

Choying Rinpoche Dzo The Precious Treasury of the Dharmadhatu

By Longchen Rabjam Translated by Gail and Nancy McDonald with thanks to Jim Rutke who started us on this journey. This is a work in progress

Chapter 10 The Wisdom Mind does not move from the Dharmata

Bodhicitta is by nature primordially pure.
Dharmata is without coming or going, adding or subtracting.
Nothing is accomplished by seeking Dharmata in the expanse of space.
Settling in the self-nature, the sun and moon of luminosity arises.
Without blocking objects or grasping mind,
The self-nature does not stray from the realm of spontaneous equality.
You have arrived at the realization of the great, spacious Samantabhadra!

Without the arising and subsiding of thoughts, there is a natural brilliant clarity,
Just like the equanimity of an unmoving, clear ocean.
From the depths of Dharmata shines the state of self-arisen wisdom.
You abide free of arising or engaging--without hope or fear.

Words cannot describe freedom from ordinary mind.
If you settle naturally, without fabricating or correcting,
Merging into the expanse of inexpressible Dharmata, *
Without the meditation of a dharma to meditate on,
Letting dullness and agitation be--then self-arisen realization will arise.

Abandoning or not abandoning thoughts is awareness energy.
In the state of Dharmata, without divisions or exclusions,
Achieving and not achieving is the space of Dharmata.
Samsara is not abandoned-- it is self-arisen primordial wisdom.
This is realized through the pure yoga of the awareness energy of the great expanse.

Primordially appearances and mind are naturally settled in the realm of Dharmata.
Samadhi arises as the unwavering flow of a river.
The Vajra peak is the supreme mind of Samantabhadra.
The spacious, supreme Dharma is equal to the limits of space.
Without division or exclusion, all is the supreme meditation.
Marvelous emptiness arises as majestic spontaneous presence.

The flowing river of luminosity is primordially all-pervading.
It is a state without adding or removing, spontaneously present.
The self-nature of samsara and nirvana is the supreme realization of the Dharmadhatu.
It does not move from the inexpressible, infinite vast expanse.
In all beings it is primordially, naturally existing.

To the confused mind it appears to be something other than itself.

The confused mind meditates on and strives for sense pleasures.
Confusion settles in the field of equality, the natural state of Dharmata.
It is the unmoving primordial pure expanse of the self-nature.*
There is no effort or doing as well as no resting or not resting.

In the unmoving, spontaneously present Dharmata,
In self-awareness, it is free of the complexity of concepts and thinking.
By looking again and again, you see there is nothing to be seen.
Nothing to see is the view of all-pervading awareness.

Without meditating, awareness is free from adding or taking away.
If you meditate again and again, you see there is nothing to be seen through meditating.
Nothing to meditate on is the meditation of all-pervading awareness.

In the non-dual way of abiding, free of accepting and rejecting,
If you train again and again, you see there is nothing to be seen through training.
Nothing to train in is the conduct of all-pervading awareness.

In the primordially accomplished spontaneous presence, free of hope and fear
If you make effort again and again, you see there is nothing to be seen through accomplishment.
Nothing to accomplish is the fruition of all-pervading awareness.

In the expanse of equality, objects are not conceptualized.
With no grasping in the mind, hope and fear, arising and engaging are pacified.
Abiding in that state of equality of objects and mind
You do not move from the natural state of the expanse of Dharmata.
In the all-pervading state of abiding, what are characterized as objects do not exist as objects.
Since all-pervading awareness is primordially non-dual,
Samsara and nirvana are inseparable in the natural state of Dzogchen.
Everything is infinite evenness without acceptance or rejection.*

Things and non-things are equal in the Dharmadhatu.
Buddhas and sentient beings are equal in the Dharmadhatu.
Relative truth and absolute truth are equal in the Dharmadhatu.
Faults and virtues are equal in the Dharmadhatu.
High and low, the cardinal and intermediate directions are equal in the Dharmadhatu.
Yet whatever display arises from the self-arisen natural state,
At the time of arising, it arises equally, free of good or bad.
In this state what need is there to apply the antidotes of accepting and rejecting?
At the time of abiding, it abides equally, free of good or bad.
Like that, whatever arises from the mind is pacified in its own place.
At the time of being liberated, it is liberated equally, free of good or bad.
After being mindful, do not continue the distraction of approving or disapproving it.*

Everything, the ground and the expanse, is Bodhicitta itself.
The energy and play (of awareness) dawn in an uncertain manner.

Even as equality arises, it arises from the primordial expanse.
Even as inequality arises, it arises from the equality of space.
Whoever abides in equality, rests in the realm of Dharmata.
Even as equality is liberated, it is the self-arisen primordial wisdom of the expanse.
Even as inequality is liberated, it is liberated in the equality of space.

Everything is primordially equal in self-arisen awareness.
Primordially, arising and not arising do not exist in space.
Primordially, abiding and not abiding do not exist in space.
Primordially, being liberated and not being liberated do not exist in space.

In the unmoving great equality of awareness,
At the time of arising, self-arising is established in its own place.
At the time of abiding, self-abiding is established in its own place.
At the time of liberation, self-liberation is established in its own place.

In the unmoving awareness, free of elaboration,
Arising primordially arises, abiding primordially abides.
Liberating primordially liberates in the true nature like space.

The arising, abiding, and liberating is unceasing liberation on arising.
Being unceasing, there is no separation into cause and effect.
Being without cause and effect, the abyss of samsara has been crossed.
Being without the abyss (of samsara), how can there be going astray?

The expanse of Samantabhadra is primordially unchanging.
The expanse of Vajrasattva is without transition or change.
At the very moment of recognizing the self-essence, that is the natural state.
Anyone who recognizes this knows the term "Buddha" is nothing but a label.*

Within this realization, there are no phenomena of acceptance or rejection.
Everything is the one Dharmata of equality.
It is like the Isle of Gold where there are no divisions or exclusions.
By means of the ultimate, it is untouched by confusion, and completely settled*.
In Bodhicitta itself there are no abysses.
Nevertheless, without effort or striving the three kayas are spontaneously perfected.
You transcend thought and speech by recognizing speech as mere words.*

Appearances are relaxed openness. Awareness is self-arising luminosity,
Unobscured, without outer or inner, and transparent.
It is the luminous, uncontrived, naturally occurring, supreme Dharmata.*
Rest the body and the mind beyond ordinary mind, simply relaxed.
Ordinary awareness is spacious, like a person who is free of activity.
Leave your body and mind alone without being tight or loose. *

However you remain, yet you remain within the natural state.

However you abide, yet you abide within the natural state.
However you move, yet you move within the natural state.
In the space of Bodhi, there is no coming or going.
The kayas of all the Victorious Ones do not come or go.

However you speak, yet you speak within the natural state
However you talk, yet you talk within the natural state.
There is no speaking or talking within the state of Bodhicitta!
The speech of the Victorious Ones of the three times is without speaking or talking.

However you think, yet you think within the natural state.
However you reflect, yet you reflect within the natural state.
Primordially there is no thinking or reflecting within Bodhicitta.
Free of thinking and reflecting, that is the enlightened mind of the Victorious Ones of the three times.

Since everything has no existence, Nirmanakayas arise.
From the nature there are experiences of sense pleasures, so there is the Sambhogakaya.*
As for the essence, it is without ground, so there is the Dharmakaya.
The result is the spontaneous presence of the expanse of the three kayas.

Within this state of the vast expanse of Bodhicitta,
Mindfulness and thinking are impossible.
If the characteristics of ordinary consciousness do not move in the mind,
That is the realization of the state of a Buddha.

The self-nature of Bodhi is like the spacious essence of space.
There is no mindfulness or thinking in supreme meditation.
Your own self-nature is unwavering and uncontrived.
In the mind with no thought, you are completely free of the doer.*
Being as it is naturally, the Dharmata of the three times is without transition or change.
There is no stirring and proliferation of thoughts in the supreme meditation.

Therefore you who abide in suchness have a pure Mind.
The one Buddha is free of all characteristics.
The unmoving Dharmadhatu surpasses the continuum of grasping and thinking.
The expanse of the mind of the Victorious Ones is the supreme, spacious self-nature.
Because body and mind are fabricated bonds, be free of everything.
Relaxed naturalness remains no matter if thoughts arise.
If you rest in the ground, you do not move from the natural state of Dharmata.
Everything is the spacious expanse of Samantabhadra's realization.

With no fixating or abandoning, there is no entangling yourself in tight or loose.
Recognize the natural state exactly as it is, naturally free.
In the unmoving, all-pervasive expanse that is without wide or narrow,
If thoughts subside by themselves, everything is self-arising.

This is the space of Vajrasattva's realization.

Within the uncontrived expanse, if you are in the undistracted natural state,
Entering into thoughts of objects is the natural state of Dharmata.*
As for the Dharmata, if you purposely busy yourself and fabricate,
Although non-conceptual space is openness, you are trapped in characteristics.
Moreover, meditating day and night in the state of grasping and binding is a violation.*
The Victorious One said it is the same as the dhyana meditation of the Gods.

Therefore undistracted mind dissolves effort and striving.
It is extremely crucial to be naturally as it is, transcending grasping and effort.

There is no bias or division in self-arising primordial wisdom.
Thus you do not perceive a self-nature in the fabrications of the Alaya.
Therefore everything produced in the ordinary mind is left behind.
Train in the groundless, supreme spaciousness of the ultimate truth.

Thus the one Dharmata is self-arising primordial wisdom.
The one view is freedom from the extremes of fabrications.
The one meditation is to let go without coming or going.
The one conduct is having the non-duality of accepting or rejecting.
The one fruition is freedom from the duality of renunciation and attainment.
As for this self-arising spontaneous presence, it is realization.

All that appears and exists, the world and its inhabitants, samsara and nirvana,
All phenomena of existence are Dharmata, the primordial state.
They have not strayed from self-arising primordial wisdom itself.
When resting in the ground, whatever is known is realization.

Regarding all phenomena that arise as the variety of objects,
Whenever you rest in this manner, thus it is the spontaneous resting of
Non-conceptuality, naturally as it is, free of the projecting and gathering of thoughts.
Abide in the Dharmata, the natural state of the expanse of equality!

In the manifestation of the present visual experience,*
Whoever gazes without concentrating the senses, not moving,*
Without thought of self and without conceptualizing with respect to others,
Rest in the great, spacious, inexpressible state of natural luminosity!

Mind, free of projecting and gathering of thoughts, is expansive and without limit.
In the universal equality of the realization of self-arising primordial wisdom,
The experience of merging with space without outer, inner or in between,
Arises as the Samadhi free of bliss, clarity and fabrication.

By resting in the realization of the ground, you do not move from Dharmata,
You are free from the elaborations of outer and inner, perceiver and perceived.

There is no mind fixating on “other” -- the so called objects and phenomena.
There is no grasping of mental objects.
You are free of fixating on the appearances of the world and its inhabitants. *
In the equality of space, there is no object taking rebirth in samsara.*

Thus there is no thought in your own mind,*
There is no grasping of phenomena or pacifying the thoughts of ‘becoming’.*
You become clear about the ‘doer’ who takes rebirth in samsara.
At that time, outer and inner illusory phenomena are like space.
Not seeing anything, you have arrived at the realization of the Dharmakaya.

Without coming and going you have arrived at the point of exhaustion.
Everything is the infinite expanse of the pure realm of Samantabhadra.
You have arrived at the supreme palace of the Dharmakaya.

If, at that moment, awareness does not stir from the ground,
Becoming familiar with suchness exhausts your next lives.
You are free from attaching onto rebirth, karma and habitual tendencies.*
Instantly you go beyond cause and effect, described as the equality of samsara and nirvana.
Not abiding in samsara or nirvana, you arrive at supreme enlightenment.
At this point it is essential that you distinguish between this and one pointed Shamatha.*
This is the realization of the essence of Dzogchen.

If you stir from the natural state, analyzing mind is samsara itself.*
As for cause and effect, in this state, you do not go beyond them.
Mistaken sentient beings migrate lower and lower.
For this reason, the precious, secret Dzogchen
Does not stir from the Dharmadhatu and awareness energy is complete in the ground of all.
Realization does not stir--it abides in equality.*

In this natural state of mind, there is no cause and effect or activity
Thus there is no view, meditation and all the rest.
But the manner of cessation is described as having no duality of center or edge,*
Otherwise when the natural state again loses control of awareness energy,
The varied display arises as all that appears and exists,
So never say there is no cause and effect!

The arising of dependent origination, its causes and composite phenomena are beyond thought and number.
The confused samsaric appearances of peace and bliss are beyond thought and number.
All of these coming together of causes and conditions are dependent origination itself.

If you analyze your ultimate nature, it does not exist as anything whatsoever.
When proceeding on the path, the ultimate nature is immoveable.* mi gyo
For anyone at the time of non-conceptual realization it is nectar. *
The perfected primordial true nature is changeless—nothing stains it.*

This great expanse of klesas, karma and habitual tendencies,
Is baseless and is created as the play of manifestations of magical illusions.*
You must be liberated from this, so please I ask you to go beyond the result!
There is nothing other than the supreme activity of the skillful means of realization.
Therefore is it crucial to not waver from the realization of Dharmata.
This is the expanse of my innermost profound advice:
It is crucial to go beyond 'everything is', 'everything is not', 'is' or 'is not'.

This is the tenth chapter of the Precious Treasury of the Dharmadhatu illustrating
that the wisdom mind does not move from the Dharmata.

Chapter 11 Conditioned Appearances Equal to Space are Pure

Everything is equal to space in the one Bodhicitta.
Living beings, grasping at duality, are confused by cause and effect.
As for confused appearances, they are baseless magical illusions.
Train in bringing whatever you encounter onto the path leaving no trace of judgement!

Mind abandons the undesirable right within your self-nature. (bab)*
(Through this) anger, hate, jealousy, strife, rage,
And grief are banished from the sick and suffering mind.*
At the time of fixating on birth, death, fear and so forth,
Recognize that they arise as the display of awareness energy.
Not abandoning them, not taking them up, not purifying them, not altering them,
Having no view and no meditation, let them be just as they are in oneness.
Spontaneously rest free of concepts, thinking, projecting and gathering.
They naturally vanish without leaving a trace in the expanse of pure mind,
They are the luminous, pure power manifesting from within the mind.*

In boundless awareness, there is no 'is or is not'.
Here whatever is encountered arises without reference point.
Here in this state, naturally let go without fixating.
Here without liberating acceptance or rejection, they fade away without leaving a trace.
Free of grasping temporary experiences that arise from within,
This is 'just as it is'-- the realization of the primordial, spacious expanse.

Like that the conceptual mind of desire as well as the mind of joy,*
Accomplishments, happiness, friends, good conversations, wealth
Places and regions, whatever you like,*
Arise as the mind's joyful adornment of your self-nature.*
Recognizing this, you should let be, just as it is
In the uncontrived, spontaneously present, primordial space.

The self-nature between going and staying abides naturally.
Yet whatever arises (such as) joy or sadness, it is not a duality.*

At the time of arising recognize that acceptance and rejection are unproduced.
Settle naturally in the Dharmata without division or exclusion.
You should liberate so called 'ignorance' into the great luminosity.*

At night and other times when you are drunk with sleep,
Dream in the natural state, settled in the natural state free of projecting and dissolving.
Coarse appearances subside then grasping at things as real subsides.

Grasping at the subtle and subtler display subsides.*
Mind is aware in an even, non-conceptual state.
Abide in the natural state, free of arising or engaging, and of hope and fear.
This is the time all thoughts are liberated in the Dharmadhatu.
Thus it is said "samsara is liberated as nirvana."

Even sleep is the self-arisen, primordial, vast expanse.
All awareness energy dissolves into the ground of the essence of space.
All grasping at the display of the phenomenal world is pacified in the natural state.*
This is the realization of the self-arisen, primordial wisdom, in which nothing need be done.

In this way, desirable, undesirable and neutral mental states
And the three poisons all arise from the display of awareness energy.
They arose from the Dharmadhatu and will appear in the realm of the Dharmadatu.
Apart from space, they are not perturbed at all.* gyos pa
Without doing anything at all to keep or change them,
As soon as you recognize space itself, relax without delay in that state.
Arrive at the key point that (these states) subside, disappear and will self-liberate by themselves.

Moreover, all klesas, karma and habitual tendencies
Arise as the magical display out of the play of awareness energy.
Even the meritorious antidotes on the path of liberation itself
Arise as the magical display out of the play of awareness energy.
Both primordially have arisen out of the play of awareness energy.
The key point is to let them be in the recognition of the uncontrived state.
They are like running, like walking, like moving from the ground.*
They are composite phenomena arising due to conditions and they do not transcend cause and effect.
It is crucial to go beyond and let cause and effect be in the natural state.*

Thus, this is the highest peak of the supreme, secret vehicle.
Do not speak of this very secret to anyone of lesser aptitude!
Misconceptions distort the power of the essence teachings.
Exaggerating, you hold wrong views about the meaning.
Anyone who mistakes the secret door will fall endlessly to the lower realms.
Therefore the highest secret vehicle of the lineage of the Victorious Ones
Is taught and entrusted to the fortunate sublime ones.

In brief, whatever appears as objects to the mind in all circumstances,
Do not apply antidotes and do not abandon diligence.
The key point of awareness is to freely rest as it is in the natural state.

All happiness and suffering are the way awareness arises.
Grasping the duality of acceptance and rejection binds you to samsara.
Whatever objects appear are equal, with regard to the senses, they are pure luminosity.*
Whatever arises in the mind is equality--it is merely mindful awareness that leaves no trace.
You are merely bound by accepting and rejecting, both are equally temporary.
In the ultimate, they are profound equality, merely groundless appearances.
All objects are equally indifferent, when examined, they merely leave no trace.*
All conceptual minds are equal, and when analyzed are merely space.
Objects and mind are non-dual. They are merely pure appearances.
In this way, whoever realizes this, is Samantabhadra's lineage heir,
A spiritual heir of the victorious ones, an awareness holder at the highest level.

Thus phenomena are equally existent and non-existent.
Equally appearance and emptiness, and equally true and false.
Let go of all antidotes and renunciation, effort and striving, being bound by attachments
Let be in the great, all-pervasive equality without objects!* phyam gdol
Let be in the great, all-pervasive awareness without ordinary mind!
Let be in the great, all-pervasive equality faultless and pure!

This is the eleventh chapter of The Precious Treasury of the Dharmadhatu illustrating
conditioned appearances equal to space are pure.

Glossary

all-pervading awareness – in Richard Barron omnipresent awareness bltar med rig pa

all-pervading evenness- state of infinite evenness phyam gdal

all that appears and exists –universe of appearances and possibilities snang srid

arising and subsiding of thoughts - compulsion of ordinary mind ajur bu'i sems

awareness energy- dynamic energy rtsal

Bodhi – enlightenment byang chub

Bodhicitta – awakened mind byang chub sems

Dharmadhatu – basic space of phenomena chos dbyings or dbyings

Dharmata – true nature of phenomena chos nyid

dhyana meditation – meditative stability bsam gtan

dissolves – eradicates zhig pa

dullness and agitation- laxity and agitation bying rgod
Dzogchen – great perfection
expanse of equality – state of equalness nyam nyid ngang
inexpressible state – complete openness phyam phyal
klesas – afflictive emotions nyon mongs pa
luminosity/ luminous – utter lucidity od gsal
natural state/ realm/state – state ngang
naturally as it is – naturally self-settled rang babs
naturally luminous– naturally lucid rang gsal
play or display – display rol par
primordial – timeless ye nas
projecting and gathering of thoughts – proliferation and resolution of thoughts
realization- enlightened intent dgongs pa
Samadhi – meditative absorption ting nge adzin
self-arisen primordial wisdom – naturally occurring timeless awareness rang byung ye shes
self-arisen realization- rang byungs dgongs pa
self-awareness – self-knowing awareness rang rig
self-essence – essence of being rang ngo
self-nature – nature of being rang bzhin
settle naturally as it is – settle naturally beyond reifying effort rang babs adzin rtsol
space of Dharmata – basic space chos nyid dbyings su
state of equality –equalness nyams pa'I ngang
supreme mind – most excellent enlightened mind thugs kyi mchog
thoughts of becoming – all consuming thought patterns of conditioned existence srid pa'i kun
rtog