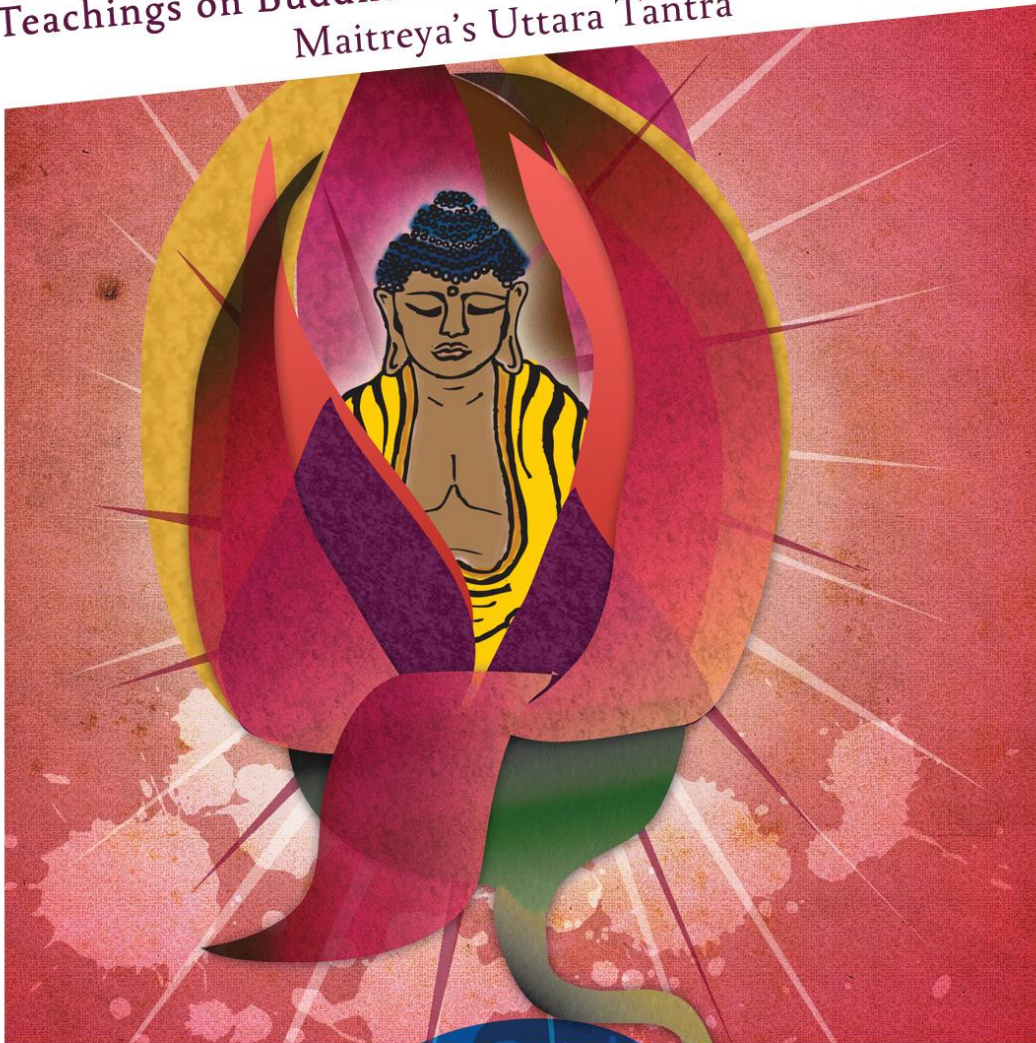


# FINDING THE *BUDDHA* WITHIN

Teachings on Buddha Nature from the First Chapter of  
Maitreya's Uttara Tantra



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शुद्धयुपक्लिष्टतायोगात् निःसंक्लेशविशुद्धितः ।

अविनिर्भाग धर्मत्वाद् अनाभोगाविकल्पतः ॥

śuddhyupakliṣṭatāyogāt niḥsaṅkleśaviśuddhitāḥ |  
avinirbhāga dharmatvād anābhogāvikalpataḥ ||

Although it is pure, it is conjoined with the afflictions.

It is unafflicted and yet in need of purification.

Although it has different qualities, they are indivisible.

It acts in a straightforward manner and yet without forethought. (25)

बुद्धज्ञानान्तर्गमात् सत्त्वराशेस् तन्नैर्मल्यस्याद्वयत्वात् प्रकृत्या ।

बौद्धे गोत्रे तत्फलस्योपचाराद् उक्ताः सर्वे देहिनो बुद्धगर्भाः ॥

buddhajñānāntargamāt sattvarāśeś tannairmalyasyādvayatvāt prakṛtyā |  
bauddhe gotre tatphalasyopacārād uktāḥ sarve dehino buddhagarbhāḥ ||

All beings are said to have Buddha nature because the wisdom of a Buddha is carried within all of them, because of the non-duality of its immaculate nature, and because the propensity to Buddhahood takes the name of its result. (27)

सदा प्रकृत्यसंक्लिष्टः शुद्धरत्नाम्बराम्बुवत् ।

धर्माधिमुक्त्यधिप्रज्ञासमाधिकरुणान्वयः ॥

sadā prakṛtyasaṅkliṣṭaḥ śuddharatnāambarāmbuvat |  
dharmādhimuktyadhiprajñāsamādhikaruṇānvayaḥ ||

Its nature is forever untarnished, like the purity of a jewel, or of space, or of water.

It is realized through one's inclination toward the Dharma, the highest wisdom, meditation, and compassion. (30)

बुद्धधातुः सचेन्न स्यान्निर्विदुःखेऽपि नो भवेत् ।

नेच्छा न प्रार्थना नापि प्रणिचिर्निर्वृतौ भवेत् ॥

buddhadhātuḥ sacenna syānnirvidduḥkhe'pi no bhavet|  
necchā na prārthanā nāpi praṇicirṇirvṛtau bhavet||

If there were no element of Awakening, there would be no dissatisfaction with suffering. There would be no desire, striving, or aspiration for nirvana. (40)

भवनिर्वाणतद्दुःखसुखदोषगुणेक्षणम् ।

गोत्रे सति भवत्येतद्गोत्राणां न विद्यते ॥

bhavanirvāṇatadduḥkhasukhadōṣaguṇekṣaṇam|  
gotre sati bhavatyetadagotrāṇāṃ na vidyate||

Since the propensity is there, one can recognize that suffering mars existence and happiness is the quality of nirvana. Were there not this propensity among us, this would not be. (41)

बुद्धः कुपद्मे मधु मक्षिकासु तुषेसु साराण्यशुचौ सुवर्णं ।

निधिः क्षितावल्पफलेऽङ्कुरादि प्रक्लिन्नवस्त्रेषु जिनात्मभावः ॥

buddhaḥ kupadme madhu makṣikāsu tuṣesu sārāṇyaśucau suvarṇam|  
nidhiḥ kṣitāvalpaphale'ṅkurādi praklinnavastreṣu jinātmabhāvaḥ||

Like a Buddha within a decrepit lotus; like honey in midst of a swarm of bees; like seeds encased within husks; like gold covered in dirt; like treasure buried under a house; like sprouts and the like that grow out of a tiny fruit; like an image of the Buddha wrapped in fetid cloth; (96)

जघन्यनारीजठरे नृपत्वं यथा भवेन्मृत्सु च रत्नबिम्बं ।

आगन्तुकक्लेशमलावृतेषु सत्त्वेषु तद्वत् स्थित एष धातुः ॥

jaghanyanārijathare nṛpatvaṁ yathā bhavenmṛtsu ca ratnabimbaṁ |  
āgantukakleśamalāvṛteṣu sattveṣu tadvat sthita eṣa dhātuḥ ||

like a king in the womb of a low-caste woman; like a precious image covered in clay – just like that does this element of enlightenment lie within all living beings, concealed by the filth of incidental mental afflictions. (97)

पद्मप्राणितुषाशुचिक्षितिफलत्वक्पूतिवस्त्रावरस्त्रीदुःखज्वलनाभितप्तपृथ्वीधातुप्रकाशा मलाः ।

बुद्धक्षौद्रसुसारकाञ्चननिधिन्यग्रोधरत्नाकृतिद्वीपाग्राधिपरत्नबिम्बविमलप्रख्यः स धातुः परः ॥

padmaprāṇituṣāśucikṣitiphalatvakkpūtivastrāvarastrīduḥkhajvalanābhitaptapṛthvivīdhātuprakāśa malāḥ |  
buddhakṣaudrasusārakāñcananidhinyagrodharatnākṛti  
dvīpāgrādhīparatnabimbavimalapṛakhyāḥ sa dhātuḥ paraḥ ||

The impurities resemble the lotus, the living creatures, the chaff, the filth, the house, the fruit, the stinking cloth cover, the lowly woman scorched by the fire of suffering, and the element of earth. The highest essence is like the Buddha, the honey, the fertile seed, the treasure of gold, the fig tree, the precious image, the supreme ruler of the continent, and the precious and pure image. (98)

गोत्रं तद्विद्विधं ज्ञेयं निधानफलवृक्षवत् ।

अनादिप्रकृतिस्थं च समुदानीतमुत्तरम् ॥

gotraṁ taddvidvidham jñeyaṁ nidhānaphalavṛkṣavat |  
anādīprakṛtisthaṁ ca samudānītamuttaram ||

It should be understood that the propensity comes in two types, and is comparable to the treasure and the tree that grows from a fruit. There is the propensity that is naturally present from time with no beginning, and that which has been perfected through cultivation. (149)

शून्यं सर्वं सर्वथा तत्र तत्रे ज्ञेयं मेघस्वप्नमायाकृताभम् ।  
इत्युक्तवैवं बुद्धधातुः पुनः किं सत्त्वे सत्त्वेऽस्तीति बुद्धैरीहोक्तम् ॥

śūnyaṁ sarvaṁ sarvathā tatra tatre jñeyaṁ meghasvapnamāyākṛtābham ।  
ityuktvaivaṁ buddhadhātuḥ punaḥ kiṁ sattve sattve'stīti buddhairihoktam ॥

Having taught in many places that every knowable thing is forever empty – like a cloud, a dream, or an illusion – why did the Buddha also teach here that Buddha nature is in each and every living being? (156)

लीनं चित्तं हीनसत्त्वेष्ववज्ञाभूतग्राहो भूतधर्मापवादः ।  
आत्मस्नेहश्चाधिकः पञ्च दोषा येषां तेषां तत्प्रहाणार्थमुक्तम् ॥

līnaṁ cittam hīnasattveṣvavajñābhūtagrāho bhūtadharmāpavādaḥ ।  
ātmasnehaścādhikaḥ pañca doṣā yeṣāṁ teṣāṁ tatprahāṇārthamuktam ॥

There are five defects: a weak will, contempt for lesser beings, holding onto beliefs in things that don't exist, disparaging what truly does exist, and excessive self-regard. This has been taught so that those who have them can eliminate them.  
(157)

तच्छ्रवाज्जायते त्वस्य प्रोत्साहः शास्त्रगौरवम् ।  
प्रज्ञा ज्ञानं महामैत्री पञ्चधर्मोदयात्ततः ॥१६६॥

tacchravājjāyate tvasya protsāhaḥ śāstragauravam ।  
prajñā jñānaṁ mahāmaitrī pañcadharmodayāttataḥ ॥166॥

In one who has learned this arises five virtues: enthusiasm, respect for the Teacher, intellectual and nonconceptual forms of wisdom, and great love. (166)

निरवज्ञः समप्रेक्षी निर्दोषो गुणवानसौ ।

आत्मसत्त्वसमस्नेहः क्षिप्रमाप्नोति बुद्धतां ॥१६७ ॥

niravajñāḥ samapreksī nirdoṣo guṇavānasau |  
ātmasattvasamasnehaḥ kṣipramāpnoti buddhatām ||167||

When one possesses these qualities, one sheds the defects: he is without contempt for others, viewing everyone as equal, and regards himself and other beings as the same. Such a person quickly reaches Buddhahood. (167)