

# THE RECORD OF THE HEART-FELT ADVICE OF THE DAKINI

## INDESTRUCTIBLE GLORIOUS LAMP

*From the primordial purity of infinite hospitality free of artifice*

*By showing diverse illusory forms she is completely euphoric*

*With the elixir of the great joy of non-duality.*

*We bow to the supreme dakini Glorious Lamp.*

Arrive at the clarity that all that constitutes the realms of becoming, known as samsara, and the peace of liberation, known as nirvana, has just one root—one's own mind.<sup>1</sup> If this mind is examined it is found to be without any inherent existence.<sup>2</sup>

There is not one single sentient being anywhere whose ground or basis is not the buddha nature or heart of all the sugatas.<sup>3</sup> However, due to the circumstances of the movement of the karmic wind arising from the mental activity generated by ignorance, these beings are all enveloped by the net of dualism and so have to wander endlessly in endless samsara.<sup>4</sup>

The actual situation of the mind, the mind itself, or the truth (*sNying Po*) of the primordial ground or basis, bodhicitta, the mind as it is, is from the very beginning uninfluenced in any way by the causal force of discriminating between good and bad, and thus is self-present. It is free of any meditation which belongs to a path and thus is self-liberating. It is free of the accomplishments of the result and thus is complete from the very beginning. It is free of communication by language and thus is beyond the realms of signs. It is not accessible to measurement by thought and thus is the great freedom from the intellect. It is completely beyond all the elaborations of the eight<sup>a)</sup> limiting positions and thus is the great inseparability of awareness and emptiness. Whatever occurs, it remains happily in the state of unchanging original clarity and thus is self-liberating in its own place.<sup>5</sup>

However, due to the illusion of diverse thoughts in the manner of a dream, sentient beings are led to all the sites of existence in samsara. When you have seen your own origin, by the truth of that, due to emptiness, the way of being of how you are is what is known as 'buddha' and you won't go searching for anything else. Indeed the manner of abiding of the ground cannot be altered by the activity of any phenomena. The manner of abiding just is, and with it there is no interruption of the spontaneous flow and thus there is no wavering from it.<sup>6</sup>

Having confidence in this ally, when mistakes and confusion occur you will not go looking for other allies. And when good or bad thoughts of whatever kind arise, without artificiality or

adulteration, remain shining in your own place. By continuously keeping to just that state of clarity and awareness you will experience the self-liberation of whatever occurs. By developing the continuous practice of the non-meditation of thusness, the afflictions will gradually diminish. However, although we practice to always abide in thusness, just as a sweet sound requires the string to be just right, if you find you are tuned too tightly or too loosely then you must maintain the state of undistracted recollection.

It is not useful to hold to any kind of analytic contemplation, therefore let awareness be naked and uncovered. The very state of the original knowing of that instant actualising is to be experienced in its fullness. This is the life blood of practice.<sup>7</sup>

There are many who accept and explain that all phenomena are empty. But simultaneous awareness and emptiness that is shown at the time of initiation is your own current presence which is beyond being judged as existing. Your nature is instant naked liberation. Unartificial, instantly at ease infinite completion (dzogchen)— this is it.<sup>8</sup>

Furthermore there is no other way of opening with emptiness. You can turn towards awareness of infinite hospitality, or not.<sup>9</sup>

At the time of enjoying everything in awareness this instruction essence of all arose in my mind.<sup>10</sup>

*Ayu Khandro*

## [GUIDE TO THE TOPICS ]

1 to 4 is the introduction.

- 1 outer and 2 inner. Both are empty with no inherent self-nature.
- 3 the manner of being of presence.
- 4 the confused manner of ignorance.

5 to 9 is the main part.

- . 5 the nature of the base/ground/source.
- . 6 the need for a path in order to remove ignorance.
- . 7 an explanation to clear the faults of the path.
- . 8 the general result.
- . 9 faults regarding the result.
- . 10 heart statement.
- . .
- . a) beginning and ending, nihilism and eternalism, coming and going, unity and diversity

*Translated by James Low, 1983 and revised 2018*