

Finding a Wish-Fulfilling
JEWEL



Buddhanature
A Presentation of the Nature of Mind



Online Program, March 2022
Teachings by Jim Scott

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Finding a Wish-Fulfilling Jewel

Introductory Remarks

In previous programs in this series, we were **looking**. Specifically, in the second weekend course, we were looking for a wish-fulfilling jewel. Here we're **finding it**. And what is this wish-fulfilling jewel? It turns out to be our own nature, the Buddhanature.

During this weekend we'll look at why it's called that, what it is, and how to get it to emerge.

As you can see in the picture on our cover, the Buddhanature is here being pictured as no longer hidden inside, as it was in weekend 2, but as manifest such that anyone with eyes can see.

Significantly, it is symbolized here by a heart. That indicates that it is the heart of enlightenment. That our nature is pictured as a heart also means: it is inseparable from loving kindness and compassion.

The heart also symbolizes that our nature is what every heart wants. Happiness. One of the terms for Buddhanature in Sanskrit is Sugatagarbha, which means, "The Very Essence of one who has passed into Bliss," indicating that the nature of mind is essentially bliss, just as the nature of he who realized that bliss, namely, the Buddha.



In our second weekend, called "Looking for a Wish-Fulfilling Jewel," this heart was pictured as being inside the one who is looking, namely Lady Sherlock, who was looking outside. That symbolized our situation as ordinary confused beings. Our very nature is the happiness we're looking for. But we don't see it. Why not? Because we're looking in the wrong place.

Khenpo Rinpoche has said many times: "Happiness does not come from outside."

How to find it?

The combination of the songs Light Offering and Giving Rise to Bodhicitta answers that question. We find it through the union of wisdom and bodhicitta. Precise knowledge and wisdom remove the darkness of ignorance, and the skillful means provided by bodhicitta enable us to benefit others and ourselves. Briefly stated, wisdom and compassion united reveal our true nature.

Bodhicitta is the resolve to accomplish Buddhahood in order to benefit ourselves and all others.

Make no mistake. Bodhicitta is not just a vague wish to wake up from our ego stupor and be of some use. Vague wishes don't get the job done. Developing bodhicitta involves throwing off the comfortable covers of ego stupor, getting out of the warm bed of ego-clinging and engaging in the liberating activity of generosity, ethical conduct and patience. There's nothing vague about bodhicitta. It's the force. It's the relentless driving force behind our every decision and our every action every day all day and all night.

May the force be with us!!!

When the force of bodhicitta is joined with wisdom and precise knowledge, the Buddhanature manifests.

So, what do we have to do? Practice **all six paramitas**.

It's important to understand that the teachings explaining the Progressive Stages of Meditation on Emptiness have never been about an "emptiness" that is just a nothingness or a lack of awareness. They're about who we really are as opposed to who we think we are.

To understand these instructions, it is crucial to distinguish between mind and the nature of mind.

Mind is made up of the relative processes of perception and the concepts and labels related to those perceptions. In other words, "mind" is the term for apparent reality. The appearances and our concepts about them are empty of actually being what they appear to be. They are empty appearances, like magical illusions. They are not real as the things they appear to be. But, for as long as things are not closely examined, they continue to be experienced as real. Since things appear to confused mind to be real, they have a kind of reality which cannot be denied. So, they're called apparent reality.

But the nature of mind is genuine reality, the actual nature of the things being experienced and the one experiencing them. The nature of mind, as clarified in the teachings on Buddhanature, is not a mere emptiness. It is clearly described in these teachings as ever-present awareness empty of conceptual fabrications but not empty of spontaneously present excellent qualities.

So, the teachings we have been working with throughout our journey are not theoretical speculation disconnected from reality. They are methods for correcting our wrong ideas about who we are and what's going on. And that means it's about our whole path, our whole purpose of being in this world. And how to be here in the most skillful, the most beneficial way.

And that involves the whole path taught by the Awakened One, the Buddha, and presented to us by our teacher, Khenpo Tsultrim Gyamtso Rinpoche. Specifically, it's the Great Path, the Mahayana. And this involves all six paramitas.

Why am I saying all this? Sometimes when people hear this word, “emptiness,” they do a nose dive. You know. That’s when the airplane’s nose turns downwards and the aircraft starts dropping straight down. The further it drops, the closer it gets to crashing.

In other words, emptiness can be mistaken in so many ways. One mistake is to think it means a nothingness, a nihilism. That’s a nose dive. One form it takes is the idea, “Everything is empty. So, it doesn’t matter what I do.” This kind of nihilistic way of misunderstanding emptiness is extremely dangerous. Among other disasters, it would mean there would be no consequences of negative actions. And nothing gained through positive actions. All activity would be useless, since actions would not serve as causes and would not produce corresponding results. And, without a cause-effect principle at work in the universe, there would be no relevant explanation of anything.

It’s also important to note that the wisdom realizing the true nature of things does not stand alone. To serve its full and practical purpose, wisdom must be joined with skillful means. These consist principally of the six perfections (paramitas) which do the work of loving kindness and compassion, the two main ingredients in bodhicitta.

Very briefly speaking, this means the skillful means provided by the three paramitas of generosity, ethical conduct and patience must be combined with the paramita of wisdom that understands the true nature of things, and that nature must be experienced and stabilized through the paramita of meditation. To the extent we perfect these six liberating activities (paramitas), to that same extent we have a meaningful life full of benefit for ourselves and others.

That is what is meant by The Great Path, Mahayana. Without that, just talking about emptiness doesn’t take us much closer to the happiness which is the whole point.

So, both the wisdom and the skillful activity are essential to The Great Undertaking, the Mahayana. Rinpoche has stated all this very simply when he said. “Other beings’ happiness is as important as my own.” This summarizes the role of the six paramitas very powerfully.

It’s obvious how generosity and patience play a central role in achieving and communicating happiness.

But how does ethical conduct fit in? The point is, ethical conduct is about not harming others. The beginning of benefitting others is to stop harming them. That relates to the social aspect of an ethical life style. In addition to this social aspect, there are also personal problems connected with faulty behavior. As the Sutra on Right Conduct says: “Those without right conduct cannot become liberated.” In other words, without right conduct, it is not possible to get beyond suffering.

And not only that, but, as stated in the Jewel Ornament of Liberation, “Someone without right conduct cannot attain enlightenment, because their path to Awakening is not complete.” Briefly stated, “enlightenment” means the direct manifestation of the true nature of mind due to purifying the flaws covering it up. So, without right conduct in

our life in the world, we are blocked from being who we really are. We become a stunted and distorted version of ourselves.

How do the teachings on egolessness fit in here? When there is ego fixation, clear vision is blocked. A little bit like driving a car with a huge picture of yourself in the front windshield. If it's a really big picture, you can't see where you're going. If it's a little picture but you're always staring at it while driving, you can run into a tree. Or a person walking their dog. When ego fixation is removed, you avoid harming yourself and others. This clearly demonstrates a direct connection between egolessness and ethical conduct.

To sum this all up, the union of wisdom and skillful methods enables the Wish-Fulfilling Jewel, which is our true nature with its excellent qualities, to manifest. And what is that nature? It is the wish-fulfilling jewel bestowing what we are ALL looking for, what we all want: Happiness.

And that is here symbolized by the radiant heart above the brilliant dancing dakini. Happiness is what our heart desires. And the way to find that happiness is through the beating heart of wisdom in union with loving kindness and compassion.

To look further at the symbolism in the picture of this magnificent figure, that the letters spelling out the word **JEWEL** represent diamonds symbolizes that mind's nature, the dharmakaya, is as powerful as extremely costly diamonds, which can get us what our heart desires because of their enormous value.

That these letters are sparkling symbolizes the radiant beauty of the nature of mind.

That she no longer holds the magnifying glass so prevalent in our earlier program pictures symbolizes that now the world is no longer being seen through the lens of fabricated ideas.

That her body is made up of meditators indicates that the actual understanding of our luminous empty nature comes about, not through conceptual thought, but 1) through shamatha meditation enabling conceptual mind to relax and 2) vipashyana (supreme seeing) meditation where mind precisely sees what is supreme, namely the nature of things.

That her body has a transparent quality symbolizes that, by the power of the meditation just described, appearances no longer block her but allow the display of the clear light nature of mind to shine through.

That she is dancing shows lots of important things: That realizing who she really is fills her with such joy she breaks out in spontaneous dance. That realizing mind's nature is not confined to the meditation cushion but embraces all aspects of life. That appearances are no longer problems: they are her friends. Her dancing partners.

Now let's give this dance some music. Please sing the Light Offering and Giving Rise to Bodhicitta.

1. Light Offering

May the shining light of this candle flame we offer
To the ten directions' Victors and their Heirs
Remove the darkness of all beings' ignorance;
May the shining light of knowledge and wisdom blaze!

Spoken by Khenchen Tsultrim Gyamtso Rinpoche

2. Giving Rise to Bodhicitta

The precious supreme bodhicitta
Where it has not arisen, may it arise
And where it has arisen, may it never decline
But continue increasing further, further and beyond

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3. Arousing Bodhicitta

*An excerpt from the *Thirty-Seven Practices of a Bodhisattva**

From beginning-less time, my mothers have cherished me.
What's the point of my happiness, if they are left suffering?
So, in order to liberate the countless numbers of sentient beings,
To arouse bodhicitta is a bodhisattva's practice.

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Recitation

The following numbered verses are excerpts from Examination of Self and Phenomena, the 18th chapter of Nagarjuna's Knowledge Fundamental to the Middle Way. The commentary following these is by Mipham Rinpoche in his text, The Ornament for the Thought of Master Nagarjuna, Which Clarifies The True Nature.

Karma and kleshas gone is liberation.
Karmic acts and kleshas come from thoughts.
These come from fabrication; fabrication
Completely comes to an end through emptiness. (5)

Karmic acts and kleshas come from the thoughts connected with mistaken beliefs. These thoughts themselves come from the fabrication of labels, which in turn constitute the whole variety of conventions. As for this process of fabrication, it will come to an end through actually seeing the emptiness of “I” and “mine” and everything that goes with them. Here, one is no longer taking the labels associated with objects, which themselves lack substantial nature, as having any objective relevance.

Not only did he say, “There is a self,”
He also sometimes taught, “There is no self.”
But the buddhas also teach the total absence
Of both the self and also of its absence. (6)

Not only did the Buddha on some occasions say, “There is a self,” indicating that it exists in order to guide those holding nihilistic views, such as Charvakas, to the next step. He also sometimes taught that there is no self, in order to correct those holding views regarding the transitory collection. But there are some who, due to previous habituation, have a superior commitment to the teachings treating of the profound and are close to nirvana. These are the advanced students, who are able to understand that, when the Mighty Sage taught freedom from passion in the scriptures, he was getting at something far deeper, the most profound point contained in the scriptures, the ultimate nature. To such students, the Buddha provided the means for cutting through both of the former by demonstrating the absence of both the self and also of the absence of self.

4. An excerpt from Eight Flashing Lances

Self-concern's ambitions are exhausted
Uplifting waves of love without contention
Tireless, relentless, not self-seeking
These are three which make compassion fully free
Like a lance that flashes free in the open sky

Composed by the lord Götsangpa

5. Excerpt from Six Words that Sum it All Up

Do you know what appearances are like?
If you don't know what appearances are like
Whatever appears is an appearance
Not realized, they are samsara
Realized, they are Dharmakaya
When appearances as Dharmakaya shine
There's no other view to look for
There's no other view to find

Sung to Loton Gendun, from the Tibetan text at page 664-5. Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, Portland, Oregon, November 1999. Translation copyright 2012, Ari Goldfield.

6. Appearance Emptiness Equality

Not to know the equality of appearance emptiness
And get attached to appearances alone is delusion
But to get attached to emptiness alone is delusion too
If you know the equality of appearance emptiness
There's no need to get caught up in or give up phenomena
Those appearances and emptiness
What you must do is to rest in the spaciousness
Of the equality of appearance emptiness

Composed by Dechen Rangdrol. Tegchokling, Boudha, Nepal, 2010

From the Lord Gambopa's Jewel Ornament of Liberation

“All phenomena can be summarized in terms of two categories:

Samsara and Nirvana.

Regarding samsara,

Its actual nature is emptiness

The form it takes is confusion

And its key defining characteristic is suffering

Regarding nirvana:

Its actual nature is emptiness

The form it takes is the dissolution and disappearance of confusion

And its key defining characteristic is liberation from suffering

What every discerning person needs to know

Are supreme enlightenment's six essential points:

Its Cause, Basis and Vital Condition,

The Methods, Result and Activity performed.

Its underlying Cause is the blissful essence, sugatagarbha

The Basis for realizing it is a precious human life

The Vital Condition for its proper development is an extraordinary friend

The Methods for doing this are found in this friend's instructions

The Result is the three embodiments of complete awakening, the buddhakayas

The Activity is the transcendent performance of the benefit of beings”

Excerpt from “Theg pa chen po rgyud bla ma'i bstan bcos” (The Highest in the Continuum of Mahayana Teachings)

“The three reasons all sentient beings always have the buddhanature:

1. Because the perfect buddhakaya is all-pervasive
2. Because suchness is undifferentiated
3. And because all beings have the potential”

7. The Seed

Mind itself alone is the seed of everything
Samsara and nirvana manifest from it
Homage to the mind, which is like a wishfulfilling jewel
Bestowing all desired results

Composed by Saraha, quoted in the Ocean of Definitive Meaning

8. An Authentic Portrait of the Middle Way

From the standpoint of the truth that's ultimate
Besides no blocks, there are not even buddhas
No meditator and no meditated
No paths and levels travelled and no signs
And no fruition bodies and no wisdoms
And, therefore, there is no nirvana there
Just designations using names and statements
All animate, inanimate—the three realms
Unborn and nonexistent from the outset
No base to rest on, do not coexist
There is no karmic act, no maturation
So, even the name, "samsara," does not exist

That's the way these are in the final picture
But, oh, if sentient beings did not exist
What would the buddhas of three times all come from
Since fruition with no cause—impossible!

So, the standpoint of the truth that's relative
Is samsara's wheel, nirvana past all grief
It all exists, that is the Sage's teaching
Then, what exists appearing to be things
And their non-existence, pure being, emptiness
Are essentially inseparable, one taste
And, therefore, there is neither self-awareness
Nor awareness of what's other anywhere

All of this, a union vast and spacious
And all those skilled in realizing this
Do not see consciousness, they see the wisdom
Do not see sentient beings, they see buddhas
Don't see phenomena, they see pure being
And out of this compassion just emerges
Retention, powers, fearlessness and all
The qualities embodied by a buddha
Just come as if you had a wishing jewel
This is what I, the yogi, have realized

From Jamgon Kongtrul's Commentary on Maitreya's Text on Buddhanature, Gyu Lama

"The teaching that buddhanature is present within every sentient being is necessary, since the Buddha has given it in order to enable those who may be prone to making any of the following five mistakes to avoid doing so.

1. Faintheartedness, which hinders exerting oneself on the path and seeking enlightenment
2. Disrespect towards those one considers lesser developed, which can block loving kindness and compassion
3. Clinging to distorted perception, which blocks perceiving things as they actually are
4. Underestimating the true nature by failing to acknowledge the buddhanature
5. An exaggerated sense of self-importance and self-clinging."

9. Mind's True Nature

The nature of mind is luminosity
Which, like space, of change completely free
Attachment and everything that comes of faulty thought
Are only superficial flaws, disturbing this nature not

A quotation from the Gyu Lama

10. Let Consciousness Ride

Unborn and unceasing is the mind itself—its nature is luminous clarity
Let consciousness ride on the wind and pervade every direction

No effort, no exertion, no goal in mind—within you is everything you need
Mind has no shape, nor any color—it's beyond what the senses can perceive

Letters and words can't describe what mind is—it transcends any kind of expression
No terms can be imposed onto its reality—it transcends all conceptuality

Composed by the king of yogis, Milarepa. From the Tibetan text at page 666. Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, Gampo Abbey, 1998. Translation copyright 2012, Ari Goldfield.

11. Prayer of Solemn Commitment

Lord Naropa's lineage son of the freedom path
Please bless this beggar to stay in mountain retreats

With the demon of worldly distraction not distracting
May meditative concentration grow

Without getting caught in attachment to shamatha's pool
May vipashyana's flowers burst into open bloom

With elaboration's stress and strain not stirring
May the foliage of simplicity spread its leaves

With no germ of double mind in my retreat
May the fruit—experience and realization—mature

With the demon family powerless to obstruct
May I gain final certainty understanding my mind

On the path of skillful means, uncurbed by doubts
May the son find a way to follow in his father's footsteps

Compassionate master, the essence of Akshobhya
Please bless this beggar to stay in mountain retreats

12. A Vajra Song from the Ocean

While nothing ever moves from equality's expanse
Appearances shine in a wondrous magic show
So many rivers flow into the mighty sea
Where all their different waters have the same salty taste
Though many they may be, they all taste the same
In this there is no differentiation
And everything there is all throughout existence
All have the telling flavor of the natural state
How wonderful this is, this is wonderful indeed
What happiness this is, this is happiness indeed

Composed by Shantarakshita, quoted in the Ocean of Definitive Meaning

13. Six Words that Sum it All Up

I prostrate to all the lamas
Loton and you all come here and listen well

Do you know what appearances are like?
If you don't know what appearances are like
Whatever appears is an appearance
Not realized, they are samsara
Realized, they are Dharmakaya
When appearances as Dharmakaya shine
There's no other view to look for
There's no other view to find

Do you know how to rest your mind?
If you don't know how to rest your mind
Without thoughts jumping all around
Let your mind rest uncontrived
Rest with a child's independence
Rest like an ocean free of waves
Rest with a candle flame's clarity
Rest like a corpse, without arrogance
Rest like a mountain, so still
There simply is no name for what mind is really like

Do you know how experiences shine?
If you don't know how experiences shine
They're like the sun waking up the night
You don't need to throw thoughts away
No ground, just like in a dream
No fixation, like a water moon
Nothing really there, like a rainbow
Directionless, like the open sky
That is how experiences shine

Do you know how to fix it when things go wrong?
Here's how to fix it when things go wrong
Strong winds, but all within the sky
Big waves, but all in the ocean
Thick clouds, but all within the blue
Frantic thoughts, but all within the unborn
Thoughts are strong but their nature is unborn
Engage in balanced awareness
Apply the teachings for mind riding the wind
And when the thief of thought comes around
Apply the teachings for recognizing him
And when you lose your mind to something outside
Be like the ship captain watching his crow fly

Do you know what conduct is like?
If you don't know what conduct is like
Be like the great lion, powerful and strong
In the mud, be the lotus in full bloom
Be like the elephant, running loose and crazy
Be like the polished crystal, beautiful and bright

Do you know how the fruition dawns?
Here's how the fruition dawns
From non-thought comes Dharmakaya
From bliss itself, Sambhogakaya
From clarity, Nirmanakaya

From native mind, the Essence kaya
I'm the one who's got the four kayas
The scholars can only talk about—
The four that never leave the Dharmadhatu

These are the view, meditation, and experience
Corrective methods, conduct, and fruition
They shone in this yogi's experience
Now you should practice the same!

Sung to Loton Gendun, from the Tibetan text at page 664-5.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, Portland, Oregon, November 1999.

Translation copyright 2012, Ari Goldfield.

14. How to Remove Hindrances and Enhance the Practice

Listen, lady Paldarbum, faithful, wealthy maiden

If meditating with the example of
The sky is as easy as you say
Clouds are just the sky's play
So stay within the depths of sky itself

If meditating with the example of
Sun and moon is as easy as you say
Stars and planets are but its play
Settle in the state of the sun and moon

If meditating with the example of
The mountain is as easy as you say
Plants and trees are but its play
So stay right with the mountain itself
If meditating with the example of
The ocean is as easy as you say
Waves are just the ocean's play
Settle within the depth of the ocean itself.

If meditating on your mind itself
Is as easy as you say

Thoughts are but your mind's play
So stay within the depth of mind itself

Tibetan page 314. Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated & arranged by Birgit Scott, Karme Choling, Vermont, 2003

15. The Profound Definitive Meaning

Sung on the Snowy Range

For the mind that masters view, the emptiness dawns
In the content seen, not even an atom exists
A seer and seen, refined until they're gone
This way of realizing view, it works quite well

When meditation is clear light river flow
There is no need to confine it to sessions and breaks
Meditator and object, refined until they're gone
This heart bone of meditation, it beats quite well

When you're sure that conduct's work is luminous light
And you're sure that interdependence is emptiness
A doer and deed, refined until they're gone
This way of working with conduct, it works quite well

When biased thinking has vanished into space
No phony facades, eight dharmas, nor hopes and fears,
A keeper and kept, refined until they're gone
This way of keeping samaya, it works quite well

When you've finally discovered your mind is dharmakaya
And you're really doing yourself and others good
A winner and won, refined until they're gone
This way of winning results, it works quite well

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated and arranged by Jim Scott. The first two and last four verses translated by Ari Goldfield. From the Tibetan text at page 222.

16. Twelve Kinds of Yogic Joy

Like a criminal gaining his freedom from a dungeon hole
The yogi who gives up his native country knows bliss

Like a spirited horse that's freed of hobbling chains
The yogi who slips from perceived and perceiver knows bliss

Like a deer that has been wounded will lie low
The yogi who lives on his own all alone knows bliss

Like the king of birds that wings his way on high
The yogi who gains command over view knows bliss

Like the wild wind that's roaming through the sky
The yogi not blocked by any obstruction knows bliss

Like a shepherd tending his flock of white-fleeced sheep
The yogi tending his luminous/empty experience knows bliss

Like the massive bulk of the central king of mountains
The yogi unfazed by transition and change knows bliss

Like the constant flow of a great and mighty river
The unbroken-flow-of-experience-yogi knows bliss

Like a human corpse as it lies in a cemetery
The yogi who shuts all activity down knows bliss

Like a stone that's thrown into the deep blue sea
The yogi who never turns back again knows bliss

Like the sun that rises and lights up the whole sky
The yogi who lights up everything knows bliss

Like a palm tree when you strip it of its leaves¹

¹ "Leaves," 'dab ma, are here intended to indicate palm branches. The point is that, once the branches of a palm tree have been cut, they do not grow back, and that is the symbol here for the yogi not being forced by karma to be reborn.

The yogi not needing to be reborn knows bliss

This melody on these twelve kinds of yogic happiness
Is a dharma gift to all of you, may it answer your question well

Milarepa's response to concerned students' inquiry about his health. From the Tibetan text at page 388.

17. Eight Cases of Basic Goodness Not to be Shunned

I bow to the lord who grants the bliss that is utterly supreme
Which takes away the suffering of illness
For every being that's everywhere throughout the reaches of space
By administering the medicine of the three kayas

In the pure space of the sky that's the sky of essential mind itself
The clouds of negative actions thickly gather
But the mighty force of the powerful wind of the wisdom prana
Doesn't blow them away, but clears them up like this

The illness and its painfulness have neither base nor root
Relax into it, fresh and uncontrived
Revealing dharmakaya, way beyond all speech and thought
Don't shun them, pain and illness are basically good

What confusion takes to be taking place is negative forces' work
But it's all your own mind – simple, unborn, unceasing
Without anxiety or even worrying at all
Don't shun them, demons and gods are basically good

When the agony of illness strikes your four-fold elements
Don't grasp at its stopping, don't get angry when it won't improve
Such adversities have the flavor of bliss that's free of contagion's blight
Your kleshas are not to be shunned, they're basically good

All our joy and the pain we go through, all our highs and lows
When realized, have no ground, they are our friends
Don't try to stop pain, don't try to be happy, be free of all hope and fear
Samsara is not to be shunned, it's basically good

And though this human life is plagued by the torments of falling ill
Don't think that's bad, don't plan to get around it
Then it will be your badge, your proof of conduct of equal taste
Your suffering's not to be shunned, it's basically good

The mind that's sunk in dullness and torpor, when realized for what it is
Is pure being, pure of every imperfection
So, free of thinking you should be wishing to clear this all away
Don't shun your dense state of mind, it's basically good

Habitual patterns' imprints printed throughout beginningless time
Are the myriad doors illusion comes marching through
If you do not take them as true, don't meditate on them as empty
Don't shun your thoughts, they're basically good in themselves

The state of coemergence has no birth and knows no death
Knows nothing of arising, or ceasing, or staying somewhere
It's infinity, it's the vast expanse of the unconditioned state
Don't shun your death, it's basically good in itself

All eight of these things that are not to be shunned, since they're basically good in themselves
Need a meditation that turns them into equal taste
They are the thought that comes from the heart of the uncle and nephew lords
They are the hammer that hammers down the host of maras

They are the practice that's put into practice by beggars like you and me
These are the tools that keep us in natural retreat
They are the bliss supreme that performs the two forms of benefit
You've mastered this from the beginning, old friend, but you better put it into practice

Composed by the lord Götsangpa

18. Eight Bliss Fortress

Namo Guru

To the lord so incredible, I bow in respect
He is the essence of the Body, Speech and Mind
Of the wisdom, qualities and activity
Of all of the victors, in all the three times.

The view that is completely free of all the extremes
Settles in the midst of union's spaciousness
The marks of dualistic thinking free in their ground
No more splitting into separate sides, what bliss!

Meditation — just to rest in natural emptiness
Settles in the midst of no perceiver / perceived
The marks of dullness, agitation free in their ground
Constant bliss that's emptiness, O what bliss!

Conduct that relaxes in itself relaxed
Settles in the midst of no one doing this
The marks of doing or not doing free in their ground
No more reference point to fix on, O what bliss!

Samaya that is naturally pure in itself
Settles in the midst of no klesha distress
The marks of faults and downfalls all free in their ground
Samaya way beyond all keeping, O what bliss!

Fruition that is simply there spontaneously
Settles in the midst of all freedom from change
The marks of blocking or producing free in their ground
The end of looking for attainment, O what bliss!

The genuine Dharma with its plenitude of terms
Settles in the midst of no way to express this
The marks of something to be learned all free in their ground
With nothing more at all to learn, O what bliss!

The arising of the signs of success on paths and levels
Settles in the midst of no arising at all
The marks of wanting signs to come all free in their ground
Getting over taking things as real, what bliss!

The effortless achievement of the benefit of beings
Settles in the midst of no sentient beings at all
The marks of benefiting beings all free in their ground
No one there to give it or receive it, what bliss!

This, the song on resting in the Eight Bliss Fortress
The fort itself, the fortress of empty pure being
As long as you can manage to settle in this fortress
This, the bliss experience there's no way you can miss!

Composed by the lord Gotsangpa

19. Impartial Aspiration Prayer

All you sentient beings I have a good or bad connection with,
As soon as you have left this confused dimension,
May you be born in the West, in Sukhavati
And once you're born there, complete the bhumis and the paths.

*Composed by Khenpo Tsultrim Gyamtso Rinpoche, August 29, 1999.
Translated and arranged by Jim and Birgit Scott*

20. Milarepa's Dedication

May we live long and be free of illness,
Enjoy freedom, great resources, and happiness.
Next life, may we meet in the pure realm,
May we always practice Dharma and benefit beings.

Sung by Milarepa. Under the guidance of Dechen Rangdrol (Khenpo Tsultrim Gyamtso Rinpoche), translated by Ari Goldfield, Guayrapa Asociación Cultural, Tarragona, Spain, May 3, 2003. Translation copyright 2012, Ari Goldfield.

21. Friends

A Song of Those Who are Full of Love but Free of Attachment

Friends are empty forms, just like a water moon
To think of them as being truly real
Will only make your many sufferings increase

To know they're empty forms, like a water moon
Will make illusion-like samadhi increase
Compassion free of clinging will increase
And non-referential view will also increase

And meditation that's fixation-free
And conduct free of doer, deed increase
Of all the many marvels, this, by far the most marvelous!
Of all the many wonders, this, the most wonderful!

Composed by Khenpo Tsultrim Gyamtso Rinpoche at Marpa House, England, Aug. 1997.

22. Self-Appearing Illusion

All these forms, appearance emptiness
Like a rainbow with its shining glow
In the reaches of appearance emptiness
Just let go and go where no mind goes

Every sound is sound and emptiness
Like the sound of an echo's roll
In the reaches of sound and emptiness
Just let go and go where no mind goes

Every feeling is bliss and emptiness
Way beyond what words can show
In the reaches of bliss and emptiness
Just let go and go where no mind goes

All awareness, awareness emptiness
Way beyond what thought can know

In the reaches of awareness emptiness
Let awareness go, oh, where no mind goes

Composed by Khenpo Tsultrim Gyamtso Rinpoche in the Garden of Translation near the Boudha Stupa in Nepal.

23. Long Life Supplication for Khenchen Tsultrim Gyamtso Rinpoche

You who shine with the radiance of intelligent skillful play
You who are a fertile field of excellent qualities
You manifest an ocean of Dharma, with each point clear and distinct
In all ten directions the melodious sound of your song reverberates
You sing the songs of the deep meaning of the view and meditation
Genuine spiritual friend, may your feet continue their playful dance
We beg you to always remain

This supplication for the long life of Khenpo Tsultrim Gyamtso, the unequaled spiritual friend, I make out of my own devotion to this genuine master, and also in response to the repeated requests of many groups of his Eastern disciples, who possess the jewel of faith. On the topmost floor of the Gyuto Ramoche Temple in the noble land of India, the one fortunate to receive the healing nectar of his excellent teachings, Karmapa Orgyen Trinle Palden Wangi Dorje, makes this supplication with a clear mind, and may its aspiration be realized in precisely the way it has been made.

At the gracious bidding of Dzogchen Ponlob Rinpoche, Translated and arranged by Jim Scott, Warsaw, Poland, October 10, 2010

24. Long Life Prayer for Khenchen Tsultrim Gyamtso Rinpoche

Through the power of the blessing of all the sugatas
Of all gurus, wisdom deities and protectors
And of all the other heirs of victorious ones
Who live in the buddhafiels of the ten directions,
True spiritual friend, may you live long
And fill all of space with enlightened activity.

Composed by the third Jamgön Rinpoche at Rumtek Monastery in October, 1983, at the request of students of Kagyü Thegchen Shedra

25. Long Life Prayer of Amassed Blessing Clouds for Jim Scott

Great Amitayus, who leads us from samsara,
saving those suffering without protection,
Vanquisher of all untimely death,
we bow to the Buddha of Boundless Life.

Long mantra:

*Om namo bhagawate / aparamita ayurjana subinitsita tedzo radzaya / tathagataya / arhate
samyak sambudhaya / teyatha / Om punye punye mahapunye / aparimita punye / aparimita
punye jana sambharo patsite / Om sawa samskara parishuddha dharmate gagana samudgate
sobhawa bishuddhe mahanaya paiware svaha*

Brief mantra:

Om a mahrani dziwentiye svaha Recite as much as possible, then:

We supplicate to the Protector Amitayus,
who bestows the siddhi of longevity:
Please grant your blessings for Jim's good steady life,
master of two tongues, eyes bright with insight.

Giver of life, eyes wide with compassion, goddess White Tara,
wish-fulfilling wheel, we pray to you:
Grant a kalpa's worth of life to Lotsawa,
who propagates the teachings.

Wisdom goddess who bestows supreme life,
we pray at your feet, victorious Namgyalma:
Please bless the speaker of Dharma in two tongues,
source of benefit and joy, Vajra essence.

With faithful minds of longing, we supplicate
the refuge of the Three Jewels and Vast Three Roots:
We welcome treasure of Dharma like the dawn
and ask for Lotsawa to stay healthy and firm.

By the blessings of refuge, ocean of compassion,
by the power of unchanging truth of pure being,
and by the power of our pure motivation;
may these aspirations without fail be quickly fulfilled.

Upon request by the students of the Rigpe Dorje Institute to write a long-life prayer for the revered senior translator Jim Scott, these supplication prayers and words of aspiration adorning the three deities of longevity were composed with virtue on February 27, 2011 by Lodrö Namgyal, who bears the title "Khenpo" in name only.

The Three Reasons Why All Beings Have Buddhanature

Transcription of Rinpoche's teachings on Buddhanature, Hawaii 1999

For this as, for all teachings, Rinpoche asks that we give rise to the precious attitude of Bodhichitta, which means that we aspire to attain the state of enlightenment for the benefit of all sentient beings who are as limitless in number as the sky is vast in its extend. We aim to attain the state of enlightenment, which rests neither in existence nor in our own selfish peace. And we know that, in order to do that, we must listen to, reflect upon and meditate upon the teachings of the genuine dharma with all of the enthusiasm we can muster in our hearts. This is the precious attitude of Bodhichitta, please give rise to it and listen.

The topic of explanation today is a text that has been composed by the Lord of the 10th Bodhisattva ground, the protector Maitreya. The protector Maitreya composed five texts which are known as the five texts of Maitreya and there are, first, the two ornaments, the *Ornament of Clear Realization* and second, the *Ornament of the Mahayana Sutras*. Then there are the two distinguishing texts, one is called *Distinguishing Phenomena From True Being*, the other is called *Distinguishing the Middle From the Extremes* and finally is the text which Rinpoche will explain to us, which is called the *Highest in the Continuum of Mahayana Teachings*, in Tibetan the Gyu Lama, also known as the Treatise on Buddhanature.

This text is the highest of all the five, this text called the *Highest in the Continuum of Mahayana Teachings* and it is comprised of seven Vajra Points. The first is an explanation of the precious jewel that is the Buddha and precious jewel that is the Dharma and the precious jewel that is the Sangha. These are the first three, the fourth is entitled the Element, the Buddha Nature. Fifth is an explanation of enlightenment, sixth is an explanation of the qualities of the Buddha and seventh is an explanation of the Buddha's enlightened activity. These are called Vajra points because they are very difficult to understand, very difficult to penetrate, their meaning is very profound.

The fourth chapter is on the Element. The elementary nature of sentient beings, which is the buddhanature. And this is explained in three different sections. The first is a brief explanation of it by way of the three reasons which prove that all sentient beings have the buddhanature. The second is an extensive explanation in terms of ten aspects, 10 different ways of presenting the buddhanature. And finally there is an explanation by way of nine examples, which show how it is that even though it is covered by adventitious stains, temporary stains, by nature it is completely pure.

The first verse and explanation of these three reasons reads:

The perfect buddhakaya radiates
Suchness is undifferentiable
And sentient beings have the potential.

Thus, all sentient beings always have the buddhanature.

If we put this in the form of a logical reasoning, we will start at the end of the verse. We will say:

Given all sentient beings as the subject of the statement, they always have buddhanature, because (1) the perfect buddhakaya radiates, (2) suchness is undifferentiable, and (3) sentient beings have the potential, the potential to become enlightened. Therefore, they all always have the buddhanature.

The subject of this statement says that all sentient beings have the essence, the buddhanature, and what this means by implication is that there is no discrimination in the buddhanature. It is not that good sentient beings have the buddhanature and bad ones don't. We all have it, completely equally.

It's not the case that beings in the human realms, in the god realms and the demigod realms have the buddhanature but the animals or beings that are now hungry ghosts or the hell beings do not. We all have the nature of enlightenment. And even among human beings, it's not the case that some who are members of good casts have the buddhanature and others who are members of inferior cast do not. It's not the case that there are any differences between men and women, those who have healthy, good physical supports for their minds and those who do not. Every single sentient being equally has the buddhanature, which is the nature of enlightenment.

And there are three reasons given why it is that every sentient being has the buddhanature. The first reason is "The perfect buddhakaya radiates." This refers to the dharmakaya, the enlightened mind of a buddha. And what this is saying is that many sentient beings in the past manifested the dharmakaya, manifested enlightenment, that many sentient beings in the present are manifesting enlightenment now, and that many sentient beings in the future will manifest enlightenment. So all of these are cases of sentient beings realizing their ultimate potential and, since they are doing that, that proves they have this ultimate potential in the first place. They would have to have it in the first place to be able to realize it. So this is the first reason that proves that all sentient beings have the potential, the buddhanature, and when enlightenment is accomplished, they are realizing that potential.

Since we have direct evidence that so many sentient beings attained enlightenment in the past, we can know by inference that, just as they did that then, so they are doing it now and so they will in the future. So, first of all, the history of the past buddhas is direct evidence that this potential is present.

This allows us to infer that just as the past buddhas attained enlightenment due to having the potential, to do that, so sentient beings can attain enlightenment now and they can do so in the future.

Another way we can look at this is to look at the example of the present buddha who is our teacher, the completely perfect enlightened one, the Buddha Shakyamuni. We know from direct evidence that he attained enlightenment, the highest realization, and based on seeing that, we can infer that, just as he did that, so did many others before him and so will many others after.

The Buddhist view teaches that it is not the case that one is born enlightened. Buddhahood is not something permanent, it is not something that comes without practicing on the path. Every single being who attained enlightenment and who will attain enlightenment was first an ordinary sentient being who practiced on the path of dharma, all of its stages, and, as a result of that, can finally manifest the enlightenment that is the basic nature of a sentient being.

In fact, our own teacher, the perfect Buddha Sakyamuni, was once a being that, because of his bad actions in the past, was born in hell realms. And when he was in the hell realms, his job was to walk down a flaming road and carry a rope dragging a chariot a big wagon, behind him. And, as he did this, next to him was another being doing the same kind of work.

And this man [who later became a buddha] thought to himself, “Well, it doesn’t make sense that we both should suffer so much from what we have to do here with it being so hot and everything. So, I’ll just pull this and my friend here can sit in the back and be much better. Then at least not both of us have to suffer.”

Then he went up to the guard who was watching over them and said: “Excuse me sir. Is it alright if my friend here sits in the back while I pull the wagon?” The guard became very angry and, as he raised his hammer over his head, he shouted, “Don’t you know that all sentient beings have to suffer the results of their own karma.” Bang! And he hit the [future] buddha right on the head and he killed him. This was the very first thought that this [future] buddha had about wanting to help someone else; it was the first altruistic notion that crossed his mind. As a result, he was then reborn in the god realms.

This story is told in the text called *The Words of my Perfect Teacher*. Similarly, if we can generate a mind that puts others’ happiness ahead of our own, we too will be able to generate our first altruistic mindset.

And this is why in the Mahayana, the cultivation of compassion is very, very important.

The second reason why all sentient beings have the buddhanature is that suchness is undifferentiable. Suchness refers to the basic nature of reality. It is called “suchness,” which literally means “precisely that nature,” referring to actual genuine reality, ultimate truth.

It is known by many different names. But within that nature, which is genuine reality, there are no classifications between different kinds of beings, no differences between one kind of being and another and therefore, no matter what kind of being it is, its nature is not

different from any other being. So that is one of the reasons all beings have the buddhanature.

What this reason is pointing to is that the actual nature of the buddhas, the actual nature of the noble bodhisattvas, and the actual nature of ordinary sentient beings are not different. There is no difference in actual reality between the Buddha on the one hand and sentient beings on the other hand. And since there is no such distinction, all sentient beings have the buddhanature, the buddha potential.

The Buddha certainly did not teach, “I am the enlightened Buddha; my basic nature is good. You are sentient beings; your basic nature is bad.” He never said that! What he did say was that the basic nature of sentient beings and the basic nature of an enlightened buddha is precisely the same, there is no difference.

And therefore, since the reality of the Buddha’s mind, the reality of the minds of the noble bodhisattvas and the basic reality of the mind of all sentient beings is fundamentally the same, or in other words, since there is no distinction or difference between them, all sentient beings equally have the buddhanature.

So, when it should happen that we feel discouraged, when we feel that we just can’t do it, when we feel that we cannot attain the state of enlightenment, when we think we do not have what it takes to become a buddha, then this is what we need to remember. We need to remember that in reality there is absolutely no difference between what we are and what a buddha is.

The third reason that all sentient beings have the buddhanature is that they all have the potential. The potential is classified into five different types. There are some sentient beings whose potential appears to be cut off. There are others whose potential is uncertain. There are others whose potential is that of the shravakas, the hearers. The fourth is those whose potential is that of the pratyekabuddhas, the solitary sages. And finally, there are those whose potential is that of the Mahayana.

The first is those whose potential is cut off. But this doesn’t mean that they have absolutely no potential for Buddhahood at all, because, as we have seen, there are no differences in the nature of beings, so all sentient beings have the buddhanature.

It’s just the case that temporarily these beings with the cut-off potential have no feeling of weariness with samsara, and they have no interest in the dharma. That’s why it is said that temporarily their potential appears to be cut off. But again, it doesn’t mean that they have no potential at all. They certainly do, precisely because there is no difference in nature between one being and another.

There are in fact many examples of people that temporarily fall into this category of having the potential that is cut off, because, as mentioned, they have no feeling of renunciation for samsara and they have no interest in the Buddha’s teachings. However,

there are many examples of people like that who, through a change in the conditions around them, developed renunciation for samsara and gave rise to the Mahayana potential, and, because of that, their status changed. This shows that it wasn't the case that they didn't have the buddhanature. On the contrary, it proves they did. It was only that their potential for Buddhahood changed from being cut off to being the Mahayana potential.

Therefore, there is no sense of criticism of this classification for those whose potential is cut off. It is not that they are fundamentally less or worse than anybody else, because everyone's basic nature is the same.

The next type of potential is called "the uncertain potential" and what that means is that it depends upon what conditions come together for what path that individual is to follow. So, if they meet a teacher of the shravakas' teachings, then they will follow that path. If they meet a teacher who is a spiritual friend and he is teaching them about the path of the pratyekabuddhas, the solitary sages, then they will follow that path. And if the conditions come together that they meet a Mahayana teacher, then they will follow that path. So it just depends on what conditions come together that determines what they are going to do.

In terms of the shravaka potential, someone who has that potential is someone who easily gives rise to a feeling of disgust and weariness with samsara but it is difficult for them at that point to give rise to compassion. And while they don't like to hear that everything is empty, that all **phenomena** are empty, they have a great interest in the teachings about the emptiness of the **individual**, selflessness of the individual. This applies to both the shravakas and the pratyekabuddhas, although there are some slight differences between them.

Those who have the pratyekabuddha potential, (the potential of the solitary sages), on top of all these qualities that they share in common with the shravakas (the hearers), they also have a great longing to stay in solitude, they do not like to be around others, and they have a lot of pride. They want to be able to attain the realization by themselves, they do not want to depend on anyone else. So, when somebody has those qualities in addition to the shravaka qualities, they have the potential of the pratyekabuddhas. This is described very clearly in the *Jewel Ornament of Liberation*, in the chapter on the potential, and it would be good if you read that.

Those who have the Mahayana potential can easily give rise to loving kindness and compassion and, if someone is like that, they have the Mahayana potential.

The texts such as the *Seven Points of Mind Training* and others that teach us how to cultivate our compassion are in fact texts presenting methods for how to waken this Mahayana potential. The main point of such texts is to present methods for developing loving kindness and compassion in order to waken the Mahayana potential because, if you don't have loving kindness and compassion, then you haven't wakened the Mahayana potential yet.

So, these are the three reasons which prove that all sentient beings have the buddhanature. And, it is from the prospective of these three reasons, that the buddhanature is explained **in brief**. And, if you don't have a lot of time to study, then just knowing these three reasons well is OK, it will suffice. But we should know these three reasons well!

So Rinpoche would like it if you all write down this verse so that we can all recite it together.

The verse reads:

The perfect buddhakaya radiates,
Suchness is undifferentiable,
And they have the potential
Thus, all sentient beings always have the buddhanature.

So now, let's recite it. Seven times.

The next verse presents a summary of the 10 aspects of the buddhanature, which provides the basis for the more extensive teachings, so first they are given in a sort of headline, which reads as follows:

Essence, cause, result,
Function, endowments, engaging,
Stages, all-pervasiveness, its being unchanging and undifferentiable from its qualities,
These present the meaning of the ultimate expanse.

So, the first of these is the **essence**. This is describing the essence of all sentient beings, their basic nature, what our minds really are. And what that nature is, is clear light. That is the buddhanature that is completely free of any imperfection or flaw. In other words, the **essential** nature of the minds of sentient beings is free of any imperfection at all.

The second is the **cause**. And what this is about is, while it is certainly the case that in essence our minds are free from any flaw, nevertheless we have what is known as the fleeting stains, the adventitious stains, which need to be cleared away. So the **cause** teaches us what precisely it is that cleanses the mind of those adventitious stains.

The third is a teaching on the **result**, which looks at what happens when all of these fleeting stains are cleared away. When the nature of mind actually manifests, when all stains together with the habitual tendencies which produce them are gone, what does the **result** look like? This is what this third aspect teaches.

The fourth aspect teaches of the **function** of the buddhanature. So, what does the buddhanature do in ordinary sentient beings, what is its function? How do we know it is there? By what in the activity of sentient beings can we tell that they are **doing** that because they have the buddhanature? This is what the fourth section teaches.

The fifth aspect is the **endowment**. And what this looks at is the way different types of beings are endowed with the buddhanature, how do they have it? So sentient beings,

ordinary sentient beings, have it in one way; noble bodhisattvas have it in another way; and buddhas have it yet in another way. So, it is discussed in those kinds of terms, and also in terms of the abiding nature, the actual reality of all of this.

And then the next section is on **engaging**, and this looks at the different ways ordinary sentient beings, noble bodhisattvas and the buddhas engage their buddhanature.

And then the section called the **stages** again looks at the different stages mentioned above: ordinary beings, noble bodhisattvas and the buddhas. This section gives an explanation of differences in these three levels of realization. In the brief explanation of these three, we don't see what these differences are. But we will see that when we get to the extensive explanation of this point.

Next we get to the **all-pervasiveness**, which teaches about how the buddhanature is like the light that pervades the sky: it is everywhere, pervades everything equally.

Next comes a teaching on how this nature is **unchanging**.

And finally, how it is **undifferentiable** from its qualities.

The first point here (called the essence) is about the essential nature, and there is both a brief explanation of this and an extensive one. We are going to skip the brief one here because, when we get the extensive explanation, the brief one is included in that. So, for the extensive explanation the verse reads:

Powerful, not changing into something else and moistening.

These qualities correspond to those of a precious jewel, the sky and water.

Here, the buddhanature is taught by way of three examples and different qualities applying to those examples.

So, first is a teaching on the dharmakaya, which it is explained to be extremely **powerful**, in fact, inconceivably powerful. It has inconceivable ability to provide, to fulfill the wishes of all sentient beings. And in this way, it is likened to a precious jewel, a wish-fulfilling jewel that, when you make a wish, it just gives you whatever you have wished for. And that is the example for the dharmakaya.

We can put this in the form of a logical reasoning and say:

Given the dharmakaya, it is like a wish-fulfilling jewel, because it has inconceivable power to benefit sentient beings both in the temporary and in the ultimate sense.

And it is the case that all of the inconceivable qualities of the Buddha come from the dharmakaya. Dharmakaya is the enlightened mind of the buddhas and all of their qualities come from first having that. In other words, the buddhanature is like a wish-fulfilling jewel, because its essence, the dharmakaya, is a source of inconceivable power.

And that is being taught here by way of the example of a precious stone, like a really valuable diamond. If you have such a diamond or some other very valuable precious stone,

you can get whatever you need—like food, clothing and so forth, so having it is like having a wish-fulfilling jewel. And that is the example illustrating the power of dharmakaya to give sentient beings whatever they need.

Rinpoche mentions here he is not sure about other precious stones but, if you had a really big top-quality diamond, it's clear how much food and clothing you could get with that.

Old stories about wish-fulfilling jewels said that, if you polish such a stone and put it on top of the victory banner, then it would bring whatever the country needed, it would bring great prosperity to the country. But you would have to have faith in those stories for them to serve as a good example here. But what we all can relate to these days is the example of the high value of an excellent diamond.

Furthermore, the points we are working with here are connected with the three reasons mentioned above. The first reason is connected to the dharmakaya, which was just explained here.

The second reason all beings have buddhanature relates to suchness. And, the quality of the buddhanature that is suchness is compared to the sky. It is like space and the reason is that it doesn't change into something else.

We saw above in the three reasons stated above that suchness is undifferentiable, that there is no difference between the basic nature of buddhas, of noble bodhisattvas and of ordinary beings. And here what is taught is that suchness is **unchanging**. So, it's not that sometimes there is a difference between these three kinds of beings and sometimes there isn't. It is not like that. The basic nature of everything, of all these different types of beings, is completely unchanging, like the sky.

In general, the teachings on suchness state that suchness is of the nature of equality (meaning the fundamental sameness of everything) and also that it is unchanging. And these are the ways suchness is described in the second turning of the wheel of Dharma.

The third reason for all having buddhanature relates to the potential, and here the potential is likened to water, because it has the quality of moistening. And it has this moistening aspect because of the buddhanature's inherent quality of loving kindness and compassion, which is like water's ability to moisten things.

When we, sentient beings, are thirsty, we drink water and it satisfies us. Also, all of the plants outside need water to grow. Examples like these illustrate how this quality of compassion and loving kindness inherent in the potential is likened to water. In other words, the buddhanature is just as necessary to us as water.

So now let's recite this verse together, which teaches the extensive explanation of **the essence**:

Powerful, not changing into something else and moistening.

These qualities correspond to those of a precious jewel, the sky and water.

Let's recite this seven times while we think about the meaning.

The next aspect, the second, is that of **the cause**, and it is taught extensively in the following verse:

Those whose seed is commitment to the supreme vehicle,
Whose mother is knowledge giving rise to the Buddha's qualities,
Whose abode is the blissful womb of meditative stability
And whose nanny is compassion,
They are the heirs born to follow the mighty ones.

In order to attain the state of enlightenment we need four **causes**. First is the commitment to the supreme vehicle, the teachings of the Mahayana. Second is the knowledge of emptiness, the wisdom realizing emptiness. The third is meditation which is permeated by happiness, bliss. And fourth is compassion.

This verse is teaching by way of analogy and the analogy is that of the child of a Chakravartin king. This child of the king of the universe needs four things. First the seed, which represents the father; and then the child needs a mother. It also needs a womb that has no flaw, the womb to stay within before they are born. And finally, after they are born, because they are the child of the king and queen, they need lots of nannies to look after them.

The first thing we need if we are going to attain enlightenment is: we need to be interested in the teachings of the Mahayana. If we are not interested in those teachings, if we are not committed to those teachings, then we will never want to follow the path to enlightenment. And this is why commitment to and interest in the teachings of the Mahayana is like the seed, it is like the father's seed, it is the start of the whole thing.

You can be interested in the teachings of the Mahayana but if you don't have the wisdom realizing emptiness, you can't attain the state of enlightenment. This is why this wisdom realizing emptiness is compared to the mother. Because in order for this child to be born, it needs both the father and the mother, and the mother is the wisdom which realizes emptiness, which can purify all the confusion that prevents us from attaining enlightenment.

So, we have the father, which is commitment to and interest to the teachings of the Mahayana, and the mother, which is the wisdom which realizes emptiness. But then there needs to be a womb where this child can stay for a while, and that womb has to be free of faults. And the way it is free of faults here is when there is meditation permeated by happiness, by bliss.

Generally, not only with the child of a Chakravartin king, but also in the world as we know it the child needs to have a womb free from flaws to stay in. If there are difficulties in that, the birth won't go so well. This is something we know from common experience, so

there is no need for Rinpoche to comment on it any further. But what this example illustrates is our need for meditation. But not just any meditation. Just having meditation is not enough. We need a meditation that is permeated by bliss, because then we will be able to meditate for very long periods of time uninterruptedly.

And finally, we need the quality of compassion, compassion that we feel not only for our friends but also for enemies. A compassion we feel for everyone equally. And this is like the child's nanny because the Chakravartin king and queen have a lot of other work to do. Since they are the king and queen of the whole universe they have to leave the work of child-rearing to the nannies. There will be one nanny to clean the child, another one to feed it, another to play with it, and so on. There could be a staff of four nannies or eight or sixteen, each of whom will have their own function.

All of these nannies are doing very important things, one cleaning the child at the beginning and one feeding it, one play with it and so on, because if these things aren't done, even though it is the child of the Chakravartin king and queen, the youngster might not amount to much, because it will not train itself, its energy won't develop, its potential won't develop and that's how it is on the path in terms of compassion. Compassion is important at the beginning of the path, it is important during the middle period of the path and it is important at the end of the path.

The glorious Chandrakirti in his text called *The Entrance to the Middle Way* writes:

“Since I assert that loving kindness itself is the seed of the Victor's abundant harvest, it is the water which causes it to develop, and it is its ripening which allows it to be enjoyed for a long period of time. I therefore praise compassion at the outset.”

So, at the beginning of his text, Chandrakirti offers his praise to compassion because it is important at the beginning of the path, like the seed; it is important in the middle like the water which causes the harvest to grow; and it is important at the end, where it is like the ripening of the harvest which allows it to be enjoyed for such a long time.

So, we should now recite this verse and I will say it again so that you can write it down:

Those whose seed is commitment to the supreme vehicle,
Whose mother is knowledge giving rise to the Buddha's qualities,
Whose abode is the blissful womb of meditative stability,
And whose nanny is compassion,
These are the heirs born to follow the Mighty Ones.

And now we move on to the result, which is the third point here. The verse for this says:

For them, wisdom has cut through all self-clinging without exception.
Since they cling to sentient beings, they have great love and do not enter peace.
Like that, relying on understanding and love to attain enlightenment,

The noble ones do not fall into samsara or nirvana.

Given the fruition, it does not fall into either the extreme of existence or peace because wisdom realizing emptiness cuts through all self-clinging, all clinging to things as being real and loving kindness and compassion cut through all clinging to our own peace. Loving kindness and compassion, which holds others to be most important, prevents us from falling into the extreme of selfish peace where we alone attain a happy state but we are not concerned about others.

In short, when we have the wisdom realizing selflessness, we no longer cling to a self, we no longer cling to things as being real, and this frees us from the extreme of samsara. And when we have great loving kindness and compassion, we don't just settle for our own peace, we want to establish all sentient beings in the state of enlightenment, so this frees us from the extreme of a nirvana where we sort of "tune out" in our own peace.

If we want to know what it is that will allow us to attain the state of nirvana that neither abides in existence nor in peace, it is these two qualities: Wisdom realizing selflessness and great loving kindness and compassion.

When we have the wisdom realizing selflessness, that means we know that, actually there is no self at all. It really is that self does not exist. But there is a mere appearance of a self that appears due to the coming together of causes and conditions. It is dependently arisen and it is this mere appearance of a self that also appears to attain the enlightenment. We need to know these two aspects of it.

The third Karmapa Rangjung Dorje in his *Mahamudra Aspiration Prayer* composed the following verse:

At the very moment, unbearable compassion radiates unceasing love,
Its empty essence nakedly shines.
May I never leave this unerring path of union.
May I meditate on it all day and all night.

This is the path of emptiness and compassion inseparable, in union with each other. This is what we aspire to meditate on all day and all night. And the reason why we need to do that is described in this verse. So, let's write it down.

Wisdom has cut through all self-clinging without exception,
Since they cling to sentient beings, they have great love and do not enter peace,
Like that, relying on understanding and love to attain enlightenment,
The noble ones do not fall into samsara or nirvana.

Everybody got that?

If we practice like that, what type of result will we attain? We will attain a result that is pure,
that is "the self",

that is happy, blissful,
and that is permanent.

The extensive explanation of these four qualities is as follows:

The Dharmakaya is pure, since it is its nature to be pure and since habitual tendencies have been abandoned.

Given the Buddha, the perfectly enlightened Buddha, the Dharmakaya, which has been attained as a result of the commitment to the supreme vehicle, and the other three mentioned above, it is completely pure, completely clean, because there are no stains, there are no habitual tendencies of any confusion which could in any way make it dirty.

The dharmakaya is fundamentally pure by nature. This is actually what it is; however, there are these adventitious stains, which seem to prevent us from realizing it. When even these adventitious stains are cleared away, then there is absolutely no stain at all and this is the transcendent perfection of purity and cleanliness, that is the genuine purity and cleanliness.

Ordinary cleanliness that we have in the world is a composite, meaning that it is impermanent. So, we work to make something clean and then it becomes dirty again, then we have to make it clean again, then it becomes dirty again, then we have to make it clean again. There is no end to this. It is impossible to completely eliminate filth in this way. But the dharmakaya isn't like that. Once you have removed all the stains covering it, it doesn't become stained again, it doesn't fall back into an impure state. This is the best type of cleanliness there is.

And the next is a teaching on how the dharmakaya is the genuine self. So these two lines say:

It is the genuine self
since fabrications of self and no-self have been completely pacified.

So, the dharmakaya is the genuine self. It is not the ordinary self we think of when we are normally referring to ourselves. It is the genuine self that transcends the fabrications of both self and its absence.

Given the dharmakaya, it is the transcendentally perfect self, the genuine self, because it is the pacification of all non-Buddhist fabrications of self and all Buddhist fabrications of no-self.

There are many non-Buddhist schools which posit the existence of a self, so that is one type of conceptual fabrication. And then the Buddhist tenets, the Shravakas, explain that there is no self, and so "no-self" is another fabrication. When one is able to pacify both of these fabrications, the dharmakaya manifests. In this sense, the dharmakaya is called "genuine self," the transcendentally perfect self, because in it there are no thoughts of either there being a self or not being one.

In short, the dharmakaya transcends both the fabrication of self and the fabrication of there being no self and therefore it is not the same as what the Hindus call the “Great Self,” Maha Atman, because all thoughts of self have been transcended and it is realized that reality transcends all of those notions one way or another.

It is very important to understand this, it is very important to understand what is meant by the genuine self here, because some criticize this presentation and say that it is just another way of presenting the Hindu “Great Self,” but it is not.

Then the dharmakaya is described as bliss, the perfectly genuine happiness, because the skandha which is mental in character and its causes have been completely reversed. This is referring to the state of mind attained by Arhats. It is called “a mental skandha.” Even though the Arhats do not have any coarse aggregates, what they attain is this mental skandha, which is not real bliss. But, in the attainment of dharmakaya, the buddhas have reversed this mental skandha and everything that produces it, so they have the actual bliss.

Next is the dharmakaya’s quality of permanence. It is permanent since it realizes the equality of samsara and nirvana.

Given the dharmakaya that manifests when all fleeting stains have been cleared away, it is permanent since it realizes the equality, the fundamental sameness of samsara and nirvana.

If we put this in the form of a logical reasoning, we can say:

Given the dharmakaya cleansed of all temporary stains, it is permanent because it realizes the equality of samsara and nirvana.

As long as we don’t realize the equality of samsara and nirvana, we still think there is something to get, nirvana, and we still think there is something to get rid of, samsara. As long as we have that attitude, then whatever we got will disappear, it is liable to change. But in contrast, the dharmakaya realizes there is nothing to get and there is nothing to give up. And since it has that realization, it is permanent, it is a result that never falls back. It never decreases in anyway because it has this realization. This permanence we should know is a permanence that transcends both the extremes of permanence and of impermanence, and that is the best kind of permanence of all.

In short, since the dharmakaya realizes to the greatest possible extent the equality of samsara and nirvana, there is no way it can decrease. And therefore it is called a “permanent state” meaning the state of permanence which transcends our ordinary notions of impermanence and permanence. This verse reads:

The dharmakaya is clean since it is pure by nature and since habitual tendencies have been abandoned.

It is the genuine self since fabrications of self and no-self have been completely pacified.

It is bliss since the mental skandha and its causes have been completely reversed.

It is permanent since it realizes the equality of samsara and nirvana.

In this explanation of the buddhanature's essence, the four causes which clear away the adventitious stains preventing us from realizing it have been explained. And these four causes are the qualities of being clean, of being self, of being bliss, and of being permanent. These describe **the result**. This concludes the explanation of the essence, cause and result. In this, all stages of the path are taught. The whole path is included in this.

The next aspect is the fourth one, **the function**. This teaches about the buddhanature's function in sentient beings. And first here is a description of the logical flaw, the absurdity of the view that sentient beings do not have the buddhanature. The verse here reads:

If the buddha element were not present,
one would not tire of suffering,
nor long for nirvana, nor strive,
nor aspire to reach it.

If the buddha element were not present, if it did not exist as the nature of sentient beings, then sentient beings would never be weary of suffering. They would never want to attain nirvana, that is, to transcend suffering. They would never strive for that, they would never aspire to reach it, because they would not have in them the cause of doing that. The cause of doing that is the cause which enables them to reach enlightenment, which is the buddhanature.

To put this in the form of a logical reasoning we would say: If one asserts that some sentient beings or all sentient beings do not have the element of enlightenment as their basic nature, then those sentient beings whoever they might be, would never be weary of suffering, they would never strive to attain enlightenment, nirvana, because they wouldn't have the cause for doing that, they wouldn't have the buddha element, the element of enlightenment, as their basic nature.

Examples of things that are like that are the four elements, earth, fire, water and air. If you put a lump of iron in a hot fire or if you put a rock in the water, then these things, the iron and the rock, have no desire to be liberated from that state. They don't feel any pain, they don't want to escape. Because they don't have the buddhanature.

Think about the rocks at the bottom of the ocean. For millions of years the waves have been beating on them, they have been pushed all around, but they never get tired of it. They never think that they have to get out of there, because they don't have the buddhanature.

And then as the contraposition to that, what are the qualities that go with having the buddhanature, this potential? The verse reads:

Seeing the suffering of samsara as a fault
And the happiness of nirvana as a good thing
Comes from having the potential for that.
Those without the potential do not see in this way.

So, given all sentient beings, they have the potential because they are able to see that suffering is not good, that suffering in samsara is a fault, and they are able to see that the happiness of nirvana is something good. That shows that they have the buddha potential.

Now we should recite these two verses:

If the buddha element were not present,
one would not tire of suffering,
nor long for nirvana, nor strive,
nor aspire to reach it.

Seeing the suffering of samsara as a fault
and the happiness of nirvana as a good thing
comes from having the potential for that.

Those without the potential do not see in this way.

And here, “Those without the potential” means rocks and things like that.

Everybody got that?

Now Rinpoche will give us the reading transmission for the *Thirty-Seven Practices of a Bodhisattva* (Rinpoche, Lama Rinchen and Lama Tenpa) and then we will read it together in English. [Refer to the audio for the commentary on the *Thirty-Seven Practices of a Bodhisattva*, which our course does not include.]

Khenpo Tsültrim Gyamtso Rinpoche, Hawaii 1999

Translated by Ari Goldfield

Transcription by Maria Pitsiou

Link to the audio of these teachings on the Digital Library: <http://ktgr.dscloud.me/moodle/mod/resource/view.php?id=4883>



Booklet created for the online course imparted by Jim Scott on March 19th-20th, 2022

A Presentation of the Nature of Mind, Also Called Buddhanature: FINDING A WISH-FULFILLING JEWEL

Content (except for song 25): Jim Scott. Also except where otherwise stated, all texts were translated and arranged for song by Jim Scott under the guidance of Khenchen Tsultrim Gyamtso Rinpoche (also called Dechen Rangdrol)

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Images: We want to thank specially our Sangha member Sukhi Barber for letting us use an image of her amazing sculpture *Dynamic Equilibrium* which you can find on her website along with the inspiration that led to the creation of the sculpture: "*In the whirlwind of modern life, can we find stillness within activity, the peace in the centre of the storm? The sculpture 'Dynamic Equilibrium' holds the answer - a dancer, herself composed of tiny meditators, while wildly abandoned in ecstatic dance remains serenely centered in the heart.*": <https://sukhibarber.com/index.php/en/sculpture/dynamic-equilibrium> / Jewel: www.cleanpng.com / Lady Sherlock: www.pinterest.com / Victory banner: www.ziji.com

Previous courses referenced during this program (*The Progressive Stages of Meditation on Emptiness, Stages I-V*) can be found at the KTGR Digital Library: <http://ktgr.dscloud.me/moodle/course/view.php?id=436>