

An Official Document of the King, the Spontaneously Present Dharmakāya

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[73b.1] Long life! Based on the glory of sublime purity, self, bliss and permanence of the splendor of buddhanature, the scripture of the king, dharmakāya, the spontaneously present non-conceptual wisdom, transcends discursive thoughts and consciousness along with habitual tendencies.

Claiming that you are the owner of both saṃsāra and nirvāṇa, you repeatedly mentioned, “I am thought and also dharmakāya.” Therefore, in the ultimate sense, you, the so-called discursive thought, have never truly existed. Although you are like a dream and an echo, for the confused mind, one’s own projections, discursive thoughts are said to only be the owner of saṃsāra.

“Because non-conceptual dharmakāya is beyond sorrow, it transcends sorrow.” Being in accordance with the meaning of that statement, there is absolutely nothing called ‘sorrow’ which is not you, discursive thought. Dharmakāya, which is free from your discomfort and transcends your experiential domain, is precisely not you. *It is not the domain of ultimate intellect, because intellect is relative.*¹

Non-conceptual wisdom, dharmakāya, is unfabricated, spontaneous, unchanging, non-conceptual, spontaneous, and [its] non-conceptual expanse is ceaseless. [74a.1] Haven’t you heard of this saying? Some people have mentioned if you realize the nature of thoughts, it is non-conceptual dharmakāya.²

Well then, like space, which is never tainted by the four elements in the form of clouds, mist etc., the dharmadhātu, buddhanature, is dharmakāya, which is never increasing, decreasing, or changing. It is not tainted by the thoughts of the three times, and it is the realizer of the timelessness of the three times.³ It is that which needs to remain. Speak well!

In another statement, you, discursive thought, rest in a great cozy place⁴ where one’s own adventitious mind grasps at a self. You appoint ignorance inside you as the reverend whom you worship. You appoint wives of the six sense objects and great ministers of the three poisons. You send an army of the coarse five poisons, and, having made innumerable armies of countless subtle and gross discursive thoughts – the appearances of confusion – you establish the great kingdoms of the four modes of birth and the three intermediate⁵ states in distress.

There is not a single sentient being of the six realms who was not your parent. [Still,] you incessantly instigate a feud. Having taught that the ground of burning iron and so on, which has never existed, is the various appearing objects of delusion, you make sentient beings of lesser intellectual capacity with little former knowledge about the way the ultimate is established, to hold [you] as true.

You broadcast again and again only these sūtras, tantras and treatises to sentient beings, and, in order to show that discursive thoughts are adventitious, emptiness in the sense of nonexistence, complete emptiness, emptiness through negation, and untrue, you made them even directly experience a dream and awaken. Moreover, [74b.1] you demonstrate only this which is unreal, a dream, an illusion, a mirage, a reflection of the moon in water, a city of Gandharvas, an echo, a visual distortion, a reflection, an emanation and so on. Consider conditioned phenomena, adventitious discursive thoughts, to be *like an illusion, a dewdrop, a water bubble, a dream, lightening and clouds*. Although [this is] repeated, those who remain incapable of comprehending it, discern correctly all objects of knowledge regarding all phenomena within appearance and existence, saṃsāra or nirvāṇa, if they are in conformity with reality⁶.

Because discriminating awareness, which individually analyses all phenomena, was employed, an invincible army of vast, unchanging emptiness with the core of compassion, great officers of the four immeasurables, skillful means and knowledge were sent out. Carrying a dense and solid armor of countless brigades of subtle and gross powerful virtue, the six transcendent perfections, the ten virtues and the four magnetizing activities, they were released on all you, discursive thoughts, together with [your] troops. Therefore, investigate well that which is innate and adventitious. Investigate well each respectively without mixing them up. Remove ignorance from the objects. Throw the cozy place held by one's own mind in the face of the eight extremes which have never existed. Leave alone the great kingdom free from appearances! Be deeply rooted⁷ [in the state] which is free from the arrogance of the relinquished war.⁸ Don't separate yourself in actuality from the power of discriminating awareness, mindfulness, and alertness that are able to withstand faults. Don't take at face value the various inadequate types of emptiness without appearance that are termed 'clear seeing'.

Although previously one could not realize dharmatā, when ignorance, the discursive thoughts, are naturally purified and ceased, one experiences dissipating emptiness. Not knowing this to be complete or non-existent emptiness, one knows discursive thoughts to be empty and they transform into clear light. One falls again and again in the bad habit of claiming that it is the non-conceptual wisdom, dharmakāya. [75a.1] If that is so, then what is that to be conquered of the Conquering ones (i.e. Blessed ones), the foe of the Foe Destroyer (i.e. Arhat), to be purified of the Purified-expanded ones (i.e. Buddhas), and to be purified of perfected purity (i.e. enlightenment).

There is no experience of confusion which is not you, discursive thought. Therefore, give discursive thoughts a punishment of dissipating in their own place. Let those existent subtlest of the subtle discursive thoughts, which are difficult to analyze, be purified, and don't let the seeds of bad habitual tendencies recur! Rest in the immediate presence, which is subtle, undefiled and free from the seeds.

The non-conceptual wisdom, which is free from confused projections of discursive thoughts, is luminosity. Until the conviction of the threefold confidence has not arisen through certain signs, don't take bribery of food and wealth of lethargic calm abiding, which makes it difficult to practice for many eons while being attached to an

experience of emptiness of the many adventitious dharmins, and to the [experience] of a state of mind of just slight melting bliss.

In the past also, thinking discursive thoughts to be the superficial⁹ experience of self-emptiness, dissipating without a trace in the expanse, is the luminous dharmakāya, one remains without seeing the true face of innate dharmakāya because one remains with the idea that dharmatā exists.

So long as it is now, do not stray to the many subtle and gross narrow passageways of mistakes like the discursive thoughts and dharmakāya, dharmin and dharmatā, and the fruit and its husk. Afterwards, one will immediately meet the great path of luminosity, [a state] without a label of the ground, path and fruition, the three times, confusion, or liberation.

In the court of justice of the one who realizes the timelessness of the three assembled times, by way of the golden letters¹⁰ of the so-called mirror of karma – one’s own self-awareness, the personal and other awareness – at the time of strict investigation of buddhanature, the uninterrupted spontaneously present wisdom, discriminating awareness [75b.1] thoroughly comprehends all phenomena in one instant. In one instant, the variety is distinguished. Are you not afraid at the time of needing [to distinguish all phenomena in one instant], when there is no freedom for even a moment? You should know it.

May it be of benefit to all sentient beings! Sarva Maṅgalaṃ

References:

Dol po pa shes rab rgyal mtshan. “Chos sku lhun grub rgyal po'i 'ja' sa.” In *Dol po pa'i gsung 'bum*, vol. 6: pp. 351-356, ‘Dzam thang.

Endnotes

¹ Śāntideva, *Bodhicaryāvatāra* IX.2

² Alternative translation: You have often mentioned, if one recognizes the nature of some discursive thoughts, it is non-conceptual dharmakāya.

³ Mañjuśrīnāmasamgīti [VIII.10]: sarvakleśamalātītas tryadhvānadhvagatiṃ sarvasattvamahānāgo guṇaśekharaśekharaḥ//

nyon mongs dri ma kun las 'das/ dus gsum dus med rtogs pa po/ sems can kun gyi gtso bo che/ yon tan thod can mams kyi thod//

⁴ Word not found. *Gog thal* are fire ashes. Perhaps *gog sa*, or *kog sa* is a place next to the fireplace where ashes are collected.

⁵ Possibly the intermediate states of birth, of the present life and death.

⁶ The Tibetan text reads *lugs dang gar*. I am not sure about the meaning of *gar* in this context.

⁷ Reading *gting tshug* instead of *rting tshug*.

⁸ A possible alternative translation: of the dispatched soldiers instead of a relinquished war.

⁹ *hal po* may be *ha le ho le*? Alternative translation: blurred, careless.

¹⁰ A letter written by an emperor or king.