

# The Treasury of Blessings

## Transcription Series

Teachings given by Chokyi Nyima Rinpoche



### Part 4: The Mind of Enlightenment – The Root of Omniscience 2

[00:01:22] CNR English: In this world, what babies, grown-ups, old people, humans, or other sentient beings really need is love and care. Love and care are the most important things. If love and care are there, you feel very protected, very happy. If love and care are not there, whatever you have gained, even if you are very famous, very powerful, materially wealthy, very educated, life is quite empty, not rich. If you want a rich life, if you want to be happy, the most important thing is loving and caring. It's very important. If someone loves you, you are very happy. You love them, and are very happy. You love more people, you are even more happy. So everybody is your friend. You like everyone and everyone likes you. It's really great, very healing, very touching. The most successful life is full of love. We're talking a lot about love: what does love really mean? We need to think well about what love really means. I often think there are three types of love: love based on attraction, love based on need, and love based on care. If love is based on attraction, then attraction is like that flower – right now it's quite OK but after a few days you will need to throw it away. If you kept this flower for many days, I don't think many of you would like it anymore, because this is not plastic, so it's not evergreen. It is changing, changing. So, for love based on attraction, when whatever attracted you is decreased, your love will be decreased. So it's a shame, very shallow. You know these days it happens a lot, in the world. Why do couples not get

along, why do people change their relationships a lot? There are so many things you can say about that, “Oh, they don't have the same way of thinking, oh, this and that.” Of course they are not going to think the same thing. Impossible. It's two human beings, right? But the main point is that attraction is going down. Whatever attraction: physical, mental, communication, whatever... it brings love to shrink. If love is based on need, when need is less, love is less as well; it does not matter which need – from both sides, or from one side, love is never sure. So when need goes down, then your love, your care decreases. If love is really based on care, really caring from the bottom of your heart, then that kind of love is more than evergreen. It's like a rock, or a diamond. It is unshakable. You always care, you always love, you always trust, you always like to serve and help. So in the teaching of the Buddha-dharma, when we speak about 'love', love is based on care. This is loving-kindness and compassion.

[00:06:01] When a bodhisattva is compassionate in this way, and it is both the training and the practice to be compassionate, then there cannot be any expectation, or any reason for being compassionate in the sense that, “If I'm now loving, caring, considerate and compassionate then I will be able to experience that myself, or I will be more successful in this or that regard, whether a very mundane or a spiritual regard. I will become a better practitioner by being more compassionate, by dealing with this situation in a compassionate way. Then I will be a better practitioner, I will be more successful.” That kind of expectation, any kind of expectation that we may have when seeking to be loving and compassionate is 100% against the spirit of bodhisattva training. There is no reason whatsoever beyond the wish to see everyone free from suffering and everyone flourishing perfectly, experiencing perfect happiness, liberation and awakening. That is all that the bodhisattva is ought to see happen. And all that he or she does, physically, verbally and mentally is directed towards that. It's with that in mind that the bodhisattva does what he or she does. There is no other reason, justification, expectation of any sort whatsoever. So this is important to understand.

[00:07:50] And then to bring forth that kind of attitude of course is a training; it is very different from how we're used to being. That way of being, that way of living, that way of acting is very different from our continuous sense of self; keeping ourselves as the central reference point; and trying to make sure, although we're not very successful at it, that whatever we do is something that will make ourselves flourish. It makes no difference what may or may not happen to the bodhisattva as he or she has completely given up concern for oneself. To be in that way is a training, and to get there we need to do some things. Like cultivating these four immeasurables that we talked about yesterday. Limitless love, compassion, joy and equanimity. A bodhisattva makes sure that these qualities grow and that they become completely universal. Again the

distinctive quality of the bodhisattva's love – this great love and great compassion – is that it considers everyone equally loveable. There is no one who is not worthy and deserving of love, and there is no one that the bodhisattva feels more inclined to help and to benefit than anyone else. Everyone is equally loveable, perfectly loveable, and worthy of compassion. That's the quality of the great compassion. Here again, it is always interesting to keep the contrast with how we otherwise tend to think of it, i.e. that there's a selfish motivation, characterized by a lot of expectation. So often we are only able to be in this way with some: those who already treat us well or those who show us love themselves. For them, we can be kind, considerate, and loving; but not for others. For the bodhisattva even someone who tries to hurt and to harm, someone who hates the bodhisattva, is perfectly loveable. That is the quality of great love. And this is the quality which the bodhisattva aims to perfect. So that it is always there, truly universal, completely perfect.

[00:10:36] Not only of course does the bodhisattva want to become like that him or herself, but wishes everyone to have this cause of happiness, because this is the true cause of happiness. If we can be loving and compassionate, then all that we encounter will be situations that are beautiful, very rewarding, and perfectly enjoyable. On the other hand, with the selfish, confined, scheming perspective that we otherwise assume, there will be one failure after the other. So the bodhisattva wishes everyone to have the causes of happiness and be free of the causes of suffering. That means that the bodhisattva always wishes others to be free of the negative emotions; desire, anger, ignorance and so on, and instead possess the causes of happiness, love and compassion. In fact, as Rinpoche mentioned before, compassion is the heart of practice. And it is in a sense the single sufficient quality, because through that everything will unfold very naturally, all of the qualities of the path. They can unfold when there is this genuine care, true affection and true love for sentient beings.

[00:12:20] When one is in that frame of mind, one will not do anything that harms or is hurtful to others. It just doesn't happen. Automatically one will turn away from anything that would possibly cause others to suffer. And just as automatically, one will be doing what is helpful for others, what is meant to help and benefit others. When that is how one is, and acts, in one's mind, speech and body then all that one does is virtue. And so the experience of success will increase, and with that comes a natural brightening of the mind; intelligence unfolds on that basis. When the mind is not disturbed by the negative emotions, when we do not feel arrogant, when we are not envious, when we don't feel competitive, but we are simply able to see others genuinely as they are with love and compassion, then that brightens the mind tremendously. And the insight that realizes the nature of things can unfold perfectly on that basis.

[00:13:30] So all of the qualities that are key to the spiritual path, manifest in the entourage of compassion. We will be mindful, we will be conscientious, we will be diligent as well. Some people wonder why in Buddhism there is such a great emphasis on sitting down on a meditation cushion and then trying to be compassionate. Isn't it a bit odd to spend so much time on your own comfortable little seat thinking of sentient beings and feeling so loving and so compassionate? Why don't you just DO something? You ought to show your compassion rather than just sit there and nurture it. But saying this actually just shows a failure to appreciate the real value of compassion. It's a failure to really recognize the true power of compassion. Because it is a tremendously powerful factor. Whenever it's there, there are certain things that just won't happen, and there are other things that just definitely will happen. There are so many things that we just don't need to bother with if we are compassionate. There are so many problems that we will just never have. And there are so many ways that we can be able to benefit others if our heart is genuinely compassionate. Ways that we could not possibly get to if that were not the case.

[00:15:03] When we talk for example about the training in generosity, which is the first of the six paramitas – in fact about all of the bodhisattva trainings – we have to be in that genuinely loving and compassionate state of mind in order to be truly, wholeheartedly generous. We have to act with genuine love and compassion, only then can we be really generous, and not just sometimes and not just in certain premeditated situations. But always, and without having any sense of fear about what our generosity could lead to. We don't have to worry about taking care of ourselves in all of this, it just happens automatically because we feel like that.

[00:16:14] The same goes with discipline, spiritual discipline. If we really want everyone to flourish, of course we will do whatever we can to see that happen. And so we will be disciplined, we will not do things that create hindrances for ourselves and for others. And patience, that comes very naturally too if one is loving and compassionate. It's not something that we need to cultivate, it's just there. We are ready to tolerate and to bear any difficulty. Diligence comes very freely as well. There is a great joy, great appreciation in dealing with sentient beings and cultivating love and experiencing insight, to the extent that if we fail to do so, we feel horrible. On the other hand, often people talk about lacking diligence, that it's hard to muster diligence and make sure that we maintain our practice and so on. People talk about this, but again that kind of talk really just shows a lack of understanding of what these qualities really are. Because if we do know these qualities then diligence just comes naturally. It's not a question of how we can then be diligent--of course we will be.

[00:17:34] When we talk about our meditation sessions and so on, about all the aspects of our path, studying, learning, and reflecting, it's not that we will be in two minds about whether we should do this, whether we should learn, reflect, whether we should meditate; if we had planned to do so and then for some reason we didn't manage to, it would feel so bad. We would feel, "Oh, I have been losing a perfect opportunity and now that opportunity is gone and it's not going to come again." That's the nature of impermanent life—opportunities and possibilities come up and if we don't use them, well that's it. So we will feel tremendously sad if we lose an opportunity to learn and reflect just like we will feel deep sadness if we fail to meditate. And on the other hand whenever it happens it feels so good. It's so inspiring and it's so rewarding that diligence is just not a question.

[00:18:45] So in Buddhism, compassion is the key quality. It is a fact that regardless of whether we're Buddhist or not, it has amazing power. And that's why acknowledging this in Buddhism one really aims to cultivate it--pure, true, genuine compassion. Not confined, not restricted in any way, but perfectly genuine and yet perfectly universal.

[00:19:50] So these are the qualities in Buddhism: insight and compassion. And how are we then to practice as Buddhists? Well, by being that way. We should always let our being be moist with the water of love and compassion. That's the instruction. If we can always be like that, if we can always be moistened by the water of love and compassion, then that kind of mind, that kind of heart, is the mind and heart of a practitioner. And no matter what we do, that will be the case, and we will be doing perfect practice. It really doesn't matter even if we don't say a single prayer or chant a single mantra. We are still perfect practitioners by virtue of being genuinely loving and compassionate. By our whole being being permeated by these qualities, definitely we are practitioners. It also doesn't matter whether we are training in complex meditation practices or not, again we are perfectly practicing. And on the other hand if we don't have that quality, then as long as we have this kind of self-centered perspective while doing what we do, while making our prayers or chanting while meditating and also while doing good, trying to help others, take care of others, do social work, things that are for the betterment of society, all of this is very limited and has no real deep effect on ourselves or on others either.

[00:21:48] So that really is the issue for a spiritual practitioner--to become genuinely loving and compassionate. The ability to be so, to act in a way that is truly generous, that is truly patient, and so on, continuously, not just in certain situations and with certain people, but always and no matter who is around, that comes from the heart of love and compassion and nowhere else. Otherwise we may try our best, we may be very diligent, and try to be as disciplined as possible but there won't be that sense of

continuum, that sense of ease in always acting for the benefit of others that comes only when there is genuine love and compassion. So in this way we can see that really if we want to help others, if we really want to make a difference in the world, then we have to take that quality seriously. We have to understand the value of love and compassion, and then live by it. That's the only way we can really be of benefit to the world. That's the only way that we can really act in society as well in a way that will have deep and lasting consequences.

[00:23:24] We can get a glimpse of the quality of love and compassion, and we can get a whole lot of understanding about it through thinking about what it means to become a mother. Perhaps we have become a mother ourselves, or perhaps we know people who did, and in those cases something really happens to the one who now has become a mother. In most cases, or very often, young people--and mothers are female, so young women--tend to be very concerned with how they appear, how others think of them and whether they look good. And so when one is a young woman not yet a mother, the mirror is very important. In fact the mirror is so important that the thought of having to go somewhere without being able to bring a little mirror is very disturbing. And not just the mirror but all sorts of extras that we put on to look better and look more attractive. These days there are so many of them we can choose between and then have our own little selection of things that we would always like to have with us in order to be able to look good. Make-up and also clothes because how we appear and how we look is really, really important--there's hardly anything more important than that.

But then, what happens when one becomes a mother is that suddenly the mirror is not THAT important anymore; it's not the most important thing to bring with oneself. In fact, if one went somewhere and had forgotten about the mirror it's not that big of a deal.

[00:25:35] CNR English: Mirror, make-up and good dress are not that important. The one important thing is the child. She is only thinking about the child, her only worry is child. Why? Love. And lots of patience, lots of tolerance. And not for one second, almost, is she not aware, not worried about the child. Where did this come from? From pure love. Because the mom loves the child so much, so however that woman was—some women care so much about their beauty--men and women are all different, some have that huh? For some, it's very, very important how they look, and their dress is important, make-up is important, even how she walks is important, how she moves is important. But that important thing becomes second, and the number one important thing is the child. It means that woman, (because the baby supposedly comes from a woman), gives so much love and care to the child, she almost forgets herself. If she's

cold, that's ok, as long as the baby is not cold. If she's hungry, ok, as long as the baby's not hungry. If she's too hot, ok, as long as the baby's not hot. If she doesn't get enough sleep, ok, as long as the baby sleeps well. Do you understand? Everything is constantly caring for the baby. She becomes second. This is a simple example of the Bodhisattva's way. Bodhisattva is second; sentient beings are first, like a baby. [00:27:45] Bodhisattvas always care and love, thinking about how to serve, how to take care, how to take away the suffering of sentient beings? The mother's way of thinking of relieving suffering is very simple: cozy room, good food, education ok, mundane gain is ok, that is success, successful life. The Bodhisattva's way of success is not small: it's a very deep responsibility. Bodhisattvas want to help and heal other sentient beings forever—not for one lifetime. Forever. So that is a very big duty, a big duty because the Bodhisattvas want to make all sentient beings wake up. They all have impartial loving kindness, and genuine wisdom. So to pass that on, show that, to help another's mind is such a difficult job. In that instance a Bodhisattva will do ANYTHING, even give up his or her life, to serve others, one-pointedly. [00:29:05] So a mom is an example. That mom will do anything to help her child. Like in the West we have a very good example. A child is under a car, and mom will lift it up. Mom doesn't care if she's gets an accident or something terrible happens—she wants to save the child. As I said: if mom is hungry, ok. If mom is thirsty, ok. Mom sick, ok. Mom's not sleeping, ok. She only talks, thinks and looks at the baby. Even if the baby doesn't know any words, mom likes to make new words (imitates baby talk). And her whole face, whole figure, whole body moves to make the baby happy. [00:29:52] So everybody physically, verbally, mentally is thinking about the baby. So this is a good example how much tolerance a mother has, how much care she has. How much wear and worry she has. Many of you are mothers, certainly you know how you feel. So this is a very good example. In the instance of the Bodhisattva, what are we talking about here? The most important thing is—many of you are already getting teaching, Buddhist Philosophy teaching is intensive in this Shedra—so what I'd like to say is, I'd like each of us to change our mind, to become full of love and loving kindness, impartial and tolerant. For that reason I'm repeating this:

[00:31:45] It's said that there is no virtue greater than love, there is no evil greater than anger, and no spiritual discipline, ability to take on hardship, superior to that of patience and tolerance. So those are the qualities that we need then to abide by, loving kindness and that kind of tolerance in meeting others with love and compassion. Why? Well if we want to be genuine practitioners, if we want to be real and successful practitioners, this is how we have to become: truly loving and compassionate. And otherwise, if that's not really how we are, if that's not really where we're coming from, then it's not going to be very genuine, anything of that which we otherwise do associating it with spiritual practice. Then we will somehow be neither this nor that.

Not a sense of genuine accomplishment. So neither this nor that ... ending up similar to Tibetan food.

[00:33:08] CNR English: True, true. If any country has a Tibetan restaurant, then you already need to know—“o la la, ya ya, ok...” means: not excellent. If you like to have good food you have to learn properly, if you like to practice Dharma, you need to learn properly. So what I'm saying is very simple: tolerance is important, compassion is important, anger is so ugly. There's no greater sin than anger. The whole world is destroyed by pride and jealousy and anger. Individual peace is also destroyed by this. So therefore please keep this in mind.  
please keep this in mind.