has already taught me once!" So I went to sit comfortably at the end of the row and joined them in singing the Song of the Vajra. After a while my teacher Negyab Rinpoche took out a blue scroll from a samatog on his right, opened it, and in a melodious tone sang:

OM AH HUM

E KA RA SU LI BHA TA YE

CI KI RA BHU LI BHA TA YE

SA MUN TA CA RYA SU GHA YA

BHE TA SA NA BHYA KU LA YE

ବ୍ରିଷି. ପାଦି. କୁମରା. ଶିଖ. ନୃ. ଶ୍ଵର. ପରି. ସନ୍ତୁଦ. ନ୍ୟୁଦେଶ. ଗ୍ରୀ. ଶ୍ରୀ. ନୃ. ପିତ୍ର. ମହାଦ. ପରି. ମହାତ୍ମା ଶିଖ. ନୃ. ନବାବାଙ୍ଗିଦ. ପରି. ଅକ୍ଷ୍ୱାତ୍ମା।

၁၀

ବିଶ୍ୱାସର୍ଦ୍ଧକାରୀ ଏହିମାତ୍ରାଙ୍କିତ ପରିମଳାକାରୀ
ଦେଖିବାକୁ ପରିଚୟ କରିବାକୁ ଆପଣଙ୍କ ପରିମଳାକାରୀ

ପ୍ରମାଣ
୫୦

ଶ୍ଵିଂଦିଃ ନୁଃ ଗାଃ ମର୍ଦକଃ ହୃଷାଣଃ ଶ୍ରୁପଃ ଯଃ ପଃ ମୁଶଃ ରହପଃ ଲ୍ଲଃ
ଃ ସଦି ଷାଷପ ମୀ ହୃଷା ନ୍ତ୍ରେ ର ମିନ ଶ୍ରୀ
ଃ ହୃଦ ଷ ମର୍ଦକ ରଶୁର ହୃଦ ର ରହି ରଃ
ଃ ନ୍ତ୍ରୀ ହୃଷା ଷା ଯର୍ଦଶ ରଦଶ ପଶ
ଃ ଯି ଶିଶ ତପ ଷା ରଦ ଷଶ ହୃଦ

ବିଷ'ଶ୍ଵରା'ଗ୍ରୀ'କେଷରା'ଶୁ'ପତନ'ଧ'କୁମର'ଏକାକ'ମନ'
ଶ୍ରୀ'ଚନ୍ଦ'ରତ୍ନ' ୯୩'ମ'ନନ'ସୁମରା'ଚିନ୍ଦ'ଶତିଶ'ମନ'
ନ'ଶନ୍ତିଶ'ରକ୍ଷା'ଲିପନା'ଧ'କୁମର'ଏକାକ'ମନ'

He sang these lines to a very sweet melody and at the end he sounded in a very slow and relaxed way:

AOM

As soon as he had sounded it in a melodious and long tone, he started to teach continuously in verse:

OM AH HUM

I pay homage to Shri Heruka Ngöndzog Gyalpo!

The contemplation of the actualized experience of pleasure, clarity, non-thought and inseparability utterly transcends intellectual events: thus one can gain ultimate certainty of unimpeded wisdom...

Unifying inseparably my mind with the State of the teacher, I listened carefully trying as much

ରେଣ୍ଟିକୁଷାମୁଖୀ ରେଣ୍ଟିକୁଷାମୁଖୀ ରେଣ୍ଟିକୁଷାମୁଖୀ

ମୁଖୀ

ଶବ୍ଦାଳ୍ପନୀ ଶବ୍ଦାଳ୍ପନୀ ଶବ୍ଦାଳ୍ପନୀ

ବିଶ୍ଵାମୀ ବିଶ୍ଵାମୀ ବିଶ୍ଵାମୀ

ମାତ୍ରାଲୀଲା

ବିଶ୍ଵାମୀ ବିଶ୍ଵାମୀ ବିଶ୍ଵାମୀ

as possible to retain all the meanings in my mind. After some time the profound teaching ended with:

Otherwise, those in whom practice has not really arisen and who have only established some karmic tendencies, through the blessing power of the six liberations will have a rebirth as a fortunate student.

SAMAYA GYA GYA GYA

And he stopped teaching. Again master and students all sang in unison:

E KA RA SULI BHA TA YE

CI KI RA BHU LI BHA TA YE

SA MUN TA CA RYA SU GHA YA

BHE TA SA NA BHYA KU LA YE

repeating these lines again and again with a very sweet melody. I thought: "I should go to Negyab Rinpoche and ask him to bless me so

that I will be able to remember (the text) on waking up!”, so I stood up and slowly went towards the throne where he was sitting. When I arrived near him, he was my root Guru, the Vidyadbara Changchub Dorje! I was a little surprised and with a mixed feeling of joy and sadness, said:

“I have already met this profound teaching a few times before, and I have also received its experiential instructions. But after I woke up from my dream I was not able to remember all the words of this profound teaching. Therefore, please bless me that I may be able to remember precisely!”

My precious Guru said: “This profound teaching has manifested out of the symbolic letter of The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe, and thus you are the owner of this profound Dharma. When the time is ripe for auspicious circum-

କିଶ୍ଚାମ୍ବନୁଦୟାତ୍ମକାମ୍ବନୁଦ୍ୟନ୍ତିର୍ବିଷ୍ଣୁପଦିର୍ବିଷ୍ଣୁପଦି
ମନ୍ତ୍ରକାମ୍ବନୁଦ୍ୟନ୍ତିର୍ବିଷ୍ଣୁପଦିର୍ବିଷ୍ଣୁପଦି
ଅଙ୍ଗି ଜ୍ଞାନଂ ହୃଦୀଂ
ବିଶ୍ଵାମ୍ବନୁଦୟାତ୍ମକାମ୍ବନୁଦ୍ୟନ୍ତିର୍ବିଷ୍ଣୁପଦିର୍ବିଷ୍ଣୁପଦି
ମନ୍ତ୍ରକାମ୍ବନୁଦ୍ୟନ୍ତିର୍ବିଷ୍ଣୁପଦିର୍ବିଷ୍ଣୁପଦି
ଶାନ୍ତିକାମ୍ବନୁଦ୍ୟନ୍ତିର୍ବିଷ୍ଣୁପଦିର୍ବିଷ୍ଣୁପଦି
ଶାନ୍ତିକାମ୍ବନୁଦ୍ୟନ୍ତିର୍ବିଷ୍ଣୁପଦିର୍ବିଷ୍ଣୁପଦି

stances to be present, you will certainly succeed in remembering!" Then he touched my three places with the scroll that was in his hand and pronouncing:

OM AH HUM

he blessed me. At the end he gave me the scroll and told me:

"Establish (the knowledge of) this profound teaching according to this extraordinary sacred text!"

Then, again he started to sing the Song of the Vajra and at once I sat down comfortably on the ground in front of him. I opened the scroll and read, and saw that at the beginning there was the main symbolic letter of The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe 𢃠, followed by the text of this extraordinary upadesha that had previously appeared from the thigle and the symbolic letter

ଦ୍ୟାନି ମଧ୍ୟାବ୍ୟାପକ ସବୁଷା ଯିନ୍ଦ୍ରାନ୍ତମ ତୁରିବା
ଏହି ଶୁଦ୍ଧ ପରମାଣୁକାଳ ପରମାଣୁକାଳ ଶୁଦ୍ଧ ଦେଖିବା
ଅବଶ୍ୟକ ନାହିଁ । ତାହା କିମ୍ବା କିମ୍ବା କିମ୍ବା

၁၀

ବିଶ୍ୱାସାର୍ଦ୍ଦିକୁଳପାତ୍ରମହାଶ୍ଵରମନ୍ଦିର
ମହାଶ୍ଵରମନ୍ଦିରମୁଦ୍ରାକଣାର୍ଦ୍ଦକ୍ଷମା

in the center of the middle eye of the great master Vairochana. After a short while they stopped singing the Song of the Vajra and all remained in a relaxed state. My precious Guru Chang-chub Dorje sounded a long and melodious:

AOM

and then he started to teach continuously:

OM AH HUM

I pay homage to Shri Heruka Ngöndzog Gyalpo!

The contemplation of the actualized experience of pleasure, clarity, non-thought and inseparability utterly transcends intellectual events: thus one can gain ultimate certainty of unimpeded wisdom...

transmitting gradually and completely all that had been taught previously by the form of

ଯଦ୍ୟଦ୍ୟଶ୍ରୁଦ୍ଧାପଦିଗ୍ନିଷଦ୍ଧିଷନ୍ତ୍ସକର୍ମବ୍ସୁକୃଷା
ପିଷାଶୀଦ୍ୟଦ୍ୟଶ୍ରୁଦ୍ଧାପଦିଗ୍ନିଷଦ୍ଧିଷନ୍ତ୍ସକର୍ମବ୍ସୁକୃଷା
ଯକ୍ତ୍ୟବ୍ସୁକୃଷାପଦିଗ୍ନିଷଦ୍ଧିଷନ୍ତ୍ସକର୍ମବ୍ସୁକୃଷା



Changchub Dorje *Merigar Gonpa*

my teacher Negyab Rinpoche. (At the same time) all that was being transmitted appeared clearly in the scroll 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:

କ୍ଷେତ୍ରମା

ପ୍ରମାଣ
୦୧୦

ଶ୍ରୀକୃଷ୍ଣାମଦକରିଷ୍ଟଶଶ୍ରୀପବନ୍ଧୁଷାନକପବନ୍ଧୁ

ঃ এন্দি শশিপামি কুষ্ণা দ্বিতীয় মিদি রূঃ
ঃ মুদি স মদ্দক রম্ভুর দ্বিতীয় রেকঃ
ঃ শ্রী পি কে শা পশা পিদ শা রত্না পশাঃ
ঃ পি পি শা তপ পশা পদ পশা কেং
ঃ মুদি শ্রী দ্বি হি তপ পরি পতুদঃ
ঃ পি কুশা কু বিদ কুশা প পদকঃ
ঃ পদক প রম্ভিপ বিদ পশা রম্ভুন পঃ
ঃ পদক প বিশা মুদি স পদ পশা পিপল

OM AH HUM

*I pay homage to Shri Heruka Ngöndzog
Gyalpo!*

The contemplation of the actualized experience of pleasure, clarity, non-thought and inseparability utterly transcends intellectual events: thus one can gain ultimate certainty of unimpeded wisdom.

The essence of the Vajra Bridge of Longde consists of making arise what has not arisen, stabilizing what has arisen, and developing and perfecting what has been stabilized. Through these four main points one must acquire direct experience in oneself.

ঃক্ষী়ানদ্বাঙ্গীয়া সমাঙ্গীয়া শুণিকঃ
ঃস্তু সদ্বার্তা পরিবে হত্যালুক পদ্মাঃ
ঃবুদ্ধানদ্বার্তাঃ পরিবে বৃষ্টি পদ্মাঃ
ঃপদ্মাঙ্গীয়া দুষ্টান্দ্বার্তা শুণিকঃ
ঃবুদ্ধানদ্বার্তা পদ্মাঃ
ঃবুদ্ধানদ্বার্তা পদ্মাঃ
ঃবুদ্ধানদ্বার্তা পদ্মাঃ
ঃবুদ্ধানদ্বার্তা পদ্মাঃ
ঃবুদ্ধানদ্বার্তা পদ্মাঃ

Regarding the main point for making (Understanding) arise, with a meditation belt and a meditation stick one cubit and four fingers in length (one should apply) the specific point of the body. The crucial (position) of A is: the side of the left leg is on the ground, the right is bent and the right elbow is on the knee, the right hand strongly presses the SA and the left hand the MI. Females do this in the opposite way.

The crucial (position) of HO is: in half-lotus position with the trunk of the body straightened up, the right hand presses the right LI with the stick; the left hand presses the RI on the right side of the chest with the vajra fist. Females do this in the opposite way.

ঃ নঃ ষ বি র ক্ষী য গু র র ক্ষী দ ষ শু রঃ
ঃ প ষ ষ য ষ স স ত র জ ি ষ য ষ ষ দ ষ ম ষ ঃ
ঃ দ শু র ক্ষী দ ষ শু র প ষ য র স ত র সঃ
ঃ ক্ষী ষ র ষ দ র প ষ ম ষ ম ষ স প ষ ঃ
ঃ য ি ষ বি র দ শু ষ য ষ ক্ষী য ষ ষ দ ষ ম ষ ঃ
ঃ জ ি ষ দ র ষ ম ষ য ষ য ষ স গু র স ঃ
ঃ স ষ য ষ স দ র প ষ প ষ য ষ ষ দ ষ ম ষ ঃ
ঃ প ষ ষ য র প ষ ম ষ ষ ম ষ ম ষ ম ষ স প ষ ঃ
ঃ দ শু ষ ষ দ ক ষ ম ষ ম ষ প ষ ষ দ ষ র সঃ
ঃ র দ শু ষ দ প ষ ক্ষী দ প ষ দ ষ দ ঃ
ঃ দ ষ ষ ষ দ প ষ দ প ষ দ ষ দ ষ দ ঃ
ঃ স দ ষ ম ষ স ত দ দ শু ষ দ ষ বি ষ শু রঃ

The crucial (position) of Ha is: in lotus position with the trunk of the body straightened up, the fist of the right hand presses the right I; the shoulder is stretched up and the left fist is placed on the top of one's head. Females do this in the opposite way.

The crucial (position) of YE is: the right knee, fixed by the meditation belt, presses the I and the RI; the right hand presses the right SA; the stick presses the right LI; the left hand presses the MI. Females do this in the opposite way.

The specific point regarding time: whenever the prana has entered into the channels of any of the chakras - the Summit-Arrayed (Chakra), the Taste-Unifying (Chakra), the Consciousness (Chakra), the Generating (Chakra) or the Pleasure (Chakra)- that is the time for practicing the Four Das.

Those who want to gain precise knowledge of the way (the prana) circulates relating to external and internal interdependent conditions should, without agitating the body, examine the breathing from early morning until sunrise.

In general on the first, second and third days of the waxing moon the breathing should flow on the right side for females and on the left side for males. On the fourth, fifth and sixth days it should be the opposite, and thus it goes ahead, alternating every three days.

On the sixteenth, seventeenth and eighteenth days of the waning moon the (breathing on the) right side should be stronger for males, and stronger on the left side for females; on the nineteenth, twentieth and twenty-first it should be the opposite and thus it also goes ahead, alternating every three days.

If it flows on the wrong side for one, two or three days, quarrels and (things causing) unhappiness will arise. If it flows on the wrong side for up to six days, fights, illness, provocations of negative energy and sufferings will arise.

If it flows wrong on one side for one cycle (of six days), one will experience illness. If it flows wrong for two cycles (of six days), there will be losses for one's relatives. If it flows wrong for three cycles (of six days), it means a strong obstacle for one's life, so one should apply methods for overcoming it by performing long-life practice and (offering) death-ransom.

If one has to perform important activities one will succeed if, for the males, the lunar breathing and, for the females, the solar breathing is flowing. If it flows in the opposite way many obstacles may arise, but practice will be propitious and Understanding will increase.

For subjugating and wrathful actions, in the males, the lunar breathing and in the females, the solar breathing should be flowing. For pacifying and enriching actions success will be accomplished if, in the males, the solar breathing and in the females, the lunar breathing is flowing.

The first two periods of time are the space element; the two intermediate periods and the period before midnight are the water element; midnight and noon and the period before noon are the fire element; the two periods after (midnight and noon) are the earth element; the two last periods are the air element.

7 Water 9 am <i>Intermediate Period</i> Dragon	9 Fire 11 am <i>Before Noon Period</i> Snake	11am Fire 1 pm <i>Noon Period</i> Horse	1 Earth 3 pm <i>After Noon Period</i> Sheep
5 Space 7 am <i>First Period</i> Hare		3 Air 5 pm <i>Last Period</i> Monkey	5 Space 7 pm <i>First Period</i> Bird
3 Air 5 am <i>Last Period</i> Tiger			11pm Fire 1 am <i>Midnight Period</i> Mouse
1 Earth 3 am <i>After Midnight Period</i> Bull		9 Water 11 pm <i>Before Midnight Period</i> Pig	7 Water 9 pm <i>Intermediate Period</i> Dog

ঃমাষৰ স্তুতি শুম্ভব পর এবিষং
ঃরৈশ পা ন শা ক্ষীপ মিদ শক্ষণং
ঃকু ন শা পমশ ন শা রৈশ পশুবং
ঃন শি দ কু প মি দ র দ র ক প কু দং
ঃমি স্তুতি শু ক শা শু ক শুং
ঃন ম শ শু প শ শু ন প ম ম শ শুং
ঃশ স্তুতি শু প র শ শ প শ শুং
ঃশু য দ শ ক্ষ শ শু প ন শ প ক্ষ শুং
ঃস্তুতি শ ক্ষ ক দ র শ প র দ দং
ঃস্তুতি শ ক্ষ প র শ প শ ক দ প শ বিপং

If one remains in the equanimity of contemplation in the period of the prana of space, the primordial purity of Rigpa is without any obstacle. In the period of water one's condition is limpid and Rigpa is clear, thus one should sustain contemplation of the authentic nature.

In the period of the prana of fire, attachment and hatred arise, thus one should integrate inseparably in the state of experiences. In the period of the prana of earth, torpor, fogginess and drowsiness arise, thus one should relax oneself and apply body, voice and mind to virtuous actions. In the period of the prana of air, many thoughts, agitation and the desire to move about arise, thus one should dedicate oneself to the methods of pranayama and yantra.

ঃৰ্ব্বেশ'স'মন্ত্র'প'ন'কু'স'ব'য়ঃ
ঃঞ্জ'স'ন'কু'র'ন'কু'স'ব'ন'সঃ
ঃঞ'স'হ'স'দ'স'ব'ন'কু'স'ব'য়ঃ
ঃমন্ত্র'স'ব'ম'কু'র'ন'স'ব'ন'সঃ
ঃস'ব'ন'কু'র'ব'ব'ন'কু'স'ব'য়ঃ
ঃকু'স'ব'ম'কু'র'ন'স'ব'ন'সঃ
ঃকু'স'ব'ন'কু'র'ব'ব'ন'কু'স'ব'য়ঃ
ঃকু'স'ব'ন'কু'র'ব'ব'ন'কু'স'ব'য়ঃ
ঃকু'স'ব'ন'কু'র'ব'ব'ন'কু'স'ব'য়ঃ
ঃকু'স'ব'ন'কু'র'ব'ব'ন'কু'স'ব'য়ঃ
ঃকু'স'ব'ন'কু'র'ব'ব'ন'কু'স'ব'য়ঃ

When the force of the breath flows equally, or in particular flows in the kyangma, and one remains in contemplation in the yoga of the profound Four Das, special experiences will arise.

If it flows in the opposite way (males) should lie down on the right side and close the right life-force with the right ring-finger, while females should do the opposite. In this way one will succeed.

The specific point of the breathing is to breath slowly and remain (a little) empty after exhaling. Combining this with the specific point of the flowing of the breath, Rigpa that is the inseparability of the experiences of clarity, emptiness and pleasure will be genuinely established in one's own experience.

ঃষণব্যসনিৰ্বাপকৈকুমকেশনিঃ
ঃমনুকৈসদ্যোৰ্ব্বাপণুপদ্বং
ঃনিৰ্বিকৈন্দৰণুক্ষণাশনঃ
ঃঙ্গুযুব্যোৱশশালুষাপ্রৱেষঃ
ঃমীক্ষণৈৰ্ব্বকৈকুমকেৰূপনঃ
ঃষণ্যমিদ্বৰ্বুপুৰুষকৈপ্রিণঃ
ঃন্দৰ্মিশক্ষণুপুৰুষমীৰ্মুণঃ
ঃমীক্ষণুর্বৰ্বুপুৰুষমীক্ষুঃ
ঃনিৰ্বিকৈন্দৰণুক্ষণাশনঃ
ঃমুষশাস্ত্রুৰ্বৰ্বুপুৰুষামুকুৰ্মঃ
ঃঘীদ্বৰ্তমানুৰুষকৈপদিৰ্বিন্মুণঃ
ঃনশমুৰ্মুণুপুৰুষমুকুৰ্মঃ

The Da of Clarity is to direct the two oceans (the eyes) in the space in front of oneself at the distance of two spans. In the same way all the other sense objects that are perceived, like sounds for the ears etc., should be left in a natural and relaxed (presence), without being blocked.

The Da of Non-Thought is to leave the pupils of the eyes unmoved in their natural condition so that the sense-consciousnesses will not be disturbed by thoughts and the contemplation of non-thought will spontaneously arise.

The Da of Pleasure is: even though in this case one should not pull vigorously the force of prana, by pulling it slightly one will concretely experience a sensation of pleasure beyond any thought and expression.

The Da of Inseparability is: even though the various experiences of non-thought, vivid clarity, and pleasure are different as far as the aspect of experience is concerned, one remains in the wide-awake Rigpa of their inseparability.

The symbol of this Da is to leave the tongue relaxed without touching the teeth or the palate so that in the state of instant Rigpa all experiences arise as Total Perfection.

At that time, by concretely recognizing in an authentic manner one's Rigpa Bodhichitta, the supreme Prajñaparamita, one gains ultimate certainty by one's own self.

All the possible obstacles and deviations that prevent contemplation from becoming effective must be overcome through the methods for eliminating hindrances of prana and thigle and for perfecting (this aspect).

In particular in all the periods of time between one session and another, one should stand up straight and cross the hands, stretching the elbows straight out (to the sides) and wide apart at a distance of five fingers above one's head but without touching it.

At that moment, in the center of the Generating Chakra, in a thigle of five lights, one should concentrate on a five-colored AOM the size of a thumb, which is the Dang (energy) of one's Rigpa, and sound the AOM.

By properly sounding the AOM seven, fourteen or twenty-one times, all the elements will be balanced and the qualities of contemplation will clearly manifest.

ঃশু'য'শু'দ'প'য'ম'র'ভ'স'ু'ব'ঃ
ঃন'য'ম'গ'ু'ম'স'ম'ল'শ'ি'দ'গ'ু'ক'ঃ
ঃআ'দ'ত'ি'ষ' র'ি'ষ' প'র'ি'দ' ত'ি'দ' ন'ু'ঃ
ঃদ'ম'ু'র' ম'ি'দ' ব'দ' শ'ব'ল'ু'ক' শ'ু'স' স'ু'স'ঃ
ঃত'ি' ল'ি'র' দ'ব' শ'ু'দ' প'ু'স' শ'ু'স' স'ব'ঃ
ঃশ'ি'ষ' প'ি'স' দ'ব' দ'ব' ম'া'দ' ব'ি'দ'ঃ
ঃশু'দ' ক'ু'ম' য'ক' ক' র'ক' স' শ'ম'শ'ঃ
ঃশ'ু'দ' এ'ব' হ' শ'স' প'র' হ' শ'স' গ'ু'ক' র'ম'ু'দ'ঃ
ঃশ'ম' ক' দ' ত'ু'দ' এ' ম'দ' ক' শ'ু'র' ম'শ'শ'ঃ
ঃন'য'ম' দ'ব' হ' শ'স' প'র' দ' ক' র'ি'ষ' ত'ি'দ'ঃ
ঃশ'ন'ব' শ'ু'দ' এ' দ' এ' প'র' ন'য'ম' য'ম'র' দ'ব'ঃ
ঃদ'ব' র'ই'ক' র'খ'ব' এ' প'র' শ'ু'শ' শ'ু'র'ম'ু'স'ঃ

All possible experiences (known as) like a magical illusion, of emptiness and like space, manifest unimpeded and self-perfected in the state of instant Rigpa.

(Then) all the signs of accomplishing the four visions will arise, such as visions like the light of the sun or the moon, one's body without shadow, pure and impure dimensions inside a thigle, forms and symbolic attributes (of deities) and so forth.

Through the power of actualized experience of ultimate certainty one becomes aware of the real meaning of experiences and Understanding and thus all experiences of clarity, emptiness and pleasure become helpful for developing contemplation.

ঃ এই পরিকল্পনা পদ্ধতি সুস্থিত
ঃ দ্বিতীয় পরিকল্পনা সুস্থিত
ঃ শাশ্বত পরিকল্পনা সুস্থিত
ঃ পরিকল্পনা সুস্থিত
ঃ আপনার পরিকল্পনা সুস্থিত
ঃ কেবল পরিকল্পনা সুস্থিত
ঃ এই পরিকল্পনা সুস্থিত
ঃ যদি পরিকল্পনা সুস্থিত
ঃ যদি পরিকল্পনা সুস্থিত
ঃ পরিকল্পনা সুস্থিত
ঃ পরিকল্পনা সুস্থিত
ঃ পরিকল্পনা সুস্থিত
ঃ পরিকল্পনা সুস্থিত

Having realized Understanding, contemplation will arise beyond sessions and breaks, in which body, voice and mind are relaxed and integrated in the state of Tregchöd.

Fortunate individuals with supreme capacities, carrying to conclusion the Four Visions in this life, will accomplish the Great Transference like Garab Dorje, Vimalamitra and Padmasambhava.

Otherwise they will dissolve the material body, except for its impurities, in the Body of Light and with all possible compassionate activities will benefit sentient beings as infinite as space.

ঃ ন দ প স ন দ ব শ দ য দ ন দঃ
ঃ ন দ ব দ ক শু ক শু শ এ ন ক দ এঃ
ঃ ন য দ ন দ ক ক ক প হ শ শ এ ব ি কঃ
ঃ এ ন দ ম দ এ ন ম দ ক র ক দ ন দঃ
ঃ ন দ এ ম শ এ ন ব শ এ ন ব শ এ ন দঃ
ঃ র দ র প র এ ন ব শ এ ন ব শ এ ব ি ক কঃ
ঃ খ ল ক শু শ র প এ প র এ প র এ গ কঃ
ঃ ম দ দ ব শ দ ক দ ম দ ক র ক দ ন দঃ
ঃ ম ব ক ন এ ন ক এ ন ক এ ন ক এ ন দঃ
ঃ ত ম শ এ ব ি ক ক শ দ ন ম ক শ এ প দ দঃ
ঃ শ শ প এ ন ব শ খ ল ক শু ক ন এ ন শ এ ন দঃ
ঃ এ ন ব শ এ ন ব শ খ ল ক এ প র এ ব ি ক কঃ

শ এ ন দঃ ন দ ন দ ন দঃ

Individuals with superior or medium capacities whose contemplation is interrupted by sessions (and post-sessions), just as like a garuda already full-fledged (in the egg), will attain enlightenment without having to pass through the Bardo.

Also individuals with inferior capacities who have followed (the teaching mostly) with a sense of devoted desire, by relying on the instructions on the moment of dying will have the opportunity to recognize all the primordial manifestations of the self-perfected Rolpa (energy) as one's own state and attain enlightenment.

Otherwise, those in whom practice has not really arisen and who have only established some karmic tendencies, through the blessing power of the six liberations will have a rebirth as a fortunate student.

SAMAYA GYA GYA GYA

ବ୍ରିଷମନୁଦେଶ ନୀରୁତି ପରମାନନ୍ଦ ସମ୍ମର୍ମଶ
ଏହିରୁଥିରୁ କିମ୍ବା ମନୁଦେଶ ମୁଦ୍ରା ହିଂଶୁ ଶାଖା ଯତ୍ନ

୫୦

ବିଶ୍ୱାପରିଷଦ୍ସମ୍ମନଣାମୁଦ୍ରଣାପରେ । ଶ୍ରୀ
ଶକ୍ତିଶାମୟର ଦ୍ୱାରା ଶ୍ରୀ ଶକ୍ତିଶାମୟ ଉପରେ ଏହାର
ପରିଷଦ୍ସମ୍ମନଣାମୁଦ୍ରଣାପରେ ।

ରେ ରାଜ୍ୟକାନ୍ତିକ ପାଶ୍ଚାତ୍ୟକ କାନ୍ତିକ ସମ୍ବନ୍ଧରେ ଏହାର ଅଧିକାରୀ
ଦେଶପାଇଁ ଖାଲୀ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ
ଦେଶପାଇଁ ଖାଲୀ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ
ଦେଶପାଇଁ ଖାଲୀ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ
ଦେଶପାଇଁ ଖାଲୀ ପରିଷକ ପରିଷକ ପରିଷକ ପରିଷକ

କେବଳ ଏକ ଜୀବନାମ୍ବିଦ୍ୟା ହୁଏ ଥିଲା ।

ଓ-ଗ-ର-ଶ-ବ-ଶ-ନ-ୟ କ-ଗ-ର-ଶ-ବ-ଶ-ନ-ୟ

ଶ୍ରୀକୃତିଶ୍ଵରାପି

As he pronounced these words, the same appeared in the book. After he had finished he again sounded a long:

AOM

and turned his eyes directly into open space, remaining like that for a while. At the end, with a glad and radiant, smiling face he said:

“Well, I have transmitted to you this profound and quintessential upadesha that reveals the authentic state of knowledge of the great master Vairochana. Through this marvelous and quintessential upadesha, bring immense benefit both to yourself and to others!”

Thus he also advised me. Then once again master and students sang in unison:

E KA RA SU LI BHA TA YE

CI KI RA BHU LI BHA TA YE

SAMUN TA CA RYA SU GHA YA

BHE TA SA NA BHYA KUL A YE

repeating these lines with the same sweet melody as before. While sustaining the state of equality of the non-duality between mind and vision, I also joined them continuously in the yoga of the Song and thus I woke up. When I woke up I was still singing. It was not yet dawn, and it seemed to me that I had probably woken up because of the very stormy weather and the loud crash of thunder. I clearly remembered the dream, so I got up at once and started writing.

When I had finished to write the verse:

The Da of Clarity is to direct the two oceans (the eyes) in the space in front of oneself at the distance of two spans. In the same way all the other sense objects that are perceived, like sounds for the ears etc., should be left in a natural and relaxed (presence), without being blocked.

Once again the weather got much worse, the electricity was cut off, the lights went off and I found myself in the dark. Right away I went to the kitchen to search for a candle, but because of the darkness I couldn't find one. So I went back to my bedroom and I continued to write one verse after the other in the dark starting with:

The Da of Non-Thought is to leave the pupils of the eyes unmoved in their natural condition so that the sense-consciousnesses will not be disturbed by thoughts and the contemplation of non-thought will spontaneously arise...

The moment that I completed the text the day was dawning, and I thought this to be an auspicious coincidence. I carefully examined what I had been writing in the dark and I found that some parts were not possible to read clearly, for example some lines had been written on top of

*other lines etc. But thanks to the blessing power
of the kindness and infinite compassion of my
incomparable Master, at that time I could re-
member clearly all the verses that I had just
memorized and so I was able to write down the
text in its entirety and without any mistakes.
Since that time I have devoted myself as much
as possible to the practice of this extraordinary
quintessential upadesha. Marvelous! Wonder-
ful!*

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