

Chögyal Namkhai Norbu

LONGSAL
TEACHINGS

VOLUME SEVEN



Shang Shung Edizioni

Lotsawa Series



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

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CHÖGYAL NAMKHA NORBU

LONGSAL TEACHINGS

VOLUME SEVEN

Translated from Tibetan and edited

by Adriano Clemente

With the kind help of the Author



અન્ધુરાંગાંજુરીલાલાંગ

Shang Shung Edizioni

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TRANSLATOR'S NOTE TO THE LONGSAL SERIES OF TEACHINGS

The Longsal Cycle or *The Luminous Clarity of the Universe, Heart Essence of the Dakinis* (*Klong chen 'od gsal mkha' 'gro'i snying thig*) is the collection of Chögyal Namkhai Norbu's discovered teachings. This series of publications contains translations of the original texts together with the histories of their discovery. The reader should be aware that in order to thoroughly understand and apply the teachings included in the texts, it is essential to rely upon the oral instructions of the transmission holder.

PREFACE

This seventh volume of teachings from the Longsal cycle contains four upadeshas and the histories of their discovery. These teachings were received through dreams over a period of time from 1959 to 2001.

The Most Important Points on the View, Meditation, Behavior and Fruit (*lTa sgom spyod 'bras kyi gnad gzer*), also known as *The Upadesha on the Most Important Points of Ati* (*A ti'i gnad gzer man ngag*), received in a dream from Changchub Dorje as inseparable from Garab Dorje and Padmasambhava, contains the essence of the Ati Dzogpa Chenpo teaching in few verses.

The Upadesha on the Twenty-Five Spaces (*Klong chen nyi shu rtsa lnga'i man ngag*), received in 1980 and then in 1991, is a supreme practice of purification based on twenty-five mantras originally found in the *btags grol* tantras. The dreams relating to this upadesha are connected to Kunga Palden (1878-1950), one of the Author's teachers.

The Wish-Fulfilling Jewel, Thigle of the Mind of the Guru Wisdom Dakini (*Bla ma ye shes mkha' 'gro'i thugs thig yid bzhin nor bu*), received in dreams from 1993 to 2000, is an essential method of practice related to the three dimensions of the Body, Voice and Mind of the Guru Jñanadakini or Wisdom Dakini.

The Bardo Instructions Sealed with the HŪM (*Bar do'i gdams pa hum gi rgya can*), received in dreams from 1984 to 2001, contains profound instructions on the various types of Bardos or intermediate states, in particular focusing on the crucial moment of the Bardo of the Dharmata. One of the dreams relating to this upadesha is connected to Khyentse Rinpoche Chökyi Wangchuk (1910-1963), maternal uncle and one of the Author's teachers.

I wish to thank Steve Landsberg for reviewing my English.

November 2006
Adriano Clemente

THE MOST IMPORTANT POINTS ON THE VIEW, MEDITATION, BEHAVIOR AND FRUIT



ଭ୍ରାତାମାନିକୁମାର ପଦ୍ମପାତ୍ର ପାତ୍ରପଦ୍ମମାନ

କୁଣ୍ଡଳ କିରଣ ମାତ୍ରାମାତ୍ରା ମାତ୍ରାମାତ୍ରା

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ରୂପକାରୀ

From The Luminous Clarity of the Universe, Heart Essence of the Dakinis

Herein is Contained

THE MOST IMPORTANT POINTS ON THE VIEW, MEDITATION, BEHAVIOR AND FRUIT



THE HISTORY

Around the middle of the second month of the Earth-Female-Boar year (April 1959), while I was in Gangtok, Sikkim, I had the following dream.

I was in front of a majestic statue of Nangsid Zilnön which I thought might be the one known as the “talking statue of the Guru” found in the Lhadrong monastery in Kham, and I was repeating over and over the seven-line invocation of the Mahaguru of Oddiyana. At a certain point, from the temple where I was staying the natural sounds of A OM U, as if connected one after the other, resounded very loudly, in such a way that it looked as if the temple itself had become a big bell, whose sound nobody could have tolerated to hear. While this was happening, all of a sud-

ঃশুরঃ ধঃ দশুৰঃ সদঃ দ্বিঃ পঃ কঃ মঃ

den the statue of Guru Rinpoche transformed and became my Guru, the Vidyadhara Changchub Dorje, in Heruka's attire. He had a joyful expression, a youthful appearance and a brown complexion with a reddish hue. Upon his hands, in the meditation mudra, there was a crystal *drombu* (sphere) one finger span in size, inside of which the symbolic letter similar to the (Tibetan) CA shone brightly in glittering gold.

On the throne where my Guru was sitting, on a base of pure azurite were the following letters in elegant Tibetan Uchen character, as if written with molten gold, with two dots, one on top of the other, separating each syllable:

I PAY HOMAGE
TO THE MASTER GARAB DORJE

I thought, “Is my Guru sitting on the throne of the master Garab Dorje, or does this mean that my Guru is an emanation of the master Garab Dorje? Who knows?”

While I was thinking, the face of the statue that was unmistakably my Guru's suddenly changed and became very young and white with a reddish hue. He was pronouncing some verses with the

melodious and pleasant voice of an eight year old boy:

Noble son! The most important of the profound points

Do not need the chains of hope and fear.

Relax in equanimity without modifying anything

In the authentic condition as it is,

And perfect activities will manifest without interruption.

There is no doubt or uncertainty about this.

Noble son, listen!

Not understanding that the View is one's own state,

One follows words of intellectual analysis and sectarianism.

Not knowing that there is nothing to meditate...

AAA

At the end he sounded three As and remained without moving for some time. Then he became again the statue of Guru Rinpoche. I thought, "These instructions must certainly be considered as a very profound teaching and as the essence of practice, given by the three inseparable manifestations: my kind Guru (Changchub Dorje),

the master Garab Dorje, and Guru Rinpoche. Do I have them in memory?" So I immediately started to recite the verses, but I could not remember clearly all of them, except for the ones quoted above. Right away I invoked my Guru the Vidyadhara Changchub Dorje repeatedly, when at a certain moment a five-colored Thigle the size of a large round shield appeared in front of me. Inside it, on a base of pure azurite, there were Tibetan letters in excellent Uchen characters, as if written with molten gold, with two dots one on top of the other separating each syllable, and the Terma sign at the end of the line:

ଜୀବିତକାରୀଙ୍କ ମଧ୍ୟରେ ଏହାର ପରିଚୟ ଯାହାର ଦ୍ୱାରା ଉପରେ ଥିଲା ଏହାର ପରିଚୟ ଯାହାର ଦ୍ୱାରା ଉପରେ ଥିଲା

A decorative horizontal separator consisting of two stylized floral or leaf-like motifs flanking a central rose-like flower.

୧୦

ଅ' ଅ' ଅ'

[ROOT TEXT]

ॐ From The Luminous Clarity of the Universe,
Heart Essence of the Dakinis

Herein is Contained

**THE MOST IMPORTANT POINTS
ON THE VIEW, MEDITATION,
BEHAVIOR AND FRUIT**



A OM U

Not understanding that the View is one's own state,

One follows words of intellectual analysis and sectarianism.

Not knowing that there is nothing to meditate,

One is fettered by the mental constructs of conceptual fixation.

Not understanding that the behavior is Samantabhadra,

One gets attached to the effort of accepting what is good and renouncing what is bad.

Not understanding that the fruit is self-perfected,

One remains suffocated by the impurities of hope and fear which (hinder) knowledge.

Without modifying it, maintain the state of self-perfection

Relaxing in its authentic condition as it is!

A A A



To comprehend completely the meaning and all these words that were clearly appearing, I started repeating the verses, and while doing that I woke up. In that moment I remembered clearly my dream, and immediately wrote it down. Since that time I have always kept in my mind these words concerning the view, meditation, behavior and fruit, and I have also exclusively based the core of my practice on this special teaching.



THE UPADESHA ON THE TWENTY-FIVE SPACES

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ଶ୍ରୀ କର୍ଣ୍ଣାତ୍ମିକା ପୁଞ୍ଜାର୍ଦ୍ଦିନ ମରାଟା ସବୁଯାତ୍ମଃ

ଅଙ୍ଗେ ଶ୍ରୀ କିରଣ ସମ୍ପଦ ମାନ୍ୟ ଉତ୍ସବ ରହିଛି ଶ୍ରୀ ସମ୍ପଦ ସମ୍ପଦ
ଶ୍ରୀ କିରଣ ଶ୍ରୀ ସମ୍ପଦ ସମ୍ପଦ



ରୁକ୍ଷରୁକ୍ଷା ।

ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାର୍ଗାବ୍ଲେଟ୍ ପରିଚୟ
ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାର୍ଗାବ୍ଲେଟ୍ ପରିଚୟ

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

Herein is Contained

THE UPADESHA ON THE TWENTY-FIVE SPACES



THE HISTORY

In the Metal-Male-Monkey year [the twelfth of august, 1980], while I was in California, in the West of the United States of America, in a hall of the Stanford University in Palo Alto, a town near San Francisco, I gave a general introduction about the Tibetan teaching, culture and history to many people assembled there. That night I had the following dream.

I had the feeling I was one of the so-called “spheres of prana for concentration”. I was inside a very clear and pure sphere of light whose circumference spread from my body for about a fathom in all directions. The sphere could reach any desired place in a flash. Not only was I in the

dimension of space, but there were some other similar spheres of light on my right and my left. Not far from my sphere of light there was a reddish sphere of light inside of which I could see a very beautiful girl adorned with ornaments similar to those which are worn by Chinese Opera actresses. The moment I looked at her she arrived near me.

I asked her in Tibetan, “In which dimension of space are we now?”

“Now we are in the space dimension of Utala,” she replied also in Tibetan.

“What is Utala?” I asked again.

“Utala is a Thalwa dimension similar to the human world,” she replied.

“How many continents are in this Thalwa?”

ଉତ୍ତରାନ୍ତିଶାପତ୍ରା ॥ ଶିଦ୍ଧାତ୍ମି
 ଶିଦ୍ଧାତ୍ମିକାନ୍ତାମଦ୍ଯାହ୍ୟାହ୍ସିଦ୍ଧାନ୍ତଃ ॥ ନନ୍ଦାଗୁରୁଜ୍ଞାନାଧାରି
 ସପ୍ତାପତ୍ରିଷାରାହିକାମାପତ୍ରାରାଶ୍ରୀପତ୍ରାପତ୍ରିଷାରାହି
 ସତ୍ତ୍ଵାକ୍ଷରାମାନ୍ତିଷାଲ୍ଲମାତିଷାହ୍ସିଦ୍ଧାନ୍ତଃ
 ଉତ୍ତରାନ୍ତିଶାପତ୍ରାଗୁରୁ ॥ ଘର୍ଦ୍ବାଶାଶିଦ୍ଧାତ୍ମି
 ଶିଦ୍ଧାତ୍ମିଜ୍ଞାନାଧାରି ॥ ବିଦ୍ଵାକୁଷାଙ୍ଗିକ
 ବିଶାନ୍ତିଶାପତ୍ରା ॥ ଶିଦ୍ଧାତ୍ମି
 ପତ୍ରାପତ୍ରାକ୍ଷିଜ୍ଞାନାଧାରି ॥
 ମୀମଦ୍ଦାରାହିଷାରିକାମିନ୍ଦାରାଶ୍ରୀପତ୍ରାପତ୍ରାଗର
 ପତ୍ରାପତ୍ରାକ୍ଷିଜ୍ଞାନାଧାରି ॥
 ବିଶାନ୍ତିଶାପତ୍ରାଗୁରୁ ॥ ରାଶାଶିଦ୍ଧାତ୍ମି
 ଜ୍ଞାନାଧାରି ॥ ବିଦ୍ଵାନ୍ତାଶିଦ୍ଧାତ୍ମିକାଶରାମା
 କାପାଶୁପତ୍ରାକ୍ଷିଜ୍ଞାନାଧାରି ॥
 ବିଶାନ୍ତିଶାପତ୍ରା ॥ ଶିଦ୍ଧାତ୍ମିଶା
 ଜ୍ଞାନାଧାରି ॥ ବିଦ୍ଵାନ୍ତାଶିଦ୍ଧାତ୍ମିଶାଶିଦ୍ଧାନ୍ତଃ
 ଶିଦ୍ଧାତ୍ମିକାରାହିକାହ୍ସିଦ୍ଧାନ୍ତଃ ॥ ଶିଦ୍ଧାତ୍ମିପତ୍ରାପତ୍ରାହ୍ସିଦ୍ଧାନ୍ତଃ
 ଆପାନିଶିଦ୍ଧାତ୍ମିକାଶିଦ୍ଧାତ୍ମିନ୍ଦାରାଶ୍ରୀପତ୍ରାପତ୍ରାଶିଦ୍ଧାତ୍ମି
 ଶିଦ୍ଧାତ୍ମିକାରାହିକାଶିଦ୍ଧାତ୍ମିନ୍ଦାରାଶ୍ରୀପତ୍ରାପତ୍ରାଶିଦ୍ଧାତ୍ମି
 ଶିଦ୍ଧାତ୍ମିକାରାହିକାଶିଦ୍ଧାତ୍ମିନ୍ଦାରାଶ୍ରୀପତ୍ରାପତ୍ରାଶିଦ୍ଧାତ୍ମି
 ଶିଦ୍ଧାତ୍ମିକାରାହିକାଶିଦ୍ଧାତ୍ମିନ୍ଦାରାଶ୍ରୀପତ୍ରାପତ୍ରାଶିଦ୍ଧାତ୍ମି

“There are so many continents. However, as to (the number of) continents in which Vidyadharas and Dakinis live, there are more than twenty in the Thalwa of Utala” she explained.

“Are you from the Thalwa dimension of Utala?” I asked her.

“I am a protectress who lives both in Utala and in the Saha human world”, she replied.

“Which famous Tibetan Vidyadharas reside in the Thalwa dimension of Utala?” I asked.

“Many ancient Tibetan Vidyadharas, both male and female, live in several continents of the Thalwa dimension of Utala. On the continent of Apara live the late great Vidyadhara Kunga Palden and his main student Pawo Heka Lingpa, who are (both) related to you,” she said.

“I really want to meet them. Please lead me to them!” I pleaded.

“Don’t you know that I came here to invite you?” she said.

“I am sorry,” I replied. “I didn’t know it”.

“Well, I am Malati, a protectress who abides by the command of Pawo Heka Lingpa. I have met you before. Now Heka Lingpa sent me to invite you,” she explained.

“If that is so, let’s go there quickly,” I told her.

In that very moment I found we had instantly arrived in the middle part of a rock made of multicolored precious materials. From there we climbed up and crossed a pathway on the right.



ପ୍ରକାଶମାଳା

On the lower path, which was a small plain, I saw some beings with lion like faces and human like bodies wearing a blue silken skirt and a long silken belt of many colors. They were building a round house, which emitted a dark blue light, on the top of a very large pillar about five human beings in height. Above (the house) there were two geometrical structures of four sides each, one facing the other. (The whole building) seemed transparent (with no specific color), but looking at it from the outside gave the impression that it was sparkling with blue light. Also in other places not far from there I saw some houses similar to that. I thought they probably were the homes of these beings.



ମନ୍ତ୍ରାଲ୍ୟିକ୍ ଶ୍ରୀମଦ୍ ମାଯାଦିପା ।
 ଶ୍ରୀରାମ୍ ରାମ୍ ହମସା ଶୁଣି ।
 ତେବୁନ୍ତିଷା ପଥା । ଶିର୍ମଣ୍ ଶିର
 ଧମଶା ରାମ୍ ହାତା ଆ ଧାରି ମଦର୍ଶନ୍ । ୦ ଧମ ସାଧି ୦
 ବିଶ୍ୱାସାରାମ୍ ସର୍ବରାମ୍ ସହମଶା ଶିର୍ମଣ୍

ତେଣାହେତୁରୁଦ୍ଧିଷ୍ଠାନ କୁଣ୍ଡଳମହିଳାକୁରୁଦ୍ଧିଷ୍ଠାନ
ଏପରିଶ୍ରବ୍ଯାକରଣମଧ୍ୟରୁ ପାଶବାହନ ପାଶବାହନ
କରିଛି ଏକାକୁଣ୍ଡଳ କରିବିଲା । ରୁଦ୍ଧିଷ୍ଠାନ ମହିଳାଙ୍ଗ
ହେତୁରୁଦ୍ଧିଷ୍ଠାନ କରିବାକୁ ପାଶବାହନ ପାଶବାହନ
ପାଶବାହନ ଏକାକୁଣ୍ଡଳ କରିବିଲା । ସମ୍ମର୍ତ୍ତମାନୀୟ ରୁଦ୍ଧିଷ୍ଠାନ
ପାଶବାହନ ଏକାକୁଣ୍ଡଳ କରିବିଲା ।

ପ୍ରକାଶ

ମାତ୍ରାଦି ଶାଖାଶାଖିକୁ ଶୁଣୁ ଏହାମାତ୍ର ପିଲା ପ୍ରିଯେ ଦିଲି
ଶୁଣୁ ଏହାରେ କିମ୍ବା

ଅଁ ଅ ଅନ୍ତଃ
ବିଷ-ପରି-ଜ୍ଞାନଦ୍ୱାରା ସହିତ ଶରୀରମାତ୍ରମେ ସମ୍ବନ୍ଧ
ଦ୍ୱାରା ଯତ୍କିଣୀ ମନୁକର୍ତ୍ତା ଶାଶ୍ଵତ ସମ୍ବନ୍ଧରେ କୁଳ ଶାଶ୍ଵତ
ମାତ୍ରରୁ ଦ୍ୱାରା ମନୁଷ୍ୟର ଚରଣ ପରିପାଦିତ ବିଷ-ପରି-ଜ୍ଞାନରେ କୁଳ

ମାତ୍ରିକାରୀ ପଦାଳିକାରୀ

I asked to the protectress Malati, "Who are these beings?"

"They are the Shamabala beings belonging to a section of Apara," she replied.

At that time we arrived in front of a smooth, transparent crystal rock whose inner part, deep and shimmering with multicolored lights, was clearly visible. On its surface there was this writing in natural bright ruby:



Malati touched the writing with her left forefinger and as soon as she uttered the sounds U A AN, a triangular rocky door a fathom in size suddenly opened by itself in front of us. Malati told me:

କେଶ-ହୃଦୟ-ପତ୍ର | ଶିଖ-ଶିଖ

ଶ୍ରୀଦୁର୍ଗାଦ୍ସମୁଦ୍ରାଶ୍ରୀମିତ୍ୟନ୍ତାପାତ୍ରଃ । ଶ୍ରୀଦୁର୍ଗାକ୍ଷେତ୍ରମିତ୍ରି
ଶୁଷ୍ଣାଦ୍ୱୀପାକନ୍ଧାରଦ୍ୱାପାତ୍ମକାର୍ଯ୍ୟନ୍ତଃ । ଶ୍ରୀଦୁର୍ଗାପାତ୍ରମାତ୍ରଃ
ଶୁଷ୍ଣାଦ୍ୱୀପାକନ୍ଧାରଦ୍ୱାପାତ୍ମକାର୍ଯ୍ୟନ୍ତଃ ।

ତେଣୁ କିମ୍ବା ଶ୍ରୀ ପଦ୍ମନାଭ ଏହାର ଉତ୍ସବାଳ୍ପଣୀ ମଧ୍ୟ ମୁଦ୍ରଣ
ଯିନ୍ଦ୍ରାଜାନାଥ ପାତ୍ର ମନ୍ଦିର ପାଇଁ ମଧ୍ୟ ମୁଦ୍ରଣ କରିଛନ୍ତି

“Come inside!” I entered the doorway and reached the inside. There was a pathway brightly shining with the natural light of precious materials. We crossed it and after walking for about three minutes we arrived in front of the entrance of a hall. We went inside and in the center of the hall, upon a black stone resembling a half egg facing upwards and resting on a dark red ruby colored stone, square in shape and one cubit in size, I saw an elegant Shamabala who seemed to be giving a talk in a very strange language. Around him there were more than a hundred Shamabalas who were listening attentively.

“Who is this Shamabala in the center?” I asked Malati, and she replied, “Don’t you recognize him? He is the human Mahasiddha Kunga Palden. He is teaching to the Shamabalas the *Tantra of the Unique Son of the Teaching*”.

Immediately I unified my mind with the State of the Master and continued in the condition of equality. Then that imposing Shamabala in the

ପଞ୍ଚମ ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ
ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ
କିମ୍ବା ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ କିମ୍ବା ପଦାର୍ଥ

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center of the hall became the Precious Mahasiddha (in his human form). He looked at me with a smile of gladness and said:

'A A HA SHA SA MA

The way to train in the real condition
For individuals endowed with the most fortunate
karma,
Once they have entered the swift path of the supreme Ati,
Is to integrate into the state of the symbol where (everything) is perfected in presence.

To reverse attachment to the senses:

KARMA RAKSHA GHI HAM TI.

To reverse attachment to the aggregates:

BHE GA RA NA SO GAD GLING.

To reverse attachment to all objects:

PU KĀ RI LA BHA DU TRI.

To make the concreteness of mind disappear:

RAM PA KA LA SA MI KHYE.

To eradicate thoughts and feelings in their condition:

MA TANG PHA PHER RASMI TI.

To recognize the vision of compounded (phenomena):

KHA ḦA RE KA SA MIG RLUNG.

ঃ রৈশ-প-ষত্তর-ৰূ-ষাৰুষ-পৰি-ক্ষি-সং
ঃ আ-গ-ৰ-ক-ক্ষি-ত-গ-সং
ঃ দ-ম-ৰূ-প-পৰি-ৰ-ৰ-ক্ষি-স-ৰূ-প-
ঃ য-ৰ-ৰ-ৰ-ৰ-ক-স-ক্ষি-ন-
ঃ রৈশ-স-দ-ৰূ-প-ৰৈশ-ৰৈশ-ৰূ-প-পৰি-ক্ষি-সং
ঃ য-ৰী-দ-ৰ-ক্ষি-দ-স-প-য-
ঃ দ-ম-ৰূ-প-ৰৈশ-ৰৈশ-ৰূ-প-পৰি-ক্ষি-সং
ঃ ম-ম-গ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ ক-স-ত-ক-ৰূ-প-ৰূ-প-ৰূ-প-ৰূ-প-ৰূ-প-
ঃ ক্ষি-দ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ স-ব-প-ৰি-ৰূ-প-ৰূ-প-ৰূ-প-ৰূ-প-ৰূ-প-
ঃ ম-ম-ৰী-দ-ৰ-ৰ-ৰ-ৰ-
ঃ ব-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ র-ম-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ দ-ম-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ দ-ম-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ দ-ম-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ দ-ম-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-
ঃ দ-ম-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-

To imprison instant presence:
A KE RA NA BHE TSAK SHA.

To discover the real nature of illusion:
YA RI MU ḦA SA GHU LI.

To liberate the Six Lokas one after the other:
YA SING RA RLUNG BA LA YA.

To completely empty samsara:
MA MA KO LING SĀ MĀ TA.

To bring the subject into its essence:
GHA RING YAM PA RI MANG TI.

To discover the origin of (Rolpa) manifestation:
BU GA SING HA PA GHA LA.

To cut the rope of attachment:
RA MI PI PAI KHE TA PA.

To gaze directly at the chain-continuation:
BI KHU MA LA PA TAM KI.

To see the symbol of the deity:
SA MĀ NYI WA DHE RA PA.

To purify the mistakes of the view and meditation:
VAJRA SATVA DI DHO ME.

: ଶାଯମାନ୍ତରାଷତୀଷାମଠଦ୍ୟରିପ୍ରିସଃ
 : ଶ୍ଵାସଶ୍ଵରକୁମାରୀ
 : ଫିଦନ୍ତପୂର୍ବଲ୍ଲାଷାମଠଦ୍ୟରିପ୍ରିସଃ
 : ହକ୍ଷୁପାର୍ତ୍ତିଶାନ୍ତିଲ୍ଲିଃ
 : ଜ୍ଞାନଶୁଭମାଯମାନ୍ତରାଷତୀଷାମଠଦ୍ୟରିପ୍ରିସଃ
 : ରକ୍ଷିତାନ୍ତାମରିକ୍ତଃ
 : ଶ୍ଵରାଷାନ୍ତରାଷତୀଷାମଠଦ୍ୟରିପ୍ରିସଃ
 : ନ୍ତରାଷାମରିମିନ୍ଦିଳ୍ମି
 : ଜ୍ଞାନ୍ଯିବିକୁପମଶରାଷତୀଷାମଠଦ୍ୟରିପ୍ରିସଃ
 : ଦିଷାପାଯଦାଗାପିତ୍ରଃ
 : ଯତମାଯନ୍ତରକିନ୍ତରିପରିଶାର୍କନ୍ତରିପ୍ରିସଃ
 : ଯାକେପାଯାଜିତ୍ରି
 : ରକ୍ଷିତାପଶମଶରାନ୍ତରାଷତୀଷାମଠଦ୍ୟରିପ୍ରିସଃ
 : ଗମ୍ଭାଜିଗମନ୍ତରଃ
 : ଶାରାତ୍ରାମଦରବିକୁପତ୍ରିଷାପରିପ୍ରିସଃ
 : ଶାରାତ୍ରିମାମାମକୁନ୍ତଃ
 : କୁତ୍ରଶୁଷକମଶାର୍ଣ୍ଣମରାଷାମଠପାପ୍ରିସଃ
 : ଦିପାମିପାର୍ତ୍ତିପିତ୍ରଃ
 : ଶାରାତ୍ରିକିନ୍ତିଶୁକ୍ଳପୂର୍ଣ୍ଣି
 : ଦର୍ଶନଶାପାରାପୁର୍ଣ୍ଣପୁର୍ଣ୍ଣପରିପ୍ରିସଃ
 : ଶାରାତ୍ରିକିନ୍ତିଶୁକ୍ଳପୂର୍ଣ୍ଣି

To simultaneously cross the bhumis and the paths:

GHE BA SU GHAR RNA MA YAI.

To discover the origin of intellectual view:

DHARMĀ PA TI SA GHU LĪ.

To apply the three Kayas as the path:

RASMI SA MĀ KHARGAD TSHE.

To concretely apply vision:

RU PA SA MI MI TA LAM.

To discover the real nature of sound:

NGA TIG PA YANG KA LI SA.

To master the level of total contemplation:

GA TSHE PA LA SA I ḦAM.

To perfectly complete activities:

KARMA E KA MA NU SĀ.

To reverse concrete attachment to Enlightenment:

SANG TRI MA MA KARMA TA.

To find the dimension of the offspring of the Victorious Ones:

NGA LA KHE PA KI LI SA.

The self-originated state of the twenty-five spaces

Naturally arises in its own sound.

SAMAYA GYA GYA GYA

ବିଶ୍ୱାସାର୍ଦ୍ଦିକୁମଣ୍ୟଶୁଦ୍ଧୁଷାମାସାପର୍ଦିତ ଶୁଦ୍ଧ
ହିଁଷ୍ଟିର୍ଦ୍ଦିନଶ୍ଵରାଯିର୍ଦ୍ଦିଶ୍ଵରାବିନିମ୍ୟାମାପାପାପାହିନ୍ଦିତିମଣ୍ୟା
ତଥବିଷାହୁଶୁଦ୍ଧିକ୍ରମିକର୍ମିଶ୍ଵରାବିନିମ୍ୟାମହାପାପା
ବିଷାଷିଙ୍ଗାକର୍ମାପିଷାଷାଶ୍ଵରାର୍ଦ୍ଦିବିଷାକର୍ମାମହିନ୍ଦିତିଙ୍ଗା
ର୍ଦ୍ଦିଶ୍ଵରାକର୍ମାପାପାହିନ୍ଦିବିଷାଷିଙ୍ଗା ହିଁର୍ଦ୍ଦିଶ୍ଵରାକର୍ମା
ହିଁର୍ଦ୍ଦିଗାନ୍ଧିଷ୍ଠାପିତିକର୍ମାହିନ୍ଦିବିଷାଷିଙ୍ଗା

ବିଶ୍ଵାସିରକ୍ଷା ହେମଶାକିରି ଦିନୀ ସୁମାର୍ଦ୍ଦଶ ଶୁଙ୍ଗକି
ଶବ୍ଦର ବିଶ୍ଵାସି ପଦି ରତ୍ନଶାଖା କରି ଶୁଙ୍ଗଶ୍ରୀକିମା
ଶମାପଦି ଶିଶିରି ଅପାମଦି ରାମାଦିପରି ଶୁଙ୍ଗପଦ
ଶୁଙ୍ଗଶାକି ତମାପଦି ବିଶ୍ଵାସାଶ୍ରମାକୁ ଶୁଙ୍ଗପଦ
ଯଶାଶଦ ତିର୍ଯ୍ୟକ ଜ୍ଞାନଶାନ୍ତିରକମାଧ୍ୟଦିଲାଶାକଶାର୍ଯ୍ୟଦ
ରତ୍ନଶାକିପଦାଦି ଶଶପଦାଶରି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ରତ୍ନଶାକା
ହେମଶାଶୁଙ୍ଗପଦାଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି
ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି
ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି
ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି ଶୁଙ୍ଗର୍ଯ୍ୟଦି



As soon as he finished, the Mahasiddha became again an elegant Shamabala who seemed to be giving a talk in a very strange language. In that moment Malati said, "Now let's go in front of Pawo Heka Lingpa!"

In the innermost part of that hall there was another big entrance, and the moment that we passed it, the telephone rang very loudly in the room where I was sleeping and I woke up. The day had dawned. Since I remembered the dream clearly, I could write down all the verses that I had heard. However, I had doubts whether the words were correct. Therefore, I later compared them with the text of the Vima Nyingthig and arranged the verses according to the way they are found in it.



ମୁଣଶ'ମ୍ବାପ୍ରା'ମୀ'ପ୍ତ କ୍ଷିତି' ୨୯୭୨ ଫେ' ୧୩ ହେତୁ' ୩୫୮
ପା' ଶ'ଶ'ଜିର' ଶେ'ହଶ'କିର'ରତ୍ନା'ଶ୍ରଦ୍ଧି'ଲ୍ଲ' ସରି'
ଶକ୍ତା'ଶବି'ମେ'ରେ'ଶ୍ଵର'ନ୍ତୁ' ମୁଣଶ'ମସର'ରତ୍ନ'ଶ୍ଵର'ମଦ'
ବିଶ'ରତ୍ନା'ପ'ଦ' କମଶ'ପ'ହଶ'ପ'କିର' ପର'ଶ୍ଵର'ଶ୍ଵର'
ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ପର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'
ର' ରତ୍ନ'ଶବି'ମନ'ପର' ଏପ' ଶବି'ମୀ'ଶ୍ଵର'ପ'କିର'
ପ'ବିଶ'ମୀ'କର'ନ୍ତୁ' ଶ୍ଵର'ରତ୍ନା'ପା' ଶ୍ଵର'ପ'କିର' ପ'ଦିର'
ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'
ମ' ପର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'
ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'
ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'
ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'ଶ୍ଵର'

ର ଅ ହ ଏ ପ ଶ ର



In the Metal-Female-Sheep year [on the twenty-eighth of December, 1991], while I was in Merigar, main seat of the Dzogchen Community of Europe, giving Dzogchen teachings to the many foreign and local students who had assembled there, I had the following dream in the early morning.

I was inside an amazing big cave of crystal rock. In its innermost part, on a smooth mirror-like half-moon shaped rocky surface similar to sapphire, I saw the root symbolic letter of the *Luminous Clarity of the Universe, Heart Essence of the Dakinis*, as if carved in relief, yellow and shining with a golden light, the size of a round shield. Below it were the six syllables,

'A A HA SHA SA MA

in large and elegant (characters) as if written with molten gold. They were followed by many lines of verses, but since their letters were not so big, I could not read them clearly. Understanding that they contained the sacred essence of the Dzogpa Chenpo teaching, I quickly went in front

ବିଷ-ସବୁଷା-ଚ୍ଛ-ପର-ଶ-କୁଣ୍ଡ-ମୁଣ୍ଡ-ନୁ-ମୁଣ୍ଡ-ଶ-
ଯନ୍ତ୍ର-ନ୍ତ୍ର-ପ୍ରିକ-ଟିର-ସନ୍ଦ-ସନ୍ଦ-କୁଣ୍ଡ-କୁଣ୍ଡ-ପାଣ୍ଡ-ଶ-ମ-
ନ୍ତ୍ର-। ନ୍ତ୍ର-କି-ଶ୍ଵର-କିର-ତିର-ଖର-ତିର-ପାଣ୍ଡ-ଶ-ମନ୍ଦମଣ୍ଡ-ନ୍ତ୍ର-ପ୍ରିକ-
ଶ-ମୁଣ୍ଡ-ପମ-ନ୍ତ୍ର-ଶ୍ଵର-ହି-ଗୁର-ନ୍ତ୍ରର-ନ୍ତ୍ରପମ-ଖର-ଶ୍ଵର-ଶ-ମୁଣ୍ଡ-
ପାଣ୍ଡ-କ-ତୁର-ସର୍ବ-କିଷାଶ-ଶୁ-ପଠଦ-ପ-ନ୍ତ୍ର-କମଣ୍ଡ-ପ୍ରିକ-ରନ୍ତ୍ରା
ମଣ୍ଡ-ଶିକ୍ଷ-ମଣ୍ଡ-ପମ-ନ୍ତ୍ର-ନ୍ତ୍ର-ଶିକ୍ଷ-ମଣ୍ଡ-। ରାଜ-ଶିକ୍ଷ-ମଣ୍ଡ-
ଶ-ନ୍ତ୍ର-ଶ୍ଵର-ବିଷ-ଶ-ମୁଣ୍ଡ-ପମ-ନ୍ତ୍ର-ଶ୍ଵର-ହି-ଗୁର-ନ୍ତ୍ରର-ନ୍ତ୍ରପମ-
ଖର-ଶ୍ଵର-ଶ-ମୁଣ୍ଡ-ପମ-ନ୍ତ୍ର-ଶ୍ଵର-ହି-ଗୁର-ନ୍ତ୍ରର-ନ୍ତ୍ରପମ-
ଖର-ଶ୍ଵର-ଶ-ମୁଣ୍ଡ-ପମ-ନ୍ତ୍ର-ଶ୍ଵର-ହି-ଗୁର-ନ୍ତ୍ରର-ନ୍ତ୍ରପମ-

of the rocky surface and sat down comfortably to read. I discovered that they were the verses of the profound teaching on the Twenty-Five Spaces that I had already received in a dream from the Mahasiddha Kunga Palden. In that moment I recognized that I was dreaming, and I thought, “In a previous dream the Mahasiddha Kunga Palden had already taught these verses, but when I woke up I was not able to recollect them all with such a confidence so that they could really be effective. This time I really want to remember them!” So I relaxed my mind and read them many times. While I was still reading, I woke up. The day had dawned. Since in the moment that I woke up I was pronouncing KARMA EKA MA NU SĀ, I remembered clearly what I had dreamed and immediately wrote down what was written in the book on the rocky surface:

ଅଃ ଶ୍ଵର୍ଦ୍ଧକିରଣ୍ଡଶବ୍ଦମାତ୍ରରେହୁରିଷ୍ଟିରାପନଃ
 ଶ୍ଵର୍ଦ୍ଧକିରଣ୍ଡଶ୍ଵରିଷ୍ଟିରାପନଃ

২ ৫ ৫ ১ ৪ ২

[ROOT TEXT]

 From The Luminous Clarity of the Universe
Heart Essence of the Dakinis

Herein is Contained

**THE UPADESHA
ON THE TWENTY-FIVE SPACES**



'A A HA SHA SA MA

The way to train in the real condition
For individuals endowed with the most fortunate
karma,
Once they have entered the swift path of the su-
preme Ati,
Is to integrate into the state of the symbol where
(everything) is perfected in presence.

To reverse attachment to the senses:

KARMA RAKSHA GHI HAM TI.

To reverse attachment to the aggregates:

BHE GA RA NA SO GHADLIM.

To reverse attachment to all objects:

PU KĀ RI LA BHA DHU TRI.

To eliminate mind's grasping at concreteness:

RAM PA KA LA SA MI KHYEM.

To eradicate thoughts and feelings in their condi-
tion:

MATTANG PHA PHER RASMI TI.

To realize the clarity-vision of compounded (phenomena):

KHA ḤA RE KA SA MIKLAM.

To imprison instant presence:

A KE RA NA BHE TSAKŞWHA.

To discover the real nature of illusion:

YA RI MU ḤA SA GHU LI.

To liberate the Six Lokas one after the other:

YA SIM RA LAM BA LA YA.

To stir up samsara from its depths:

MA MA KO LING SA MANTA.

To bring the subject into the Thigle:

GHARIM YAM PA RI MAM TI.

To discover the origin of (Rolpa) manifestation:

BU GA SINGHA PA GHA LAM.

To cut the rope of attachment:

RA MI PI PAI KHE TA PA.

To gaze directly at the chain-continuation:

BI KHU MA LA PA TAM KE.

To see the symbol of the deity:

SA MĀ NYI WA DHE RA PA.

To purify the mistakes of the view and meditation:

VAJRA SATVA DI DHO ME.

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ
ପରିଚୟ

To simultaneously cross the bhumis and the paths:

GHE BA SU GHARNA MA YAI.

To discover the origin of intellectual view:

DHARMĀ PA TI SA GHU LI.

To apply the three Kayas as the path:

RASMI SA MĀ KHARGAD TSHI.

To concretely experience vision:

RU PA SA MI MI TA LAM.

To discover the real nature of sound:

NGA TIK BHA YAM KA LI SA.

To master the level of total contemplation:

GA TSHI PA LA SA I ḦAM.

To perfectly complete activities:

KARMA E KA MA NU SĀ.

To reverse concrete attachment to Enlightenment,

SANG TRI MA MA KARMA TA.

To find the dimension of the offspring of the Victorious Ones:

NGA LA KHE BHA KI LI SA.

The self-originated state of the twenty-five spaces

Naturally arises in its own sound.

SAMAYA GYA GYA GYA

ବିଶ୍ୱାସରୁଷନ୍ତିଦ୍ୱାରା ପଦିଗ୍ରୂହନ୍ତିମାନଙ୍କର
ବିନ୍ଦୁରୁଥିରୁଷନ୍ତିଦ୍ୱାରା ପଦିଗ୍ରୂହନ୍ତିମାନଙ୍କର
ବିନ୍ଦୁରୁଥିରୁଷନ୍ତିଦ୍ୱାରା ପଦିଗ୍ରୂହନ୍ତିମାନଙ୍କର
ବିନ୍ଦୁରୁଥିରୁଷନ୍ତିଦ୍ୱାରା ପଦିଗ୍ରୂହନ୍ତିମାନଙ୍କର

୦୦ଫ୍ଲୋ୦୦  ୦୦ଫ୍ଲୋ୦୦

Thanks solely to the compassion of the kind Master, I was thus able to write down the text in its entirety, without omitting a single word. Marvelous!



THE WISH-FULFILLING JEWEL, THIGLE OF THE MIND OF THE GURU WISDOM DAKINI



ଶ୍ରୀମଦ୍-ବୈଶାଖ ମାସର ଉତ୍ସବ ସ୍ଥାପନା ସମ୍ବନ୍ଧିତ
ଏହି ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା

ଅନ୍ତିଃ ଶୁଦ୍ଧ କିରଣ ଦିନ ସମୟ ମାତ୍ରର ରହୁଳ ଶ୍ରୀଦ ସିଂହ ପତଙ୍ଗ
ନ ମ ଯି ସିଂହ ମାତ୍ରର ରହୁଳ ସ୍ଵର୍ଗ ସିଂହ
ଯିଦି ସବିକ କେବଳ ସୁ ସବିଷାଙ୍ଗ



ସୁର୍ଯ୍ୟମନ୍ଦିର

କୁମୁଦୀ ଏ ହେତୁ ୨୯ ପ୍ରିୟ ୧୯୯୩ ଜୁଲାଇ ୨୦
ହେତୁ ୮୮ ଏ ପାଇଁ ଶର୍ଷାଯକ୍ତ ପକ୍ଷରେ ଦ୍ୱାରା କେଣ୍ଟିଗୁଣରେ ଦୂର୍ବ୍ୱା
ଦୂର୍ବ୍ୱା ଅନ୍ତର୍ଭାବରେ ଉପରେ ଦୂର୍ବ୍ୱା ଅନ୍ତର୍ଭାବରେ ଦୂର୍ବ୍ୱା

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਾ ਕੌਰ ਮਨੂ ਸੁਨਵੀ
ਖੂਨ ਖੂਨ ਧੀ ਕੁਦ ਨਿਵਾਸ ਹਰਿ ਕਪਾਰ ਸੁਖ ਵਾਲਿ ਪਾ
ਖੂਨ ਖੂਨ ਧੀ ਕੁਦ ਨਿਵਾਸ ਹਰਿ ਕਪਾਰ ਸੁਖ ਵਾਲਿ ਪਾ
ਖੂਨ ਖੂਨ ਧੀ ਕੁਦ ਨਿਵਾਸ ਹਰਿ ਕਪਾਰ ਸੁਖ ਵਾਲਿ ਪਾ
ਖੂਨ ਖੂਨ ਧੀ ਕੁਦ ਨਿਵਾਸ ਹਰਿ ਕਪਾਰ ਸੁਖ ਵਾਲਿ ਪਾ

ବିନ୍ଦୁ-ପାତା-ପାତା-ପାତା-ପାତା-ପାତା-
ପାତା-ପାତା-ପାତା-ପାତା-ପାତା-ପାତା-ପାତା-

From The Luminous Clarity of the Universe, Heart Essence of the Dakinis

Herein is Contained

THE WISH-FULFILLING JEWEL, THIGLE OF THE MIND OF THE GURU WISDOM DAKINI



THE HISTORY

In the year of the Water-Bird, on the nineteenth day of the eighth month [the fourth of October, 1993], while I was in a retreat house in the vicinity of the meditation cave of the Mahaguru of Uddiyana above Tso Padma, in the early morning I had the following dream.

I was practicing Guruyoga inside the meditation cave of the Mahaguru of Uddiyana above Tso Padma, when at a certain point I saw a beautiful girl dressed like an Indian lady, maybe seventeen years old, standing in front of me. She gave me a scroll of paper attached to the inside of a red silk cover and told me in perfect Tibetan, “Please, give me an instructional reading transmission (*khrid lung*) of this text!”

I opened the scroll and saw (the title of the text) in Tibetan Uchen script together with the symbolic letter of the Longsal:

 From *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*

Herein is Contained The Wish-Fulfilling Jewel, Thigle of the Mind of the Guru Wisdom Dakini

The text was written in vermillion. I was a little surprised, and asked her, “Where did you get this scroll?”

“An old nun gave me this scroll,” she replied.

“Where is this old nun now,” I asked again.

“I don’t know that nun. So I don’t know where she is,” she said.

“What did she say when she gave you this scroll?”

୧୮·ହୃଷା·ପାକିନ୍·ପରି·ଶକ୍ତି·ଶକ୍ତି·ଶୁଣ୍ଡା·ଶୁଣ୍ଡା·ପରି·
ବିଶ·ଶେଷଃ ଶ୍ରୀଦ·ଶ୍ରେଷ୍ଠ·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·ପିତା·ପିତା·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·
ବିଶ·ଶେଷ·ଶ୍ରେଷ୍ଠ·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·ପିତା·ପିତା·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·
ଦୟାଃ ଶ୍ରୀଦ·ଶ୍ରେଷ୍ଠ·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·ପିତା·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·
ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·ଶ୍ରୀଶାନ୍ତିମନ୍ଦିର·

ବିଶ·ଶେଷ·ଶ୍ରୀଦୟା ରାଜା·ଶ୍ରୀଦୟା

ଦୟା·ଶେଷ·ଶ୍ରୀଦୟା ରାଜା·ଶ୍ରୀଦୟା ରାଜି·ରାଜି·ଶ୍ରୀଦୟା
ରାଜି·ଶ୍ରୀଦୟା ରାଜି·ଶ୍ରୀଦୟା ରାଜି·ଶ୍ରୀଦୟା ରାଜି·ଶ୍ରୀଦୟା
ରାଜି·ଶ୍ରୀଦୟା ରାଜି·ଶ୍ରୀଦୟା ରାଜି·ଶ୍ରୀଦୟା ରାଜି·ଶ୍ରୀଦୟା
ରାଜି·ଶ୍ରୀଦୟା

ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା

ରାଜି·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା
ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା
ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା

ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା

ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା·ଶ୍ରୀଦୟା

She said, “This is a special and essential upadesha of Dzogpa Chenpo. Practice it well!” She did not say anything else. As soon as she gave me this scroll she went away with all haste into the bazaar.”

“Yes, it’s true. This is a special essential upadesha which I own. However it is not correct if I give an instructional reading transmission to those who have not received the empowerment and reading transmission of this upadesha in the proper way. I am sorry.”

Then she said, “Since this is a special upadesha of which you are the owner, I want to offer this text to you. In the future, please teach this special upadesha to us!”

ଶ୍ରୀମଦ୍-ପ୍ରେଷା-ମୟବ-ରକ୍ଷଣୀ-ସ୍ଵରାଷ୍ଟା-ଶ୍ରୀମଦ୍-ପଦ୍ମ-
ମୁଦ୍-ପଦ୍ମ-ତକ୍ର-ରଦ୍-କ-ହଦ୍-ସମ୍ମୂଦ୍-ସରି-କୌ ରକ୍ଷା-ମୁଦ୍-ପଦ୍ମ-
ପଦ୍ମ-ପଦ୍ମ-ସମ୍ମୂଦ୍-କଃ

ପ୍ରକାଶକ

ବିଶ୍ୱାସରେ କୁଣ୍ଡଳୀଙ୍କାରୀ ପାଦମଧ୍ୟରେ ପାଦମଧ୍ୟରେ ପାଦମଧ୍ୟରେ
ପାଦମଧ୍ୟରେ ପାଦମଧ୍ୟରେ ପାଦମଧ୍ୟରେ ପାଦମଧ୍ୟରେ ପାଦମଧ୍ୟରେ

ଶ୍ରୀଃ ଶମ୍ଭିଷିଷାମପଦରକ୍ଷମନ୍ତଃ

ସୁମାରା ସିଇ ଏଣ୍ଡ ଏକିନ୍ ର୍କ୍ଷର ସୁ ଏକିମାରା

କୁମାର ପାତ୍ର ପାତ୍ର

ମୁଦ୍ରାକରଣ ପରିଷଦ

ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ପାଇଁ ଏହାର ଅଧିକାରୀଙ୍କ ପରିଚୟ

ଶ୍ରୀକରଣଶ୍ରୀରିପୁଷ୍ଟିକୁଳମା

፡ དྲ୍ଵିଷ ພାଣ ແର ດ ດ ປାନ ດ ດ

୫୦

ଶ୍ରୀମଦ୍ଭଗବତ

ଓঁ শ্রী দ্বিতীয় পদ্ম পূজা মন্ত্র

ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠାରୀ ଏବଂ ଶ୍ରୀ ପାତ୍ନୀ କଣ୍ଠାରୀ

፡ དେ ། ས ། བ ། ཉ ། ག ། མ ། བ ། ན ། ཁ ། གྷ ། ང །

Thus she requested me, and I replied, “When this special upadesha of *The Thigle of the Mind of the Wisdom Dakini* will appear in its entirety, I will definitely teach it to you.”

“Thank you,” she said and went outside. I read a little further the text, and this is what it contained:

ॐ Herein is Contained the Wish-Fulfilling Jewel,
Thigle of the Mind of the Guru Wisdom Dakini.

NAMO GURU JÑĀNADHĀKKINIYE

The way of practicing the Thigle of the Mind of the Guru Wisdom Dakini (includes) the preliminary phases as usual, and the dimension of the deity as the main practice of visualization-contemplation.

A

In the condition of the primordial purity endowed with the three liberations, in the primordial dimension, space of Samantabhadri, in the expanse of self-perfected sound, light and rays, Rigpa manifests as a clear reddish blue HRĪH.

۲۱۵

HRĪH

From the complete and instant transformation of the reddish blue HRĪH, wisdom of Rigpa, Samantabhadra Padma Heruka manifests, visible and empty, like a rainbow in the sky. He is a Pawo, reddish blue, shining brightly,, with one face and two arms and a joyful expression. The hair is half loose and half tied, ornamented with a vajra, jewels and a vulture feather. With the right hand in the mudra of the Subjugator of the Universe (Nangsid Zilnön), he transfers the state of knowledge to fortunate students. With the left he holds a kapala of nectar adorned with the long life vase. His body is perfectly attired with all the ornaments of a Heruka (including) jewels and bones. With one leg stretched and the other bent in the half-crossed position, he sits on a seat made of lotus, sun and moon.

From the HRĪH at the heart a reddish blue light spreads in all sacred places and dimensions, activating the samaya of the Wisdom Dakini. Five-colored rays immediately return.

କିଷା'ଧରି'ମହମନ୍ତି'ର'ପଣ୍ଡିତଙ୍କା'ଧ'ନ୍ଦ'ଶ'
 ମନୁଷ'ଘନ'ଶନ୍ତି'ର' । ଦୁଃଖ'ଦି'ର'କମ'ଯଦ'ଯଦ'
 ଶୀ'ଚ୍ଛଦ'ରତ୍ନ'ରାଜ'ବିଷ'ବୁଦ୍ଧ'କ୍ଷମ'ଯମ'ଦେ'ଖ'ନ'
 ଶୁଦ୍ଧ'ଶ'ନ୍ତି'ର'କମ'ଶଶ'କମ'ନା' ଶି'ଶ'ଶ'ଶ'ନ୍ତି'ପି'ନ'
 କ'କନ'ଶ'ଶ୍ଵର'ଶିମନ୍ତମ'ଶୁଦ୍ଧ'ଶ'ଶ'ଶ'ଧମ'କ'
 କମ'ବିଷ'କ୍ଷମ'ଶୁଦ୍ଧ'କମ'କ'ଶୁ'ମିନ'ପର'ଲୁଷ'ଶିର' ।
 ଶି'ଶ'ଶ'ନ୍ତି'ର'କମ'ଶଶ'କମ'ନା' ଶଶ'ନ୍ତି'ର'କମ'ଶଶ'
 ଶଶ'କମ'ନ୍ତି'ର'କମ'ଶଶ'କମ'ନା' ଶଶ'ନ୍ତି'ପି'ଶିର'ଶଶ'ଶୁ'
 ସାରି'ଶ'ଶିର'କ'ନ୍ତି' ॥ ॥



At this point I woke up. The day was dawning. I remembered the dream during my morning practice session, but since I had not had the time to read the whole scroll I felt quite sorrowful, but I did not know what to do. Immediately I wrote down my dream in these brief notes so that in the future I would be able to remember it.



੦੦ੳ੦੦ ॥ ੦੦ੳ੦੦

ਕੁਲਸਾਂ ਹੋਈ ੩੦ ਪ੍ਰਿਵਾ ੧੯੯੩ ਵੰ ੨੦
ਕੇਤੇ ਮਾਂ ਧੀ ਸਿੱਖ ਮਹਿਸੂਸ ਪਾਰੀ ਦਸੁ ਕੇ ਜੁ ਕੁਰਮਾ
ਦੂਜੁ ਨਾਰੀ ਜੁ ਬਾਬੁ ਮਾਂ ਰਾਸ਼ ਮਾਂ ਗ੍ਰੀ ਜੁ ਬਾਬੁ ਮਾਂ ਦੁ ਸਕਲਾ ਘੜ
ਪਾਰੀ ਰਾਮ ਸਿੱਖ ਮਾਂ ਗ੍ਰੀ ਮਨਾ ਘਮ ਨੂ

੮. ਸੰਦ ਕੁ ਸਾ ਜੂ ਕੁ ਮਾਰੀ ਹੀ ਘਮ ਗ੍ਰੀ ਜੂ ਦ ਦੰ ਸੰਦ ਦੁ
ਯੂ ਦ ਸਿੱਖ ਸੁ ਸਿੱਖ ਮਿਦ ਗ੍ਰੀ ਦੰ ਸਕਲਾ ਘੜ ਦੁ ਸਾ ਟੰਦ।
ਨਾਰੀ ਮਨੁ ਕ ਸਦ ਦੁ ਘੰ ਸਿੱਖ ਮਾਫ਼ ਦ ਰਾਂ ਸ਼੍ਰੀ ਰੰ ਕੇ ਨ ਸਾਨੁ ਦ ਪਦ
ਤਕ ਸਾਥ ਦ ਸਾ ਝੱ ਸਾ ਸਾ ਪਾ ਗ੍ਰੀ ਜੂ ਕੇ ਨ ਘੰ ਦ ਸਾਕੁ ਸਾ
ਘੜ ਦੁ ਸਾ ਪਾਰੀ ਕੁ ਦ। ਸ੍ਰੀ ਕੇ ਨ ਦ ਸਾਥ ਮਾਫ਼ ਦ ਰਾਂ ਸ਼੍ਰੀ
ਸ਼੍ਰੀ ਦ ਸਿੱਖ ਗੀ ਕੁ ਸਾਰੀ ਸਦ ਸੁ ਦੁ ਸਾ ਸਿੱਖ ਸਿੱਖ ਮਨੁ ਦ ਸਾ
ਦ ਸਾ ਸਾ ਸਾ ਦ ਕਮ ਪ ਸਿੱਕ ਦੁ ਸਾ ਸਾਥ ਜੂ ਦ ਅਲੁ ਕ
ਪ ਬਿਚ ਸਾਥ ਪ ਘਮ ਮਿਦ ਸੰਦ ਗ੍ਰੀ ਘੜ ਦੁ ਸਾ ਘ ਦ।
ਦੀ ਪਾਸ ਰਾਂ ਸ਼੍ਰੀ ਪਾਰੀ ਦੁ ਸਿੱਖ ਗ੍ਰੀ ਵੇਖ ਸਾ ਗੁਰੁ ਦੀ ਜੁ ਸਾ ਸਾ ਪਦ
ਯੂ ਗੀ ਦੁ ਸਾ ਨਾਨਾ ਦੁ ਘੜ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਘੜ
ਦੁ ਸਾ ਦੁ ਸਾ ਦੁ ਮਾਫ਼ ਦ ਨਾਨਾ ਸਾ ਜੂ ਦੁ ਸਾ ਸਾ ਸਾ ਘੜ
ਕੇ ਨ ਘੰ ਦ ਦੁ ਦੁ ਦੀ ਦੁ ਦੁ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ
ਗ੍ਰੀ ਸੁ ਦੁ ਦੁ ਮਾਫ਼ ਦ ਨਾਨਾ ਸਾ ਜੂ ਦੁ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ
ਘੜ ਪਾਰੀ ਸਿੱਖ ਦੁ ਦੀ ਹੰ ਰੀ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ ਸਾ
ਦੁ ਸਾ
ਦੁ ਸਾ ਸਾ



In the year of the Water-Bird, on the twentieth day of the eighth month [the fifth of October, 1993], while I was in a retreat house in the vicinity of the meditation cave of the Mahaguru of Uddiyana above Tso Padma, in the early morning I had the following dream.

I was in the same situation as in the dream of the preceding night, in a condition of inseparability of vision and mind. In front of me there was a clear, pure and limpid big Drombu (oval container) that was a special support of the Wisdom Dakini. Inside it the root symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, was shining brightly as a very clear and elegant character a cubit in size, glittering yellow with a golden hue. All the rays of light spreading from it were totally merging with the rainbow-like vapor in the space around it. While I was continuing in the state of total equality in which vision and mind are inseparable, all of a sudden I saw many children flying and hovering in the air. One of them arrived near me and remained quietly relaxed. I looked at her accurately

ସମ୍ବନ୍ଧରେ କୌଣସି ପାଦମାତ୍ରାଙ୍କଳି ପରିଶରୀରକୁ ମା
ର୍ଥରେ ଏହା ଗ୍ରୂପରେ ପରିଶରୀରକୁ ମାତ୍ରାଙ୍କଳି ପରିଶରୀରକୁ
ମାତ୍ରାଙ୍କଳି ମାତ୍ରାଙ୍କଳି ମାତ୍ରାଙ୍କଳି ମାତ୍ରାଙ୍କଳି ମାତ୍ରାଙ୍କଳି
ମାତ୍ରାଙ୍କଳି

ଶ୍ରୀମତୀ ପରିଶରୀରକୁ

ବିଷ୍ଣୁଶାଖା ଶ୍ରୀମତୀ

ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ
ପରିଶରୀରକୁ

ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ
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ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ

ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ
ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ
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ଶ୍ରୀମତୀ ପରିଶରୀରକୁ ଶ୍ରୀମତୀ ପରିଶରୀରକୁ

ଶ୍ରୀମତୀ ପରିଶରୀରକୁ

ପରିଶରୀରକୁ ପରିଶରୀରକୁ ପରିଶରୀରକୁ ପରିଶରୀରକୁ

ବିଷ୍ଣୁଶାଖା ଶ୍ରୀମତୀ ପରିଶରୀରକୁ

ମନୁଷୀଙ୍କଳି ମନୁଷୀଙ୍କଳି ମନୁଷୀଙ୍କଳି ମନୁଷୀଙ୍କଳି

ବିଷ୍ଣୁଶାଖା ଶ୍ରୀମତୀ ପରିଶରୀରକୁ

and realized she was the girl I had met a few days before in a dream who had led me to the inner place of the Wisdom Dakini Mandarava.

A little surprised, I asked her, “Where are you coming from?”

“I am with this group of Pawos and Pamos,” she replied.

I was thus certain that all these children who had previously helped me were all Pawos and Pamos. I immediately took her right hand and told her, “You have been very kind to show me the inner place of the Wisdom Dakini and in particular to bestow on me a special siddhi of total bliss. What is your name?”

“My name is Varṇani,” she replied.

“What is this special support in front of us?” I asked.

ତେଣାଶ୍ଵରାଦୟ ରଷାଦିପଦ ମଧ୍ୟକୁ କେପଣାପା
ଯେ ତେଣାଶ୍ଵରାଦୟ ରଷାଦିପଦ ମଧ୍ୟକୁ
ପରି କୁଳାରସ ହିନ୍ଦୁ ପ୍ରଦର୍ଶନ କରିଲା

କେଶ୍‌କୁଣ୍ଡଳା ମନ୍ଦିର

ସୁମାରା ହିନ୍ଦୁ ଶ୍ରୀ କ୍ଷେତ୍ରମା ପୁରୀ ରାମ ଶବ୍ଦି ରାମାଯଣମାତ୍ରରେ ପରିଚୟ ଦିଲ୍ଲି ଏମାତ୍ରିକିମାତ୍ରା ମହାଦେଶରେ ପରିଚୟ ଦିଲ୍ଲି ଏମାତ୍ରିକିମାତ୍ରା

ବିଶ୍ୱାସୁଦ୍ଵାରା କରି ଶିମ୍ବାନ୍ତିଷ୍ଠାନୀ ହିଂସାକର୍ତ୍ତା
ପ୍ରକାଶ କରିଛି ଯା ଦିଲାଇ ହିଂସା କାରି ପରିମଳା
ଧରି ଦିଲାଇ ହିଂସା ପରିମଳା କରିଛି ଏହା ହିଂସା
କାରି ପରିମଳା କରିଛି ଏହା ହିଂସା କାରି ପରିମଳା
କରିଛି ଏହା ହିଂସା କାରି ପରିମଳା କରିଛି

ଯୁ.ଶର୍ମିଦ୍ସ.ଟି.ରୁହିନ୍.ଏଷା.୫୫୦

ବେଶ·ଷ୍ଣୁଦ·ସୀର୍ବ୍ରିଦ·ସୀର୍ବ୍ରିଦ·ସୁଷାନ୍ତିକ·କ୍ଷେମ·ପ୍ରାଣି
ରୂପ·ଯବି·ସବୁ·ହୁ·ଶରି·ମନ୍ଦରୂପ·ଅନ୍ତିର୍ଦ୍ଦିନ·ହୃଦ·ହୃଦୀନ

“This is the Mind-support of the Wisdom Dakini Guhyajñana. It was also the support of the practice in the past when the Mahaguru Padmasambhava and his consort abided in the state of knowledge of the Wisdom Dakini,” she explained.

Again I asked the Pamo Varṇani, “Which yoga has to be practiced in order to enter the sacred state of knowledge of the Wisdom Dakini?”

“Look at the text which is found at the base below this Drombu Mind-support!” she replied.

I thought, “Previously I saw a ruby-colored base below this Drombu Mind-support, but I never saw any letter on its surface. What is she talking about?”

In that very moment, she took my left hand and told me, “Stand up and come here!” And led me in front of the ruby-colored base below the Drombu Mind-support.

ପଦିକ-ମହିଷା-ନନ୍ଦଃ ସୁମଶ୍ରୁତି-ଶ୍ରୀ-ରିଷ୍ଣା-ମାତ୍ରି-ପଦିକ-
ପି-ମେଷା-ମ୍ୟାତର-ପାଶ୍ଚାତ୍ୟ-କୁଳ-ପାଶ୍ଚାତ୍ୟ-ତମଶ-ଶୁଧି-କୁଳ-
ଶଶପ-ଶ୍ରୀ-ପଦ-ପଦଃ

ବିଶ୍ୱାସାର୍ଦ୍ଦମ ରୂପାର୍ଦ୍ଦମ ଦିନମିଶ୍ରମ
ମହାପତ୍ର ପିଷ୍ଟାର୍ଦ୍ଦମ ରେଣ୍ଡିଙ୍କ୍ଲାବିର୍ଦ୍ଦମ ପିଷ୍ଟାର୍ଦ୍ଦମ
ପତ୍ରାମ ହେଲ୍ପାର୍ଦ୍ଦମ ସର୍ବପରି ପିଷ୍ଟାର୍ଦ୍ଦମ ପାଠୀର୍ଦ୍ଦମ
ମହାମହିଳାର୍ଦ୍ଦମ

ମୁଦ୍ରଣ

ମୁଦ୍ରାକାରୀ
ପତ୍ରିକା

କେଶ·ମୁଖ·ପଣ୍ଡା ଶିର·ଷି·ମୁଖ·ଶଯଷ·ଗୁରୁଷ·ହିନ୍ଦି·ଶର୍ପକ
ତୁ·ଶଙ୍କର·ହିନ୍ଦି·ଦୁଃଖ·ଦୂରି·ଶ୍ଵରି·କାଳ·ଗୁରୁପ·ଶ୍ରୀପ·ଶ୍ରୀପ·ମନ୍ଦ
ଶ୍ରୀ·ପଦମ·। ଦୁଃଖ·ଦୂରି·ଗୁରୁପାନ୍ଧୁ·ଶର୍ପି·ଶର୍ପି·ପାନ୍ଧୁ
ଗୁରୁପ·ମନ୍ଦ·ଶ୍ରୀପ·ପାନ୍ଧୁ·ଶ୍ରୀପାନ୍ଧୁ·ଶର୍ପି·ଶର୍ପି·ପାନ୍ଧୁ· ତ
ଶର୍ପି·ପାନ୍ଧୁ·ପାନ୍ଧୁ·ପାନ୍ଧୁ·ପାନ୍ଧୁ·ପାନ୍ଧୁ·ପାନ୍ଧୁ·ପାନ୍ଧୁ·ପାନ୍ଧୁ

ରତ୍ନ-ରତ୍ନ-ଶ-ବିଷ-ଶିଶ-ଦସ-ଶକ୍ତିଶା ଶିଦ-ପିଣ-ଦସ
ତଥ-ପଥ-ହେଶ-ଶିଶ-ଲେ-ତିଶ-କୁଶଶ-ଦସ'। ଏକଶା
ଶତତ-ଶତ-ହେଶ-ତଥ-ବିଷ-ଦୁ-ପିଣ-ମାଧ୍ୟ-ରାଶି-
ଶ୍ଵେତ-ଶବ୍ଦ-ବିଷ-ଶବ୍ଦ-ଶା-ର୍ଯ୍ୟ-ଦ-ପ-ଶଶ-ପମ-ମି-
ମା-ପ-ଶ୍ରୀ-ର୍ଯ୍ୟ-ଦ-ରତ୍ନ- ଶି-ଶଶ-ଦ୍ୱ-ଶ୍ରୀ-ଶ-ଦ୍ୱ-ଶା-ର୍ଯ୍ୟ-ନ-
ନ-ଶ୍ରୀ-ଶ-ମ-ଶନ-ଶଙ୍କ-ନ-ହେ-ଶଶ-ପଥ-ଶନ-ଶ-ମା-ଶ-ପଶ

“Look here! On the base of this Mind-support the way to practice the yoga of the Wisdom Dakini will clearly appear.”

I looked well and it seemed like there were some letters, but none of them were clearly identifiable.

“Here I don’t see any identifiable letter,” I told her.

With her right hand she turned the base of the support to the left and rubbed the whole upper part of its surface, and upon it I saw very clearly, on a ruby basis, the symbolic letter similar to the (Tibetan) CA with a crescent moon ornament on top, as if written with molten lapis lazuli, like this ཁྱ ཁྱ ཁྱ , followed by a practice text of the Wisdom Dakini in Tibetan Uchen characters, with two dots, one on top of the other, separating each syllable, and the Terma sign at the end of the line. I read the text in its entirety by slowly turning the base of the support seven times to the left. It was

ଦ୍ୱାରା କୁଣ୍ଡଳ ମେଳ ପୁଷ୍ପାଶ ଗୁଣ ଯି ସିଂହ ମୟର
ରଶ୍ଵରି ଶ୍ଵର ପାତ୍ରଦ କାହା ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର
ପାତ୍ର କାହା ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର
ରଶ୍ଵର ମାଧୁକ କୁଣ୍ଡଳ

ଏଥାର କିନ୍ତୁ ମେଳ କୁଣ୍ଡଳ କିନ୍ତୁ ଶ୍ରୀ ରଶ୍ବର
ପାତ୍ର ରଶ୍ବର କାହା ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର
ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

ତିର୍ତ୍ତ ମୁଖ ପାତ୍ର ପାତ୍ର ପାତ୍ର

ଦ୍ୱାରା କୁଣ୍ଡଳ ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

ଦ୍ୱାରା ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

ତିର୍ତ୍ତ ମୁଖ ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

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ତିର୍ତ୍ତ ମୁଖ ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

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a complete text of practice of the Wisdom Dakini according to a system common to Anuyoga and Atiyoga.

As soon as I finished reading the text, I addressed the Pamo or yogini Varṇani, “Thank you so much. Is it all right if you rub also the lower part of the base of the support, so that I can read the lines which are written below?”

“The time is not yet ripe for the rest of it. When the time is ripe, I will definitely show it to you,” she replied.

“If this is so, I certainly need to memorize this practice text in order to remember it when I wake up,” I said.

With her right hand she stroked my heart, and said, “You don’t need to worry. Since this is part of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, you will be able to remember it as if it was printed in your mind.”

ବିଶ୍ଵାସାନୁଦୟାତ୍ମକ ଦେଖିଲାମଣାମୁଣ୍ଡରଷ୍ଟାନ୍‌ଦ୍ୱାରା
ଜ୍ଞାନାବ୍ଲୁଟ୍‌ନ୍‌କ୍ଲୁଟ୍‌ନ୍‌ସିର୍‌ଏପାର୍ଟମେଣ୍ଟ୍‌ଏଜନ୍ୟାନ୍‌ଦ୍ୱାରା ଜ୍ଞାନାମୁଣ୍ଡର
ଫିନ୍‌ଏପାର୍ଟ୍‌କ୍ଲୁଟ୍‌ନ୍‌କ୍ଲୁଟ୍‌ନ୍‌ସିର୍‌ଏପାର୍ଟମେଣ୍ଟ୍‌ଏଜନ୍ୟାନ୍‌ଦ୍ୱାରା
ହେଲ୍‌କ୍ଲିନିକ୍‌କ୍ଲୁଟ୍‌ନ୍‌କ୍ଲୁଟ୍‌ନ୍‌ସିର୍‌ଏପାର୍ଟମେଣ୍ଟ୍‌ଏଜନ୍ୟାନ୍‌ଦ୍ୱାରା
ରାଷ୍ଟ୍ରାନ୍‌ତାନ୍‌କ୍ଲୁଟ୍‌ନ୍‌କ୍ଲୁଟ୍‌ନ୍‌ସିର୍‌ଏପାର୍ଟମେଣ୍ଟ୍‌ଏଜନ୍ୟାନ୍‌ଦ୍ୱାରା
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ମେତାରୁ ପାଦିଲାକାଳି ପାଦିଲାକାଳି ପାଦିଲାକାଳି
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ବିଷ·ମୁଦ୍ରା·ତନ୍ତ୍ରାର୍ଥ·ଯିଷ·ପିତ୍ର·କୁ·ଶ୍ଵର·ଧର୍ମ·ମୁଦ୍ରା
ମୁଦ୍ରା·ପିତ୍ର·ଯିଷ·ରଦ୍ଦି·ଜ୍ଞାନ·ହା!

ଓ. ম. গ. ম. গ. ম.

ବିଶ୍ୱାସକମାର୍ଦ୍ଦମୁଦ୍ରଣାନ୍ତିଷ୍ଠିତାଙ୍କୁ
ହିନ୍ଦୁରେ ପ୍ରକାଶିତ ହେଲା ଏହା କିମ୍ବା ଏହାର ଅଧିକାରୀଙ୍କ ପରିଚାଳନା
କିମ୍ବା ଏହାର ଅଧିକାରୀଙ୍କ ପରିଚାଳନା କିମ୍ବା ଏହାର ଅଧିକାରୀଙ୍କ
ପରିଚାଳନା କିମ୍ବା ଏହାର ଅଧିକାରୀଙ୍କ ପରିଚାଳନା କିମ୍ବା ଏହାର
ଅଧିକାରୀଙ୍କ ପରିଚାଳନା କିମ୍ବା ଏହାର ଅଧିକାରୀଙ୍କ ପରିଚାଳନା

While I was thinking that I should read the text one more time, the yogini Varṇani turned the Mind-support to the left and blew a few times on the surface of its base. Then the letters again became unidentifiable as before. I concentrated on the words and meanings of the practice text and it seemed that I could remember them all vividly in my mind.

Then the yogini Varṇani said, “Let’s circumambulate seven times this Mind-support of the Wisdom Dakini while singing and dancing the Song of Vajra.”

With a very melodious voice she started to sing:

E MA KI RI KĪ RĪ

So we began moving around the Mind-support in a clockwise direction with dancing steps combined to the Song of Vajra. As these dance movements were the same that I had already performed during some great gatherings of Ganachakra, I

ର୍ବୁଷ·ଶ୍ଵରା ପିଷର·ହ୍ରସ·ର୍ବୁଷ·ପିଷ·ଶ୍ଵର·ହ୍ରୁଷ
ହ୍ରୁଷ·ଶ୍ଵରା

ଓ. প. স. স. ব. শ. স.

ବିଶ୍ୱାସରେ କାହାର ପାଦରେ କାହାର ପାଦରେ କାହାର ପାଦରେ
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ପାଦିତ୍ୟ ନୀତି ଅଧ୍ୟ ପାଦିତ୍ୟ

ॐ नमः शिवाय

ସୁଷଷ୍ଟିଷ୍ଠିତ ପରିକର୍ତ୍ତର ସୁଷଷ୍ଟାଣାଃ

କଂପେସନ୍ ନୁହିଲାକିମ୍ବାର୍ଥିଯିଙ୍

knew perfectly well how to dance. When we arrived at:

E KA RA SU LI BHA TA YE

the Pawos and Pamos who were flying and hovering in the air under the guise of children landed on the ground and started to sing and dance with us. While continuing to sing and dance together the Song of Vajra, at a certain point something woke me up. The day was dawning. Since when I woke up I was repeating the line:

RA NA BI DHI SA GHU RA LA PA

I remembered very clearly what I had dreamed, and immediately after my morning practice session I wrote down these rough notes. Regarding the way to practice the Yoga of the Wisdom Dakini, this is what was written:

 Herein is Contained

*The Wish-Fulfilling Jewel,
Thigle of the Mind of the Guru Wisdom Dakini*

NAMO GURU JÑĀNADHĀKKINIYE

ଶିଖ' ମ' ପି' ସିଷ' ମ୍ୟାର' ରକ୍ଷ' ମନ୍ଦିଃ
 ସୁଷଷ' ସିଷ' ତମଶ' ଶୁ' ଘର' ଧରି' ହୃଦୟଃ
 ଶୂନ୍ତ' ରକ୍ଷଣି' ମୁ' ଶ' ଶ୍ରୀ' ଲୁହ' ଘରଃ
 ଦର୍ଶନ' ଶବି' ହିନ୍ଦ' ରାମିନ' ଲୁହ' ଶ୍ରୀ' ନରଃ
 ଶ୍ରୀ

ঃং দ্বারা কুমাৰ সন্ধি পুনৰ্মাণ কৰিব।

The way of practicing the Thigle of the Mind of the Guru Wisdom Dakini (includes) the preliminary phases as usual, and the dimension of the deity as the main practice of visualization-contemplation.

A

In the condition of primordial purity endowed with the three liberations, in the primordial dimension, space of Samantabhadri, in the expanse of self-perfected sound, light and rays, Rigpa manifests as a clear reddish blue HRĪH

HRĪH

From the complete and instant transformation of the reddish blue HRĪH wisdom of Rigpa, Samantabhadra Padma Heruka manifests, visible and empty, like a rainbow in the sky. He is a Pawo, reddish blue, shining brightly, with one face, two arms, and a joyful expression. His hair is half loose and half tied, ornamented with a vajra, jewels and a vulture feather. With the right hand, in the mudra of the Subjugator of the Universe (Nangsid Zilnön), he transfers the state of knowledge to fortunate students. With the left, he

ঃকেঁচি সুমাপশা মহর্ষ এশিয়াসাং
ঃজ্ঞাপ স্তোত্র কেৰু নুষা পরি শুণঃ
ঃটি নুগাচি কশা গুৰু দ্বিষণাঃ
ঃবৈষণা শত্রু স্তু জ্ঞাপ সুর্দ জ্ঞাপ সুর্দাঃ
ঃপন্থি ত্বারি শদুব্ধ পৰ্যঃ
ঃসুষণা গুৰি কুঁ পণা মঙ্গল দ্বৰ্মণ দণঃ
ঃমুক্তা পুৰ্ব বিদ পমণা গুৰু তু দক্ষণাঃ
ঃযি পৈশা মুৰু র শুরি শুরু পঞ্জাপ টিঃ
ঃডৰ পুরি বিদ কু দু পুর্ণা পুরু দণঃ
ঃমদুব্ধ মুৰু জ্ঞান দণ বিদ শুৰু শদুব্ধাঃ
ঃপু পুর পৈশা পিৰি শুৰু পুরু দণঃ
ঃশদুব্ধ মদুব্ধ শত্রু স্তু পুর মিদ পিৰি কু পুঃ
ঃধি পৈশা দ্বৰ্মণ পমণা রেৱ পুর পুঃ

ੴ ਸਿੰਘਿ ਪੈਂਦ ਨਾ ਸ੍ਰੁਤ ਪਾਵਣ
ੰ ਧ ਪਾਲ ਕਿ ਮਿਸਾ ਮਾਨ ਰਾਹੀਂ ਕ
ੰ ਕਣ ਜ੍ਞਾਨ ਯੁਮ ਕਿ ਕਾਨ ਏ ਚੰਦ ਮੌਂ
ੰ ਪੈਂਦ ਨਾ ਜ੍ਞਾਨ ਏ ਚੰਦ ਏ ਚੰਦ ਮੌਂ
ੰ ਸ੍ਰੁਤ ਜ੍ਞਾਨ ਏ ਚੰਦ ਮੌਂ
ੰ ਪੈਂਦ ਸ੍ਰੁਤ ਮਾਨ ਰਾਹੀਂ ਮਨੁ ਸੌਂ
ੰ ਦੱਸ ਕੁ ਸਾਰੀ ਸਾਰੀ ਤੇਹੋਂ
ੰ ਕੁ ਮਾਨ ਏ ਚੰਦ ਮਾਨ ਰਾਹੀਂ ਜ੍ਞਾਨ

holds a kapala of nectar adorned with the long life vase. His body is perfectly attired with all the ornaments of a Heruka (including) jewels and bones. With one leg stretched and the other bent in the half-crossed position, he sits on a seat made of lotus, sun and moon.

From the HRĪH at the heart a reddish blue light spreads in all sacred places and pure dimensions, activating the samaya of the Wisdom Dakini. Five-colored rays immediately return, and through them, in the space in front of us, inside a pavilion made of a five-colored Thigle which (represents) the Dang of sound, light and rays, the Tsal of the inseparability of oneself (as the deity and the deity visualized) in front manifests as a clear red BAM letter, just like a rainbow (appears).

BAM

From the complete transformation of the letter BAM (there manifests) the glorious Wisdom Dakini (who is) the Great Mother Samantabhadri as Dharmakaya, Guhyajñāna Tsal as Sambhogakaya, Gomadevi as Nirmanakaya and the Dakini Mandārava as later Nirmanakaya. She is our root master in (her very) essence, and appears in the form of a Wisdom Dakini (in the following way).

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ଶ୍ରୀ ପାତ୍ର କୁମାର ପାତ୍ର ପାତ୍ର

With one face and two arms, she is white with a pinkish hue. She is joyous and charming, in the full bloom of youth. Her hair is half loose and half tied, ornamented with jewels and the symbols of the five families. With her right hand she brandishes a curved knife in space to untie the fetters of grasping thoughts and (allow) wisdom to spread. With the left hand, in the meditation mudra, (she holds) a kapala in which the nectar of blessings, self-liberation of the perceived vision, is gathered. Her body is adorned with ornaments of jewels and bones and perfected with all the ornaments of the queen of yoginis. As a symbol of the single taste of samsara and nirvana, she sits on a lotus and moon with the right leg stretched and the left bent.

In the vast expanse of the sky, in the main and intermediate directions, imagine countless Thangles of rainbow light in which hundreds of thousands of myriads of Dakinis of the four families assemble like powdered specks amidst the sun-rays.

HRĪH

From the reddish blue letter HRĪH at the heart, infinite light and rays spread and activate the sa-maya of the Wisdom Dakini. In this way imagine that she shines (more) brightly with blessing energy.

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HRĪH BAM

*From the immutable state of the essence,
Dakini of the secret Dharmakaya
Samantabhadri, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!*

*OM HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH*

*From the unceasing state of the nature,
Dakini of the Sambhogakaya of Total Bliss
Guhyajñana, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!*

*OM HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH*

*From the state beyond illusion of the energy po-
tentiality,
Dakini of the Nirmanakaya of Magical Emana-
tion
Gomadevi, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!*

*OM HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH*

ঃফুরুণ প্রস্তুত প্রবাদে শিদ্ধ কৃত
ঃযদি স্থাপনা কুরুক্ষেত্রে প্রস্তুত
ঃমহারাজ প্রদৰ্শন কৃত প্রবাদে শিদ্ধ
ঃসুষাষ দম পঞ্চায়ে প্রস্তুত কৃত প্রবাদে
 অঙ্গ দুঃখ কুরুক্ষেত্রে প্রস্তুত
 শত শাম প্রয়োগ কুরুক্ষেত্রে প্রস্তুত
ঃসুব্রহ্ম প্রদৰ্শন প্রবাদে শিদ্ধ
ঃপুরুষ প্রস্তুত প্রবাদে শিদ্ধ
ঃসুব্রহ্ম প্রস্তুত প্রবাদে শিদ্ধ
ঃসুব্রহ্ম প্রস্তুত প্রবাদে শিদ্ধ
 অঙ্গ দুঃখ কুরুক্ষেত্রে প্রস্তুত
 শত শাম প্রয়োগ কুরুক্ষেত্রে প্রস্তুত
ঃদম প্রস্তুত প্রবাদে শিদ্ধ
ঃসুব্রহ্ম প্রস্তুত প্রবাদে শিদ্ধ

From the arising and liberating state of self-perfection,

Later Nirmanakaya and Long-Life consort of (the master from) Uddiyana

Mandārava, arise from the Ying dimension!

Activating your samaya, I request you to bestow the great blessing!

*OM̄ HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH*

From the all pervasive state of the Ying dimension,

*Dakinis of the four families of Magical Emanation
Including your retinue of millions and millions
(of Dakinis, arise!)*

Activating your samaya, I request you to bestow the great blessing!

*OM̄ HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH
HŪM HŪM HŪM PHEM PHEM PHEM
HRĪM HRĪM HRĪM
JAḤ HŪM BAM HOḤ
JÑĀNA SAMAYA TISHṬHA LHAN*

Having established the inseparability of the Commitment and Wisdom (deities), the equal taste of the mind and the clear manifestation of

ঃ র্মণ্মাণ্ডুষা মুরি ষাপিষা ষষ্মা দৃঃ
ঃ মণ্মাষন ষবিষা ষশা ষদুক ষন্মুঃ
ঃ ষন্মু ষৈষা ষন্মু ষবিষা ষদুষা ষৈঃ

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ঃঘি'শুভ'গুরু'নু'সত্ত'হ'রি'মাস'হং
ঃঘি'বেশ'স্ত'স্ত'নু'গী'হাং
ঃঘি'হৃষ'স্ত'স্ত'বিম'মদ'ব'সরি'সত্ত'হং
ঃঘি'দ'স'ক'হ'হ'রি'শুশ'মক'ন'ব'সুভ'হং
অ'ন'হ'প'হ' শ'ন'ক'হ'র'হ'
ঃগুরু'সত্ত'হ'মক'ন'শৈল'ব'স'ক'হ'ং
অ' গু' হ' ন'
ঃস্ত'স্ত'ঘি'বেশ'স্ত'ব'ক'ব'ব'স'হং
ঃস্ত'স'ম'ম'ক'ন'হ'রি'শৈল'হং
ঃস্ত'ব'ব'ব'ক'ন'শু'ন'ব'দ'ব'হ'ল'হং
ঃস্ত'ব'শু'ব'শু'ন'স'গ'ক'ন'হ'ক'ব'ব'হ'ল'হং

the form of the deity must be stabilized by remaining in contemplation in the natural state.

The symbolic salutation upon seeing the face of one's Rigpa:

NAMO

As a symbol of seeing that the Dakini of self-arisen wisdom

*Is one's primordially perfect natural face
In the originally liberated space of Samantabhadri,*

I salute and offer the great primordial purity.

ATI PUHO PRATISHTCA HOH

The presentation of Samantabhadra's clouds of offerings:

OM ĀH HŪṂ

*I present the clouds of immaterial offerings
Manifesting from the energy of self-originated wisdom,*

The natural offerings and the five objects of enjoyment,

(Together with) the Amrita medicine, blood and Torma of self-liberation.

ସତିଶାଦ୍ସିରମିନ୍ ପରି ସଞ୍ଜିନ୍ କୁଣ୍ଡଳୀ

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ଯେଣିମୁକ୍ତୀଶ୍ୱରାପାତ୍ରମନ୍ଦିରରେ
 ଯେଣିମୁକ୍ତୀଶ୍ୱରାପାତ୍ରମନ୍ଦିରରେ
 ଯେଣିମୁକ୍ତୀଶ୍ୱରାପାତ୍ରମନ୍ଦିରରେ
 ଯେଣିମୁକ୍ତୀଶ୍ୱରାପାତ୍ରମନ୍ଦିରରେ

ର୍ମାଣୁଷ୍ୟଙ୍କ

፡ହିଁ. ରହିବାକାଳେ ଶବ୍ଦରେ ପାଇଲା ମନୁଷୀଙ୍କର ଅଧିକାରର ପାଇଲା ଅଧିକାରର ପାଇଲା

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ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠାରୀ

ଶୁଣନ୍ତି ପାଇଁ କିମ୍ବା କିମ୍ବା

ঃঘি-শিশু-মাসৰ-ৰ শুরু-বং-প্ৰেৰণ

ସମ୍ବନ୍ଧରେ ଏହାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ କରିବାକୁ

፡ གྱା དେ ལ ག ར ཉ ཁ ཉ ཁ

ଶବ୍ଦ ଅଧ୍ୟାତ୍ମିକ ପରିଚୟ

*OM VAJRA ARGHAM PADYAM PUSHPE
DHUDPE ALOKE GHANDHE NAIVIDYA SHAPTA
RŪPA SHAPTA GHANDHE RĀSA SPARŚHE
DHARMĀDHĀTU MAHĀ PANCA AMRITA
RAKTA BHALIMTA MAHĀ SARVA PŪCA HOH*

The praise and homage of non-duality:

NAMO

To the energy manifestations of the Wisdom Dakini

*In the self-perfected state of the primordial Base,
Who are primordially beyond the duality of union
and separation,*

I praise and pay homage recognizing their primordial liberation.

NAMO PŪRUSHAYA HOH

The dimension of the mantra recitation for visualization-contemplation:

HRĪH BAM

Light spreads from the HRĪH at the heart of Samantabhadra Padma Heruka that hits the BAM of the Wisdom Dakini, activating her samaya and increasing her experience of bliss. Instantly, just like the falling of a shooting star, she arrives in our lap and is united with us. All of the retinue

of emanations as Pawos and Dakinis manifest in union while performing the movements of the Vajra Dance. At the heart of the Yabs, upon a moon seat, there is a reddish blue HRĪH on a Gakhyil. At the navel of the Yums, upon a sun seat, there is the red letter BAM in the center of a triangle.

The mantra necklace, with the luminous red syllables facing outside, turns clockwise around the letter HRĪH. Facing inside, they turn counterclockwise around the letter BAM. Through the spreading and reabsorbing of the light rays the power, the capacity, the blessing and the essence of all the Victorious Ones of all times and directions are gathered, imagining that the splendor of our potentiality is increasing.

The essential life-mantra of the Wisdom Dakini is.

*OM HRĪH BAM JÑĀNA DHĀKINI HARINISA
ĀH HŪM*

Recite it with the main point of visualization until the experiential signs manifest.

The quintessential life-mantra of the Dakinis:

HRĪH BAM

From the secret space of the Wisdom Dakini the mantra necklace comes out like a shooting

star and enters the orifice of the vajra of the Yab. It turns clockwise around the seed-syllable HRIH and comes out from the tip of the vajra of the Yab. (Then) it enters the space of the Yum and turns counterclockwise around the BAM. Again, imagine that (the necklace) turns without interruption faster (and faster) like a whirling firebrand while the (natural) sound of the mantra resounds vividly, so that the wisdom of total bliss increases.

OM HRIH BAM JÑANA DHAKINI AH HUM

Recite it with the main point of visualization until the signs manifest in actual experience.

The essential life-mantra that unifies all the states of knowledge:

HRIH BAM

The Yab melts completely through (the power of) bliss and suddenly disappears into the seed-syllable HRIH. Through the rays that spread and reabsorb, imagine that all the blessings and powers of the Sugatas, Vidyadharas and Dakinis arrive in the form of rainbow light Thigles which dissolve in the Three Vajras.



OM̄ HRIĀH BAM ĀH HŪM

By transcending (the recitation of) this essential five syllable mantra for visualization-contemplation and finding oneself beyond concepts in the authentic condition – the expanse of the inseparability of kayas and wisdoms – one enters the dimension of the Vajra Mind. This is the quintessence of all the yogas of the Wisdom Dakini.

Thus is Concluded

*The Wish-Fulfilling Jewel,
Thigle of the Mind of the Guru Wisdom Dakini*

From

*The Luminous Clarity of the Universe,
Heart Essence of the Dakinis.*

SAMAYA GYA GYA GYA

This is what was contained in the text and accordingly I immediately began to write it down. Through the compassionate energy and blessing of the Guru Wisdom Dakini, I was able to write down this practice text in what seemed to be its entirety. But a small feeling of doubt arose in my mind.





ଶ୍ରୀମଦ୍-ଭୂଷାନୁଷ୍ଠାନିରୁ ଏହାକଥାରେ ପରିଚୟ ଦିଆଯାଇଛି ।
ଏହାକଥାରେ ପରିଚୟ ଦିଆଯାଇଛି ।



In the year of the Metal-Male-Dragon, on the eighteenth of September, 2000, while I was in a guest-house in Pharping, a village not far from Kathmandu, capital of Nepal, I had the following dream in the early morning.

I was going to visit the self-originated figure of Arya Tara which is found in this village. On the way, a girl dressed like an Indian lady, maybe seventeen years old, approached me and gave me a scroll of paper attached to the inside of a red silk cover similar to the one that a girl had previously given to me once when I was staying (in the retreat house) above Tso Padma. I took the scroll in my hands and asked her a few questions about what it contained and so forth, but it seemed she did not know any Tibetan and did not reply. I went a little further and sat down upon a small rock near a field. I opened the scroll, read it, and

ଦ୍ୱାରା ମଧ୍ୟ ଏଣ୍ଟିଷ ମନ୍ଦିର ରୁହି ସୁଶର୍ଷା ଶିଳ୍ପ ଯାଇଥି
ଶାଖାରୁ ଯେ ନିର୍ମିତ ପିନ୍ଡ ରୁହି ପାଇବାକୁ ଛାଇ

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ঃ গ্ৰন্থ কুমাৰ প্ৰসাদ শুভ মুকুট দেবঃ
ঃ আনন্দ প্ৰিয়া গুৰু দুষ্ট প্ৰতি মুকুট
ঃ মুকুট শুভ কুমাৰ প্ৰসাদ শুভ মুকুট
ঃ প্ৰিয়া পুত্ৰী প্ৰিয়া পুত্ৰী প্ৰসাদ শুভ

ବିଶ୍ଵାସାଙ୍ଗେ ପରିଷାକରଣ କରିବାକୁ ପରିଷାକରଣ କରିବାକୁ
ଦେଖିବା ପରିଷାକରଣ କରିବାକୁ ପରିଷାକରଣ କରିବାକୁ
ପରିଷାକରଣ କରିବାକୁ ପରିଷାକରଣ କରିବାକୁ
ପରିଷାକରଣ କରିବାକୁ ପରିଷାକରଣ କରିବାକୁ
ପରିଷାକରଣ କରିବାକୁ ପରିଷାକରଣ କରିବାକୁ
ପରିଷାକରଣ କରିବାକୁ

ମୁଖ୍ୟମନ୍ତ୍ରୀ ପାଦିକାରୀ ହେଲାମୁଣ୍ଡିଲ୍ ଏବଂ ଶବ୍ଦରେ ଅଧିକାରୀ
ହେଲାମୁଣ୍ଡିଲ୍ ଏବଂ ଶବ୍ଦରେ ଅଧିକାରୀ

saw that it contained the following practice text of *The Thigle of the Mind of the Guru Wisdom Dakini*:

NAMO GURU JÑĀNADHĀKKINIYE

The way of practicing the Thigle of the Mind of the Guru Wisdom Dakini (includes) the preliminary phases as usual, and the dimension of the deity as the main practice for visualization-contemplation.

A

In the condition of primordial purity endowed with the three liberations, in the primordial dimension, space of Samantabhadri, in the expanse of self-perfected sound, light and rays, Rigpa manifests as a clear reddish blue HRĪH...

The entire text was there. I read it once completely from the beginning to the end, and then I began to read it again from the beginning. When I reached halfway through it, something woke me up. The day was dawning. As soon as I woke up I clearly remembered my dream, searched for pen and paper, and started to write.

ॐ शम्यि॑ मिषा॒ माष॒ र॒ र॒ श॒ मरि॑

सुषा॑ शि॑ यि॑ द॑ मि॑ र॑ क॑ र॑ श॑ शि॑ शा॑

० ॥ ० ॥ ० ॥ ० ॥

कृ॑ श॑
ः श॑ श॑

ः सुषा॑ शि॑ यि॑ द॑ मि॑ र॑ क॑ र॑ श॑ शि॑ शा॑

ः श॑ श॑ र॑ श॑ र॑ श॑ र॑ श॑ र॑ श॑ र॑ श॑ र॑

ः द॑ द॑ श॑ शि॑ द॑ र॑ द॑ र॑ द॑ र॑ श॑ र॑ र॑

अ॑

ः ग॑ द॑ श॑ शि॑ द॑ र॑ श॑ श॑ श॑ श॑ श॑ श॑ श॑

ः अ॑ द॑ द॑ द॑ श॑ श॑ श॑ श॑ श॑ श॑ श॑ श॑ श॑

ः श॑ श॑

ः श॑ श॑

द॑

ः श॑ श॑

ः श॑ श॑

ः श॑ श॑

[ROOT TEXT]

ॐ From The Luminous Clarity of the Universe,
Heart Essence of the Dakinis,

Herein is Contained

**THE WISH-FULFILLING JEWEL,
THIGLE OF THE MIND OF THE
GURU WISDOM DAKINI**



NAMO GURU JÑĀNADHĀKKINIYE

The way of practicing the Thigle of the Mind of the Guru Wisdom Dakini (includes) the preliminary phases as usual, and the dimension of the deity as the main practice for visualization-contemplation.

A

In the condition of primordial purity endowed with the three liberations, in the primordial dimension, space of Samantabhadri, in the expanse of self-perfected sound, light and rays, Rigpa manifests as a clear reddish blue HRĪH.

HRĪH

From the complete and instant transformation of the reddish blue HRĪH, wisdom of Rigpa, Samantabhadra Padma Heruka manifests, vis-

ible and empty, like a rainbow in the sky. He is a Pawo, reddish blue, shining brightly, with one face, two arms, and a joyful expression. His hair is half loose and half tied, ornamented with a vajra, jewels and a vulture feather. With the right hand, in the mudra of the Subjugator of the Universe (Nangsid Zilnön), he transfers the state of knowledge to fortunate students. With the left, he holds a kapala of nectar adorned with the long life vase. His body is perfectly attired with all the ornaments of a Heruka (including) jewels and bones. With one leg stretched and the other bent in the half-crossed position, he sits on a seat made of lotus, sun and moon.

From the HRĪH at the heart a reddish blue light spreads in all sacred places and pure dimensions, activating the samaya of the Wisdom Dakini. Five-colored rays immediately return, and through them, in the space in front of us, inside a pavilion made of a five-colored Thigle which (represents) the Dang of sound, light and rays, the Tsal of the inseparability of oneself (as the deity and the deity visualized) in front manifests as a clear red BAM letter, just like a rainbow (appears).

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ଃସି'ଷା'ର୍ତ୍ତଶ'ଶୁ'ଶୁଦ'ଧ'ପଥ
ଃଦପଥ'ଲୁହ'ପି'ମେଶ'ମାପଦ'ରଶୁ'ମଃ
ଃକ୍ଷଶ'ଶୁ'ପୁମ'କିକ'ଗୁର'ପବଦ'ମଃ
ଃପଦ'ଶୁ'ଶୁଦ'ଧ'ପି'ମେଶ'କୁପଃ
ଃଶୁଦ'ଶୁ'ଶୁ'ମ'ଦ'ମ୍ଭି'ପଃ
ଃପଦ'ଶୁଦ'ଧ'ମାପଦ'ରଶୁ'ମଳ'ନଃ
ଃର'ଶ'କ'ପର'ଶ'ମ'ତିନଃ
ଃକୁମ'ଧ'ପି'ମେଶ'ମାପଦ'ରଶୁର'ଶୁଃ
ଃବପ'ମାତିଷ'ମୁଷ'ମଞ୍ଚିଷ'ଦଗର'ଦମର'ମଦଦଶ
ଃଦଶୁଷ'କଶଶ'ଶର୍ବିକ'କୁରି'ପଦ'କ୍ଷଶ'ଶୁଷ'ଶ
ଃଦଶ'ଶୁ'ମୁଦ'ଶ୍ରପ'ମୁଦ'ପତିଦଶ'ଧନ
ଃର୍ବିକ'କ'ର୍ବିଷଶ'ମୂରି'ଦଶଶ'ଗୁଷ'ମହରଃ
ଃମୁଷ'ମଧ୍ୟଶ'ଶ୍ରି'ଶୁଷ'ମାପଦ'ଧ'ପଦଶ
ଃରମ୍ଭିକ'ର୍ବିଷ'ରକିଦ'ରଶୁପ'ପି'ମେଶ'ରଶୁଃ
ଃଶର୍ବିକ'ଧଶ'ମନ୍ତମ'ପବଶ'ଗୁ'ଧ'ପଶ
ଃମାତ୍ରମ'ଶୁଦ'ନଦ'ରଶୁପ'ମୁକ'ପତ୍ରଦରମ୍ଭିପଃ
ଃଶୁ'ଧ'ର୍ବିକ'କ'ନୁଷ'ପର'କୁରି'ଶୁର'କଶ'ର୍ବିଷ'ଶ
ଃକୁପ'ରତ୍ର'ରଦଶ'ମରି'କୁର'କଶ'ର୍ବିଷ'ଶ
ଃବଶଶ'ମଞ୍ଚିଷ'ରମ୍ଭିର'ରଦଶ'ର'ମାତିଷ'ରଦ'ନଃ

BAM

From the complete transformation of the letter BAM (there manifests) the glorious Wisdom Dakini (who is) the Great Mother Samantabhadri as Dharmakaya, Guhyajñana Tsal as Sambhogakaya, Gomadevi as Nirmanakaya and the Dakini Mandarava as later Nirmanakaya. She is our root master in (her very) essence, and appears in the form of a Wisdom Dakini (in the following way).

With one face and two arms, she is white with a pinkish hue. She is joyous and charming, in the full bloom of youth. Her hair is half loose and half tied, ornamented with jewels and the symbols of the five families. With her right hand she brandishes a curved knife in space to untie the fetters of grasping thoughts and (allow) wisdom to spread. With the left hand, in the meditation mudra, (she holds) a kapala in which the nectar of blessings, self-liberation of the perceived vision, is gathered. Her body is adorned with ornaments of jewels and bones and perfected with all the ornaments of the queen of yoginis. As a symbol of the single taste of samsara and nirvana, she sits on a lotus and moon with the right leg stretched and the left bent.

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଚୟ
ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ ପରିଚୟ

ঃশুভ্ পৰি কৃঃ পিষা মৰ্মণ দৰ্মস পৰাঃ
ঃর্দ দৰ্দ র্দ পৰি দৰ্মস মৰ্মণ রক্ষণাঃ
ঃ পিষা মৰ্মণ রক্ষণ কৃদ পৰাঃ
ঃ পৰি নৰ্মণ পৰি র্দ র্দ পৰাঃ
ঃ শুভ্ পৰি কৃঃ পিষা মৰ্মণ রক্ষণাঃ
ঃ শুভ্ পৰি কৃঃ পিষা মৰ্মণ রক্ষণাঃ

In the vast expanse of the sky, in the main and intermediate directions, imagine countless Thigles of rainbow light in which hundreds of thousands of myriads of Dakinis of the four families assemble like powdered specks amidst the sun-rays.

HRĪH

From the reddish blue letter HRI at the heart, infinite light and rays spread and activate the samaya of the Wisdom Dakini. In this way imagine that she shines (more) brightly with blessing energy.

This is the (invocation) for causing the descent of the great blessing of the Three Secrets of the Guru Wisdom Dakini:

HRĪH BAM

From the immutable state of the essence,
Dakini of the secret Dharmakaya
Samantabhadri, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!

OM HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH

From the unceasing state of the nature,
Dakini of the Sambhogakaya of Total Bliss

ঃ শুশৰ দ্বারা প্রিয় দ্বৰুদ শব্দ শব্দিত শব্দ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ কেবল শব্দ
 জ্ঞানী দ্বৰুদ কেবল শব্দ
 শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ দ্বৰুদ শব্দ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ কেবল শব্দ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ কেবল শব্দ
 জ্ঞানী দ্বৰুদ কেবল শব্দ
 শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ দ্বৰুদ শব্দ
ঃ পঞ্জীয় দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ কেবল শব্দ
ঃ পঞ্জীয় দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ কেবল শব্দ
 জ্ঞানী দ্বৰুদ কেবল শব্দ
 শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ দ্বৰুদ শব্দ
ঃ শুশৰ দ্বারা পঞ্জীয় প্রিয় দ্বৰুদ কেবল শব্দ

Guhyajñana, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!

OM̄ HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH̄

From the state beyond illusion of the energy
potentially,
Dakini of the Nirmanakaya of Magical Emanation
Gomadevi, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!

OM̄ HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH̄

From the arising and liberating state of self-per-
fection,
Later Nirmanakaya and Long-Life consort of
(the master from) Uddiyana
Mandarava, arise from the Ying dimension!
Activating your samaya, I request you to bestow
the great blessing!

OM̄ HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH̄

From the all pervasive state of the Ying di-
mension,

Dakinis of the four families of Magical Ema-
nation,

Including your retinue of millions and millions
(of Dakinis, arise!)

Activating your samaya, I request you to be-
stow the great blessing!

OM HRĪH BAM JÑĀNA DHĀKKINI HARINISA
SARVA SAMAYA JÑĀNA AVESHAYA A ĀH
JAH HŪM BAM HOH
JÑĀNA SAMAYA TISHTHA LHAN

Having established the inseparability of the Commitment and Wisdom (deities), the equal taste of the mind and the clear manifestation of the form of the deity must be stabilized by remaining in contemplation in the natural state.

The symbolic salutation upon seeing the face of one's Rigpa:

NAMO

As a symbol of seeing that the Dakini of self-arisen wisdom

Is one's primordially perfect natural face
In the originally liberated space of Samantabhadri,

I salute and offer the great primordial purity.

ATI PUHOH PRATISHTCA HOH

ঃ গুরু দেবতা মহাশ্বিনি রসুভ সর্হি

জ্ঞান জ্ঞান জ্ঞান

ঃ সদ সুদ যি মিশা সুব কুব পশু

ঃ সদ পর পর মিদ মহাপরি শ্বিনি

ঃ সদ পরিত পর শ্বিনি রক্ত পরি

ঃ সদ শুভ শুভ রণ পর কুব পশু

অং পর অঙ্গ পর পুষ্টি পুষ্টি জ্ঞান পরি

শুক্র শুক্র পশু

পুরু পুরু শুক্র পুরু শুক্র শুক্র

পুরু পুরু অঙ্গ পুরু

রক্ত শুভ পুরু পুরু পুরু পুরু

ঃ পরিশ পরিশ পরি পশু পশু পশু

র মু

ঃ যি পরি পুরু শুভ পুরু পুরু পুরু

ঃ যি পুরু পুরু পুরু পুরু পুরু পুরু

ঃ যি পুরু পুরু পুরু পুরু পুরু পুরু

ঃ যি পুরু পুরু পুরু পুরু পুরু পুরু

র মু পুরু পুরু

The presentation of Samantabhadra's clouds
of offerings:

OM ĀH HŪM

I present the clouds of immaterial offerings
Manifesting from the energy of self-originated
wisdom,

The natural offerings and the five objects of
enjoyment,

(Together with) the Amrita medicine, blood
and Torma of self-liberation.

OM VAJRA ARGHAM PADYAM PUSHPE
DHUDPE ALOKE GHANDHE NAIVIDYA SHAPTA
RŪPA SHAPTA GHANDHE RĀSA SPARŚHE
DHARMĀDHĀTU MAHĀ PANCA AMRITA
RAKTA BHALIMTA MAHĀ SARVA PŪCA HOH

The praise and homage of non-duality:

NAMO

To the energy manifestations of the Wisdom
Dakini

In the self-perfected state of the primordial
Base,

Who are primordially beyond the duality of
union and separation,

I praise and pay homage recognizing their pri-
mordial liberation.

NAMO PŪRUSHAYA HOH

The dimension of the mantra recitation for visualization-contemplation:

HRĪH BAM

Light spreads from the HRĪH at the heart of Samantabhadra Padma Heruka that hits the BAM of the Wisdom Dakini, activating her samaya and increasing her experience of bliss. Instantly, just like the falling of a shooting star, she arrives in our lap and is united with us. All of the retinue of emanations as Pawos and Dakinis manifest in union while performing the movements of the Vajra Dance. At the heart of the Yabs, upon a moon seat, there is a reddish blue HRĪH on a Gakhyil. At the navel of the Yums, upon a sun seat, there is the red letter BAM in the center of a triangle.

The mantra necklace, with the luminous red syllables facing outside, turns clockwise around the letter HRĪH. Facing inside, they turn counter-clockwise around the letter BAM. Through the spreading and reabsorbing of the light rays the power, the capacity, the blessing and the essence of all the Victorious Ones of all times and directions are gathered, imagining that the splendor of our potentiality is increasing.

॥ঃঁ. পৈশা. মাসৰ. দৃশ্য. দৃশ্য. দৃশ্য. ॥
 অঁ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. ॥
 ॥ তমসা. দৃশ্য. মুদ্র. দৃ. ম. শু. দ. ॥
 ॥ দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. ॥
 ॥ মাসৰ. দৃশ্য. দৃশ্য. দৃশ্য. দৃশ্য. ॥
 দৃঃ. দৃঃ. ॥
 ॥ঃঁ. পৈশা. মাসৰ. দৃশ্য. মাসৰ. মাসৰ. মাসৰ. ॥
 ॥ শুশুশা. দৃশ্য. ক্ষেত্র. মুদ্র. দৃশ্য. দৃশ্য. ॥
 ॥ যস. গু. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. ॥
 ॥ শুশুশা. দৃশ্য. দৃঃ. পৈশা. মাযশা. শু. দৃশ্য. ॥
 ॥ যস. গু. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. ॥
 ॥ পুষ. শু. মাসৰ. ক্ষেত্র. দৃ. দৃ. দৃ. ॥
 ॥ শু. দ. যদ. মাপ. মি. দ. দ. দ. দ. দ. ॥
 ॥ শুশুশা. গু. শু. শু. শু. শু. শু. শু. ॥
 ॥ শুক. ক. দ. মি. দ. দ. দ. দ. দ. দ. ॥
 ॥ দ. ॥
 অঁ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. দৃঃ. ॥
 ॥ মুদ্র. দৃশ্য. মুদ্র. দৃ. ম. শু. দ. ॥
 ॥ দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. দৃ. ॥

The essential life-mantra of the Wisdom Dakini is:

OM HRĪH BAM JÑĀNA DHAKINI HARINISA
ĀH HŪM

Recite it with the main point of visualization until the experiential signs manifest.

The quintessential life-mantra of the Dakinis:

HRĪH BAM

From the secret space of the Wisdom Dakini the mantra necklace comes out like a shooting star and enters the orifice of the vajra of the Yab. It turns clockwise around the seed-syllable HRĪH and comes out from the tip of the vajra of the Yab. (Then) it enters the space of the Yum and turns counterclockwise around the BAM. Again, imagine that (the necklace) turns without interruption faster (and faster) like a whirling firebrand while the (natural) sound of the mantra resounds vividly, so that the wisdom of total bliss increases.

OM HRĪH BAM JÑĀNA DHĀKINI ĀH HŪM

Recite it with the main point of visualization until the signs manifest in actual experience.

ঃ দুর্বল পাতা নিল শুষ ছেড়ে দেওঁ

নুঁ সঁ

ঃ যদি কৃতি দেশ কৈব শুষ রুঁ

ঃ সুষ শুষ কুঁ লা ঘম শুষ শৈম

ঃ কুঁ যদ জুষ কুঁ দে দে দুর্বল দে

ঃ যুম শু সুষ গু লম মি র শুষ ঘ

ঃ জুষ কুঁ দে দে দে দে দে দে দে

ঃ কুঁ পিষ পায পক্ষ দে দে দে দে

ঃ দুর্বল দুর্বল দে দে দে দে দে

ঃ দে দে দে দে দে দে দে দে দে দে

ঃ দে দে দে দে দে দে দে দে দে

ঃ দে দে দে দে দে দে দে দে

জ্ঞ কুঁ সঁ জ্ঞ কুঁ

ঃ দে দে দে দে দে দে দে দে

ঃ ক্ষ দে দে দে দে দে দে দে

ঃ দে দে দে দে দে দে দে

The essential life-mantra that unifies all the states of knowledge:

HRĪH BAM

The Yab melts completely through (the power of) bliss and suddenly disappears in the seed-syllable HRĪH, (then) the HRĪH together with the mantra necklace appears vividly at the heart of the Yum. The mantra necklace, like a whirling firebrand, turns clockwise around the HRĪH and counterclockwise around the BAM. Through the rays that spread and reabsorb, imagine that all the blessings and powers of the Sugatas, Vidyadharas and Dakinis arrive in the form of rainbow light Thigles which dissolve in the Three Vajras.

OM HRĪH BAM ĀH HŪM

By transcending (the recitation of) this essential five syllable mantra for visualization-contemplation and finding oneself beyond concepts in the authentic condition – the expanse of the inseparability of kayas and wisdom – one enters the dimension of the Vajra Mind. This is the quintessence of all the yogas of the Wisdom Dakini.

ଶ୍ରୀକିରଣପାତ୍ରମାନଙ୍କରିଷ୍ଟିନ୍ ସମ୍ବନ୍ଧରେ
ଶ୍ରୀମଦ୍ଭଗବତପାତ୍ରମାନଙ୍କରିଷ୍ଟିନ୍ ସମ୍ବନ୍ଧରେ
ଶ୍ରୀମଦ୍ଭଗବତପାତ୍ରମାନଙ୍କରିଷ୍ଟିନ୍

ଶ୍ରୀମଦ୍ଭଗବତପାତ୍ରମାନଙ୍କରିଷ୍ଟିନ୍

Thus is Concluded

The Wish-Fulfilling Jewel,

Thigle of the Mind of the Guru Wisdom Dakini

From

The Luminous Clarity of the Universe,

Heart Essence of the Dakinis.

SAMAYA GYA GYA GYA

ବିଷ'ପ'ରଦ୍ଵ'କ'ମନ'ପରୁଷକ'ପ'ରଦ୍ଵ'ନ୍ତା ॥ ୩'ମ'ଯ'
ଏଶ'ମ'ପ'ରଦ୍ଵ'ଶ୍ଵର'ପ'ରୁଷ'ହ'ନ'ଦ'ଶ୍ଵର'ପ'ରୁଷ'ଶ'କ'ଯ'
ଏହ'ନା ॥ ଶ୍ଵର'ପରୁଦ'କ'କର'ପ'ରଦ୍ଵ'ଶବୀର'ନ'ପିଷା'ପର
ଏହ'ନ'ପ'ରୁଷ'ପ'ରୁଦ'ର' ॥ ୩'ମ'ର' ॥ ॥ ॥



These are the verses of the complete text. It was only through the compassionate energy and blessing of the Guru Wisdom Dakini that I succeeded in writing down this practice text in its entirety. Wonderful!



THE BARDO INSTRUCTIONS SEALED WITH THE HŪM

○○○○○○

དཔ་ནང་ཟད་གསར་པ་ནੂ້ ສි· ສ්වූ· ຕතු· ພඩු· ພැඹු· ພැඹු·

ॐ शूद्रं किंकरं द्वयं पशुवामयै रवै शूद्रं शैषं पशुं
पशं द्वयं पशुमया पद्मो शैषं तत् पशुमया



ସୁର୍ଯ୍ୟମନ୍ଦିର

ଏହି ପ୍ରମାଣିତ କାହାର ଦେଖିଲୁ ନାହିଁ । କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା



From The Luminous Clarity of the Universe, Heart Essence of the Dakinis

Herein is Contained

THE BARDO INSTRUCTIONS SEALED WITH THE HŪM



THE HISTORY

In the year of the Wood-Male-Mouse [on the eighth of April, 1984], I was in Kathmandu, capital of Nepal. On that day I met many Tibetans from my native place, several of whom requested me insistently to give advice about what to do at the moment of death. Maybe due to that circumstance, the following night while I was sleeping near the great Stupa of Enlightenment (in Boudha), in the early morning I had this dream.

I was inside a big crystal cave with a wide entrance which I thought to be the special place where the master Garab Dorje had passed into the Body of Light. In its innermost part, upon a kind of throne similar to the lower part of the vase of a stupa, about one fathom high, there was an amazing statue of Vajrasattva in human size.

ନ୍ୟାଯାଙ୍କୁ ହିଁ ଶିଖଣ୍ଡ ଧରି ଜ୍ଞାନ ମୀଳି ହଦି ତମ ଧା ପି
ଶିଖଣ୍ଡ ଧରି ସଠଣ୍ଡ ଧା ସମାଜ ତଥା ଧୂର୍ଣ୍ଣା ପିଲା ପଣ୍ଡ ସୁମାରି
ଧା ଲ୍ଲାଙ୍କ ହିଁ ଶିଖି କରି ଶିଖି କରି ଯା ମହକ ଧା ବିଷା
ପକୁଶା ପିନ୍ଦ ଧୂର୍ଣ୍ଣା ଧରି ପଦ୍ମକ ଧୂର୍ଣ୍ଣା ଦିନୀ ନାମରେ
କୁପାରୁତ୍ତି ଶୁଣି ସୁମାରି ପିନ୍ଦ ଧଶି ଶିକ ଶକ୍ଷା ପିନ୍ଦ ଧୂର୍ଣ୍ଣା
ଯା ମହକ କରି ଶୁଣି ଜ୍ଞାନ ଦିନୀ କୁପାରୁତ୍ତି ପଣ୍ଡ ସୁମାରି
ପଣ୍ଡ ସୁମାରି ପାଲି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି
ମାର୍ଗି ପିନ୍ଦ ଶିକ ଧୂର୍ଣ୍ଣା ଧୂର୍ଣ୍ଣା ଧୂର୍ଣ୍ଣା ଧୂର୍ଣ୍ଣା ଧୂର୍ଣ୍ଣା
ଶୂରୁ କିରି ଧରି ଶିଖି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି
ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି ପାରୁତ୍ତି

ସମ୍ବନ୍ଧିତ ପରିଚୟ

ବିଶ୍ୱାସନ୍ଦା । ଦରିଷ୍ମପଣ୍ଡିତଙ୍କ ସନ୍ଦର୍ଭ ଏହି ଗୁରୁ କ
 ଫିରାଇବାରେ ଯାଏନ୍ତି ଯାମଣୀ ସନ୍ଦର୍ଭ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ବିଶ୍ୱାସ
 ବିଶ୍ୱାସନ୍ଦର୍ଭଙ୍ଗୀ ମୁଖସ୍ଵର୍ଦ୍ଧ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ଯମଦ
 ବିଶ୍ୱାସନ୍ଦର୍ଭଙ୍ଗୀ ମୁଖସ୍ଵର୍ଦ୍ଧ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ଯମଦ
 ମୁଖସ୍ଵର୍ଦ୍ଧ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ଏହି ଗୁରୁ ।
 ଏହି ଗୁରୁ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ଏହି ଗୁରୁ ।
 ଏହି ଗୁରୁ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ଏହି ଗୁରୁ ।
 ଏହି ଗୁରୁ କିଷ୍ଟନ୍ଦର୍ଭ ସଠନ୍ଦର୍ଭ ଏହି ଗୁରୁ ।

The statue, including the throne, was transparent, as if it had been made of crystal. In front of it I was maintaining the state of unification of my mind with the Primordial State through the Guru-yoga. Behind that amazing statue, on a smooth half-moon shaped mirror-like surface as if made of sapphire, I saw the root symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, as if written with molten gold, a cubit in size. Below it in elegant Tibetan Uchen characters, with two dots one on top of the other separating each syllable, and the Terma sign at the end of the line, I clearly saw the following (words):

*The Instructions on the Moment of Passing
Away.*

The next line started with the symbolic letter similar to a Tibetan CA with a crescent moon ornament on top, followed by many lines without interruption. I thought, “This is a special upadesha transmitted by the supreme master Garab Dorje.

ཡිතු තුළ දෙමා ක්‍රියා දැනු සෑවා මූල්‍ය ප්‍රංශ දැනු තුළ දැනා ය
බිජා දී නො තුළ ඇති ආදා ප්‍රාග්ධන මූල්‍ය ප්‍රංශ මූල්‍ය ප්‍රංශ
ප්‍රංශ දැනු ඇති ආදා

૧૦
સુવિષણ

I must definitely understand all these words and meanings," and started to read it slowly:

OM ĀḤ HŪṂ

*I pay homage to the primordial
Lord Samantabhadra!*

The particular Bardos consist of the (Bardo) of nature, the Bardo between birth and death, the Bardo of the moment of dying, the Bardo of Dharmata, and the famous Bardo of existence.

The liberating instructions on the Bardo of self-perfected luminous clarity are related to the three periods of the Bardo of nature, the Bardo between birth and death, and the Bardo of the moment of dying.

As to the Bardo of nature, the Bodhichitta which is the primordial essence abides in the heart as the inseparability of essence, nature, and potentiality of energy.

Discovering it properly at the time of the path through example, meaning, and sign, when the self-perfected luminous clarity appears, it must be authentically recognized as one's state.

ঃষাষণ্যদ্বাৰে শুণি মনু পীড়ি শুঁ
ঃ দুর্ধি পিণ্ডি দ্বাৰে শুণি দ্বাৰে
ঃ পীড়ি মনু দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি দ্বাৰে দ্বাৰে পীড়ি শুণি দ্বাৰে
ঃ দুর্ধি কৃত শুণি দ্বাৰে পীড়ি কৃত
ঃ গুণ দ্বাৰে কৃত শুণি দ্বাৰে পীড়ি কৃত
ঃ পীড়ি পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে
ঃ পীড়ি কৃত পীড়ি দ্বাৰে পীড়ি কৃত শুণি দ্বাৰে

The example of a clear, pure and limpid crystal represents the primordially pure essence. The luminosity of the crystal (represents) the Dang of self-perfected nature. The white light of the crystal represents the potentiality of energy.

The meaning is that the essence-Bodhichitta, the condition of non duality between primordial purity and self-perfection, dwells in the mind-stream of all beings as the primordially existing sound, light and rays.

The sign is that by half-closing one's eyes and directing them toward the sunrays at sunrise or sunset, five-colored rays appear. This is known as the self-perfected luminous clarity.

Or, the moment one directly presses one's fingers on the ocean (the eyes), vision appears as a five-colored light and thus the self-perfected vision of Ying manifests.

If during this life (the real nature) is authentically discovered by means of examples, meaning and signs, it is certain that in the Bardo of Dharmata the self-perfected mother and son luminous clarities will meet.

ঃঞ্জি'মি'র'স'র'দ'ন'শ'ক'শ'প'র'দ'ন'শ'ঃ
ঃ'ন'ি'ক'জ'ল'দ'স'দ'ন'ম'ই'ম'ব'ব'ব'ক'ঃ
ঃ'ব'ক'ক'জ'ল'দ'ন'শ'ক'শ'প'র'দ'ন'শ'ঃ
ঃ'দ'ন'শ'গ'ু'ক'জ'ক'ম'ি'শ'দ'ন'ক'জ'ল'ঃ
ঃ'ন'ব'ব'ম'শ'শ'ু'ক'শ'দ'ন'শ'ক'জ'ঃ
ঃ'ব'ক'দ'প'দ'শ'জ'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'গ'ু'ক'জ'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'ক'ে'য'ম'ভ'ি'ব'ব'দ'ন'র'দ'ন'শ'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'ক'ে'য'ম'ভ'ি'ব'ব'দ'ন'র'দ'ন'শ'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'ক'ে'য'ম'ভ'ি'ব'ব'দ'ন'র'দ'ন'শ'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'ক'ে'য'ম'ভ'ি'ব'ব'দ'ন'র'দ'ন'শ'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'ক'ে'য'ম'ভ'ি'ব'ব'দ'ন'র'দ'ন'শ'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ
ঃ'ব'ক'ে'য'ম'ভ'ি'ব'ব'দ'ন'র'দ'ন'শ'ঃ
ঃ'ব'শ'ু'ল'দ'ন'ম'ক'ে'য'ব'শ'ু'ল'ঃ

While abiding in the Bardo between birth and death, (we should know) the daily vision to be unreal like a dream, and directly concentrate on the luminous clarity in the night. At all times we should sustain the continuity of presence and awareness.

We should have devotion to the Master and remember the teachings, have a pure vision of our (Vajra) brothers and sisters and observe the samayas. We should mend the sacred bond with the Guardians and develop love and kindness for all beings.

During the Bardo of the moment of dying, the experiences of the reabsorbing of the elements gradually manifest. At that time, we should maintain the state of instant presence of Guruyoga.

Concerning the five (aspects of each) of the five outer, inner and secret elements, the air pervades all elements.

First of all, when the supporting air reabsorbs, we feel our body heavy and we cannot hold it up.

When the radiance-producing air of water reabsorbs, the radiance and luster of the body (complexion) is lost.

ঃ ন্দৰ বিষয়া কেঁ চি স্তু র দু পশং
ঃ ম ব শ ম র দু পু শ ন্দৰ ত পশং
ঃ র মু স স্তু চি স্তু র দু পশং
ঃ র সৈ ক র দু প দু প শ ম এ দ স র সু দং
ঃ দ ক র সু দ স এ শ চি প শ ম শং
ঃ ক চ ব শ ম প র চ দ ক চ শ ম শং
ঃ চু র জ দ পু শ গু র চ দ ম শ ম শং
ঃ ক র ল শ জ দ স ক র প ম র ক সং
ঃ দ ক শ প দ স ক চ ব শ চ দ ম শং
ঃ ম চ ব শ ম প র চ দ ক চ শ ম শং
ঃ চু র জ দ স ক ম প চ ক স জ দং
ঃ ক র ল শ জ দ স দ গ র প ম র ক সং
ঃ দ ক হ শ প দ স ম চ ব শ চ দ ম শং
ঃ স্তু চ ব শ ম প র চ দ ক চ শ ম শং
ঃ চু র জ দ পু শ গু র চ দ চ র চ দং
ঃ ক র ল শ জ দ স দ গ র প ম র ক সং
ঃ দ ক শ প দ স স্তু চি প শ ম শং
ঃ ক ম ম প র প শ ম শ ম শ ম শং
ঃ চু র জ দ দ শ ম র দ শ ম শং
ঃ ক র ল শ জ দ স শ ম প ম র ক সং

When the heat-spreading air of fire reabsorbs, food is not digested and the bodily heat declines.

When the air of the moving breathing reabsorbs, inhaling and exhaling becomes uneasy.

At that time, as an evident sign that the earth element has dissolved into water, externally one cannot hold the body up; as an inner sign, vision manifests as yellow.

Then as an evident sign that the water element has dissolved into fire, externally one feels thirsty, and the base of the tongue shortens (so that one cannot extend it); as an inner sign, vision manifests as white.

After this, as an evident sign that the fire element has dissolved into air, externally the bodily heat is lost; as an inner sign, vision manifests as red.

Then as an evident sign that the air element has dissolved in the space element, externally one exhales long breathings without being able to inhale; as an inner sign, vision manifests as blue.

ঃ দি কে রসুদ পরি স্তুত কমশ গুরুঃ
ঃ পশ শু স্তুত প চিন্দ শ শিমশ পীনঃ
ঃ কু পশ গুরু ক শ পশ স্তুত শঃ
ঃ শু শ ক স্তুত পশ শিমশ প রসু সঃ
ঃ কু দ সু শ ক দ প রি জি দ ত শ দ সঃ
ঃ গু ক দ ক শ প চিন্দ শ প রসু সঃ
ঃ পী শ ক র শ প রসু শ প রসু ক য দঃ
ঃ পু পু প প চিন্দ দ দ দ র ল শঃ
ঃ শ পু প প প র শ প রসু শ প রসু সঃ
ঃ দ দ দ প র প র দ সু শ ক দ প র ক দঃ
ঃ প র ক দ প র প র শ প র প র প র সঃ
ঃ দি কে র দ সু শ ক দ প র প র শঃ
ঃ শ দ প র দ সু শ ক দ প র প র প র সঃ
ঃ প র প র দ সু শ ক দ প র প র প র শঃ
ঃ প র প র দ সু শ ক দ প র প র প র শঃ
ঃ গ দ শ শ শ প র প র দ শ প র প র শঃ
ঃ ক ম প র প র প র প র প র প র প র সঃ
ঃ দি ত দ গ দ শ ক শ প র প র প র প র শঃ
ঃ প র দ ত দ গ দ শ ক শ প র প র প র প র শঃ

At that time all the airs of the elements completely dissolve into the karmic prana, blood gushes forth from all channels resulting in the life channel being covered with blood.

In that instant when the outer breathing stops, thoughts completely cease. Although the eyes seem to be piercingly staring, they do not see anything, and remain in a condition of blankness.

Though all perceptions of the five sensory gates have ceased, the inner and secret breathings have not stopped. When the smell of the deceased manifests clearly, the inner breathing has stopped.

When heat vanishes at the heart, at the spot between the eyebrows, or under the armpits, the secret breathing has stopped.

When the outer breathing of (a practitioner) on the path has stopped and until the inner breathing is reabsorbed inside, the experience of primordial purity like a cloudless, pure sky arises.

ঃৰদ্বৰ্দ্ধে মিদ স্মৰণ শুন্দ প্রাণিশুং
ঃকেশ শুণ দম শুন্দ দু শুণিং
বিশ পরি মহমদ দৰ্দি র ষষ্ঠি এশ পদ্ম। শি
ষিরি শৰু এ দম শুণ শুণ শুণ পৰি লিষ শৰি শৰি
শুণ পদ্ম দু এশ দৰি বিশ পৰি র কেশ ষষ্ঠি পুদ পৰি
কুর শুণ শি শৰ মহমদ এশ দৰি কেদ। দুশ দৰি র মা
যদ যদ শৰু পুর মহমদ বিশ পেদ ঘৰ্য দৰু এশ বিশ
এরি জীবন দৰি কু পম হি খু দু তুপ দৰি এশ পৰি পৰি
পুর শৰু পুদ প এশ বিশ শি শৰি দৰি পুর পুর
দৰি পুর এশ এশ এশ এশ এশ এশ এশ এশ
কেশ বিশ পৰি পৰি কুর শুণ আ পৰি শুণ মহমদ এশ পদ্ম
কেশ বিশ পৰি পৰি কুর শুণ আ পৰি শুণ মহমদ এশ পদ্ম
দু পুর পুর এশ এশ এশ এশ এশ এশ এশ
হেদা শি এশ এশ এশ এশ এশ এশ এশ এশ
এশ এশ এশ এশ এশ এশ এশ এশ এশ
এশ এশ এশ এশ এশ এশ এশ এশ এশ



Recognizing this to be the Bardo of the primordially pure Dharmakaya and relaxing in the non-grasping dimension of instant presence, one attains liberation in the primordially pure dimension of the Dharmakaya.

When I reached this point, my host Tashi entered my room with Sang burning, and thus I woke up. It was already some time after dawn. During breakfast I remembered clearly my dream and I immediately began to write down these notes. I was able to put on paper all the lines that I had read, probably because this is a teaching whose transmission had fallen on me. However, since I did not have the time to read more than one fourth of the text on the crystal surface, I knew for certain that still many other lines remained. But I couldn't do anything about it.





In the year of the Metal-Male-Dragon [on the twenty-first of April, 2000], I was in Namgyalgar, main seat of the Dzogchen Community of Oceania, giving teachings on the Ati Dzogpa Chenpo to many local and foreign students who had assembled there. At that time, my student David Sharp had for a long time been struck by a fatal illness which would inevitably cause him to die a short time thereafter. Therefore, he insistently requested to me to give him some special advice. Accordingly, I gave him some advice and because of that, the following night in the early morning, I had this dream.

In a forest, in an unspecified location, my kind uncle Khyentse Rinpoche Chökyi Wangchuk, appearing exactly as I knew him, was sitting under the shade of one of many big trees which were scattered in that place. I was in front of him, and he was asking me many questions about our Dzogchen Community, to all of which I replied in

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ବିଶ୍ୱାସାନୁଦୟାନୁଦ୍ୟା । ୯୩୧୮୦୩୫୪୫୩୪

୯. ଘନଶ୍ରୀ ॥ ୦ ସତ୍ତଵିଷାଦମଣ୍ଡଳୀଙ୍କୁଁଷିତକୁ ॥
ବିଷ୍ଣୁପରିଷାରପରିଷାଦବିଷ୍ଣୁପରିଷାଦବିଷ୍ଣୁ ।

ବିଷ·ବ୍ରଷ·ଧରୀ ବଦ·ର୍ମିକ·ଧ୍ୟାନୀ

ତେଣାମାରିଷ୍ଟନ୍ତକରଣକୁହୁଦିଲା ଏହାପରିଦ୍ୱାରା
ଦେଖିଯାଇଲା ଏହାକିମଙ୍କାରି ଏହାକିମଙ୍କାରି
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ଏହାକିମଙ୍କାରି ଏହାକିମଙ୍କାରି ଏହାକିମଙ୍କାରି

detail. On that occasion I clearly told him that David Sharp would soon die and that he had asked me for special advice.

Uncle Rinpoche said, “Now the time has come for you to teach *The Bardo Instructions sealed with the HŪM* from the *Luminous Clarity of the Universe, Heart Essence of the Dakinis*, whose transmission has fallen upon you.”

“Until now I have never received any transmission called *The Bardo Instructions sealed with the HŪM*”, I said.

“The small temple near that rock over there is a sacred support of the guardian Dorje Yüdrönma. Go there right now and request her action,” thus Uncle Rinpoche advised me.

Accordingly, I immediately went inside the building which was a support of Dorje Yüdrönma. On the wall of the innermost part of that temple there was a human sized, seemingly self-originated, statue of Dorje Yüdrönma. Nothing else was there. I sat down in front of the image

ପଶ'ଶବନ'ଶର'ଯଦ'ମ୍ବ'ରତ୍ନା ଶ'ଶ'କ୍ଷୁରି'ମନ୍ତ୍ର'କ୍ଷୁଣ୍ଣା
 ଦ୍ଵି'ଶଙ୍କନ'କଶ'ଶ'ଶ'ପ'ଶ୍ଵର'କିର'ରତ୍ନ'ଶଶପ'ମାର'
 ରଶ୍ଵରି'ଶ୍ଵର'ଶିଷ'ଶ'ରକ୍ତ'ମ'ମରି'ଶନମଶ'ରତ୍ନ'ଶ'
 ଧରି'ରକ୍ଷିତ'ପତ୍ରପ'ମୁଖ'ଧ'ନନ୍ଦ'। ଯୁଦ'ତମ'କ'କ୍ଷୁଦିରି'କ୍ଷୁଣ'
 ଶାର୍ଯ୍ୟକ'କ'ଚିନ୍ତ'ଧରି'ମ'ପଦ'ଦ'ପଶ'ଲ୍ଲ'ମର'କର'ଶ'ମାର'
 ନର୍ମିନ୍ଦଶ'ଶୁ'ଶଶିର'ମନ୍ତ୍ରଶ'ରମନ'ଶରି'ଶିଷ'ରଶ୍ଵ'ମର'ଶ'
 ବିଷ'ନନ୍ଦ'ଶୁଶ୍ରାପ'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଦ'ଶଶପ'ଶର'ଶୁଶ୍ରା
 ପଦ'ରତ୍ନା'ଶ'କ'ର'ରତ୍ନ'ଲ୍ଲ'ଶ୍ଵର'

ଅଁ' ଶ୍ଵେତ' ଶ୍ଵର'
 ଶ୍ଵର' ଶ୍ଵେତ' ଶ୍ଵର'

ଶର୍ମିନ'ମରି'ଶର୍ମକ'ଶ'ଗୁର'ତୁ'ଶବଦ'ଶ'ପ'ମୁଖ'ରହପ'ପି'
 :ଶର'ଦି'ଶ୍ଵର'ଶର'ଶବଦ'ଶ'ପ'ମୁଖ'ରହପ'ପି'
 :ଶ୍ଵର'ରକ୍ତରି'ଶର'ଦ'ରକ୍ତ'ମ'ମା'
 :ହଶ'ତିନ'ଶର'ଦ'ପଦ'ଶଶପ'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଧ'ଶର'ଦ'କମଶ'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶୁଶ୍ରାପ'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶର'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶର'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶର'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶର'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶର'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା
 :ଶ୍ଵର'ଶର'ଶର'ଶର'ଶର'ଶୁଶ୍ରାପ'ଶୁଶ୍ରା

and requested her action because I needed the instructions on the moment of dying from *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*. An instant later from the mirror in her left hand many shining golden letters came out slowly and without interruption, manifesting clearly inside the space of the temple:

OM ĀḤ HŪṂ

*I pay homage to the primordial
Lord Samantabhadra!*

The particular Bardos consist of the (Bardo) of nature, the Bardo between birth and death, the Bardo of the moment of dying, the Bardo of Dharmata, and the famous Bardo of existence.

The liberating instructions on the Bardo of self-perfected luminous clarity are related to the three periods of the Bardo of nature, the Bardo between birth and death, and the Bardo of the moment of dying.

As to the Bardo of nature, the Bodhichitta which is the primordial essence abides in the

heart as the inseparability of essence, nature, and potentiality of energy.

Discovering it properly at the time of the path through example, meaning, and sign, when the self-perfected luminous clarity appears, it must be authentically recognized as one's state.

The example of a clear, pure and limpid crystal represents the primordially pure essence. The luminosity of the crystal (represents) the Dang of self-perfected nature. The white light of the crystal represents the potentiality of energy.

The meaning is that the essence-Bodhichitta, the condition of non duality between primordial purity and self-perfection, dwells in the mind-stream of all beings as the primordially existing sound, light and rays.

The sign is that by half-closing one's eyes and directing them toward the sunrays at sunrise or sunset, five-colored rays appear. This is known as the self-perfected luminous clarity.

Or, the moment one directly presses one's fingers on the ocean (the eyes), vision appears as a five-colored light and thus the self-perfected vision of Ying manifests.

ঃফুর্ণসুপদ্মুরাঙ্গনমুর্দনুরসুসং
ঃপির্দনকশশার্সাকের্দিন্দঃ
ঃদ্বিপরিক্রমদ্বিপ্রক্ষণদ্বুত্তুঃ
ঃকশাঞ্চিদ্বশদ্বলুক্ষুপদ্মুঃ
ঃব্রহ্মশশাপদ্মুপ্রক্ষণদ্বিশঃ
ঃঙ্গুপরিপ্রক্ষণদ্বশক্ষণদ্বুশঃ
ঃঢিক্কাঙ্গুপদ্মিক্কমিপ্রক্ষণিকঃ
ঃমকরাঙ্গুব্রহ্মশশাপার্বাপদ্মুঃ
ঃদুষ্টাঙ্গুব্রহ্মশশাপ্রক্ষণদ্বুঃ
ঃশুপ্রমশাপুষ্টাপদ্মশাপদ্মুঃ
ঃমক্রিপদ্মশাঙ্গুব্রহ্মক্ষণদ্বুঃ
ঃপগুব্রাঙ্গুক্ষণশুপদ্মশাপদ্মুঃ
ঃব্রহ্মশশাপদ্মশাপক্ষণদ্বুঃ
ঃবক্রিপদ্মশাপক্ষণদ্বুঃ
ঃব্রহ্মশশাপদ্মশাপক্ষণদ্বুঃ
ঃদ্বিপরিক্রমপদ্মুপ্রক্ষণদ্বুঃ
ঃঙ্গুক্রিপদ্মশশাপদ্মুঃ

If during this life (the real nature) is authentically discovered by means of examples, meaning and signs, it is certain that in the Bardo of Dharmata the self-perfected mother and son luminous clarities will meet.

While abiding in the Bardo between birth and death, (we should know) the daily vision to be unreal like a dream, and directly concentrate on the luminous clarity in the night. At all times we should sustain the continuity of presence and awareness.

We should have devotion to the Master and remember the teachings, have a pure vision of our (Vajra) brothers and sisters and observe the samayas. We should mend the sacred bond with the Guardians and develop love and kindness for all beings.

During the Bardo of the moment of dying, the experiences of the reabsorbing of the elements gradually manifest. At that time, we should maintain the state of instant presence of Guruyoga.

Concerning the five (aspects of each) of the five outer, inner and secret elements, the air pervades all elements.

First of all, when the supporting air reabsorbs, we feel our body heavy and we cannot hold it up.

When the radiance-producing air of water reabsorbs, the radiance and luster of the body (complexion) is lost.

When the heat-spreading air of fire reabsorbs, food is not digested and the bodily heat declines.

When the air of the moving breathing reabsorbs, inhaling and exhaling becomes uneasy.

At that time, as an evident sign that the earth element has dissolved into water, externally one cannot hold the body up; as an inner sign, vision manifests as yellow.

Then as an evident sign that the water element has dissolved into fire, externally one feels thirsty, and the base of the tongue shortens (so that one cannot extend it); as an inner sign, vision manifests as white.

After this, as an evident sign that the fire element has dissolved into air, externally the bodily heat is lost; as an inner sign, vision manifests as red.

ঃ দি কু র স দ ব স ন স দ শি প ম স ঃ
ঃ কু প া প এ র ি প ম স া প া শি প া কু স ঃ
ঃ প ি র ি শ দ ন স স স র ি শ দ শ দ প ি শ ঃ
ঃ কু র ি ল স া শ দ স া শ দ প ি প এ র ক স ঃ
ঃ দি কে র স দ প এ র ি স দ ক স প এ গু র ঃ
ঃ প এ স া গু র ি স দ প এ গু র ি স দ ঃ
ঃ ক ি প ম স া গু র ক স া প ম স া স দ শ ঃ
ঃ শ দ শ দ ক স া প এ গু র ি প এ গু র ঃ
ঃ প ি দ ন স স স ক দ প এ জ ক ি ষ া দ স ঃ
ঃ গু র ক দ ক স া প এ গ ি দ স া প এ গ স ঃ
ঃ প ি ষ া ক ি র ি শ দ ক স া প এ গ স া প এ গ ঃ
ঃ প ি য ি প া প ি প এ গ ি দ স া প এ গ স ঃ
ঃ জ ি প ি র ি শ দ স া গু র ক স স প এ গ ঃ
ঃ কু র ি দ দ স এ র ি দ ন স স স ম ক দ ঃ
ঃ প এ স এ র ি দ ন স স স ম ক দ ঃ
ঃ দি কে র দ ন স স স ক দ প এ গ ি র ঃ
ঃ শ দ শ দ ক স া প এ গ ক স া প এ গ ঃ
ঃ ন দ প এ স এ র ি দ ন স স স ক দ প এ গ ঃ

Then as an evident sign that the air element has dissolved in the space element, externally one exhales long breathings without being able to inhale; as an inner sign, vision manifests as blue.

At that time all the airs of the elements completely dissolve into the karmic prana, blood gushes forth from all channels resulting in the life channel being covered with blood.

In that instant when the outer breathing stops, thoughts completely cease. Although the eyes seem to be piercingly staring, they do not see anything, and remain in a condition of blankness.

Though all perceptions of the five sensory gates have ceased, the inner and secret breathings have not stopped. When the smell of the deceased manifests clearly, the inner breathing has stopped.

When heat vanishes at the heart, at the spot between the eyebrows, or under the armpits, the secret breathing has stopped.

ঃ পমা পরি শ্রী দস্তাষা শ্রী রক্ত কেদং
ঃ কু দস্তাষা কু দস্তাষা পরি পসং
ঃ গ দস্তাষা শ্রী রক্ত পয় দস্তাষা পরি
ঃ কু ম পয় দস্তাষা শ্রী রক্ত পয় দসং
ঃ দ তিদ গ দস্তাষা কেশ শ্রী শ্রী রিঃ
ঃ পস দ তিদ দ পেশ পেদং
ঃ দ দ পেশ পেশ পেশ পেশ পেশং
ঃ কেশ শ্রী গ দস্তাষা শ্রী দ শ্রী পং
ঃ কু ম পেশ শ্রী দ কু ম পেশ পেশ পেশং
ঃ কু দ বিষ পম কু ম শ্রী পরি কেং
ঃ কু ম পেশ স্তু দ পেশ পেশ পেশ পেশং
ঃ পু ষ শ্রী কু দ প স্ত পরি কেং
ঃ পম পরি পম পক্ত কে স্ত পক্ত পক্তং
ঃ প শ্রী দ শ্রী পক্ত পক্ত পক্ত পক্ত পক্তং
ঃ কেশ শ্রী রেশ পরি শ্রী দ পেশ পেশ পেশং
ঃ দ দ পেশ পেশ পেশ পেশ পেশ পেশ পেশং
ঃ গ দ পেশ পেশ পেশ পেশ পেশ পেশ পেশং
ঃ কু ম পক্ত পক্ত পক্ত পক্ত পক্ত পক্ত পক্তং

When the outer breathing of (a practitioner) on the path has stopped and until the inner breathing is reabsorbed inside, the experience of primordial purity like a cloudless, pure sky arises.

Recognizing this to be the Bardo of the primordially pure Dharmakaya and relaxing in the non-grasping dimension of instant presence, one attains liberation in the primordially pure dimension of the Dharmakaya.

When consciousness departs from the heart through the Kati (channel) and the path of the Far-Reaching (Water Lamp), and moving on the horse of prana separates from the enclosure of the body, the practitioner transfers with knowledge of the state of the three Kayas according to whatever essential method of the path.

The Dharmakaya endowed with the essence of instant presence, together with the Dang of the five lights, passing through the path of the Kati Crystal Channel comes out from the ocean (the eyes) into the Ying.



The time when the mind and instant presence completely separate (from each other) and the five consciousnesses of the five sensory gates (subside and) remain dormant in (the essence of) the five elements is crucial for the yogin.

When I reached this point, something woke me up. The day had dawned. Since in the moment that I woke up the letters were still appearing, I remembered very clearly my dream. I was certain that this teaching had appeared because of its necessity, and although I knew how it began and the fact that it was not yet completed, I remained without knowing what to do. As all the verses that I had read were still clear in my mind, I immediately wrote them down; and since there was a special necessity, I taught all the verses of instructions to David Sharp alone and explained well their meaning.



A decorative horizontal border element consisting of two stylized flower-like motifs flanking a central rose-like flower, all enclosed within a circular frame.



In the year of the Metal-Female-Snake [on the fourth of May, 2001], while I was in Oakland, near San Francisco, California, in the western part of the United States of America, giving teachings in a hall called Mason House on the preliminary and main practices of the path of Dzogpa Chenpo to many local and foreign students who had assembled there, I had this dream in the early morning.

I was inside the hall together with my local students. I had just finished teaching and I was satisfying the requests of the people, one after the other. At a certain point an elegant elderly woman came to me. She gave me a big long sky-blue ceremonial scarf of superior quality and a (Tibetan style) book with colored wood cover plates containing several sheets and told me, “Recently I

ပရାଣାର୍ଥିକର୍ଷଦ୍ଵୁମ୍ବିକାପାଇକଃ ଶିର୍ମକ୍ଷାତ୍ରୁ
ଛାପଦ୍ରିଷ୍ଟିକାରିନାର୍ଥକାପୁରାକଶାନ୍ଧିରଦ୍ଵିଷ୍ଟିକାପାଇକଃ
ରାଜାନ୍ଧିରଦ୍ଵିଷ୍ଟିକାରାଜକାପାଇକାରୁକିରାଯିକାପରାଙ୍ଗ
କଶାନ୍ଧିରଦ୍ଵିଷ୍ଟିକାପୁରାକଶାନ୍ଧିରଦ୍ଵିଷ୍ଟିକାପାଇକଃ

ବିଶାଖିର୍ମୁଦ୍ରାଶ ରାଜାର୍ମିନ୍ଦରାଜିଶାନ୍ଧିରଦ୍ଵିଷ୍ଟିକା
ରିନ୍ଦା | ରମିନ୍ଦିପାରୁଲାଲାଶାର୍ମିନ୍ଦା | ରମିନ୍ଦରାଜ
ଶବ୍ଦିକାରିଶାର୍ମିନ୍ଦର୍ମୁଦ୍ରାଶାର୍ମିନ୍ଦିପାର୍ମିନ୍ଦାର୍ମିନ୍ଦା
ରାଜାର୍ମିନ୍ଦା

ସୁଷାହିକା ରାଜାନ୍ଧିରଦ୍ଵିଷ୍ଟିକାର୍ମିନ୍ଦିର୍ମୁଦ୍ରାଶ
ମଦପାଞ୍ଚିକା

ବିଶାଖାପଶା ମାନ୍ଦୁକ୍ରିଷ୍ଣାର୍ଥିକାରିମୁଦିରମିଶବକ
ବିଶାଖାପଶାର୍ମିନ୍ଦା | ରମିଶାକରାଜାର୍ମିନ୍ଦାରାଜାପାଇକ
ମୁଦିଶୁଷାର୍ମିନ୍ଦର୍ମୁଦ୍ରାଶାର୍ମିନ୍ଦା | ରମିନ୍ଦିରାଜାର୍ମିନ୍ଦା
ମର୍ମିନ୍ଦାରାଜାପଶାର୍ମିନ୍ଦର୍ମୁଦ୍ରାଶାର୍ମିନ୍ଦା | ରମିନ୍ଦରାଜ
ଶୁଷାରାଜାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦା
ମୁଦିରାଜାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦା | ରମିନ୍ଦରାଜାର୍ମିନ୍ଦା
ମର୍ମିନ୍ଦାରାଜାପଶାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦା
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ମର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦାର୍ମିନ୍ଦା

went to Tibet, and in the ancient ruins of the Sha Lhakhang (temple) I found this book. Understanding that it must be a very important book, I have come today to present it to you."

I took the scarf and the book in my hands and put another scarf around her neck. I told her, "Thank you! I will read the book at my leisure."

Then the woman went away and another person came right after. At a certain point when I had finished replying to all of them and was about to leave, I folded well that blue scarf and noticed that upon it, as a design of the scarf itself, the symbolic letter similar to (a Tibetan) CA, as if written with vermillion, was clearly visible. In that moment I finally understood that the woman was a Pramoha. I looked well in every direction to see where she was, but I could not find her.

ଓঁ শুন কে ন শশি মায ই শুন শুন শৈশ পশঃ
পর দৰি শদ মা প দু ষ সু তক পব শশঃ

Then I got into the car of my student Carol Fields, and while I was returning to my place, I thought, “The book that the Pramoha brought me must certainly be very important. I want to see what it contains.” Right away I untied the cord of the cover and looked. On each of the sky blue pages, made with a paper as thick as the skin at the center of the back of a yak, there was the symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis* similar to a (Tibetan) CA with a crescent moon ornament on top. It was followed by very elegant Tibetan Uchen characters with two dots one on top of the other separating each syllable and the Terma sign at the end of the line:

 From *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*

Herein is Contained

*THE BARDO INSTRUCTIONS SEALED
WITH THE HŪM*

HŪM

OM ĀH HŪM

*I pay homage to the primordial
Lord Samantabhadra!*

ঃ এব দুরি প্রিশুষা স্ব পরিত শক্ষণঃ
ঃ ক্লীৰক্রি এব দুরক্রি মুঃ
ঃ হেতু ক্রিদ এব দুর্যুদ্ধ শুশুশু গুঃ
ঃ শৈন ঘ এব দুর্কুম্বশ শুদ্ধিশঃ
ঃ ক্লুক শুশ দুর্মাশ পরিত শুঃ
ঃ শৈপ শুদ্ধশ স্ব পরিত এব দুঃ
ঃ ক্লী শৈরি এব দুরক্রি মুরিঃ
ঃ এব দু শুশুম শু ক্লীশ দুর দুলিঃ
ঃ স্ব পরিত শক্ষণ পরি এব দুর্কুঃ
ঃ প্রিশুবি শুদ্ধ প্রিশুদ্ধ কুশ শুম্বশঃ
ঃ দুর এব পরিত শুশুশ হি শুশুমঃ
ঃ দুর মিদ ক্লীদ শু দুর কে দুর পুশুশঃ
ঃ পম দুশ দুপি দুর কুশ শুশুম শুশুঃ
ঃ কুব পরিত এব দুর দুশুদ্ধ পদিঃ
ঃ ক্লুক শুশ দুর্মাশ পুক এব দুরি কেঃ
ঃ হি পরিত এব দুর শৈশ এব পুঃ
ঃ শশুপ দুশ কুশ শুপ মুক শৈপ শুঃ
ঃ দুপি পিশ দুর শু আ দুশ দুঃ
ঃ শৈপ মদ্দশ এব পরিত ক্লুক শুশ পদ্দশঃ
ঃ শৈপ দুর দুশ পশ শুশুশ হি পক্ষ কুঃ

The particular Bardos consist of the (Bardo) of nature, the Bardo between birth and death, the Bardo of the moment of dying, the Bardo of Dharma, and the famous Bardo of existence.

The liberating instructions on the Bardo of self-perfected luminous clarity are related to the three periods of the Bardo of nature, the Bardo between birth and death, and the Bardo of the moment of dying.

As to the Bardo of nature, the Bodhichitta which is the primordial essence abides in the heart as the inseparability of essence, nature, and potentiality of energy.

Discovering it properly at the time of the path through example, meaning, and sign, when the self-perfected luminous clarity appears, it must be authentically recognized as one's state.

The example of a clear, pure and limpid crystal represents the primordially pure essence. The luminosity of the crystal (represents) the Dang of self-perfected nature. The white light of the crystal represents the potentiality of energy.

The meaning is that the essence-Bodhichitta, the condition of non duality between primordial purity and self-perfection, dwells in the mind-stream of all beings as the primordially existing sound, light and rays.

The sign is that by half-closing one's eyes and directing them toward the sunrays at sunrise or sunset, five-colored rays appear. This is known as the self-perfected luminous clarity.

Or, the moment one directly presses one's fingers on the ocean (the eyes), vision appears as a five-colored light and thus the self-perfected vision of Ying manifests.

If during this life (the real nature) is authentically discovered by means of examples, meaning and signs, it is certain that in the Bardo of Dharma the self-perfected mother and son luminous clarities will meet.

While abiding in the Bardo between birth and death, (we should know) the daily vision to be unreal like a dream, and directly concentrate on the luminous clarity in the night. At all times we should sustain the continuity of presence and awareness.

We should have devotion to the Master and remember the teachings, have a pure vision of our (Vajra) brothers and sisters and observe the sāmayas. We should mend the sacred bond with the Guardians and develop love and kindness for all beings.

During the Bardo of the moment of dying, the experiences of the reabsorbing of the elements gradually manifest. At that time, we should maintain the state of instant presence of Guruyoga.

Concerning the five (aspects of each) of the five outer, inner and secret elements, the air pervades all elements.

First of all, when the supporting air reabsorbs, we feel our body heavy and we cannot hold it up.

When the radiance-producing air of water reabsorbs, the radiance and luster of the body (complexion) is lost.

When the heat-spreading air of fire reabsorbs, food is not digested and the bodily heat declines.

When the air of the moving breathing reabsorbs, inhaling and exhaling becomes uneasy.

At that time, as an evident sign that the earth element has dissolved into water, externally one cannot hold the body up; as an inner sign, vision manifests as yellow.

ঃদি·ক্ষা·ৰসুর·স·কু·ঘি·সমষ্টি
ঃমি·ব·শিম·পরি·মুর্দুর·ক্ষণশ·শুঃ
ঃক্ষিতি·শুরু·স্বাক্ষৰ·পুরুষ·ক্ষেত্রঃ
ঃকুরু·মূলশ·শুরু·স·দুগ্ধস·ব্যম·ৰক্ষণঃ
ঃদি·হিশা·ৰসুর·স·মি·ঘি·সমষ্টি
ঃনুরু·ব·শিম·পরি·মুর্দুর·ক্ষণশ·শুঃ
ঃক্ষিতি·শুরু·পুরুষ·গুরু·ব্রহ্ম·বিদঃ
ঃকুরু·মূলশ·শুরু·স·দুগ্ধস·ব্যম·ৰক্ষণঃ
ঃদি·ক্ষা·ৰসুর·স·নুরু·শি·সমষ্টি
ঃকুরু·মুর্দুর·সমষ্টি·ব·শিম·ক্ষণশ·শুঃ
ঃক্ষিতি·শুরু·দ্বুষণশ·স্বীকৃতি·শুরু·মি·বিশঃ
ঃকুরু·মূলশ·শুরু·স·শুরু·ব্যম·ৰক্ষণঃ
ঃদি·কে·ৰসুর·সরি·নুরু·কুমুষ·গুরুঃ
ঃব্যম·গুরু·নুরু·ব·ঘৰ্য্যদুষ·শিমশ·বিদঃ
ঃক্ষেত্র·সমষ্টি·গুরু·ক্ষণশ·ক্ষণশ·শুঃ
ঃশুরু·ক্ষণশ·শীষা·ৰসুর·পসুরসুরঃ
ঃক্ষিতি·দ্বুষণশ·কুরু·পরি·শুরু·ক্ষণশ·শুঃ
ঃগুরু·ক্ষণশ·পরি·ঘৰ্য্যদুষ·ৰসুর·শুরু·বিদঃ
ঃমুরু·ক্ষণশ·ব্যম·ক্ষণশ·ৰসুর·শুরু·বিদঃ
ঃক্ষিতি·ব্যম·মুরু·ক্ষণশ·ৰসুর·শুরু·বিদঃ

Then as an evident sign that the water element has dissolved into fire, externally one feels thirsty, and the base of the tongue shortens (so that one cannot extend it); as an inner sign, vision manifests as white.

After this, as an evident sign that the fire element has dissolved into air, externally the bodily heat is lost; as an inner sign, vision manifests as red.

Then as an evident sign that the air element has dissolved in the space element, externally one exhales long breathings without being able to inhale; as an inner sign, vision manifests as blue.

At that time all the airs of the elements completely dissolve into the karmic prana, blood gushes forth from all channels resulting in the life channel being covered with blood.

In that instant when the outer breathing stops, thoughts completely cease. Although the eyes seem to be piercingly staring, they do not see anything, and remain in a condition of blankness.

ঃশ্চীযুবি শুদ্ধ স গুরু দশশাশা গুড়ঃ
ঃকুরু দশ শশাদ পরি দশশাশা কুড়ঃ
ঃশমিক দ্বি কৈ পুরুষা কুরু মুড় সঃ
ঃতি কে কুরু দশশাশা কুড় প পিকঃ
ঃশুদ্ধ পুরুষ শুদ্ধ দশশাশা কুড় দুঃ
ঃত্ত্ব যব শশাদ দশশাশা কুড় প রঃ
ঃপুরু পরি পুরু দশশাশা পুরু কুড় কেড়ঃ
ঃকুরু দশশাশা কুরু মুড় পরি প রঃ
ঃগুরু শুদ্ধ শুব পুরু দশশাশা পরি প রঃ
ঃকুরু পুরু পুরু তিমশা শুদ্ধ রক সঃ
ঃতি তি গুরু কুরু কুরু পুরু শুবি রঃ
ঃপ র তি দ দ দ দ পৈশা পৈড়ঃ
ঃর হি কু পি দ দ শুদ্ধ শুদ্ধ প পিশঃ
ঃকুরু শুদ্ধ গুরু শুদ্ধ শুদ্ধ শুবঃ
ঃকুরু পৈশা শুদ্ধ কুরু গুরু প রি কঃ
ঃকুরু পৈশা শুদ্ধ শুদ্ধ কুরু প রি কঃ
ঃশশা প কুরু পুরু গুরু শুদ্ধ দশশাশা

Though all perceptions of the five sensory gates have ceased, the inner and secret breathings have not stopped. When the smell of the deceased manifests clearly, the inner breathing has stopped.

When heat vanishes at the heart, at the spot between the eyebrows, or under the armpits, the secret breathing has stopped.

When the outer breathing of (a practitioner) on the path has stopped and until the inner breathing is reabsorbed inside, the experience of primordial purity like a cloudless, pure sky arises.

Recognizing this to be the Bardo of the primordially pure Dharmakaya and relaxing in the non-grasping dimension of instant presence, one attains liberation in the primordially pure dimension of the Dharmakaya.

When consciousness departs from the heart through the Kati (channel) and the path of the Far-Reaching (Water Lamp), it moves on the horse of prana and separates from the enclosure of the materially defiled body.

ঃ দি কে ঘম শু ষ র্দ দি শা পরি
ঃ ক্ষ প দ সু র ষ ম ষ র বি র ষ স
ঃ ঘ ম ষ র্দ ষ র দ ষ তি র ষ স র্দ
ঃ ষ ক্ষ র দ ত ক্ষ ষ র ষ স র্দ
ঃ ষ ক্ষ র দ ত ক্ষ ষ র ষ স র্দ
ঃ দ দ প দ ষ র্দ ষ র দ ষ ত ষ স
ঃ গ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ কু ষ ক দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ শ ম ষ র দ ষ র দ ষ র দ ষ ত ষ স
ঃ ক্ষ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ স দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স
ঃ দ দ প দ ষ র দ ষ র দ ষ ত ষ স

In that moment any yogin, male or female, having real knowledge of the essence of the path, transfers with knowledge of the state of the three Kayas according to whatever essential upade-sha.

The Dharmakaya endowed with the essence of instant presence, together with the Dang of the five lights, passing through the path of the Kati Crystal Channel comes out from the ocean (the eyes) into the Ying.

The time when the mind and instant presence completely separate (from each other) and the five consciousnesses of the five sensory gates (subside and) remain dormant in (the essence of) the five elements is crucial for the yogin.

At this time, just like a beautiful girl seeing precisely herself the very moment she looks into a mirror, one must recognize (the real condition) through example, meaning and sign.

The example is like lighting a lamp inside a vase of clay. As to its meaning, the vase symbolizes the body, the lamp symbolizes the heart. The light of the lamp symbolizes the Dang of inner-most luminosity of self-originated instant presence.

ঃশ্বৰ্মিৰিদ্বদ্বীৰ্ষা স্তুত্যৈষঃ
ঃষট্টিদ্বাষণ্ডব্রামকেৰ্কৰ্মণৈষানুঃ
ঃৎসুমবিষাক্তেশ্বৰ্মিৰিদ্বদ্বঃ
ঃপ্রিয়াষণ্ডব্রুন্ধৰ্মণুষ্ণানুষণাপুৰিঃ
ঃব্রহ্মণৈব্রুষ্ণুষ্ণুৰ্বিষানুঃ
ঃকেৰ্কৰ্মণৈব্রহ্মণৈব্রহ্মণৈব্রহ্মণৈঃ
ঃব্রহ্মণৈব্রহ্মণৈব্রহ্মণৈব্রহ্মণৈঃ
ঃশ্বৰ্মণুষ্ণুৰ্বিষাদ্বদ্বাষণ্ডব্রাষণঃ
ঃদ্বিক্তেৰ্কৰ্মণুষ্ণানুকৰ্মণাপুৰিঃ
ঃস্তুত্যৈষানুদ্বদ্বাষণ্ডব্রহ্মণুষ্ণুৰ্বিঃ
ঃস্তুত্যৈষানুদ্বদ্বাষণ্ডব্রহ্মণুষ্ণুৰ্বিঃ
ঃস্তুত্যৈষানুদ্বদ্বাষণ্ডব্রহ্মণুষ্ণুৰ্বিঃ
ঃস্তুত্যৈষানুদ্বদ্বাষণ্ডব্রহ্মণুষ্ণুৰ্বিঃ
ঃকেৰ্কৰ্মণৈব্রহ্মণৈব্রহ্মণৈব্রহ্মণৈঃ
ঃকেৰ্কৰ্মণৈব্রহ্মণৈব্রহ্মণৈব্রহ্মণৈঃ
ঃস্তুত্যৈষানুদ্বদ্বাষণ্ডব্রহ্মণুষ্ণুৰ্বিঃ
ঃস্তুত্যৈষানুদ্বদ্বাষণ্ডব্রহ্মণুষ্ণুৰ্বিঃ

Just as when the vase breaks the light of the lamp shines outside and the darkness disappears, when the enclosure of the body breaks and the Bardo of Dharmata arises, the Dang of primordial sound, light and rays supremely manifests as the light of self-perfected wisdom.

At that time, for those who have experience and knowledge, the manifestation of sound, light and rays in one's vision arises as infinite peaceful and wrathful forms. By recognizing them as one's state, one attains liberation in the Sambhogakaya.

Otherwise, we are terrified by the radiance of the five lights of wisdom (appearing) as the brilliance of subtle and distinctly appearing massive spear heads aimed at oneself, and as the unbearable sounds of "Strike! Kill!"

At that time, by recognizing all visions and sounds as the natural light and sound of Dharmata, without any doubt one self-liberates in one's own condition.

As to the sign, by directing one's instant presence on the eyes and the eyes on the vision of light, when the Manifest Dharmata appears, one recognizes the meeting of the mother and son wisdoms.

At this point, her car collided with another car and stopped abruptly. Because of this, I woke up as the day was dawning. What had really happened that made me wake up is that two cars on the street below the house had been about to collide and the sound of the brakes in their abrupt stop had reached my ears. In fact after I woke up, I saw some people still talking to each other. During breakfast I remembered clearly my dream and immediately searched for paper and pen and wrote down these notes. Although I felt quite sorry for not having had the possibility to read the whole text, I was also happy that I could write down properly all that I had read and single-heartedly prayed to the Gurus and Dakinis to grant me again the possibility to read the continuation of this text.



A decorative horizontal border at the bottom of the page, featuring a central stylized flower or rose motif flanked by symmetrical floral patterns on either side.

କୁମଣିଃ
ବିଷାକ୍ତିର୍ଦ୍ଵୀପଦ୍ମା ରତ୍ନାର୍ଥିର୍ଦ୍ଵୀପଦ୍ମା
ପରାର୍ଥାରକାର୍ଯ୍ୟର୍ଦ୍ଵୀପଦ୍ମା କୁମଣିଃ

ବିଶ୍ୱାସାଧୀନ କରିବାରେ ଏହାରେ ପରିବର୍ତ୍ତନ ହେଲାମାତ୍ରା ଏହାରେ ଏହାରେ



In the year of the Metal-Female-Snake [on the ninth of May, 2001], while I was in Seattle, Washington, in the western part of the United States of America, giving an introduction to the three gates and three paths of liberation to an audience at the University of Washington, I had this dream in the early morning.

I was alone in an unspecified place, practicing Namkha Arted in the midst of a very thick forest. At a certain moment I saw three men coming toward me. Their hair tied in a topknot, they were dressed in white cotton and held sticks just like Indian Sadhus.

When they arrived in front of me, they all joined their palms at the heart and said, “Namaste!”

I understood they were Indians and so I also joined my palms at the heart and replied, “Namaste!”

Then they sat at ease near me, and the oldest of them said in perfect Tibetan, “We heard that you

ପ୍ରକାଶକ ପିଲାମ ପିଲାମ ପିଲାମ ପିଲାମ ପିଲାମ
ପିଲାମ ପିଲାମ ପିଲାମ ପିଲାମ ପିଲାମ ପିଲାମ

ଦେବକୁମରାକଣାତ୍ମିକାପାଦନାମିଶ୍ରମାଦଶାନ୍ତି
ପଦକର୍ତ୍ତବ୍ୟାକିଷ୍ଣାଯ୍ୟଦ୍ଵାରାପ୍ରକାଶିତ
ପାଦକର୍ତ୍ତବ୍ୟାକିଷ୍ଣାଯ୍ୟଦ୍ଵାରାପ୍ରକାଶିତ
ପାଦକର୍ତ୍ତବ୍ୟାକିଷ୍ଣାଯ୍ୟଦ୍ଵାରାପ୍ରକାଶିତ

ର୍ବ.ପିଷଣ୍ଠା ମନ୍ତ୍ରସ୍ଥିତିକମଣିଲାମ୍ବନ୍ଦିପନ୍ଦିତଙ୍କୁ
ଶନମନ୍ଦିଷାରଦ୍ଵିଷଳଙ୍କରି

ବିଶ୍ୱାସାନ୍ତି ଦ୍ୱାରା ପରିଚୟ କରିଯାଇଛନ୍ତି ।
ଏହା ମୁଣ୍ଡା ଲୋକଙ୍କର ମଧ୍ୟ ପରିଚୟ କରିଯାଇଛନ୍ତି ।
ଏହା ମୁଣ୍ଡା ଲୋକଙ୍କର ମଧ୍ୟ ପରିଚୟ କରିଯାଇଛନ୍ତି ।

possess a special teaching on the Bardo, therefore we have come to request it from you. Please transmit to us that special teaching!"

In that moment, on a small rock of white stone at my right, I saw that book on the Bardo, including the wood cover plates and the string for binding it, that I had received while I was in Oakland. I thought, "Although these three men look Indian, they must actually be emanations of the Pra-mahas that are exhorting me to spread this special teaching."

"So be it! I will transmit to you this special teaching," I replied.

I immediately took the book and untied the string, and slowly read this special teaching on the Bardo belonging to *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*:

[ROOT TEXT]

ॐ From The Luminous Clarity of the Universe,
Heart Essence of the Dakinis

Herein is Contained

**THE BARDO INSTRUCTIONS
SEALED WITH THE HŪM**

HŪM

OM AH HŪM

I pay homage to the primordial Lord Samantabhadra!

The particular Bardos consist of the (Bardo) of nature, the Bardo between birth and death, the Bardo of the moment of dying, the Bardo of Dharmata, and the famous Bardo of existence.

The liberating instructions on the Bardo of self-perfected luminous clarity are related to the three periods of the Bardo of nature, the Bardo between birth and death, and the Bardo of the moment of dying.

As to the Bardo of nature, the Bodhichitta which is the primordial essence abides in the heart as the inseparability of essence, nature, and potentiality of energy.

ঃঘমাদুষ্যদ্বিদ্বক্তৃশাস্মাশুম্ভুষঃ
ঃতুপ্যসর্বিক্রস্তৰ্দেবক্ষ্মদ্বিঃ
ঃফুর্মুষ্যদ্বক্তৃশাপ্যৰক্তসর্বিক্রঃ
ঃট্রিপ্রিক্রস্তৰ্দেবিষ্যস্তসুঃ
ঃশাপ্যদ্বক্তৃক্তৃশাপ্যমুক্তৃপ্রিপ্রিঃ
ঃদ্বিপ্রিষ্যদ্বক্তৃগ্রাদ্বক্তৃঃ
ঃপ্রিপ্রিমদ্বক্তৃস্তৰ্দেবিক্রমুষ্যদ্বক্তৃঃ
ঃপ্রিপ্রিদ্বক্তৃগ্রাদ্বক্তৃশ্বশুষ্যদ্বক্তৃঃ
ঃদ্বক্তৃক্তৃশ্বদ্বক্তৃপ্রিপ্রিপ্রিপ্রিঃ
ঃগ্রাদ্বক্তৃশ্বদ্বক্তৃপ্রিপ্রিপ্রিপ্রিঃ
ঃপ্রিপ্রিমুক্তৃশ্বদ্বক্তৃপ্রিপ্রিপ্রিপ্রিঃ
ঃশিপ্রিপ্রিক্তৃগ্রাদ্বক্তৃশ্বদ্বক্তৃঃ
ঃক্তৃশ্বদ্বক্তৃমুক্তৃপ্রিপ্রিপ্রিপ্রিপ্রিঃ
ঃক্তৃপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিঃ
ঃগ্রাদ্বক্তৃশ্বদ্বক্তৃপ্রিপ্রিপ্রিপ্রিপ্রিঃ
ঃশাপ্যদ্বক্তৃশ্বদ্বক্তৃপ্রিপ্রিপ্রিপ্রিঃ
ঃযুক্তৃস্তৰ্দেবিমুক্তৃপ্রিপ্রিপ্রিঃ
ঃক্তৃপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিপ্রিঃ
ঃশ্বদ্বক্তৃগ্রাদ্বক্তৃমুক্তৃপ্রিপ্রিপ্রিঃ
ঃফুর্মুষ্যদ্বক্তৃশ্বদ্বক্তৃপ্রিপ্রিপ্রিঃ

Discovering it properly at the time of the path through example, meaning, and sign, when the self-perfected luminous clarity appears, it must be authentically recognized as one's state.

The example of a clear, pure and limpid crystal represents the primordially pure essence. The luminosity of the crystal (represents) the Dang of self-perfected nature. The white light of the crystal represents the potentiality of energy.

The meaning is that the essence-Bodhichitta, the condition of non duality between primordial purity and self-perfection, dwells in the mind-stream of all beings as the primordially existing sound, light and rays.

The sign is that by half-closing one's eyes and directing them toward the sunrays at sunrise or sunset, five-colored rays appear. This is known as the self-perfected luminous clarity.

Or, the moment one directly presses one's fingers on the ocean (the eyes), vision appears as a five-colored light and thus the self-perfected vision of Ying manifests.

If during this life (the real nature) is authentically discovered by means of examples, meaning and signs, it is certain that in the Bardo of Dharmata the self-perfected mother and son luminous clarities will meet.

While abiding in the Bardo between birth and death, (we should know) the daily vision to be unreal like a dream, and directly concentrate on the luminous clarity in the night. At all times we should sustain the continuity of presence and awareness.

We should have devotion to the Master and remember the teachings, have a pure vision of our (Vajra) brothers and sisters and observe the samayas. We should mend the sacred bond with the Guardians and develop love and kindness for all beings.

During the Bardo of the moment of dying, the experiences of the reabsorbing of the elements gradually manifest. At that time, we should maintain the state of instant presence of Guruyoga.

Concerning the five (aspects of each) of the five outer, inner and secret elements, the air pervades all elements.

ঃ শ্রাম পর দুষ্ট পরি নন্দ দুষ্ট দিঃ
ঃ ক্ষীদ দুষ্ট দুষ্ট মী শ্রাম পর দুষ্টঃ
ঃ মদ দুষ্ট ক্ষীদ কু পি নন্দ দুষ্ট দিঃ
ঃ দুষ্ট শু শু পি নন্দ দুষ্ট দিঃ
ঃ নন্দ দুষ্ট দুষ্ট পি নন্দ দুষ্ট দিঃ
ঃ ধী দুষ্ট মী দুষ্ট দুষ্ট নন্দ দিঃ
ঃ দুষ্ট দুষ্ট শী নন্দ দুষ্ট দিঃ
ঃ দুষ্ট দুষ্ট দুষ্ট দুষ্ট মী পি দুষ্টঃ
ঃ দি পি দুষ্ট দুষ্ট দিঃ
ঃ কু পি শ্রাম পরি মদ কু দুষ্ট দিঃ
ঃ পুর ছু দুষ্ট শু শু মী দুষ্টঃ
ঃ কু দুষ্ট শু শু দুষ্ট দুষ্ট দিঃ
ঃ দি কু দুষ্ট দুষ্ট দুষ্ট দিঃ
ঃ মী পি শ্রাম পরি মদ কু দুষ্ট দিঃ
ঃ পুর ছু দুষ্ট দুষ্ট দুষ্ট দিঃ
ঃ কু দুষ্ট শু শু দুষ্ট দুষ্ট দিঃ
ঃ দি হী দুষ্ট দুষ্ট দুষ্ট দিঃ
ঃ নন্দ দুষ্ট দুষ্ট দুষ্ট দিঃ
ঃ পুর ছু দুষ্ট শু শু নন্দ দুষ্ট দিঃ
ঃ কু দুষ্ট শু শু দুষ্ট দুষ্ট দিঃ

First of all, when the supporting air reabsorbs, we feel our body heavy and we cannot hold it up.

When the radiance-producing air of water reabsorbs, the radiance and luster of the body (complexion) is lost.

When the heat-spreading air of fire reabsorbs, food is not digested and the bodily heat declines.

When the air of the moving breathing reabsorbs, inhaling and exhaling becomes uneasy.

At that time, as an evident sign that the earth element has dissolved into water, externally one cannot hold the body up; as an inner sign, vision manifests as yellow.

Then as an evident sign that the water element has dissolved into fire, externally one feels thirsty, and the base of the tongue shortens (so that one cannot extend it); as an inner sign, vision manifests as white.

After this, as an evident sign that the fire element has dissolved into air, externally the bodily heat is lost; as an inner sign, vision manifests as red.

Then as an evident sign that the air element has dissolved in the space element, externally one exhales long breathings without being able to inhale; as an inner sign, vision manifests as blue.

At that time all the airs of the elements completely dissolve into the karmic prana, blood gushes forth from all channels resulting in the life channel being covered with blood.

In that instant when the outer breathing stops, thoughts completely cease. Although the eyes seem to be piercingly staring, they do not see anything, and remain in a condition of blankness.

Though all perceptions of the five sensory gates have ceased, the inner and secret breathings have not stopped. When the smell of the deceased manifests clearly, the inner breathing has stopped.

When heat vanishes at the heart, at the spot between the eyebrows, or under the armpits, the secret breathing has stopped.

ঃ পম্ব পরি শুন্মুক্ষু পম্ব কদ তিদঃ
ঃ কদ ন্মুক্ষু পম্ব কদ ন্মুক্ষু পরি পসঃ
ঃ গ দ্বা শুন্মুক্ষু পম্ব পয় দ্বা পরিঃ
ঃ কুম পম্ব পুরি তপম শুন্মুক্ষু পক্ষ দঃ
ঃ দ তিদ গ দ্বা কেশ শুন্মুক্ষু পরিঃ
ঃ পর দ তিদ ন দ পিশ পিদঃ
ঃ পুরি পিদ রিশ শুন্মুক্ষু প পিশঃ
ঃ কেশ শুন্মুক্ষু পম্ব শুন্মুক্ষু পঃ
ঃ কুম পিশ শুন্মুক্ষু কেশ গ দ পক্ষ দঃ
ঃ শুন্মুক্ষু পম্ব পক্ষ পক্ষ পরি কঃ
ঃ কুম পিশ শুন্মুক্ষু শী কেশ পক্ষ দ কেশঃ
ঃ পশ পতশ পুরি শুন্মুক্ষু দ দ পশঃ
ঃ দ কে পম্ব শুন্মুক্ষু পক্ষ দ পরিঃ
ঃ কুপ দ পুরি শী পম্ব পিদ পিশঃ
ঃ পম্ব পক্ষ পক্ষ দ পিদ রিশ দ দঃ
ঃ পশ শুন্মুক্ষু পশ পক্ষ দ পশ পক্ষ দঃ
ঃ কেশ শুন্মুক্ষু পিদ রিশ পক্ষ দ পক্ষঃ
ঃ দ দ পুরি পদ দ দ পতশ পক্ষ দঃ
ঃ গ দ পিশ শুন্মুক্ষু পম্ব পক্ষ দঃ
ঃ শুন্মুক্ষু পক্ষ দ পম্ব পক্ষ দ পশ পক্ষঃ

When the outer breathing of (a practitioner) on the path has stopped and until the inner breathing is reabsorbed inside, the experience of primordial purity like a cloudless, pure sky arises.

Recognizing this to be the Bardo of the primordially pure Dharmakaya and relaxing in the non-grasping dimension of instant presence, one attains liberation in the primordially pure dimension of the Dharmakaya.

When consciousness departs from the heart through the Kati (channel) and the path of the Far-Reaching (Water Lamp), it moves on the horse of prana and separates from the enclosure of the materially defiled body.

In that moment any yogin, male or female, having real knowledge of the essence of the path, transfers with knowledge of the state of the three Kayas according to whatever essential upadesha.

The Dharmakaya endowed with the essence of instant presence, together with the Dang of the five lights, passing through the path of the Kati Crystal Channel comes out from the ocean (the eyes) into the Ying.

The time when the mind and instant presence completely separate (from each other) and the five consciousnesses of the five sensory gates (subside and) remain dormant in (the essence of) the five elements is crucial for the yogin.

At this time, just like a beautiful girl seeing precisely herself the very moment she looks into a mirror, one must recognize (the real condition) through example, meaning and sign.

The example is like lighting a lamp inside a vase of clay. As to its meaning, the vase symbolizes the body, the lamp symbolizes the heart. The light of the lamp symbolizes the Dang of innermost luminosity of self-originated instant presence.

Just as when the vase breaks the light of the lamp shines outside and the darkness disappears, when the enclosure of the body breaks and the Bardo of Dharmata arises, the Dang of primordial sound, light and rays supremely manifests as the light of self-perfected wisdom.

ঃ দি কে তমন কুশশ প্রক কুমন যঃ
ঃ মু ছন্দ শু র্দ চি স শু র ধু যঃ
ঃ সনম যন বি প্রি কু স পর সঃ
ঃ মু দ পি শ পি দ প্র শ কু স শু পঃ
ঃ শব্দ দ পি শ পি দ প্র শ কু স পদ সঃ
ঃ শু র ক্ষিশ শস প র ক ক কু কু শস প র িঃ
ঃ পক্ষ ক ক মু ল প র শ প র দ সঃ
ঃ কু প ক দ প র দ গ র কু প র দ সঃ
ঃ দ শ দ র কু দ শ শ দ গ র ক কু গ র ঃ
ঃ ক শ ত দ মু র দ মু কু দ ন ঃ
ঃ মু দ পি শ প শ বি শ ক শ শু ঃ
ঃ মু শ প শ প শ বি ক ক মন প দঃ
ঃ ম শ ক র দ কু দ প শ প র দ প সঃ
ঃ ক শ ত দ ম দ ক কু ম শ দ প শ বি কঃ
ঃ পি শ ক র দ কু দ প শ প র দ প সঃ

At that time, for those who have experience and knowledge, the manifestation of sound, light and rays in one's vision arises as infinite peaceful and wrathful forms. By recognizing them as one's state, one attains liberation in the Sambhogakaya.

Otherwise, we are terrified by the radiance of the five lights of wisdom (appearing) as the brilliance of subtle and distinctly appearing massive spear heads aimed at oneself, and as the unbearable sounds of "Strike! Kill!"

At that time, by recognizing all visions and sounds as the natural light and sound of Dharmata, without any doubt one self-liberates in one's own condition.

As to the sign, by directing one's instant presence on the eyes and the eyes on the vision of light, when the Manifest Dharmata appears, one recognizes the meeting of the mother and son wisdoms.

As to the way in which (the practitioner) on the path attains liberation in the Bardo of self-perfected luminous clarity, one must directly discover one's real condition by means of example, meaning and sign.

As a means of introducing through example, (the practitioner) on the path should hang a piece of five-colored silk in front of oneself, such as on a tree, and gaze at it through a crystal.

As to its meaning, due to secondary causes for its appearance, the inner Ying, like five-colored streamers extended in the space of the sky, manifests clearly through the path of the Far Reaching (Water Lamp).

As to its sign, one can be assured of this because of the countless qualities of natural self-perfection appearing concretely as Tsal vision in front of our senses.

When one's natural blue light shines more strongly, that is the wisdom of the Dharmadhatu of instant presence and emptiness, the state of glorious Vajrasattva, and one attains true enlightenment in the Naturally Perfected Dimension.

ঃ দি শৰ্বি ন স্ম র্দ ন গু র শি র ন ম সং
ঃ র্ষ ি শৰ্ব মি র্দ ম ন ম প তি নঃ
ঃ স্ব স র্দ শ মু সু প ি প ি শ ন ঃ
ঃ র্ষ ি শ প র্বি ন ক্ল ন র্দ ক ম শ হ শ সং
শ ম য শ শু শ শুঃ
হ র্দ ক র্দ শ প প র্বি র্দ শৰ্ব শ প শ সং
প র্দ র্দ শ দ ম শ প ক্ল শ শু ত ক হ শ স র্দ সং

In the same way, one's natural white, yellow, red, (and green) lights are the Mirror-(Like), Equality, Discriminating and All-accomplishing (wisdoms) of instant presence and emptiness, and thus the forms and dimensions of the four families are perfected.

SAMAYA GYA GYA GYA

Thus is Concluded

The Bardo Instructions Sealed with the HŪM

From

*The Luminous Clarity of the Universe,
Heart Essence of the Dakinis.*

ବିଶ·ଧ·ରଦ୍ଵି·କୁମର·ପରୁଷା·ଫିର୍ଦ·ରଦ୍ଵି
ନ୍·ପନ୍ଥପତ୍ର·ଶୁଷ୍ମା·ମା·ଶଶ·ତ୍ରା ନ୍·ଶିରି·ଶୁ·ଶର·ପରି·ଶ
ହ୍ରି·ରଦ୍ଵି·ପଦ୍ମ·ଶଶୁମା·ଶିରି·କୁ·ମା·ଶଶୁମା·ନ୍·ଶୁ·ରଣ୍ଡ
ରିଦ୍ବି| ଶିରି·ଶଶୁମା·କୁ·ନ୍·ଶୁରି·ଶଶୁମା
ନ୍· ୦ର୍ଦ୍ଦ·ହି·ମା·ଶଶୁମା·୦ ବିଶ·ଧରି·ଶିରି·କୁ·ମା·ଶଶୁମା
ନ୍·ରଖନ୍·ରୁଦ୍ର·ପଦ୍ମ·ଶଶୁମା·ରିଦ୍ବି·ରଦ୍ଵି ରଶ·ଶିରି·ଶଶୁମା
ଏ·ଶିରି·ଶଶୁମା

ଶିରି·ଶଶୁମା·ଶକ୍ରଶ·ରଦ୍ଵି·କୁମର·ଶୁ·ପରୁଷା·ଶୁ·ଫିର୍ଦ·
ରି·ରଦ୍ଵି

ତିଶ·ନ୍ତିଶ·ଧଶା ଯତିଶ·ଶିଶ·ଶିରି·ଶଶୁମା·ଶୁ·ଶଶୁମା
ଶଶୁମା·ଶୁ·ବିଶ·ତ୍ରା

ପରଶ·ମା·ରିଦ୍ବି·ରିଦ୍ବି·ଶଶୁମା·ଶୁ·ଶକ୍ରଶ·ଧା·ରିଦ୍ବି·ରଦ୍ଵି
ଫିରି·ଶର·ଧର·ମିଦ୍ବି·ରିଦ୍ବି·ରଦ୍ଵି·କୁମର·ନ୍·ରିଦ୍ବି·ରିଦ୍ବି
ରଦ୍ଵି·ରିଦ୍ବି·ମରିପା·ନ୍·ରିଦ୍ବି·ଶଶୁମା·ଧା·ଫିରିକୁ·ରିଦ୍ବି

ବିଶ·ତିର·ଶୁ·ରଦ୍ଵି ରଶ·ଶିରି·ଶଶୁମା·ଧା

ଶିରି·ଶଶୁମା·ଶୁ·ଶକ୍ରଶ·ରଦ୍ଵି·ଶର·ଫିରି·ମରିକୁ·ଶୁ·ଜି·
ରିଦ୍ବି

ତିଶ·ନ୍ତିଶ·ଧଶା ଶିରି·କୁ·ମା·ଶକ୍ରଶ·ଧା·ଫିରି·ମରିକୁ·ଶୁ·ଜି·
ଶଶୁମା

As soon as I finished reading, the three men looking like Indian sadhus became three girls. I recognized they were the Three Vajranis that had already met before in one of my dreams.

I asked them in Tibetan, “Do you live in this area?”

In a Tibetan accent similar to mine, one of them replied, “No, we don’t. We don’t have a fixed abode. Anyway, today we came to meet you.”

“Do you know what this place is,” I asked again.

Another girl replied also in Tibetan, “Of course

ଘଣ୍ଠା ସିଂହାଦ ସିଂହଃ ଦିନ ତଥା ଜ୍ଞାନ ମାତ୍ରୁପାତ୍ରମ
କେଶ ଶୁଷ୍କ ଶରୀରଦ ଶର୍ଦ୍ଦର ମରି ମର୍ମକ ପରି ଜ୍ଞାନ ମଦଯ
ଦୁର୍ଲ୍ଲଙ୍ଘ ଶିଖଃ

ତଥା ତଥା ରତ୍ନପାତ୍ର ରତ୍ନପାତ୍ରା
ଶରୀରଦ ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦର ମରି ମର୍ମକ ପରି ଜ୍ଞାନ ବିଷ ପରିଷାଶ
ର୍ଦ୍ଦା ଜ୍ଞାନ ର୍ଦ୍ଦା

ତଥା କୁଶ ପଶ୍ଚା ର୍ଦ୍ଦର ର୍ଦ୍ଦଃ
ଘଣ୍ଠା ର୍ଦ୍ଦଃ ଯ ମରି ସିପ ସୁଷ ଶି ଶୁଷ ପରି ରଦ
ଅଧ୍ୟାତ୍ମା ର୍ଦ୍ଦଃ ୦ କିଷ ଶୁଷ ପରି ସବ ସରି ବିଦ ଶି କିନ ମର୍ମକ
ଶର୍ଦ୍ଦର ମରି ମର୍ମକ ପରି ଜ୍ଞାନ ପରି ରତ୍ନ ରତ୍ନ ପରିଷାଶ ର୍ଦ୍ଦ
ର୍ଦ୍ଦଃ

ତଥା ତଥା ଶୁଷ ରତ୍ନପାତ୍ର ରତ୍ନପାତ୍ରା
ଶୁଷ ମର୍ମକ ପରି ଜ୍ଞାନ ଶରୀରଦ ଶର୍ଦ୍ଦର
ଶର୍ଦ୍ଦର ମରି ମର୍ମକ ପରି ଜ୍ଞାନ ମଦଯ ଦୁର୍ଲ୍ଲଙ୍ଘ ର୍ଦ୍ଦର ର୍ଦ୍ଦର
ର୍ଦ୍ଦା ଜ୍ଞାନ ର୍ଦ୍ଦା

ତଥା କୁଶ ପଶ୍ଚା ଶରିକ ରୁମ ଶରିକ ପଦିଷ ର୍ଦ୍ଦ ଜ୍ଞାନ ର୍ଦ୍ଦ
ଘଣ୍ଠା ଶୁଷ ପାତ୍ର ରତ୍ନ ସବ ସରି ବିଦ କି ଜ୍ଞାନ ମାତ୍ରୁପାତ୍ର ଶୁଷ
ଶୁଷ ମର୍ମକ ବିଷ ପିନ ଜ୍ଞାନ ଶରୀର ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦର ମରି ମର୍ମକ
ପରି ଜ୍ଞାନ ପରି ରତ୍ନ ରତ୍ନ ମଦଯ ଦୁର୍ଲ୍ଲଙ୍ଘ ଶୁଷ ର୍ଦ୍ଦ ର୍ଦ୍ଦଃ
ତଥା ତଥା ଶୁଷ ରତ୍ନପାତ୍ର ରତ୍ନପାତ୍ରା

we do. On the days of the Gyal (Pusya) constellation we come here to visit the statue of the Primordial Lord.”

“Is there a statue of the Primordial Lord in this place?” I asked.

“Yes, there is. Inside that crystal cave over there is a special statue of the Primordial Lord which is a supreme support for the Gālawar Thalwa dimension.”

Again I asked the three of them, “What is the reason why you (usually) come to this place to visit the statue of the Primordial Lord on the day of the Gyal (Pusya) constellation?”

The other girl replied in Tibetan, “The Gālawar Thalwa dimension belongs to the Gyal constellation, therefore it is our custom to come to visit the special statue on those days.”

“If we go now, will it be possible to see that special statue of the Primordial Lord?” again I asked.

One of them replied, “At any time one may go. It is always possible!”

“If that is so, let us go now!” I said.

We left that place and started to climb up slowly, when at a certain moment we arrived in front of a very high and majestic crystal rock, shining with rainbow light just like mother of pearl. Below it there was a statue, as if made of sapphire, with the hands in the meditation gesture and the feet in the lotus position. It was very high and majestic, the same size as the statue of Buddha Shakyamuni that is found on the way to the sacred mountain Langchen Gyun Ri (Oh Min Shan) in China.

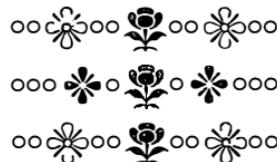
As soon as we arrived there, we sat down in front of the statue. I unified my mind with the Primordial State through the Guruyoga of the White A and then sang the Song of Vajra. The three girls

८८· खुक्· परि· शशुद्· द्वयुदेषा· ग्रीषा· मि· शरि· छुक्· दुः·
 हिरि· शु· गव्ये क्· शत्तेषा· दु· विक्· श्री· यद्· द्वया· ८९· तसा·
 शी· द्वं· हिरि· शु· दिरि· द्विद्· क्· छुमा· तम्· विषा· हृषेषा· पाद्वा·
 श्वेषा· श्रुत्· द्वया· विषा· शीषा· मि· श्व· मन्त्रवा· वसा· शद्· तिद्·।
 मन्त्रवा· शद्· द्वया· शु· मि· शरि· द्वया· वृत्ता· श्व· श्रुद्· द्वद्· श्रुत्·
 द्वं· हिरि· शु· द्वयुदेषा· विक्· श्री· यद्· द्वया· श्वेषा· श्वी· व्यम्· श्रु·
 त्वल्लद्· मि क्· दु· शशवा· श्वर्· द्वद्· श्वेषा· शुद्·। ९०· शि· शि· दि·
 द्वश्ववा· मन्त्रवा· वृत्ता· वद्वा· द्वद्· द्वद्· द्वद्· प्रद्· वक्तव्या· वसा·
 शद्· श्रु· मन्त्रवा· शुद्· प्रद्· वृत्ता· श्री· विषा· शु· वृत्ता· शुद्· प्रद्·
 शुद्· श्रुत्· कद्· मिद्· पायि· शीरि· श्वेषा· शु· शग्द्· श्वेषा· पाद्वा· शुद्·
 श्रिद्·। ९१· शि· श्वेषा· द्वद्· द्वद्· द्वद्· द्वद्· द्वद्· द्वद्· द्वद्·
 पाद्वा· विषा· ग्रीरि· द्वं· मारकद्· द्वद्· द्वद्· द्वद्· द्वद्· द्वद्·
 शद्· द्वद्· श्रुत्· हिक्· द्वश्ववा· यद्· मि क्· दु· शशद्· द्वद्· द्वद्· द्वद्·
 श्वेषा· शुद्· श्रुत्· हिक्· द्वश्ववा· यद्· मि क्· दु· शशद्· द्वद्· द्वद्· द्वद्·
 श्वेषा· ॥ ॐ द्वं ॥ ॥



also joined me into singing the Song of Vajra in unison with a very melodious voice. When we had reached more than half of it, something woke me up.

Since at the moment I woke up I was still singing the Song of Vajra, I remembered very clearly my dream. Right away I got up and started to write down my notes. Thus I was able to write down without any omission or addition all the verses of this special and essential upadesha. As in the very same moment that I finished writing these notes the morning sun was rising, I thought this to be a very auspicious coincidence of time and place. Wonderful!



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