

A General Commentary on all Profound Sūtra and Tantra Teachings: Entitled “Knowing One, All Is Liberated”

By Dolpopa Sherab Gyaltzen

Translated by Nika Jovic

om guru buddha bodhisattvabhyo namo namaḥ

A general commentary on all profound sūtra and tantra teachings, entitled “Knowing One, All Is Liberated”

I bow down to and go for refuge in the glorious sublime master and all the glorious accomplished ones. Please accept us with your great love at all times. I bow down to the dharmadhātu, the ground which is devoid of all relative conceptual labeling, which is the ultimate, the thoroughly established¹. I bow down to the ground which is free from all kinds of thought, the unconditioned self-arisen wisdom.

If one knows the suchness of form, one will know all phenomena in a concise and detailed way. Even if one knows suchness [from form] up to omniscience, one will know all phenomena in a concise and detailed way.

Moreover, it has been said in the *Prajñāpāramitā Sūtra*:

If one knows the suchness of form, one will know all phenomena in a concise and detailed way.

Likewise, if one knows the suchness of feeling, perception, formation, and consciousness, one will know all phenomena in a concise and detailed way.

This applies all the way up to omniscience.

The abbreviated and extensive presentation is also expounded in the *Conquest over Objections*, an authoritative commentary on the *Three Mothers*²:

*When one knows the thoroughly established as mere suchness, one knows the concise meaning.
When one knows the suchness of form, feeling, etc. as the purified thoroughly established, one knows the detailed meaning.*

It is truly like the Great Madhyamaka Ācārya Vasubandhu has said. Also, in the glorious Tantra³ it is said:

*The purity of all things is definitely said to be suchness.
Subsequently, it [i.e. the purity] will be expressed by the deities of each division.*⁴

Precisely that is the meaning of the verse. There are also many other completely pure scriptures which [hold] the essential point such as this. Although there is no difference with respect to the essence of suchness, [there is a difference between] the ground which is stained, and the result which is free from stains. Therefore, if one knows it in that way, one will know the ground and result of all the profound Sūtras and Tantras. In addition, if one knows a method which clears away stains, the profound Vajrayoga

through which the winds and mental constructs naturally stop, one will know the definitive and deep meaning of the path of all the profound Sūtras and Tantras. Those are included in two [categories, namely,] the profound ground and result, and the profound path.

First, [if one knows the profound ground and result,] one will know the profound suchness. Secondly, [if one knows the profound path,] one will know the profound yoga of Prajñāpāramitā by knowing the yoga of equality.

The Vagabond has laid this out in the tradition of the Kṛtayuga which is surpassing the tradition of the Tretayuga and lower eons.

Maṅgalam Bhavantu Śubham

References

Dol po pa Shes rab rgyal mtshan. “Bka' mdo rgyud zab mo kun gyi spyi 'grel gcig shes kun grol.” In *Dol po pa'i gsung 'bum*, vol 6, pp. 275-278, 'Dzam thang.

¹ The thoroughly established refers to absolute truth. In the context of the three nature theory, a key term in the Yogācāra school, it refers to the thoroughly established nature, which is used to explain perfect reality.

² The three Prajñāpāramitā Sūtras in 100.000, 25.000 and 18.000 lines.

³ The Hevajra Tantra (H 378a: vol. 79, folio/line 349a.1; Chapter ix. on purification)

⁴ There is an alternative reading for the first line: “The purified condition of all phenomena is said to be suchness.” The deities of each division refers to the purificatory power of the deities of the inner circle: the five skandhas, the outer circle: the ten directions, etc. (c.f. Snellgrove 1959: 78)