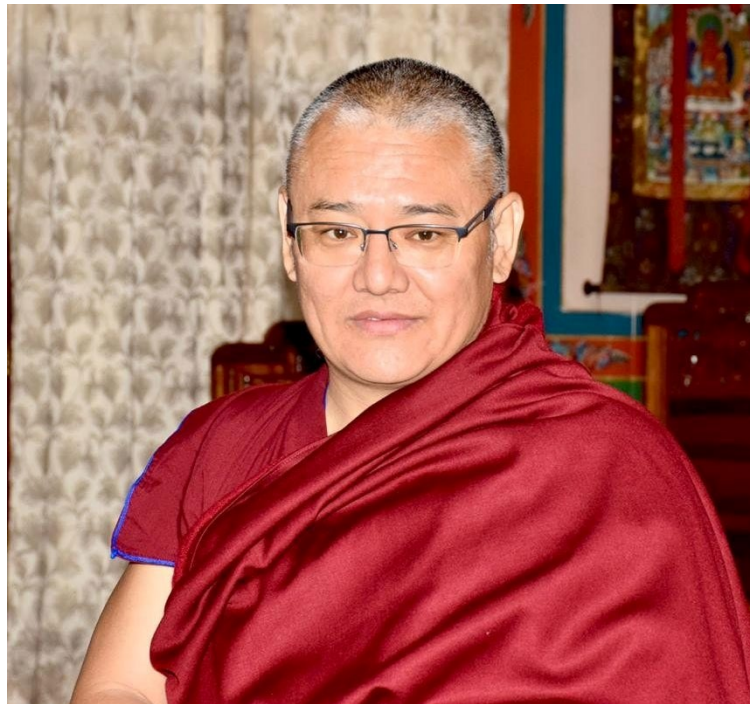


Föredrag: Revealing Our Infinite Human Potential

av Khenchen Nyima Gyaltsen Rinpoche

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Fritt inträde (donation välkomnas)

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The essence of mind has no defilement; it is originally complete and perfect of itself. Just detach from delusions, and it is enlightened to suchness as is. Even though the myriad things are extinguished, there remains something that is not extinguished. Even though everything is gone, when the three disasters of water, fire, and wind occur, and the world is destroyed, it is not destroyed. When the triple world and its six paths arise [again]... and the myriad things sprout profusely, this thing does not change. There is something that is not exhausted. It is naturally, utterly empty, marvelously bright by nature. It is simply vivid alertness within yourself, so we call it "vivid alertness." If you want to reach this realm in person, you must close your eyes for a while, regulate your breathing, forget your body, have no place to lodge your body, have no need for any relationship with things, become like a cloudless blue sky, and become like the great ocean without waves. Then you will have some experience of it. At this time, there is a bright light. It is not like the moon in the dark sky, or like the sun. The whole sky becomes the moon, and there is nothing else [remaining] to be illuminated. The whole universe becomes sun, and there is nowhere to shine. You must experience this completely... It exists with you from the beginning but, if you still want to reach it, you must use your power. Though no one is without it, people are deluded by their eyes [and other senses]. How much more pitiful it is that they transmigrate ever so long. Just look carefully, forgetting the senses and their objects. Have no recourse to mind or consciousness, and you will surely reach it.

In the sutras, the Bhagavan says that our buddha nature is intrinsically pure, endowed with thirty-two attributes and present in the bodies of all beings, and that, like a priceless jewel wrapped in soiled clothing, the ever-present, unchanging buddha nature is likewise wrapped in the soiled clothing of the skandhas, dhatus, and ayatanas and stained with the stain of the erroneous projections

(parikalpa) of greed, anger, and delusion, and that is what all buddhas teach. The Buddha can really see sentient beings' buddha nature. And because he wants to disclose the buddha nature to them, he expounds the sutras and the Dharma, in order to destroy kleshas (obscurations). Such is the dharma of all buddhas. Whether or not buddhas appear in the world, the buddha nature of all beings is eternal and unchanging. It is just that it is covered by kleshas of sentient beings. When the Tathagata appears in the world, he expounds the Dharma far and wide to remove their ignorance and tribulation and to purify their universal wisdom. If there is a bodhisattva who has faith in this teaching and who practices it with singlepointed mind, he will attain liberation and correct universal enlightenment and for the sake of the world he will perform beneficial enlightened deeds far and wide.

Whatever is established, it all comes from One Mind... Like a cloud in the sky that suddenly appears and then is gone without leaving any traces; also like writing on water, neither born nor perishable: that is the Great Nirvana. In bondage it is called the buddha nature; when liberated it is called the pure dharmakaya. Dharmakaya is boundless, its essence neither increasing nor decreasing. In order to respond to beings, it can manifest as big or small, square or round. It is like a reflection of the moon in water. It functions smoothly without establishing roots. 'Not obliterating the conditioned; not dwelling in the unconditioned.' The conditioned is the function of the unconditioned; the unconditioned is the essence of the conditioned. Because of not dwelling on support, it has been said, 'Like space which rests on nothing.' The mind can be spoken of [in terms of its two aspects]: birth and death, and suchness. The mind as suchness is like a clear mirror which can reflect images. The mirror symbolizes the mind; the images symbolize the dharmas. If the mind grasps at dharmas, then it gets involved in external causes and conditions, which is the meaning of birth and death. If the mind does not grasp at dharmas, that is suchness. The Shravakas hear about the Buddha-nature, while the Bodhisattva's eye perceives the Buddha-nature. The realization of non-duality is called equal nature. Although the nature is free from differentiation, its function is not the same: when ignorant it is called consciousness; when awakened it is called wisdom. Following the principle is awakening, and following phenomena is ignorance. Ignorance is to be ignorant of one's original mind. Awakening is to awake to one's original nature.

Source:

https://buddhanature.tsadra.org/index.php/Articles/All_Buddhas_and_All_Living_Beings_Are_Just_This_One_Mind

Khenchen Nyima Gyaltsen Rinpoche

was born in 1976. He studied both at the Drikung Kagyu Jangchubling Monastery in Dehradun and at the Dzongsar Shedra Monastic College in Bir, India. In 2002 he was appointed as a Khenpo by His Holiness Drikung Kyabgon Chetsang and since then he has been a teacher at the Kagyu College and responsible for compiling texts and instructing Western translators. From 2005 onwards, buddhist texts have been translated into foreign languages under his guidance for several months each year. In 2008, he started to teach in Dharma centers in the East and West during his annual holidays. In 2013, he was appointed by His Holiness as the second Khenchen of the main seat of Drikung Kagyu lineage in India. Rinpoche's knowledge and realization are vast and he is often invited to hold seminars, debates, and analysis on classics like *Gong Chig* and *Madhyamaka Shastra* by monasteries throughout India. Rinpoche will share his insights based on the buddhist classics and his meditation experience.



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