

## ANNIVERSARIES OF PADMASAMBHAVA AND ADZOM DRUGPA

Now I will explain how we do the practice on the day of Guru Padmasambhava and the day of Adzom Drugpa. On both days we do it in the same way.

First you do the same as on the day of Guru Garab Dorje. You do purification breathing, then you visualize the white A, your primordial state, and *thigle*, and then you do purification with the mantra of the elements. Then, sounding A, you visualize that from your white A lights radiate and communicate to all teachers, all enlightened beings, and particularly to the teacher from whom you now want to receive transmission. At this moment the teacher is manifesting like Guru Padmasambhava instead of Garab Dorje. Guru Padmasambhava can be visualized in different forms. There are two different kinds of Padmasambhava: one is called Guru Nangsi Silnön, another is called Guru Dewa Chenpo.

When we do Long Life practice, we visualize Guru Dewa Chenpo.

On the anniversary of Adzom Drugpa we do the practice of Nangsi Silnön, and in the day of Guru Padmasambhava we do Guru Dewa Chenpo, so you need to know both of these manifestations of Guru Padmasambhava.

You already know that in the real sense Guru Padmasambhava is your teacher. Guru Padmasambhava, as the union of all teachers and all three roots, Guru, Devas, and Dakinis, all enlightened beings, is very important in Dzogchen. We unify all and then we do refuge and bodhicitta. After refuge and bodhicitta, you use the seven-line invocation of Guru Padmasambhava. We use this

mantra with the verses until GURU PADMA SIDDHI HŪM two times and then the last time we add the last lines.

That is the invocation. We are invoking Guru Padmasambhava as the teacher for receiving empowerments. This is the real sense. After that we pronounce OM Ā HŪM in a single breath, where the sound OM transforms into Ā, which transforms into HŪM, and we visualize at the three places of Guru Padmasambhava a white OM, red Ā, and blue HŪM, three letters representing the state of body, speech, and mind. This is very useful in

Guru Padmasambhava  
Dewa Chenpo



Guru Padmasambhava  
Nangsi Silnön

general. If you have sufficient time, learn these letters before you receive this transmission, and if you do not have sufficient time try and learn the visualization with three places of Guru Padmasambhava, three spheres, a white sphere, red sphere, and blue sphere at the three chakras that represents the state of body, speech, and mind. It is better if you have time and you learn the letters OM Ā HŪM. This is the white OM (ॐ), red Ā (ॐ), and blue HŪM (ॐ). So you visualize these three letters at the three places of the Guru, representing the state of body, speech, and mind.

Then you pronounce OM Ā HŪM again, and from this OM Ā HŪM three kinds of lights radiate, reaching all enlightened beings of the universe and activating you to receive their wisdoms. Then you pronounce OM Ā HŪM the last time and at that moment from all the enlightened beings and their three places you receive infinite three lights that unify at the three places of Guru Padmasambhava. This means we have unified all universal potentialities. And this, as in the Medium Tun, we recite the mantras OM Ā HŪM VAJRAGURU PADMA TODTREŅZAL VAJRA SAMAYA JĀ KĀYA SIDDHI OM WĀKKA SIDDHI Ā CITTA SIDDHI HŪM...

The mantras are related to our voice, mudras are related to our physical body.

For the mudras, you start with this movement



and when you say VAJRA SAMAYA JĀ you activate commitments with the mudra of samaya, making fists and touching your thumbs to the base of the ring finger.



When you say JĀ, you are instantly inviting.



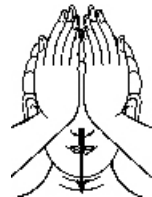
When you say KĀYA SIDDHI OM WĀKKA SIDDHI Ā CITTA SIDDHI HŪM, you do the vajra mudra, representing the three Vajras of body, speech, and mind.

You invite wisdom, and from the OM Ā HŪM at the three places of the Guru, you receive the three empowerments one by one at your forehead, your throat, and your heart.



Then you say JÑĀNA SIDDHI A with this mudra, continually receiving the three lights and infinite potentialities from all three places.

Then you say SARVA SIDDHI PHALA HŪM Ā doing this mudra, and you receive not only empowerments but every kind of attainment or siddhi, the supreme siddhi of total realization and the secondary siddhis. There are many different aspects of actions and you are receiving them all. So you are doing the visualization with mind, mudra with body, and mantra with voice, all three combined, and you imagine that.



You keep the presence of receiving infinite lights and then you sing the mantra OM Ā HŪM VAJRA GURU PADMA SIDDHI AYU SHE HŪM NRI JĀ if it is the anniversary of Guru Padmasambhava. For the anniversary of Adzom Drugpa, you recite OM Ā HŪM VAJRA GURU PADMA TODTRENZAL VAJRA SAMAYAJĀ SIDDHI PHALA HŪM Ā. When you receive the transmission you sing this mantra together with the teacher at least seven times, and that moment you receive infinite uninterrupted empowerments.

Then you pronounce OM, Ā, and HŪM separately one by one. First you pronounce OM and at that moment from Guru Padmasambhava the physical body of the teacher dissolves in white light into the OM. The white light dissolves into you, mainly at your forehead, where there is a five-colored *thigle*. A luminous white OM manifests in the *thigle*, representing the unification state of your teacher and all enlightened beings and the real condition of your body.

Then pronounce Ā and, as the unification of voice, the lights from the red Ā come down to your throat and unify in there, manifesting a red Ā in a *thigle* of five colors. Then pronounce and visualize a blue HŪM, unifying it at your heart in the same way. That is the unification of the state of mind.

Now you have the presence of these three Vajras in a unified state of all enlightened beings, and particularly the teacher and your primordial state. Relax and be in that state.

When you relax in the clarity of that presence, at that moment, the teacher suddenly shouts a very strong PHAT, and when teacher shouts PHAT you have a kind of small shock, but at that moment you have no concepts. It cuts through all your thoughts and confusions. At that moment you are in instant presence. You notice that instant presence: it is the state of your teacher and the state of Guru Padmasambhava. It is also the real state of your primordial state – there is no difference. So you relax and be in

that state as long as possible and then at the end, with this integration we are singing the Song of the Vajra and that means then we are all being in the state of integration.

Then we dedicate merits to all sentient beings and empower with the mantra OM DHARE DHARE BHANDHARE SVĀHĀ... just as with the practice of Garab Dorje, it is the same. When you do practice on the anniversary of Adzom Drugpa Drodul Pawo Dorje, it is the same, a little different mantra and the date is different, but the rest is all the same. So you have the possibility to participate on these three dates.