



WISDOM ACADEMY

# Restricted Dzogchen Teachings, Part 1: The Foolish Dharma of an Idiot Clothed in Mud and Feathers

B. ALAN WALLACE

*Root Text:*  
The Foolish Dharma of an Idiot Clothed  
in Mud and Feathers

*Heart of the Great Perfection:*  
*Düdjom Lingpa's Visions of the Great Perfection, Vol.1*

# HEART OF THE GREAT PERFECTION

---

DÜDJOM LINGPA'S  
VISIONS OF THE GREAT PERFECTION,  
VOLUME I



Foreword by Sogyal Rinpoche

Translated by B. Alan Wallace

Edited by Dion Blundell



Wisdom Publications  
199 Elm Street  
Somerville, MA 02144 USA  
wisdompubs.org

© 2015 B. Alan Wallace  
Foreword © 2014 Tertön Sogyal Trust  
All rights reserved.

No part of this book may be reproduced in any form or by any means,  
electronic or mechanical, including photography, recording, or by any  
information storage and retrieval system or technologies now known or later  
developed, without permission in writing from the publisher.

*Library of Congress Cataloging-in-Publication Data*

Bdud-'joms-glin-pa, Gter-ston, 1835–1904.

[Works. Selections. English]

Düdjom Lingpa's visions of the Great Perfection / Translated by B. Alan Wallace ; Edited by Dion  
Blundell.

volumes cm

Includes bibliographical references and index.

Contents: Volume 1. Heart of the Great Perfection — volume 2. Buddhahood without meditation  
— volume 3. The Vajra essence.

ISBN 1-61429-260-4 (pbk. : alk. paper)

1. Rdzogs-chen. I. Wallace, B. Alan. II. Title.

BQ942.D777A25 2016

294.3'420423—dc23

2014048350

ISBN 978-1-61429-218-0 ebook ISBN 978-1-61429-236-4

19 18 17 16 15 5 4 3 2 1

Cover and interior design by Gopa & Tedz, Inc.

Set in Garamond Premier Pro 10.6/13.16.

*Hūm* syllable calligraphy by Lama Chönam.

Wisdom Publications' books are printed on acid-free paper and meet  
the guidelines for permanence and durability of the Production  
Guidelines for Book Longevity of the Council on Library Resources.

This book was produced with environmental mindfulness. We have elected  
to print this title on 30% PCW recycled paper. As a result, we have saved the  
following resources: 6 trees, 2 million BTUs of energy, 457 lbs. of greenhouse gases, 2,477 gallons of  
water, and 165 lbs. of solid waste. For more information,  
please visit our website, wisdompubs.org.

Printed in the United States of America.



Please visit fscus.org.

# The Foolish Dharma of an Idiot Clothed in Mud and Feathers

---

*by*  
Düdjom Lingpa



[460] In that very instant I awoke from the dense slumber of the mind into the buddhafield of Akaniṣṭha, the absolute space of phenomena, free of extremes.

My own pristine awareness arose as the dharmakāya teacher, the great, immutable, all-pervasive lord;  
the creative power of self-emergent primordial consciousness manifested as a display of myriad disciples;  
and its own inner glow appeared as the great expanse of the spontaneously actualized Great Perfection. How amazing!

TO THOSE WHOSE minds are utterly dedicated to the one path traveled by all the jinas, who know they have arrived at a crossroads, but due to their blindness to the view, cannot see with certainty where to go, [461] I guess this is a bit of what I, an old man who knows the way, would tell them.

Some brilliant scholars disparage the Dharma and individuals, and with skill in ridicule abandon the Dharma and commit root downfalls. With the full ripening of that karma, they are vaulted into the depths of the ocean of saṃsāra. In the eyes of such experts, if even the teachings of the jinas are not appealing, there's no need to speak of others' teachings. If I err in the eyes of others who are endowed with the eye of wisdom and proper conduct, I confess and disclose all the breaches of conduct, vices, and downfalls committed in all my lifetimes. [462] May they be purified and cleansed, and may I please be granted the supreme siddhi in this very lifetime!

While I have sat at the feet of sublime human teachers and spiritual mentors and drunk the ambrosia of their teachings, I have not become an authority. Nevertheless, on occasion this fool has engaged in stupid meditations that I have fabricated myself. On the basis of illusory visions in dreams, in which others have granted me pointing-out instructions, I have engaged in investigation and analysis and tried very hard to practice. However, since I have not encountered a guru to lead me on the path, I have developed a growing sense of high self-esteem, pride, and arrogance. That is my experience, and I have proudly taken it to be realization and have confidence in it. Since I definitely lack even the slightest excellent qualities of unmistakable primordial consciousness stemming from an authentic view and meditation, I have behaved as in the well-known aphorism, "While the marmot seems to be

practicing meditation, it is actually just hibernating.” I am candidly revealing my own faults, without hiding anything, so please look upon me with compassion! However, if I express the offering of my heart’s blood while at least not violating the teachings of my sublime gurus, then what else is there to do but write?

In my opinion, if you don’t submit your own snout to the hook and rope of self-centeredness, [463] but rather aspire for the hereafter by thinking of definitely reaping a harvest for all future lives, free of deception, then if you don’t do something meaningful in this present, precious human rebirth with its leisure and opportunity, it will be difficult to obtain such an opportunity repeatedly in the future. This occasion—of circumstances aligning and finding freedom—is no more than a dream, so if you pointlessly squander it, when you lose such freedom what will you do? Carefully reflect on this and know your own situation for yourself. This is the first point.

On this occasion when you have such a bounty of opportunities in terms of your body, environment, friends, spiritual mentors, time, and practical instructions, without procrastinating until tomorrow and the next day, arouse a sense of urgency, as if a spark landed on your body or a grain of sand fell in your eye. If you have not swiftly applied yourself to practice, examine the births and deaths of other beings and reflect again and again on the unpredictability of your lifespan and the time of your death, and on the uncertainty of your own situation. Meditate on this until you have definitively integrated it with your mind. This is the second point.

Now on the delusive, vast, illusory plain of emanations and transformations, reckless lunatics ride [464] the blind, wild steed of spiritual sloth, and, lacking the reins to control it, they lash it again and again with the whip of negligence. Thus, although there was a time when they could have sown a perennial harvest for all their lifetimes, from this life onward they are relentlessly impaled on the sharp spokes of the wheel of saṃsāra and the miserable states of existence. Fierce karmic energies bind them, they have nowhere to escape, and they are cast from one life to another. When that time comes [for you], you will have no freedom. Rather than wondering whether there is anyone who can protect you when you arrive in such a great fire pit of suffering, put off human pretense and the pursuit of this life’s affairs. This is the third point.

These [three points] are the field of sublime Dharma, the exhortation to achieve liberation, and the sole guide, guardian, and spiritual mentor to turn you away from the paths that descend into the dungeon of suffering of saṃsāra and the miserable states of existence. The spirit of emergence and spiritual zeal of those who lack these three points are like dew in the summertime.

Hey!

Individuals endowed with karma and good fortune have obtained a life of leisure and opportunity due to the assembly and timely ripening of a causal nexus of fortuitous connections of karma and prayers.

The fruits of that which was sown previously are being used up right now, but whatever joys and sorrows the future holds depend on [465] you.

The appearances of this life, including your surroundings and friends, are like last night's dream, and this life passes more swiftly than a flash of lightning in the sky.

There is no end to this meaningless work. What a joke to prepare to live forever!

Wherever you are born in the heights or depths of saṃsāra, the great noose of suffering will hold you tight.

Acquiring freedom for yourself is as rare as a star in the daytime, so how is it possible to practice and achieve liberation?

The root of all mind training and practical instructions is planted by knowing the nature of existence. There is no other way.

I, an old vagabond, have shaken my beggar's satchel, and this is what came out.

Having established those teachings as your foundation, with constant devotion offer prayers of supplication to your guru. Outwardly, imagine your guru on the crown of your head. Inwardly, visualize your own body as the guru. Secretly, again and again transfer your own vital energies, mind, and consciousness, and nondually merge them with the nonconceptual primordial consciousness of your guru's mind. This is the first point.

With devotion and affection, visualize your companions as being of the nature of vīras and ḍākinīs, and see the fine qualities of your guru and Dharma siblings rather than looking at their faults. This is the second point.

In this limitless realm of saṃsāra, [466] among all sentient beings, who are tormented and bound by unbearable suffering, there is not even one who has not been your father or mother. In other times, like your present father and mother, they cared for you with food and comfortable clothing and benefited you in countless ways. Having protected you from immeasurable fears and miseries, they have all been enormously kind. What they all desire is happiness, but in terms of their behavior, these poor fools engage in the causes and sow the seeds of suffering. Feeling compassion for each one, constantly

reflect on this until heartfelt compassion causes tears to flow from your eyes and your mindstream is subdued. Beyond that, make the resolution, “I shall bring them to the state of omniscient, unsurpassed, authentic, perfect buddhahood,” and apply yourself to the practice of the sublime, profound Dharma. Whatever Dharma you perform, dedicate it to all sentient beings, with no partiality toward those near or far. This is the third point.

These three are the essential nature of all Dharmas, the root of all Dharmas, the source of all Dharmas, and the eyes and limbs of all Dharmas. Without them, whatever Dharma you perform will be like a corpse with no head or limbs. [467]

Hurrah!

If excellent people who wish to enter the authentic path really want to practice the sublime Dharma, they should make offerings for the sake of their practice; they should make prayers of supplication to their guru, who is the essential nature of all the buddhas combined; and they should receive empowerment and siddhis.

All food, drink, clothing, ornaments, enjoyments, movement, and rest are to be brought onto the path as *gaṇacakra* offerings, prostrations, and circumambulations.

Always regard your Dharma friends and siblings on the path who have the same samayas as you as manifestations of *vīras* and *ḍākinīs*. It is important that you honor them with heartfelt affection and with equanimity, without feeling close to those who are good or distant from those who are bad.

All beings without exception have been your kind parents, and they are objects of compassion, floundering in the swamp of suffering. Without ever mentally abandoning them, generate a heroic attitude of great courage in your solemn pledge to bring them to a state of bliss.

This is my innermost aspiration, but although I would like to be of benefit to fools like myself, I have no special erudition, writing skills, or attractive qualities.

Know that never being separated from these three points is like fertile ground for practice and like the foundation stones of a fortress.

When I thought of going to a big marketplace dressed up in impressive, striking clothes, but found no such attire, [468] in the end I smeared my body



with mud and stuck various twigs, grass, flowers, and feathers on it. Now I will explain the foolish meditations of one who wears mud and feathers for clothing, regarding them as if they were the finest garments and ornaments. So listen! Observe! And laugh at this!

Now some contemplatives these days say you should cherish good thoughts and stop bad ones, but I think this is like closing the doors and windows after a thieving dog has escaped outside and then groping about inside the dark house. Some say that you should follow after previous thoughts as if you were sending a hunting dog after a fox, and then apply antidotes. That is a good practice for novices, but I think people who spend their whole life at this and regard it as the best of practices may be fooling themselves by compounding one delusion with another. Some observe their thoughts “over there” like an old herdsman on a wide-open plain watching his calves and sheep from afar. I say that, too, is a practice for novices, but if you take it alone as the path, you will build confidence in the mere meditative experiences of bliss, luminosity, and nonconceptuality. [469] Having climbed to the top of the towering, mighty fortress of self-importance, such people look down upon others with a haughty gaze while posing majestically in the saddle of their fine steed. If I examine those whose lives pass in this way, I see that in the past they have created the causes for spinning around and around in *samsāra* under the influence of dualistic grasping. It seems to me that if they persist in overdoing such meditation, what need is there to say that this will act as a great anchor, further grounding them in *samsāra*?

Some people say that thoughts are like bolts of lightning, that primordial consciousness, pristine awareness, is like clear light, and that the nonduality of appearances and pristine awareness is the authentic path. Others say that as soon as thoughts arise, the authentic path is to recognize for yourself the nonduality of that which appears and that which cognizes. This has the same meaning as the preceding [position]. It seems to me that if you are like a *garuḍa* that can fly from its nest, it is absurd for you to expel 21,000 dead mice from your nest in a single day!<sup>161</sup> If you take these [practices] as the path and get stuck there, you will be like a blind, dazed person wandering about on a plain with no companions. Know that they are indeed indispensable,

161. Each day we experience 21,000 breaths, and the vital energies that flow with the breath are closely related to the arising of thoughts. Following after each one of these 21,000 energy-minds, as if you were sending a hunting dog after a fox, and then applying antidotes for expelling each one, is absurd if you can instead rest in the space of awareness, like a *garuḍa* that can fly from its nest.

specific phases of familiarization on the path, like the three specific phases of childhood, youth, and adulthood [470] in the course of a person's life.

In meditative visions and dreams, I was granted pointing-out instructions by way of symbols and words expressed by the glorious Lake-Born Vajra of Orgyen, and I possess a path of my own, of stable illusory visions of my body, speech, and mind being blessed by his three vajras.

To summarize, novices enter the authentic path by means of investigation and familiarization, so first go to a place of solitude, sit on a comfortable cushion, and generate bodhicitta, the aspiration to achieve perfect enlightenment. With sincere devotion, offer prayers of supplication to your guru and take the four empowerments.<sup>162</sup> Then identify the primacy of the mind among the body, speech, and mind, dispelling any uncertainty about this point. Then carefully investigate this so-called mind in terms of its initial place of origin, its location in the interim, and its final destination. Analysis of these points reveals the emptiness of its origin, location, and destination.

Then investigate the mind as the agent that conjures up all kinds of thoughts, seeking out its shape, color, and form, as well as its source, beginning, and end, and whether it really exists or is totally nonexistent. By doing so, once you have determined with confidence that it cannot be established in any way at all, you have entered the path. [471]

If you forcefully suppress the thought process while focusing your mind single-pointedly on such things as a stick or pebble, then many obsessive thoughts will arise, as if you had blocked an irrigation canal, and your body, speech, and mind may become sharply uncomfortable. In that case, loosely relax and watch your thoughts from afar, clearly observing whatever arises.

That which observes is called *mindfulness*, or *awareness*, that which is observed is called *movement*, and resting in that state is called *stillness*. Identify them as such and meditate! If you meditate earnestly, stable meditative experiences of the bliss, luminosity, and nonconceptuality of *śamatha* will arise in your mindstream. Consequently, when stillness, movement, and awareness merge into one and all discursive thoughts are self-knowing and self-illuminating, meditate by identifying this as awareness. And when thoughts automatically scatter in all directions, meditate by identifying this as the mind of unawareness. By doing so, in accordance with the degree of sharpness of your faculties, various meditative experiences such as bliss, luminosity, vacuity, stillness, and harshness will certainly occur. Just as it has always been in the moon's nature to wax and wane, so it is in the mind's nature to be periodically happy and sad. So without hope or fear, rejection

162. See glossary.

or acceptance, negation or affirmation, do not lose your own grounding in that very luminosity and cognizance. [472] This is a crucial point. Meditative experiences and appearances disappear by themselves, fading away, unable to sustain themselves, like illusions and dreams, so recognize this. If you cherish, refute or affirm, hope or fear, or become attached to or fixate on experiences such as bliss, luminosity, vacuity, harshness, dreams, or subtle extrasensory perception, this will lead you toward errors and obscurations, so recognize this.

Now I have heard elders say that meditation is the fine path of the buddhas, so after giving this careful thought, I concluded that maybe this was something that could be seen with the eyes, held in the hands, or heard with the ears. And if those old monks could get it, then I should certainly be able to do so, too! So I went to a remote, solitary region, leaned my back against a red boulder, and spent three days staring in front of me. While I was asleep on the evening of the final day, a white child appeared to me and asked, “Why are you sitting here?” I replied, “I’m sitting here wondering whether I might see something like meditation.” The child closed his eyes and then sang this song:

Hey, hey!

You, blind one, who wishes to enter the authentic path, listen!

The body is like a paper bag blown by the wind.

Speech is like the sound of air passing through a pipe. [473]

This mind is the creator of both saṃsāra and nirvāṇa.

Among these three, identify which is primary!

You have a long time to wait before you’ll see or hear something  
called *meditation*.

With those words, I woke up.

Then I gave this some thought and determined the mind to be primary, but I didn’t know what to do next. So a few days later in a nighttime dream, a yogin claiming to be Orgyen Lake-Born Vajra placed a vase on my head and said, “The obscurations of your youthful body have been purified, and with this vase empowerment your body has matured into a *nirmāṇakāya*. I anoint you as my regent. Now you must diligently investigate the origin from which this mind first arose, the location where it abides in the interim, and the destination to which it finally goes. Meditation is just that!” Then he seemed to dissolve into me.

On another night in a dream, a red yogin claiming to be Orgyen Speech Vajra said, “Son, focus your mind firmly on me. Forcefully cut off all

thoughts.” As a result of doing this, thoughts flowed forth uninterrupted, so I told him my mind wasn’t capable.

“Are you aware of their outflow?” he asked. [474]

“I am,” I replied.

“Well, such thoughts are called *movement*. That which understands them is called *awareness*. Remaining in that understanding is called *stillness*. Never be separated from these three!”

With these words he poured ambrosia from a skull cup and said, “With this secret empowerment, your speech has matured into the speech vajra.” Then he seemed to dissolve into me.

Then, after three years had passed, in a dream a young woman placed thirteen white mustard seeds on a bright, clear mirror and said, “Son, hold this mirror to your heart. These mustard seeds are an omen and portent indicating that in the future, your disciples will become vidyādhara.” Placing it on my heart, she sang this song:

How wonderful!

Son of the clear-light vajra essence, your own mind is the basis of  
all of saṃsāra and nirvāṇa.

The origin from which it first emerges is empty.

The location in which it resides in the interim is empty.

The destination to which it finally goes is empty.

Perceive the essential nature of emptiness!

It has no form, shape, color, or source.

It is neither one nor many, and it is neither emanated nor  
reabsorbed.

It transcends the parameters of existence and nonexistence.

It is empty of the conventional words of negation and affirmation.

It is spontaneously actualized [475] as great emptiness.

It is a mirror that transcends causes and conditions and is able to  
give rise to all manner of reflections.

Whatever light or dark colors arise, the character of its essential  
nature is unchanging.

This is an analogy for the mind and pristine awareness.

Do not regard the mind and pristine awareness as two grounds.

Do not mistake pristine awareness for the mind!

The mind refers to something projected by pristine awareness.

The night does not occur during the daytime, and the day does  
not occur during the nighttime.

Space does not turn into either one.

Distinguish between the mind and pristine awareness in this way.  
 Observing one thought after another is the path for achieving śamatha, but you don't enter the authentic path.  
 Moreover, sustaining your own consciousness of luminosity and cognizance allows for thoughts to release themselves.  
 But you don't directly get to the point.  
 Identify the ground pristine awareness!  
 O child of wisdom and pristine awareness, the secret treasury of the ḍākinīs is your inheritance!

With those words she dissolved, together with the mirror, into my heart, and my body, speech, and mind were filled with joy and bliss. Those [words] were my rationale, so once again I ardently meditated on luminosity and cognizance. Consequently, at times it seemed as if that which appeared and that which was aware nondually dispersed outward [476] and then converged inward again. On other occasions, that which appeared and that which was aware were nondually and spontaneously objectified and then naturally disappeared. At other times appearances and awareness were nondually self-emergent and self-dissolving, such that I understood that they were not projected out from within the body. I knew that these experiences were attributable to grasping at the ground of being as an object.

Then all my earlier ways of grasping naturally faded away, and I came to rest in the great, spontaneous vastness of the originally pure ground of being. All things that arose as its creative expressions naturally released themselves in their own expanse. This essential nature—together with its creative expressions, which are free of modification, antidote, meditation practice, memory, grasping, and identification—is called *path pristine awareness*. At that time, with the absence of mental activity, there was ultimate reality. As hopes, fears, negation, and affirmation dissolved into absolute space, there was self-emergent primordial consciousness. Without seeking, there was the spontaneously actualized essential nature of reality and the mode of being of the great dharmakāya, free of all extremes, partiality, going, and coming.

Like the sun rising in the space of the sky, free of contamination, primordial consciousness, pristine awareness, awakened in the nature of its own unmodified, self-emergent ground, and all the appearances of its creative expressions released themselves without being modified or transformed in any way. Such natural liberation is illustrated [477] by the analogy of the nonduality of the sun and its rays. The substrate, as the essential nature of the mind, is darkness like the night; thoughts arise as dualistic grasping at the

apprehender and the apprehended; and the close identification with joy and sorrow is like the reification of a dream as being truly existent.

It is not in the essential nature of the sky to change throughout the course of the day and night, but its manifest nature is affected by the sun. Likewise, in terms of its essential nature, the mind does not change, but a distinction is made between pristine awareness and the mind, based on the distinction between primordial consciousness and ignorance. The ground is the basis from which all of saṃsāra and nirvāṇa emerges, just as a mirror enables all manner of reflections to appear.

On one hand, all of saṃsāra and nirvāṇa consists of creative expressions of the ground, which in their own essential nature are primordially perfect. On the other hand, I think it is contradictory for these creative expressions to be wholly present at some times and to disappear at other times. Some people say that thoughts are moments of pristine awareness and that both saṃsāra and nirvāṇa are wholly present in them. Others label mere self-knowing, self-illuminating thoughts as genuine pristine awareness. Still others say that luminosity and cognizance are the Great Perfection, like a flash of lightning. However, I think that it is incorrect to say that whatever thoughts arise, with the completion of each one, [478] all of saṃsāra and nirvāṇa is wholly present and disappears—for all thoughts are to be released. If that were not so, with the transient arising and passing of thoughts, it is clear that saṃsāra and nirvāṇa would be born and die too often! Know that the self-releasing appearances of the creative expressions [of pristine awareness] slip right into the essential nature, dissolving back into the primordial womb, like the ocean's waves that naturally subside back into the ocean, without going anywhere.

Although I practiced in that way, when I encountered even a minor issue, I would lose my own grounding in the nature of existence and revert to ordinary states. For example, when I was alone and naked in the wilderness, if I were to become frightened when various ferocious animals and savages let out terrifying roars, I would be no different than an ordinary person. In that case, there would be no way I could be liberated in the intermediate period by way of such meditation. But with heartfelt faith and reverence I prayed to my guru, the Lake-Born Vajra, “Please grant me right now practical instructions for handling such circumstances!” Falling asleep with immense devotion, in a dream I had a vision of Orgyen Dorjé Drolö<sup>163</sup> appearing from an expanse of blazing fire and light, and he chanted the lyrics of this *Hūṃ* song: [479]

163. Tib. *o rgyan rdo rje gro lod*. Dorjé Drolö is one of the eight archetypal manifestations of Padmasambhava. As for the literal meaning of the name, if *gro* is an abbreviation of *gro*

*Hūṃ Hūṃ!* Supreme being, Vajra of Pristine Awareness,  
*Hūṃ Hūṃ!* do you understand the common thread of the three  
 realms of saṃsāra  
*Hūṃ Hūṃ!* as dualistic grasping at the apprehender and the  
 apprehended?  
*Hūṃ Hūṃ!* Do you understand both the object and the subject  
*Hūṃ Hūṃ!* as two thoughts?  
*Hūṃ Hūṃ!* Do you understand the joys and sorrows of this life  
 and future lives  
*Hūṃ Hūṃ!* as delusive experiences?  
*Hūṃ Hūṃ!* Do you understand daytime appearances, nighttime  
 appearances, the physical world, and its sentient inhabitants  
*Hūṃ Hūṃ!* as experiences of light and dark?  
*Hūṃ Hūṃ!* Do you understand the joys, sorrows, environment,  
 and friends of this life  
*Hūṃ Hūṃ!* as dream experiences and delusive appearances,  
*Hūṃ Hūṃ!* and know that they are equally unreal?  
*Hūṃ Hūṃ!* As vast as the physical world and its sentient  
 inhabitants are,  
*Hūṃ Hūṃ!* they do not extend beyond the expanse of space.  
*Hūṃ Hūṃ!* Although space has no periphery or center,  
*Hūṃ Hūṃ!* it does not extend beyond the expanse of pristine  
 awareness.  
*Hūṃ Hūṃ!* Buddhafields and excellent buddhas  
*Hūṃ Hūṃ!* are the face of your own ground, the nature of existence.  
*Hūṃ Hūṃ!* Do not mistake the buddhas as being autonomous.  
*Hūṃ Hūṃ!* I shall cut off the errors of the māras above.  
*Hūṃ Hūṃ!* Enemies, demons, bad companions, and your  
 surroundings  
*Hūṃ Hūṃ!* are delusive experiences of conceptual, dualistic grasping.  
*Hūṃ Hūṃ!* Do not regard them as anything other than reification.  
*Hūṃ Hūṃ!* I shall destroy the errors of the māras below.  
*Hūṃ Hūṃ!* Daytime and dream appearances  
*Hūṃ Hūṃ!* are reified and clung to as names and things. [480]  
*Hūṃ Hūṃ!* Even though you know emptiness for yourself,  
*Hūṃ Hūṃ!* do you understand thoughts as aspects of your own  
 nature?

---

*khog*, meaning belly, and *lod* is a variation of *glod*, meaning “loose,” then this name could be rendered “Loose-Bellied Vajra.”

*Hūṃ Hūṃ!* While you understand all of saṃsāra and nirvāṇa  
*Hūṃ Hūṃ!* as the primordial expanse of the absolute space  
 of the ground,  
*Hūṃ Hūṃ!* do you understand them as nondual displays  
 [of pristine awareness]?  
*Hūṃ Hūṃ!* Appearances of these creative expressions slip into  
 the essential nature of uniform pervasiveness,  
*Hūṃ Hūṃ!* releasing themselves into that expanse.  
*Hūṃ Hūṃ!* Do you understand that there is no practice of  
 meditation?  
*Hūṃ Hūṃ!* Inwardly there is the bondage of grasping at the “I.”  
*Hūṃ Hūṃ!* Outwardly there is grasping and clinging to objects.  
*Hūṃ Hūṃ!* Meditation in between is immaterial.  
*Hūṃ Hūṃ!* Do you understand that the gateways of  
*Hūṃ Hūṃ!* outer and inner conditions obscure the face  
*Hūṃ Hūṃ!* of the Great Perfection of saṃsāra and nirvāṇa?  
*Hūṃ Hūṃ!* First, by investigating, understanding will come.  
*Hūṃ Hūṃ!* Next, by meditating, experiences will arise.  
*Hūṃ Hūṃ!* Finally, by resting, realization will come.  
*Hūṃ Hūṃ!* Once realization has occurred, it is nondual with  
 simultaneous liberation.  
*Hūṃ Hūṃ!* Objects and subjects together  
*Hūṃ Hūṃ!* are awakened in the mother’s space of the great  
 expanse.  
*Hūṃ Hūṃ!* My emanations and I  
*Hūṃ Hūṃ!* have never been separated.  
*Hūṃ Hūṃ!* Their essential nature is the illusion of my own  
 creative expressions.  
*Hūṃ Hūṃ!* Like the dissolution of the apparitions of an illusionist,  
*Hūṃ Hūṃ!* they are nondual in absolute space. *Phaṭ Phaṭ!*

With those words he became nondual with me, and an experience arose of my great appearances pervading all of saṃsāra and nirvāṇa. From that time onward, [481] due to this sign, I knew that these were pith instructions for collapsing the false cave of appearances.

To expand on this just a little, (1) seek out the source of names, (2) destroy grasping at the permanence of things, and (3) collapse the false cave, which is primordially liberated within your own mindstream, by knowing and realizing all of saṃsāra and nirvāṇa.



### *1. Seek Out the Source of Names*

By investigating and analyzing the tenacious grasping of saying the name “I” and grasping at the thought “I am,” you find that the basis of designation of everything—including the flesh, blood, and bones, throughout the exterior and interior of the body, and from the crown of the head down to the soles of the feet—is nonobjective and empty. Then continue to expose the error by also seeking out each of the specific names of the head, feet, arms, joints, and so on. As for the way to investigate all manners of establishing names and conventions in the external environment, by seeking out the name *house*, for example, in terms of its exterior, interior, upper, and lower areas, and its clay, stones, and so on, it disappears by itself. Earth becomes pottery; and the names of the upper and lower sections of stones, the tops and bottoms of trees, and so forth naturally disappear from where they are, and through transformation and modification they become water mills, stoves, pillars, and beams. Water becomes tea, fire becomes the flame of a butter lamp, air becomes a gust in a bellows, and so on. Reveal the fallacy in each of these cases that the bases of designation of such transformations, cessations, and disappearances [482] cannot be ascertained.

### *2. Destroy Grasping At the Permanence of Things*

If whatever is established as an entity is definitely, truly existent and permanent in its own nature, it must be replete with seven qualities, namely: invulnerability, indestructibility, reality, incorruptibility, stability, total unobstructability, and total invincibility. Even though things resemble this in seeming to be firm, heavy, solid, existent, and permanent, if all houses, earth, stone, fire, and water were destroyed, controlled, blown out, and dispersed, they would suddenly vanish like a dream or an illusion. Fathom this by ascertaining them as emptiness, devoid of inherent nature.

In general, the whole physical world and its sentient inhabitants, with all their forms, colors, shapes, and appearances that arise from the five elements, are empty of their own identities, disappearing into the expanse of space like clouds and mist. But even if you know that they are primordially empty from their own side, if you do not recognize them as subjects and objects of dualistic thinking, there is no benefit or harm. Like a beggar eyeing someone else’s treasure chest, your knowledge is useless and trivial.

### 3. *Collapse the False Cave*

If you have understanding, experience, and realization of the manner in which saṃsāra and nirvāṇa are not other than your own mind, this is a profound and potent point. Nevertheless, [483] release your mind there, in its own essential nature, loose and free, and investigate all of it—its periphery, center, beginning, and end. By doing so, if it can't be established as anything, and if you carefully analyze and investigate how big and spatially pervasive it is, you will see all the three realms of the physical world and its sentient inhabitants as a totality within the all-pervasive expanse of space. If you do not know that and determine it, ascertain that all kinds of realms of saṃsāra are delusive experiences and are not even remotely established as truly existent. With respect to a single fluid, hell beings see it as lava, *pretas* see it as pus and blood, animals see it as drink, humans see it as water, devas see it as ambrosia, and so on. For each, it arises as that one's perception and experience but bears no true existence of its own.

Now sentient beings seem to perish due to little things such as weapons, yet the heat and cold of the hells and the hunger and thirst of the *pretas* do not kill those beings. This fact reveals the fallacy of their true existence, as they are nothing more than mere delusive appearances and experiences. If you examine the causes and conditions, such as a blacksmith who forges the burning iron ground and buildings and creates the flames and firewood of hell, you must recognize that these are merely delusive appearances having no true existence. Moreover, [484] where is the ripening of the vices and karma of the masters and workers in hell? If there is no ripening of karma for them, why should anyone else have to experience it? If you examine these points, you will ascertain that from their own side they are like the appearances of a dream, apart from their mere duration.

Ascertain that all sentient beings subject to their own dualistic grasping involving the “I” and “my” subject and object are under the domination of the delusive cycle of the three realms of existence. Like a body and its shadow, they hold their ground relative to the objects of their own thoughts. This is an enduring process of habitually adhering closely to those various objects. Even during dreams at night, don't you reify and identify with the objects of earth, water, fire, air, and space, as well as all buildings, relatives, friends, loved ones, and all manner of sentient beings, not to mention all fears, joys, and sorrows—just as you do in the daytime? If you successively examine all the periods of years, months, and days that have gone by, and all your surroundings, friends, loved ones, possessions, and houses, they are no different from

subtle and coarse dreams. Moreover, there is not the slightest bit of difference between the 360 daytime appearances and 360 nighttime appearances of one year, apart from the mere degree of subtlety and coarseness of those experiences.<sup>164</sup> Where do the subjects and objects [485] of daytime appearances go at night? The subjects and objects of nighttime appearances are nowhere to be found during the daytime. Look to see if they are hidden somewhere, and you will find that they are alike—they are not other than your own mind.

Observe that the difference between the birth and death of sentient beings in a dream and the birth and death of sentient beings that appear in the daytime is a matter of delusive appearances and experiences. Even though you recognize the phenomenal world as consisting of mental apparitions, if you grasp at the deluded agent as being internal and the delusive appearances as being external—like an illusion and an illusionist or a dream and a dreamer—you are tightly bound by chains of dualistic grasping. Instead, know that the conceptualized self that is grasped as “I” and all its aspects that are established as the external physical world and its internal sentient inhabitants are arising within the expanse of the all-pervasive essential nature of the mind, devoid of a center and periphery. They do not exist beyond the expanse of that essential nature, just as the reflections in a mirror do not exist beyond the face of the mirror.

Moreover, wherever you transmigrate and take birth within the three realms of existence, you do not proceed to new places after leaving the earlier ones behind. Rather, like daytime appearances and dream appearances, one experience of delusive appearances becomes another; therefore, come to the certain recognition that saṃsāra [486] consists of delusive experiences. Saṃsāra and nirvāṇa are wholly present as your own perceptions, and they are wholly included within the expanse of the essential nature. This essential nature is called the *ground*. The unaware aspect of the ground is called the *substrate*, and its pure aspect is called the *dharmakāya*. Due to its being exhausted in the darkness of unawareness, this very primordial ground, like space, which enables all appearances to arise, is the substrate. The appearing aspect of dualistic conceptualization manifests as the delusive experiences of displays of the three realms.

The essential nature of the ground is like the essential nature of space, which is not transformed by the day and night, does not turn into anything else, and enables the appearances of light and darkness. Accordingly, it is called Samantabhadra, devoid of the good and bad. Its manifest nature delusively appears as the mind, but within the inner glow of the womb, it

164. The Tibetan calendar has just 360 days in a year.

is self-emergently established as the ground of the five facets of primordial consciousness, the five kāyas, and the five buddhafields. Therefore, it is great, connate primordial consciousness. The deities and buddhafields of nirvāṇa are also spontaneously, wholly present in your own ground, so buddhafields, as well as autonomous deities who move to or are born into one realm after another, are nothing more than dualistic appearances and experiences. For those who err in this regard, even if they actualize the jñānasattvas, they have no basis or root for transcending mundane existence. Once the root that appears in this way is penetrated and severed, [487] and not merely scrutinized, from then onward reification and clinging must naturally be severed as well.

When you are on the path, do not engage in even the slightest bit of intellectual examination of the mere nature of existence. Without any investigation, analysis, meditative practice, modification, or alteration, relax within yourself in the essential nature. By loosely and completely resting there, appearances of creative expressions will naturally flow forth, releasing themselves. This is called *illumination by primordial consciousness of the face of the Great Perfection of saṃsāra and nirvāṇa*.

All modification, alteration, hope, fear, doubt, negation, affirmation, grasping, exertion, investigation, and analysis are imputed by the intellect, and the intellect is not ultimate. The ultimate transcends the intellect, so you must know this critical point. When you are utterly settled, you may fall into error, and while you are present in the aspect of emptiness, thoughts may become hidden, beyond the scope of the creative expressions of pristine awareness. In this case, I say that thoughts become ethically neutral in the boundary between the mind and pristine awareness. Not veering away from the nature of existence of the Great Perfection of saṃsāra and nirvāṇa is a sublime and utterly crucial point. With it, all gods and demons and all of saṃsāra and nirvāṇa are liberated within themselves, with no distinction of good and bad.

On the occasion of extinction into ultimate reality, all such appearances subside into their own inner luminosity—like the dissolution of illusory apparitions, [488] or the moon in an empty sky vanishing into space—and it is as if the crystal light of unobscured primordial consciousness subsides within. From your own perspective, activities for the sake of others are effortless. The radiance from the inner glow of the expanse manifests as the naturally unimpeded five kāyas and five buddhafields, and from them the creative expressions of compassionate nirmāṇakāyas are self-emergent teachers who are the disciples' own perceptions.

Since I have not entered the treasury of hearing and reflection and have

not served even one sublime spiritual mentor, I am not skilled in composition, so please do not be dismayed with me!

Hey, hey!

In originally pure absolute space, free of extremes,  
in the spontaneously actualized display of the palace of clear light,  
from the nature of nondual bliss and emptiness  
the connate embodiments of pristine awareness, Padmasambhava  
and Prahevajra,  
are not mentally projected but are the face of the nature of existence  
itself.

From a state of nonexertion I naturally meet them  
and receive the inheritance of the treasury of the expanse of  
ultimate reality.

Do not mistake these practical instructions for fantastic songs  
sung in the marketplace!

Do not ruin yourself in order to slay others.

Human life is like the melting sun at dusk,  
so do not engage in acts of deception, which ruin you and others.  
The proliferation of scholarly acts of erudition involving lists and  
calculations [489]

is the threshold of pride, conceit, and false views.

Either because the achievement of liberation occurs within your  
own mindstream

or because the root of all Dharmas stems from your own  
mindstream,

after you have spiritually matured, of course this will benefit  
others as well.

Once we have investigated our own foolish mindstreams,  
we do not hope that our water-drop will be able to relieve others.

If we observe the five poisons, the attachments, and the aversions  
of our own mindstreams,

we do not hope that our compounded toxins will be nurturing  
medicines to protect others.

Hey, hey!

If you rest without modification in self-emergent pristine  
awareness,

the creator of saṃsāra and nirvāṇa is released in this one way.

So do not seek the root of practical instructions elsewhere,

and abandon every hope of achieving or acquiring results.  
 If you investigate the causal process of this and future lives and  
 of days and nights,  
 they are found to be delusive experiences of dualistic thoughts.  
 So reveal the fallacy of the habitual propensity for mistakenly  
 clinging to them as being autonomous.  
 Deeply and decisively fathom the full import of hearing and  
 reflection.  
 Be skeptical of contrived meditations in which discursive  
 thoughts are welcomed and followed.  
 Don't be like those pathetic contemplatives who are caught in  
 the middle,  
 where the face of the nature of existence, the sun of the Great  
 Perfection,  
 is hidden by the clouds of deviations and obscurations of  
 dualistic grasping.  
 When I observe the many fluctuations of thoughts,  
 I burst into laughter [490] at the hope for the Great Perfection  
 in them.

Hey, hey!  
 Do not look for autonomous buddhas  
 apart from the essential nature, having no boundaries, of the  
 originally pure, primordial ground.  
 All the false patterns of delusive experiences, externally and  
 internally, of the physical world and its sentient inhabitants  
 are wholly present in the expanse of the essential nature:  
 this is our "Great Perfection"!  
 In the unchanging, all-pervasive realm of bliss and emptiness  
 arises the totality of displays of the vast, all-encompassing expanse,  
 where the sun of clear light rises without setting.  
 Within an invulnerable fortress, a spontaneously actualized palace,  
 this useless old man, as an embodiment of pristine awareness of  
 ultimate reality,  
 holds his own ground on an unshakable throne  
 of inseparable skillful means and wisdom, resting upon the  
 corpses of mental afflictions.  
 I don't understand due to explanations, nor do I realize due to  
 teachings.  
 My teacher is the Lake-Born Vajra,

who granted me a cherished treasure of the inheritance of the  
 Enlightened View Lineage,<sup>165</sup>  
 which has no presentation or lists of the grounds and paths.  
 I take the essential nature as the path—that is my patrilineal  
 Dharma.  
 I am not bound by the reification of visualizations, recitations,  
 worship, and accomplishment,  
 for my way is one of nonmeditation, nonworship, and  
 nonaccomplishment.  
 My own grounding, transcending the intellect, is infinite, with  
 no boundaries,  
 without antidotes, modifications, alterations, or intellectual  
 imputations, and  
 uncontaminated by anything to observe, [491] maintain, or  
 investigate.  
 Having released into openness—unstructured, without  
 fabrication or referential object,  
 in the yoga of inactivity, transcending good and bad, hope and  
 fear, rejection and acceptance—  
 there was wide-open clarity, with nothing to do.  
 In the self-emergent expanse of originally present primordial  
 consciousness,  
 by transforming into the unmodified nature of loose release,  
 the knots of dualistic grasping were directly dissolved.  
 Once saṃsāra and nirvāṇa were purified as the dharmakāya,  
 the bonds of saṃsāra and nirvāṇa were cut from my heart.  
 Once the darkness of unawareness vanished into empty  
 awareness,  
 the stake of attachment and clinging was wrenched up from its  
 base.  
 In the womb of unimpeded openness, the essential nature of  
 nonobjectivity  
 destroyed and expelled identification with hopes and fears, joys  
 and sorrows.  
 In the absolute space of emptiness, the wisdom of  
 identitylessness

165. Tib. *rgyal ba dgongs pa'i brgyud*. The term *dgongs pa* is the honorific form of *bsam pa*, which means “thought” or “intention.” However, according to Gangteng Tulku Rinpoché, in the context of these teachings it is the honorific form of *lta ba*, which means “view” or “perspective.”

destroyed and expelled into oblivion the chains of self-grasping.  
 As the expansive enlightened view of Samantabhadra effortlessly  
     flowed forth,  
 I leapt to the state of a spontaneously actualized vidyādhara.  
 May all sentient beings throughout space who see, hear, recall, or  
     touch me  
 encounter their own essential nature as self-emergent kāyas of  
     pristine awareness,  
 and definitely come to the expanse of Samantabhadra!



In response to the earnest request by the sublime guru Sönam Palden, a relative of Dodrup Rinpoché, [492] the foolish idiot Sakutsipa Dūdjom Dorjé Trolö Tsal uttered this *Foolish Dharma of an Idiot Clothed in Mud and Feathers*.



*Svasti*<sup>166</sup>

1. This well-bestowed, unique, ultimate teaching on the vital core of the enlightened view of Samantabhadra, the essence of pith instructions concerning the effortless, supreme yāna, the Ati Great Perfection, the primordial consciousness of the dharmakāya, has been nakedly placed in your hands.
2. In order to burst the fine, pretentious bubbles of the intellectually fabricated meditations of fools, seize this all-sufficient, golden needle of pith instructions and dispense with the elaboration of a multitude of practices. O fortunate assembly, come to the ground of primordial liberation!
3. For this purpose, the king and queen of Sikkim, of divine ancestry, opened the unlocked door to a feast of sacred relics of pith instructions. You who seek liberation, come for your portion of the ambrosia that dispels misery!
4. By the power of stainless merit, may all beings become vessels for the profound and secret Great Perfection, and having dredged the depths of saṃsāra in the expanse of the extinction into ultimate reality, may the whole world come to the equal taste of great bliss of Samantabhadra!

166. This colophon is by Dūdjom Rinpoché, who edited this text for publication.



In order to fulfill the wish of a pure practitioner, [493] Jikdral Yeshe Dorje uttered these verses for a later edition of the text. May this serve as a cause for this precious teaching of the mind of Samantabhadra to be as enduring and pervasive as space.

*Sarva maṅgalam!*

#### KEEP READING

Want to read more of Alan Wallace's translations of Dūdjom Lingpa?  
Visit us online at [wisdompubs.org/book/dudjom-lingpas-visions-great-perfection](http://wisdompubs.org/book/dudjom-lingpas-visions-great-perfection)