

Dawa Gyaltsan and the four usual Misconceptions

Some people -it seems- have been given the rare gift to boil down rather complex matters to a few words.

Dawa Gyaltsan lived somewhere in Tibet sometimes around the 8.Century. He was a yogic practitioner of the Bön tradition and he left behind the essence of his realization in about eleven words:

snag-ba sems

sems stong-pa-(nyid)

stong-pa-(nyid) `od-gsal

`od-gsal zung-`jug

zung-`jug bde-ba chen-po

Assuming that the ancient tibetan language is translatable (and in considerable more words), this could mean for example:

That which appears is not different from the mind that is perceiving it.

This mind of ours (which –as we just learned- also contains all appearing phenomena) is not something in particular. Rather it is a kind of emptiness.

The nature of this all encompassing emptiness is light.

This light is all there is. Nothing else exists outside of it.

To realize this all-encompassing something (which is –of course- no thing at all) is the great (unsurpassable) bliss.

While this is rather presumptuous, I still felt an urge to write a little commentary. Just because it happened like that ...

NANGWA SEM ... the first misconception is rooted in the assumption that we normally take that which we perceive and recognize as something separate, different from us. Objects “out there”, of a different kind.

SEM TONGPA ... if it dawns upon us that this may not be the whole truth of the story, we may encounter the second misconception: We then tend to believe that our mind and the objects appearing to him are substantial. That they exist independent of and separable from. Allowing the possibility of them being "stong pa", empty, devoid of a separate nature, we will likely arrive at the third misconception:

TONGPA ÖSEL ... We assume that emptiness is just empty, a sort of boundless space without objects, without something at all, even without any discernable quality of its own. Maybe at this point we encounter (in medieval latin) the "horror vacui", the boundless fear of an infinite vacuum, a huge cosmic nothingness ...
Supposing we realize now that this emptiness is identical with "od-gsal", the clear white light, all-embracing energy, mother of all the buddhas of all times (... and, by such, of all living beings...).

Then we will most likely face this experience in utmost awe and might persevere in adoration. To use a theistic phrase: We are having an experience of God.

This might easily lead to the fourth and final misunderstanding:

ÖSEL SUNGDSCHUG ...

Meaning: There is nothing to adore.

This is all there is.

And therewith nobody and nothing exists in separation from THIS.

To phrase it theistically again: God is nothing in particular. God is Is-Ness.

SUNGDSCHUG DEWA CHENPO ... to see this, to realize this, to be THIS: This is tasting "bde-ba chen-po". All embracing, unconditional great bliss.

... Well, it could be like this ...