

ANNIVERSARY OF GARAB DORJE



First of all, we are sitting comfortably. We do the purification breathings, which you know already. Otherwise you can learn how we do it from older practitioners, and also you can learn the Tun practice so that you already know it.

Then we pronounce A and at that moment we do a visualization of the white A in a circle of five colors called a *thigle*. It represents our primordial potentiality and we visualize it at the center of our bodies. Then we imagine lights radiating one by one from this white A and *thigle*, first blue, then green, then white, then red, and then yellow, representing the five elements. Then we combine our visualization with the mantra OM EHO SHUDDHE SHUDDHE, and so on, which you can read and learn from the *Tun Book*. So there is a visualization that you can learn from the book, and you can also learn from older practi-

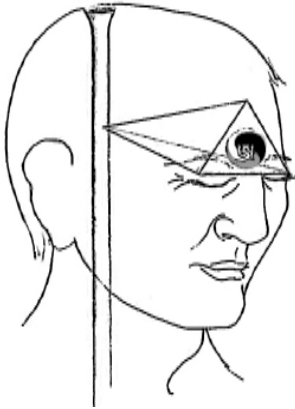
tioners how you do this purification. First you learn and do this purification. When you finish the purification, sound A again and do a visualization of the presence of the white A in the *thigle* at the center of your body. Lights radiate from this A and with these infinite lights we communicate to all enlightened beings, particularly teachers who are related to the Dzogchen transmission. Above all, in this moment we are working with the transmission, so with that light we communicate to the teacher.

The teacher manifests like Guru Garab Dorje. His aspect is very young, he is white and reddish color, transparent like a crystal, and his right hand is pointing at you, which means direct transmission. His left hand is on the left knee in a relaxed position. This means that at the same time he is in the state of contemplation. You do this visualization in front of you and consider that the manifestation has the form of Garab Dorje, but in the real sense it is the teacher. The teacher is manifesting and now he gives you the transmission. So your visualization is very much alive. With this presence, first of all you start with Refuge and Bodhicitta. In the Tun, the formula is very brief: NAMO GURU BHYA, NAMO DEVA BHYA, NAMO DHĀKKINI BHYA. We use these words and learn what is the real sense of Refuge and Bodhicitta.

First of all you do this and then you do the invocation of Guru Garab Dorje; the verses start with NAMO ŃOVO QOSGUI GY-ILKÒR NAS GADĀG LĀMA GĀRAB JÉ... You should learn this invocation because when we do this practice with the transmission we will sing this melody, so before you receive it you should learn it. There are many older practitioners who know it already, so we do this invocation precisely while we give transmission and you receive transmission. You can learn the melody and way of singing and so on.

After this invocation we pronounce A again, and at that moment you imagine that from a white A in a *thigle* at the heart of

the teacher Garab Dorje infinite lights radiate to all the universe; the enlightened beings and particularly the *rigdzins*, realized beings of the Dzogchen teaching in all the universe, receive this communication. After that we pronounce A again, and from the body, speech, mind of all these realized beings, their wisdoms and empowerments come as infinite lights of different colors, and these lights dissolve in a center of the white A and *thigle* of Guru Garab Dorje. Guru Garab Dorje receives all these lights, and this means that Guru Garab Dorje is the unified wisdom of all the universal realized beings. After that, we sound A again, and at that moment we imagine Guru Garab Dorje with a white A and *thigle* dissolves in light and that light comes down and dissolves at our forehead.



At our forehead there is a kind of a triangle, at the center of which is a three-colored circle called a *gakhyil* turning from the border to the center counterclockwise. The *gakhyil* represents the potentiality of body, speech, and mind. The *gakhyil* turns at our forehead. You can visualize this triangle like the central channel, bluish outside and reddish inside, representing light inside. This triangle is the base of a pyramid with sides pointing inside, meeting at the head chakra and

the central channel.

Guru Garab Dorje and our primordial state unified manifest at the center of this turning *gakhyil* in the form of a tiny, luminous white A, representing our real potentiality. Maintaining this clarity we relax and remain in that state.

After a while we do *trondu*. *Trondu* means that when we sound A, from the white A at the forehead representing the state

of unification with the Guru and oneself, infinite lights radiate in all directions and call or activate all enlightened beings and their wisdoms. Then we sound A again and receive infinite lights from all the enlightened beings. We dissolve these lights at our forehead, in the white A and *thigle* and *gakhyil*, and spread them in our body through all the channels and chakras. Our chakras or channels wake up and at the same time we purify all obstacles, negativities, and negative karmas. All of our karmic body at the material level dissolves into its real nature of five-colored lights, and we are being in that state. We sound another A and from that moment we are no longer working with visualization, thinking, or judging, but are only being in that presence. In particular, we notice who is doing this visualization, who is being in this white A at the center of the *gakhyil*. We are not looking at something in a dualistic way; we are being in that state, and that is instant presence and our real condition.

Now we relax and remain 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 Garab Dorje. It is also the real state of your primordial state – there is no difference.

So we relax in that state and integrate all aspects of body, speech and mind and all of our conceptions of subject and object. Everything integrates in the sound of the Song of the Vajra; we sing the Song of the Vajra and everything integrates into that state and we continue. This is what we do when we receive the transmission: we receive the transmission, we receive the knowledge of instant presence, and we notice at the end who is being in that state of instant presence. At the end when we have

finished, we dedicate merits and empower this dedication with the mantra OM DHARE DHARE BHANDHARE SVĀHĀ... You can find this dedication in the *Tun Book*. This is how we do the practice. You can learn how you can receive the transmission of Garab Dorje on the day of Garab Dorje.