

Let's Get Fruitional

If deluded perceptions are understood in terms of the four kayas, it follows that in that which is termed deluded, there is nothing impure, nothing to rid ourselves of. Neither is there something else, pure and undeluded, to adopt. For, indeed, when illusion dissolves, undeluded wisdom is simply present, where it always has been.

When gold is in the ground, for example, it is blemished and stained; but the nature of gold as such is not susceptible to change. When it is purified by chemicals or refined by a goldsmith, its real character increasingly shines forth. In the same way, if we subject the deluded mind to analysis, and reach the conclusion that it is free from birth, cessation, and abiding existence, we will discover, then and there, a wisdom that is undeluded.

Furthermore, the deluded mind, being itself illusory, is unstable and fluctuates, like experiences in a dream, whereas the true and undeluded nature of phenomena, the Buddha-nature or Tathagatagarbha, has been present from unoriginated time. It is exactly the same in ourselves as it is in the Buddhas.

It is thanks to it that Buddhas are able to bring help to beings; it is thanks to it, too, that beings may attain enlightenment. There is no other introduction to the four kayas than this understanding of the true nature of illusory perception.

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