

The following quotes, verses and passages spoken by Rinpoche were transcribed by Gem Boord:

The Nature of Mind

The nature of mind is extremely relaxed
The nature of mind is totally open
The nature of mind is completely spacious
The nature of mind is clear light
The nature of mind is great bliss

by Khenpo Tsultrim Gyamtso Rinpoche. 1990. Samye Ling. Translated by Jim Scott

Meditation Instructions

One should not let one's mind wander to anything else
One should not think about anything in relation to the three times
Nevertheless, one should not meditate

by Khenpo Tsultrim Gyamtso Rinpoche. 1990. Samye Ling. Translated by Jim Scott

Aspiration

For limitless sentient beings
Dualistic appearances occur due to habitual tendencies
And taking these to be truly existent
They experience all manner of suffering and afflicted emotional states
May I be able to pacify all of the suffering arising
From clinging to dualistic appearance as being truly existent

As far as space reaches there are sentient beings
There is nowhere there is not some sort of being or another
This entirety of the expanse of space which is without end
Is filled with sentient beings who are under the power of delusion
There is nowhere that is not filled with suffering and afflicted emotions

Therefore, through listening, reflecting and meditating
And developing body, speech and mind
May I be able to pacify all of their suffering without exception
May I find the means for accomplishing the benefit of others
In pacifying the suffering of beings pervading the entirety of space

by Khenpo Tsultrim Gyamtso Rinpoche. 1990. Samye Ling. Translated by Jim Scott

Extreme Concepts

There is the extreme of conceptual imputation called self
And the extreme of conceptual imputation called non-self
The middle ground between these is free from all analysis, description, sense faculty, sense object,
sense consciousness and place.

There is the extreme of conceptual imputation called samsara
And the extreme of conceptual imputation called nirvana
The middle ground between these is free from all analysis, description, sense faculty, sense object,
sense consciousness and place.

There is the extreme of conceptual imputation called existence
And the extreme of conceptual imputation called non-existence
The middle ground between these is free from all analysis, description, sense faculty, sense object,
sense consciousness and place.

In the achievement of non-conceptual original knowledge,
Since all forms of conceptual activity have subsided,
This state is endowed with freedom from all analysis, description, sense faculty, sense object,
sense consciousness and place.

This, known as non-conceptual original knowledge,
Is the original knowledge, the clear light co-extensive with space.
That which transcends dualistic appearances,
Is not a mere vacuum but clarity itself.

by Khenpo Tsultrim Gyamtso Rinpoche. 1990. Samye Ling. Translated by Jim Scott

Dream-like Sickness

At the time when sicknesses arise in dreams
It is not the body which is sick, but the concept.
In understanding the nature of the concept
One is freed from the suffering of sickness.

Similarly, when sickness occurs during the waking state
It is not the body which is sick, but the concept.
Through understanding the nature of the concept
One is freed from the suffering of sickness.

by Khenpo Tsultrim Gyamtso Rinpoche. 1990. Samye Ling. Translated by Jim Scott

"The essential nature of suffering is emptiness; the essential nature of emptiness is luminosity; and the essential nature of luminosity is bliss. Since suffering is empty of arising, remaining or ceasing; since it is empty of occurring, coming and going, then its nature is emptiness. Once we know how the suffering is empty, the next step is to just rest relaxed within the certainty of that, and then what happens is the bliss naturally arises because that is the basic nature of suffering all along."

"We could have very beautiful thoughts of wonderful compassion and loving kindness and faith and diligence; or we could have vile thoughts of passion and anger, attachment, jealousy and pride; but all of these thoughts, whether they are good or bad, are all equally of the nature of luminosity. So whatever thought arises, it is equally a friend of realising the nature of mind being luminosity. Therefore whatever thought may arise, whether it be a profound one, a vile one, or an in-between one, all of their nature is equally radiant clarity that is the basic nature of the mind."

"There can appear all different kinds of empty forms to either the non-conceptual or the conceptual mind. These empty forms are just like forms in a dream. They are not a hindrance at all. In fact, they are quite helpful to being able to recognise that their nature is just appearance-emptiness. For example, if you dream and you want to know that you are dreaming, then you have to have something to recognise that it's a dream. And if you want to then play around and have a good time in this dream, you need something to play with. So you need all different kinds of forms and sounds and smells and tastes and things to touch. So, all of these different kinds of empty-form appearances are, in fact, very good because they only aid the realisation, if you are dreaming, that it is all just a dream; and if you are not dreaming, that it is all just like a dream."

"Given these empty forms that appear, there is in fact a very good reason why they appear and that is because the nature of mind is luminosity. And since the ground of mind is luminosity, then of course there are going to be all different kinds of appearances. So, whatever different kinds of empty forms might appear; whatever kinds of empty sounds you might hear; there is no need to try to stop them or to try to cause them to appear. Whatever happens is just a good focus for samadhi. It provides your samadhi with some kind of base so that is very good, just bring it into the meditation."

"One skilful method we can apply is to not differentiate between things we find pleasant and unpleasant. This opens one's mind to see the equality in things and gives us release like waking from a dream and seeing that pleasant and unpleasant things are not truly existent. By seeing that pleasant and unpleasant are not real, we will not get attached to the pleasant things or have aversion to unpleasant things and so we will have peace in the mind, free from attachment and aversion."