

Chögyal Namkhai Norbu

*LONGSAL
TEACHINGS*

VOLUME THREE



Shang Shung Edizioni

Lotsawa Series
179E

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

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***LONGSAL
TEACHINGS***

VOLUME THREE

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



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Shang Shung Edizioni

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TRANSLATOR'S NOTE TO THE LONGSAL SERIES OF TEACHINGS

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

In this series of publications, explanations and clarifications have been reduced to a minimum to emphasize the principle that oral instructions must be received directly from the transmission holder in order to fully understand the text.

PREFACE

This third volume of teachings from the *Longsal Cycle* contains two upadeshas received through dreams (*mnal chos*), including the histories of their discoveries, over a period of time ranging from 1956 to 2001.

The Purification of the Six Lokas as Preliminaries of the Path of Ati (*A ti'i lam sngon rigs drug gnas syong*), written down in its final form in 2000, contains unique instructions on how to practice the purification of the Six Lokas, based on the principle of ‘reversal’ (*ru log*) of samsara, combined with the Vajrasattva purification. The dreams through which the upadesha was received are connected to the author’s root guru Changchub Dorje (Byang chub rdo rje, 1826-1961) and to the masters Karma Pakshi (1204-1283), Karmapa Rangjung Dorje (Rang byung rdo rje, 1284-1339), Jigmed Lingpa (’Jigs med gling pa, 1730-1798) and Togden Ugyen Tendzin (U rgyan bstan ’dzin, 1893-1959).

The Upadesha on All-Penetrating Wisdom (*Yeshes zang thal gyi man ngag*), written down in its final form in 2001, is a special and essential instruction of Padmasambhava based on the principle of ‘direct introduction’. The dreams through which the upadesha was received are linked to the author’s root guru Changchub Dorje, to Garab Dorje and Togden Ugyen Tendzin.

One note on the Tibetan word *zang thal* which appears in the original title of the last upadesha and throughout its text. Its real meaning, which defies English translation, refers to the quality of something or someone that has the capacity to move directly through matter, like miraculously walking through a wall, for example. It has been rendered as ‘all-penetrating’ in the English title and ‘which penetrates all without material obstacles’ throughout the translation.

I wish to thank Anastasia McGhee for reviewing my English.

March 2003

Adriano Clemente

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ପ୍ରକାଶକ



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

**THE PURIFICATION OF THE SIX
LOKAS AS PRELIMINARIES OF
THE PATH OF ATI**



THE HISTORY OF ITS DISCOVERY

Around the middle of the second of the two ninth months of the Fire-Monkey year [1956], while I was staying at the Ogmin Tsurphu monastery, one night I had the following dream.

I was sitting cross-legged in the meditation cave of Karma Pakshi, repeatedly reciting the Seven Line Prayer with the awareness of the inseparable essence of Guru Padmasambhava and Gyalwa Karma Pakshi. While I was doing that, on the rocky face in front of me appeared a thigle of light, inside which the figure of Gyalwa Karma Pakshi shone vividly clear. Then both the figure and the thigle started growing bigger and bigger, until finally they reached the size of a human being. In that moment the fig-

ର୍ବ. ସମ୍ବନ୍ଧାଗ୍ରୀ-ଶୁଃ ସଞ୍ଚକ-ପାତ୍ରମଣ୍ଡଳ-କର୍ଦ୍ଦାଗ୍ରୀ-ଶୈଳ୍ମୟ-ପିଃ
ଯତ୍ନମା-ସମ୍ବନ୍ଧାକର୍ଦ୍ଦାଗ୍ରୀ-ଯତ୍ନମଃ ଶୈଳ୍ମୟ-ସମ୍ବନ୍ଧା
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ଓঁ আমাকি সত্ত্ব রূপ শৰ্ষণ

ମୁଦ୍ରାକ୍ଷରିତ ପରିଚୟ

ure was no longer like an ordinary statue, his eyes were moving and sparkling, and he placed his hands in the resting mudra. I thought: "This is his body alive, therefore I should ask for a blessing", and joining my palms together at the heart, I prayed to him a few times:

"Karmapa, think of me! Please, bless me!"

Then his body instantly transformed into the body of my kind guru, the Vidyadhara Changchub Dorje. My kind guru, with the hands in the mudra of teaching the Dharma, said:

Oh, noble son! Learn in this way the essence of all teachings, the sap of all upadeshas, the quintessence of all the innermost essences, the state of knowledge of the Dzogpa Chenpo supreme teaching!

'A A HA SHA SA MA

A

Wonderful! Although we have obtained this excellent body,

Being impermanent, in one instant it can change.



Consider how by following the actions of the three gates,

We roam in infinite samsara...

Thus he taught many teachings on special preliminary practices, crucial points for applying the profound instructions, starting from Refuge and Bodhichitta up to the upadeshas on the purification of the seeds of the six lokas and on the purification of obstacles through the glorious Vajrasattva and so forth. At that time, however, the day was dawning and the people around me started walking to-and-fro, while some were reciting prayers aloud etc. and so, because of the noise, I woke up. As soon as I woke up I clearly remembered my dream, and accordingly I searched for ink and paper and started to write down (the teaching), but I was only able to remember the lines quoted above and some other scattered lines, and not the whole text.





At the end of the Male-Wood-Tiger year [the sixteenth of January, 1975], the Gyalwa Karmapa Rangjung Rigpai Dorje came to Rome, the capital of Italy, and I met him. On that occasion I had the chance to recount a great deal on how extremely kind the second Karmapa, Karma Pakshi, and the third Karmapa, Rangjung Dorje, had been to the Dzogchen teaching. Maybe because of this, in the early morning I had the following dream.

I was walking slowly in a place with many scattered rocks, when on a rock a short distance from where I was I saw written in very big Uchen Tibetan script:

KARMAPA, THINK OF ME!

This was followed by some other letters in small characters. I went in front of it and carefully read the small letters, which said:

**IN THIS PLACE IS THE MEDITATION CAVE OF
THE GYALWA KARMAPA RANGJUNG DORJE**

ଅଂ ବ୍ରିତ୍ସା'ପର୍ବି'ଶ୍ଵର'ଦ୍ୟା'ଦ୍ୟା'ମୁଦ୍ର'ଏ'ବିଷ'ଶକ୍ତୁମନ୍ତର'ମୁଦ୍ର'।

Although I couldn't see any meditation cave in that area, I thought: "For sure somewhere around here there must be the meditation cave of the Gyalwa Karmapa Rangjung Dorje", and I went ahead. At a certain moment I saw a meditation cave at the base of a rocky hill, and slowly I entered inside it and saw that in the recess of the cave there was a statue of the Gyalwa Karmapa Rangjung Dorje, human size, pure white as if made of Kamarupa marble (alabaster). Apart from that there was no altar nor any other thing. I thought: "This statue must certainly be very sacred since it was made at the time of the Gyalwa Karmapa Rangjung Dorje!" and immediately I went in front of it and sat down. I indissolubly unified my mind with the Primordial State of Mind through Guruyoga, and while I was taking the empowerments, the statue suddenly transformed and in its place I saw my kind guru, the Vidyadhara Changchub Dorje with a smiling face. He pronounced a slow and long:

A

ମାତ୍ରାକୁ ପାଇଁ ଏହାରେ କିମ୍ବା ଏହାରେ କିମ୍ବା ଏହାରେ କିମ୍ବା

ର୍ଦ୍ଧ ରୈଷଣୀସ୍ତୁଃ ସଞ୍ଚାରପ୍ରସମନ୍ତଦ୍ଵୀପ୍ରେ
 ଯକ୍ରମୀସମନ୍ତଦ୍ଵୀପ୍ରସତୁଃ ଶ୍ରୀର୍ଦ୍ଧେଷିମୀସମନ୍ତ
 ତଦ୍ଵୀପ୍ରସତୀଷଃ ନମାକ୍ଷଣହୃଷଣପାକିନ୍ଦ୍ରିନର୍ଦ୍ଧନ
 ପାପାତୁପାଦିପରିନ୍ଦ୍ରିନଶ୍ଚପରିଷଃ

ବିଶ'ପରି'ଜ୍ଞ'ନ୍ଦ୍ର'ପ'ର୍ବ'ଦ'ଶ'ବିଶ'ଶଶୁଦ୍ଧ'ଶ'କଷ'ନ୍ଦ୍ର'ତ'ମ'
ଶ୍ଵେତ'ଦ'ଶ'ବିଶ'ଶ'ମର୍ଦ'ଗ୍ର'ନ୍ଦ୍ରା' ୮.୯୮.୩୫ ଶିମାଶ'
ଶୁ'କେଶ'ନ୍ଦ୍ର'କୁମର'କ'ନ'ଶ୍ଵେତ'ଶ'ଶ'ଗମ'ପଞ୍ଚ'ଶକଷ'ଶୁ'ର'
ପ'ନ୍ଦିର'ବିପ'ଜ୍ଞ'କଷ'ଶ୍ଵେତ'ଶ'ପରି'ଶନମର୍ଦ'ଦ'ଶ'ନ୍ଦ୍ର'ନ୍ଦ୍ର'
ନ୍ଦ୍ରା'ପରା' ସଥ'କ'ନ'କେଶ'ଶୁ'ପତନ'ପ'ନ୍ଦ'କୁମର'
ଶୁଦ'ଶଶୁଦ୍ଧ'ଶ'ମର୍ଦ'ଗ୍ର'ମିଦ'ନମ'ଶ୍ଵେତ'ନ୍ଦ୍ର'ନ୍ଦ୍ର'
ନ୍ଦ୍ର'ପ'ନ୍ଦିମ'ପରି'ଶଶୁଦ୍ଧ'ନ୍ଦ୍ରା'ଶ'ବିଶ'ଶିଶ'ନ୍ଦ୍ର'ଜ୍ଞନ'ନ୍ଦ୍ର'
ଜ୍ଞ'ନ୍ଦ୍ର'କୁର'ପତନ'ନ୍ଦ୍ର'ଶ୍ଵେତ'ଶୁଦ୍ଧ':
ମୈ'ନମ'ଜ୍ଞନ'ତିଶ'ମ'ପିଶ'ନ୍ଦ୍ରା'ଶୁଦ୍ଧ':
ଶ୍ଵେତ'ଶଶୁଦ୍ଧ'ପରି'ଗ୍ର'ନ୍ଦ୍ର'ନ୍ଦ୍ରା'ଶ'ନ୍ଦ୍ର':

I immediately settled again in the unification of my mind with the Primordial State of Mind, and my kind guru, the Vidyadhara Changchub Dorje with a slow and pleasant tone, said:

Oh, noble son! Learn in this way the essence of all teachings, the sap of all upadeshas, the quintessence of all the innermost essences, the state of knowledge of the Dzogpa Chenpo supreme teaching!

'A A HA SHA SA MA

A

After sounding a slow and long A, he remained relaxed for a short while. I thought: "These words are the same that once in the past I heard from Karma Pakshi. Who knows if he will also transmit the verses?" While I was thus thinking, with very slow and pleasant speech he started (to recite the following):

Wonderful! Although we have obtained this excellent body,

*Being impermanent, in one instant it can change.
Consider how by following the actions of the three gates,*

*We roam in infinite samsara.
Just as the wheel of samsara turns
Through the actions of the three gates of the individual,
The path of complete liberation from existence
Is linked to the three essential points of renunciation, transformation and self-liberation.
The path of renunciation consists in controlling or training the three gates.
In the path of transformation one purifies the impure vision.
In self-liberation, by gaining definite understanding of one's condition,
One establishes presence and awareness in one's state.
The entrance to the path is based on the main points of the three gates.
The main point of the body is the seven-fold Vairochana posture
Or any posture with the back straight,
Remaining with an attitude of samadhi.
The (main point) of the breathing and concentration
Is to expel together with the exhaled air*

ঃৰ্মুক পরি সুদ দৰ ছক তিশ নুঃ
ঃশা তিপ বৰক হি দৰ্মুক শা শু বশীমঃ
ঃছড শৈদ রসুদ খৰি দৰ শা শতুদ গুকঃ
ঃবড খৰি কুম প সুদ দৰ রক শঃ
ঃৰেশ পরি সুদ দৰ ছক তিশ নুঃ
ঃকুদ কুশুদ প দৰ শু শৈবঃ
ঃসু সৈশ আ দণ রকে র পশ পশঃ
ঃৰসুদ খৰি দৰ শা রড খৰ রক্ষ শঃ
ঃপশ কু প সুদ প কু র শু প শঃ
ঃশীশ শীপ মুক প শীপ ম পুশ দশঃ

୫୦

*All the impurities of karmas, emotions, negativities,
downfalls, obstacles and karmic traces*

*In the form of black fluid, and dissolve it into the
real dimension (of emptiness).*

*All the pure essences of the five elements of the uni-
verse*

*Are integrated with the air in the form of five lights
And gathered inside together with the inhaled air,
Repeating this nine times.*

*From a luminous white A, one's own Rigpa,
The essence of the five elements spreads in the form
of five lights that,*

*By cleansing, scattering and dispelling karmas and
emotions,*

Purify all negativities, obstacles and contaminations.

OM

*E HO SHUDDHE SHUDDHE
YAM HO SHUDDHE SHUDDHE
RAM HO SHUDDHE SHUDDHE
BAM HO SHUDDHE SHUDDHE
LAM HO SHUDDHE SHUDDHE*

E YAM RAM BAM LAM

SHUDDHE SHODHANAYE SVĀHĀ

*By applying this purification (chanting the mantra)
Three, five, seven etc. times, whatever is suitable,
Either with a melody or like the movement of a wave,
All the illnesses, provocations of energy, negativities
and obstacles are eliminated.*

*Although there are so many levels of the path,
If one knows the essential point, they can all be in-
cluded into one.*

*All the infinite inconceivable gates of the Dharma
Are perfect in their being secondary factors of the
path.*

*The root of Pratimoksha (individual liberation) is
abstaining from harming others.*

*The root of the Bodhisattva is training for the ben-
efit of others.*

The root of the Secret Mantra is practicing pure vision.

The root of all is observing one's condition.

The lamp of wisdom for illuminating

*The dense darkness of not knowing one's condition
Depends on the compassionate energy of the Guru,
Therefore, with a stable presence and awareness, hold
onto him as your refuge!*

*I take refuge in the kind Guru
Who is the Dharmakaya as Samantabhadra,
The King of the Perfected Ones as Yidam deity
And the Nirmanakaya as union of all Dakinis.*

NAMO GURU BHYA

NAMO DHĒVA BHYA

NAMO DHĀKINI BHYA

*Not recognizing the condition of their own Rigpa,
Beings wander in the ocean of existence,
For all of them I intend to (practice) with an un-
contrived*

Unexcelled Bodhichitta of intention and application.

I and all infinite sentient beings

Take refuge in the Lord Guru

Who is the union of all jewels, the Three Roots.

I cultivate the supreme Bodhichitta of Rigpa.

Through the upadesha of the profound yoga

Of the glorious Vajrasattva,

Inseparable from the supreme Guru,

*All karmas, emotions, negativities and obstacles are
purified.*

୫୦

A

*I am in my ordinary form and upon the crown of
my head*

*Is Guru Vajrasattva, union of all families,
White and luminous, sitting in the cross-legged pos-
ture, holding a vajra and a bell,
Perfected with the ornaments of Sambhogakaya.
From the OM, ĀH and HŪM at the three places
Clusters of white, red and blue rays of light
Spread like motes in infinite sunbeams
And make offerings to all the Buddhas of the three
times.*

*The negativities, obstacles and karmic traces
Of the three gates of all beings of the three worlds,
In one instant are purified
And become like a stupa of white crystal.
The rays of light dissolve into oneself
And all the negativities, obstacles, faults and down-
falls are purified.*

OM ĀH HŪM....

While he was pronouncing these verses some



people in the guest house where I was staying made loud noises and I woke up. The day had already dawned and since I clearly remembered my dream, immediately I searched for paper and pen and set to writing down (the text), but even though I could perfectly write down what I had received, a doubt arose in me and I thought: “Is this the conclusion of this teaching or not?” and I was left with this feeling.







In the Metal-Male-Monkey year [on the fourth of November, 1981], we went to visit the new palace in Norbu Lingka called Tagten Migyur Phodrang and that night, in the early morning, I had the following dream.

I was walking in the midst of the willow tree park behind the Norbu Lingka, when under a big willow a short distance from me I saw a young yogin with bone ornaments who was teaching the Dharma to about ten people in yogin and yoginis' attire, some Lamas in monastic robes and more than ten males and females in ordinary dress who were there assembled as his students. When I arrived near the yogin, he looked directly at me and with his right hand exhorted me to take my place in a row of the Dharma gathering. Immediately I sat down on the ground and listened carefully. The yogin was teaching the Meditation and Recitation of Guru Vajrasattva Connected to the Purification of the Seats of the Six Lokas, which I had already received twice

*in my dreams from my incomparably kind Guru,
the Vidyadhara Changchub Dorje, inseparable from
the Gyalwang Karma Pakshi and the Karmapa
Rangjung Dorje. The yogin was teaching the fol-
lowing:*

*From the OM, ĀH and HŪM at the three places
Clusters of white, red and blue rays of light
Spread like motes in infinite sunbeams
And make offerings to all the Buddhas of the three
times.*

*The negativities, obstacles and karmic traces
Of the three gates of all the beings of the three worlds
In one instant are purified
And become like a stupa of white crystal.
The rays of light dissolve into oneself
And all the negativities, obstacles, faults and down-
falls are purified.*

OM ĀH HŪM

*After applying this profound quintessential mantra
Either by reciting and visualizing, with the vajra
recitation*

ঃ পিদ-স্বৰ্গ-সন্তুষ্টা-বি-কর-বসন্ত-
ঃ আনন্দ-সন্তুষ্ট-বি-বৃত্তি-শৈলী-বি-বৈঃ
ঃ দেব-অং এং এং শুং মং নং
ঃ দেব-দ্বৰ্ষ-শৈলী-বি-বৈ-বৰ্ষ-সন্তুষ্ট-
ঃ কৰ্ম-সন্তুষ্ট-বি-বৃত্তি-শৈলী-বি-বৈঃ
ঃ স্বত্ব-বুদ্ধি-স্ব-মুণ্ড-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-
ঃ দ্বৰ্ষ-বৰ্ষ-বৃত্তি-শৈলী-বি-বৈঃ
ঃ আনন্দ-বুদ্ধি-বি-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-
ঃ অং-অং-কৰ্ম-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-
ঃ শান্তি-শৈলী-বৰ্ষ-বৃত্তি-শৈলী-বি-বৰ্ষ-বৰ্ষ-বৰ্ষ-বৰ্ষ-

ପ୍ରକାଶନ

ପ୍ରମାଣିତ ହେଲାମାତ୍ରା କିମ୍ବା ଏହାରେ କିମ୍ବା

*Or through mental recitation,
At the end activate with a pleasant melody
The essence of the Six Dimensions of Samanta-
bhadra:*

'A A SHA SA MA HA

*As for the purification of the seats of rebirth in the
six lokas,*

Visualizing oneself in the ordinary way

At the forehead the seed of the Devas

Appears as a dim white A or thigle.

The blazing fire of the OM ĀH HŪM

Burns dualism, seed of the Devas.

OM ĀH HŪM

SHA HA A 'A MA SA...

*Thus there were many verses of the root teaching
which explained the purification of the seats of the
six lokas, how to purify obstacles through the Medi-
tation and Recitation of Vajrasattva and how to ap-
ply Guru Vajrasattva as the path, and the yogin
commented on them giving a clear and extensive
instructional reading transmission (*Tridlung*). At a
certain point the yogin said:*

*Applying the path (recognizing) that all visions,
sounds and thoughts*

*Are the Rolpa manifestation of the Three Secrets
Of the Glorious Guru Vajrasattva,
Stabilize undistracted presence and awareness!*

*When he finished pronouncing these words I
woke up and the day was dawning. As soon as I
woke up I clearly remembered the events of my dream
and since I also remembered most of the verses of the
teaching I immediately started to write some rough
notes.*

*The text containing the verses of the teaching
which I wrote down in the notes on that occasion,
and which I found again (after long time), is the
following:*

*{I am in my ordinary form and upon the crown of
my head*

*Is Guru Vajrasattva, union of all families,
White and luminous, sitting in the cross-legged pos-
ture, holding a vajra and a bell,
Perfected with the ornaments of Sambhogakaya.}*

[These four lines belonged to the teaching I had previously received and I think they must have formed the beginning of the text.]

From the OM, ĀH and HŪM at the three places
Clusters of white, red and blue rays of light
Spread like motes in infinite sunbeams
And make offerings to all the Buddhas of the three times.
The negativities, obstacles and karmic traces
Of the three gates of all the beings of the three worlds,
In one instant are purified
And become like a stupa of white crystal.
The rays of light dissolve into oneself
And all the negativities, obstacles, faults and downfalls are purified.

OM ĀH HŪM

After applying this profound quintessential mantra
Either by reciting and visualizing, with the vajra
recitation
Or through mental recitation,
At the end activate with a pleasant melody
The essence of the Six Dimensions of Samanta-
bhadra:

'AA SHA SA MA HA

As for the purification of the seats of rebirth in the six lokas,

Visualizing oneself in the ordinary way

At the forehead the seed of the Devas

Appears as a dim white A or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns dualism, seed of the Devas.

OM ĀH HŪṂ

SHA HAA 'A MA SA

At the nape of the neck the seed of the Asuras

Appears as a grayish-green SU or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns jealousy, seed of the Asuras.

OM ĀH HŪṂ

HAA 'A MA SA SHA

At the heart the seed of the Human Beings

Appears as a grayish-blue NRI or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns pride, seed of the Human Beings.

OM ĀH HŪṂ

A 'A MA SA SHA HA

At the navel the seed of the Animals

Appears as a dim red TRI or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns ignorance, seed of the Animals.

OM ĀH HŪṂ

SA SHA HA A 'A MA

At the secret place the seed of the Pretas

Appears as a grayish PRE or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns attachment, seed of the Pretas.

OM ĀH HŪṂ

'A MA SA SHA HA A

At the soles of the feet the seed of the Hell Beings

Appears as a dark brownish DU or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns anger, seed of the Hell Beings.

OM ĀH HŪṂ

MA SA SHA HA A 'A

*For each of the seeds of the six lokas to purify,
The three vajra essences which are the means of
purification
Are recited together with visualization each time
seven times more
And at the end of each (loka) the essence of the Six
Dimensions is to be recited.
From the body of Guru Vajrasattva
A stream of nectar descends
(That purifies) all the impurities and traces remaining
After all the seeds of the six lokas have been burnt:
Just like dust rinsed away with water,
They come out from under the toenails
And through the lower gate.
One's body is completely filled with nectar
Which exudes through the crown of the head
And cleanses and purifies the external impurities.
Just like a crystal vase filled with milk
It becomes clear and pure (like) the nature of light.*

OM VAJRASATTVA HŪM

*The essence (mantra) of Vajrasattva can be chanted
Either by recitation with visualization or with a
melody.*

*For the accomplishment of Guru Vajrasattva (we
say):*

"Guru, Glorious Vajrasattva!

Think of me with great compassion.

*I regret and confess all my impairments, breaches,
faults and obstacles:*

Please purify them!"

After having thus prayed

Guru Vajrasattva says:

"Noble son or noble daughter,

*All the impurities of your negativities and obstacles,
faults and downfalls, impairments and breaches
are cleansed and purified!"*

After having relieved us in this way,

Guru Vajrasattva dissolves into light

*And is absorbed into oneself, and becomes the three
kayas of emanation*

At the three places, inside a thigle of five colors:

*At the forehead a white Vajrasattva,
At the throat a red Vajrasattva,
At the heart a blue Vajrasattva,
(Respectively) decorated with OM, ĀH and HŪM
(Each) surrounded by the rotating hundred syllables
of their corresponding color.*

The white, red and blue nectars

Totally pervade one's body, voice and mind.

OM: the seed syllable of the Vajra of the Body.

VAJRASATTVA SAMAYA: My Vajrasattva samaya

MANUPALAYA: Care for!

*VAJRASATTVATVENOPA: Vajrasattva, be
present near me!*

TIṢHTADRIDHOMEBHAVA: Be stable in me!

SUTOSHYO MEBHAVA: Be satisfied with me!

SUPOSHYO MEBHAVA: Expand within me!

ANURAKTO MEBHAVA: Show me your love!

*SARVA SIDDHI MEPRA YACCHA: Grant
me all the siddhis!*

SARVAKARMA SUCAME: For all actions too

*CITTAM SHREYA KURU: Make me the glory
of the mind!*

କୁଂ ସ୍ମରଣ୍ଦ୍ଵିନ୍ଦ୍ରିୟାଶଙ୍କଃ
ତତ୍ତତ୍ତତ୍ତ ଅନ୍ତର୍ବିନ୍ଦୁଶୁରପର୍ବ
ଶଶଭକ୍ତଃ ସର୍ବମଧ୍ୟବନ୍ଦନଃ
ଶତତ୍ତସତ୍ତଃ ଦୀପବିନ୍ଦୁଶଙ୍କଃ
ଏକ୍ଷୁମୈତୁଞ୍ଜଳି ଦ୍ଵିନ୍ଦ୍ରିୟାବିଶ୍ଵପରମହିତଃ
ଏକ୍ଷବିଜ୍ଞାନଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଏନ୍ଦ୍ରଶାଶ୍ଵରଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଶୁଂ ଶତତ୍ତସତ୍ତଃ
ଏନ୍ଦ୍ରଶାଶ୍ଵରଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଏନ୍ଦ୍ରଶାଶ୍ଵରଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଏନ୍ଦ୍ରଶାଶ୍ଵରଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଏନ୍ଦ୍ରଶାଶ୍ଵରଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ
ଏନ୍ଦ୍ରଶାଶ୍ଵରଃ ଦ୍ଵିନ୍ଦ୍ରିୟବିନ୍ଦୁଶଙ୍କଃ

HŪM: the seed syllable of the Vajra of the Mind.
HA HA HA HA HO: the mastery of the four wisdoms.

BHAGAVAN: the one who has defeated (the four demons) and possesses (all qualities).

SARVA TATHAGATA: Let all the Tathagatas

VAJRA MAMEMUNCA: Liberate me through the Vajra!

VAJRIBHAVA: Make me a Vajra holder!

MAHA SAMAYA SATTVA: Heroic being of the great samaya!

ĀH: the seed syllable of the Vajra of the Voice.

This essence of the ocean of Sugatas,

Which can either be activated by chanting it with a pleasant melody,

Or pronounced it with the voice or mentally,

Must be recited until signs manifest.

By that, all impairments and breaches, faults and obstacles,

Negative actions and karmic traces are purified

And all existing qualities of knowledge

Are precisely obtained.

As for the signs, either as an experience or in dream:

One bathes oneself, wears white clothes,

Takes off old clothes or strips oneself naked,

Has diarrhea, vomits or pus and blood come out.

One walks in a forest or in a flower garden,

Climbs up a mountain or receives honors.

*Otherwise, one actually feels one's body and voice
at ease*

*And pure vision and contemplation arise in one's
mind.*

For applying the three secrets as the path:

OM

The white Vajrasattva, Vajra of the Body,

Dissolves into one's body

*And thus one's body becomes the Body of Vajrasat-
tva,*

The unchangeable Vajra of the Body.

OM OM OM

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ଶକ୍ତିରେ ଶିକ୍ଷାଦିକାଳର ଶକ୍ତିରେ

ମଧ୍ୟାଯାପ ସିମାପ ଫିଲାଃ

ମଧ୍ୟାଯାରେ ଶିକ୍ଷାଦିକାଳର ଶକ୍ତିରେ

ରାଷ୍ଟ୍ରାମିନ୍ ଶକ୍ତିରେ ଶକ୍ତିରେ

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ସୁଷାଷାର୍ଥିରେ ଶିକ୍ଷାଦିକାଳର ମହିମାରେ

ମଧ୍ୟାଯାପ ସିମାପ ଫିଲାଃ

ମଧ୍ୟାଯାରେ ଶିକ୍ଷାଦିକାଳର ସୁଷାଷାଃ

ରାଷ୍ଟ୍ରାମିନ୍ ସୁଷାଷାର୍ଥିରେ ଶକ୍ତିରେ

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ରେ ଶକ୍ତିରେ ଶକ୍ତିରେ ଶକ୍ତିରେ

ମଧ୍ୟାଯାରେ ଶକ୍ତିରେ ରାଷ୍ଟ୍ରାମିନ୍ ଶକ୍ତିରେ

ଶ୍ରୀଦିତ୍ୟାପ ପତକା ସନ୍ଧାନ ପାଇବାରେ

ଶ୍ରୀଦିତ୍ୟାପ ପତକା ସନ୍ଧାନ ପାଇବାରେ

ଶ୍ରୀଦିତ୍ୟାପ ପତକା ସନ୍ଧାନ ପାଇବାରେ

ĀH

*The red Vajrasattva, Vajra of the Voice,
Dissolves into one's voice
And thus one's voice becomes the Voice of Vajrasattva,
The unceasing Vajra of the Voice.*

ĀH ĀH ĀH

HŪṂ

*The blue Vajrasattva, Vajra of the Mind,
Dissolves into one's mind
And thus one's mind becomes the Mind of Vajra-
sattva,
The Vajra of the Mind beyond illusion.*

HŪṂ HŪṂ HŪṂ

*Having sealed oneself with the three vajras
One rests in the equanimity of contemplation as long
as possible
In the state of uninterrupted emptiness and clarity
of one's mind,
Beyond any action and effort, modification and adul-
teration.*

ପ୍ରିଷ୍ଠନ୍ କମ୍ ପନ୍ ଦଶ୍ ପରି ବିଦଃ
 କନ୍ ସତୁନ୍ ଦଧନ୍ ଶମ୍ ପରି ରଶ୍ ରି ହେତୁ ଶଃ
 ଶ୍ରୀ ଶମ୍ ଶା ଅଁ ଜ୍ଞାନ୍ ଦ୍ୱା ଶ୍ରୀ ଶଃ
 ବନ୍ ହେତୁ ଦ୍ୱା ଶ୍ରୀ ଶମ୍ ଶା ଦଧନ୍ ସୁଶମ୍ ଶଃ
 ଅ ଏ ଏ ଦ୍ୱା
 ଶ୍ରୀ ଶମ୍ ଶା ବନ୍ ହେତୁ ଦ୍ୱା ଶ୍ରୀ ଦ୍ୱା ଗୁରୁ ଶଃ
 ଶମ୍ ଦଧନ୍ ପରି ପଲ୍ଲବ ଦ୍ୱା ଶ୍ରୀ ଗୁରୁ ଶଃ
 ଶାଶ୍ଵତ ଶାଶ୍ଵତ ରୂପ ଯତ ଯତ ପ୍ରିର ଦ୍ୱା
 ପିତ୍ରଶ ମିଦ ବନ୍ ହେତୁ ଶିଶ ପଦବ ପରି ଶଃ

 ବିଶ ମୁ ସ ଦ କମ୍ ଶିକ୍ଷା ପିନ ଦ ପଲ୍ଲବ ଶିଶ ଶଃ
 କଲ୍ପ ରଶ୍ ପ ଦ ଶୁ ପିନ ପ ଦ ଶିଦ ଶଃ ଶମ୍ ଶା ଦ
 ଦ ଗୁର ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶଃ
 ଶତ ଶମ୍ ଶା ଦ ମ ପମ୍ ଶମ୍ ଶା ଦ ବିଶ ପ ଦ ରଶ୍ ପ
 ପିନ କମ୍ ଶମ୍ ଶା ଶିଦ ଶି ହେତୁ ଶମ୍ ଶା ପ ଦ ବିଶ ମୁଦ ପରି ଦ
 ଦ ଗୁର ଶଃ || || |



*The outer universe is the pure dimension,
The inner beings are Pawos and Pamos,
All sounds are the sound of OM ĀH HŪṂ,
All thoughts are the Mind of Vajrasattva.*

A LA LA HO

*Applying the path (recognizing) that all visions,
sounds and thoughts
Are the Rolpa (energy manifestation) of the Three
Secrets
Of the Glorious Guru Vajrasattva,
Stabilize undistracted presence and awareness!*

*However, since I did not know who the yogin
was and since the order of the Six Dimensions of
Samantabhadra of this teaching was different than
that found in the purification practices of the Nying-
thig and other teachings, I wondered why and re-
mained somewhat doubtful.*





ସିଦ୍ଧାଂତ୍ରୀଷାରିପ୍ପ ପ୍ରମୁଖ ଗ୍ରହଣ କାନ୍ତିକାଳେ ପାଇଁ ଏହାର ପରିଚୟ ଓ ଅଧିକାରୀଙ୍କ ବିବରଣୀ ଆବଶ୍ୟକ ହେଲା । ଏହାର ପରିଚୟ ଓ ଅଧିକାରୀଙ୍କ ବିବରଣୀ ଆବଶ୍ୟକ ହେଲା ।



In the Wood-Male-Mouse year, on the day of the Tibetan new year [at the end of February, 1984], while I was near Merigar, the center of the Dzogchen Community in Europe, giving teachings on Dzogpa Chenpo to many assembled students, in the early morning I had the following dream.

I was on the hill where the construction of the new Gonpa of Merigar had been planned, practicing the Preliminaries of the Path of Ati, the Purification of the Seats of the Six Lokas combined with the Meditation and Recitation of Glorious Vajrasattva, whose transmission I had already received a few times before. Suddenly my vision changed in an instant, and I was in front of the young yogin that I had already met once in the Norbu Lingka of Lhasa, sitting together with his students. Since the yogin was about to give again the profound teaching of the Preliminaries of the Path of Ati, as a practice for receiving the teaching well we were reciting the

ସୁଧ୍ୟଦ୍ୱାସାପରିକେନ ଦିନତଥାଶିଶାହେଶାରେମାନ୍ତିକେନ
ତୁଯକପଥାପଦ୍ମନାଥବିଶାରଦକୁଣ୍ଡଲ୍ୟଦ୍ୱାସା ଦିନତଥା
ଶିଶାଯକପଥାପଦ୍ମନାଥଶୁଷ୍ଠିଶୁଦ୍ଧାର୍ଥକମହେଶାର୍ଥିଦ୍ୱାସା
ଶ୍ରୀଶୁଦ୍ଧାର୍ଥମହାଲ୍ପଦ୍ମପଥାପଦ୍ମନାଥା । କପାରତ୍ନପଥ
ଦିନତଥାଶାରଦିଙ୍ଗନ୍ତା
ଃଜୀମାନ୍ତିକପଦ୍ମଦ୍ୱାରଦ୍ୱିର୍ବ୍ରତପାଦଃ
ଃମୀଦୀଶାଙ୍କିନ୍ତିଶାମାଯିଶାରଶୁଦ୍ଧଃ
ଃଶ୍ଵିଶଶୁଦ୍ଧାପଥାଶ୍ରୀଶାରତ୍ନଦଶାନ୍ତିଃ
ଃଯସରମିନ୍ଦରତର୍ତ୍ତରପଦରତ୍ତମଶାପାଶ୍ରମଶଃ
ଃଶ୍ରୀଶାଶୁଦ୍ଧିଶ୍ଵିଶଶୁଦ୍ଧମାନ୍ତିଦପଥାଶ୍ରୀଶଃ
ଃରତରପଦରିତରତରପଦରପଦରିପଦଃ
ଃଶ୍ରୀଦପଥାଶ୍ରୀଶଶୁଦ୍ଧମାନ୍ତିପଦରିପଦଃ
ଃଶ୍ଵିଦପଥାଶ୍ରୀଶଶୁଦ୍ଧମାନ୍ତିପଦରିପଦଃ
ଃଶ୍ରୀଦପଥାଶ୍ରୀଶଶୁଦ୍ଧମାନ୍ତିପଦରିପଦଃ
ଃଶ୍ଵିଦପଥାଶ୍ରୀଶଶୁଦ୍ଧମାନ୍ତିପଦରିପଦଃ

Seven Branched Prayer. After we had finished the Seven Branched Prayer we recited the Mandala Offering of the Three Kayas from the Könchog Chidü (terma of Jatsön Nyingpo, 1585-1656) and then the yogin taught the following:

Wonderful! Although we have obtained this excellent body,

Being impermanent, in one instant it can change.

Consider how by following the actions of the three gates,

We roam in infinite samsara.

Just as the wheel of samsara turns

Through the actions of the three gates of the individual,

The path of complete liberation from existence

Is linked to the three essential points of renunciation, transformation and self-liberation.

The path of renunciation consists in controlling or training the three gates.

In the path of transformation one purifies the impure vision.

In self-liberation, by gaining definite understanding of one's condition,

ঃ নু পি শা র্দ ষ্ট ষা য দু ক ব র ষ ি ষ া ঃ
ঃ প ষ া শু র দ ষ া ষ া ষ া ষ া ষ া ষ া ঃ
ঃ দু ষ া ষ া দ ক ম ষ া দ ক ষ া ষ া দ ক ম ঃ
ঃ ষ া প ক দ দ ষ া ষ া দ প র ক দ ক ম ঃ
ঃ ষ া ষ া ষ া দ ষ া ষ া দ প ষ া ষ া দ ক ম ঃ
ঃ দু দ দ ম ষ া ষ া দ প ষ া ষ া দ ক দ ক ম ঃ
ঃ ষ া ক ষ া দ ম দ ষ া দ ক দ ক ম ঃ
ঃ র দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ ত ষ া দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ ষ া দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ র দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ দু দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ ক দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ র দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ ষ া ষ া ষ া দ দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ
ঃ ষ া ষ া ষ া দ দ দ দ দ দ দ দ দ দ দ দ দ ঃ

*One establishes presence and awareness in one's state.
The entrance to the path is based on the main points
of the three gates.*

*The main point of the body is the seven-fold Vairo-
chana posture*

*Or any posture with the back straight,
Remaining with an attitude of samadhi.*

*The (main point) of the breathing and concentration
Is to expel together with the exhaled air
All the impurities of karmas, emotions, negativities,
downfalls, obstacles*

*And karmic traces visualized in the form of black fluid.
All the pure essences of the five elements of the universe
Are integrated with the air in the form of five lights
And gathered inside together with the inhaled air,
Repeating this nine times.*

*From a luminous white A, one's own Rigpa,
The five Dakinis of the elements spread
And by sweeping away, washing, cleansing, scat-
tering and dispelling
They purify all negativities, obstacles and contami-
nations.*

ପାଇଁ କାହାର କାହାର କାହାର କାହାର

*OM E HO SHUDDHE SHUDDHE
YAM HO SHUDDHE SHUDDHE
BAM HO SHUDDHE SHUDDHE
RAM HO SHUDDHE SHUDDHE
LAM HO SHUDDHE SHUDDHE
E YAM BAM RAM LAM
SHUDDHE SHODHANAYE SVĀHA...*

Thus he transmitted an extraordinary upadesha which included also Refuge and Bodhicitta, the meditation and recitation of Guru Vajrasattva, the purification of the seats of the six lokas and the way to apply the Three Secrets as the path. At one point, while the yogin was teaching how to apply the Three Secrets of Vajrasattva as the path, his body became a five-colored thigle the size of a round shield, and inside the thigle, at the center, there vividly appeared the symbolic letter similar to the (Tibetan) CA [藏], glittering golden. At that moment, although his body was invisible, the conclusion of the crucial upadesha could be heard clearly and distinctly resounding in a melodious tone:

ଶକ୍ତି-ଶକ୍ତିମାର୍ଗ-ପରିପରମାନ୍ତ୍ରିକ-ଦିଃ

ଓঁ প্রিণ্ট সেবা মাল্টিমিডিয়া কেন্দ্র

ଅମ୍ବା
ଅମ୍ବା
ଅମ୍ବା

ବିଶ' ଧରି' ସର' ମନୁଦ' ଶୀ' ଛୁ' ନମ୍ରତା' ଶ୍ଵର' ଛିର' ଛିର' ନ'
ଶ୍ରୀଶ' ଶ୍ରୀ' ପ୍ରିଣ' ରତ୍ନ' ଶ୍ରୀଶ' କରି' ରତ୍ନ' ସନ୍ମିଶର' ଧ' ନନ'
ନନ' ରତ୍ନ' ଶ୍ରୀ' ରତ୍ନ' ଶ୍ରୀ' କରି' ରତ୍ନ' ଶ୍ରୀ' ପରି' ଶିଶ' ପି'
ପି' ରତ୍ନ' ନନ' ସତର' ଧ' ଦି' ଯ' କୁମା' ରକଟ' ଶ୍ରୀ' ପ୍ରିଣ' ରତ୍ନ' ପି'
ପି' ରତ୍ନ' ଆ' ପି' ଛୁ' ମନ୍ଦର' ଶ୍ରୀ' ମହୁଷ' ନୁ' ଯ' ମନ୍ଦର' ନ୍ତି' ହିନ୍ଦି'
ଶ୍ରୀ' ପିନ' ଶ୍ରୀ' ମୁଖୀ' ଶ୍ରୀ' ପିନ' ଶ୍ରୀ' ମନ୍ତ୍ରି' ମନ୍ତ୍ରି' ପା' କିନ' ଧରି' ନନ'
ନନ' ଶ୍ରୀ' ଶ୍ରୀ' ପଞ୍ଜନ' କିନ' ।

ମ' ଏତ' ୯୦ ପି' ଏ' କୁମ୍ବ

...Are the Rolpa (energy manifestation) of the Three Secrets,

One must stabilize undistracted presence and awareness.

A A A

At this point all the students assembled there stood up and made prostrations to the thigle with the symbolic letter, while I, after the sound A, continued singing the Song of Vajra and remained seated, sustaining the state of total equality in which the Primordial Mind (of the Guru) and one's mind are non dual.

While I was singing

MA KAR TA KE LA NAM

the thigle with the symbolic letter disappeared into space and in that moment my vision changed: I found myself again on the hill where I was before and, furthermore, I was still continuing to sing the Song of Vajra.

*When I arrived at MA SMIN SA GHU LI
TA YA PA, something woke me up, and the day had already dawned. I wrote down the entire*

ହୀ' ପମ୍ବନ୍ଦୁ' ଛୁଟୁ' ସ୍ଵର୍ଗାପରି' ମନ୍ଦରାକନ୍ଦ' ମାର୍ଶି' ମନ୍ତ୍ରାଚୀ' ମରି'
 ରେଣୁ' ଶୁଷ୍ଠାପାନ୍ତି' ପଶୁ' ଖପ' କେନ୍ଦ୍ରି' ଛୁଟୁ' ସ୍ଵର୍ଗାପ' ଗୁରୁ' ଉଚ୍ଚାଶ' ଶୁଣୁ'
 ହୃଦୟାପାଦ୍ମବିଷାମୁଦ'। ଦିଲ୍ଲିରାକରନ୍ଦ' ଶ୍ଵରୁଷରାକନ୍ଦ'
 ଶ୍ରୀ' ଦୟନ୍ଦ' ଶିଶୁ' ଘାଟିଶ' ମରି' ମହୁଷା' ସ୍ଵର୍ଗାପମାତ୍ର' ଦିଲ୍ଲି'
 ମନ୍ତ୍ରକ' ପରି' ଦ୍ଵାର୍ଦ୍ଧିଷାନ୍ତି' ଅପ' ଦିଲ୍ଲି' ମାସ୍ତ୍ରାପର' ଯୁଷ' ପିନ୍ଦ'।
 ଦିଲ୍ଲି' ଦିଲ୍ଲି' ଶ୍ଵରୁଷ' ଯଦ' ମଦିଲ' ପରି' ଶ୍ଵରୁଷ' ପମ' ଯଦ' ଯଦ' ଦିଲ୍ଲି'
 ସହା' ପଦି' ତମ' ପଶ' ମାରକ' କେ' ମୁ' ମିନ' ପର' ଶ୍ଵରୁଷ' ଦିଲ୍ଲି' ପା
 ମୁଦ' ଶ୍ଵରୁଷ' ଦିଲ୍ଲି'॥ ଆରା' ମୁ'॥ ॥ ॥



upadesha which I had received in my dream and it seemed like it was the complete text. Nevertheless, because of temporary interruptions, at the end of that year the text disappeared and I couldn't find it anywhere. And apart from repeatedly expressing the wish that I might again meet this text, I had to remain without knowing what to do. Alas!





ଦେବତମ୍ ଯେଷାକେ ରେଖି ଶୂନ୍ୟ ଶୁଣ୍ୟ କିମ୍ ନିରି ମନ୍ଦ ଦେହିରି
ଶୁଣିଷା ଯହିଁ ଯେତେ ଯଦୁଷା କିମ୍ । ଶୁଣିଷା ହୃଦୟା
ରତ୍ନା ହେଲା ବିଶା ପରି ହୃଦୟ ନିରାଳୀ ମନ୍ଦ ଦୁଃଖ ପରି
ଜ୍ଞାନ ଧ୍ୟାନଶୁଣ କିମ୍ । ନିରି ପ୍ରାଣ ଜ୍ଞାନ ସଙ୍ଗର ରହିଏ
ଯେତେ ଯଦୁଷା ଯା ମିଥେ ଯେଷା ବ୍ୟବ୍ହରିତ ପରି ମନ୍ଦରତ୍ନା
ପଠନ ଦେବତମ୍ କୁଶାଯ ଯାତିର ଶୁଣିଷା ଯତ୍ତିଷାରତ୍ନା

ର୍ବଃ ୮.୪୩ ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାଧିଷ୍ଠାନା
ର୍ବଃ ୮.୪୪ ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାଧିଷ୍ଠାନା
ର୍ବଃ ୮.୪୫ ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାଧିଷ୍ଠାନା
ର୍ବଃ ୮.୪୬ ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାଧିଷ୍ଠାନା
ର୍ବଃ ୮.୪୭ ଶ୍ରୀକୃଷ୍ଣାନ୍ତମାଧିଷ୍ଠାନା



In the Fire-Hare year [the eighteenth of September, 1987], we went to visit Tsering Jong, residence of Kunkhyen Jigmed Lingpa and there, in front of a newly built statue of Jigmed Lingpa, we practiced a short thun. Maybe it was for this reason that the following night, in the early morning, I had this dream.

We were in Tsering Jong, singing the Song of Vajra in front of the statue, and after we pronounced the RĀ at the end of the Song the statue in the temple transformed and became my uncle Ugyen Tendzin. With a radiant smiling face he looked directly at us and said:

“Oh! You did very well! It’s very good that you came to this sacred place. This is the appropriate time for me to transmit to you, in this supreme sacred place, a profound essential teaching. Keep it well in your minds!”

२० विश्वासुदेश्वरस्यायुद्धम् यन्माप्तविषया
देवाण्डिर्देवस्वरूपीयं द्वया आमुक्तविषया
भूत्त्विक्त्यक्तिद्वयस्वरूपीयं द्वया आमुक्तविषया
विषया देवविषया

अ० विश्वासुदेश्वर्देवविक्त्यप्तविषयस्वरूपीयं
मद्वयायुद्वया देवविक्त्यप्तविषया

३० म० स० य० विषयाक्त्यम् विक्त्यविक्त्य
द्वयस्वरूपीयं द्वया आमुक्तविषया
भूत्त्विक्त्यक्तिद्वयस्वरूपीयं द्वया आमुक्तविषया
भूत्त्विक्त्यक्तिद्वयस्वरूपीयं द्वया आमुक्तविषया
विषया देवविषया

अ० या क्तिद्वयविषयायुद्वयविषया
मैक्त्याक्तिद्वयविषयायुद्वयविषया
विश्वासुदेश्वरस्यायुद्वयविषयायुद्वयविषया
विश्वासुदेश्वरस्यायुद्वयविषयायुद्वयविषया
विश्वासुदेश्वरस्यायुद्वयविषयायुद्वयविषया आमुक्तविषया

Then he pronounced:

'A

and for a brief moment remained in the equanimity of contemplation and relaxed, while I sustained the state of non duality between my mind and the Primordial Mind of my uncle Togden Rinpoche.

After a short while he pronounced:

A

and for awhile remained as before. Then, one after the other, he pronounced:

HA SHA SA MA and then remained in the equanimity of contemplation. My uncle Togden Rinpoche, who was sitting on a square throne made of crystal having three layers, with a sweet and pleasant tone started to transmit the teaching:

Wonderful! Although we have obtained this excellent body,

Being impermanent, in one instant it can change...

while behind him, on the surface of a very big mirror that was clear, pure and limpid, appeared all

ହେତୁଶାଖାର୍ଥିକ୍ରମିତିକଣାର୍ଥାପରିହାର୍ଦ୍ଦିଗୁରୁ
 ଯସିଦ୍ଧିକୁରୁତ୍ୱିଷାନ୍ଵିଷାପାଲ୍ଲୁପୁରିଷକ୍ରମ୍ଭୁଦ୍ଧା
 ପାଠିଦ୍ଧାପାଠିଦ୍ଧାନ୍ଵିଷାକ୍ରମିତିକଣାର୍ଥା
 ହେତୁଶାଖାର୍ଥିକଣାର୍ଥାପରିହାର୍ଦ୍ଦିଗୁରୁ
 ପାଠିଦ୍ଧାପାଠିଦ୍ଧାନ୍ଵିଷାକ୍ରମିତିକଣାର୍ଥା

ॐ

॥ଜୀବାହ୍ନିକାପତ୍ରିଦ୍ଵିଦ୍ଵିଷପୁରୁଷଃ
 ॥ମୈତ୍ରିଦ୍ଵିକାଶିଦ୍ଵିଷାମାଯିଷାଦ୍ଵିଷୁଦ୍ଧଃ
 ॥ଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରା
 ॥ମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରା
 ॥ଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରା
 ॥ମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରାମୁଦ୍ରା
 ॥ଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରା
 ॥ଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରା
 ॥ଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରାଶ୍ଵରା

the words that my uncle Togden Rinpoche was saying, in excellent Tibetan uchen script, with two dots, one on top of the other, separating each syllable, and the terma sign at the end of each line, preceded by the symbolic letter similar to the (Tibetan) CA with a crescent moon ornament on top as if written with molten blue:



Wonderful! Although we have obtained this excellent body,

Being impermanent, in one instant it can change.

Consider how by following the actions of the three gates,

We roam in infinite samsara.

Just as the wheel of samsara turns

Through the actions of the three gates of the individual,

The path of complete liberation from existence

Is linked to the three essential points of renunciation, transformation and self-liberation.

The path of renunciation consists in controlling or training the three gates.

In the path of transformation one purifies the impure vision.

In self-liberation, by gaining definite understanding of one's condition,

One establishes presence and awareness in one's state.

The entrance to the path is based on the main points of the three gates.

The main point of the body is the seven-fold Vairochana posture

Or any posture with the back straight, remaining with an attitude of samadhi.

The (main point) of the breathing and concentration Is to expel together with the exhaled air

All the impurities of karmas, emotions, negativities, downfalls, obstacles

And karmic traces in the form of black fluid, and dissolve it into the real dimension (of emptiness).

All the pure essences of the five elements of the universe

Are integrated with the air in the form of five lights And gathered inside together with the inhaled air,

ঃ কৰ্ত্তব্য পদ্মা মুষাং শৈবং
ঃ সত্ত্বে মুষাং দগ্ধ রক্তে স পদ্মা
ঃ পদ্ম পুরি কৰ্ত্তব্য পদ্মা মুষাং
ঃ পদ্ম কৰ্ত্তব্য পদ্মা মুষাং
ঃ শৈব শৈব মুষাং শৈব পদ্মা

୫୦

ସ୍ଵଦଂ ହିଂ ସିଂ ହିଂ ରଂ ଯିଂ ଶୁଂ ନୁଂ
 :ଶି'ମ'ାରୁକ'ପତର'କେଷ'ଗୁ'ଜୁଂ
 :ମର୍ଦର'ହୃଷଣ'କୁପ'ଧ'ଚ'ନମ'ଲୁଂ
 :ମାପର'ରଶ'ଗୁର'ରତ୍ନଶ'ଶ୍ଵପ'ପର'ଜୁଂ
 :ପାର'ହିନ'ତର'ପ'ଜ୍ଞାପଣ'ଶୁ'ମକିଂ
 ରଂ ମେଂ ଶାଂ ନୁଂ ଲୁଂ
 ରଂ ମେଂ ନୁଂ ଖୁଂ ଲୁଂ
 ରଂ ମେଂ ନୁଂ ଗୋଂ ରିଂ ଲୁଂ

Repeating this nine times.

From a luminous white A, one's own Rigpa,

The essence of the five elements spreads in the form

of five lights that,

By cleansing, scattering and dispelling karmas and

emotions,

Purify all negativities, obstacles and contaminations.

OM

*E HO SHUDDHE SHUDDHE
YAM HO SHUDDHE SHUDDHE
RAM HO SHUDDHE SHUDDHE
BAM HO SHUDDHE SHUDDHE
LAM HO SHUDDHE SHUDDHE
E YAM RAM BAM LAM
SHUDDHE SHODHANAYE SVĀHĀ*

I take refuge in the kind Guru

Who is the Dharmakaya as Samantabhadra,

The King of the Perfected Ones as Yidam deity

And the Nirmanakaya as union of all Dakinis.

*NAMO GURU BHYA
NAMO DHĒVA BHYA
NAMO DHĀKINI BHYA*

ঃ এন্দুষা শিষ্য প্রসরণ অশা শিমশা তদ গুরুঃ
ঃ দোক্ষ প্রক্ষেপ গুরু দুষ্ট স্বামী হিৎঃ
ঃ ক্ষেত্র প্রসূম প্রাণী প্রসূ স্বামৈ হিৎঃ
ঃ রৈশ প্রসূ দুষ্ট প্রসূ শিমশা প্রক্ষেপ প্রক্ষেপ দুঃ

জঃ

ঃ এন্দুষা ত্রিদ স্বামৈ শ্রী প্রাপ্ত প্রাপ্ত দুঃ
ঃ রৈশ প্রসূ স্বামৈ দুঃ হিৎ শিমশা হিৎঃ
ঃ দুষ্ট প্রক্ষেপ শ্রী প্রাপ্ত দুষ্ট হিৎ প্রশ়্ন প্রশ়্ন মশা হিৎঃ
ঃ প্রদুষা শ্রী দুষ্ট প্রসূ পরি শুরু কশা শ্রী প্রসূ হিৎঃ
ঃ প্রাপ্ত প্রশ়্ন আঁ শ্রী দুঃ প্রাপ্ত প্রশ়্ন প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ দুষ্ট প্রসূ প্রসূ প্রসূ প্রসূ প্রসূ হিৎঃ
ঃ দুষ্ট প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ
ঃ প্রদুষ প্রসূ প্রশ়্ন প্রাপ্ত দুষ্ট প্রশ়্ন প্রাপ্ত প্রসূ প্রসূ হিৎঃ

*I and all infinite sentient beings
Take refuge in the Lord Guru
Who is the union of all jewels, the Three Roots.
I cultivate the supreme Bodhichitta of Rigpa.*

A

*I am in my ordinary form and upon the crown of
my head
Is Guru Vajrasattva, union of all families,
White and luminous, sitting in the cross-legged pos-
ture, holding a vajra and a bell,
Adorned with the ornaments of Sambhogakaya.
From the OM, ĀH and HŪṂ at the three places
Clusters of white, red and blue rays of light
Spread like motes in infinite sunbeams
And make offerings to all the Buddhas of the three
times.
The negativities, obstacles and karmic traces
Of the three gates of all beings of the three worlds,
In one instant are totally purified
And the universe with its beings becomes the pure
dimension containing pure forms.*

*The rays of light dissolve into oneself
And all the negativities, obstacles, faults and down-
falls are purified.*

OM ĀH HŪM

*By applying this profound quintessential mantra
With a melody, like the movement of a wave
Or in the vajra recitation, or alternating the three ways,
All the karmas, emotions, negativities and obstacles
are purified.*

*In the supreme state of primordial liberation,
Rest in the equanimity of contemplation in the sound
of the song
Of the six essences of the Six Dimensions of Sa-
mantabhadra:*

'A A HA SHA SA MA

*By invoking and activating the three secrets, OM
ĀH HŪM,
Of the Guru through the three vajras,
The radiant fire of the OM ĀH HŪM
Burns the emotions that are the seeds of samsara.
At the forehead the seed of the Devas*

ঃঅ'ৰম'স্বিষ'বি'সগুষ'মিদ'দণ্ডঃ

ঃঅঁ'জ্ঞাঃকুঁ'বিদ'ৰসর'সরি'মিশঃ

ঃই'ক্রুপ'ল্ল'ভি'শ'স্ব'সন্ধিষণ্ডঃ

অঁ' জ্ঞাঃ কুঁ'বি

ৰঃ মঃ শঃ সঃ নঃ অঃ

ঃল্ল'শ'সর'ল্ল'মিক'শ'স্ব'কুঁ'বি

ঃশ্ব'ৰম'স্বিষ'বি'ল্ল'কু'বি'মদ'শঃ

ঃঅঁ'জ্ঞাঃকুঁ'বিদ'ৰসর'সরি'মিশঃ

ঃক্রুশ'দ'শ'ল্ল'মিক'শ'স্ব'সন্ধিষণ্ডঃ

অঁ' জ্ঞাঃ কুঁ'বি

অঃ ৰঃ মঃ শঃ সঃ নঃ

ঃশ্ব'ল'স'স'ল'ম'ভি'শ'স্ব'কুঁ'বি

ঃকুঁ'ব'ৰ'ম'স্ব'বি'শ'কু'বি'ম'দ'শঃ

ঃঅঁ'জ্ঞাঃকুঁ'বিদ'ৰসর'সরি'মিশঃ

ঃসন্ধিষণ্ড'ৰ'ব'দ'ম'ভি'শ'স্ব'সন্ধিষণ্ডঃ

অঁ' জ্ঞাঃ কুঁ'বি

নঃ অঃ ৰঃ মঃ শঃ সঃ

ঃল'শ'স'স'ল'ক'ু'প'শ'দ'শ'স'ক'ু'বি

ঃক'ু'ব'ৰ'ম'স্ব'বি'শ'দ'শ'স'ক'ু'বি

Appears as a dim white A or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns pride, seed of the Devas.

OM ĀH HŪṂ

'A MA SA SHA HA A

At the nape of the neck the seed of the Asuras

Appears as a grayish-green SU or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns jealousy, seed of the Asuras.

OM ĀH HŪṂ

A 'A MA SA SHA HA

At the heart the seed of the Human Beings

Appears as a grayish-blue NRI or thigle.

The blazing fire of the OM ĀH HŪṂ

Burns dualism, seed of the Human Beings.

OM ĀH HŪṂ

HA A 'A MA SA SHA

At the navel the seed of the Animals

Appears as a dim red TRI or thigle.

ঃ অঁ শুঁ কুঁ র্দ র ষ স রি ম ি শঁ
ঃ ম ট মু ম পু প স ট স র ষ ম ি শঁ
অঁ শুঁ কুঁ
মঃ নঃ অঃ রঃ সঃ শঃ
ঃ ম ষ ট ষ র ষ ম ি শঁ
ঃ পু র ষ ষ ম ি শঁ
ঃ অঁ শুঁ কুঁ র্দ র ষ স রি ম ি শঁ
ঃ বি র ক ষ ষ ম ি শঁ
অঁ শুঁ কুঁ
শঃ মঃ নঃ অঃ রঃ সঃ
ঃ ক র ষ ষ ম ি শঁ
ঃ কু র ষ ষ ম ি শঁ
ঃ অঁ শুঁ কুঁ র্দ র ষ স রি ম ি শঁ
ঃ বি জ র ষ ষ ম ি শঁ
অঁ শুঁ কুঁ
মঃ শঃ মঃ নঃ অঃ রঃ
ঃ ম র ষ ষ ম ি শঁ
ঃ প ষ র ষ ষ ম ি শঁ
ঃ র ষ ষ ম ি শঁ
ঃ শ ষ ষ ম ি শঁ

*The blazing fire of the OM ĀH HŪM
Burns ignorance, seed of the Animals.*

*OM ĀH HŪM
SHA HA A 'A MA SA*

*At the secret place the seed of the Pretas
Appears as a grayish PRE or thigle.
The blazing fire of the OM ĀH HŪM
Burns attachment, seed of the Pretas.*

*OM ĀH HŪM
SA SHA HA A 'A MA*

*At the soles of the feet the seed of the Hell Beings
Appears as a dark brownish DU or thigle.
The blazing fire of the OM ĀH HŪM
Burns anger, seed of the Hell Beings.*

*OM ĀH HŪM
MA SA SHA HA A 'A*

*The seeds of the six lokas at the six places
Appear as letters or thigles each of their own color.
All the impurities and traces remaining
After all the seeds of the six lokas have been burnt,*

*Just like dust rinsed away with water,
Come out from under the toenails and through the
lower gate.*

*One's body is completely filled with nectar
Which exudes through the crown of the head
And cleanses and purifies the external impurities.
One's body, just like a vase of white crystal,
Becomes clear and pure (like) the nature of light.*

OM ĀH HŪṂ

'A A HA SHA SA MA

OM VAJRASATTVA HŪṂ

*The essence (mantra) of Vajrasattva can be chanted
Either with a melody or like the movement of a wave.
Vajrasattva dissolves into light and is absorbed into
oneself,*

*And the three kayas of the Vajra of emanation manifest
At the three places, inside a thigle of five lights:
At the forehead a white Vajrasattva,
At the throat a red Vajrasattva,
At the heart a blue Vajrasattva,*

ঃ অঁ শুঁ কুঁ শিশা মহন পরি মস্তং
ঃ স্ত র্দ পি শি পকু পশা পঙ্গ সং
ঃ পদু কে দগ দম দম পঙ্গ শশু শু শং
ঃ পুশ দশ পিদ শশু গুক পুশ শু সং
অঁং শু কু হি রি শ পকু কুং
পদু শ দু শ ম ঘং দু হি শিম শ দ পরি দ ম কে শং
শ কু পু প ঘং হি শ শু কু শ পে শং
পদু শ দু কু প ঘং দু হি শিম শ দ পরি দ ম কে শং
কু হি প ঘং পদু পকু প ম হ দ কে শং
শ প ঘ দ প ঘং পদু পকু প ম হ দ কে শং
শ প ঘ দ প ঘং পদু পকু প ম হ দ কে শং
অ কু প ঘ দ প ঘং পদু প হি শ শু ক শ প ম হ দ কে শং
শ দ শ কু প ঘ দ প ঘং পদু প হি শ শু ক শ প ম হ দ কে শং
কু হ দ প ঘ দ প ঘং পদু প হি শ শু ক শ প ম হ দ কে শং

(Respectively) decorated with *OM*, *ĀH* and *HŪM*,
(Each) surrounded by the rotating hundred syllables
of their corresponding color.

The white, red and blue nectars

Totally pervade one's body, voice and mind.

OM: the seed syllable of the Vajra of the Body.

*VAJRASATTVA SAMAYA: My Vajrasattva sa-
maya*

MANUPALAYA: Care for!

*VAJRASATTVATVENOPA: Vajrasattva, be
present near me!*

TIṢHTADRIDHOMEBHAVA: Be stable in me!

SUTOSHYO MEBHAVA: Be satisfied with me!

SUPOSHYO MEBHAVA: Expand within me!

ANURAKTO MEBHAVA: Show me your love!

*SARVA SIDDHI MEPRA YACCHA: Grant
me all the siddhis!*

SARVAKARMA SUCAME: For all actions too

*CITTAM SHREYA KURU: Make me the glory
of the mind!*

HŪM: the seed syllable of the Vajra of the Mind.

*HA HA HA HA HO: the mastery of the four wis-
doms.*

*BHAGAVAN: the one who has defeated (the four
demons) and possesses (all qualities)*

SARVA TATHĀGATA: Let all the Tathagatas

*VAJRA MAMEMUNCA: Liberate me through
the vajra!*

VAJRIBHAVA: Make me a vajra holder!

*MAHĀ SAMAYA SATTVA: Heroic being of the
great samaya!*

ĀH: the seed syllable of the Vajra of the Voice.

This essence of the ocean of Sugatas,

*Which can be either activated by chanting it with a
pleasant melody,*

Or pronounced it with the voice or mentally,

Must be recited until signs manifest.

*By that all impairments and breaches, faults and
obstacles,*

*Negative actions and karmic traces are purified
And all existing qualities of knowledge are precisely
obtained...*



At this point some servants of the hotel where I was staying made a loud noise that woke me up. The day had already dawned and I clearly remembered all that had happened in this extraordinary dream. As soon as I got out of bed, I started to write some rough notes and thus, thanks to the unique compassion of my uncle Togden Rinpoche, I was able to clearly remember all the verses of the essential upadesha, as I had just memorized them, and I wrote them down. But since the upadesha was not yet complete, I fervently expressed the aspiration to meet again my uncle Togden Rinpoche.



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



In the Earth-Hare year [on the nineteenth of February, 2000], while I was in the Blackfriars Conference Centre in Watson, Canberra, the capital of Australia, teaching many local students assembled there experiential instructions on the upadesha for purifying obstacles as a preliminary practice of the path of Dzogpa Chenpo, that night, in the early morning, I had the following dream.

I was teaching my students from that very place how to practice the purification of obstacles connected with the yoga of Guru Vajrasattva, according to what I had previously received from my uncle Togden Rinpoche in Tsering Jong, residence of Kunkhyen Jigmed Lingpa, in a dream I had while I was in a hotel in Lhokha, central Tibet. During the dream I remembered clearly that the text of the upadesha was not yet complete and in that moment I also recognized that I was dreaming, therefore I thought:

"Now I want to continue that dream and complete the text of the upadesha!", and as soon as I formulated this thought the vision of my dream changed. I was in front of my uncle Togden Rinpoche and he, starting from the conclusion of the hundred syllable mantra taught the text until its conclusion, in this way:

୪୮

କୁଳେ ଶ୍ରୀକିରଣାଶ୍ରମାମନ୍ଦିରରେ ଶ୍ରୀ ସମ୍ବନ୍ଧିତ
ଅନ୍ତର୍ଭାବରେ ପରିଚୟ କରିବାକୁ ପାଇଲା

୧୦

ର. ଅ. ୯. ୫. ପ. ଏ. ମୋ

୩୦

ROOT TEXT

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

THE PURIFICATION OF THE SIX LOKAS AS PRELIMINARIES OF THE PATH OF ATI

'A A HA SHA SA MA

A

Wonderful! Although we have obtained this excellent body, being impermanent, in one instant it can change. Consider how by following the actions of the three gates, we roam in infinite samsara.

Just as the wheel of samsara turns through the actions of the three gates of the individual, the path of complete liberation from existence is linked to the three essential points of renunciation, transformation and self-liberation.

The path of renunciation consists in controlling or training the three gates. In the path of transformation one purifies the impure vision. In self-liberation, by gaining definite understanding of one's condition, one establishes presence and awareness in one's state.

ঃঘম্যু শু রে শা শু শু শু ম্যু ক্রদঃ
ঃ পু শা ক্রদ ক্র শু দ ক্র শা পু দ ক্র শঃ
ঃ শু প শু দ দ শু দ প শু দ প শু দ শঃ
ঃ প শু দ দ শু দ প শু দ প শু দ প শু দ শঃ
ঃ শু দ দ শু দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ প শু দ দ শু দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ রে পু ক পু দ দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ ক শ ক প শ ক দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ শু দ শু দ রে শু দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ রে দ প শু দ দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ রে শু দ প শু দ দ প শু দ প শু দ প শু দ প শু দ শঃ
ঃ ক দ দ শু দ প শু দ শঃ
ঃ প দ প শু দ দ প শু দ শঃ
ঃ রে শু দ প শু দ দ প শু দ শঃ
ঃ শু প শু দ শঃ

The entrance to the path is based on the main points of the three gates. The main point of the body is the seven-fold Vairochana posture or any posture with the back straight, remaining with an attitude of samadhi.

The (main point) of the breathing and concentration is to expel together with the exhaled air all the impurities of karmas, emotions, negativities, downfalls, obstacles and karmic traces in the form of black fluid, and dissolve it into the real dimension (of emptiness).

All the pure essences of the five elements of the universe are integrated with the air in the form of five lights and gathered inside together with the inhaled air, repeating this nine times.

From a luminous white A, one's own Rigpa, the essence of the five elements spreads in the form of five lights that, by cleansing, scattering and dispelling karmas and emotions, purify all negativities, obstacles and contaminations.

ଶ୍ରୀ

ଜେ ହିଂ ପ୍ରଦାନ କିଂ ପ୍ରଦାନ କିଂ
ଏହି ହିଂ ପ୍ରଦାନ କିଂ ପ୍ରଦାନ କିଂ

ପ୍ରଦାନ କିଂ ଏହି ହିଂ ହିଂ ଏହି ଶ୍ରୀ ହିଂ

ଦେଖିବାରୁ ପାଇଲା ମହାତ୍ମା ଗାଁର ପାଇଲା

ଯଥାରୁ ପାଇଲା ମହାତ୍ମା ଗାଁର ପାଇଲା

OM

*E HO SHUDDHE SHUDDHE
YAM HO SHUDDHE SHUDDHE
RAM HO SHUDDHE SHUDDHE
BAM HO SHUDDHE SHUDDHE
LAM HO SHUDDHE SHUDDHE
E YAM RAM BAM LAM
SHUDDHE SHODHANAYE SVĀHĀ*

By applying this purification (chanting the mantra) three, five, seven etc. times, whatever is suitable, either with a melody or like the movement of a wave, all the illnesses, provocations of energy, negativities and obstacles are eliminated.

Although there are so many levels of the path, if one knows the essential point, they can all be included into one. All the infinite inconceivable gates of the Dharma are perfect in their being secondary factors of the path.

The root of Pratimoksha (individual liberation) is abstaining from harming others. The root of the

Bodhisattva is training for the benefit of others. The root of the Secret Mantra is practicing pure vision. The root of all is observing one's condition.

The lamp of wisdom for illuminating the dense darkness of not knowing one's condition depends on the compassionate energy of the Guru, therefore, with a stable presence and awareness, hold onto him as your refuge!

I take refuge in the kind Guru who is the Dharmakaya as Samantabhadra, the King of the Perfected Ones as Yidam deity, and the Nirmanakaya as union of all Dakinis.

NAMO GURU BHYA

NAMO DHEVA BHYA

NAMO DHĀKINI BHYA

Not recognizing the condition of their own Rigpa, beings wander in the ocean of existence. For all of them I intend to (practice) with an uncontrived unexcelled Bodhichitta of intention and application.

I and all infinite sentient beings take refuge in

ঃ দীর্ঘ মক্ষণা গুরু বড় শব্দ স্বর মাছি
ঃ কে শব্দ শুন মাধ্যম জীবন শুন মক্ষি
ঃ রীষা প্রদ কৃষি শিল্প মক্ষণ ক্ষেত্র
ঃ শব্দ মক্ষণ দুর্দশ মিদ পং
ঃ দুর্বল আচ্ছা দ্বিতীয় শিল্প দুর্বল পং
ঃ হৃদয় দুর্দশ ক্ষেত্র মুদি মুদি দুর্বল
ঃ পশু ক্ষেত্র শৈশব শৈশব মাধ্যম শুন্দি

অং

ঃ পদ্মা ক্ষিদ স্বর মুখ শুন্দি পদ্মা দুঃ
ঃ রীষণা বড় শব্দ স্বর দ্বিতীয় শিল্প
ঃ দুর্বল দুর্দশ ক্ষেত্র দ্বিতীয় পশু মুক্ষি
ঃ দুর্দশ শুন্দি দ্বিতীয় পুরুষ ক্ষেত্র শুন্দি
ঃ পশু শুন্দি অং শুন্দি শুন্দি শুন্দি পশু মুখ
ঃ দুর্দশ ক্ষেত্র দুর্দশ মুদি মুদি দুর্দশ
ঃ দুর্বল পশু ক্ষেত্র দুর্দশ দুর্দশ পশু
ঃ দুর্বল পশু ক্ষেত্র দুর্দশ দুর্দশ পশু

the Lord Guru who is the union of all jewels, the Three Roots. I cultivate the supreme Bodhicitta of Rigpa.

Through the upadesha of the profound yoga of the glorious Vajrasattva, inseparable from the supreme Guru, all karmas, emotions, negativities and obstacles are purified.

A

I am in my ordinary form and upon the crown of my head is Guru Vajrasattva, union of all families, white and luminous, sitting in the cross-legged posture, holding a vajra and a bell, adorned with the ornaments of Sambhogakaya.

From the OM, AH and HUM at the three places clusters of white, red and blue rays of light spread like motes in infinite sunbeams and make offerings to all the Buddhas of the three times.

The negativities, obstacles and karmic traces of the three gates of all beings of the three worlds, in one instant are totally purified and the universe with its beings becomes the pure dimension containing pure forms.

The rays of light dissolve into oneself and all the negativities, obstacles, faults and downfalls are purified.

OM ĀH HŪṂ

By applying this profound quintessential mantra with a melody, like the movement of a wave or in the vajra recitation, or alternating the three ways, all the karmas, emotions, negativities and obstacles are purified.

In the supreme state of primordial liberation, rest in the equanimity of contemplation in the sound of the song of the six essences of the Six Dimensions of Samantabhadra: 'A A HA SHA SA MA.

Since the gates of any benefit or harm are certainly the body, the voice and the mind, through the outer, inner and secret Rushen one must definitely relax the three gates in their authentic condition.

For the separation of the outer Rushen one must apply as the path the three gates in their authenticity: by discovering nakedly all false attitudes, one relaxes in one's authentic condition and separates mind and Rigpa.

For the separation of the inner Rushen one must practice the purification of the seats of rebirth in the six lokas.

At the forehead the seed of the Devas appears as a dim white A or thigle. The blazing fire of the OM ĀH HŪM burns pride, seed of the Devas.

OM ĀH HŪM
'A MA SA SHA HA A

At the nape of the neck the seed of the Asuras appears as a grayish-green SU or thigle. The blazing fire of the OM ĀH HŪM burns jealousy, seed of the Asuras.

OM ĀH HŪM
A 'A MA SA SHA HA

At the heart the seed of the Human Beings appears as a grayish-blue NRI or thigle. The blazing fire of the OM ĀH HŪM burns dualism, seed of the Human Beings.

ॐ आः ॥०

८० अः १० मः ५० ४०

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ःत्तुं आः २० अः १० मः ५०

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ॐ आः ॥०

४० ८० अः १० मः ५० ४०

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ःत्तुं आः २० अः १० मः ५०

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ॐ आः ॥०

५० ४० ८० अः १० मः

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ःत्तुं आः २० अः १० मः ५०

ःत्तुं पर्वत्तुपात्तुं पर्वत्तुं पर्वत्तुं

ॐ आः ॥०

५० ४० ८० ८० अः १०

OM ĀH HŪM
HA A 'A MA SA SHA

At the navel the seed of the Animals appears as a dim red TRI or thigle. The blazing fire of the OM ĀH HŪM burns ignorance, seed of the Animals.

OM ĀH HŪM
SHA HA A 'A MA SA

At the secret place the seed of the Pretas appears as a grayish PRE or thigle. The blazing fire of the OM ĀH HŪM burns attachment, seed of the Pretas.

OM ĀH HŪM
SA SHA HA A 'A MA

At the soles of the feet the seed of the Hell Beings appears as a dark brownish DU or thigle. The blazing fire of the OM ĀH HŪM burns anger, seed of the Hell Beings.

OM ĀH HŪM
MA SA SHA HA A 'A

The seeds of the six lokas at the six places appear as letters or thigles each of their own color. The blazing fire of the OMĀHHŪM burns emotions which are the seeds of samsara.

OMĀHHŪM

'A A HA SHA SA MA

For each of the seeds of the six lokas to purify, the three Vajra essences which are the means of purification (must be recited) at least (starting from) six times and each time gradually increasing six times more, and at the end one rests in the equanimity of contemplation in the state of the Six Dimensions.

In the same way the causes and karmic traces of all beings are to be absorbed in the seeds on the six lokas, and burnt and purified by the fire of OMĀHHŪM, then all is left (in contemplation) in the state of the Six Dimensions.

From the body of Guru Vajrasattva a stream of nectar descends (that purifies) all the impurities and traces remaining after all the seeds of the six lokas have been burnt: just like dust rinsed away with water, they come out from under the toenails and through the lower gate.

ঃ এব্যুষ পদ্ম কুস মিদ শুষ পিদ শং
ঃ শু সৰি শক্ত শক্ত শক্ত পুদ নিং
ঃ প্রি পি নি ম পশু শু পিদ ন শং
ঃ এব্যুষ পিদ ন গু পু প প বি নং
ঃ শু শু পিদ ন গু প প বি নং
ঃ অ পু শ ন গু পং
ঃ দ্র সি ম শ শু দ প দ প দ প দ শং
ঃ দ স ল প শ শু দ প দ প দ প দ শং
ঃ শ ম দ সি ম শ শু প শ প দ প দ শং
ঃ ত প শ ক প শ শু প শ প দ প দ শং
ঃ শ ম দ প প প দ প দ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং
ঃ প শ প হি ক প শ প শ প দ প দ শং

One's body is completely filled with nectar which exudes through the crown of the head and cleanses and purifies the external impurities. Just like a crystal vase filled with milk, it becomes clear and pure (like) the nature of light.

OM VAJRASATTVA HŪM

The essence (mantra) of Vajrasattva can be chanted either with a melody or like the movement of a wave. For the purification of impairments, breaches, faults and obstacles through the accomplishment of Guru Vajrasattva (we say):

“Guru, Glorious Vajrasattva! Think of me with great compassion. I regret and confess all my impairments, breaches, faults and obstacles: please purify them!”

Guru Vajrasattva dissolves into light and is absorbed into oneself, and becomes the three kayas of emanation at the three places, inside a thigle of five colors: at the forehead a white Vajrasattva, at the throat a red Vajrasattva, at the heart a blue Vajrasattva, (respectively) decorated with OM, AH and

ঃ অঁ শুঁ দুঁ শীশা পক্ষ পরি মস্তং
ঃ মদ র্দ ঘি শি পক্ষ পক্ষ পক্ষ সং
ঃ পদু কে দান দমন পরি মস্ত শু সং
ঃ পুষ দষ ঘি দ পন্থ গু মু সু সং
অঁ শু দ হি রি শ পক্ষ সং
পক্ষ শ দ শ প যং দ হি শিমন দ পরি দ প কে শং
ম কু পু প যং গ শ শু কে শ প শং
পক্ষ শ দ দ কে প যং দ হি শিমন দ পরি দ প কে শং
দ হি দ হি প শ শং পদ শ পক্ষ প ম দ কে শং
শ দ দ ম প শ শং পদ শ প ম দ কে শং
শ প দ ম প শ শং পদ শ প ম দ কে শং
আ নু র ম প শ শং পদ শ প ম দ কে শং
শ দ শ প ম প শ শং পদ শ প ম দ কে শং
ত দ শ প কে শং

HŪṂ (each) surrounded by the rotating hundred syllables of their corresponding color. The white, red and blue nectars totally pervade one's body, voice and mind.

OM: the seed syllable of the Vajra of the Body.

VAJRASATTVA SAMAYA: My Vajrasattva sa-maya

MANUPALAYA: Care for!

VAJRASATTVATVENOPA: Vajrasattva, be present near me!

TİŞHTA DRIDHOMEBHAVA: Be stable in me!

SUTOŞHYOMEBHAVA: Be satisfied with me!

SUPOŞHYOMEBHAVA: Expand within me!

ANURAKTO MEBHAVA: Show me your love!

SARVA SIDDHI MEPRA YACCHA: Grant me all the siddhis!

SARVAKARMA SUCAME: For all actions too

CITTAM SHREYAKURU: Make me the glory of my mind!

HŪṂ: the seed syllable of the Vajra of the Mind.

HAHAHAHAHO: the mastery of the four wis-doms.

BHAGAVAN: the one who has defeated (the four demons) and possesses (all qualities).

SARVA TATHĀGATA: Let all the Tathagatas

VAJRA MAMEMUNCA: Liberate me through the vajra!

VAJRIBHAVA: Make me a vajra holder!

MAHĀ SAMAYA SATTVA: Heroic being of the great samaya!

ĀH: the seed syllable of the Vajra of the Voice.

This essence of the ocean of Sugatas, which can be either be activated by chanting it with a pleasant melody, or pronounced it with the voice or mentally, must be recited until signs manifest.

By that, all impairments and breaches, faults and obstacles, negative actions and karmic traces are purified, and all existing qualities of knowledge are precisely obtained.

As for the signs, either as an experience or in dream: one bathes oneself, wears white clothes, takes off clothes or strips oneself naked, has diarrhea, vomits or pus and blood come out.

ঃ নমস্তদ্বাপি দৃষ্টা কপ্যন্তু শুঃ
 ঃ রিষ্ঠো দেশস্থ সশ্চির্ণ পূর্ব দ্বিষ্ঠা পারমঃ
 ঃ দ্বিষ্ঠা শুণ্মুশ্বাদ্বাপি পদ্মি রিদঃ
 ঃ শিমশ্বাপ্যন্ত শুদ্ধি দ্বিদ্বিষ্ঠাপ্যন্ত
 ঃ শুম্ভু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পিঃ
 ঃ পশুদ্বিষ্ঠা পশুম্ভু প্যম্ভু পিঃ
 অঃ
 ঃ শুম্ভু পিঃ দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 ঃ পদ্ম পশু পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পিঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পিঃ
 ঃ পদ্ম পশু পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পিঃ
 অঃ
 ঃ পশুদ্বিষ্ঠা পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পিঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 পিঃ
 ঃ পশুদ্বিষ্ঠা পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পিঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 ঃ পদ্ম পশু দ্বিষ্ঠা শিমশ্বাপ্যন্ত পার্ণ পার্ণঃ
 পিঃ

One walks in a forest or in a flower garden, climbs up a mountain or receives honors. Otherwise, one actually feels one's body and voice at ease and pure vision and contemplation arise in one's mind.

For applying the Three Secrets of Guru Vajrasattva as the path:

OM

The white Vajrasattva, Vajra of the Body, dissolves into one's body and thus one's body becomes the Body of Vajrasattva, the unchangeable Vajra of the Body.

ĀH

The red Vajrasattva, Vajra of the Voice, dissolves into one's voice and thus one's voice becomes the Voice of Vajrasattva, the unceasing Vajra of the Voice.

HŪṂ

The blue Vajrasattva, Vajra of the Mind, dissolves into one's mind and thus one's mind becomes

the Mind of Vajrasattva, the Vajra of the Mind beyond illusion.

In the dimension of uninterrupted emptiness and clarity, the state in which the three secrets and the three gates are non dual, rest in the equanimity of contemplation as long as possible beyond any concepts and without modifying or adulterating it in any way.

The outer universe is the pure dimension, the inner beings are Pawos and Pamos, all sounds are the sound of OM ĀH HŪṂ, all thoughts are the Mind of Vajrasattva. In between sessions, applying the path (recognizing) that all visions, sounds and thoughts are the Rolpa (energy manifestation) of the Three Secrets of the Guru Glorious Vajrasattva, one must stabilize undistracted presence and awareness.

For the separation of the secret Rushen, the body must take the posture of the flaming vajra. With the voice one must apply the expansion and absorption through the sound of HŪṂ, then float in space and relax in the authentic condition through the sound PHAT.

ঃ শিমশা ক্ষুদ্ৰ পূৰ্ব অৱি দক্ষ দক্ষঃ
ঃ ধন ক্ষেত্ৰ কুণ্ডল পুষ্প শিমশা রীষা দুর্বিনঃ
ঃ আ দৰ ক্ষেত্ৰ ক্ষেত্ৰ মুৰি পদৰ ক্ষেত্ৰঃ
ঃ ক্ষেত্ৰ দুর্বিন রং দুর্বিন কুণ্ডল ক্ষেত্ৰঃ
ঃ দুর্বিন ক্ষেত্ৰ পুষ্প শিমশা দুর্বিন ক্ষেত্ৰঃ
ঃ বিষ্ণু পুষ্প পুষ্প মৈদ শিমশা রীষা পুরুদঃ
ঃ পুরুদ পুরুদ পুরুদ পুরুদ পুরুদ পুরুদঃ
ঃ পুরুদ পুরুদ পুরুদ পুরুদ পুরুদ পুরুদঃ
ঃ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ পুরুদঃ
ঃ দুর্বিন ক্ষেত্ৰ পুরুদ পুরুদ পুরুদ পুরুদঃ

୪୦

ଶ୍ରୀକୃତିଷ୍ଠାନାଥଙ୍କର ପଦମାଲା ଅନୁଷ୍ଠାନିକ ପରିଚୟ

As a training for the mind, one applies the expansion and absorption through the A of five colors, then relaxes in the authentic condition through the sound PHAT and thus separates the mind and the Rigpa.

Through the Semdzins of the A, of the sound of PHAT, of the sound of the laughter, of the struggle, of the red RAM, of the sound of HŪM and of the Song of Vajra, one separates the mind and the Rigpa in the non duality of Shine and Lhagthong.

Moreover, by gaining various experiences through all kinds of samadhis (bsam gtan) of pleasure, clarity and non-thought, attain stability in knowledge!

SAMAYA

From The Innermost Essence of the Dakinis of the Luminous Clarity of the Universe thus ends The Purification of the Six Lokas as Preliminaries of the Path of Ati.

Until this point he taught very clearly this extraordinary upadesha on the purification of obstacles. Then he started to sing the Song of Vajra:

EMA KIRI...

and accordingly we also joined in the singing. In that moment I thought: "Since my uncle Togden Rinpoche taught this extraordinary and crucial upadesha while I was in the temple of Tsering Jong, maybe he is an emanation of Jigmed Lingpa, who knows!" and while I was thinking this he instantly transformed and became my Guru, the Vidyadhara Changchub Dorje. I recognized that I had been distracted by a thought and again sustained the state of non duality between my mind and the Primordial Mind of the Guru, continuing to sing the Song of Vajra, and while doing that, something woke me up. As soon as I woke up I clearly remembered my dream. Some time had already passed since dawn. I understood that what had happened in my dream clearly showed that the source of (this teaching) was to be traced to my root Guru, and immediately I

॥ ସୁଷ୍ଠିର୍ଯ୍ୟଦ୍ୟ ପାଶବାହିନୀ ଶ୍ରୀ ପରିମଳା । ଶ୍ରୀ
ଶଶିଦର୍ଶନ ପାଶବାହିନୀ ଶ୍ରୀ ପରିମଳା । ଶ୍ରୀ ପରିମଳା
ଶ୍ରୀ ପରିମଳା । ଶ୍ରୀ ପରିମଳା । ଶ୍ରୀ ପରିମଳା ।



started to write down all the verses of this profound teaching. Thus, thanks to the immense compassion of my Guru, all that I had just memorized appeared clearly (in my mind) and I was able to perfectly complete the writing of the text. Marvelous! Wonderful!



ଫ୍ରେଶ୍ ଟାଙ୍କ ସପ୍ ମନ୍ଦିର ସବୁଷା



ସୁର୍ଯ୍ୟ

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

THE UPADESHA ON
ALL-PENETRATING WISDOM



THE HISTORY OF ITS DISCOVERY

In the Wood-Female-Snake year [at the beginning of July, 1965], while I was staying in Rome, the capital of Italy, one night I lay down on my bed to sleep and, before falling asleep, I was practicing a little of the Yoga of Yangti in utter darkness when all of a sudden many shimmering thigles shining with various colors appeared in front of my eyes. I gazed sharply at the thigles and in that moment, inside a big thigle, the symbolic letter similar to a reversed (Tibetan) CA [ଏ], the size of a thumb, appeared vividly bright in a red light. The vision remained stable for about three minutes, then slowly vanished in itself until it completely disappeared. After a while I fell asleep and had the following dream.

୬୮

ଶୁଣ୍ଡ କୁଣ୍ଡ ପୁଣ୍ଡ ତୁଣ୍ଡ ମୁଣ୍ଡ ଗୁଣ୍ଡ କୁଣ୍ଡ ପୁଣ୍ଡ

ঃবসঃজ্ঞবঃষ্টিশঃদুঃলুকঃকুবসঃবঃ

ঃ মুদঃ বিষঃ মুডঃ মুকঃ মুষঃ

ঃ নড়ঃ রৈ শং ঘঃ পি শঃ বড়ঃ মঃ সবঃ

ঃযুদ্ধঃসুমঃ যুদ্ধঃ যুদ্ধঃ শিষঃ সুদঃ

I was in front of a very high crystal rock, and on a very smooth side, like a mirror, having the shape of a half-moon, on a blue background there were the symbolic letter there similar to the (Tibetan) CA with a crescent moon ornament on top as if written with molten conch or molten silver, followed by many verses in excellent 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, in this way:



BHE TA SA NA BHYA KU LA YE

OM ĀH HŪM

*Through the profound experiential upadesha
The wisdom of one's Rigpa which penetrates all
without material obstacles*

*Is directly introduced in the state
Of those who have the most fortunate karma...*

*Comfortably sitting on a boulder that was in front
of the text, I read it slowly from the beginning to the
end one time and, being able to understand deeply*



its words and meanings, I had the certainty that it was an extraordinary and profound essential teaching. In that moment I suddenly realized that my vision was a dream and I thought: "When I wake up from this dream I want to have memorized all these verses", and I started to read them once again. But then my vision changed and the rock became a very high and majestic crystal stupa, out of which I could clearly hear resounding sweetly and distinctly in my ears, as if accompanied by the sound of a flute, the melody of the syllables of the Song of Vajra:

BHE TA SA NA BHYA KULAYE

Immediately I relaxed in the equanimity of contemplation in the state of the sound of the Song itself, beyond all ideas, thoughts and concepts, and after remaining like that for quite some time, I woke up. After I woke up I could remember almost all of the essential points taught in this profound teaching, but I was not able to remember clearly the verses and write them down, except for the ones quoted above.





କୁଣ୍ଡଳୀ ଶିଦ୍ଧାତ୍ମିକା ଏ ପରିକେଷା ୨୦ ଶ୍ରୀପାତ୍ର
୨୯୯୩ ବୀ ଦ୍ୱାରା ଜୀବିତ ଘରେ ଅଛି । ଏହା ପରିକେଷା ଏହାର ପରିବାରଙ୍କ ଲୋକଙ୍କ ବିଶ୍ୱାସରେ ଉପରେ ଥିଲା । ଏହା ପରିକେଷା ଏହାର ପରିବାରଙ୍କ ଲୋକଙ୍କ ବିଶ୍ୱାସରେ ଉପରେ ଥିଲା ।



On the tenth day of the sixth month of the Water-Bull year [July, 1973], while I was staying in Prata, a village in the province of Avellino, South Italy, in the early morning I had this dream.

I was in a quiet place practicing Namkha Arted when I saw four beautiful girls, dressed in almost an Indian style with clothes and ornaments respectively white, yellow, red and green to symbolize the four families, arrive near me. Once when I was very small I had dreamed that, while I was going to meet the Omniscient Longchen Rabjampa together with my uncle Khyentse Rinpoche Chökyi Wangchug or Pawo Heka Lingpa, in the corridors between the outer and the inner door we had met some yoginis or Dakinis that displayed a mudra out of respect for my uncle and me. With the same mudra these girls

ମୁଦ୍ରାକ୍ଷେପିତ୍ତ ଏକାଧିକ ମୂଲ୍ୟରେ ବ୍ୟବସାୟରେ ଉପରେ ଉପରେ
ଏକାଧିକ ମୂଲ୍ୟରେ ବ୍ୟବସାୟରେ ଉପରେ ଉପରେ ଉପରେ
ଏକାଧିକ ମୂଲ୍ୟରେ ବ୍ୟବସାୟରେ ଉପରେ ଉପରେ ଉପରେ

ଦ୍ୱାରା କେତେ ଏହା ପାଇଁ କିମ୍ବା ଏହା କିମ୍ବା ଏହା କିମ୍ବା
ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା

ବିଶ୍ଵାସାପଦୀ ଶର୍କରାତ୍ମକାମାନ୍ଦିକାଙ୍କ୍ଷା
 ସୁଷାଧାର୍ମାମିନ୍ଦରାଙ୍ଗଃ ଦ୍ଵିତୀୟାତ୍ମକାନ୍ଦପାଦାଳୀ
 କର୍ମଶାର୍ମିକାମାନ୍ଦରାଶ୍ରମକାର୍ଯ୍ୟରେ ହେତୁରୁତ୍ତମାନ୍ଦିକାଙ୍କ୍ଷା
 ନୁହୁକିକାର୍ଯ୍ୟବିଶ୍ଵାସାର୍ଥକାମାନ୍ଦରେ ହେତୁରୁତ୍ତମାନ୍ଦିକାଙ୍କ୍ଷା
 ନୁହୁକିକାର୍ଯ୍ୟବିଶ୍ଵାସାର୍ଥକାମାନ୍ଦରେ ହେତୁରୁତ୍ତମାନ୍ଦିକାଙ୍କ୍ଷା

were now paying homage to me. I looked at them carefully and I noticed that on their necks there was a very clear mirror the size of a bowl, at whose center there was a symbolic letter similar to a BAM, each of its own specific color. The white girl, with a bright smile on her face, told me in perfect Tibetan:

“Today, the tenth day of the sixth month, is the special anniversary of the Mahaguru of Oddiyana. Therefore we have come to invite you to the Ugyen Dultral Ling (The Immaculate Land of Oddiyana).”

I told them:

“It’s not yet the time for me to come to the Ugyen Dultral Ling. I am sorry. I have still many works to carry on. Therefore today I will not come to the Place of the Dakinis in Oddiyana.”

The yellow girl said:

“Don’t worry. Today at the Ugyen Dultral Ling there is a big Ganachakra-gathering of an ocean of Vidyadharas and Dakinis. You will come there and as soon as the Ganachakra-gathering is over we will escort you back to your place!”

କେଣ୍ଟିରୁଷ୍ମୀରୁଦ୍ଧମ ରଶାର୍ଦ୍ଦିହୀନ
 ଶ୍ରୀକୃତ୍ସୁରୁପାରିଶାପଦିଧାରୀଶ୍ଵରମୁଦ୍ରିଗଣାପାରିନ
 କର୍ଯ୍ୟଦମର୍ଦ୍ଦନମ୍ବା ବିଶାର୍ଦ୍ଦିଶାପଦମା | ଏବିନ୍ଦନ୍ମମ
 ମୁଦ୍ରମହାଦିତା
 ପଶାଶାପଦିନଃ ଦିକ୍ଷିଷ୍ଟମୁଦ୍ରିତାକୁଶାରକ୍ଷିଷତିକା
 ଏମାର୍ଦ୍ଦଃ ଶ୍ରୀକୃତ୍ସୁରୁପାରିଶାପଦିଧାରୀଶ୍ଵରମୁଦ୍ରିଗଣାପାରିନ
 ବିଦ୍ୟମମାରିମାର୍ଦ୍ଦଃ

କେଶ·ବିର·ଦ୍ୱାଷ ମଶାନ୍ତିର·କଣାଥା ଦିନ୍ଦୁପିଲି
 କର୍ମ·ହେତୁ·ଶ୍ରୀକୃତିପାନ୍ଧିପାନ୍ଧିନ୍ଦୀ·ମହିଳାରାଜ୍ୟାମ୍ବଲି
 କେଶ·ବିଶ·ପଦା | ଶର୍ଵିନ୍ଦ୍ରନ୍ତିମାଲ୍ଲିମନ୍ଦିନୀ
 ସୁଷଶ୍ରୀମିଦର୍ଶନଃ ଦିନ୍ଦୁକଣାନ୍ତିର୍ମଦ୍ରମନକ
 ରହିବିଲୁହେତୁଃ

କେଶାପିରମ୍ପୁରାଜୁଣା ॥ ରାଷ୍ଟ୍ରାନ୍ତମାଧ୍ୟା ॥ ରାଶ୍ରିଷ୍ଟାମା
 ଦିନକାର୍ତ୍ତମାନ୍ତର୍ଯ୍ୟାନା ॥ ବିଶ୍ୱାସାକ୍ଷାତ୍ ॥ ରାଷ୍ଟ୍ରାନ୍ତମା
 ଯଦିମାଧ୍ୟାଧର୍ମାନ୍ତର୍ଯ୍ୟାନା ॥ ଯବିକାର୍ତ୍ତ
 ମାନ୍ଦାରମାନ୍ଦିଶାନ୍ତର୍ଯ୍ୟାନ୍ତର୍ଯ୍ୟାନା ॥ ଯବିକାର୍ତ୍ତ
 ଶ୍ଵାବିଶାଙ୍କାପିରାଜୁଣା ॥ ରାଷ୍ଟ୍ରାନ୍ତମାଧ୍ୟା ॥ ରାଶ୍ରିଷ୍ଟାମା
 ଦିନକାର୍ତ୍ତମାନ୍ତର୍ଯ୍ୟାନା ॥ ବିଶ୍ୱାସାକ୍ଷାତ୍ ॥ ରାଷ୍ଟ୍ରାନ୍ତମା

I asked them:

"Is not this place called Oddiyana somewhere in north Pakistan?"

The red girl replied:

"Oh no! That is the historical place of the past. The Ugyen Dultral Ling is a pure celestial dimension."

"If that is so, how shall we be able to reach the Ugyen Dultral Ling?" I asked.

The green girl replied:

"Don't worry. We shall bring you there!"

"Okay, then, let's go!" I said.

Then I remained relaxed without speaking, and when the white girl slowly sounded a melodious A I settled in the equanimity of contemplation in the state of her A sound. The four girls sounded the A in unison louder and louder, until in the end I had

the feeling that the whole universe was pervaded by the sound of the A. After an instant my vision changed and the dimension where we were staying became a pavilion of lights of various colors, whose bottom and boundaries could not be seen. At that moment the four Dakinis slowly sounded a relaxed and gentle A and in that instant, just like dense fog dissolving in its own place, all became vividly clear and transparent. We were in space far above the earth and had arrived near the gate of a castle that was made of various precious materials, and dazzled with light moving like a lasso. This castle had the shape of an octagonal jewel, and had three big gates at the three directions.

We entered through the eastern gate and inside there was a gathering of yogins and yoginis with bone ornaments, others in monk's attire, still others with dresses of various nationalities, and in the intermediate spaces among them many others whose physical shapes were different than humans and who

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଚୟ
ମୁଦ୍ରଣ ପରିଚୟ

ବୈଶାଖ-ସାପ୍ତା । ୮ୟ-ଦିନ-ସକ୍ରନ୍ତୀ । ୮ୟ-ଶିତ୍ତୀ
ସନ୍ତୋଷ-ମାର୍ଗ-ମୀ-ପିଶା-ମୟକ-ଶୁର୍ଯ୍ୟନୀ । ତେଶ-ମୁଶା-ଧର୍ମା
ମୟକ-ଦଶା-ମାର୍ଗ-କ୍ଷିର-ମ୍ରଦ୍ଗ-କ୍ଷୀ

ବ୍ୟକ୍ତିଶାସନରେ ପରିଚୟ ଦିଆଯାଇଛି।

ବେଶ୍‌ବେଦ୍‌ଶୁଦ୍ଧିର୍ଦ୍ଦମ ରକ୍ଷାକ୍ଷରଣାଦିର୍ଦ୍ଦମ ସାରା

also had many ornaments, all of them sitting in a circle. In the center, upon a round altar, there was a heaped pile of various substances for the Ganachakra, while in the western side, upon a high and elegant throne I saw and easily recognized my kind Guru, the Vidyadhara Changchub Dorje, for which reason I felt an unimaginable joy. In that moment they were all singing in unison with a humming sound the Song of Vajra that I had already heard many times before in my dreams. The white Dakini told me:

“Do you know that yogin sitting up there on the throne?”

“Is there anyone who does not recognize one’s own root Guru?” I replied.

And the yellow Dakini said:

“Do you understand now who sent us to escort you here?”

In that moment I finally understood that my kind

Guru had sent the four of them to invite me, and replied:

"Yes, I understand. It is my kind Guru who sent the four of you to invite me."

Then the red Dakini told the green Dakini:

"Well, now take him to sit in a row and assist him!", and the green Dakini said to me:

"Let's go to the row on the right!"

I went with her, and she brought me to sit in an empty seat in the front row that was near to the throne of my kind Guru. Then the green Dakini went somewhere else. I sat down and looked carefully at my kind Guru: when I had first seen him from the eastern gate he had looked exactly as he really was, but on looking at him carefully from close up, he was much younger than before, and I had the impression that his body could have been made of light. Behind him, above the glass window, there

ଅ. ୯. ମ. ୯. ଶ. ୯.

ବିଶ୍ୟାର୍ଦ୍ଦିଷୁର୍ପିକ୍ଷୀଯିତ୍ତିର୍ଦ୍ଦୟ ନିର୍ବିଦ୍ଧିଷ୍ଠାନ୍ତିର୍ଦ୍ଦୟ ।

ଅ. ୩. ୨. ୫. ୮. ୧୦.

were the images of the Twelve Primordial Masters of Dzogchen and around the sides, (always) on the upper part (of the wall), were the lineage masters of the three series of Dzogchen, while on the ceiling of the assembly hall there were the syllables of the Song of Vajra and of the Twenty-Five Expanses vividly bright, which I could see very clearly. I joined them in singing the Song of Vajra and indissolubly unified the Primordial State of Mind of my kind Guru with my mind. After a while the Song of Vajra ended and all those who were present remained quiet. In that moment the four Dakinis who had escorted me stood up at the four directions of the altar that was in the center of the hall, and while displaying the lotus mudra with their hands, with a pleasant melody they sang in unison:

A H O M A HĀ S U K H A H O

After they sang it once, carrying various Gana-chakra substances in their right and left hands they went in front of my kind Guru. Again they sang:

A H O M A HĀ S U K H A H O

ବିଶ'ପରି'ସ୍ତୁର'ନ୍ଦରଶ'ଦି'ମିଟ' ଏବି'ମଣ୍ଡ'ଶ'ମ' ଏଗାର'ହେ
ଠକ'ପ' ହେଲେଶ'ଛି'ଶ'ଦି'କ୍ରମଶ'ଦ୍ୱାପ' ଶ୍ଵର'। ଶ'ମ' ଏଗାର'ହେ
ଠକ'ନ୍ତିଶ'।

ଅ' ଥ' ଥ' ହ୍

ବିଶ·ସନ୍ତୁଦ୍ଧା·ଦି·ହେଷା·ହୁଶ·କୁମର·ସବିଶ·ପରି·ହିନ୍ଦା|
ହିନ୍ଦ·ସବି·ହୁନ୍ତିମନୁକ·ଦି·ହେନ୍ଦ·ସନ୍ତୁମାଶ·ଦି·ପଶ·ଶନ୍ତିଶ·ଗୁ·ସପା·
ହେ·ଖନ·ହୁକ·କୁମର·ଶୁର·ଏ·ଶିନ୍ଦ·ପର·ସଠଦ୍ଧା·ଦି·ଯକଣ·ଗୁ·
ହେନ୍ଦ·ହୁଶ·ଶା·ମାର·ହେନ୍ଦ·ତକ·ଶୁର·ହେଷା·ହେଷା·କୁମର·
ପବିଶ·ଶୁର·ପରି·ହିନ୍ଦ·ସବି·ହେଷା·ଶୁର·ଯଦ·|

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and the four of them offered the Ganachakra substances to my kind Guru. My kind Guru pronounced:

A LA LA HO

and accepted the Ganachakra substances, and while he was doing that, they stood up in a line in front of him, with the palms of their hands joined at the heart. When my kind Guru had finished taking the Ganachakra offerings, again they started to sing:

A HO MA HĀ SU KHA HO

and all who were there assembled sang it in unison, while the Dakinis distributed the Ganachakra substances to all the participants, one after the other. At a certain point the green Dakini came to me carrying Ganachakra substances and Ganachakra chang and while she gave them to me, I saw that my kind Guru was looking directly at me and smiling. When they had finished distributing all the Ganachakra substances, again the four Dakinis

ପ୍ରକାଶକୁ ଧରିବାରେ ଏହାରେ ମଧ୍ୟରେ
କୌଣସିଲୁଗନୀ କୌଣସିଲୁଗନୀ କୌଣସିଲୁଗନୀ

ଅ' ଥ' ଯ' ହ୍

ବିଶ' ପରି' ସୁ' ଶୁଦ୍ଧା' ହିଷ' ଶୁ' ଶ' ମ' ସାର' ନ୍ତିକ' ତକ'
 ଶୁଶ' ହେଷା' ହଣ' ନ' କୁମଣ' କଣ' ତୁର' ବନ' ର' ସବିଷ' ମନ'
 ଶନ' ଯା' ନ' କଣ' ହେଷା' ମନ' ଶୁଶ' ଗୁର' ହେଷା' ହଣ' କୁମଣ'
 ଯ' ଅର୍ଥାତ' ଶୁଶ' ଶୁଶ' ପରି' ମନ' କୁମଣ' ପ' ନନ' । ଶ' ମ' ସାର'
 ନ୍ତିକ' ତକ' ଶୁଶ' କୁମଣ' ଯନ୍ତିଷ' ଦିଲ' ଯନ୍ତିର' କୁ' ସଠଣ' ଦି' ଶୁଶ'
 ପରି' ଯଶୁଦ' ନୟନ' ଶୁଶ' ନନ' ନନ' ।

ପ୍ରକାଶନ
୦୧୦

ଶୁଣ୍ଟ ନୁହ ଆହ ରୁହ ଶୁଣ୍ଟ ପୁଣ୍ଟ ଦୁଇ ଫୁଣ୍ଟ

ঃবস্তি'আপ'মহেশ'দৰ'ভুক'ক্ষমতা'বং

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ

stood in a line in front of the eastern gate, and holding in their hands the Ganachakra substances, they sang:

A LA LA HO

When they had finished, my kind Guru partook of a little of each of the Ganachakra substances and then also the whole congregation started to enjoy the Ganachakra substances. My kind Guru put his hands in the resting mudra and with a sweet sounding tone, he said:

"Oh, noble offspring! As a gift to you for having come to this gathering today, I will give you the profound teaching of the All-Penetrating Wisdom, the State of Ati, an oral instruction of the Mahaguru of Oddiyana Padmasabhava. Listen well and then put it truly into practice, each of you!"

OM ĀH HŪM

BHE TA SA NA BHYA KU LA YE

*Through the profound experiential upadesha
The wisdom of one's Rigpa which penetrates all
without material obstacles*

*Is directly introduced in the state
Of those who have the most fortunate karma.
Just as the sun disk in the expanse of the sky
Is naturally endowed with rays of light,
All beings possessing a mind
Are naturally self-perfected with the Dharmata.
Rigpa is the primordial basis and the support of
memory, Samantabhadra the king of consciousness,
The immutable Dharmakaya of the real nature
Which is without birth, beyond conceptual constructs
and transcending all extremes.
Just like a limpid, cloudless sky,
It is beyond symbols and explanation, and tran-
scends all limitations and partiality.
Just as the light is the inherent manifestation of the
sun,
The wisdom of self-perfection is complete with (all)
qualities.
In this regard, direct the Rigpa on the eyes,
Point your eyes towards space,
Relax your Rigpa and leave it in its own condition.*

ঃশুর্বিশ্বামী কষণাহীন মিশনড়ঃ
ঃমার্দবাগুর্বশ্বিন্দ্বুর্মিশনুঃ
ঃদ্বল্লব্বশ্বেশ্বর্বগুর্বত্ত্বক্ষণঃ
ঃমদ্বয্বমাঞ্জুশ্বমুর্দ্বন্দ্বঃ
ঃক্ষেত্রাদ্বশ্বপিশ্বাগুর্বর্দ্বমুর্দ্বন্দ্বঃ
ঃত্ত্বক্ষেত্রমুর্দ্বশ্বন্দ্বমুশ্বমুশ্বঃ
ঃস্বিশ্বাপ্তি মিদ্বহীন মুর্দ্বঃ
ঃৰ্দ্বক্ষেত্রশ্বমুর্দ্বমুশ্বক্ষেত্রপ্তিঃ
ঃত্ত্বক্ষেত্রশ্বপ্তি দ্বশ্ব দ্বৰ্দ্বশ্বপ্তি মিদ্বপ্তিঃ
বিশ্বামুশ্বশ্বাগুর্বক্ষেত্রশ্বশ্ব পত্তন্দ্বপ্তি মুর্দ্বশ্বমুশ্ব

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ବିଶ୍ୱାସରି ଆଦ୍ୟାପ ରେଣ୍ଡ ସମ୍ମାନ ଦିଲ୍ | ଦିକ୍ଷା

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ତେଣାପରିଧତ୍ତକୁନ୍ୟାପାଦମାପରିଷାପରିହାରକୁନ୍ୟାପରିହାର
 ମନ୍ତ୍ରମାପନ୍ତିପରିଷାପରିହାରକୁନ୍ୟାପରିହାର
 ରକ୍ଷଣାପରିହାରକୁନ୍ୟାପରିହାରକୁନ୍ୟାପରିହାର
 ସବିନ୍ଦ୍ରପଶ୍ଚାତ୍ତକୁନ୍ୟାପରିହାରକୁନ୍ୟାପରିହାର

ଶୁଣ୍ଡ ହୁଣ୍ଡ କୁଣ୍ଡ ହୁଣ୍ଡ କୁଣ୍ଡ ପୁଣ୍ଡ ମୁଣ୍ଡ ଫୁଣ୍ଡ

*Don't follow after attachments and traces of the past.
Don't welcome ideas for the future.
In the present moment, in that gap
Before any temporary thought arises,
Recognize the natural Dang of the condition of
Dharmata.*

*Untainted by the impurities of emotions,
The pure Rigpa arises naked:
This is the unmistakable essence of the state
Of the Primordial Lord.*

*Thus he transmitted many verses and at the end
he sounded three slow and long A:*

A A A

Then he shouted a fierce and sharp Phat sound:

PHAT

and for awhile remained in the equanimity of contemplation. At that moment the four Dakinis, while standing near the eastern gate, sang in a very slow and extended tune:

BHE TA SA NA BHYA KULA YE

*Through the profound experiential upadesha
The wisdom of one's Rigpa which penetrates all
without material obstacles
Is directly introduced in the state
Of those who have the most fortunate karma.
Just as the sun disk in the expanse of the sky
Is naturally endowed with rays of light,
All beings possessing a mind
Are naturally self-perfected with the Dharmata.
Rigpa is the primordial basis and the support of
memory, Samantabhadra the king of consciousness,
The immutable Dharmakaya of the real nature
Which is without birth, beyond conceptual constructs
and transcending all extremes.
Just like a limpid, cloudless sky,
It is beyond symbols and explanation, and tran-
scends all limitations and partiality.
Just as the light is the inherent manifestation of the
sun,
The wisdom of self-perfection is complete with (all)
qualities.
In this regard, direct the Rigpa on the eyes,*

ঃমীষা কৈ পর ছান্দ পমশু সু ষষ্ঠি সং
ঃরীষা পাশ্চান্দ কেন্দ রূদ শুব পুরুষ
ঃশুব বিন পুরুষ কুশা হৈ শু মী পতন
ঃমা রূদ শু গুব শু শুব মা পশু
ঃন খুরি শু পুরু গুব কু রু শু
ঃপুরু ঘুর মাঞ্জু পুরু ন দু
ঃকেশ তীন পুরী শু গুব রূদ পুরু
ঃকে কে পুরু মুরি হৈ কে পুরু পু
ঃরীষা পান্তি মেদ হৈ কে পুরু
ঃৰুদ শু পুরি রূ শু পুরু পুরি পু
বিশ পা রু কুশা মীন কু ন পা রু পুরু
গুৰু শু কু পুরি শু যু রু পুরু পু
কেশ পা পুরু শু কুশা রু পুরি পুরি পু
যু কু শু শু যু রু রু পুরু পুরি পু
বিশ পা রু কুশা মীন কু ন পা রু পুরু
গুৰু শু কু পুরি শু যু রু পুরু পু

*Point your eyes towards space,
Relax your Rigpa and leave it in its own condition.
Don't follow after attachments and traces of the past.
Don't welcome ideas for the future.
In the present moment, in that gap
Before any temporary thought arises,
Recognize the natural Dang of the condition of
Dharmata.
Untainted by the impurities of emotions,
The pure Rigpa arises naked:
This is the unmistakable essence of the state
Of the Primordial Lord.*

*Since they were thus singing, all those assembled
also sang it together with the four Dakinis, repeat-
ing it again and again. At that point my wife Rosa
shook me awake because she said that I was speak-
ing while sleeping, and so I woke up and, while
waking up, I also had the clear feeling that I was
singing loudly this song. As soon as I woke up I*

ଶନ୍ମାସାଦୁରକ୍ଷାମନ୍ତରାଯମାହିଁଲୁଙ୍ଗମୁଦ୍ରାପଦିଶିକ୍ଷା
 ଶନ୍ମାର୍ଥମନ୍ଦରକ୍ଷାଶ୍ରୀଚନ୍ଦ୍ରମୁଦ୍ରା ପଦିରଧିମନ୍ତରାଯମନ୍ତରକ୍ଷା
 ଦୁର୍ଵଳର୍କ୍ଷାଶ୍ରୀମନ୍ତରାଯମମୁଦ୍ରାପଦିଶିରମର୍ତ୍ତମାଦୁ
 ଶ୍ରୀମନ୍ତରା ଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମା
 ଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମାଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମା
 ଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମାଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମା
 ଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମାଶନ୍ମମନ୍ତରାପଦିରମନ୍ଦରମୁଦ୍ରାପଦିରମର୍ତ୍ତମା



remembered very clearly all that had happened in my dream, I immediately got out of bed and went to write it down. However, though all the meanings of the teaching were imprinted in my mind, the only verses I could remember perfectly are the ones quoted above, while of the other verses I was not completely sure. Therefore I was not able to write them down, and for some time I had to remain with a feeling of sadness, without knowing what to do. Alas!







*In the Wood-Mouse year [on the twenty-third of November, 1984], while I was in Merigar I gave a brief introduction to the fundamental principle of the ancient Dzogchen text The Small Hidden Collection (*sBas pa'i rgum chung*, a Tunhuang manuscript by Buddhagupta) to a few of my students. That night, in the early morning, I had the following dream.*

I was in the middle of a big transparent hall made of crystal, which was situated on the top of a hill that was completely covered by a very thick forest. Upon a seat of five-colored glass, wearing a jacket of blue satin and a meditation belt of three colors, with long braided hair falling down, I was facing southward and gazing directly at the sky in front of me. At that point, some thousands of males and females, both Westerners and Orientals, gathered all around me from every direction. They sat down at ease, in many different colors, most of them looking directly at me, like they were waiting for my speech with an attitude of respect.

ଶ୍ରୀଶର୍ମାନ୍ତିକଷାମଦନ୍ତୁକ୍ଷପରତ୍ତରମ ୦୫୮
ନାମପାଦିକେ ୦ ଘନାଧ୍ୟମାତ୍ରିନ୍ଦ୍ରିଯା ନାମିନ୍ଦ୍ରି
ଶ୍ରୀକଷାମଦନ୍ତିକଷାମଦନ୍ତିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ନାମପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି

କେଶପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ଶ୍ରୀକଷାମଦନ୍ତିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ନାମପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି

ପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ଶ୍ରୀକଷାମଦନ୍ତିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ନାମପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ନାମପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ନାମପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି

କେଶପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ଶ୍ରୀକଷାମଦନ୍ତିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି
ନାମପାଦିନ୍ଦ୍ରିଯା ନାମପାଦିନ୍ଦ୍ରି

Near me there was the Dharma practitioner and yogini Laura Albini and I asked her:

"Why has this big crowd assembled around me?"

"This crowd is waiting for your teaching," she replied.

At once I climbed on a boulder of white crystal rock, like a small tent in size, that was a little way off in front of me and with a very loud and clear voice I said:

"Fortunate noble sons and daughters, listen! I will teach you the special instructions of the All-penetrating State of Ati, the essence of the profound teachings of the Mahaguru of Oddiyana. Listen well and retain it in your minds! Integrate in your state all of its fundamental meanings!"

As soon as I made this announcement, all of them remained silent. I sounded a long A and while sustaining the state of Rigpa in the Guruyoga of the white A, I said:

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ଅ' ଅ' ଅ' ଅ' ଅ' ଅ'

BHE TA SA NA BHYA KULA YE

*To the noble sons and daughters
Who have the most fortunate karma
I will directly introduce the state of knowledge
Of this profound and essential upadesha.
Just as the sun disk
Is naturally endowed with rays of light,
All beings possessing a mind
Are naturally perfected with the Dharmata...
until:
...In the state of Dharmata which is beyond union
or separation
Devote yourself to the crucial method of the three-fold space.*

A A A

SAMAYA GYA GYA GYA

This I taught in a clear, pure and elegant manner and right after that I concluded with the Song of Vajra. All of the big crowd gathered there knew well how to sing the Song of Vajra and so I had the impression that the sound of the Song of Vajra, like the



roar of thunder, was spreading and filling all the regions of the world. When we were about at the end of the Song of Vajra, something woke me up, and the day was dawning. As soon as I woke up I clearly remembered my dream and I also clearly remembered that I had already received this special and profound upadesha once before from my kind Guru the Vidyadhara Changchub Dorje. Immediately I searched for paper and pen and wrote down my notes, so that I was able to clearly recollect all the verses that I had just memorized and to write them down without omissions or additions.

Unfortunately, maybe as a punishment because I had taught this profound and special upadesha a few times in Merigar when the time was not yet ripe, the following year when I thought to teach this profound and essential upadesha in Merigar for the retreat of the end of the year and searched for it, I absolutely could not find it anywhere, and for some time I had to remain with a feeling of sadness. Alas!



A decorative horizontal border element consisting of two stylized flowers with eight petals each, separated by three small circles on either side, all enclosed within a larger circular frame.



In the Fire-Female-Bull year [on the second of September, 1997], on the occasion of the Lhasa Opera Festival (Zhotön) in the morning we went to the Norbu Lingka to have a picnic among crowds of people, while in the afternoon I stayed with my relatives in a garden near the place where I was residing. That night, in the early morning, I had the following dream.

I was at the foot of a crystal rock in a place where among the crystal rocks there were many trees full of flowers of various colors, a place in which I had already been a few times before together with the Mentsün Padma Paldzinma. On the front side of the high crystal rock there was quite a big door and on its upper part, in the center of a five-colored thigle the size of a round shield, there was the root symbolic letter of the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe, glittering in a golden light and naturally formed as if carved in relief. I thought: "This is for certain a very important place, therefore I must absolutely get inside.

But there is no one, like a doorkeeper for example, to ask for information. What shall I do!" Thus for a while I waited, but nobody turned up. Then I decided to go inside, and went. Inside there was a long corridor made of transparent crystal rock. I slowly walked along the big corridor and went farther ahead, when at a certain point on my right side there was a big door upon which there was the same symbolic letter and thigle that I had seen before on the top of the outer door. Immediately I slowly opened the big door and entered, and I heard a very gentle and melodious natural A sound resound distinctly. There was a huge hall made of crystal rock vibrating and blazing with rainbow light, and the very big crystal rock which formed its innermost wall, having the shape of a half-moon and dark blue in color, was completely covered by (the text of the upadesha) starting with the root symbolic letter of the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe similar to the (Tibetan) CA and with a crescent moon ornament on top glittering in a

ଛୁମାମିଶବିଷାଶିଷାନ୍ତୁନ୍ଦରା ଦିରିଷମାନ୍ତୁର୍ଦ୍ଧିଷା
 ନ୍ତୁତକାରସୁରୁତୁଷାମିକାନ୍ତୁପିଷାଶିଷାନ୍ତୁ
 ସିଷାପିତ୍ରିଷାକୁଷାନ୍ତୁ ଯକମଣାମାର୍ତ୍ତନ୍ତୁଷାନ୍ତୁହେଷା
 ତକବିଷାନ୍ତୁଦୀଲୁରାର୍ଥନ୍ତୁର୍ଯ୍ୟନ୍ତୁର୍ବୁଷାପାକିରାଦିଲୁଜ୍ଞି
 ଅଙ୍ଗଃ ଶ୍ଵରାକେକାର୍ଦ୍ଦମାନାପାମାରାର୍ଥନ୍ତୁର୍ବୁଷାପାମାରାନ୍ତୁ
 ଅନ୍ତିର୍ଦ୍ଧିଷାନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ଅଙ୍ଗଃ ଶ୍ଵରାଃ ନ୍ତୁଃ

ଶ୍ଵରାଃ ନ୍ତୁଃ ଶ୍ଵରାଃ ନ୍ତୁଃ ଶ୍ଵରାଃ ନ୍ତୁଃ ଶ୍ଵରାଃ

ଯବଣାଜ୍ଞପାମହିତାନ୍ତୁଲୁକାମନାପା

ମୁଦ୍ରାପାବାମରିମହାନ୍ତାଶିଷାନ୍ତୁ

ନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ମହିତାନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ମାରାନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

ନ୍ତୁମାପାମାରାନ୍ତୁମାରାନ୍ତୁ

golden light, and followed (by many verses) in excellent 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, in this way:

ॐ From the Innermost Essence of the Dakinis

of the Luminous Clarity of the Universe

The Upadesha on All-penetrating Wisdom of Ati

OM ĀH HŪṂ

BHE TA SA NA BHYA KU LA YE

Through the profound experiential upadesha

*The wisdom of one's Rigpa which penetrates all
without material obstacles*

Is directly introduced in the state

Of those who have the most fortunate karma.

Just as the sun disk in the expanse of the sky

Is naturally endowed with rays of light,

All beings possessing a mind

Are naturally self-perfected with the Dharmata.

*Rigpa is the primordial basis and the support of
memory,*

Samantabhadra the king of consciousness,

*The immutable Dharmakaya of the real nature
Which is without birth, beyond conceptual constructs
and transcending all extremes.*

*Just like a limpid, cloudless sky,
It is beyond symbols and explanation, and tran-
scends all limitations and partiality.*

*Just as the light is the inherent manifestation of the
sun,*

*The wisdom of self-perfection is complete with (all)
qualities.*

*In this regard, direct the Rigpa on the eyes,
Point your eyes towards space,
Relax your Rigpa and leave it in its own condition.
Don't follow after attachments and traces of the past.
Don't welcome ideas for the future.
In the present moment, in that gap
Before any temporary thought arises,
Recognize the natural Dang of the condition of
Dharmata.*

*Untainted by the impurities of emotions,
The pure Rigpa arises naked:
This is the unmistakable essence of the state*

ঃ দৃষ্ট শ পরি দৃ শ দৃষ্ট প মিদ ঘির ঃ
ঃ দী লু র কু র প জু ম দৃ শ ঃ
ঃ পু ম ম কু শ প র দ ন ঃ
ঃ কু শ শু শ ম শ শ প র দ ন ঃ
ঃ পু দ ত প শ প শ প র দ ন ঃ
ঃ কু প জু প কু শ প র দ ন ঃ
ঃ কু প কু প শ প র দ ন ঃ
ঃ দৃ শ ম দ ব দ শ প র দ ন ঃ
ঃ দ শ ক শ দ দ শ প র দ ন ঃ
ঃ কু দ শ প শ প ক শ প র দ ন ঃ
ঃ প ি শ ব দ শ প দ শ প র দ ন ঃ
ঃ প ি শ ব দ ক শ প ব শ প র দ ন ঃ
ঃ প দ ম শ প শ ম প র দ শ প র দ ন ঃ
ঃ প দ শ প শ ম প র দ শ প র দ ন ঃ
ঃ প দ শ প শ ম প র দ শ প র দ ন ঃ
ঃ প দ শ প শ ম প র দ শ প র দ ন ঃ

Of the Primordial Lord.

In that gap when the previous cloud has passed

And the next one has not yet arisen,

The light of the sun untainted by the clouds

Shines clear and naked for an instant.

In the same way, in the gap between a thought that

has passed and a thought yet to come

A state without thoughts but which penetrates all

without material obstacles

Is vividly present,

Untainted by the impurities of thoughts.

This itself is the Dang of the Rigpa of Dharmata.

The Dharmakaya of the empty and clear Rigpa,

The state of this wisdom which penetrates all without material obstacles,

Exists as one's natural possession from the beginning,

But if one is not taught about it, it is not recognized.

Without being modified by the thoughts of our conceptual mind,

By observing directly one's state

We meet wisdom of the natural Dang:



*This is directly discovering one's state.
Once the state of this wisdom which penetrates all
without material obstacles
Has been realized,
Without being hindered by virtuous or evil karma,
We attain Enlightenment in the Rigpa which pen-
etrates all without material obstacles...*

*When I reached this point something woke me
up, and the day was dawning. I didn't remember
the dream until about noon, but as soon as it came
back into my mind I wrote down some notes and
since I clearly remembered all the verses of the
upadesha I was able to write them down without
any omission or addition. But since this extraordi-
nary upadesha was not yet complete, for some time I
was left with a feeling of sadness about it, without
knowing what to do. Alas!*



A decorative horizontal border element consisting of two stylized flowers with eight petals each, separated by three small circles on either side. Between the flowers are two larger, more detailed flower-like shapes with visible stamens and a central circle.

ଶର୍ଷଶାମକଣ୍ଠାୟୁଦ୍ଧାଦ୍ୱାଶାପରିଦ୍ୱିଷ୍ଟଶ୍ଵରଶକ୍ତମନ୍ତ୍ରା
ଦ୍ୱାମହିଷିମିକଣତେଷାଦୁର୍ଦ୍ଦହିନ୍ଦ୍ରିୟାବିଷାପିକ୍ଷୀଯୁଦ୍ଧାଦ୍ୱାଶାପା
ମାପକଃ ମିଲାକଃ ବିଷାପରିଜ୍ଞାପନାଦ୍ୱାଦରିମୀଳାଶୂନ୍ୟ
ଦ୍ୱାମହିଷିମିକଣରିଷ୍ଟିଷାପିଷ୍ଟମବିଷାପାଶ୍ଵାପମାପିରାଶ୍ଵାଦ୍ୱିଷି
ଯୁଦ୍ଧାଦ୍ୱାଶା ଦ୍ୱାଶ୍ଵାଦ୍ୱିଷିମନ୍ତରାମନ୍ତିଷାମିଦ୍ୱାଶ୍ଵାଦ୍ୱିଷିଦ୍ୱା
ବିଷାପିଦ୍ୱିଷିଷାକଣ୍ଠେଷୁଷାଅରାଷଦ୍ୱାଶ୍ଵାଦ୍ୱାଶ୍ଵାପାଦ୍ୱାଶା । ବିଷା
ପିଦ୍ୱିଷିଦ୍ୱିଷିଷାକଣ୍ଠେଷୁଷାଅରାଷଦ୍ୱାଶ୍ଵାଦ୍ୱାଶ୍ଵାପାଦ୍ୱାଶା
କଣ୍ଠେଷୁଷାଅରାଷଦ୍ୱାଶ୍ଵାଦ୍ୱାଶ୍ଵାପାଦ୍ୱାଶା
କ ପିଷାଦ୍ୱାଶାପାଦ୍ୱାଶ୍ଵାପାମର୍ଷପଦ୍ୱାଶାକେଷାଦ୍ୱାଶ୍ଵାପା
ବିଷାମିଷାଦ୍ୱାଶ୍ଵାଦ୍ୱାଶା ଦ୍ୱାପାମାଦ୍ୱାଶ୍ଵାଦ୍ୱାଶ୍ଵାପା



In the Earth-Tiger year [on the nineteenth of December, 1998] I was in Brazil in a small village called Sítio near the city of São Paulo, giving teachings on how to practice the path of Dzogpa Chenpo to some local students assembled in a place that had been a Drugpa Kagyüdpa Dharma center. That night, in the early morning, I had the following dream.

I was singing the Song of Vajra in unison with my students assembled in that place. When we reached MAKARTA KELANAM, in front of my eyes there appeared brightly a tiny thigle of sky-blue light. I gazed directly at the thigle while remaining in a state of non duality between my vision and my mind, and the thigle grew bigger and bigger until it became the size of a round shield, and inside it there was the symbolic letter similar to the (Tibetan) CA with a crescent moon ornament on top, as if written with molten gold, followed by the text of the upadesha

ରୁତ୍ସନ୍ଧାମିକନ୍ଦପିଷନ୍ଧାପରାହନ୍ତେଷନ୍ଧାମିଷନ୍ଧାପିତ୍ରିଷା
 ତେଷନ୍ଧାନ୍ଦା । ମହମନ୍ତାମିତନ୍ଦନ୍ତିରାହନ୍ତେଷନ୍ଧାଯନ୍ଦନ୍ତିବିଷା
 ନୁ ଯନ୍ତ୍ରଣୀଷାମାରୁଦ୍ଧିଷିରିରେଷାଶୁଷନ୍ଦନ୍ତିର୍ବିଦ୍ଧିଲ୍ଲିଜ୍ଞି
 ଅଃ ଅଃ ଅଃ ଅଃ
 ନ୍ଦିଃ ନ୍ଦିଃ ନ୍ଦିଃ ନ୍ଦିଃ ନ୍ଦିଃ ନ୍ଦିଃ ନ୍ଦିଃ ନ୍ଦିଃ
 :ଯନ୍ତ୍ରାଜ୍ଞିପାମହତ୍ତମନ୍ଦନ୍ତିର୍ବିଦ୍ଧିଲ୍ଲିଜ୍ଞି
 :ହୃଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିମରିମହତ୍ତମାଷିଷା
 :ରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିମିଷାରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧି
 :ଯଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିଶୁମାରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିଶୁନ୍ଦନ୍ତି
 :ଯାପରାହୃଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିମରିଦ୍ଗୁଣିପାରିଷରାପି
 :ରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିକଣାମନ୍ତରାପାଲ୍ଲିରଦ୍ଦନ୍ତି
 :ରଶ୍ଵନ୍ତିର୍ବିଦ୍ଧିରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିକଣାମନ୍ତରାପାଲ୍ଲିରଦ୍ଦନ୍ତି
 :କେଷାତ୍ମିନ୍ଦନ୍ତିର୍ବିଦ୍ଧିରଦ୍ଦନ୍ତିର୍ବିଦ୍ଧିକଣାମନ୍ତରାପାଲ୍ଲିରଦ୍ଦନ୍ତି
 :ରୈଷାପିଷିରିନ୍ଦନ୍ତିର୍ବିଦ୍ଧିମରିଦ୍ବିକଣି
 :ମିଷାରୈଷାକୁପାର୍ତ୍ତାଗୁରୁନ୍ତିର୍ବିଦ୍ଧିରଦ୍ଦନ୍ତି
 :ଯନ୍ତ୍ରାଯୁଷନ୍ଧାରଶୁନ୍ଦନ୍ତିର୍ବିଦ୍ଧିକଣାମନ୍ତରାପାଲ୍ଲିରଦ୍ଦନ୍ତି
 :ଜ୍ଞାମିନ୍ଦନ୍ତିର୍ବିଦ୍ଧିଶୁନ୍ଦନ୍ତିର୍ବିଦ୍ଧିମନ୍ତରାପାଲ୍ଲିରଦ୍ଦନ୍ତି
 :ଶ୍ଵିନ୍ଦନ୍ତିର୍ବିଦ୍ଧିଶୁନ୍ଦନ୍ତିର୍ବିଦ୍ଧିମନ୍ତରାପାଲ୍ଲିରଦ୍ଦନ୍ତି

*in excellent 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, in this way:*

॥
OM ĀH HŪM

BHE TA SA NA BHYA KU LA YE

*Through the profound experiential upadesha
The wisdom of one's Rigpa which penetrates all
without material obstacles
Is directly introduced in the state
Of those who have the most fortunate karma.
Just as the sun disk in the expanse of the sky
Is naturally endowed with rays of light,
All beings possessing a mind
Are naturally self-perfected with the Dharmata.
Rigpa is the primordial basis and the support of
memory, Samantabhadra the king of conscious-
ness,
The immutable Dharmakaya of the real nature
Which is without birth, beyond conceptual constructs
and transcending all extremes.
Just like a limpid, cloudless sky,*

ঃযুক্ত পর্যন্ত শুক্র ক্ষমা মুদ্রা সূর্যঃ
ঃত্বি পর্যন্ত শুক্র হেব পরিকৃঃ
ঃমুক্ত শুরু প্রিয় পৰিকৃ হেব শুক্রঃ
ঃত্বি প্রিয় পরিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃপৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃপৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃশুক্র পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃযুক্ত শুক্র পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃত্বি প্রিয় পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃপৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃক্ষমা পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ
ঃপৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃ পৰিকৃঃ

It is beyond symbols and explanation, and transcends all limitations and partiality.

Just as the light is the inherent manifestation of the sun,

The wisdom of self-perfection is complete with (all) qualities.

In this regard, direct the Rigpa on the eyes,

Point your eyes towards space,

Relax your Rigpa and leave it in its own condition.

Don't follow after attachments and traces of the past.

Don't welcome ideas for the future.

In the present moment, in that gap

Before any temporary thought arises,

Recognize the natural Dang of the condition of

Dharmata.

Untainted by the impurities of emotions,

The pure Rigpa arises naked:

This is the unmistakable essence of the state

Of the Primordial Lord.

In that gap when the previous cloud has passed

And the next one has not yet arisen,

The light of the sun untainted by the clouds

:ঘুন্দ কমাশুভ হিন্দ মস মা পরিকৃং
 :কৃষ প জ্ঞ পুরি যক্তি শুরু মহ মশুং
 :কৃষ কৃষ নু মশ ম শুশ পরিং
 :কৃষ পিন্দ বেদ স্বপ ক্রিষ শি শং
 :নি শ কৃষ তিন রিষ পরি মন্দ মশং
 :শুন্দ যশু প রিষ প কৃষ শুরু কুং
 :বি পিষ বেদ স্বপ নৰ্মণ শ প রদং
 :বি কুশ বেদ কশ মনু শুশ ক যদং
 :শন্ম মশ মশ ম পিন দ ম পিষ শং
 :বেদ শুন কৃষ পশ ম প কৃষ পিনং
 :বেদ দ বেদ পৃষ মনু প মশুং
 :বেদ শন্ম শ বি পিষ মনু প মশ শং
 :বেদ দ বেদ পৃষ মনু প ক্রিন পি কৃং
 :বি পিষ বেদ স্বপ নৰ্মণ শ প রদং
 :কুম পিষ মন দ ক দু শুন প কুং

*Shines clear and naked for an instant.
In the same way, in the gap between a thought that
has passed and a thought yet to come
A state without thoughts but which penetrates all
without material obstacles
Is vividly present,
Untainted by the impurities of thoughts.
This itself is the Dang of the Rigpa of Dharmata.
The Dharmakaya of the empty and clear Rigpa,
The state of this wisdom which penetrates all with-
out material obstacles,
Exists as one's natural possession from the begin-
ning,
But if one is not taught about it, it is not recognized.
Without being modified by the thoughts of our con-
ceptual mind,
By observing directly one's state
We meet wisdom of the natural Dang:
This is directly discovering one's state.
Once the state of this wisdom which penetrates all
without material obstacles
Has been realized,*

ঃ নৈশ্চিকা পন্থ শুরু কৰি একান্তে পন্থ
ঃ বেদ স্মরণ কৰি পন্থ দ্বাৰা কৰ্তব্য কৰ্তব্য
ঃ শৈষ পদ্ধতি পদ্ধতি পদ্ধতি পদ্ধতি
ঃ কৃতি পদ্ধতি পদ্ধতি পদ্ধতি পদ্ধতি
ঃ পুরুষ পদ্ধতি পদ্ধতি পদ্ধতি পদ্ধতি

*Without being hindered by virtuous or evil karm
We attain Enlightenment in the Rigpa which pen-
etrates all without material obstacles.*

*The self-perfected wisdom of the Dang of Rigpa
Is like the shining of the rays of light as the nature
radiance of the sun,*

*Or like the appearing of the five-colored lights of a
rainbow*

As the natural radiance of the empty sky.

*The Dang of emptiness is Rigpa and the Dang of
Rigpa is the light.*

The Dang of the light is the kayas and clusters:

*The Dang of the real nature which is the empty
and clear Rigpa*

Manifests as the magical net of luminous clarity.

*The Dang of luminous clarity in the small reliquary
box of the heart,*

The self-perfected and bright profound clarity

With the mandala of clusters,

Is the Buddha of our real nature...



When I reached this point the Song of Vajra ended, and also the thigle of my vision vanished in space like a rainbow. After that we dedicated merit for the benefit of others, then some students came to me and asked me some questions about the way of integrating mind and vision. I replied to all of them giving clear explanations, and while I was doing that I woke up. The day was almost dawning. When noontime came I recollected my dream and immediately I wrote down some notes, and as I could remember precisely all the verses that I had read, I was able to write them down properly. But since this extraordinary teaching was not yet complete, I felt somewhat sorry, without knowing what to do, and I strongly expressed the wish to meet again and again the text of this essential teaching.



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

ଭୁବନେଶ୍ୱରାଷ୍ଟର ପ୍ରକାଶନ ମେଲ୍ ମୁଦ୍ରଣ ପରିକାଳିକା
ପରିଚୟ ଓ ପରିବାର ପରିଚୟ ଏବଂ ପରିବାର ପରିଚୟ
ପରିଚୟ ଓ ପରିବାର ପରିଚୟ ଏବଂ ପରିବାର ପରିଚୟ



In the Metal-Male-Dragon year [on the nineteenth of March, 2000, at two 'o clock in the afternoon], all of us who were in Namgyalgar practicing the Guruyoga together during the worldwide anniversary of the supreme teacher Garab Dorje. The night, in the early morning, I had the following dream.

We of the Dzogchen Community, males and females, old and young, between about five thousand and seven thousand in number, were in an indefinite place in the north of this world. This place was completely full of blooming quitch-grass and flowers of various colors just like a pastureland in the summer, and we were all sitting facing north. A little way off in front of us there was a crystal rock bright shining with the light of various colors and with wide opening as if made of mother of pearl. Near there was the Teacher Garab Dorje, in Heruka attire in the same way it is visualized in the Guru yoga, but he was almost five times the size of a hu-

ସିଷା'ପିରି'ଶ୍ଵର'କ'ଶ୍ଵର'କିର'ର୍ଦ'ଶଶବ'ମଧ୍ୟର'ରଶ୍ଵର'ଶ୍ଵର'
ସିଷା'ଶୀ'କ'ପରି'ପଦ'ପୁର'ଶଶିର'ମଦନଶ'ରପର'ଶଶ'ମହକ'
ପ'ର'ର୍ଦ'ଶ'ବିଷ'ଶବୁଷଶ'ଯ୍ର୍ଦ'ରତ୍ନଶ' ରି'ତଥ'ଶୀ'ଶବୁଷଶ'
ଶବୁଷଶ'ର୍ଦ'ଶ'ଗୁର'ମଧ୍ୟର'ରଶ୍ଵର'ଶବୁଷଶ'ଶୁ'ତି'ଶବୁଷ'ରକର'ମଧ୍ୟର'ର୍ଦ'
ମଦନଶ'ଶବୁଷ'କ'ଶ'ବିଷ'ଶବୁଷ'ଶୁ'ତି'ଶବୁଷ'ରକର'ମଧ୍ୟର'ର୍ଦ'
ଶେର'ଶେପ'ଶବୁଷ'ର'ପ'ଶେଷ'ରି'ର୍ଦ' | ରି'ତଥ'ଶୀ'ଶବୁଷ'ପମ'
ର'ରେର'ର୍ଦ'ଶ'ର୍ଦ'ଶ'ଶୁ'ତି'ଶବୁଷ'ପ'ଲ୍ଲମ'ପିର'ଶଶବ'ଶୁ'ଯ୍ର୍ଦ'
ରତ୍ନଶ' ରି'ତଥ'ଶୀ'ଶବୁଷ'ପଶ'ଆ'ଦଗର'ଶ'ମର'କ୍ଷମ'
ରଶ୍ଵର'ଶଶବ'ରତ୍ନଶ'ରତ୍ନ'ଶତଶ'ପ'ଶୁ'ର'ଶୁ'ଯ୍ର୍ଦ'ରତ୍ନଶ'ପ'
ପା ରମ'ବିଷ'କ'ଶ୍ଵର'ଶ'ତଥ'ଶବୁଷ'

ଶୁ'ର'ଶୁ'ତି'ଶବୁଷ'ପିର'ଶବୁଷ'ଶୁ'ର'ଶ'ପିର'
ର'ଶୁ'ର'ଶୁ'ତି'ଶବୁଷ'ପିର'ଶବୁଷ'ଶୁ'ର'ଶ'ପିର'
ଶବୁଷ'ପିର'ଶ୍ଵର'କ'ଶ୍ଵର'କିର'ର୍ଦ'ଶଶବ'ମଧ୍ୟର'ରଶ୍ଵର'ଶ୍ଵର'
ଶବୁଷଶ'ଯ୍ର୍ଦ'ଶ'ପ'ର'ଶବୁଷ'ଶୁ'ର'ଶ'ପିର'ଶବୁଷ'ଶୁ'ର'ଶ'ପିର'
ଶବୁଷ'ପିର'ଶ୍ଵର'କ'ଶ୍ଵର'କିର'ର୍ଦ'ଶଶବ'ମଧ୍ୟର'ରଶ୍ଵର'ଶ୍ଵର'
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ଶବୁଷ'ପିର'ଶ୍ଵର'କ'ଶ୍ଵର'କିର'ର୍ଦ'ଶଶବ'ମଧ୍ୟର'ରଶ୍ଵର'ଶ୍ଵର'

man being and at his heart, inside a thigle of five colors, he had the root symbolic letter of the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe, in glittering gold. At our right in the sky the brilliant glow of the rising sun was appearing and when its rays fell on the crystal rock before our eyes a multicolored rainbow light shone brightly. We chanted in unison the Guruyoga of the White A with the invocation when at a certain point while we were repeating the verse:

Empower me so that the universe may manifest at the base

And grant me the supreme capacity to attain the great transference!

the body of the Teacher Garab Dorje in Heruka: attire dissolved into the root symbolic letter of the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe, of glittering gold, that was inside a thigle of five colors at his heart, and became invisible. I gazed directly at the five colored thigle

with the symbolic letter and at a certain moment, while I was doing that, the five colored thigle became bigger and after the symbolic letter there spread the verses of the upadesha of the All-Penetrating Wisdom of Ati, in excellent Tibetan uchen characters as if written with molten gold, and like always with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line. As soon as I had finished reading the complete text of this special upadesha one time, all the syllables dissolved in the root symbolic letter and became invisible. Then from the root symbolic letter many rays of five colored light spread and one ray pierced my forehead which made the gakyil at my forehead spin continuously. In that moment I woke up and, since after waking up I had the strong mental feeling that the gakyil was still turning, I clearly remembered what I had dreamed. But it was not yet dawn and when I looked at my watch I saw it was a little later than half past three. I lay down comfortably again, hoping to continue my dream

ମୁକ୍ତିପଦ୍ଧତି ଏହାରେ ଯାଇଲୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

and, when I fell asleep after a while, I had the following dream.

I was inside a big cave which was at the middle of the face of a rock on the shore of a pleasant island, alone, practicing the Semdzin of the Symbol of the White A. I looked in front of me toward the opposite side of the cave and it was like I was again in the cave of the Tsara Hermitage where I had stayed for a few months together with my uncle Togden Ugyen Tendzin when I was very small. I looked and on the other side of this big cave there was my uncle Togden Ugyen Tendzin, sitting naked in the cross-legged posture. In that moment I thought: "My uncle Togden Ugyen Tendzin in the past kindly transmitted to me the root text of Yantra Yoga and the profound upadesha of the Yoga of Prana for Clarity and Emptiness. This time I want to ask him to transmit to me the profound and essential upadesha on the Ati Dzogpa Chenpo which I read inside the

five colored thigle.” So I went in front of him and was about to ask for it, but my uncle Togden Ugyen Tendzin was gazing directly in space, immovable and relaxed with his hands on his knees in the resting mudra, therefore I didn’t dare to ask anything for awhile. When I was small and my uncle Togden Ugyen Tendzin sat naked in the cross-legged posture, I used to go slowly behind him and then slap him on his body, or sometimes pinch him. Remembering clearly all this, I remained without moving in front of my uncle. At a certain moment my uncle Togden Ugyen Tendzin looked at me and said “What is it that you need?”

“Please transmit to me that special teaching that I saw appearing inside the five colored thigle and starting with the symbolic letter and BHE TA SA NA BHYA KU LA YE”, I asked.

My uncle Togden Ugyen Tendzin said:

ଶୁକ୍ରା । ଦିନ୍ତିମୁଦ୍ରାଯାରାପଦମାଧ୍ୟାମନ୍ଦମନ୍ଦା
 ମାତ୍ରାମୁଦ୍ରାପଦାତକାରିଷାରିନ୍ଦାଅନ୍ତଃ । ବିଶାଶସ୍ତୁର୍ବନ୍ଦା
 ମନ୍ଦିରିଲକାନ୍ଦୁ । ଦିଲ୍ଲିମୁଦ୍ରାପଦାରିଷାରିନ୍ଦା
 କୁମରାଶାପଦାରିନ୍ଦାମାତ୍ରାମାଧ୍ୟାମନ୍ଦମନ୍ଦା
 ପାତିଷାଗୁର୍ବାପଦାମର୍ଦ୍ଦାରିଷାରିନ୍ଦା । ବିଶାଶୁରାପ
 ନଦୀ । ଶ୍ରୀହିତ୍ୱମନ୍ଦିରିନ୍ଦାପଦାରିଷାରିନ୍ଦା
 ମାତ୍ରାମୁଦ୍ରାପଦାରିଷାରିନ୍ଦା । ଦିଲ୍ଲିମୁଦ୍ରାପଦା
 ମାତ୍ରାମୁଦ୍ରାପଦାରିଷାରିନ୍ଦାମାଧ୍ୟାମନ୍ଦମନ୍ଦା
 ପାତିଷାଗୁର୍ବାପଦାମର୍ଦ୍ଦା ।

ଅଙ୍ଗୁଳି

ବିଶାଶସ୍ତୁର୍ବନ୍ଦାରିନ୍ଦାକୁର୍ବାରିନ୍ଦାରିନ୍ଦାମନ୍ଦା
 ମର୍ଦ୍ଦାଶୁରାମାତ୍ରାମର୍ଦ୍ଦାରିନ୍ଦା । ତୁର୍ବାରିନ୍ଦା
 ଅଙ୍ଗୁଳି ଅଙ୍ଗୁଳି ଅଙ୍ଗୁଳି
 ଶ୍ଵର ର ଶ୍ଵର ଶ୍ଵର ଗୁ ପ ଘୁ
 :ପଦାଜ୍ଞାପାମକଷାରିନ୍ଦାକୁର୍ବାକୁମରାପଦା
 :ହୃଦାପାତିଷାରିନ୍ଦାମନ୍ଦାରିନ୍ଦା
 :ମର୍ଦ୍ଦାରିନ୍ଦାମର୍ଦ୍ଦାରିନ୍ଦାମର୍ଦ୍ଦାମର୍ଦ୍ଦା
 :ମର୍ଦ୍ଦାରିନ୍ଦାମର୍ଦ୍ଦାରିନ୍ଦାମର୍ଦ୍ଦାମର୍ଦ୍ଦା

"That is a special teaching whose transmission has fallen on you!"

"Although it is so", I replied, "I am not able to remember clearly all its words and meanings. Therefore, please teach it to me by all means!"

Then my uncle Togden Rinpoche looked directly at me with his eyes and said:

"Okay! That being so, I will transmit to you the profound Dzogpa Chenpo teaching of the All-penetrating Wisdom which is related to BHE TA SA NA BHYA!"

Then he sounded:

A

and remained for some time with his eyes gazing directly in space. A little while later he started:

BHE TA SA NA BHYA KU LA YE

OM ĀH HŪṂ

*Through the profound experiential upadesha
The wisdom of one's Rigpa which penetrates all
without material obstacles
Is directly introduced in the state
Of those who have the most fortunate karma.*

ଅ' ଅ' ଅଂ

ବିଶ୍ୟନ୍ତରେ ମନ୍ଦିରରେ ମନ୍ଦିରରେ
କଥା ପବ୍ଲାଷା ଯଦୁ କୁଦୁ ବିଶାକା
ଶ' ମ' ଘ' ଶୁ' ଶୁ' ଶୁ'ଃ

*Just as the sun disk in the expanse of the sky
Is naturally endowed with rays of light,
All beings possessing a mind
Are naturally self-perfected with the Dharmata.
Rigpa is the primordial basis and the support of me-
mory, Samantabhadra the king of consciousness
The immutable Dharmakaya of the real nature
Which is without birth, beyond conceptual construct
and transcending all extremes...*

*Thus he taught many verses of this profound
teaching that directly introduces in oneself the real
nature. I indivisibly unified my mind with his Pri-
mordial State of Mind and listened carefully, so that
of all the fundamental meanings that he was teach-
ing I was immediately having amazing experience.
After some time the profound teaching ended and
after saying:*

A A A

*he remained quiet for a moment in the equa-
nimity of contemplation. Again after a short while
he said:*

SAMAYA GYA GYA GYA

ବିଶ୍ୱାସାକୁରୁ ବିଶ୍ୱାସାକୁରୁ ମନ୍ଦିର ମନ୍ଦିର ପରିଷାକ୍ଷର
ପରିଷାକ୍ଷର ମନ୍ଦିର ମନ୍ଦିର ପରିଷାକ୍ଷର

፩፻፭፻



and for another short while he remained quiet in the equanimity of contemplation. Suddenly he shouted three times a very fierce Phat:

PHAT PHAT PHAT

every time much stronger and sharper than the last, and I woke up. Maybe the sounds of Phat were related to the weather as it was very stormy and thundering in that moment. In any case, as soon as I woke up I clearly remembered my dream, and I immediately got out of bed and wrote down some notes. But unfortunately, although I had assimilated all the meanings of the profound teaching transmitted by Togden Rinpoche, I was not able to remember all the verses.



੦੦ * ੦੦ ॥

ਮੁਖਾਚੜ੍ਹਾਪੁਣੀਵੰ ਪ੍ਰਿਵੰ ੩੦੦॥ ਕੌ ॥੩ ਹੈਲ
 ੩੯॥ ਪਾ ਸੰਗਤਾਚੜ੍ਹੇ ਬਾਣੀ ਜਾਂ ਸੁਨੀ ਰੈ ਮਕਮਣਾ ਸ
 ਹੋਮਸਾਪਾਸੁ ਧਰਿ ਕਥਾ ਰਤ੍ਤੁ ਰੁਣ ਨੇਸਾ ਸੁਨੀ ਜਾਂ ਕਥਾ ਦੁ ਸਦ
 ਸੈਥਾ ਜਨ੍ਹਦ ਪਰਿ ਦੱਸੇ ਦ੍ਰਿ ਮਕਥਾ ਪਮਾਨੁ ਦੁ ਸਦ ਸਾਡਾ
 ਪੁ ਸੰਨਾਨੁ ਤਮਸਾ ਦਿਵਾ ਸਾਕਥਾ ਰੈ ਸ਼ਾਸਤਰਾਤਦ
 ਮੁਦਿਸਾ ਜਾਂ ਕਥਾ ਪਰਿ ਬੇਖਾਪਥਾ ਸੁਵਾ ਪਰਿ ਰੈ ਜਾਂਦਾ। ਮੇ
 ਹੁੰਦਾ ਸਾਹੁੰਦਾ ਜਾਂ ਕਥਾ ਪਥਾ ਸੁਹੁੰਦਾ ਪਰਿ ਵੂਕ ਸੈਦ ਕੇ
 ਕੁਦ ਟੈ ਰੈ ਸਾਹੁੰਦ ਪਰਿ ਵੂਕ ਸੈਦ ਕੇ ਅ ਸਹੁੰਦ ਪ ਬਿਸਾ ਸੰ
 ਪਥਿਆ ਸ੍ਰੀ ਰੁੰਦ ਸਾਨੁ ਘੁੰਦ ਭੁੰਦ ਸੁਹੁੰਦ ਸ
 ਪਥਾ ਸੁਨੀ ਸੈਦ ਕੁਦ ਹੁੰਦ ਸਾਹੁੰਦ ਕੁਦ ਸੁਹੁੰਦ ਸ
 ਪਥਾ ਸੈਦ ਕੁਦ ਸਾਹੁੰਦ ਕੁਦ ਸੁਹੁੰਦ ਸਾਹੁੰਦ ਪਰਿ ਸੈਦ ਪੁੰਦ ਪਿਸਾ
 ਦੁ ਤਕ ਸੰਨਾਨੁ ਜਾਂ ਕਥਾ ਪਿਸਾ ਸੈਦ। ਸਦ ਸੁਦ ਤ ਪਿਸਾ
 ਰੁੰਦ ਪ ਮਹੁੰਦ ਸਦ ਕੁਦ ਕੁਦ ਕੁਦ ਕੁਦ ਕੁਦ ਕੁਦ ਕੁਦ ਕੁਦ
 ਪਥਾ ਦੁ
 ਸੁਨੀ ਦੁ
 ਦੁ। ਮਕਮਣਾ ਸਾਹੁੰਦ ਸਾਹੁੰਦ ਸਾਹੁੰਦ ਸਾਹੁੰਦ ਸਾਹੁੰਦ ਸਾਹੁੰਦ



In the Metal-Female-Snake year [on the twenty-ninth of December, 2001], while I was in Tashigar South, I gave the people who were attending the retreat a direct introduction on the basis of the Guruyoga blessing power. That night I had the following dream.

I was alone on a hill, sitting under the cool shade of a big and majestic tree, in a very pleasant place where all the hills and rocks were made of crystal of various colors and where all the trees, big and small, were completely full of flowers of various colors. In my hands I had a scroll, which had been given to me a few days before by Dorje Yudrönma, where on sky-blue paper, in excellent Tibetan uchen character written with molten gold there was first of all the symbolic letter similar to the (Tibetan) CA with a crescent moon ornament on top and the terma sign [ঁ], followed by the complete text of the All-Penetrating State of Ati with two dots, one on top of the other, separating each syllable, and the terma sign at the end of the line, and I was reading it. I thought,

ଶିର୍ଷଶୂନ୍ୟାକଣାଦିର୍ବ୍ୟାପିତ୍ତାତ୍ମକ ସମ୍ପଦାଶ୍ରୀଦିପିତ୍ତାକୁ
ଯମୁନାଦିଶ୍ଵରୀକାଳାକଣାର୍ଥିର୍ବ୍ୟାପିତ୍ତାତ୍ମକ ପରିଚ୍ୟାତ୍ମକ
କଣ୍ଠଶୂନ୍ୟାକଣାଦିର୍ବ୍ୟାପିତ୍ତାତ୍ମକ ପରିଚ୍ୟାତ୍ମକ ।

"Although I have already had many occasions to read this special teaching, until now I did not get the chance to obtain the complete teaching for the benefit of both myself and the others. This time that the Jetsunma has helped me is very good fortune, therefore I definitely want to master the complete text of the upadesha!" So I read the text intently but, when I was about to end reading it for the first time, suddenly the weather became stormy and this woke me up. I looked at my watch and it was almost twenty past three. I remembered this amazing dream very well and, hoping to continue the dream, immediately I kept myself warm and lay down comfortably. After awhile again I fell asleep and I had the following dream.

I was in the same place as before, continuously reading the text of the All-Penetrating Wisdom. I read it repeatedly a few times and, while I was (experiencing) its fundamental meaning in the equa-

nimity of contemplation, I woke up. I looked at my watch and it was almost a quarter past four. As soon as I woke up I remembered clearly the two extraordinary dreams that I had had one after the other and so I immediately got out of bed, searched for paper and pen and wrote down my notes. Thus, thanks to the compassionate energy of the Jetsunma I was able to write down the complete text without omitting a single syllable, in this way:

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କୁଣ୍ଡଳ ପାତାର ମନ୍ଦିର ଏହାର ପାଇଁ ଆମେ ଯାଇବାକୁ ପରିଷକ କରିବାକୁ ପାଇଁ ଆମେ ଏହାର ପାଇଁ ଆମେ ଏହାର ପାଇଁ

ଏଣ୍ଟିଷା ଯଦୁ ସବୁ ମୁହଁ ମନ୍ଦୀର ସବୁମାତ୍ରଙ୍କ

ପ୍ରକାଶନ
ବିଭାଗ

ପ୍ରକାଶ ନାମ ପାଠୀ ଦାତା ପାଠୀ ପାଠୀ ପାଠୀ ପାଠୀ

ପାତାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ମୁଦ୍ରାକଣ୍ଡଳ ପାତାଙ୍ଗ ଶିଖି

ଶ୍ରୀମଦ୍ଭଗବତ

ঃ মন্ত্ৰ শুন মন্ত্ৰ মন্ত্ৰ স্বীকৃত

፡ ມາສ 2. ແລ້ວ ທີ່ ມາດ ດູງເປັນ ອົບ ປະ

ବିଦ୍ୟାକାରୀମନ୍ତ୍ରୀ

ଭାଷାରେ କଥା କହିଲା

ହେତୁ କାର୍ଯ୍ୟ ପାଇଁ ଏହି ଅନୁଷ୍ଠାନିକ ପରିବାରଙ୍କ ଜୀବନକୁ ଆଶୀର୍ବାଦ ଦିଲାଯାଇଛି।

ଓঁ শশি পুরুষ শশি কৃষ্ণ পুরুষ

ଶର୍ମିଷ୍ଠାନ ପାତ୍ରଙ୍କାଳୀନ ଲାଭାବଳୀ

ଓଡ଼ିଆ ପ୍ରକାଶନ ମେଟ୍ରିକ୍ କୌଣସି

ঃ অ-মে-দ-শ্ব-ষ-ব-ম-ষ-ৰ-ব-ষ-ৰ-শ-ঃ

ROOT TEXT

ॐ From the Innermost Essence of the Dakinis of the Luminous Clarity of the Universe **THE UPADESHA ON ALL-PENETRATING WISDOM**

OM ĀH HŪṂ

BHE TA SA NA BHYA KU LA YE

Through the profound experiential upadesha the wisdom of one's Rigpa which penetrates all without material obstacles is directly introduced in the state of those who have the most fortunate karma.

Just as the sun disk in the expanse of the sky is naturally endowed with rays of light, all beings possessing a mind are naturally self-perfected with the Dharmata.

Rigpa is the Primordial Base and the support of memory, Samantabhadra the king of consciousness, the immutable Dharmakaya of the real nature which is without birth, beyond conceptual constructs and transcending all extremes.

ঃশ্বিৰ্ণ স্বপ্ন দেশ পরি কুমা মায়া দেশ বিৰিকং
ঃ যক্তক পদ্ম দেশ কু কদ শুষ শুল্লু স্বপ্নঃ
ঃ ত্রি মন দেশ শুষ শুপ ধ পবি কুং
ঃ শুক শুশ পি পেশ পি কু দক হৃষ শুঃ
ঃ দ ঘড রেশ ধ মেশ ধ মাদ দং
ঃ মেশ কু পন শুল পমশ শু শু চী সং
ঃ রেশ ধ পুদ কু দ মু দ মু পবি কুং
ঃ শু দ বি কু পশ কুশ হৃশ মেশ মাদ দং
ঃ য দেশ গুৰু পুদ শু শু মেশ শুঃ
ঃ দ খুরি পু শু দ গুৰু দু দুঃ
ঃ শু দ ঘড ম কু শু পন দ দং
ঃ কুশ কু পু পু মেশ শু মু দ মু পবি কুং
ঃ ত্রি কু পু পু মেশ হৃ দ মু দ মুঃ
ঃ রেশ ধ পু পু মেশ হৃ দ মু দ মুঃ
ঃ দু দ কু পু পু মেশ শু শু পবি কুং

Just like a limpid, cloudless sky, it is beyond symbols and explanations, and transcends all limitations and partiality. Just as the light is the inherent manifestation of the sun, the wisdom of self-perfection is complete with (all) qualities.

In this regard, direct the Rigpa on the eyes, point your eyes towards space, relax your Rigpa and leave it in its own condition. Don't follow after attachments and karmic traces of the past. Don't welcome ideas for the future. In the present moment, in that gap before any temporary thought arises, recognize the natural Dang of the condition of Dharmata. Untainted by the impurities of emotions, the pure Rigpa arises naked: this is the unmistakable essence of the state of the Primordial Lord.

ঃ হী় জ্ঞান শ্রী পাত্র মার্দন সং
ঃ ক্ষু ম ম শ্রী শ প ন সং
ঃ শ্রী শুশ ম শ শ প ন সং
ঃ যুদ ত ম শ শ প হ ক প স প বি ক
ঃ ক শ প জ শ ক শ প গু ম ক ম সং
ঃ ক ম ক শ ন ম শ ম শ প ন সং
ঃ ক শ প ম দ চ দ শ প হ শ প সং
ঃ দ শ ক শ চ দ শ প হ শ প স ন সং
ঃ শ দ শ শ প হ শ প ক শ প গু শ সং
ঃ প শ শ প চ দ শ প হ শ প ন সং
ঃ প শ শ প চ দ শ প হ শ প বি শ সং
ঃ প শ শ প চ দ শ প হ শ প ক শ স ন সং
ঃ চ দ শ প চ দ শ প হ শ প ক শ প ন সং
ঃ চ দ শ প চ দ শ প হ শ প বি শ স ন সং
ঃ চ দ শ প চ দ শ প হ শ প ক শ প ন সং

In that gap when the previous cloud has passed and the next one has not yet arisen, the light of the sun untainted by the clouds shines clear and naked for an instant. In the same way, in the gap between a thought that has passed and a thought yet to come a state without thoughts but which penetrates all without material obstacles is vividly present, untainted by the impurities of thoughts. This itself is the Dang of the Rigpa of Dharmata.

The Dharmakaya of the empty and clear Rigpa, the state of this wisdom which penetrates all without material obstacles, exists as one's natural possession from the beginning, but if one is not taught about it, it is not recognized.

Without being modified by the thoughts of our conceptual mind, by observing directly one's state we meet the wisdom of the natural Dang: this is directly discovering one's state.

Once the state of this wisdom which penetrates all without material obstacles has been realized, without being hindered by virtuous or evil karmas, we attain Enlightenment in the Rigpa which penetrates all without material obstacles.

The self-perfected wisdom of the Dang of Rigpa is like the shining of rays of light as the natural radiance of the sun, or like the appearing of the five-colored lights of a rainbow as the natural radiance of the empty sky.

The Dang of emptiness is Rigpa and the Dang of Rigpa is light. The Dang of light is the kayas and clusters: the Dang of the real nature which is the empty and clear Rigpa manifests as the magical net of luminous clarity.

The Dang of luminous clarity in the small reliquary-box of the heart, the self-perfected and bright profound clarity with the mandala of clusters, is the Buddha of our real nature.

The emptiness of Rigpa is the wisdom of Dharmadhatu, and the light of its natural Dang manifests blue. Clarity without interruption is the Mirror-like (wisdom), and the light of its natural Dang manifests white. Clarity inseparable from emptiness is the (wisdom of) Equality, and the light of its natural Dang manifests yellow. Prajña without interruption is the (wisdom) of Discrimination, and the light of its natural Dang manifests red. The unimpeded spontaneous perfection is the Action-Accomplishing (wisdom), and the light of its natural Dang manifests green.

Just like a lamp inside a vase, (the five wisdoms) are totally complete and self-perfected as the profound clarity.

As to any yogin or yogini having definitive knowledge of this state, although possessing a material body made of flesh and blood, their state is the real Samantabhadra.

ঃ কুমাৰ মায়ো লু শু রি দু শু দু শু দু শু দু
ঃ রূপা মিদ সৈ পরি রূ কু বা শু দু শু
ঃ নি মিদ মন সৈ পরি তি দু শু দু
ঃ রূপা মিদ সৈ পরি রূ শু দু শু দু
ঃ দি লু র মায়ো দু শু দু শু দু প তি দু
ঃ রূ শু দু শু দু রে র কে র এ র এ লু সং
ঃ ষ রু শু দু শু দু সৈ প তি দু শু দু
ঃ লু লু র রে র ষ রু প ম মি র এ র সং
ঃ গ তি র প ম ষ কু দ সৈ প তি দ শু দু
ঃ কু দ র ষ রু প ম ষ রু এ র এ র র র র র
ঃ ম দ র ম ষ রু কে র ম ন ম প রি কে
ঃ সৈ প র ষ র ষ র র ষ র র ষ র র ষ র র র
ঃ সৈ প র ষ র ষ র র ষ র র ষ র র ষ র র র
ঃ দু শু দু শু দু র র ষ র র ষ র র ষ র র
ঃ র র ষ র ষ র ষ র র ষ র র ষ র র ষ র র
ঃ র র ষ র ষ র র ষ র র ষ র র ষ র র ষ র র
ঃ র র ষ র ষ র র ষ র র ষ র র ষ র র ষ র র

In the space-like dimension of this state, the Dang of the natural Tsal of Rigpa manifests unceasingly just like the light of a pure crystal shines outside unceasingly.

Just like a rainbow appears as the natural radiance of the emptiness of the sky, the Tsal of the emptiness of Rigpa, the real nature, manifests vividly as five-colored clear light.

The Dang of Rigpa passing through the path of Kati manifests out of the path of the Far-Reaching Lasso: this can be known by the appearance of the thigle of light as the Dang of Rigpa when one presses the ocean with the fingers.

The Dang of Rigpa which totally penetrates all without material obstacles is the Dharmakaya as the very condition of the state, the Sambhogakaya as the luminous clarity which penetrates all without material obstacles and the Nirmanakaya as the unceasing Tsal of Rigpa.

If one gazes with half-closed eyes at the sunbeams when the sun rises or sets, vision will appear as rays, thigles and small circles inside a tent of rainbow light.

Just as through various methods the vision of the light of wisdom manifests, in the Bardo of Dharmata the Dang of self-perfection manifest clearly as kayas and thigles.

Therefore, now that it is the time of the path, by gazing at the pure space or applying the Arted of the Ocean, whichever, we must gain familiarity with the vision of self-perfection.

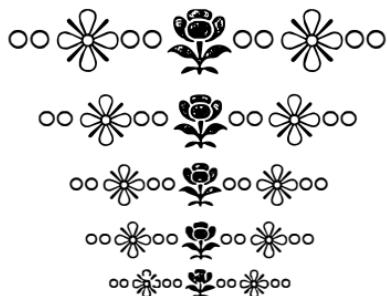
In this regard, in the state of Dharmata which is beyond union or separation, the real nature which is the primordial Buddha, the condition which is one's natural possession from the beginning, devote yourself to the crucial method of the threefold space.

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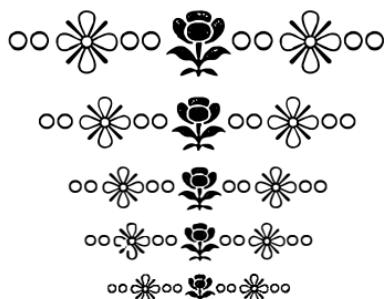
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*From The Innermost Essence of the Dakinis of
the Luminous Clarity of the Universe thus ends
The Upadesha On All-penetrating Wisdom.*

*This is the complete text of the special upadesha
The All-Penetrating Wisdom of Ati and, since in
the very same moment that I finished writing it the
day was dawning, I thought this to be very auspi-
cious. Marvelous! Wonderful!*





Chögyal Namkhai Norbu,
Margarita Island, Venezuela, April 2002



Courtesy of Costantino Albini

The 16th Karmapa, Rangjung Rigpai Dorje,
and Chögyal Namkhai Norbu visiting Pope Paul VI, Rome,
Italy, January 1975



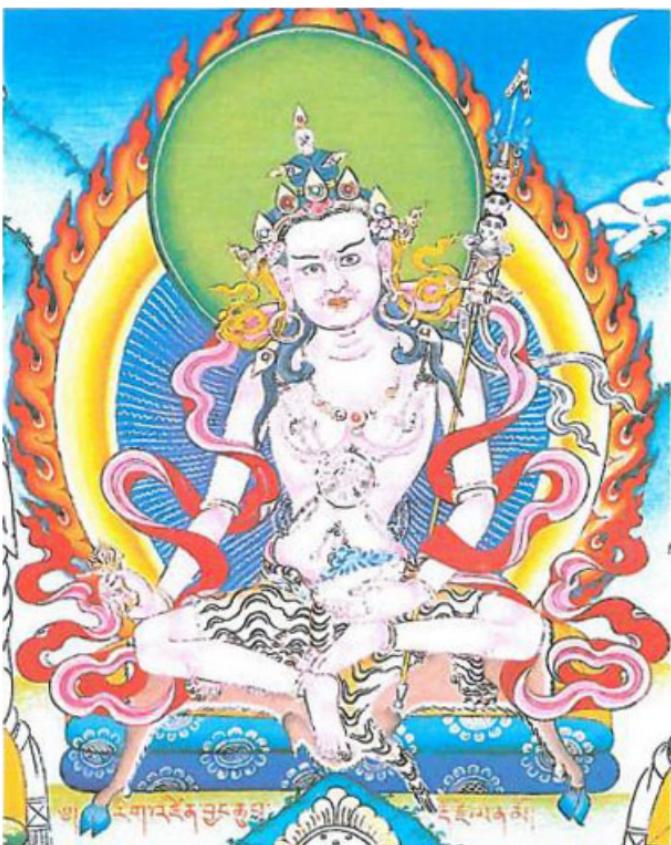
Merigar Gönpa

The 2nd Karmapa, Karma Pakshi (1204-1283)



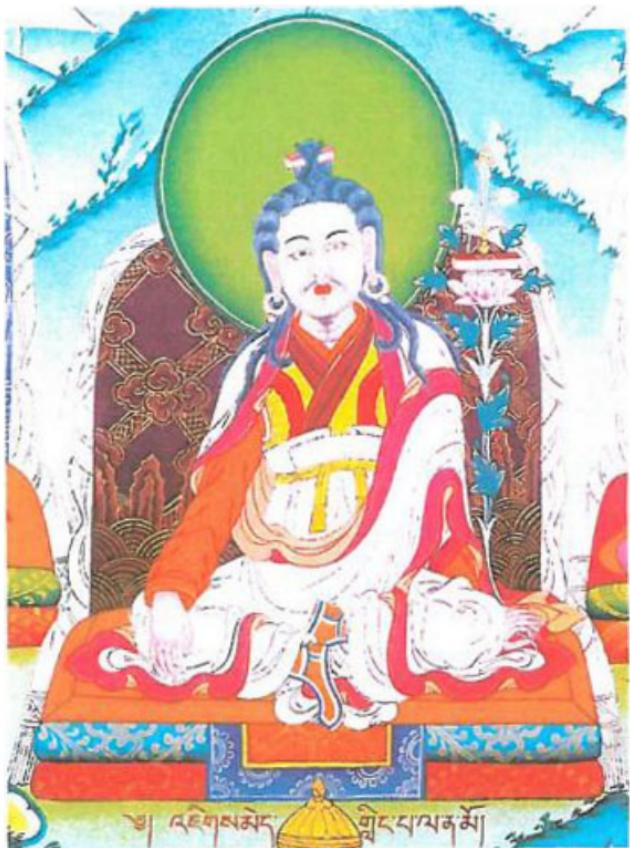
Merigar Gönpa

The 3rd Karmapa, Rangjung Dorje (1284-1339)



Merigar Gönpa

Changchub Dorje (1826-1961)



Merigar Gönpa

Jigmed Lingpa (1730-1798)



Thangka by Glen Eddy

Togden Ugyen Tenzin (1893-1959)



Merigar Gönpa

Padmasambhava

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