

RATNA FAMILY

Chogyam Trungpa Rinpoche *Heart of The Buddha* –pg 144

“The ratna family, in the south, is represented by the color yellow. The symbol of the ratna family is a jewel, expressing richness. Ratna energy is like autumn, when fruits and grains are ripe and farmers celebrate the harvest. Ratna is associated with the element earth, which expresses its solidity and fertility. The neurotic style of ratna is envy or hunger – wanting everything and trying to engulf everything. Its enlightened expression is the wisdom of equanimity, because ratna accommodates all experiences and brings out their innate richness. When it is freed from hunger, ratna becomes an expression of powerful expansiveness.

Ratnasambhava: “Jewel Born” The jewel is precious because it can enrich all sentient beings. His activity s promoting the knowledge of genuine dharma.

Dhanyi Buddha of the South. Emanation/reflection of our own innate qualities of enriching/equanimity

Consort: Mamaki

Proector Emantation: Jambhala

Symbol/tool: He holds a shining jewel in his open left palm.

Element: Earth **Sense:** Smell **Activity:** Enriching

Aspect of Reality: Feeling

Wisdom: “The second Dhanyi Buddha is the Buddha Ratnasambhava, who is realized when the negative emotions of pride or ego is purified. It is necessary to define and describe ego, pride and arrogance. First, ego begins to develop and thrive the moment the mind separates the self from others. Next, three types of pride evolve in the process of self-centeredness: 1. Feeling one is better than others who are in a less fortunate situation; 2. Feeling one is superior to others by failing to see the equality of self and others; 3. Feeling one is better than those who are actually in a better situation than oneself materially or spiritually.

What causes us to embark upon the journey of ego? When the self believes that it is separate from others, then the negative emotion of pride arises in which one believes oneself in some way better than others. From this then arises the belief that there are desirable or “good” things, which are the things we believe in and do, and “bad” or undesirable things, which are the things that others believe in and do. As long as we believe ourselves to be superior to others, it is impossible to learn from them. So, we must give up ego clinging to develop enlightened qualities. A purified mind does not distinguish between pure and impure, good and bad, “I” and others; rather, it experiences all things in equality.

When we are free from pride, realization of the wisdom of equality dawns and we experience and become one with the Buddha Ratnasambhava. Buddha Ratnasambhava is gold or yellow in color, with the color representing the enriching qualities. As a symbol of his ability to enrich all living beings, he holds the precious wish fulfilling jewel in his hands. “Kenchen Trangu Rinpoche *The Five Buddha Families and the Eight Consciousnesses* pg 4-5

Qualities: does not discriminate – anchored to earth – authentic pride Equanimity definition: calmness. Composure. evenness

Challenges: Ratna energy can easily spin out and manifest as extreme pride, arrogance and anxiety fueled by agitation and disturbances. A poverty mentality can arise where there is a perpetual neediness. The energy in its neurotic state, manifests as extreme greed, where there is a strong desire to consume. It is likened to the hungry ghost realm where beings have small throats and huge bellies.

“Yellow wisdom has a steady, level quality. Pure equanimity is like holding a jewel in the deep, rich, golden glow of autumn, when the harvest is complete, and the larder is about to burst. Yellow energy oozes the experience of solidity and earthiness. Natural generosity and abundance flourish. Here, everyone has enough. As long as we recognize the natural richness of this totality, we contain all experience. But when doubt creeps in, we feel it may be earth consuming us and dissolving us into compost.

When this fear strikes, we start looking for the space to pack in more abundance. It’s as if each moment of our experience wants to devour whatever is in its path. Instead of feeling satisfied and nourished, we flip into a sense of insecurity. What if we run out? No matter how much we already have, we’d better get ore. Or we might reverse any sense of poverty into a bloated sense of pride.

Illness may prompt us to feel that we need to marshal all resources to deal with the unknown. All kinds of people and services can be brought in and organized around our situation. Our neediness can spread to others, so that they, too, feel driven to bring in even more help. We feel guilty because our efforts to expand into everything has left us swollen. We invite others into our continually expanding space, where they share our feelings of guilt or blame. Our need penetrates every corner of endless space.

Fearing we might be swallowed; we try to engulf those things that we fear might engulf us. The good news is that this uncomfortable bursting hunger can wake us up. “ Dr. James Sacamano *Getting Back to Wholeness* pg 172

~ Each energy is neutral, and we shouldn’t feel that we are only a representation of just one of the energies nor should we feel that we represent only the wisdom aspects or the challenged aspects of the wisdom family.

With Ratna energy: the possibility to transform challenging and negative behaviors exists because of the equanimity which comes very naturally. No longer differentiating between this and that, there is primordial awareness. That quality is very grounding.

Relation to Medicine Buddha

- When we practice, we have greater clarity about our inner self, our environment and others
- Ratnasambhava is an example, a reference tool, symbol of being completely void of pride and puffed up ego. Visualizing and connecting with Ratnasambhava helps us see our own potential. That potential is to see others as equal to ourselves. This helps us give up the fixation that we have on ourselves. Opening up to having equanimity for others suffering as well as their celebrations, releases us from the grips of our ego.
- These practices are a method for healing from our own ignorance. If we have a mind that believes that it is the most important being on the planet, that needs all wishes and desires granted by others, our lives will become very tiny. We will be full of poverty thinking that we are inadequate when people don't experience us for our greatness, when they fall short of attaining what we believe we deserve. From there, we can easily spin out, trying desperately to fill a void inside us to obtain everything we have expected that we deserve and that craving makes us feel fundamentally bad about ourselves. We start to think, I deserve so much and pump that way out of proportion, until we begin having expectations of people and things. When we don't get what we expected, we become gloomy with disappointment. We can all relate right? We've all had states of mind like that. But do we have happiness when that happens? Are we content? Making a connection with Ratnasambhava helps us to recognize that our situation is workable. We don't need to struggle and keep following old habits, we can start fresh, flash on equanimity, be inspired by the richness of enriching our relationships.
- Ratnasambhava holds a wish fulfilling jewel which is symbol of richness, wealth, positive pride. It radiates powerful energy of preciousness.
- You might wonder, "Isn't visualizing medicine Buddha enough? Why do I need to complicate things?" From an ultimate perspective, absolutely, Medicine Buddha is enough to visualize. From a relative perspective, each Buddha represents different appearances which reflect the different activities that we engage in. In the case of Ratnasambhava, we are reminded of the activity of enriching. What we are enriching? Our own small view of things fueled by ego's desire to be special. By transforming our poverty mentality that things are not workable, that there is no opposite to suffering we gain a different perspective. We experience that there is a lot more possibility than what we desire, our disappointments, our ignorance. That perspective is equanimity for self and others, without separation. This view helps us cultivate greater and greater compassion and to be content in what we have already within us to help ourselves and all sentient beings. We already have the same wisdom qualities as Ratnasambhava, we just need to polish our jewel heart/mind in order to make it shine, radiate. Medicine Buddha practice helps us to extend beyond ourselves. Through practicing, we gather positive qualities, healing energies and we develop a bigger view of our capacity. By including Ratnasambhava as part of our mandala, we immediately can experience the rich, lush, grounded possibilities of our potential.

ADDED NOTE FROM ROCHELLE WEITHORN: "Wish- Fulfilling Jewel- A symbol of skillful means. The Buddha said," Within your own mind, you already have the skillful means to succeed – the ability to put others before yourself. This is called the Wish- Fulfilling Jewel." *Tara card #3*

~ Dekyong Lhamo for Ratna presentation with Jim Sacamano

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