

Chögyal Namkhai Norbu

LONGSAL  
TEACHINGS

VOLUME FIVE



བོད་ཀྱང་རྒྱུད་འཇམ་དཔྱད

Shang Shung Edizioni

Lotsawa Series  
217E

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

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CHÖGYAL NAMKHA NORBU

LONGSAL  
TEACHINGS

VOLUME FIVE

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



શંગ શુંગ એડિઝન્શન્સ

*Shang Shung Edizioni*



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## **TRANSLATOR'S NOTE TO THE LONGSAL SERIES OF TEACHINGS**

*The Longsal Cycle or The Luminous Clarity of the Universe, Heart Essence of the Dakinis (Klong chen 'od gsal mkha' 'gro 'i snying thig)* is the collection of Chögyal Namkhai Norbu's rediscovered teachings. This series of publications contains translations of the original texts together with the histories of their discovery. The reader should be aware that in order to thoroughly understand and apply the teachings included in the texts, it is essential to rely upon the oral instructions of the transmission holder.



## PREFACE

This fifth volume of teachings from the *Longsal Cycle* contains four upadeshas and the histories of their discovery. These teachings were received through dreams over a period of time from 1961 to 1999.

*The Principle of the View Totally Beyond Conceptual Mind* (*lTa ba blo 'das chen po'i dgongs pa*), written down in its final form in 1983, contains the root verses of a special teaching on the View of Atiyoga. The detailed explanation of this teaching has already been published in *Volume 4* of this series as *The Main Points of the View Totally Beyond Conceptual Mind* (*lTa ba blo 'das chen po'i gnad byang*).

*The Direct Introduction to the Principle of the Mirror of Vajrasattva* (*rDor sems me long gi dgongs pa ngo sprod*) is an introduction to the nature of self-perfection or *lhundrub* through the symbol of the crystal. This upadesha was received in two different dreams, in 1997 and in 1999, respectively related to the author's master and paternal uncle Togden Ugyen Tendzin (U rgyan bstan 'dzin, 1893-1959), and to his root guru Changchub Dorje (Byang chub rdo rje, 1826-1961).

*The Upadesha on the Tregchöd of Primordial Purity* (*Ka dag khregs chod kyi man ngag*), originally received from the Fifth Dalai Lama Lobsang Gyatso (Blo bzang rgya mtsho, 1617-1682) in a

dream and written down in its final form in 1998, contains special instructions on the practice of the Four Chogzhags, the essence of Tregchöd.

*The Upadesha on the Profound Path of Illusory Body* (*Zab lam sgyu lus kyi man ngag*) reveals the fundamental points of the practice of Illusory Body according to the Ati Dzogpa Chenpo teaching. It is mainly connected to a dream in which the author met Gyalse Gyurmed Gyaltsen (rGyal sras 'gyur med rgyal mtshan, 1914-1972), son of Changchub Dorje.

I wish to thank Steve Landsberg and Louise Landes Levi for reviewing my English.

January 2005  
*Adriano Clemente*

**THE PRINCIPLE OF THE VIEW  
TOTALLY BEYOND  
CONCEPTUAL MIND**

ଓঁ শুন্দি কেক রিদি শাশুয় মায়দি রিশুরি

ପ୍ରକାଶନ

ଶ୍ରୀ ମହାତ୍ମା ଗାନ୍ଧିଙ୍କ ପଦବୀ ପାଇଁ ଏହା ଅଧିକାରୀ ହୁଏଛନ୍ତି



ସୁନ୍ଦର

ପୁଷ୍ପଶମ୍ଭୁବନେଶ୍ୱର କ୍ଷେତ୍ରରେ ୧୯୭୭ ଜୁଲାଇ ୨୨ ହିନ୍ଦୁ  
ପତ୍ର ବିଷାକ୍ତା ରାତ୍ରିରେ ୦୫୩୦ ବିଷାକ୍ତାରେ  
କୁପାରିଷାଙ୍ଗୁକୁପାରି ୦୬୩୦ ବିଷାକ୍ତାରେ ଶ୍ରୀମତୀ  
ଶ୍ରୀମତୀ ବିଷାକ୍ତାରେ ୦୬୩୦ ବିଷାକ୍ତାରେ

੮. ਸੁਅੰਨੀਪੀਘਰੀਕੁਪਾਸਰੀਕ੍ਰਿਤੁਰੁੜਮਰੀਖੀਪੁ  
ਸਰੀਰੁਣਾਫ਼ਦਕੇਕਮੁੰ ੦ਥਾਕੁਮੁੰਡੀਮਾਸੁਰੇ੦ ਕਿਲਾ  
ਸੁਨਿਵਿਗੁਰੁਦਿਵਾਗੁਹੀਭਿਮਾਸੁਦੁੰਦੁਵੱਖੀਗੁਹੀਧਾਪਾ  
ਖਰੁਤਮਾਕਥਾਛਕਾਗੁਨੁਧਕਾਧਾਪਾਰੈਕਮਾਵੁਖੀਵੁਖੀਵਿਲਾ  
ਮੈਕਥਾਗੁਹੀਭਿਮਾਕਥਾਗੁਨੁਧਕਾਧਾਪਾਰੈਕਮਾਵੁਖੀਵੁਖੀਵਿਲਾ  
ਖੀਖਿਮਥਾਗੁਨੁ ਸੁਮੁੰਵੁਖੀਧਾਪਾਰੈਕਮਾਵੁਖੀਵੁਖੀਵਿਲਾ

 From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

herein is contained

**THE PRINCIPLE OF THE VIEW  
TOTALLY BEYOND  
CONCEPTUAL MIND**



**THE HISTORY**

In the year of the Metal-Female-Bull, at the beginning of November 1961, while sleeping in a guest-house in Rome, the capital of Italy, I had the following dream in the early morning.

I was walking down a street in front of Santa Maria Maggiore, a large Christian church in Rome, and saw someone in the crowd resembling Padma Palma Paldzinma coming towards me. I thought, “This girl looks like Padma Paldzinma”. I walked

শুমশ'ক্ষ'ধ'ধ'ধ'ধ'ধ'। শ্র'শি'ত'ন'ন'  
 এশ'ব'ধ'ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'  
 ব'ধ'ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'

শ্র'শি'ক্ষ'শ'ম'ধ'ধ'ধ'ধ'। শ্র'শি'ত'ন'ন'  
 এশ'ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'  
 ম'ধ'ন'ন'ন'ন'। শ্র'শি'ত'ন'ন'  
 শ'ম'ধ'ধ'ধ'ধ'। শ্র'শি'ত'ন'ন'  
 ধ'ধ'ধ'ধ'ধ'। শ্র'শি'ত'ন'ন'

ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'  
 ন'ন'ন'ন'ন'। শ্র'শি'ত'ন'ন'  
 ধ'ধ'ধ'ধ'ধ'। শ্র'শি'ত'ন'ন'

ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'  
 ন'ন'ন'ন'ন'। শ্র'শি'ত'ন'ন'  
 ক'ন'ন'ন'ন'। শ্র'শি'ত'ন'ন'  
 ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'

ব'ধ'ব'ধ'ব'ধ'। শ্র'শি'ত'ন'ন'

ahead and when I arrived near her, I saw that the girl was really Padma Paldzinma.

I asked her, “Where are you going among such a large crowd of people?”

She smiled and said, “I am not going anywhere. I came here to meet you.”

“This is not a very good place for us to meet. There is a park nearby. Let’s go there!” I said.

“Wherever we might meet, there can be nothing wrong with it. But if you wish to go to the park, let’s go there!” she replied.

We went right away to the small park of Colle Oppio, not far from where we were, and sat down comfortably on a bench.

She said, “Have you properly deciphered the symbolic letter which I gave you in Sikkim?”

ବିଶ'ର୍ଦ୍ଧ'ଷ'ର୍ଦ୍ଧ'ଶ  
ରାଜ'ପିତା'ମ

ର'ହ'କ'ି'ନ'ପ'ି'ଯ'ର'ପଲ'ି'ପଶ'ରା'ନ'ର'ନ'ଶ'କ'ନ'ଶ'ପ'  
କ'ି'ପ'ର'ି'ପଦ'ନ'କ'ା'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'

ବିଶ'ପ'ର'ା'ପ'ଶ'ା  
ରା'ଜ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'

ର'ା'ଜ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
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ର'ା'ଜ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'

ତ'ି'ଶ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ର'ା'ଜ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'  
ଶ'ଶ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ପ'ା'ନ'ବ'ି'ଶ'ଗ'ର'ନ'ବ'ି'ଶ'

“Since I came to Italy I have not deciphered any important symbol”.

“Do you recall that important symbolic letter which I gave you?” she asked.

I thought for a while, but I was unable to clearly remember that she had given me an important symbolic letter.

“I am sorry. I don’t remember it very clearly.”

“Don’t you remember that in Sikkim I gave you a *drombu* (oval casket indicating the rediscovery of a *terma*) which had been sent by Dorje Yudrönma, queen of the Pramohas?”

At that moment I clearly recollected that she had given me a *drombu* sent by Dorje Yudrönma, “I am sorry. I clearly remember that you gave me a *drombu* sent by Dorje Yudrönma. However, I didn’t

ର୍ଦ୍ଧକ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧଶ'ନ୍ତି'ର୍ଦ୍ଧ'ଶିର'ନ୍ତି'ଶକ୍ତ'ର୍ଦ୍ଧ'ଶାପ'ହ'କ'ଏବି'ଶଦ'ଶୁଦ୍ଧ'ବିଷ'  
ଫ୍ରେଂଡ'ଶ'ମେଣ'ଶଶୁଦ୍ଧ'ଃ

ବିଷ'ଶୁଦ୍ଧ'ଶଶ' ଶିର'ନ୍ତି'ମ'ଶଶ'ନ୍ତି'ର୍ଦ୍ଧ'ଶଦ'ଶୁଦ୍ଧ'ବ'ଶି'  
ମୟାପ'ଶଶ'ଫ୍ଲେଂ'ଶଶପ'ଶି'ମ'ର୍ଦ୍ଧ'ନ୍ତି'ଶଦ'ନ୍ତି'ପ'ଫ୍ଲେଂ'ଶିର'  
ର୍ଦ୍ଧ'ଜ୍ଞାନ'ନ୍ତି'

ର୍ଦ୍ଧ'ର୍ଦ୍ଧ'ଶିର'ଶଶ'ନ୍ତି' ଫ୍ଲେଂ'ଶୁଦ୍ଧ'ଶିର'ନ୍ତି'ଶକ୍ତ'ର୍ଦ୍ଧ'ଶାପ'  
କ'ଏବି'ଶଦ'ଶୁଦ୍ଧ'ହି'ମୁର'ଫିର'ପରି'ହୃଦ'ଶଶପ'ଶି'ର୍ଦ୍ଧ'  
ଶଶ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧ'ଃ

ତିଶ'ତ୍ରେ'ର'ବିର'ନ୍ତି'ମନ୍ତର'ଶଶ'ର୍ଦ୍ଧ'ଶଶ' ମ'ର୍ଦ୍ଧ'ନ୍ତି'  
ର୍ଦ୍ଧ'ଫ୍ଲେଂ'ନ୍ତି'ଶଶ'ପ'ଶଶ'ଫ୍ଲେଂ'ପରି'ଫ୍ଲେଂ'ଶୁଦ୍ଧ'ନ୍ତି'ଶି'ଶଶ'  
ଶି'ଶଶ'ପ'ଶଶ'ଫ୍ଲେଂ'ଶୁଦ୍ଧ'ଃ ଯୁଦ'କମ'ବିଷ'ର'ଫ୍ଲେଂ'ଶୁଦ୍ଧ'ନ୍ତି'ତିନ'ମନ୍ତର'  
ଶି'ଶଶ'ପ'ଶଶ'ଫ୍ଲେଂ'ଶୁଦ୍ଧ'ଃ ଅଞ୍ଜିଣ୍ଜାଃ ବିଷ'ପ'ଶଶ'ଶୁଦ୍ଧ'ଶିର'  
ନ୍ତି'ଶଶପ'ଶଶ'ତକ'ବିଷ'ନ୍ତି'ଶଶଶ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧ' । ଶଦ'ଶୁଦ୍ଧ'  
ନ୍ତି'କମଶ'ଯୁଦ'ର୍ଦ୍ଧ'ବିଷ'ନ୍ତି'ଶଶପ'ଶଶ'ମନ୍ତର'ଶଶ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧ'  
ର୍ଦ୍ଧ'ନ୍ତି' ର୍ଦ୍ଧ'ଶଶ'ର୍ଦ୍ଧ'ପ' ।

ଶଦ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧ'ପଶ'ଶଦ'କ'ବିଷ'ରଶ୍ଵପ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧ'ର୍ଦ୍ଧ'  
ତିଶ'ତ୍ରେ'ଶଶ' ଶିର'ନ୍ତି'ମ'ଶବଦ'ମ'ଶବଦ'ଶୁଦ୍ଧ'ର୍ଦ୍ଧ'  
ଜ୍ଞାନ'ନ୍ତି'

ଶୁଦ୍ଧ'ଶଗର'ଶଶଶ'ଶୁଦ୍ଧ'ଶଦ'ଶଶ'ଶଦ'କ'ବିଷ'ରଶ୍ଵପ'

know it contained a very important symbolic letter.”

Immediately she took the illuminating mirror from her neck and showed it to me.

“Look here and you will clearly see that the *drombu* is a very important symbolic letter!” she said.

Then she invoked its appearance and I recognized in the mirror the *drombu* which had been previously given to me. An instant later the *drombu* transformed into very clear and elegant symbolic letters similar to ཀྱାଙ୍ଗୁଁଙ୍ଗୁଁ as if written with azurite. The symbolic letters appeared vividly clear for quite a long time.

I asked her, “What is to be deciphered from these letters?” Laughing, she replied, “As you are the holder of the transmission, you will certainly know what to decipher! In any case, if we look in

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the illuminating mirror, we will be able to know what is to be deciphered.” Again she invoked it’s appearance on the mirror, so that below the symbolic letters that had appeared a moment before there now appeared the symbolic letter similar to (the Tibetan) CA with a crescent moon ornament on top as if written with molten azurite. It was followed by excellent Tibetan Uchen characters with two dots, one on top of the other, separating each syllable, and the *terma* sign at the end of each line:

 From *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*

*herein is contained*

*The Principle of the View Totally Beyond Conceptual Mind*

After these words many other lines appeared continuously. At the very same moment the Pra-moha Padma Paldzinma said, “Ah! This is the authentic principle of knowledge of Samantabhadra

ଦ୍ୟା'ଶକ୍ତ'ସପ'କି'ସରି'ସଦ'ସୁଦ'ରଦ୍ଦିରି'ସଦ'ନ୍ତକ'ଶିବ'  
ସରି'ଶଶା'ନ୍ତିଦ'ଶ୍ରୀଶ'ସକ୍ତ'ଦ୍ଵାଶା'ଶିବ'ନ୍ତ'ସପ'କି'ରଦ୍ଦା'  
ଏଥା ଦ'ପ'ଦ'ଶବ୍ଦି'ସବିନ'ସକ୍ତ'ଶଶା'ଜି'ମୁଦ୍ରିତଃ  
କିଶ'ନ୍ତିଶ'ଏଥା ଶିଦ'ନ'ଶି

Garab Dorje, an extraordinary upadesha on the principle of the view totally beyond conceptual mind, the condition of the Base of Dzogpa Chenpo, which Gomadevi, the queen of yoginis, and Padmasambhava, the great teacher of Vidyadharas, transmitted to hosts of Dakinis. You must decipher the symbols and thereby bring enormous benefit to the teaching and beings. It is for this very reason that Dorje Yudrönma, queen of the Pramohas, has sent you this profound upadesha together with (the text of) its main points.”

“It is extremely important that you assist me in deciphering these symbolic letters. Will you do that?” I asked.

“We three Paldzinma sisters will definitely do whatever necessary to protect your spiritual activities. It is of absolute importance, however, that you never get distracted,” she replied.

I was about to ask her some questions about getting distracted when my hostess knocked at my door and said loudly, “Breakfast is ready!”

ତେଷ'ତ୍ରି'ମନ୍ଦର୍ମଶଶ'କୁର୍ମ'ଶ୍ରୀ'ମନ୍ଦର୍ମଶଶ'ଶଦ'  
 ଶଦ'। କମ'ଯଦ'ପଦଶ'ତ୍ରି'ତମ'କଣଶ'ଚନ୍ଦ'ରତ୍ନଶ' ୯  
 ତ୍ରି'ତମ'ପଦଶ'ଶ୍ରୀ'ପଦଶ'ଗ'ପ୍ରତିଦ'ନ୍ଦ'ରତ୍ନଶ'ପଦଶ'  
 ଶ୍ରୀ'ପଦ'ତ୍ରି'ଶଶ'ପଦ'ଚନ୍ଦ'ରତ୍ନଶ'ପଦଶ'ଶ୍ରୀ'ପଦଶ'  
 ପଦ'ଶଶ'ଚନ୍ଦ'ରତ୍ନଶ'ତମ'ବିଷ'ପାଞ୍ଚ'ରତ୍ନଶ' । ଖ'ପଦ'ଶ୍ରୀ'  
 ରତ୍ନଶ'କେନ'ପଦ'ତ୍ରି'ଶଶ'ପଦ'କେନ'ଶଶ'ଶ୍ରୀ'ପଦ'ଚନ୍ଦ'ରତ୍ନଶ'  
 ପଦ'ଶଶ'ଚନ୍ଦ'ରତ୍ନଶ'ତମ'ବିଷ'ପଦ'ଚନ୍ଦ'ରତ୍ନଶ'ପଦ'ଶଶ'  
 ଶ୍ରୀ ଅ'ର'ମ' ॥ ॥



My sleep was disturbed and I awoke. It was already some time after dawn. That day, while on the way to my office for work, I clearly remembered this dream. As soon as I arrived at my office, I wrote down some brief notes; but I was unable to remember the many verses of *The Principle of the View Totally Beyond Conceptual Mind*. Alas!





ମୁଖ୍ୟାଶିର୍ଷାପ୍ରମୀତ୍ୟ କ୍ରମିତ୍ୟ ୧୯୬୦ ଜେ ନ ହେଲା  
କିମ୍ବା ଏ ଦ୍ୱଦ୍ୱାଙ୍ଗିନୀଯରି ସୁଦ୍ଧାଶ୍ରୀମତୀ ୦ମ୍ବକନ୍ତି  
ଶିଳ୍ପୀକାଳୀ ବିଶ୍ୱାସରି ଶ୍ରୀଶଶିଶିର୍ଷାନ୍ତି ମହମତୀଶିର୍ଷା  
ଶ୍ରୀମତୀଶିର୍ଷାନ୍ତି କଣ୍ଠାପାତ୍ରି ଶ୍ରୀମତୀ ଶିର୍ଷାନ୍ତି  
ଶ୍ରୀମତୀଶିର୍ଷାନ୍ତି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି  
ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି

ଦ୍ୱଦ୍ୱାଙ୍ଗିନୀଯରି ପାତ୍ରି ସୁଦ୍ଧାଶ୍ରୀମତୀଶିର୍ଷାନ୍ତି  
ଶ୍ରୀମତୀଶିର୍ଷାନ୍ତି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି  
ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି

**ଅତୀଃ ଶ୍ରୀମତୀଶିର୍ଷାନ୍ତି** ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି ପାତ୍ରି



In the year of the Metal-Male-Monkey, on the eleventh of July, 1980, during a retreat held in a village (called Volpago) near Montebelluna, North Italy, in which I gave teachings on Dzogpa Chenpo to more than one hundred interested people, males and females, gathered there from every direction, at night I had the following dream.

I was in an unknown place, inside a cave brightly shining with turquoise light which seemed to be a library of Dzogchen texts. Among many thousands of (Tibetan styled) books written in the Oddiyana language, in the symbolic script of the Dakinis and other languages, I was searching for a text on the View which had appeared from a *drombu* that the Pramoha Dorje Yudrönma had sent to me many years before, in the year of the Metal-Female-Bull (1961), whose title was:

 *From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis*

*herein is contained*

*The Principle of the View Totally Beyond  
Conceptual Mind*

ବିଶା'ମୁ'ଷ'ନ୍ଦି'ନ୍ଧି'ରକ୍ତପ'ଶ୍ରୀକ'ିଞ୍ଚଦ'ରତ୍ନା ଶି'ଶଶ  
ଯୁଦ୍ଧ'ରେ'ରତ୍ନ'ବିଶା'ନ୍ଦୁ'ଷଠପ'ଗୁଣ'ନ୍ଧି'ନ୍ଦ୍ର'ପ'କ୍ଷିନ୍ଦା ନ୍ଦୁଷ  
ନ୍ଦ୍ର'କମ'ବିଶା'ନ୍ଦା ନ୍ଦ୍ର'ଷର'ନ୍ଦୁ'ଷଳନ୍ଦ'ନ୍ଧି'ପରି'ଷର'କମ'  
ନ୍ଦା ମେନ'ନ୍ଦୁ'ପଦେ'ଷ'ପରି'ଷବିନ'ନ୍ଦୁ'ମାଧ୍ୟମ'କି'ର'କୁ'କଷ'ଶି'  
ଛା'ମ'ରତ୍ନ'ବିଶା'ମାଧ୍ୟମ'ଶ୍ରୀ'ଶବିନ'ନ୍ଦୁ'ମ'ବିଶା'ଛା'ମୁଦି'କୁନ'କଷ'ଶ୍ରୀଶ  
ମଦେଶ'ପଦ'ଶ୍ରୀଶ'ପ'ବିଶା'ନ୍ଦା'। ଶବିନ'ନ୍ଦୁ'ପ'ଶ୍ରୀମା'ବିନ'  
ନ୍ଧି'ଧା ଧପ'କି'ର'ଲ୍ପ'ଶୁଦ୍ଧା'ଷଠ'ପକ୍ଷଦ'କମ'ଧା ମେନ'  
ନ୍ଦୁ'ମଦେଶ'ମେନ'ନ୍ଦୁ'ର୍ଦ୍ଦ'ଧା ନ୍ଦୁ'ଶଶ'ଶ୍ରୀମୁଦି'ମର୍ଦନ'  
ତକ'ଶ୍ରୀପ'ବିଶା'ଷଠଶ'ନ୍ଧି'ରତ୍ନା'ଧା'ନ୍ଦ୍ର'ଶନ୍ତି'ଶା'ଶ୍ରୀଶ'ନ୍ଧି'କ'  
ର'ଶ୍ରୀଶ'ଶିକ'ପଦ'ଶ୍ରୀଶ'ନ୍ଦୁ'ଷଠ'ନ୍ଦୁ'ଶନ୍ତି'ଶା'ଶ୍ରୀ'ନ୍ଦୁ'ଶିକ'  
ଶ'ଶ୍ରୀଶ'ନ୍ଦୁ'ଷଠଶ'କଷ'ଶବିନ'ନ୍ଦୁ'ମା'ନ୍ଦ୍ର'ଶନ୍ତି'ଶା'ଶ୍ରୀ'ନ୍ଦୁ'ଶିକ'  
ପକ୍ଷା ଶବିନ'ନ୍ଦୁ'ପ'ଶ୍ରୀମା'ବିନ'ନ୍ଧି'ଧ'ନ୍ଦ୍ର'ଶ'ନ୍ତି'ଶି'ଶିରି'ଷର୍ଦ୍ଦ'  
ଧ'ଶତ'ଶ୍ରୀଶ'ଶମ୍ଭବ'ଶ୍ରୀଶ'ନ୍ଦା'। ଶି'ଶଶ'ଶି'ନ୍ଦୁ'ପି'ଯରି'  
ଶିନ'କଷ'

ବ୍ୟାକ୍‌ରୁଦ୍ଧିତିରେ ପରିଚ୍ଯନ୍ତ ମହାଶୂନ୍ୟରେ ଅନ୍ତର୍ଭାବରେ ଏହାରେ ପରିଚ୍ଯନ୍ତ ମହାଶୂନ୍ୟରେ ଅନ୍ତର୍ଭାବରେ ଏହାରେ

I searched for this book for a long time but was unable to find it. At about the same time, across from the place where I was sitting, I saw two girls. One was very beautiful, adorned with ornaments and resembled a young actress in the Chinese Opera. The other, (also) very beautiful and attractive, wore a turquoise silk dress, had blondish hair and was about eighteen years old. They were seated comfortably reading a book. At a certain point I stood up and went before them. The blondish-haired girl looked directly at my face. In Italian I asked her, “Excuse me, do you know where the catalogue of this library is?”

“I don’t know precisely,” she replied, “but I will ask the custodian of the Great Dharma Treasury of Gālawari”. She then went quickly across the room to a secluded place. I returned to my seat and sat

ପ୍ରିକ୍-ଷଟ୍ | ୮.ସଦ୍-ଶକ୍ତା-ସୁ-ପ୍ରେଷ-ଟିଏ-ସନ୍ଧଦ୍-ଦି ୦ସ୍ତୁ-ପା  
ଭୁ-ରୈ-୦ ବିଶ୍-ମୁ-ସଦ୍-ଶକ୍ତ-ପିକ୍-କମ୍-ଶଳମଣ୍-ଗ୍ରୁକ୍-ପ୍ରେଷ-ଦି-ଦି-  
ଦି-ଶ ୫.ଖଲି-ସୁ-ମ୍ବ-ଦି-ଶା-କର୍-ଦ-ପା-ଶ୍ର-ବିଦ୍-ରେ-ସ-ଶକ୍ତି-ଶା-  
ପ-ପ୍ରୁଦି-ଲ୍ଲେ-ର-ମ୍ବ-ଦି-ଶା-କର୍-ଦ-ପା-ଶ୍ର-ବିଦ୍-ରେ-ସ-ଶକ୍ତି-ଶା-  
ଶ-ପ-ରେ-ସ-ଶର-କି-ର-ଶ୍ରୀ-ପ-ପ୍ରେଷ-ଦି-ଶା-କର୍-ଦ-ପା-ଶ୍ର-ବିଦ୍-ରେ-ସ-ଶକ୍ତି-ଶା-  
ମ-ଶା-ଶୁମ-ଶା-ଶୁମ-ପଶ-ମି-ଦ-ପା ୯.ସନ୍ଦ-ଶ୍ରୀ-ଦ-ପା-  
ପୁଷ୍ପ-ଗ୍ରୀ-କ-ଗ୍ରୀ-ପ-ଶା-ପୁ-ଦ-ଶ୍ରୀ-ଶା-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-  
ଶା-ଶ-କମ-ପ୍ରେଷ-ଦ-ପା ୧୦.ସନ୍ଦ-ଶ୍ରୀ-ଦ-ପା-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-  
ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-ଶ୍ରୀ-

down. While I was wondering what the so-called Gālawari could be, the girl arrived with a being that had two long thin legs with feet each with three claws, similar to a bird. He had two arms, also long and thin similar to a monkey, each hand having only three fingers, and a monkey's face. On every part of the body there was hair about one finger-breadth in length, shimmering with turquoise light. With an average-sized torso, he was similar in height to a medium sized human being. They came before me and the girl introduced him, "He is the custodian of the Great Dharma Treasury of Gālawari!"

Then she spoke to the custodian of the Great Dharma Treasury in a very strange language which almost seemed to have no consonant sounds at all. When she finished speaking, the custodian pointed out something that looked like a big shelf in a corner of the cave to my left and bowed his head toward me saying, "A HA'O A HA'O".

ବିଶ୍ୟାମର୍ତ୍ତାଦିର୍ଭୂଷଣାଶୁନ୍ଧ୍ରମୁଦ୍ରା  
କୁମାରୀପା

ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣ ତେଜାହିନୀପଣୀ ଶିଦ୍ଧାତ୍ମିକା  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାବିଷାଦନ ସତ୍ସାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦ  
ରେତ୍ରଃ

ତେଜାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣ ଦିହିନାଶୁନ୍ଧ୍ରମିଶ୍ରାତ୍ମିକା  
ମର୍ତ୍ତାକର୍ମକାରୀବିଶ୍ୟାମର୍ତ୍ତାଦିର୍ଭୂଷଣିତି ମର୍ତ୍ତାକର୍ମମର୍ତ୍ତା  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶୁନ୍ଧ୍ରମର୍ତ୍ତାଦିର୍ଭୂଷଣ ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣିତି

ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପଣୀ ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତା  
ଦିହିନାଶୁନ୍ଧ୍ରମିଶ୍ରାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣ ଶିଦ୍ଧାତ୍ମିକା  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣ  
ମର୍ତ୍ତାକର୍ମମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ

ବିଶ୍ୟାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ  
ଶିଦ୍ଧାତ୍ମିକାମର୍ତ୍ତାଦିର୍ଭୂଷଣପିଣ୍ଡାତ୍ମିଯଦିର୍ଭୂଷଣପଣୀ

“What is he saying?” I asked the girl.

“He is welcoming you with respect,” she replied. The custodian then lead the two of us into an inner cave, where he showed us many Tibetan books on a stone shelf. I sat down on a stone seat with a table in front of it, while he brought each Tibetan book, one after the other, to me. At first I saw many books containing Lung scriptures of Dzogpa Chenpo. Then I found a volume that contained two different texts. On the turquoise-green cover were the titles in Uchen characters written in molten gold:

༄༅། ་*From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis*

*herein is contained*

*The Principle of the View Totally Beyond  
Conceptual Mind*

*followed by*

༄༅། ་*From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis*



*herein is contained*

*The Main Points of the View Totally Beyond  
Conceptual Mind*

“This is the text that I need. Thank you!” I told them. Then they left me there and went back to their places. I started to read quickly as much as I could, and (I knew) it was the same text that I had been reading with the Pramoha Padma Paldzinma in the past. In the beginning there was the symbolic letter similar to (the Tibetan) CA with a crescent moon ornament on top, followed by excellent Tibetan Uchen characters with two dots, one on top of the other, separating each syllable, and the *terma* sign at the end of each line. This is what was written:

 From *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*

*herein is contained*

*The Principle of the View Totally Beyond  
Conceptual Mind*

*I pay homage to Bhagavan Shri Mahasukha (Glorious Total Bliss)!*

*The condition at the time in which the primordial basis*



*Has not been divided into the limits of samsara  
and nirvana,  
The all-pervading universal base of equality,  
Source of all and beyond all limitations,  
Is like a sesame seed, the ocean,  
The earth, a treasury or the sky.  
Its essence is empty, its nature is clear,  
Its energy-potentiality is without interruption,  
Its qualities are unchangeable  
And its activities are unimpeded...*

There were many verses and I read them for quite a long time; but while I was reading, some participants in the retreat made loud noises that woke me up. It was already some time after dawn. As soon as I woke up, I clearly remembered my dream. Immediately I prepared myself to write down some notes; and although all the meanings of the text were vividly clear in my mind, I was able to remember clearly only the verses quoted above. Thus I could only remain very sad. Alas!

○○\*○○\*○○\*○

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ବିଶ୍ୱାସ ମନ୍ତ୍ରୀଙ୍କ ପରିଷଦ୍ ଏହି ବିଷୟରେ ଆଜିମଧ୍ୟ ମଧ୍ୟରେ ଯାଇଲୁଛି ।



In the year of the Metal-Female-Bird, on the nineteenth of September 1981, while I was in Rome, the capital of Italy, I had the following dream in the early morning.

I was on a very high mountain and was walking toward a big cave situated on the face of a vajra-shaped rock. When I reached the entrance, I saw in the middle of that large cave a youthful yogin with brownish skin. His hair was tied in a knot decorated with a vajra and his body was adorned with bone ornaments. To an assembly of about twenty students of various nationalities, looking Indian, Chinese, Tibetan and so forth, he said, "This is the state of the Vajra of the Mind of all the Victorious Ones", and then remained for a while. At the end both teacher and student intoned in unison a long slow

A

and remained in the equality of contemplation for a long time. I immediately sat down at the end of

ସବୁମାତ୍ରାମନ୍ଦିରୀଶ୍ଵର ଶିରିମାତ୍ରାମନ୍ଦିରୀ  
ଶୂଯମହାଦେବମନ୍ଦିରାଶ୍ରମା ଶିରିମନ୍ଦିରୀଶ୍ଵର  
ପଦମବିନ୍ଦିମନ୍ଦିରାଶ୍ରମା କୁରୁକ୍ଷିଣୀମା ଶୁନ୍ୟମନ୍ଦିରୀ  
କୁରୁକ୍ଷିଣୀମନ୍ଦିରୀଶ୍ଵରା

ଶୈଖରାଦେବମନ୍ଦିରୀଶ୍ଵରାଶ୍ରମାପଦମନ୍ଦିରୀ  
ବିନ୍ଦୁମନ୍ଦିରାଶ୍ରମାପଦମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀ  
ମନ୍ଦିରମନ୍ଦିରୀଶ୍ଵରା

ଆଃ

ବିନ୍ଦୁମନ୍ଦିରାଶ୍ରମାପଦମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀ  
ପଦମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା  
ମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା କୁରୁକ୍ଷିଣୀମା କୁରୁକ୍ଷିଣୀମନ୍ଦିରୀଶ୍ଵରା  
ଶ୍ରମାପଦମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା  
ଅଞ୍ଜିଃ ଶ୍ରୀମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା  
ମୁଦ୍ରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା

ମୁଦ୍ରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା  
ମୁଦ୍ରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା  
ମୁଦ୍ରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା  
ମୁଦ୍ରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରାମନ୍ଦିରୀଶ୍ଵରା

their row and settled in the equality of contemplation with them. After a while, the yogin said again, “This is the state of the Vajra of the Mind of all the Vidyadharas”, and as before remained for a while. At the end both teacher and student intoned in unison a long slow

A

and remained in the equality of contemplation for a long time. After a while the yogin said in a very elegant voice:

ॐ From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

*herein is contained*

*The Principle of the View Totally Beyond  
Conceptual Mind*

*I pay homage to Bhagavan Shri Mahasukha (Glorious Total Bliss)!*

*The condition at the time in which the primordial basis*

*Has not been divided into the limits of samsara and nirvana,*

*The all-pervading universal base of equality,  
Source of all and beyond all limitations,*

ঃ হি. খু. দু. প. দু. কু. মক. দুঃ  
ঃ স. শবি. প. মহে. ক. ম. ম. প. শবি. কঃ  
ঃ দ. শ. শু. দ. প. দ. প. শবি. ক. শ. প. পঃ  
ঃ শু. শ. হি. র. শ. প. ম. দ. প. দ. দঃ  
ঃ প. ক. দ. ক. র. শু. র. প. ম. দ. প. দ. দঃ  
ঃ শু. প. শ. শু. শ. প. ম. দ. প. দঃ  
ঃ শবি. শু. ম. দ. শ. দ. শ. প. দ. দঃ  
ঃ য. দ. দ. শ. দ. ক. শু. শু. দ. প. দঃ  
ঃ র. প. শ. ক. শ. ক. শ. ক. শ. প. ম. দ. দঃ  
ঃ শু. শ. হি. র. শ. প. ম. দ. প. প. শঃ  
ঃ ম. ক. দ. শু. দ. প. শবি. দ. শ. শ. দঃ  
ঃ শু. প. দ. ক. প. শ. শ. প. দ. দঃ  
ঃ র. দ. প. বি. ক. শ. প. ম. দ. প. দ. দঃ  
ঃ প. ক. দ. প. শ. শ. প. ম. দ. প. প. শঃ  
ঃ ম. ক. দ. র. শু. র. প. ম. দ. প. শ. শঃ  
ঃ মক. প. শ. প. দ. শ. প. ম. দ. প. দ. দঃ  
ঃ ম. প. দ. প. দ. প. দ. প. দ. প. দ. দঃ  
ঃ ম. প. দ. প. দ. প. দ. প. দ. প. দ. দঃ  
বিশ. শশ. শ. ক. শ.

*Is like a sesame seed, the ocean,  
The earth, a treasury or the sky.  
Its essence is empty, its nature is clear,  
Its energy-potentiality is without interruption,  
Its qualities are unchangeable  
And its activities are unimpeded.*

*The vision of the Base appears as impure and pure,  
And as authentic reality.*

*Regarding the cause of illusion, when the neutral  
prana stirs*

*From the uninterrupted energy-potentiality  
Of the inseparable state of the Base,  
From the aspect of emptiness, the essence, Rigpa  
manifests and,  
(Its) nature being clarity, vision arises. From the  
unchangeable qualities*

*The neutral mind arises and from mind, action.  
(Thus its) neutral (condition) undergoes change,  
Just like vapor arising from the ocean  
Or a rainbow shining in the sky.*

Until:

ଖୁଲ୍ଲାମନ୍ତିକାରୀ ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ  
ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ  
ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ  
ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ  
ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ

ବିଶ୍ୱାସାନ୍ତିଷ୍ଠାନକାରୀମନ୍ଦିରପାଇଁ ଏହାର ଅଧିକାରୀ  
କଣ୍ଠରୁକ୍ଷମାନୀୟ ପାଇଁ ଏହାର ଅଧିକାରୀ

ବିଶ'ଶ'ଶ୍ଵର'ମୟୋଦ'ଶତିଷ'ପଶ'ନ୍ଦ୍ୟ'ସ'ର୍ବ'ଶ'ବିଶ'  
 ସଞ୍ଚୁଷାଷ'ନ୍ତି'ଯୁକ'ର୍ବ'ତମ'ମତ୍ତମ'ପଶ'ପରିଷ'ନ୍ତି'ପରିଷାଷ'  
 ମନ୍ଦ'ଶ୍ଵର' । ନ୍ତିର'ହେ'କ୍ଷପ'ର୍ବତ୍ତର'ପାନ୍ତି'କି'ଶ'ଶର'କ'ଶର'  
 ଶ'ପ'ର୍ବ'ଶ'ର୍ବିନ'ପ୍ରତ୍ଯ'ପ୍ରତ୍ଯ'ପାନ୍ତି'ଶନ୍ଦ'ଶ୍ଵର'ର୍ବତ୍ତର'ମନ୍ଦ'  
 ଶୁଣ'ପକକ'ପିକ'ର୍ବନ୍ଦୀଲା ॥ ଶିର'ଶ'ବିପ'ଶ'ନ୍ଦ'ଶ'ପାନ୍ତି'  
 ଶୁଣ'ର୍ବନ୍ଦ'ଶ'ନ୍ଦ'ଶ'  
 ଅଁ: ଶୁଣ'କିକ'ର୍ବନ୍ଦ'ଶଶୀଲ'ମଧ୍ୟର'ର୍ବଶ୍ଵର'ଶିର'ଶିର'ପଶ'ଶ'ପଶ'ଶ'ପଶ'ଶ'

*Thus is concluded*

*The Principle of the View Totally Beyond  
Conceptual Mind.*

Thus he taught clearly and extensively. This was the text of the upadesha on the principle of the View that I had already encountered twice before. Having finished teaching, the yogin remained in the equality of contemplation for a while and at the end said, “This is the state of the Vajra of the Mind of all the Victorious Ones and Vidyadhara,” and as before, he remained in the equality of contemplation for a while. At the end both teacher and student intoned in unison a long slow

A

and remained in the equality of contemplation for a long time. At that point the yogin became Gyurmed Gyaltsen, son of my root guru the Vidyadhar Changchub Dorje. Again he started to repeat:

ॐ From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis  
herein is contained



*The Principle of the View Totally Beyond  
Conceptual Mind*

*I pay homage to Bhagavan Shri Mahasukha (Glorious Total Bliss)!*

*The condition at the time in which the primordial basis*

*Has not been divided into the limits of samsara and nirvana...*

but at a certain point I woke up. It was not yet dawn. Remembering clearly my dream, I immediately got up and wrote down some notes; but I was only able to recollect clearly the verses quoted above and nothing more. Hoping to continue the dream, I went to bed again; but I could not fall asleep. Alas!





ଶ୍ରୀମଦ୍ଭଗବତ ୧୧ କୃଷ୍ଣାନ୍ତିର୍ବାଚିକ୍ରିପ୍ତ ୧୯୫୩

ଶ୍ରୀମଦ୍ଭଗବତର ଅନ୍ୟାନ୍ୟ ପାଇଁ ଜୀବନିଧି ଶୁଦ୍ଧାତ୍ମକାରୀ  
ପ୍ରଭୁରୁଷଙ୍କରୁଷଙ୍କ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ  
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

ବିଷ୍ଣୁପୁରାତା ପାଇଁ

ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ



In the year of the Water-Male-Dog year, on the twenty-fourth of December 1982, during a retreat held in Merigar, the main seat of the Dzogchen Community in Europe, located in central Italy, in which I gave experiential instructions on Ati Dzogchen to the participants, I had the following dream in the early morning.

I was on the hill in Merigar together with the Pramoha Padma Paldzinma. The surroundings were completely full of various colored flowers. I said to her, “One day, for the benefit of the Dzogchen Community, I would like to build a large and nice assembly hall in this place. Please help me with securing the favorable conditions for this.”

“There is no question that not only I, but all of the Pramohas who abide by the word and promise to uphold, preserve and spread the teaching of *The*

କେଷ'ବେର'ବିଦ'ନ'ପ'ିର୍ବ'ି'ମେ'ଲ୍ଲଦ'ଶି'ର୍ଦଶ'ଶୁ'ପଳ୍ଲ  
 ସତୁଷା'ଧ'ପବିନ'ି'ଶ'ର୍ବଶ'ପିଷାଶ'ଧର'ପଥୁଷା'ଧଶା'      ଶ୍ରୀ  
 ପର'ଶ୍ଵର'କିନ'ିର୍ଦ'ଶଶାପ'ପାପ'ପାଶିରି'ଶ୍ଵର'ଶିଷା'ଶି'କ'ଶରି'  
 ସହ'ଶ୍ରୀ'ଶଶି'ର'ବୁନ'ମଶ'ପାଶ'ପାଶ'ଶ୍ରୀ'ଶିଶ'ଧ'ପଳ୍ଲ'ଶୁ'ବିଷ  
 ଶଶାପ'ପଳ୍ଲମ'ପିର'ପକ'ର'ଶ୍ରୀ'ଶିର'ପାଶ'ପାଶ'      ଶି'ହିଷ'ଶୁ'  
 ଶିର'ପାଶ'ଶୁ'ତକ'ଶ୍ଵର'ନଶ'ତିର' |      ସର'କିଷଶ'ଶିଷ'ପି'

*Luminous Clarity of the Universe, Heart Essence of the Dakinis*, will certainly secure, according to your wishes, all the favorable conditions for erecting an assembly hall for the Dzogchen Community, and moreover for the dissemination and lasting continuity- in all dimensions of beings- of the sacred teaching of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, whose transmission has completely fallen upon you. In this special place the life-vein of the sacred teaching of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis* must be maintained in this way”.

Having said this, she made me look at the surface of her mirror. I looked carefully. First of all there vividly appeared the root symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis* as if written with molten gold in relief. It was followed by (these words) 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 each line:

ॐ From *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*

*herein is contained*

*The Principle of the View Totally Beyond Conceptual Mind*

*I pay homage to Bhagavan Shri Mahasukha (Glorious Total Bliss)!*

*The condition at the time in which the primordial basis*

*Has not been divided into the limits of samsara and nirvana,*

*The all-pervading universal base of equality,*

*Source of all and beyond all limitations,*

*Is like a sesame seed, the ocean,*

*The earth, a treasury or the sky.*

*Its essence is empty, its nature is clear,*

*Its energy-potentiality is without interruption,*

*Its qualities are unchangeable*

*And its activities are unimpeded.*



*The vision of the Base appears as impure and pure,  
And as authentic reality.*

*Regarding the cause of illusion, when the neutral  
prana stirs*

*From the uninterrupted energy-potentiality  
Of the inseparable state of the Base,  
From the aspect of emptiness, the essence, Rigpa  
manifests and,*

*(Its) nature being clarity, vision arises. From the  
unchangeable qualities*

*The neutral mind arises and from mind, action.  
(Thus its) neutral (condition) undergoes change,  
Just like vapor arising from the ocean  
Or a rainbow shining in the sky.*

*The concomitant factor is ignorance,  
The illusory vision of not knowing one's state,  
Which is similar to seeing the vapor of the ocean  
Without seeing the ocean itself.*

*Regarding the time of illusion, (when) fire and air  
arise from the Base,  
Ignorance thickens and doubt is produced*

:শ্বদ. স. শ্বব. শ্বব. পি. মাতি. শ. শক্রিদঃ  
 :নি. পশ. মাতি. শ. রবি. রসু. প. কীঃ  
 :ই. ই. র. মুসু. তি. র. রে. র. শ্বদ. পডঃ  
 :রে. র. হে. পু. প. ন. ন. মি. শ. প. পি. কুঃ  
 :রসু. প. রসু. প. রি. শ. বি. ই. পশঃ  
 :প. দ. শ. প. ম. রসু. সু. প. ন. শ. ন. শঃ  
 :ক্রি. শ. ন. পি. শ. পি. শ. ন. শ. ন. শঃ  
 :ই. ই. র. শ. সু. র. শ. বি. শ. তি. শ. তি. দঃ  
 :হ. শ. শঃ  
 :রসু. রসু. প. ম. শ. প. শ. র. রে. শ. ন. শ. নঃ  
 :র. র. রঃ  
 :ই. শ. প. শ. শ. র. মু. প. কীঃ  
 :র. ক. শ. শ. র. দ. শ. পি. শ. প. পি. শঃ  
 :শ. প. প. র. র. শ. শ. প. প. প. প. প. পঃ

*By the various indistinct visions.*

*The dualism that springs from this (condition)*

*Is like conceiving a rainbow as an object*

*When it is only space appearing as a rainbow-hue.*

*Regarding the way of being deluded, from the five bases of illusion*

*Colors develop and the fivefold phenomena*

*Of aggregates, poisons, directions, forms, energy-provocations and so forth (appear),*

*Just like camphor which, although being one single (substance) as a base,*

*Appears as two: medicine for hot (diseases) and poison for cold (diseases).*

*Regarding the fruit of illusion, one continuously revolves like a wheel*

*Among the six classes of beings of the three worlds.*

*Experiencing the negative consequences of each of them*

*Is just like falling from a precipice*

*When (traveling) on a road under attack from one's enemies.*



*At the pure junction where samsara and nirvana divide,*

*From the five different aspects of the Base,*

*The five neutral (conditions) manifest*

*And the five bases manifest as the five lights.*

*These manifestations are based on five (ways) of seeing*

*And are (actually) seen just like intelligent persons*

*Are aware of their figure in a mirror.*

*Regarding Enlightenment, when the Base appears as the five lights*

*And one concretely realizes the self-liberation of one's vision,*

*Both samsara and nirvana cease to be;*

*And without entering dualism, one directly self-liberates in the condition of the Base.*

*There are three types of qualities each having four aspects.*

*As the Base has been resolved through understanding, one is no more deluded.*

*As the cause of change has been severed, emotions cease.*

ঃ ন্দ' শিমশা' ঘম' কে' র্দ' শাশা' ঘ' ন্দ' রং  
 ঃ র্ষি' র' র্দ' শা' র' শা' কে' শ' র' ম' র্ষি' শ' রং  
 ঃ র্দ' শাশা' ন্দ' শ' র' র্ষি' র' কু' শ' প' শ' রং  
 ঃ ক' ক' ম' র' শ' ন্দ' ঘ' শ' ক' ম' ঘ' ন' ক' প' শ' রং  
 ঃ র' প' র' শ' ব' র' শ' প' র' ক' র' শ' শ' র' শ' রং  
 ঃ ছ' শ' র' শ' ন্দ' ঘ' শ' ক' ম' ঘ' ন' ক' প' শ' রং  
 ঃ শ' র' শ' ন্দ' ঘ' শ' ক' ম' ঘ' ন' ক' প' শ' রং  
 ঃ ক' ক' ম' র' শ' ন্দ' ঘ' শ' ক' ম' ঘ' ন' ক' প' শ' রং  
 ঃ ক' ক' ম' র' শ' ন্দ' ঘ' শ' ক' ম' ঘ' ন' ক' প' শ' রং  
 ঃ ক' ক' ম' র' শ' ন্দ' ঘ' শ' ক' ম' ঘ' ন' ক' প' শ' রং  
 ৰ' শ' প' র' ম' ক' ম' শ' র' র' ন' র' শ' র' শ' রং। ৰ' শ' প' শ'  
 ক' ক' র' শ' র' ব' শ' প' ক' ক' র' শ' র' ন' র' শ' র' শ' রং।  
 ম' ক' প' শ' ন' ম' শ' শ' র' ন' র' শ' ক' ক' র' শ' র' শ' রং।

*As the path of one's mind has been resolved, luminous clarity is stable.*

*As the fruit of samsara and nirvana has been resolved, one does not return again.*

*Having concretely realized luminous clarity as one's vision,*

*One achieves complete victory over the demon of emotions.*

*Having concretely obtained the capacity to directly penetrate the elements,*

*One achieves complete victory over the demon of the son of the Devas.*

*Having concretely realized the natural condition of the Base,*

*One achieves complete victory over the demon of the physical aggregate.*

*Having reached the expanse of the exhaustion of phenomena,*

*One achieves complete victory over the demon of the lord of death...*

Having arrived at this point, something woke me up. As soon as I awoke, I remembered very

ସନ୍ଧାପ-ପର-ତ୍ରକ-ସନ୍ଧାଶ-ଶୁଣ୍ଡ-ରତ୍ନା-ପାଲ୍ମୁଖ ଶିଶୁ-ଦୀ  
ପା-ସମାଦୁ-ଶାପ-କଣା-ପଟ୍ଟା-ଟି-ତ୍ରକ-ସଂଘି-ଶିରି-ରେଣ୍ଟା-ଶୁ-ପାଞ୍ଚ-  
ପଞ୍ଚ ପାଦ-ସମ୍ମାନା-ପାଦ-ଗୁରୁ-ଶ୍ଵର-ରହିନ-ପ୍ରମା-ସମା-ପ-  
ମୁଦ-ସନ୍ଧାପ-ପର-ପାଞ୍ଚ-ସ୍ତ୍ରୀ-ପାଦ-ପୁରୁଷ-ପାଦ-ମୁଦା ତ୍ରଯୁଦ-ସନ୍ଧାମନ୍ତା-  
ମନ୍ତ୍ର-ପାଦ-ନିରି-ମହୁଷା-ମା-ହୃଷା-ପର-ଶ୍ଵର-ଧର୍ମ-କନ୍ଦ-ପାଞ୍ଜିଶା-  
ଶିରି-ପାଦ-ପର-ଶ୍ଵର-ଧର୍ମ-ଶୁଣ୍ଡ-କୁପ-କିମ୍ବା-ଦୁ-ଶ୍ଵର-ପତ୍ରକ-  
ପତ୍ରକ-ଧର୍ମ-ପର-ଶ୍ଵର-ଧର୍ମ-ଶୁଣ୍ଡ-କୁପ-କିମ୍ବା-ଦୁ-ଶ୍ଵର-ପତ୍ରକ-  
ପତ୍ରକ-ଧର୍ମ-ପର-ଶ୍ଵର-ଧର୍ମ-ଶୁଣ୍ଡ-କୁପ-କିମ୍ବା-ଦୁ-ଶ୍ଵର-ପତ୍ରକ-  
ପତ୍ରକ-ଧର୍ମ-ପର-ଶ୍ଵର-ଧର୍ମ-ଶୁଣ୍ଡ-କୁପ-କିମ୍ବା-ଦୁ-ଶ୍ଵର-ପତ୍ରକ-  
ପତ୍ରକ-ଧର୍ମ-ପର-ଶ୍ଵର-ଧର୍ମ-ଶୁଣ୍ଡ-କୁପ-କିମ୍ବା-ଦୁ-ଶ୍ଵର-ପତ୍ରକ-



clearly the dream. Thus I immediately got up and wrote down some notes. I was able to clearly write down all that I had read as if I had just memorized it; yet, since the text of the instruction was not completed, I could only feel immense sorrow and repeatedly expressed the wish to meet soon again in a dream vision the Pramoha Padma Paldzinma and to be able to see in her mirror this upadesha in its entirety.







In the year of the Water-Female-Pig, on the twenty-fifth of December 1983, while I was giving experiential instructions on the preliminary and main practices of Dzogpa Chenpo to many local and foreign students who had assembled in a hall near Merigar, the central seat of the Dzogchen Community in Europe, I had the following dream in the early morning.

I was walking alone towards the hill where I had planned to build the assembly hall of Merigar. As I approached it, I saw the Pramoha Padma Paldzinma together with another similar Pramoha examining every part of the ground of the (future) assembly hall. When I arrived near them, I clearly recognized the other Pramoha to be Karmo Gyal. They each offered me a bunch of orange colored flowers and inquired about my health. I asked them, "This is the place where we plan to erect the assembly hall of the Dzogchen Community. Is this



ground good for building the assembly hall?”

“This place is extremely good for building the hall”, they replied.

Karmo Gyal said in Italian, “The Pramoha Padma Paldzinma requested me to come here to secure the favorable conditions for building the new assembly hall. Therefore I came to this place and thoroughly examined it. In the future, whatever assistance you need, directly request it from me and we will certainly secure all the favorable conditions.”

“I am happy that you came to this place for a short time. When we need help, I will definitely ask for it. Thank you!” I told Karmo Gyal.

In that very moment, while saying *tashi deleg* to us, Karmo Gyal disappeared. Then I made a request to the Pramoha Padma Paldzinma: “Pardon



me, when we previously viewed in your mirror the text of the *The Principle of the View Totally Beyond Conceptual Mind* from *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, it did not reach its conclusion. I need to read the remaining (verses) and check whether the text of the upadesha which I wrote down contains any omissions or additions. Forgive me!"

"If that is so, let's do it now in this place!" she said.

Immediately we sat down comfortably in that place. She took the mirror from her neck, and as soon as she made the invocation for (the text) to appear, just as before, the root symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis* first appeared with vivid clarity, as if written with molten gold in relief. It was followed by (the text) 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 each line.

ॐ श्वरं किर्त्तनं शशवामापदं इश्वरं श्विरं शिष्यवशः  
भूमास्त्रं इति किर्त्तनं श्वरं श्विरं शिष्यवशः  
ः एतेष्वात्मानं इति किर्त्तनं श्वरं श्विरं शिष्यवशः  
ः ये शब्दे इति किर्त्तनं श्वरं श्विरं शिष्यवशः  
ः शुद्धं प्रकाशं श्वरं श्विरं शिष्यवशः  
ः गुरुं आपातकामात्रिं गुरुं श्वरं शिष्यवशः  
ः गुरुं इत्युद्देश्यशाल्लिङ्गं श्वरं श्विरं शिष्यवशः  
ः हि भूमास्त्रं श्वरं श्विरं शिष्यवशः  
ः शुष्कं श्वरं श्विरं शिष्यवशः

## [ROOT TEXT]

ॐ From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

herein is contained

### THE PRINCIPLE OF THE VIEW TOTALLY BEYOND CONCEPTUAL MIND

I pay homage to Bhagavan Shri Mahasukha  
(Total Bliss)!

The condition at the time in which the primordial basis has not been divided into the limits of samsara and nirvana, the all-pervading universal base of equality, source of all and beyond limitations, is like a sesame seed, the ocean, the earth, a treasury or the sky.

Its essence is empty, its nature is clear, its energy-potentiality is without interruption, its qualities are unchangeable and its activities are unimpeded. The vision of the Base appears as impure and pure, and as authentic reality.

Regarding the cause of illusion, when the neutral prana stirs from the uninterrupted energy-potentiality of the inseparable state of the Base, from

ঃ সু. শবির. পশুপতি. শুভ. প. সুঃ  
ঃ ষ্ঠ. দক্ষসুস. প. মিদ. প. পশঃ  
ঃ ম. কৈদ. ঘিদ. সুদ. ঘিদ. পশ. পশঃ  
ঃ ম. কৈদ. রসুস. প. সুদ. প. শিঃ  
ঃ পক্ষ. পশ. সুদ. প. পক্ষ. পুমঃ  
ঃ ম. পুর. প. পুর. হক. পশ. প. শবিরঃ  
ঃ খুক. তেষ. পুর. শুক. ম. র্মেষ. পঃ  
ঃ সু. দ. ম. পেষ. রসুপ. শুদ. কঁঃ  
ঃ দি. লু. স. কু. পক্ষ. ম. পুর. কৈদঃ  
ঃ কু. পক্ষ. রি. সুদ. প. পুর. প. শবির. কঁঃ  
ঃ রসুপ. দু. প. বি. পশ. পি. সুদ. লুদঃ  
ঃ ম. র্মেষ. প. পুর. পশ. শু. হক. পশ. পুরঃ  
ঃ শুদ. প. ভু. প. ভু. প. ঘিদ. ম. র্মেষ. প. শি. দঃ  
ঃ দি. পশ. ম. র্মেষ. র. দক. রসু. প. কঁঃ  
ঃ দি. লু. স. ম. পুর. শি. দ. পুর. শু. প. যঁঃ  
ঃ পুর. হক. পু. প. দু. প. ম. পশ. প. শবিরঃ  
ঃ রসুপ. কু. প. রসুপ. প. দি. প. বি. প. পশঃ  
ঃ প. দ. প. প. পু. প. সু. প. শু. প. দ. প. দ. পঃ  
ঃ কু. প. প. ন. প. প. শু. প. দ. প. শ. প. দ. পঃ

the aspect of emptiness, the essence, Rigpa manifests and, (its) nature being clarity, vision arises. From the unchangeable qualities the neutral mind arises and from mind, action. (Thus its) neutral (condition) undergoes change, just like vapor arising from the ocean or a rainbow shining in the sky.

The concomitant factor is ignorance, the illusory vision of not knowing one's state, which is similar to seeing the vapor of the ocean without seeing the ocean itself.

Regarding the time of illusion, (when) fire and air arise from the Base, ignorance thickens and doubt is produced by the various indistinct visions. The dualism that springs from this (condition) is like conceiving a rainbow as an object when it is only space appearing as a rainbow-hue.

Regarding the way of being deluded, from the five bases of illusion colors develop and the five-fold phenomena of aggregates, poisons, directions, forms, energy-provocations and so forth (appear),

ঃ দ্বিতীয় পদে শব্দ করা হল এই সমস্যার উপর নির্ভুল।

১. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

২. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৩. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৪. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৫. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৬. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৭. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৮. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

৯. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

১০. পদের অন্তর্ভুক্ত শব্দগুলি হল প্রতিকর্ম এবং প্রতিকর্তা।

just like camphor which, although being one single (substance) as a base, appears as two: medicine for hot (diseases) and poison for cold (diseases).

Regarding the fruit of illusion, one continuously revolves like a wheel among the six classes of beings of the three worlds. Experiencing the negative consequences of each of them is just like falling from a precipice when (traveling) on a road under attack from one's enemies.

At the pure junction where samsara and nirvana divide, from the five different aspects of the Base, the five neutral (conditions) manifest and the five bases manifest as the five lights. These manifestations are based on five (ways) of seeing and are (actually) seen just like intelligent persons are aware of their figure in a mirror.

Regarding Enlightenment, when the Base appears as the five lights and one concretely realizes the self-liberation of one's vision, both samsara and nirvana cease to be; and without entering dualism, one directly self-liberates in the condition of the Base.

ঃঝৰ্নক পৰি কৰ কুমাৰ সন্মুহঃ  
ঃকৰ্ণস পশ পৰি কেন্দ্ৰ পুৰুষ মৈ রসুবঃ  
ঃৱশুস পৰি কু কেন্দ্ৰ পৰ্বত সাৱণী সং  
ঃৱদ শিমু পয কেন্দ্ৰ রব পৰাপৰ পদুৰঃ  
ঃৱশ রব রব সুস কেন্দ্ৰ সন্মৈ পৰ্বতঃ  
ঃৱদ পৰাপৰ রব ছুড় পৰ্বত কুৰ পৰাপৰঃ  
ঃকেন্দ্ৰ পৰ্বত সন্দু পৰাপৰ কুৰ পৰাপৰঃ  
ঃৱশু পৰি রব রব পৰ্বত সুৰ পৰাপৰঃ  
ঃকুৰ পৰি সন্দু পৰাপৰ কুৰ পৰাপৰ সুৰ পৰাপৰঃ

There are three types of qualities each having four aspects.

As the Base has been resolved through understanding, one is no more deluded. As the cause of change has been severed, emotions cease. As the path of one's mind has been resolved, luminous clarity is stable. As the fruit of samsara and nirvana has been resolved, one does not return again.

Having concretely realized luminous clarity as one's vision, one achieves complete victory over the demon of emotions. Having concretely obtained the capacity to directly penetrate the elements, one achieves complete victory over the demon of the son of the Devas. Having concretely realized the natural condition of the Base, one achieves complete victory over the demon of the physical aggregate. Having reached the expanse of the exhaustion of phenomena, one achieves complete victory over the demon of the lord of death.

As one knows that the five lights originate from oneself, the sun of self-originated wisdom arises. As one knows that whatever appears self-liberates,

ঃভুমা মুক্তি দ্বিপ্রিণি নদ সমুদ্র ঘঃ  
ঃবন্ধু সুজু মুক্তি সমুদ্র সুসুমাঃ  
ঃগুরু মন্ত্রিক প্রিণি শুক্র মেরিদেশঃ  
ঃদ্বয় পরি দ্বয় নু রবিষ্য মেদ ঘঃ  
ঃশৈষা প্রিণি তৃষ্ণা মতিষ্য মুক্তি সুসুমাঃ  
ঃশুদ্ধ কুল প্রিণি প্লু সুদ শুদ্ধ কুলঃ  
ঃবিদ্য রেষা প্রিণি দ্বয় মুপুর রবী মঃ  
ঃশুক দ্বয় মন্ত্রিক প্রিণি জু মুক্তি মাঃ  
ঃবন্ধু মুক্তি রবুপ রবুপ পদ পদঃ  
ঃবি প্লু প্রিদ পরিক কু সু পরিকঃ  
ঃযদ্ব দ্বয় দ্বয় শুদ্ধ কেশ পদ পদ পদঃ  
ঃপত্তি মেদ কেশ পিষ মকে প চকমঃ  
ঃপরি প্রিণি প্লু প কু প পদ পদঃ  
ঃবি প্রিণি মন্ত্রিক পদ পদ পদ পদঃ  
ঃবন্ধু পরিক প্রিণি পদ পদ পদঃ

the supreme light of the wisdom of Lhagthong shines. As the fruit of Enlightenment in the five kayas has been accomplished, the lamp of the wisdom of omniscience blazes. (As) there exists no perishing in the absolute sense, the unique self-perfected Thigle is (realized).

Regarding the way of appearing, the five bases appear as one's vision: the five Buddhafields, families, consorts and Dakinis, eyes, clairvoyances and kayas arise without interruption as the Rolpa (manifestation) of magical illusion.

Like the wish-fulfilling jewel, authentic reality is beyond visible phenomena. Ineffable, it can merely be symbolized by words.

From the five different aspects of the Base, (five results arise). The essence shines from within (as the) wisdom beyond kayas. Since nature transcends objects, there does not even (remain) the name Dharmakaya. Since the energy-potentiality transcends duality, it is authentic and totally free from



limitations. Since qualities transcend phenomena, they are the total all-penetrating wisdom (*zang thal*). Since actions transcend (or do not concretely exist in) the Base, the wisdom of omniscience arises.

Whatever appears is the natural vision of Mind-Essence and one never departs from the expanse of self-liberation.

Thus is concluded

**THE PRINCIPLE OF THE VIEW  
TOTALLY BEYOND  
CONCEPTUAL MIND**

from

**The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis**

**SAMAYA**

ବ୍ରିତୀଶୁମାରୀପ୍ରିୟଦର୍ଶନ ଶିଶୁମରଦ୍ଵାରୀ  
ଶବ୍ଦର୍ଦ୍ଦିତିନାଥକଣ୍ଠଶୁମାରୀପ୍ରିୟଦର୍ଶନ  
ଶବ୍ଦର୍ଦ୍ଦିତିନାଥକଣ୍ଠଶୁମାରୀପ୍ରିୟଦର୍ଶନ

After reading the text of this upadesha three times, I told the Pramoha Padma Paldzinma, “When I wake up, will I be able to precisely remember all the words and meanings of this special upadesha that has clearly appeared in your mirror? Forgive me!”

The Pramoha Padma Paldzinma replied, “Son of noble family, this special profound teaching is a particular upadesha whose transmission has fallen upon you. Since this time it has purposely appeared here for the restoration of the Teaching, what are these hopes about remembering it and worries about not remembering it? Remain in the principle of what was expressed in the upadesha given by the yogini of Oddiyana Buddhamati:

NANG SID YE SHE NGANG DU SAL.

(All that appears and exists  
manifests in the condition of wisdom)

Thus she exhorted me. Immediately I stopped reading and settled into contemplation in the condition of equality without any duality between vision and Rigpa, while the Pramoha Padma Paldzinma started to sing the Song of Vajra. We sang

ସତ୍ତିଷ୍ଠାନୀରୁଷାଦ୍ୱାରିମୁଦ୍ରଣାପଦମା । ଶକ୍ତି  
 ଯୁଧାଦ୍ୱାରା କରାଯାଇଥାଏକ ଶକ୍ତିଷ୍ଠାନୀ ମୁଦ୍ରଣାପଦମା  
 ପାଇଥାଏକ ଶକ୍ତିଷ୍ଠାନୀ ମୁଦ୍ରଣାପଦମା ହେଉଥିଲା ।

ମୁଖ୍ୟ ପାତ୍ର ହିଁ ଦିନ ଧରି ଥିଲା



the Song of Vajra and its natural sound resounded from this place like a loud drone, as if thousands of people were all singing the Song of Vajra in unison. When the Song of Vajra reached the line:

MA SMIN SA GHU LI 'I TA YA PA

something woke me up. As soon as I woke up, I clearly remembered my dream. I immediately got up and wrote down clear notes. Since I vividly remembered all the text of the upadesha almost as if I had just memorized it, I was able to write it down perfectly. From then onwards I kept this special upadesha in the center of my heart, applying it as the essence of practice as much as possible. Wonderful! Marvelous!





**THE DIRECT INTRODUCTION TO  
THE PRINCIPLE OF THE MIRROR  
OF VAJRASATTVA**

ଓঁ শুন্তকির্দশসূব্যমসূরাশুরি

ଶ୍ରୀମଦ୍ଭଗବତ

ହେବାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

୮୫



 From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

herein is contained

**THE DIRECT INTRODUCTION TO  
THE PRINCIPLE OF THE MIRROR  
OF VAJRASATTVA**



**THE HISTORY**

In the year of the Fire-Female-Bull, on the twenty-second of April 1997, in Namgyalgar, the center of the Dzogchen Community in Oceania, after I gave the empowerment of Guru Vajrasattva to those who had passed the Base Exam of Santi Maha Sangha and were now attending the First Level Training, I had the following dream in the early morning.

I was near a big lake completely surrounded by a snowy mountain range at the upper part of the valley and by thick forests at the lower part. The landscape was very similar to the area surrounding the Latso Lake of Yidlhung in Kham. Before a natural hexagonal crystal rock, which was very

କେ'ପା'ଶହି'ଦ'ପ'ବିଷ'ରୀ'ମନୁକ'ନୁ'ଦ'ଦ'ି'ସ ଦରି'ନ୍ତୁ'ଶ'ହୁଷ'ଶ  
ଭୁବ'ରୈ'ନ'ଶ'କେ'ଜୁ'କୁବ'ରୈ'ଶ'ରଦେବ'ଦ୍ଵ'ହି'ଦ'ଶ'ମନୁମ'ନୁ'  
ସିଦ'ଶ'ମଦ'ବିଷ'ମନୁମ'ନୁ'ଏ'ବିନ'ନ'ଶ'ମନୁମ'ନୁ'  
ରଦୁଷ'କେ'ଦ'। ଶିଦ'ଶ'ଜ୍ଞ'ମନୁମ'ନୁ'ଶ'ଶ'ଶଙ୍କଦ'ଯି'ଦ'ପରି'  
ଶ'ଶ'ଶ'ନା ଶିଳ'ପତ୍ରକ'ପଛ'ନ୍ତିଲ'ରଦେବ'ମ'ନଦ'। ନ'  
ଶ'ଶ'ଶ'ଶ'ଦ'ହି'ରି'ଶ'ର'ର'ଶିଦ'ଶ'ରାଗ'ବିଷ'ରକ୍ଷଦ'କୁର'  
ପରି'ନ୍ତିଲ'ରଦେବ'ଶ'ନଦ'ନ୍ତିଲ'ରଦେବ'ମ'ଶତ୍ରୁ'ଶା'ପ'ବିଷ'କୁମର'  
ଯି'ଦ'ରଦୁଷ' ଦି'କୁମର'ଶ୍ରୀ'ମନୁକ'ଦ'ଶ'ଶ'ରମ'ଜ୍ଞ'ମନୁମ'  
କ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'  
ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'  
ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'ଶତ୍ରୁ'

large and majestic, my paternal uncle Togden Rinpoche Ugyen Rigdzin Dorje was sitting, looking exactly the same as I had met him many times before in my dreams. In front of him around the place where I was sitting, there were the Pramoha Padma Paldzinma and more than ten Pawos and Pamos, whom I had already met few times on the mandala of the Vajra Dance. A little further in front of us there were ten natural hexagonal crystal rocks arranged in a row, approximately one and half arm spans in size, and similar in shape to the “Stupa of one eighth of relics”.

I asked my uncle Togden Rinpoche, “I have never seen before so many amazing natural crystal rocks in such an astonishing place. What is this extraordinary, incredible place?”

Ugyen Rigdzin Dorje said, “Once in the past we arrived near this place. That time I gave to some

ସତିଷା'ସନ୍ମିଷଣ'ପ'ିକ'ପଃ ୯୩'ଜ୍ଞାପଣ'ନ୍ତିର'ପ୍ରିଦ'ତତ୍ତ୍ଵା  
ରାଶାର'ବିଷା'ପଃ ୧୫'ତ୍ରିଦ'ପ'ାଶାର'ପଶତ'ପ'ାହ୍ଲ୍ୟାଂ'କେକ'  
ନ୍ତିର'ଶଶାପ'ମାପାର'ରଶ୍ଵରି'କ୍ଷୀର'ସିଷ'ଶି'ନ୍ତର୍ଣ୍ଣା'ପାଦ'କ୍ଷମ'ତିଷ'  
ଗୁର'ପଦା'ପ'ିକଃ ୩୫'କୁରା'ରଦ'କେ'ଳୁକ'ଶୁଦ'ହୃଷଣ'ପ'  
କେକ'ଧରି'ନ୍ତର୍ଣ୍ଣା'ପାଦ'କ୍ଷମ'ଶୁଦ'ଶୁର'ପାଦ'ପାଦ'କ' ୧୫  
ଶୁର'ପିପ'ମା'ଦୁଲ'ପର'ଶ୍ଵର' ୦ ୧୬'ବିଷା'ପାଦ'ହୃଷଣ'ପ'ିକ'  
ଧରି'ଳୁକ'ଶୁଦ'ଶୁର'ପାଦ'କ୍ଷମ'ଧରି'ଶକଣ'ପାଦ'ପାଦ'  
କ' ୧୭'କେଦ'ଅଦ' :

ବିଶାଷନୁଦ୍ଵେଷୀରୁଦ୍ଧବ ରଶକ୍ତିଶବ୍ଦିଲୁହ ରିକ୍ତିପାତ୍ର  
ମୁଖକାଣ୍ଡିଶବ୍ଦିଲୁହ ରିକ୍ତିପାତ୍ରିଶବ୍ଦିରମାତ୍ରାହୃଷି  
ପାକିକିପରିଲୁହ ସୁଶ୍ରୀଶ୍ଵର ସର୍ବଶ୍ରୀତିଶବ୍ଦିରମାତ୍ରାହୃଷି  
ମର୍ଦ୍ଦିଶବ୍ଦିରମାତ୍ରାହୃଷି।

କେଶ-ମୁଦ୍ରା-ରତ୍ନ ରତ୍ନ-ମୁଦ୍ରା-କେଶ-ରତ୍ନ  
ରତ୍ନ-ମୁଦ୍ରା-କେଶ ମୁଦ୍ରା-କେଶ-ରତ୍ନ-ମୁଦ୍ରା କେଶ

of you a direct introduction to the state of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, whose transmission has fallen upon you. This is a powerful sacred place for direct introduction to the state of Self-Perfected Dzogpa Chenpo. It is called The Land of the Stainless Crystal Rock of Oddiyana, and is really a special place for directly introducing the vision of self-perfection (*lhun grub*) of Dzogpa Chenpo.”

I asked Togden Rinpoche, “If that is so, please Uncle Togden Rinpoche, be so kind as to give us a direct introduction to the vision of self-perfection of Dzogpa Chenpo!”

Uncle Togden Rinpoche said, “Is it alright if I give you the special upadesha, which I orally received from the Mahaguru of Oddiyana Padmasambhava, of the direct introduction to *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, whose transmission has fallen upon you?”

“Of course it is! You could not be more kind. Please do it!” I replied.

ସବିନ୍ ଦୁଃଖାର୍ଥିକୁ ହେତୁଶାବିଷାକୁଶାପଶା      ୫  
ମୁହଁଷଶାଳକୁ ରୈକୁ ଧୀକେଶା

ଦ୍ଵାରା କଥା ଶିଖିବାକୁ ଶୁଣି ଏହି କମଶା  
ଶୁଣି ଦ୍ଵାରା କଥା ଶିଖିବାକୁ ଶୁଣି କଥା  
ଶୁଣି ଦ୍ଵାରା କଥା ଶିଖିବାକୁ ଶୁଣି

କେବା ଶାଶ୍ଵତଶାହି ଦୂରପାତ୍ରିକା ମନ୍ତ୍ରମାୟିତା ପରିବାରଙ୍କା  
ପରିବାରଙ୍କା ତୁମ୍ଭିକାରି ଠାର୍ଜି ଶୁଣି ଦ୍ଵାରା କଥା  
ଦ୍ଵାରା ଶୁଣି କଥା ଶିଖିବାକୁ ଶୁଣି ଦ୍ଵାରା କଥା  
ମନ୍ତ୍ରମାୟିତା ପରିବାରଙ୍କା ତୁମ୍ଭିକାରି ଠାର୍ଜି  
ଦ୍ଵାରା ଶୁଣି କଥା ଶିଖିବାକୁ ଶୁଣି ଦ୍ଵାରା କଥା  
ଦ୍ଵାରା ଶୁଣି କଥା ଶିଖିବାକୁ ଶୁଣି ଦ୍ଵାରା କଥା  
ଶିଖିବାକୁ ଶୁଣି ଦ୍ଵାରା କଥା ଶିଖିବାକୁ

ଶିଖିବାକୁ ଶୁଣି ଦ୍ଵାରା କଥା ଶିଖିବାକୁ  
ଦ୍ଵାରା ଶିଖିବାକୁ ଶୁଣି ଦ୍ଵାରା କଥା ଶିଖିବାକୁ

ଶିଖିବାକୁ

ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ

ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ

ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ

ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ ଶିଖିବାକୁ

“Well, now then let’s gaze without distraction at the light rays of these crystals in front of us and enter the contemplation of the Song of Vajra in the state of equality of the fourth time”, Uncle Togden Rinpoche said, and we remained in the equality of contemplation for awhile.

After a short time he started to sing the Song of Vajra:

EMA KIRI KĪRĪ...

and all of us, accordingly, entered the contemplation of the Song of Vajra. After some time, when the Song of Vajra ended, Togden Rinpoche said with a melodious and slow tone:

*Noble sons endowed with the best fortune  
Look well at these mirrors of Vajrasattva!  
Since the natural Dang of the crystal is transparent,  
The very essence of the utterly pure Dharmakaya  
is recognized.  
Since the Rolpa manifesting inside is infinite,  
The self-perfected Sambhogakaya is recognized.*

ঃশ্চিৰ-ষণব-কুপ-শ্বদ-ৱষণ-মিদ-ৰষণঃ  
ঃসুষণ-হি-শ্বুপ-শ্বুরি-ৰদ-ত-ৰেষণঃ  
ঃৱক-ৱ-ষণি-ত-ৰ-তি-দ-গু-শ্বুঃ  
ঃশ্বদ-ষণব-ৱষণ-মিদ-ৱষণ-ষণতি-ৰেষণঃ  
ঃকু-ন-ষণ-ষণব-ন-ৰূ-ষণ-বি-ৰূ-ৰেষণঃ  
ঃষণি-ষণ-ৰূ-বি-ৰূ-ৰেষণ-ৰেষণঃ  
ঃষণি-ষণব-শ্বু-ৰূ-ষণ-বি-ৰূ-ৰেষণঃ  
ঃমক-ৰ-তি-দ-ৱ-ৰ-ৰ-ৰ-ৰ-ৰেষণঃ  
ঃশ্চিৰ-ষণব-ৱষণ-মিদ-কুপ-বি-ৰ-ৰেষণঃ  
ঃকু-প-গু-ৰ-ষণি-ৰ-বি-ৰ-ৰেষণ-ৰেষণঃ  
ঃগু-ৰ-শ্বদ-ৰ-দ-ন-ৰ-ৰ-ৰেষণ-ৰেষণঃ  
ঃৰ-ম-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰেষণ-ৰেষণঃ  
ঃবি-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰ-ৰেষণ-ৰেষণঃ

*Since the Tsal vision manifesting outside is unceasing,*

*ing,*

*The very essence of Nirmanakaya, the energy-potentiality is recognized.*

*The base of manifestation, the Essence-Kaya,  
Is recognized as the single unceasing (state of)  
emptiness and clarity.*

*Through the symbol of the utterly pure and clear  
crystal,*

*The very essence of the wisdom abiding in the Base  
is recognized.*

*Through the symbol of the self-perfected Rolpa of  
innermost luminosity,*

*The wisdom that retains its characteristics is recognized.*

*Through the symbol of the unceasing Tsal rays that  
manifest outside,*

*The ever-fresh wisdom is recognized.*

*Through the symbol of the totality of vision dissolving inside,*

*The wisdom of omniscience is recognized.*

*Through the crystal representing all visible phenomena,*

ଶୁଣି କହେ ମାତ୍ରା ପାଦାରୀ ପାଦାରୀ  
ପାଦାରୀ ପାଦାରୀ ପାଦାରୀ ପାଦାରୀ  
ପାଦାରୀ ପାଦାରୀ ପାଦାରୀ ପାଦାରୀ

*The way in which variety appears is authentically recognized.*

*Through the visible appearance of the crystal representing the very essence,*

*The single real condition is authentically recognized.*

*Since the crystal and its light are beyond union and separation,*

*The wisdom of Rigpa is authentically recognized...*

until:

SAMAYA GYA GYA GYA

Thus with many verses he gave us a direct introduction connected to the vision of the lights of the mirrors of Vajrasattva. At the end he sounded an A and remained for some time in the equality of contemplation. Then once again he started to sing the Song of Vajra with EMA KIRI KĪRĪ... and accordingly all of us remained in the state of contemplation of the Song of Vajra, and during that time I woke up. The day was almost dawning. Since I clearly remembered this amazing dream, I immediately got up and started writing it down; but

दि॑ त्वं शुभा॒ कृ॑ श॒ द॑ या॒ शुभा॒ या॒ दि॑ त्वं शुभा॒  
शुभा॒ शुभा॒ शुभा॒ शुभा॒ शुभा॒ शुभा॒ शुभा॒ शुभा॒



apart from the lines quoted above and some other scattered ones, I was unable to remember all the verses of this crucial upadesha. Thus I was not able to write precisely the text in its entirety, and could only remain with a feeling of strong sadness. Alas!







In the year of the Earth-Female-Hare, from the second to the sixth of April 1999, during the period of the Easter Holidays, in Tashigar, center of the Dzogchen Community in South America, I gave various teachings on the preliminary and main practices of Dzogpa Chenpo to many local and foreign students gathered there. During that time, one early morning I had the following dream.

My students Ricardo Sued and Marisa Alonso were preparing a picnic on the big flat rock on the hill of Tashigar. Since my wife Rosa and I had been invited, we went there. Sitting on the flat rock, we were singing the Song of Vajra practicing Namkha Arted, when, at a certain point my vision completely changed. I was near a very big lake in a cold elevated place, just like Manasarovar, together



with some yogins and yoginis. A young yogin with long hair tied in a knot and dressed with the tantric striped (red and white) shawl, said to be my kind Guru the Vidyadhara Changchub Dorje, was sitting in a relaxed way. In front of him a short distance away was a clear and limpid human-sized hexagonal crystal, by means of which he gave us direct introduction in the following way, “Noble sons endowed with the most fortunate karma. Look well at this mirror of Vajrasattva!” Immediately after, with a slow and melodious tone in the style of a Gur (spiritual song), he started:

# ବିଜ୍ଞାନ ଏତିହାସିକ ପରିମାଣ

## [ROOT TEXT]

I pay homage to the glorious Samantabhadra  
Vajrasattva.

I bow down to the primordial Lord Bhagavan Vajrasattva. Through the symbolic method of the mirror of Vajrasattva, self-perfection is established in one's state.

Those who have the most fortunate karma, by means of the symbolic method of the mirror of Vajrasattva will realize directly in their own state the Dang of wisdom abiding in the Base.

Since the natural Dang of the crystal is transparent (*zang thal*), the very essence of the utterly pure Dharmakaya is recognized.

Since the Rolpa manifesting inside is infinite, the self-perfected Sambhogakaya is recognized.

Since the Tsal vision manifesting outside is unceasing, the very essence of Nirmanakaya, the energy-potentiality, is recognized.

ঃৰকন্ত' শবি' দ' শ' তি' দ' শু' ক্ষুঃ  
ঃ শ্বেত' শশব' রসা' মিদ' ত্বা' শতি' শ' রে' শাঃ  
ঃ কুম' দ্বা' শশব' দ্বুদ্বা' শব' শু' পদ্মশাঃ  
ঃ শবি' শক্ষ' পি' মে' শ' স্ব' দ' রে' শাঃ  
ঃ শতি' শশব' লুক' শু' রে' পরি' পদ্মশাঃ  
ঃ পক্ষ' তি' দ' রে' ক' পরি' পি' মে' শ' রে' শাঃ  
ঃ প্রি' র' শশব' রসা' মিদ' ক' প' ত্বি' র' পদ্মশাঃ  
ঃ কুম' প' গুক' শবি' পি' মে' শ' রে' শাঃ  
ঃ গুক' শ্বেত' কু' দ' শ্বেত' পরি' পদ্মশাঃ  
ঃ শশব' ত্ব' প্রি' পরি' পি' মে' শ' রে' শাঃ  
ঃ শব' শু' শ্বেত' ক' শ' গুক' পক্ষ' পশ' শাঃ  
ঃ ক্ষ' ক' শশব' শ্বেত' কু' প' দ' পবি' শ' রে' শাঃ  
ঃ শব' শ্বেত' দ' শ' তি' দ' পক্ষ' পশ' শাঃ  
ঃ শতি' পুশ' ত্বা' শতি' শ' দ' পবি' শ' রে' শাঃ

The base of manifestation, the Essence-Kaya, is recognized as the single unceasing (state of) emptiness and clarity.

Through the symbol of the utterly pure and clear crystal, the very essence of the wisdom abiding in the Base is recognized.

Through the symbol of the self-perfected Rolpa of innermost luminosity, the wisdom that retains its characteristics is recognized.

Through the symbol of the unceasing Tsal rays that manifest outside, the ever-fresh wisdom is recognized.

Through the symbol of the totality of vision dissolving inside, the wisdom of omniscience is recognized.

Through the crystal representing all visible phenomena, the way in which variety appears is authentically recognized.

Through the visible appearance of the crystal representing the very essence, the single real condition is authentically recognized.

ঃষিপার্দ্বদ্বন্দ্বদ্বন্দ্বপার্দ্বপন্দঃ  
ঃরীষা'পরি'ঘি'মেষা'হি'পবিক'রীষাঃ  
ঃদ্বা'শুশুপ'নুদ্বন্দ'পরি'মক'ষিপার্দ্বপন্দঃ  
ঃআপশ'কুর'ক্ষি'মারি'র্দ্বদ্বন্দ্বপন্দঃ  
ঃব্রদ'র্দ্বদ্বন্দ'মকিদ'পরি'পদ্বন্দঃ  
ঃশুশুপ'নুদ্বন্দ'পরি'শুশ'শবি'রীষাঃ  
ঃর্দ্বদ'শ্বদ'ন্দ'গ'প'শ্ব'জ্বদ'ক'ইষ'রীষাঃ  
ঃলু'লুক'ব্রদ'রীষা'কুপ'মেষা'পন্দঃ  
ঃব্রদ'কুপ'শবি'নু'শ্ব'ম'প'ক'ইঃ  
ঃদ্বদ'প'রি'শবদ'কুশ'কু'ম'প'র্দঃ  
ঃর্দ'ন্দ'গ'গ'ক'ক'স'ঘি'দ'মেষা'গুশঃ  
ঃর্দ'ন্দ'গ'গ'ক'ক'স'ঘি'দ'মেষা'গুশঃ  
ঃগুক'নু'প'ক'শ'প'রি'ম'রীষা'প'ন্দঃ  
ঃব্রদ'দ'ম'মেষা'লু'লুক'ক'ইষ'জ্বুশঃ  
ঃপদ্বন্দ'কুর'ম'রীষা'লু'লুক'যুণঃ  
ঃর্দ'ন্দ'গ'গ'ঘি'দ'ম'প'ন্দঃ  
ঃৰশু'প'র্দ'ন্দ'লুক'ক'ইষ'জ্বুশঃ  
ঃকুর'পবিশ'মেষা'পুরি'শ্ব'ম'প'ন্দঃ

Since the crystal and its light are beyond union and separation, the wisdom of Rigpa is authentically recognized.

Through the symbol of the inner light spreading outside when the surface of a pure, clear and limpid crystal is hit by the light of the sun as a temporary factor, the base of the separation of liberation and illusion is recognized.

The white light is the instant Rigpa. When the fivefold (manifestation of colors) is known as the Tsal of one's Rigpa, one's Tsal dissolves in the Base: this is the first Buddha without a cause.

When the white light (becomes the) all-perceiving mental consciousness and (as a result) the five lights are not recognized as one's Tsal, the all-conceptualizing ignorance arises (together with) the innate ignorance of not knowing one's state.

The dominant condition is ignorance and the fivefold (manifestation of colors) is the objective (condition). The white light is the immediate condition concomitant with the mind. (When) movement arises together with the light, through the four conditions the obstacles to knowledge arise.



From the five lights which are the basis of the illusion of an object, the illusion of the duality of outer objects and inner objects (as the condition of the individual) arises. From the illusion of Rigpa (as the) thinking mind the illusory vision of karma and emotions increases.

The six abodes of existence which follow according to karmas and emotions, and all the karmic traces of the body and mind, (are just like) the various colors of the light of the crystal: by maintaining (presence of) the white light in all of them, they are authentically recognized.

Due to conceptualizing the white light, the white is perceived as water and anger is produced. When yellow (light) is perceived as earth, pride is produced. When red is perceived as fire, attachment is produced. When green is perceived as air, jealousy is produced. When blue is perceived as space, stupidity is produced.

When the force of the dualistic concept of an object increases, the world as container and the beings as its contents are perceived and emotions are produced.

ঃমুদ্রণ্যুপাৰ্ক্ষিৰ্দল্লিশঃ  
ঃযুপদ্বন্দ্বপুষ্টিৰসুদ্বন্দ্বপুষ্টিৰ্দল্লিশঃ  
ঃশিমশাস্ত্ৰিষ্ঠাপনাক্ষেত্ৰেশাপশমশাপশঃ  
ঃপদ্বন্দ্বশুশ্রাপনাক্ষেত্ৰেশাপশমশাপশঃ  
ঃবদ্বন্দ্বপুষ্টিৰ্দল্লিশঃ  
ঃলুকশুশ্রাপকচক্ষুপদ্বন্দ্বশুশ্রাপক্ষিশঃ  
ঃশুশ্রাপনুক্ষুপদ্বন্দ্বশুশ্রাপক্ষিশঃ  
ঃবদ্বন্দ্বপুষ্টিৰ্দল্লিশঃ  
ঃশীলন্দ্বশুশ্রাপক্ষুপদ্বন্দ্বশুশ্রাপক্ষিশঃ  
ঃবৈষণবদ্বন্দ্বশুশ্রাপক্ষুপদ্বন্দ্বশুশ্রাপক্ষিশঃ  
ঃশুশ্রাপনুক্ষুপদ্বন্দ্বশুশ্রাপক্ষিশঃ  
ঃবদ্বন্দ্বপুষ্টিৰ্দল্লিশঃ  
ঃবদ্বন্দ্বপুষ্টিৰ্দল্লিশঃ

In brief, through the five lights as the objective condition the (material) elements of place and body are produced. Accumulating karmas and emotions through the mind, pleasure and suffering are produced and we wander in the ocean of existence.

But since nature is utterly pure from the beginning and perfectly endowed with the qualities of self-perfection, fortunate beings on the path must endeavor to meet the natural face of their own Rigpa.

In the dimension of the channel of light at the center of the heart, the Dang of Rigpa which is the Essence-Bodhichitta, just like a clear, limpid and immaculate crystal sphere, abides as the transparent (*zang thal*) essence of the Dharmakaya.

Infinite Rolpa of kayas and wisdoms manifests outwardly from the Dang of inner clarity passing through the Kati (channel), and develops as the five lights, recognized as the natural luminous clarity itself.



The Dang of Rigpa on the horse of prana dwells in the channel connecting the heart and the lungs. The mind that moves at the sense-doors and from which the Tsal spreads is recognized by means of the white light.

The five lights, symbols of the five wisdoms, are recognized as the Bodhichitta of the Base. The white light, Dang of Rigpa, symbol of the mind, is understood as the Rigpa that retains its characteristics.

When the light which clearly manifests from the condition of emptiness spreads and pervades the totality of vision, the vajra chain of vision and Rigpa, the supreme light of pure wisdom, manifests.

Directly gazing at the chain, the mind dissolves in the condition of luminous clarity. Remaining in equality in the empty and clear dimension of wisdom beyond conceptual elaborations is the main practice.



Whatever good or bad thoughts arise, if we abide in (the state of) Chogzhag, relaxed and without modifying anything, the Tsal of Rigpa dissolves in the Base and we remain in the empty condition of Dharmakaya.

Just like the symbol of white light dissolving on the surface of a limpid crystal and (various colors) appearing, the movement of variety too is the dimension of Rigpa: this is recognized as the contemplation of non-movement.

In brief, it is very important to directly experience in oneself the three main points of the arising and liberating of mind essence, of the real manifestation of wisdom essence, and of the non-dual essence beyond conceptual mind.

Through the symbol of a crystal sphere having contact with the ocean (the eyes), when the outer elements disappear and the inner elements cease, the secret elements which are the Dang of the self-originated five lights vividly manifest as the rays of the energy-potentiality.



Through the symbol of the five lights converging in the white (light), the totality of vision is understood as one's vision (that), left (as it is), self-liberates.

Through the symbol of the two lights gathering inside, the self-liberation of one's vision in the primordial (state) is known.

Through the symbol of quickly turning the crystal (for moving) its light, the very essence of sound, light and rays is recognized.

Through the merging of the fivefold (manifestation of colors) in the dimension of the white light, the very essence of the wisdom clusters is recognized.

In brief, an individual endowed with fortunate karma, through the symbolic method of the mirror of Vajrasattva will realize the wisdom abiding in the Base and manifest the Enlightenment of self-perfection.

SAMAYA GYA GYA GYA

A A A



Then he remained relaxed for some time and at the end intoned the Song of Vajra. Accordingly, I also entered the yoga of the Song of Vajra, indissolubly unifying my mind with the primordial state of mind of the Guru.

After a while I had the clear impression that we who were on the flat rock had finished singing the Song of Vajra. Then as we were enjoying food and drinks, I woke up. The day had dawned. During breakfast I remembered the dream well and immediately I started to write down some notes. Since I clearly remembered all the verses as if I had just memorized them, I was able to write them down completely and perfectly. Marvelous!





**THE UPADESHA  
ON THE TREGCHÖD OF  
PRIMORDIAL PURITY**

ଓঁ শুন্তকির্দশশুভ্যমিষতির্দশুন্তি

ଓ. প্ৰস্তাৱ

# ଆନ୍ଦମାଣିଷଙ୍କ ହର୍ଦୁର୍ଗ ମହାଦେଶ ସବୁମାନଙ୍କ



ପ୍ରକାଶନ

କୁଞ୍ଚିତ୍ବୀଧିଷ୍ଠ ପ୍ରିୟ ୧୯୮୩ ଜୁନ ୩ ହେଲା  
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੮. ਨਾਨਾਦਰੀ ਲ੍ਲਕਾਨੁ ਪੈ ਰੰਗਸਾ ਮੰਡੜ ਸਦੀ ਪੈ ਝੁ ਸਤੁ  
 ਸੁਣਸਾ ਬੰਧਾ ਘੁੜ ਰੁਕਸਾ ਪਾਟੁ ਕੁਮਸਾ ਲ੍ਲਾ ਸਦੀ ਘੁੜ ਵਾਹ ਸੁਉਪ  
 ਸਾ ਰੰਕ ਘੁੜ ਕੇ ਮਦਵਾਨੁ ਰਾਹੁ ਬੀ ਘੁੜ ਰੁਕਸਾ      ੯. ਸੁਦ ਬੀ  
 ਸੁਖਸਾ ਜੁ ਦੰਦ ਕੁਮਸਾ ਸੁਉਪ ਸਾ ਜੁ ਸ਼੍ਰੀ ਸਤੁ ਬਿਧੁ ਪਾ ਸਲਹ  
 ਰਾਹੁ ਕੁ ਗੁੜ ਕੇ ਮਦਵਾਨੁ ਰਾਹੁ ਬੀ ਘੁੜ ਰੁਕਸਾ ਮੱਨਾ      ੧੦.  
 ਕੇ ਘੁੜ ਪਵਿ ਥੁੰਡ ਸੁਦ ਬੀ ਕੁਦ ਨੁ ਸਲਹ ਬੰਧ ਰੁਕਸਾ      ਸੁਖ  
 ਪਵਿ ਕਥਾ ਸੁਖ ਰਕ ਸੈਮ ਪਾ ਮਦ ਘੁੜ ਬਿਧ ਬੀ ਜੁ ਦੰਦ ਕਮਾ ਕੁਮਸਾ

From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

herein is contained

**THE UPADESHA  
ON THE TREGCHÖD OF  
PRIMORDIAL PURITY**



**THE HISTORY**

In the year of the Water-Male-Mouse, at the beginning of March, 1972, one day while I was at the Oriental University Institute in Naples, in Southern Italy, I told many stories about the Great Fifth Dalai Lama. This may be the reason why I had the following dream that night.

I was going together with about ten other people of different nationalities to the Potala in Lhasa to see the Dalai Lama. I thought we were going to see the Fourteenth Dalai Lama, Tenzin Gyatso, but when we entered inside the Potala palace, many various ranked officials in Mongolian costumes

ରଦ୍ଧମଣ୍ଡଳାପାତ୍ରରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

# ନୂଆ ମାତ୍ରାକୁଣ୍ଡଳୀ

ବିଷ୍ଣୁମୁଖାକ୍ଷରମୁଖମୁଦ୍ରାବିଶ୍ଵମୁଦ୍ରାପଦ୍ମମୁଦ୍ରା । ଶ୍ରୀ  
ଶ୍ରୀମୁଦ୍ରାପଦ୍ମମୁଦ୍ରାପଦ୍ମମୁଦ୍ରାପଦ୍ମମୁଦ୍ରା ।

କେଣାମୁଦ୍ରାଙ୍କାର ରାଜ୍ୟରେ ପାଇଲା ଏହାରେ କିମ୍ବା  
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

screened us many times, until I arrived alone at the entrance of a room. Around the right and left sides of the door inside the small room, there were two yogins and two yoginis with bone ornaments, engaging in sexual union.

I was a little surprised and embarrassed, “Pardon! I think I went the wrong way!”

I was about to go out when the yogin at the right side of the door, with a radiant smiling face, told me, “You didn’t go the wrong way! Come inside this small room. Here dwells the Great Fifth Dalai Lama Lobzang Gyatso in person.”

The moment I heard the words, “Here dwells the Great Fifth Dalai Lama Lobzang Gyatso in person”, I clearly recognized that I was dreaming and thought, “How fortunate! I really want to go to him and ask for a teaching on Dzogpa Chenpo.”

ଶ୍ରୀରାମ'ଷଯଣ'ଷପ୍ତି'ଶୁ'ଶବ୍ଦାଶ'ପରି'କୃପା'ରସ୍ତର  
ପ'ଯଣ'ପୁର'ତନ'ଦି'କୁମର'ଲ'ଶୁଶ'ପରି'ହୃଦ'ପଠଶ'  
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ଶ୍ରୀ'ଦି'ର'କୁପ'ଦଶ'ଲ'ପ'କିନ'ଦ୍ୟା'ପିନ'ଶ୍ଵର'ଶୁଶ'ପରି'  
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ଖ'ଶ'ପରି'ଲ'ପାଦ'ପୁର'ମାତ୍ରିଷ'ପଠପ'ଶ'ଦୁଃ'। ଶିଦ'ଶୀ'  
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କଣ'ପୁର'ଦଶ'ବ୍ରାହ୍ମଣ'ପଶ୍ଚାତ୍' ୯. ଲ'ପ'ଦୁଃ'ଶିଦ'ତିଷ'ଶବ୍ଦ'  
କଣ'

୧. ପକ'ଦି'ଶତ୍ରୀଷ'ରକ୍ଷଦ'ପରି'ଜ୍ଞାପଣ'ଶୁଦ'ପ'ଶିକ'ଦୁ'  
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ଶିଦ'ରଦ'ପୁର'ମଶରି'ଶ୍ରୀଷ'ଶବ୍ଦାଶ'ପରି'ବିଶ'ଦୁରଦ'ଲୁଦ'ପ'ଶବ୍ଦାଶ'  
ପ'ଶିକ'ଦୁ'ପିଷଣଃବିଶ'ପିଷଣ'ଶବ୍ଦାଶ'ପ'ଶିକ'ଶୁ'ଦୁଃଶ'ଶବ୍ଦାଶ'ଦୁଃ'  
ଶବ୍ଦାଶ'ଶୁଦ' ୧. ୧୦. ଶିକ'ଦୁ'ଶୁଶ'ପରି'ହୃଦ'ଶ୍ରୀ'ଶ୍ରୀ'ଦୁଃ'  
ନ'ପଶ'ଦି'ତିଦ' ୧. ପଶ'ଶତ୍ରୀଷ'ଶ୍ରୀ'ଶବ୍ଦାଶ'ପରି'ମାତ୍ରିଷ'ଶୁଦ'କଣ'  
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So, paying respect to the yogins in union with their consorts who were at the right and left sides of the door, I entered the room. Then I saw sitting on the throne a very elegant Lama in monk's attire, who I thought could be the Great Fifth Dalai Lama. I prostrated once to him, but he said, "Offer the salutation of the real meaning and then come here!"

Immediately I went in front of him and asked to be blessed with his hand. He touched his forehead to my forehead and told me, "It is very good that this time we have found the occasion to meet each other. It is very good that you are succeeding in restoring and greatly benefiting the precious and essential teaching. It is very good that you have not fallen into any sectarian school."

Thus he reassured me with these three praises. I sat down very respectfully in front of him, and joining the palms of my hands at my heart, I asked, "Refuge and Protector, Precious Wish-Fulfilling

ପ'ାଇଁ ହିନ୍ଦୁଶବ୍ଦ ପାଇଁ ହିନ୍ଦୁଶବ୍ଦ ପାଇଁ ହିନ୍ଦୁଶବ୍ଦ  
ପାଇଁ ହିନ୍ଦୁଶବ୍ଦ ପାଇଁ ହିନ୍ଦୁଶବ୍ଦ

ବୈଶାଖ ପଦ୍ମନାଭ । ଶ୍ରୀକୃତିଷ୍ଠାନାଥ ସମ୍ମରଣ କରି  
ମନୁମାଧ୍ୟ ସବ୍ରିଷ୍ଟିତ । ଶ୍ରୀକୃତିଷ୍ଠାନାଥ ମଧ୍ୟ ଦ୍ୱାରା  
ଶ୍ରୀକୃତିଷ୍ଠାନାଥ

ପ୍ରେସ୍ ୧୦  
ଅମ୍ବାଳ

ଅ'      ଅ'      ଅଂ

ଶୁଣୁ ପାଦମିଳିଲା କରିବାକୁ  
ପାଦମିଳିଲା କରିବାକୁ

፡କୁଣ୍ଡିଷ୍ଠାନିର୍ମାଣକାରୀଙ୍କ ପଦାଧିକାରୀ

Jewel! Please be so kind as to teach me a profound upadesha of Ati Dzogpa Chenpo!"

At that very moment he placed his hands in the meditation gesture; and gazing with his eyes in space, he sounded a very long

OM ĀḤ HŪṂ

I clearly saw that while sitting without any movement, he was holding in the middle of his hands a transparent sphere of light, about five fingers in size, dazzling with red light as if it was reflecting a blazing fire burning somewhere. Then the Dalai Lama transmitted many verses in a very slow tone:

A A A

*I pay homage to Samantabhadra and Padmasambhava!*

*Without leaving the view at the level of mere (intellectual) understanding,  
Having discovered knowledge in your state,  
Maintain the confidence of ultimate certainty that  
you have gained through experience*

ঃম' একশ' শিষ্য' শু' ক্ষ' পশ' ক্ষ' ম' শা

፡ଆନ୍ଦରୁ ଶବ୍ଦିକାଙ୍କୁ

କେଶ'ଶ୍ଵରାଶ୍ରୀ'ହେଷାଶ'ଶୁ'ପଠଦ'ପ'ମ୍ବ'ବିଶ'ଶ୍ଵର'ମ୍ବଦ'  
 ଶ୍ରୀକ'ପ୍ରତ୍ୟନ୍ଦିନ'ଦ୍ଵାରାଶ୍ରୀ'ମନ୍ଦିର'ପଥା'ଶଦ'କିନ'। ଶ୍ରୀ'ଶ୍ଵର'  
 ମନ୍ଦିର'ପଥା'ଦ'ଶ୍ରୀକ'ଶୁଦ'ତମ'ଶ୍ରୀ'ପଥ'ଦ୍ଵାରାଶ୍ରୀ'ମନ୍ଦିର'  
 କମ'ବିଶ'ଶ୍ଵର'ଶ୍ଵରାଶ୍ରୀ'ପଥଦ'ପଥମ'ଯବିଶ'ପିଶାଶ'ପଥ'ପଥଦ'  
 ପଥା। ହେଷାଶ'ଶୁ'ପଠଦ'ପ'ଦ'ଶ୍ରୀକ'ଶ୍ଵରାଶ୍ରୀ'ଦ୍ଵାରାଶ୍ରୀ'କି  
 ଦ୍ଵାରାଶ୍ରୀ'ପ'କିନ'ପ୍ରତ୍ୟନ୍ଦିନ'ଦ୍ଵାରାଶ୍ରୀ'ପଥା'ପରି'ହୃଦ'ବିଶ'ପିନ'  
 ଦ୍ଵାରାଶ୍ରୀ'ପଥ'ଶ୍ଵର'ପଥା। ହେଷାଶ'ଶୁ'କ'ଶ୍ରୀ'କିନ'ଶ୍ଵରାଶ୍ରୀ'ପଥା'ପଥା  
 ଦ'ତମ'ପଥା'ଶ୍ଵର'ଶ୍ଵରାଶ୍ରୀ'ପଥ'ଦ୍ଵାରାଶ୍ରୀ'ଶ୍ଵରାଶ୍ରୀ'ପଥ'ପଥା'ପଥା॥ ॥ ॥



*By letting all tensions dissolve (Tregchöd) without modifying anything!*

*The dimension of the real condition of primordial purity...*

While he was teaching, I woke up; but I only remembered my dream about noontime. When it came back to my mind and I examined it carefully, I was able to remember that the meaning of these verses was related to a way of practicing Dzogpa Chenpo; but I could only remember the verses quoted above.



○○❀○○✿○○❀○○

ଶାର୍ଦ୍ଧାର୍ଥିପ୍ତ କ୍ଷୁର୍ପାଗନ୍ଧାତ୍ମି ୨୩ ହେଣ ଅବ ତୁ  
 ଯା ଏ ରୂପ ଶିଶ ଜିନ୍ଦାଲି ଯଦି ଯୁଧ ଦୁଷ୍ଟ ଥିମାଯ ବିଶ  
 ମୁଶଦିର କୁଷାଙ୍ଗକ କଶ ରଦ୍ଦଶ ଯଦି ମର୍ମଶ ଖକ ସତ୍ତାଶ  
 କୁଷ ତମ ଧବିଶ ପାହିଶ ପାହିଶ କିନ୍ତୁ ଯଦି ଶିମଶ ଶିଦ ତିର୍ମିଶ  
 ପାରିଶ ରଦ୍ଦଶ ଶ୍ରୀକ ପିନ୍ଦ ଯଦି ଦର୍ଶଦ ଦର୍ଶଦ ଯକୁପ ପମାନ୍ତୁ  
 ଯେପ ଶଶ ପିନ୍ଦ ରଦ୍ଦ ସରିଶ ଶିର୍ଦଶ ଶୁମର୍ମିଦ ରଦ୍ଦ  
 ରଦ୍ଦ ସରି ଶଦ ମୁଦ ଯଶଶ ଯଶଶ ଦୁଷ୍ଟ ଯଶଶ ରଦ୍ଦପ ସ  
 ବିଶ ନଦା । ଦର୍ଶଦ ଶମାନ୍ତୁ ଶଦ ଯଶଶ ଦୁଷ୍ଟ ତକ ତକ ତକ ଯଶଶ  
 ଯଶଶ ଶିଶ ଶିଶ ପାଲୁ ଶୁମ ସର ହେଶ ଶିଶ ପିନ୍ଦ ତିଶ ତିଶ  
 ନଦା । ମହମଶ ଶର୍ଦଦ ଶର୍ଦଦ ହେଶ ତକ ବିଶ ନଦା

ଓঁঃ      গুঃ      কুঃ  
 অঃ      অঃ      অঃ

ঃঅঃমঃগঃঃরঃঃগুঃঃকুঃঃ

ঃমঃশুঃদঃসঃপঃশুঃশুঃপিঃ

ঃশুঃমঃদঃশুঃশুঃনঃশুঃশুঃ

ঃগুঃদঃপঃঃযঃশুঃশুঃশুঃশুঃ



In the year of the Earth-Male-Horse, on the twenty-ninth of December, 1978, while I was in Pomaia, in central Italy, giving Dzogpa Chenpo teachings on the nature of mind to about sixty interested people assembled there from many different places, I had the following dream at night.

On a surface similar to a crystal mirror I saw a symbol shining with blue light and consisting of three letters - one to the right, one at the center and one to the left. It was followed by excellent Tibetan Uchen characters, as if written with azurite, with two dots, one on top of the other, separating each syllable, and the *terma* sign at the end of each line:

OM AH HUM

A A A

E MA KI RI KI RI

MA SU TA VA LI VA LI

SA MI TA SU RU SU RU

KU TA LI MA SU MA SU



*I pay homage to Samantabhadra and Padmasambhava!*

*Without leaving the view at the level of mere (intellectual) understanding,*

*Having discovered knowledge in your state,*

*Maintain the confidence of ultimate certainty that  
you have gained through experience*

*By letting all tensions dissolve (Tregchöd) without  
modifying anything...*

Although some of the first verses were similar to the many verses of teaching that I had previously received from the Great Fifth Dalai Lama when I had met him in my dream, this time there were many more verses. I read the text and clearly remembered that I had already received it once. This time too I recognized that I was dreaming and thought to myself, “Upon awaking I want to be able to remember all the verses and meanings of the text that I am reading in this dream!” I repeatedly read them, and while doing that, I woke up.

As soon as I woke up I clearly remembered my dream and began to write down some notes about

ଦିନି·ଦର୍ଶନା । ହେଷଣ୍ଟୁ·ପଠନ·ପାତ୍ରମଣ୍ଡଳୀ·ଶେଷ·  
ପଦ୍ମଶୂଦ୍ଧା । କନ୍ଦିଲା·ପିନ୍ଦା·ପରାଯିଷା·ଶ୍ରୀନୁ·ରକ୍ଷଣ୍ଟିଷୁ·  
ପାମ୍ବୁଦ୍ଧମନ୍ଦା । ଦ୍ଵରାଶ୍ରୀ·କାନ୍ତିପିନ୍ଦା·ପାଦି·ଶବିରାଦିଷା·  
ରତ୍ନା·ପାତ୍ରମା । ଦ୍ଵରାଶ୍ରୀକାନ୍ତିପିନ୍ଦା·ଶବିରାଦିଷା·  
ପରି·ଶବଦାନାନ୍ତିପିନ୍ଦା·ଶବଦାନାନ୍ତିପିନ୍ଦା । ଶ୍ରୀମାତ୍ରମଣ୍ଡଳୀ·  
ପାତ୍ରମା·ପରି·ଶବଦାନାନ୍ତିପିନ୍ଦା·ଶବଦାନାନ୍ତିପିନ୍ଦା ॥ ॥



it and the verses; but I was unable to write the text without omissions or additions. Nevertheless, since I could recall very precisely all the meanings in my mind, from that time onwards they became the base for both my personal way of practicing the essence of the View of Dzogchen Ati and for explaining the real meaning of the View to my students.



०० \* ०० \* ०० \*

ଶ'ମ'ଲୁଷ'ମ'ି'ନ' କ୍ରୁ'ନ' ୧୯୮୯ ଜୈ ୮ ହେତୁ  
ମୀ ଏ ୦୯ସ୍ତିର'ପକ୍ଷ' ୦ ବିଶ'ପରି'କୁପ'ାପାଣ୍ଡ'  
କୁପ'ଶରି'ଶୁଦ୍ଧି'ର'କେ'ନ' ୦ ନୟକ'ନକ' ୦ ବିଶ'ମ'ର  
ମ'ି'ମକମଶ'ମ'ି'ଶ'ତ୍ତମଶ'ମ'ି'ନ' ଶ'ଶ'ଶ'କ୍ରୁଷଶ'ଗ୍ରେ'ବିଶ'  
ଶ୍ଵେଷ'ମର'ବିଶ'ମର'ଶ'ନ'କୁମଶ'ପ'ାକେ'ନ'ମ୍ବି'ନ'  
ଫ'ନ'ପରି'ନଶ'ଦ'ହରି'କର'ପରି'ବିମାନ'ମର'

ଶରମ'ମର'ପି'କ'ମ'ରି'ଶ'ପ'ବିଶ'ନ'ଶ'ନ' । ଶ'ଶ'ରି'  
ଶ୍ଵେଷ'କେ'ଶ'ମର'ବିଶ'ନକ'ନ'ମର'ଶ'ନକ'ମ୍ବି'ନ'  
ମର'ନ'ହରି'ଶ'ନମର'

ଜ' ମ' ଗ' ମ' ଗ' ମ' ମ' ୦

ମ' ଶୁ' ନ' ଶ' ପ' ପ' ଶ' ଶ' ୦

ଶ' ମ' ନ' ଶ' ଶୁ' ଶ' ପ' ପ' ୦

ଗ' ନ' ପ' ମ' ଶ' ଶ' ମ' ଶ' ୦

ବିଶ'ପରି'ପର'ମର'ନ'କୁପ'ଶୁଦ୍ଧି'ନ'ମର'  
ମ'ାପ' ର'ବିଶ'କ'ରି'ଶୁଦ୍ଧି'ପ'ର'ମର'ନ'କୁପ'ଶୁଦ୍ଧି'ନ'  
ଶୁଦ୍ଧି'ମ'ି'ପି'ଶ'ଶ'କ'ପ'ନକ'ଶୁଦ୍ଧି'ନ'ମର'  
କ'ନ'ମ'ି'ଶ'ଶ'କ'ପ'ନକ'ଶୁଦ୍ଧି'ନ'ମର' ।  
ରି'ମନ'କ'ନ'ଶ'ଦ'ମ'ି'ପି'ଶ'ଶ'କ'ପ'ନକ'ଶୁଦ୍ଧି'ନ'ମର'



In the year of the Earth-Female-Sheep, on the fifteenth of April, 1979, while I was in London, the capital of England, during a retreat in which I gave teachings to many local students, I had the following dream at night.

I was in an unknown place together with many of my students. We were singing in unison the Song of Vajra and repeating continually the lines:

E MA KI RI KĪ RĪ  
MA SU TA VA LI VĀ LĪ  
SA MI TA SU RU SŪ RŪ  
KU TA LI MA SU MĀ SŪ

At a certain moment my vision changed and I found myself inside a natural crystal rock. It was very high, huge and transparent. In front of me there was something circular, about three arm spans in circumference, looking like a very clear and pure

ঃভুংঘংশংষ্টিঃবংবুংবাঃ  
ঃক্ষিঃবাঃবাঃবাঃবাঃবাঃ  
ঃবুংবাঃবাঃবাঃবাঃবাঃ

crystal mirror. On the surface of that mirror there was the symbolic letter similar to the (Tibetan) CA with a crescent moon ornament on top, shining with blue light. It was followed by excellent Tibetan Uchen characters with two dots, one on top of the other, separating each syllable, and the *terma* sign at the end of each line, as if written with azurite:

ॐ From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

*herein is contained*

*The Upadesha on the Tregchöd  
of Primordial Purity*

ॐ अह हुम्

ऐ मा कि रि की री

मा सु ता वा लि वा ली

सा मि ता सु रु सु रु

कु ता लि मा सु मा सु

A

*Without leaving the view at the level of mere (intellectual) understanding,*

*Having discovered knowledge in your state,*

*Maintain the confidence of ultimate certainty that  
you have gained through experience*

:मःवर्त्तसःस्मिष्यसःसुःकृद्दःप्रासःकृद्दसः  
 :गःद्वासःदःप्रिकःत्तिदःस्मिन्द्विद्वासः  
 :द्वृकःसुवःय्येदःद्वृकःय्येद्वासःसुःद्वृकः  
 :द्वासःमिदःद्वासःद्वासःमिदःद्वासः  
 :द्विदःक्षिदःप्रिष्ठःप्रिष्ठःकृद्वासःगृदः  
 :द्वासःद्वासःकृद्वासःमिदःप्रिष्ठः  
 :गृदःद्वासःद्वासःमिदःद्वासः  
 :द्विदःद्वासःप्रिष्ठःकृद्वासः  
 :क्षिदःप्रिष्ठःद्वासःमिदःद्वासः  
 :द्वासःमिदःद्वासः  
 :वर्त्तसःवर्त्तसःय्येद्वासःसुःद्वासः  
 :द्विदःद्वासःमिदःद्वासः  
 :द्विदःद्वासःमिदःद्वासः  
 :वर्त्तसःवर्त्तसःय्येद्वासः  
 विष्ठसा क्षिद्वासा गृद्वासा द्विद्वासा गृद्वासा य्येद्वासा । ८  
 ८५३ श्लेषा द्वासा मनुष्यावाहना द्वासा विद्वासा । ८

*By letting all tensions dissolve (Tregchöd) without modifying anything!*

*The dimension of the real condition of primordial purity*

*Is totally complete with the qualities of self-perfection.*

*Remain without being distracted from the uninterrupted wisdom of your Rigpa,*

*Without anything to be accomplished!*

*Since all existing knowable phenomena*

*Are non dual from the Tsal of your Rigpa,*

*And they are the very state of Samantabhadra,*

*Let go of any effort to accept or reject!*

*Although (this state) is not beyond the condition of the three gates,*

*It totally transcends conceptual phenomena.*

*Since it is free from the conceptual fixation of liberation and illusion,*

*Sustain it in a relaxed way through the four Chogzhags...*

Thus there were many verses. In that moment I recognized that I was dreaming and thought, “On



a few previous occasions I already received this extraordinary upadesha from my gracious gurus, but after waking up was unable to retain it clearly in my mind and thus I could not write it down. This time I really want to remember all the words and meanings!” So I started to read it again from the beginning, but the loud noise of a car nearby woke me up. Some time had already passed after dawn. While I was teaching in the morning session, I remembered my dream but could not find time to write down some notes until the evening. When I started to write my notes, I discovered that although I could remember most of the meaning (of the text), I was able to remember clearly only the verses quoted above. Alas! What a pity!





ସିଦ୍ଧମ୍ବାଦଶାରୀପ୍ରିୟ କୁମ୍ଭାନ୍ତି ଗ୍ରେହ ତ୍ଵା ॥ ହେତୁ  
ତ୍ରୈ ଯାଦ୍ସଦ୍ସରିକୁପାତ୍ମାଗ୍ରୀଷ୍ମ୍ଭୂତଶାରୀ ୦ନ୍ତୁ  
ଦ୍ଵିତୀୟ ବିଶାଧରିମହାରତ୍ନଶାରୀଶୁରୀମହମଶାରୀଗ୍ରୀଦ  
ଶରୀରାଜ୍ୟଦ୍ୟରିଦ୍ସର୍ବଦ୍ୱିରିମହମାପାତ୍ମା

୮. ସଦ୍ସମ୍ଭାବୀର୍ବାପାତ୍ମଶାରୀଦରୀ । ସରିଯୁଵା  
ଶୁରୀଶାରୀମା ୦ଜୀବାବିଦ୍ସାରୀରୀର୍ବାପାତ୍ମଶାରୀଦରୀ । ସରି  
ଯୁଵାଦ୍ସାରଶାରୀଦ୍ସରୀମାପାତ୍ମଶାରୀଦ୍ସରୀଦ୍ସରୀ  
ଶୁରୀବଶାରୀମା ୦ପୁଣ୍ଡିରୀ ୦ ପାତ୍ମା ଆଦୁକୁଳିଯାଦିଶୁ  
ବଶଶାରୀମା ୦ବିରଦ୍ଧଶୁନ୍ତିରୀ ୦ ପାତ୍ମା ଦ୍ୱିତୀୟଶୁରୀବଶଶାରୀ  
ଦ୍ୱିତୀୟଶୁନ୍ତିରୀ ୦ ପାତ୍ମଶାରୀଦରୀ । ରମ୍ଭାପାଶୁରୀବଶଶାରୀଦରୀ  
ଦ୍ୱିତୀୟଶୁରୀବଶଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀ  
ରମ୍ଭାପାଶୁରୀବଶଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀ  
ଶୁରୀବଶଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀ  
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ଶୁରୀବଶଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀପାତ୍ମଶାରୀଦରୀ



In the year of the Wood-Female-Pig, on the twenty-fifth of November, 1995, while I was leading a retreat in a place by the sea called Hua Hin in southern Thailand, I had the following dream at night.

I was together with more than ten people including my wife Rosa, my student from Thailand Albert Paravi, my English student Lynne, a resident of Thailand, Geoffrey from Australia, Dick Drury from England, Tsering Wangyal from Bhutan etc. We were climbing towards the top of a big mountain. The reason we were climbing to the top of the mountain was that in a manuscript written in Tibetan Umed- said to have been found by Lynne in Nepal - it was clearly stated that at the top of the sacred (mountain) place known as Khawa Karpo in Southwest China, there is a special sacred support of Samantabhadra Vajrasattva, and that if one goes there and in front of that support maintains

କୁନ୍ତିଶ୍ଵର ଶିମଶା ମନ୍ତ୍ରିଷ ଦୁର୍ଲିପ୍ରମିଳି ଧରି ହୃଦୟରେ ରୂପିତ  
ହେବାକୁ ସଜ୍ଜିତ ଏଥିର କିମ୍ବା ଦୁଇଶ୍ଵର ଶିମଶା ରହିଷ ସୁମଧୁର  
ପାଦରେ ଯି ଦେଇ ତେଣ ଶଶିଦ ଶୁଣ୍ଡ ରତ୍ନମ ପାରିବା ଦେଇ  
ତଥା ସରି ଯୁଧ କରି କିମ୍ବା ଏହା ଶଶିଦ ଶୁଣ୍ଡ ରହି ଦେଇ କୁନ୍ତିଶ୍ଵର  
ପଶ୍ଚିମା ମନ୍ତ୍ରିଷ ଦୁଇ ତଥା ଶଶିଦ ରହି ଦେଇ କେବିପା  
ଯିକି ରତ୍ନମ ରହିବା କିମ୍ବା ଏହା ଶଶିଦ ରହି ଦେଇ କେବିପା  
ଏହା ଗୁରୁ ରତ୍ନମ ଏକିମାନ ଏହି ଶଶିଦ ରହି ଦେଇ କେବିପା  
ଦୁଇଶ୍ଵର ରତ୍ନମ ଏକିମାନ ଏହି ଶଶିଦ ରହି ଦେଇ କେବିପା  
କୁନ୍ତିଶ୍ଵର ଶିମଶା ମନ୍ତ୍ରିଷ ଦୁଇଶ୍ଵର ରହି ଦେଇ  
ଶଶିଦ ରହି ଦେଇ କୁନ୍ତିଶ୍ଵର ଶିମଶା ମନ୍ତ୍ରିଷ ଦୁଇଶ୍ଵର  
କୁନ୍ତିଶ୍ଵର

ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠମୁଖୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ  
ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ ପାତ୍ନୀ

ବିଶ୍ୱାସୁରାଦ୍ଵିଷ୍ଟମନ୍ତ୍ରାଶ୍ରୀଶ୍ଵରମନ୍ତ୍ରିକ୍ଷପିଦ୍ଧର୍ମପାରିଷଦ୍ଧିତା  
କିମ୍ । ହିନ୍ଦୁଶ୍ଵରମନ୍ତ୍ରାଶ୍ରୀଶ୍ଵରମନ୍ତ୍ରିକ୍ଷପିଦ୍ଧର୍ମପାରିଷଦ୍ଧିତା

the continuity of the yoga in which vision and mind are inseparable, one will quickly obtain the integration of vision and mind. Accordingly, with that intention, we had arrived in front of the sacred mountain from Thailand and now we were climbing upwards.

After some time we arrived near a large, transparent, crystal rock. Shaped like a bird's egg, it was situated at the base of the sacred mountain peak and surrounded by snowy mountains. As no other sacred support was to be found there, I told them, "Since the so-called Mirror of the Primordial State of Mind of Vajrasattva is a crystal, there is no doubt that this is the special sacred support of Samantabhadra Vajrasattva said to be found here. Let's remain in front of this sacred support and through Guruyoga maintain the continuity of the state in which vision and mind are inseparable!"

Then we practiced the Guruyoga of the Short Thun. When we sang the Song of Vajra, the root

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ତେଣାନ୍ତିଷ୍ଠାପନା | ଶିଦ୍ଧକୁମରାପିମସ୍ତକପନ୍ଥନ୍ତୁ  
ମେତ୍ଯାମୁଣ୍ଡରିଶ୍ଵରକୁମାରଦ୍ଵାଙ୍ଗାହେତୁପନ୍ଥରିଦେହ  
ଦେହଯାମକରପାରିଷାରିଶ୍ଵରମାତ୍ରମେତ୍ଯାମୁଣ୍ଡର  
ତେଣାତେଜ୍ଜୀବିନ୍ଦୁମୁଣ୍ଡର ରାଜ୍ଞିପାଶାପନ୍ଥରିଦେହ  
ମେତ୍ଯାମଦ୍ଯାପନଶ୍ଵରକୁମାରଶିଦ୍ଧକୁମରାପିମସ୍ତକପନ୍ଥନ୍ତୁ  
ଶ୍ଵରଦ୍ଵାଙ୍ଗାହେତୁପନ୍ଥରିଦେହଯାମକରପାରିଷାରିଶ୍ଵରମାତ୍ରମେତ୍ଯାମୁଣ୍ଡର  
ଶ୍ଵରଦ୍ଵାଙ୍ଗାହେତୁପନ୍ଥରିଦେହଯାମକରପାରିଷାରିଶ୍ଵରମାତ୍ରମେତ୍ଯାମୁଣ୍ଡର

symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, vividly appeared, as if written with molten gold, inside the crystal rock shaped like a bird's egg. From (the letter) five-colored rays of light spread in all directions.

As soon as we finished to sing the Song of Vajra, upon the surface of the crystal rock appeared (many) elegant Tibetan Uchen letters, about one cubit in size, as if written with molten azurite, with two dots, one on top of the other, separating each syllable, and the *terma* sign at the end of each line. They were all very bright and shining.

I asked them, “What do you see inside this crystal rock?”

Unanimously they replied, “We clearly see the spreading of marvelous multi-colored rainbow light inside the crystal rock.”

Understanding that they didn't see the letters, I told them, “Many letters are appearing inside the crystal rock. I will read them slowly. Listen well!”

ତୁମ୍ହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

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ର	ଏ	ୟ	ତ	କ	ପ	ବ	ନ	ମ
ର	ଏ	ୟ	ତ	କ	ପ	ବ	ନ	ମ
ର	ଏ	ୟ	ତ	କ	ପ	ବ	ନ	ମ

## ପ୍ରକାଶକ ମହିନେ ଏବଂ ବିଷୟ

ঃ ক্ষেত্রসংখ্যা : ২৫০

ঃষুড়ঃসুঃ রড়ঃসুঃ কড়ঃ পড়ঃ সড়ঃ

ঃমঃষঁক্তশঃস্মিষশঃশুঃক্তদঃপশঃক্ষুণ্ডশঃ

ঃণঃদশঃদিঃষবিদঃত্তিদঃগুঃদ্বীৰুৎসঃ

ପ୍ରକାଶନ ଏବଂ ପ୍ରକାଶକ ହିଁ ପରିଚୟ

ଭାଷାମିତ୍ରରେ ପରିଚାରକ

 From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

herein is contained

The Upadesha on the Tregchöd  
of Primordial Purity

OM AH HUM

E MA KI RI KI RI

MA SU TA VA LI VA LI

SA MI TA SU RU SU RU

KU TA LI MA SU MA SU

A

*Without leaving the view at the level of mere (intellectual) understanding,*

*Having discovered knowledge in your state,*

*Maintain the confidence of ultimate certainty that  
you have gained through experience*

*By letting all tensions dissolve (Tregchöd) without modifying anything!*

*The dimension of the real condition of primordial purity*

*Is totally complete with the qualities of self-perfection. Remain without being distracted from the uninterrupted wisdom of your Rigpa,*

ঃঘৰ্ণঃমিদঃষন্মুণ্ডঃদৃঃমিদঃপঃবিষাঃ  
ঃদিঃশীলঃসেষঃসুরিঃক্তসঃক্তমুণ্ডঃগুরুঃ  
ঃবডঃবিষাঃকুণ্ডঃবণ্ডঃমীঃষান্তিশাঃবিদঃ  
ঃগুরুঃদৃঃবণ্ডঃবিদঃবিদঃবিদঃবিদঃ  
ঃশুণ্ডঃবণ্ডঃগুঃকুণ্ডঃবণ্ডঃবিদঃ  
ঃক্ষঃষাণুমঃবণ্ডঃবণ্ডঃমীঃবণ্ডবঃবিদঃ  
ঃবক্তৃঃবরিঃক্তসঃবণ্ডঃবিদঃবণ্ডঃবণ্ডঃ  
ঃশুণ্ডঃবণ্ডঃবণ্ডঃবণ্ডঃবণ্ডঃবণ্ডঃ  
ঃক্তিষাঃবণ্ডঃক্তমঃবণ্ডিণুণ্ডঃবণ্ডঃ  
ঃদিঃবণ্ডিঃবিষাঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃ  
ঃবণ্ডিঃগুণ্ডঃকুণ্ডঃকুণ্ডঃবণ্ডিঃবণ্ডিঃ  
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ঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃ  
ঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃবণ্ডিঃ

*Without anything to be accomplished!  
Since all existing knowable phenomena  
Are non dual from the Tsal of your Rigpa,  
And they are the very state of Samantabhadra,  
Let go of any effort to accept or reject!  
Although (this state) is not beyond the condition  
of the three gates,  
It totally transcends conceptual phenomena.  
Since it is free from the conceptual fixation of lib-  
eration and illusion,  
Sustain it in a relaxed way through the four  
Chogzhags.  
Just as in the instant of authentic Rigpa  
One's body can be found in any attitude,  
Without modifying or contriving that very condi-  
tion,  
Sustain the state of Rigpa by leaving it as it is!  
For example, mountains have many forms  
Due to the interdependent factors of place and  
time,  
But they (all) remain unmodified, in their natu-  
rally arisen condition.*



*This is the Chogzhag of the Mountain.  
In that instant of abiding in the real condition  
Leave the eyes connected to the object of vision,  
And similarly leave all sense functions (related to)  
their objects as they are,  
In that condition of clarity and emptiness!  
Abiding in this state, just like the king of moun-  
tains,  
One is beyond any movement caused by the oc-  
currence of thought.  
With the three gates integrated in the dimension  
of Rigpa,  
Find yourself in the total confidence of the Chog-  
zhag of the Mountain!  
Since the methods related to the breathing and to  
the gaze  
Are the two guides for the mind,  
There exist many systems which entail modifying  
through effort.  
(But here), sustain in a relaxed way (the state of)  
Ati without modifying anything!*



When I arrived at this point, very stormy weather woke me up. As soon as I woke up, I remembered very vividly my dream. Immediately, I got up with the idea of writing some notes; but at that moment, the lamp didn't turn on. I checked the time and found out it was almost four o'clock. As soon as the day dawned I wrote a draft. Since I clearly remembered all the verses that I had read on the surface of the crystal rock as if I had just memorized them, I wrote them down; but as the text of the upadesha was not yet complete, I could only remain very unhappy about it! Alas!





ଶାର୍ଦ୍ଧଶ୍ଳମାଷୀପ୍ତ କୁମ୍ଭିପ୍ତ ୧୯୯୫ ଜୟ ୨୨ ହେଲା  
ନୀତି ଯା ଶିର୍ଷଣ ଠଥୁରା ଶିଂହ କୁପାଷମାଗ୍ନିକୁପାଷମାରି  
ଶ୍ରେଷ୍ଠମାର ପାରେଶ ବିଶାପଦାଶକଷାକଷାମରିକୁପା  
ଶ୍ରୀରିଷ୍ଣାରେଶାଷୀର୍ଦ୍ଦୁଷକଷାପଦ ପଦରିକୁଳିନ୍ଦ୍ରିଷ୍ଣାଶ୍ରୀ  
କିରୁଷ୍ମିନ୍ଦ୍ରିଷ୍ମିନ୍ ବିଶାମୁଷଦିଶ କୁଷଶାଗ୍ନିରଷନଶ୍ଵର  
ମର ବିଶାର୍ଦ୍ଦୁଷାପଦିକୁମଶାପାହିଶଶାପାକେନିରିଷ୍ମା  
ତମଶାଶୁଦ୍ଧିକୁପାହିକୁପାଶ୍ଵରାଷିଦିଷଶୁଦ୍ଧିଶବିନିରିଷ୍ମା  
ଦିନିରିଷ୍ମାପାହିନୀ



In the year of the Earth-Male-Tiger year, on the twenty-first of November, 1998, while I was in Paris, the capital of France, teaching on the practice of the Dzogchen path to many local students assembled in the International Cultural Hall called Loisirs de Cergy-Neuville, I had the following dream at night.

(I was) in front of the innermost part of that large crystal rock cave with a wide opening where I had already arrived many times before in my dreams. There, upon a smooth half-moon shaped blue base, was the symbolic letter similar to the (Tibetan) CA, with a crescent moon ornament on top as if written with molten gold, 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 each line, as if written with azurite:

ଓঁ শুন্ত কে রব্দ সমাপ্ত মসর রশুরি শুন্ত

শিষ্যসং

পাদ্বাণি শিষ্যসং কে রব্দ গুরু মসর পর্বত শিষ্যসং

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ঃ মং পক্ষ শিষ্যসং শুন্ত কে রব্দ পর্বত শিষ্যসং

ঃ গং পদ্বাণি শিষ্যসং শুন্ত কে রব্দ পর্বত শিষ্যসং

ঃ শুন্ত শুন্ত পক্ষ পক্ষ পক্ষ পক্ষ পক্ষ পক্ষ পক্ষ পক্ষ

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ঃ পক্ষ পক্ষ

## [ROOT TEXT]

From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis

herein is contained

### THE UPADESHA ON THE TREGCHÖD OF PRIMORDIAL PURITY

OM ĀH HŪM  
E MA KI RI KĪ RĪ  
MA SU TA VA LI VĀ LĪ  
SA MI TA SU RU SŪ RŪ  
KU TA LI MA SU MĀ SŪ

A

Without leaving the view at the level of mere (intellectual) understanding, having discovered knowledge in your state, maintain the confidence of ultimate certainty that you have gained through experience by letting all tensions dissolve (Tregchöd) without modifying anything!

The dimension (Ying) of the real condition of primordial purity is totally complete with the qualities of self-perfection. Remain without being distracted from the uninterrupted wisdom of your Rigpa, without anything to accomplish!

ঃ ইঃ শিদঃ পিষাঃ পুরিঃ ক্ষণঃ ক্ষমাষাঃ গুরুঃ  
ঃ রডঃ রিষাঃ ক্ষবঃ পিষাঃ মিঃ পিতৃষাঃ পিদঃ  
ঃ গুরুঃ দৃঃ পতিদঃ পুরিঃ রডঃ তৃদঃ পিষাঃ  
ঃ শুডঃ নডঃ পুঃ ক্ষবঃ পুবঃ পিষাঃ পুরুঃ  
ঃ শুঃ পিষাঃ পুরুঃ রডঃ পিষাঃ মিঃ রড়ুঃ পিদঃ  
ঃ পক্ষঃ পুরিঃ ক্ষণঃ পিষাঃ পিদঃ পুঃ রড়ুঃ  
ঃ শুবঃ পুরুবঃ পতিদঃ পিতৃদঃ পিষাঃ পুরুঃ  
ঃ ক্ষণঃ পিষাঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ  
ঃ ইঃ পিতৃদঃ রিষাঃ পুরিঃ জ্ঞানঃ পিষাঃ দি সঃ  
ঃ পুষাঃ গুঃ শুঃ দঃ ক্ষবঃ পাদঃ পিকঃ পঃ  
ঃ দঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ  
ঃ রিষাঃ পুরিঃ রডঃ রডঃ ক্ষণঃ পিতৃদঃ পিতৃদঃ  
ঃ ইঃ পুঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ  
ঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ পিতৃদঃ

Since all existing knowable phenomena are non dual from the Tsal of your Rigpa and they are the very state of Samantabhadra, let go of any effort to accept or reject!

Although (this state) is not beyond the condition of the three gates, it totally transcends conceptual phenomena. Since it is free from the conceptual fixation of liberation and illusion, sustain it in a relaxed way through the four Chogzhags!

Just as in the instant of authentic Rigpa one's body can be found in any attitude, without modifying or contriving that very condition, sustain the state of Rigpa by leaving it as it is!

For example, mountains have many forms due to the interdependent factors of place and time, but they (all) remain unmodified, in their naturally arisen condition. This is the Chogzhag of the Mountain.



In that instant of abiding in the real condition, leave the eyes connected to the object of vision, and similarly leave all sense functions (related to) their objects as they are, in that condition of clarity and emptiness!

Abiding in this state, just like the king of mountains, one is beyond any movement caused by the occurrence of thoughts. With the three gates integrated in the dimension of Rigpa, find yourself in the total confidence of the Chogzhag of the Mountain!

Since the methods related to breathing and gazing are the two guides for the mind, there exist many systems which entail modification through effort. But (here), sustain in a relaxed way (the state of) Ati without modifying anything!

Without sealing vision with (dualistic) thoughts, the big gate of all-clear wisdom is opened and the state of equality (or non duality) between vision and Rigpa is maintained. This is the Chogzhag of the Ocean.

ঃদিঃকঃরীষাঃপর্বিঃসুঃমহঃনুঃ  
ঃকুবঃশুডঃষতৰঃক্ষসঃৱকসঃসঃবিৰিকঃ  
ঃৱশশঃবিদঃনডঃষসঃনডঃশুপঃষণঃ  
ঃসুঃমহঃকুষাঃবৰষাঃষদিঃনডঃকিকঃকুষাঃ  
ঃশিমুষাঃবুষাঃৱদুষাঃপর্বিঃনডঃনুডঃরীষাঃ  
ঃগুমুষাঃবুষাঃৱদুষাঃপর্বিঃষদিঃমুষাঃবুডঃ  
ঃবিঃবুষাঃৱদুষাঃপর্বিঃবীষাঃবিঃকঃ  
ঃবীঃকঃষাণুমাঃনুবঃদিঃবীকঃতিদঃ  
ঃক্ষেনঃকুষাঃরীষাঃবাহুঃবীঃমুঃষাঃ  
ঃষাণুবঃকুমাঃরীষাঃবাহুঃবীঃবীঃ  
ঃনুঃকুপঃষতৰঃষদিঃকুষাঃবীঃ  
ঃনডঃষুডঃষুডঃষুডঃকুষাঃকুমুডঃ  
ঃক্ষেনঃষাণুমাঃষাণুঃকুষাঃবীঃবীঃ  
ঃবীঃবীঃবীঃবীঃবীঃবীঃবীঃবীঃ

In that moment the Tsal vision arises and self-liberates without interruption in the ocean of Rigpa, just like constellations appear (reflected in an ocean). Thus find yourself in the total confidence of the Chogzhag of the Ocean!

The self-originated Rigpa beyond the mind is the Dang of innermost luminosity beyond experience, the total Thigle beyond example, and the very condition beyond the three (times).

In that state of mere clarity and presence of the vividly awake instant Rigpa, completely beyond any conceptual fixation entailing effort, relax in your own nature and leave it as it is!

The subjects and objects of dualistic thought related to the three gates and all mental phenomena of the relative condition are totally transcended in the equality of the dimension of Rigpa: this is the Chogzhag of Rigpa.

ঃৰ্ষসঃৰ্দশঃষদিকঃষাঞ্চিশঃপ্লঃদৰ্দেৰন্তি  
ঃসংদৰ্শসঃনৰ্দেৰ্দসঃষাঞ্চিশঃৰ্দেৰন্তি  
ঃন্তঃঘিশঃযঃষতদঃসৰ্দেৰ্দৰ্দেৰন্তি  
ঃমন্তমঃন্তিৰ্দঃৰ্দেৰন্তি  
ঃগুৰুঃশৰ্দেৰ্দেৰন্তি  
ঃমঃৰ্দেৰন্তি  
ঃন্তিৰ্দঃন্তিৰ্দেৰন্তি  
ঃন্তিৰ্দেৰন্তি  
ঃন্তিৰ্দেৰন্তি  
ঃন্তিৰ্দেৰন্তি  
ঃন্তিৰ্দেৰন্তি  
ঃন্তিৰ্দেৰন্তি  
ঃন্তিৰ্দেৰন্তি

In the state where all the dualities of samsara and nirvana, the two truths, gods and demons, hope and fear, accepting and rejecting, self-liberate without any decision by the mind, find yourself in the total confidence of the equality of Rigpa!

The totality of vision is the natural Tsal of Rigpa that has never been created, is not being created, and will never be created. Just like the sun and its rays, the nature of self-perfection shines clearly everywhere.

In the spacious dimension of authentic Rigpa there is nothing that is not an ornament of Rolpa and Tsal. Whatever appears arises as the ornament of Samantabhadra: this is the Chogzhag of Vision.



In the dimension (Ying) of self-perfection, where whatever vision of the six aggregates of consciousness manifests, arises and self-liberates without being fettered by dualistic attachment, find yourself in the total confidence of the Chogzhag of Vision!

Towards anything that manifests as external vision one remains immovable like a statue made of clay. In front of the variety that manifests inside, there is no grasping just like (seeing) someone in a dream.

While enjoying all of the various objects of the six senses, like an infant, one is beyond all hope and fear. The spreading and reabsorbing of thoughts self-liberates like salt dissolving in water.

Whatever spreading and reabsorbing of thoughts manifests, like a madman, one does not conceptually fixate upon them. Whatever contact with the five (objects of the) senses arises, it is self-liberated in its own nature by leaving it directly as it is in that very moment.

# ଶ୍ରୀ ପତ୍ନୀ ମହାଦେଵ

Whatever thoughts arise related to the six aggregates of consciousness are left in their own condition and thereby self-liberate in their own nature. In the dimension where there is no duality between arising and liberating and (the related concepts of) good and bad, the light of the wisdom of Rigpa supremely shines.

The one who never moves from this state and maintains in a relaxed manner the natural condition (Dang) without ever departing from it, is (known as) a yogin of the space of the universe.

Unmodified by the conduct of the three gates, vision and Rigpa are integrated in the real condition. Unmodified by a session of contemplation, the equality of the fourth time is realized.

SAMAYA GYA GYA GYA

A A A

Thus is concluded

## **THE UPADESHA ON THE TREGCHÖD OF PRIMORDIAL PURITY**

from

**The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis**



Thus I slowly read the complete text and I remembered that I had already received this extraordinary teaching a few times before in my dreams. I thought, “Before waking up I really want to memorize it this time!” And with a loud voice I started to read it again from the beginning. While I was doing that, I woke up. In that moment I was pronouncing the line

*The self-originated Rigpa beyond mind.*

I suddenly got up and wrote down all the verses. Thus I was able to write everything without any doubt and without omitting or adding a single word. As the day was dawning when I finished writing, I considered it to be a very auspicious coincidence. From that time onwards I have personally practiced what is taught in this extraordinary teaching. Marvelous! Wonderful!





**THE UPADESHA  
ON THE PROFOUND PATH  
OF ILLUSORY BODY**

ଓঁ শুন্ত কে কে রিদ শশাধ মাসি র রূপী

ଶ୍ରୀମଦ୍ଭଗବତ

ବେଶ୍ୟାମନ୍ତ୍ରୀପୁଣ୍ୟକର୍ମଶ୍ରୀ



୪୫

ମୁଦ୍ରାକଣ୍ଠାନୀଙ୍କ ପରିଚୟ ଏହାରେ ଉପରେ ଲାଗିଥାଏଇଛି।

**ॐ From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis**

herein is contained

**THE UPADESHA  
ON THE PROFOUND PATH  
OF ILLUSORY BODY**

**GYA**



**THE HISTORY**

In the year of the Water-Male-Monkey, on the thirtieth of June 1992, I was in Moscow, capital of Russia, giving teachings on Dzogpa Chenpo in the gymnasium (of a school) located at Vuchetich street 25 to many students, both local and foreign. That night, (while I was sleeping in a) sanatorium, I had the following dream in the early morning.

I was in a very pleasant place where I had already been many times before in my dreams. There were many trees full of orange-colored flowers and scattered crystal rocks of various colors. I was walking ahead and thought, “This is the area where



the special statue of Gomadevi is. Therefore it must be somewhere around here!" I started to search for it in every direction, up and down, but was unable to find it.

A short distance in front of me, I saw an amazing blue crystal rock with a wide opening and went there. In its innermost part there was a crystal rock the size of a one-storied house, half-moon shaped with a surface as smooth as a mirror, with many verses upon it. Quickly, I went in front of it and saw that on its upper part there was the root symbolic letter of *The Luminous Clarity of the Universe, Heart Essence of the Dakinis*, shining in golden light, the size of a round finger span. Below it there was first of all the symbolic letter similar to the (Tibetan) CA, also shining in golden light, with a crescent moon ornament on top, followed without interruption 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 each line:



*I pay homage to Samantabhadri Gomadevi...*

and so on. Understanding that a very profound and special teaching was in this place, I immediately sat down at ease on the ground in front of it and read slowly:

*All worlds, which are the outer vessel,  
Have no concrete marks to prove their existence,  
just like a rainbow.*

*All dualistic visions of self and others, which are  
the inner contents,*

*Have no self-entity, just like an illusory city.*

*All speeches of the voice, whether good or bad,  
Resound while being empty and are unreal, just  
like an echo.*

*All mentally imputed phenomena which appear  
outside,*

*If left in their own condition, self-liberate just like  
mist.*

*When familiarity has been mastered, the condition  
of karmic traces*

*Is a non existent clear appearance, just like a mi-  
rage.*

:କଣଶ'ଶୁଦ'ରାତ୍ରି'ପରି'ରତ୍ନ'ମେଣ'ଗୁରୁଃ  
 :ଯି'ଦ୍ଵା'ପ୍ରା'ପରି'ହିନ'ମିନ'ମରିକଃ  
 :ଦ୍ୟ'ର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ପ'କିଷଶ'ପରି'ହେ:  
 :ରାତ୍ରି'ଶୁଦ'ଶର'କଣଶ'ଦ୍ଵିରା'ଶୁ'ଶ୍ରଦ୍ଧଃ  
 ବିଶ'ପରି'କୀଷଶ'ଶୁ'ପଠଦ'ପରି'ପଠମଶ'ରଦ୍ଧ'ଶଙ୍କମଶ'  
 ଶୁକ'ରାଶର'ବିଶ'ଶୀଶମନପ'ପଶ'ଶଦ'ତ୍ତିର'ଶଙ୍କମଶ'ରଦ୍ଧ'ଶମ'  
 ଯଦ'ଧପ'କିର'ପଦ'ଶ'ପିର'ରତ୍ନମ' ରାଶ'ମନପ'ପମ'ଦ'  
 ଶଶପ'ପର'ଶର'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'  
 ମନ'କଶ'ପଦ'ଶ'ରି'ଶର'ଶ'ରି'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'  
 ପ୍ରଶ'ମ'ଶଶ'ପ'ଲ୍ଲବ'ଶର'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'  
 ଅର୍ଦ୍ଧ'ଶ'ଶୁ'ମହିଷଶ'ପର'ଶର'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'ଶର୍ଦ୍ଧ'  
 ପ'ଶୁଦ'ର୍ଦ୍ଧ' ॥      ॥      ॥



*All deluded conceptions of attachment and aversion are pure from the beginning,  
Just like the traceless path of a bird.  
When the examples and the meanings have been ascertained,  
The karmic traces of illusory vision self-liberate in the Ying (dimension).*

When I reached this verse, something woke me up. The day was almost dawning. As I clearly remembered my dream, I immediately got up and wrote some notes. Although I remembered everything as if I had just memorized it, the text was not yet complete and so I could only remain unhappy about it.



କେତେ ଶୁଦ୍ଧ ରୈକ୍ ଫେରି ହେଲା ଏବଂ କିମ୍ବା କିମ୍ବା  
କୁଣ୍ଡଳ ରୈକ୍ ରୈକ୍ ରୈକ୍ ରୈକ୍ ରୈକ୍ ରୈକ୍ ରୈକ୍



In the year of the Fire-Male-Mouse, on the thirtieth of December 1996, while I was in Tashigar, center of the Dzogchen Community in South America, giving experiential instructions on the practice of the path of Dzogpa Chenpo to many local students, I had the following dream in the early morning.

I was strolling along the hill on the upper part of Tashigar when at a certain moment I saw a young yogin sitting on a big boulder. I arrived near him and recognized he was Gyurmed Gyaltsen (or Gyurga Rinpoche), the precious son of the Vidyadhara Changchub Dorje. He was sitting relaxed, reading a yellowbound (Tibetan style) book. I went in front of him, and he looked directly at me.

He said, “Chögyal Rinpoche! So long has passed since I met you. How are you?”

ବିଶ୍ୱାସାନୁଦୟାନୀ ମହାରାଜାଙ୍କାର ପିତା

ପ୍ରକାଶନ ମଧ୍ୟ ପରିଦିର୍ଘ ପରିବହଣ କାର୍ଯ୍ୟକ୍ଷମିତିରେ  
ବିଶ୍ୱାସାନ୍ଵେଶନ ଏବଂ ପରିବହଣ କାର୍ଯ୍ୟକ୍ଷମିତିରେ

ମୁଦ୍ରାକରିତା ପରିଚୟ ଏବଂ ପରିଚୟ ପରିଚୟ ଏବଂ ପରିଚୟ  
ପରିଚୟ ଏବଂ ପରିଚୟ ଏବଂ ପରିଚୟ ଏବଂ ପରିଚୟ ଏବଂ

ବିଶାମଣୁଦଶାର୍ଦ୍ରମ । ମନ୍ଦରଷ୍ଟୁତିନାରାତ୍ରିପାତ୍ରି  
ଯାଇଥିରେ ଶକ୍ତିପାତାର ସମ୍ପଦ ପରିଚ୍ଛନ୍ନାମୁଣ୍ଡାର୍ଥି ମନ୍ଦରଷ୍ଟୁତିନାରାତ୍ରି  
ବିଶାମଣୁଦଶାର୍ଦ୍ରମ ।

ରୁଦ୍ରାକ୍ଷର ଶିଖ ପାଇଁ ବସାଯାଇଥାଏ ପ୍ରିନ୍ସିପୀ ଏବଂ  
ଏଥାଏ ପ୍ରିନ୍ସିପୀ ଏବଂ

ବିଶ୍ୱାସାକାରୀ ମିଶ୍ରଲାଙ୍ଘନାଥ ପାତ୍ର ପାତ୍ର ପାତ୍ର  
ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

“I am well. You have been very kind to come to this place, Rinpoche. I am so happy!”

Then he said, “One Pramoha gave me this book, the Upadesha on the Illusory Body, whose transmission has fallen upon you. That’s why I came to meet you.”

“Until now I don’t have any Upadesha on the Illusory Body as part of my transmission”, I said.  
“How is it possible?”

“Well, this is the book of the Upadesha on the Illusory Body whose transmission has fallen upon you!” he said and showed me the yellow bound book he had in his hands. I looked carefully at the book which contained the following (verses) in Uchen script.

ॐ ॐ केऽद्वयमाप्यमप्यद्वये

श्च श्रीष्टिः

ः एवमाप्तुष्ट्रीयकद्वयं

ः एतमाप्तुष्ट्रीयकद्वयं

द्वयार्थः

ः प्रिष्ठद्वयकमाप्तुष्ट्रीयकः

ः द्वयकमाप्तुष्ट्रीयकमिति

ः द्वयकमिति

ः एवमाप्तुष्ट्रीयकमिति

ः एवमाप्तुष्ट्रीयकमिति

ः एवमाप्तुष्ट्रीयकमिति

ः एवमाप्तुष्ट्रीयकमिति

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**[ROOT TEXT]**

 **From The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis**

herein is contained

**THE UPADESHA  
ON THE PROFOUND PATH  
OF ILLUSORY BODY**

**GYA**

I pay homage to Bhagavan Shri Vajrasattva.

All worlds, which are the outer vessel, have no concrete marks to prove their existence, just like a rainbow.

All dualistic visions of self and others, which are the inner contents, have no self-entity, just like an illusory city.

All speeches of the voice, whether good or bad, resound while being empty and are unreal, just like an echo.

All mentally imputed phenomena which appear externally, if left in their own condition, self-liberate just like mist.

ঃ শৈক্ষণ্য প্রাণী সুন্দর ক্ষমা ক্ষমতা  
ঃ মিদ্যা প্রশ়িত শৈক্ষণ্য পূর্ণ পুরুষ  
ঃ ক্ষমা শৈক্ষণ্য পরিচয় পুরুষ পুরুষ  
ঃ প্রিন্স প্রাপ্ত প্রেস পিন্ড পুরুষ  
ঃ প্রিন্স প্রাপ্ত প্রেস পরিচয়  
ঃ প্রিন্স প্রাপ্ত প্রেস পরিচয়

When familiarity has been mastered, the condition of karmic traces is a non-existent clear appearance, just like a mirage.

All deluded conceptions of attachment and aversion are pure from the beginning, just like the traceless path of a bird.

When the examples and the meanings have been ascertained, the karmic traces of illusory vision self-liberate in the Ying (dimension).

By directing Rigpa on the body, the defiled materiality of one's body is consumed. When the emanation (body) arises just like a rainbow in the sky, visible yet non-existent, attachment to the body is completely purified and the desire for food and clothing dissolves.

All conceptions regarding enemies, friends and (those for whom we have) neutral (feelings) self-liberate and we remain in the unmodified state.

At that time direct your visualization on the Athung at the junction of the three (channels) and generate pleasure and heat. (In) the state of nonduality of the Guru and one's Rigpa, the innermost luminosity shines like a lamp inside a vase.

ଶୁଦ୍ଧ କରି ଯାଏ ମନ୍ତ୍ରର ପରିଷ୍ଠା  
 ସମ୍ପଦଂ  
 ଯାଏ ଯାଏ ଗୁଣାର୍ଥ ପରିଷ୍ଠା  
 ଲମ୍ବାର୍ଥଂ

Direct Rigpa upon the brilliant white A and hide  
dreams in luminous clarity.

In this way the defiled (materiality) will be con-  
sumed and the pure body of light will be accom-  
plished.

Temporarily, the body will be light, the voice  
will be melodious, and the Vajra contemplation of  
Mind-Essence will be obtained.

Gradually, various miraculous powers through  
which one is not obstructed by the four elements  
will be accomplished.

### SAMAYA

Thus is concluded

## **THE UPADESHA ON THE PROFOUND PATH OF THE ILLUSORY BODY**

from

**The Luminous Clarity of the Universe,  
Heart Essence of the Dakinis**

ବିଶ୍ୱାସଦ୍ୟନ୍ତରୁଷ ମହାବ୍ୟକ୍ତିରେ ପାଇଲା

ଶ୍ରୀ ପାତ୍ର କୁମାର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

ରୁଦ୍ରମଣିରେ କାହାର ପାଦରେ ଏହା  
ରୁଦ୍ରମଣିରେ କାହାର ପାଦରେ ଏହା  
ରୁଦ୍ରମଣିରେ କାହାର ପାଦରେ ଏହା

ଶ୍ରୀମାର୍ତ୍ତବନ୍ଦେଶ୍ୱର ପାତ୍ର କରିବାକୁ ଅନୁରୋଧ କରିଛନ୍ତି ।

“Rinpoche, please give me the Lung (of this text)!” I asked Gyurga Rinpoche. He laughed and said, “You should give the Lung to me. How could I give it to you? This is a profound teaching whose transmission has fallen upon you!”

I then asked Gyurga Rinpoche, “From my kind Guru the Vidyadhara Changchub Dorje, from Togden Rinpoche Ugyen Tenzin and so forth I have repeatedly received experiential instructions on many teachings whose transmission has fallen upon me. If that is so, why can’t you give me the Lung?”

“The reason, I think, is that these masters had received those upadeshas directly from Guru Rinpoche and other (masters). Therefore they could give you additional experiential instructions. However, I have never received any experiential instructions regarding this profound path,” he replied and

ଦେଶକ୍ରିୟାତ୍ମକ ପରିବହନ ମଧ୍ୟରେ କମାନ୍ଦଲ ଅଧିକାରୀଙ୍କ ଦେଶକ୍ରିୟାତ୍ମକ ପରିବହନ ମଧ୍ୟରେ କମାନ୍ଦଲ ଅଧିକାରୀଙ୍କ



then asked, “Well then, can we go to see your assembly hall?”

“Of course we can. Let’s go right now, please!” I said to Gyurga Rinpoche. While I was escorting him towards the assembly hall of Tashigar, I woke up. The day was dawning and since I clearly remembered this amazing dream, I immediately wrote it down. Thanks to the power of Gyurga Rinpoche’s compassionate energy, I succeeded in writing down all the verses without any omissions or additions. Wonderful!





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