

In Praise of Dharmadhātu

(Skt: Dharmadhâtustava)

(Tib: Choeying Toepa)

- *Arya Nagarjuna*

I pay homage to the youthful Arya Manjushri.

1. I bow to the Dharmadhatu,
Which resides in every sentient being.
But if they aren't aware of it,
They circle through the three realms.

2. Due to just that being purified
What is such Samsara's cause,
This very purity is then Nirvana.
Likewise, Dharmakaya is just this.

3. While it's blended with milk,
Butter's essence appears not.
Likewise, in the afflictions' mix,
Dharmadhatu is not seen.

4. Once you've cleansed it from the milk,
Butter's essence is without a stain.

Just so, with the afflictions purified,
The Dharmadhatu becomes stainless.

5. Just as a lamp that's sitting in a vase
Does not illuminate at all,
While dwelling in the vase of the afflictions,
The Dharmadhatu is not seen.

6. From whichever of its sides
You punch some holes into this vase,
From just these various places then,
Its light-rays will beam forth.

7. Once the vajra of samadhi
Has completely smashed this vase,
To the very limits of all space,
It will shine just everywhere.

8. Unarisen is the Dharmadhatu,
And never will it cease.
At all times without afflictions,
Stainless through beginning, middle and end.

9. A *vaidûrya*, that precious gem,
 Is luminous at all times,
 But if confined within its ore,
 Its light is not visible.
10. Just so, the Dharmadhatu free of stain,
 While it's obscured by the afflictions,
 In Samsara, doesn't shine its light,
 But in Nirvana, it will beam.
11. If this element exists, through our work,
 We will see the purest of all gold.
 Without this element, despite our toil,
 Nothing but misery will we produce.
12. Just as grains when covered by their husks
 Are not considered rice that can be eaten,
 While being shrouded in afflictions,
 It is not named 'Buddhahood'.
13. Just as rice itself appears
 When it is free from all its husks,
 The Dharmakaya clearly manifests,

Once it is free from the afflictions.

14. 'Banana trees don't have a pith' —
That's used as an example in the world.
But their fruits, their very pith,
In all their sweetness we do eat.
15. Just so, when Samsara, without pith,
Is released from the afflictions' peel,
Its fruition, Buddhahood itself,
Turns into nectar for all beings.
16. Likewise, from all the seeds there are,
Fruits are born that match their cause.
By which person could it then be proved
That there is a fruit without a seed?
17. This basic element, which is the seed,
Is held to be the basis of all Dharmas.
Through its purification step by step,
The state of Buddhahood we will attain.
18. Spotless are the sun and moon,

But obscured by fivefold stains.
These are clouds and smoke and mist,
Rahu's face and dust as well.

19. Similarly, the luminous mind
Is obscured by fivefold stains.
They're desire, malice, laziness,
Excitation and doubt too.
20. A garment that was purged by fire
May be soiled by various stains.
When it's put into a blaze,
The stains are burned, the garment not.
21. Likewise, mind that is so luminous
Is soiled by stains of craving and so forth.
The afflictions burn in wisdom's fire,
But its luminosity does not.
22. The Sutras that teach emptiness,
However many spoken by the victors,
They all remove afflictions,
But never undermine this Dhatu.

23. Water dwelling deep within the earth
Remains untainted through and through.
Just so, wisdom in afflictions
Stays without a single stain.
24. Since Dharmadhatu's not a self,
Neither a woman nor a man,
Free from all that could be grasped,
How could it be labelled 'self'?
25. In all the Dharma that's without desire,
You see neither a woman nor a man.
'Men' and 'women' are just taught
For guiding those plagued by desire.
26. 'Impermanence,' 'suffering,' and 'empty,'
These three, they purify the mind.
The Dharma unparalleled in purifying the mind
Is the emptiness of intrinsic nature.
27. In a pregnant woman's womb,
A child exists but is not seen.
Just so, Dharmadhatu is not seen,

- When it's covered by afflictions.
28. Through conceptions of a self and mine,
Discriminations of names and reasons,
The four conceptions will arise,
Based on the elements and their outcome.
29. Even the Buddhas' aspiration prayers
Lack appearance and characteristics.
Immersed in their very own awareness,
Buddhas have the nature of permanence.
30. Any horns there are on a rabbit's head
Are just imputed and do not exist.
Just so, all phenomena as well
Are just imputed and do not exist.
31. Also the horns of an ox do not exist
As having the nature of particles.
Just as before, so it is after,
What's to be thought there?
32. Since (things) dependently originate
And in dependence too will cease,

- If not even one (of them) exists,
How can the childish think of them?
33. How the Dharmas of the Sugata
Are established as the very middle
Is through the ox and rabbit-horn examples.
34. The forms of the sun, the moon and the stars
Are seen as reflections upon water
Within a container that is pure,
Just so, the characteristics are complete.
35. Virtuous throughout beginning, middle, end,
Undeceiving and so steady,
What's like that is just the lack of self.
So how can you conceive it as a self and mine?
36. About water at the time of spring,
What we say is that it's 'warm'.
Of the very same (thing), when it's chilly,
We just say that it is 'cold'.
37. Covered by the web of the afflictions,
It is called a 'sentient being'.

Once it's free from the afflictions,
It is referred to as 'Buddha'.

38. In dependence upon eye and form,
Appearances without a stain occur.
From being unborn and unceasing,
The Dharmadhatu will be utterly known.
39. In dependence upon sound and ear,
Pure consciousness (comes forth),
All three Dharmadhatu without signs.
Linked with thought, this will be hearing.
40. Smelling, in dependence upon nose and smell,
Is an example of the lack of form.
Likewise, it's the nose consciousness
That Dharmadhatu is given thought to.
41. The nature of the tongue is emptiness,
And the element of taste is void.
Being of the Dharmadhatu's nature,
Consciousness is devoid of abiding.

42. From the nature of a body pure
And the characteristics of the tangible conditions,
What is free from such conditions
Is referred to as 'Dharmadhatu'.
43. Once conception and its analysis are abandoned
With regard to phenomena where the mind is principal,
It's the very lack of the nature of phenomena
That you should meditate upon as Dharmadhatu.
44. What you see and hear and smell,
What you taste and touch, phenomena as well —
Once yogins realize them in this way,
The characteristics are complete.
45. Eyes and ears and also nose,
Tongue and body and the mind as well —
The six sources fully pure,
This is true reality's own nature.
46. Mind as such is seen as two:
Worldly and beyond the world.
Clinging (to it) as a self, it is Samsara —

Seeing one's own nature is the true reality.

47. Since desire is extinguished, it is Nirvana.
Hatred and ignorance are extinguished (too).
Since these have ceased, it's Buddhahood itself,
The very refuge for all beings.

48. Due to realization and its lack,
All is in this very body.
Through our own conceptions, we are bound,
But when knowing our nature, we are free.

49. Enlightenment is neither far nor near,
And neither does it come nor go.
It's whether it is seen or not
Right in the envelope of our afflictions.

50. By dwelling in the lamp of wisdom,
It turns into peace supreme.
So, the collection of the Sutras says:
"By exploring your self, you should rest!"

51. Children blessed by tenfold powers' force,
(See them) like the crescent of the moon,

But those beings with afflictions,
Do not see Tathagatas.

52. Just as hungry ghosts
See the ocean to be dry,
Those obscured by ignorance
Think that Buddhas don't exist.
53. What can the Bhagavan do
For inferiors and those whose merit's low?
It's just like the supreme of jewels
Put in the hand of one who's blind.
54. But for beings who have acquired merit,
The Buddha dwells before their eyes,
With the thirty-two marks shining bright
In their luminous and glorious light.
55. Though the Protector's Rupakaya
May remain for many eons,
To guide those in need of guidance,
It is just this Dhatu that is different.
56. Ascertaining the object of the mind,

Consciousness will engage in it.
Once your very own awareness becomes pure,
You will dwell right in the Bhumi's nature.

57. The great and mighty ones' supreme abode,
Akanishtha that's so beautiful,
And consciousness, all three of them,
Fuse into a single one, I say.

58. As for knowing all among the childish,
The diversity among the noble,
And the great and mighty, infinite in time —
What's the cause of time in eons?

59. For sustaining the duration,
During eons truly infinite,
Of (all) beings' outer realms
And for creatures' life-force to remain,
This is what is the inexhaustive cause.

60. In that whose fruition's inexhaustible,
Through the special trait of non-appearance,
Engage in full for prajñâ's sake.

61. Don't think enlightenment is far away,
And don't conceive of it as close by.
With the sixfold objects not appearing,
It is awareness of reality just as it is.
62. Just as from a mix of milk and water
That is present in a vessel,
Geese just sip the milk but not the water,
Which remains just as it is.
63. Just so, being covered by afflictions,
Wisdom dwells within this body, one (with them).
But yogins just extract the wisdom
And leave the ignorance behind.
64. As long as we still cling to 'self' and 'mine',
We will conceive of outer (things) through this.
But once we see the two selflessnesses,
The seeds of Samsara will come to an end.
65. Since it is the ground for Buddhahood, Nirvana,
Purity, permanence and virtue too,

The two are fabricated by the childish,
The yogis abide in the absence of the two.

66. Generosity's multiple hardships,
Ethics gathering beings' welfare,
And patience benefitting beings —
Through these three, the Dhatu blooms.
67. Enthusiastic vigour for all Dharmas,
Mind that enters meditative poise,
Prajñâ as your resort at all times,
These too enhance enlightenment.
68. Prajñâ that is joined with means,
Aspiration prayers very pure,
A firm stand in power, wisdom too —
These four Dharmas make the Dhatu flourish.
69. "To Bodhichitta, I pay no homage,"
Saying such is evil speech.
Where there are no Bodhisattvas,
There will be no Dharmakaya.

70. Some dislike the seeds of sugar cane,
But still wish to relish sugar.
Without seeds of sugar cane,
There will be no sugar.
71. When these seeds of sugar cane
Are well guarded, fostered and cultivated,
Molasses, sugar, candy too
Will then come forth from them.
72. With Bodhichitta,
When it's well guarded, fostered and cultivated,
Arhats, conditioned realizers, Buddhas too
Will then arise and spring from it.
73. Just as farmers protect
Seeds of rice and others,
Thus, the Protectors protect all those
Who're aspiring to the supreme yâna.
74. Just as, on the fourteenth day of waning,
Just a little bit of moon is seen,
Those aspiring to the supreme yâna

- Will see Buddhakaya in brief.
75. Just as when the waxing moon
Is seen more in every moment,
Those who've entered on the Bhumis,
See its increase step by step.
76. On the fifteenth day of waxing,
Eventually, the moon is full.
Just so, when the Bhumi's end is reached,
The Dharmakaya is consummated and blazing.
77. Having generated this mind truly
Through continuous firm aspiration
For the Buddha, Dharma and the Sangha,
Irreversibility shows time and again.
78. Through the ground of darkness all relinquished
And the ground of brightness firmly seized,
It is ascertained right at this point.
Therefore, it is designated 'Joy'.
79. What's been tainted through all times
By the stains of passion and so forth

And is pure (now), without stains,
That is called 'The Stainless One' .

80. Once the afflictions' web pulls back,
Stainless prajñâ brightly shines.
This dispels all boundless darkness,
And thus is 'The Illuminating' .
81. It always gleams with light so pure
And is engulfed by wisdom's shine,
With (all) bustle being fully dropped.
Hence, this Bhumi's held to be 'The Radiant' .
82. It triumphs in science, sports and art and craft,
The full variety of samadhi's range,
And over afflictions very hard to master.
Thus, it is considered 'Difficult to Master' .
83. The three kinds of enlightenment,
The gathering of all that's excellent,
Arising, ceasing ended,
This Bhumi's held to be 'The Facing' .
84. Since it's ever playing with a web of light

That's configured in a circle
And has crossed Samsara's swampy pond,
This is labeled 'Gone Afar'.

85. Being cared for by the Buddhas,
Having entered into wisdom's ocean,
Being without effort and spontaneous,
By the hordes of Maras, it's 'Immovable'.

86. Since those yogins have completed
Their discourses teaching Dharma
In all awarenesses discriminating perfectly,
This Bhumi is considered 'Excellent Insight'.

87. The kaya with this wisdom's nature,
Which is stainless, equal to the sky,
Holds (the Dharma) of the Buddhas.
From it, the 'Cloud of Dharma' forms.

88. The abode of Buddha Dharmas
Fully bears the fruit of practice.
This fundamental change of state
Is called the 'Dharmakaya'.

89. Free from latent tendencies, you're inconceivable.
Samsara's latent tendencies, they can be conceived.
You're completely inconceivable.
Through what could you be realized?
90. Beyond the entire sphere of speech,
Outside the range of all senses,
To be realized by mental knowing,
I bow to and praise whatever's suitable.
91. In this manner of gradual engagement,
The highly renowned children of the Buddhas,
Through the wisdom of the cloud of Dharma,
See phenomena's empty nature.
92. Once their minds are cleansed completely,
They have gone beyond Samsara's depths.
They rest calmly on a throne
Whose nature is a giant lotus.
93. Everywhere, they are surrounded
By lotuses that number billions,
In their many jewelled petals' light,
And with anthers of enthralling beauty.

94. They overflow with tenfold power,
Immersed within their fearlessness,
Never straying from the inconceivable
Buddha Dharmas without reference point.
95. Through all their actions of outstanding conduct,
Their merit and their wisdom are complete.
This full moon's surrounded everywhere
By the stars that are its retinue.
96. In the sun that is the Buddhas' hands,
Stainless jewels shine their light.
Through empowering their eldest children,
They bestow empowerment on them.
97. Abiding in this yoga that's so great,
With divine eyes, they behold
Worldly beings debased by ignorance,
Distraught and terrified by suffering.
98. From their bodies, without effort,
Light rays are beaming forth,
And open wide the gates for those
Who are engulfed in ignorance's gloom.

99. It's held that those in Nirvana with remainder
Into Nirvana without remainder pass.
But here, the actual Nirvana
Is mind that's free from any stain.
100. The non-being of all beings -
This nature is its sphere.
The mighty Bodhichitta seeing it
Is fully stainless Dharmakaya.
101. In the stainless Dharmakaya,
The sea of wisdom finds its place.
Like with variegated jewels,
Beings' welfare is fulfilled from it.

Colophon: This completes In Praise of Dharmadhātu (Skt: Dharmadhātustava) composed by the great Ācārya Nāgārjuna. It was translated by the Indian Upādhyāya Kṛṣṇa Paṇḍita and the (Tibetan) translator Tsültrim Gyälwa.