

6.11

Learned Audience, since all of you have taken the Threefold Refuge, I am now going to speak to you on the Trikaya, the three 'bodies' of the Buddha of our True Nature, so that you can see these three bodies and realize clearly your True Nature. Please listen carefully and repeat after me:

**With our form body, we take refuge in the Pure Dharmakaya (Substance-body) of Buddha.**

**With our form body, we take refuge in the Perfect Sambhogakaya (Bliss-body) of Buddha.**

**With our form body, we take refuge in the Myriad Nirmanakaya (Transformation-bodies) of the Buddha.**

6.12

Learned Audience, our form body may be likened to a house, so we cannot take refuge there. The Trikaya of the Buddha are found within our True Nature— they are common to everybody. Because the mind of an ordinary person is deluded, they do not know their own inner nature. Therefore, they ignore the Trikaya within themselves and search outside. Please listen. I will show you that within yourself you will find the Trikaya which, being the manifestation of True Nature, are not to be sought outside yourself.

6.13

What is the Pure Dharmakaya? Our True Nature is intrinsically pure, all things are only its manifestations. Good and evil deeds are only the result of good and evil thoughts respectively. Thus, within our True Nature all things are intrinsically pure. It is always clear like the sky and, like the sun and moon, it is always bright. However, sometimes it is bright above and dark below because the sun and the moon are obscured by passing clouds. But as

soon as the clouds are blown away, brightness re-appears and everything is fully illuminated. Learned Audience, our evil habits are like clouds, while wisdom (Prajna) is like the sun and moon. When we become attached to outer objects, our True Nature is clouded by wanton thoughts, which prevents our wisdom from shining forth. However, should we be fortunate enough to find someone to teach us the correct dharma, then we may, with our own efforts, do away with ignorance and delusion. Then we can be enlightened, both within and without, and the True Nature of all things manifests itself within our True Nature. This means we have seen face to face our True Nature. This is the Pure Dharmakaya of Buddha.

Learned Audience, to take refuge in the true Buddha is to take refuge in our own True Nature. One who takes this refuge should remove from their True Nature the evil mind, the jealous mind, the flattering and crooked mind, egotism, deceit and falsehood, contemptuousness, snobbishness, fallacious views, arrogance and all other evils that may arise at any time. To take refuge in ourselves is to be constantly on the alert for our own mistakes and to refrain from criticism of others' merits or faults. One who is humble and meek on all occasions and is polite to everybody has thoroughly realized their True Nature, then there are no further obstacles. This is the way to take refuge in yourself.

6.14

6.15

What is the Perfect Sambhogakaya? It is like a lamp. The light of a lamp can illuminate darkness, which has existed for thousands of years. A spark of wisdom can do away with ignorance, which has lasted for ten thousand years. We need not bother about the past, for the past is gone and irrecoverable. The same is true of the future; let us moment to moment keep clear and see into your True Nature. Good and evil are the opposite of each other, but their substance is not two. This 'not two' nature is our True Nature. It can never be contaminated either by evil or good. This is called the Sambhogakaya of Buddha.

One evil thought from our True Nature will extinguish good merits accumulated during thousands of kalpas, while a single good thought from the same source can take away all our sins, though they are as many as the grains of sand in the Ganges. To realize our own True Nature from moment to moment without interruption until we attain Supreme Enlightenment, and to never lose sight of our true mind is the Sambhogakaya.

6.16

What is the Myriad Nirmanakaya? If we are not thinking of any dharmas, then our mind is empty. But, just one thought and a transformation takes place. Thinking evil transforms your mind into hell; thinking good changes your mind into heaven. If you are malicious and hateful you are like a dragon or a snake. Compassionate thoughts transform you into a Bodhisattva. Wisdom puts us into the upper realms, while ignorance sends you to the lower realms. Our True Nature has many transformations. Ignorant people are not aware of this, they constantly think

evil thoughts and always follow an evil path. If they can return to one thought of goodness, wisdom will instantly arise. This is called the Myriad Nirmanakaya.

Learned Audience, originally we already have the Dharmakaya. If you see into your True Nature moment to moment, this is the Sambhogakaya of Buddha. If your thinking comes from the Sambhogakaya this is the Nirmanakaya. True 'Taking Refuge' means to attain enlightenment by our own efforts and to practice ourselves the goodness inherent in our True Nature. Our physical body is a temporary abode — we cannot take refuge in it. Let us all realize the Trikaya of our True Nature, then we will know the True Nature of Buddha.

6.17

I have a 'Formless' poem, the reciting and practicing of which will in an instant dispel the delusions and extinguish the sins accumulated in numerous Kalpas:

6.18

**Deluded people practice for merit but do not tread the Path.**

**They are under the impression that gaining merit is the Path.**

**Although making offerings and practicing generosity gives one infinite merit,**

**However, the three poisonous elements (greed, anger and illusion) are made within our own mind.**

**They expect to extinguish their sins by accumulating merit,**

**Without knowing that happiness obtained in future lives has nothing to do with extinguishing bad karma.**

Why not get rid of the bad karma within your  
own mind?

Everybody should do a true repentance within  
their True Nature

Someone who suddenly attains true  
repentance according to the Mahayana,  
And who stops doing evil and acts correctly, is  
free from bad karma.

A practitioner of the Way who always perceives  
their True Nature,

Is in the same category as all Buddhas.

Our Patriarchs transmitted no other teaching  
than this Sudden School.

May all followers of it see their own True  
Nature and be one with the substance of all  
Buddhas.

If you are going to look for the Dharmakaya,  
Detach from all Dharmalakṣaṇa phenomena,  
then your mind will be pure.

Exert yourself in practice to see your True  
Nature; do not relax.

Death may come suddenly and put an abrupt  
end to your earthly existence.

Those who understand the Mahayana's  
teaching and are able to realize their True  
Nature,

Should sincerely, with their palms together,  
vow to attain this teaching.

The Patriarch then added:

Learned Audience, all of you should recite this poem and put it into practice. Should you realize your True Nature after reciting it, you may consider yourself to be always in my presence, even though you are a thousand miles away. But, should you be unable to do so, then even though we are face to face we are really a thousand miles apart. In that case, what is the use of taking the trouble to come here from so far away? Take good care of yourselves.

After hearing the Patriarch, the whole assembly became enlightened. They accepted his teaching and put it into practice, happily.