

We begin with the verses as taught by Patrul Rinpoche, Advice to Myself. The first verse, "There are three things one should remain attentive to: One's Benevolent Guru, the Compassionate Buddha, and one's own mindfulness and awareness".

So let me explain the first sentence. There are three things one should remain attentive to. There are three things we should not forget about. It doesn't matter as a person when we are doing our practice, especially when we are doing our practice. It doesn't matter where you are, what status you have, whatever our position is, what should we never forget, and that is our kind Guru, our kind teacher, our benevolent teacher.

Never forget the kindness of your teacher. What we are learning now is the Great Perfection. In addition, don't forget all those beings that have helped us, especially in terms of the Dharma. All the Kampos, all the living Buddhas, all those people at home.

No matter whether it is Hinayana, Mahayana, Vajrayana, always have gratitude towards them. This is also a foundation of our practice. Never in our minds forget our teacher. This is essential to our practice.

We should be most grateful to any teacher who has taught us. The next line is, "never forget the compassionate Buddha". As for without Sakya Muni Buddha, we wouldn't have had the Dharma, and without the Dharma, we would have no ways of being liberated.

We wouldn't have the methods to be able to be liberated from samsara. With respect to the Vajrayana, our teachers possess the perfect three kayas, the Dharmakaya, the Sambobakaya, and the Nirmanakaya. They have the perfect merits of these three kayas, every single Vajrayana teacher. It is from them that we receive our pit instructions, our teachings. We should often pray to our Vajrayana teacher, to the teacher who gives us our pit instructions and from all teachers which give us blessings, empowerment and pit instructions, and, continuously pray to them, What is the difference between Buddha and our Vajra Teacher?

In fact, there is no real difference. To bring to mind Sakyamuni Buddha or your Vajra Teacher, there is no difference. Sakyamuni Buddha and your Root Teacher are inseparable, and so, never forget the compassionate Buddha. And our Root Teacher, the very kind Root Teacher, who will never abandon or give up on us or on sentient beings. It doesn't matter whether the sentient beings have slandered us or have been kind to us, have hurt us, or whether they have given us offerings.

Everything is in equanimity within the mind of our Root Teacher. In the next sentence, there are three things one should remain attentive to on one's own mindfulness and awareness. It's very important that you remember these lines, these verses, otherwise it's just going to be like having a recorder with you that has no real benefit. Maintaining the right mindfulness and awareness is a standard for being a disciple in Buddhism. We must really understand the four points that turn the mind towards renunciation, the preciousness of human life, impermanence and death, the defects of samsara, and the infallibility of cause and effect. With this, we may be able to be just like our Root Teacher with their great compassion, wisdom and great equanimity and have a great open, vast mind with respect to the great perfection. What is mindfulness and awareness. It is not only that we understand, it's also that we absorb these teachings into our mind stream through our own practice.

And through our own practices, we look at the relationship between our mind and the external world. Accordingly, no matter what appears, we won't slander. One won't slander one's teachers.

What is the right mindfulness and awareness?

This is compassion, wisdom and Bodhicitta. What is temporary correct mindfulness?

Temporary mindfulness and ultimate mindfulness are different. Ultimate mindfulness is that your mind is inseparable from, is always one with that of your teacher. Every day that we are practicing, that we are learning, it is important that we are always attentive and aware of our own mindfulness and awareness.

If we practice according to the step-by-step practices, this isn't difficult. These verses are in fact very, very vast, especially in terms of our current state of practice. So, always be attentive to one's own mindfulness and awareness. Do you remember these verses that Patrul Rinpoche just taught? These three lines, do you always remember them? If you always remember these three lines, if you always have them within your mind, then you are a good practitioner.

Don't forget these three lines. Never be lacking in these three lines. Do we always have a sense of great gratitude towards our teachers? Do we have the same belief in every one of our teachers?

Don't be judgmental towards your compassionate teachers, especially those who have taught us pith instructions. They are all teachers and they all possess the perfect three kayas, the dharmakaya, sambabokaya and nirmanakaya, and the merits thereof. When we slander our teachers, we are slandering the three kayas and all the Buddhas and all the bodhisattvas, and we are also slandering their state of mind.

What is our teacher? Our teacher is just this, the perfect three kayas, the dharmakaya, sambabokaya and nirmanakaya, and all the merits of Buddha, our compassionate teacher, already possesses the perfect merits of the three kayas. Therefore, always be attentive to your compassionate guru and that compassionate Buddha and compassionate towards all sentient beings. Have joy and cherishing in one's teacher.

Sometimes we hold some form of judgment. We see a very famous teacher, a teacher with a lot of students, with a lot of material abundance and we surround the teacher. We pay a lot of attention to the teacher. We think, wow, this teacher is so important to me. But do we ever contemplate, does this teacher bring me any form of benefit? Observe using your own wisdom and evaluate your teacher according to your teacher's compassion and wisdom, and not just because the Sangha say that your teacher is this, or isn't this, or is that. If we use the normal perceptions of normal people and we follow our teacher according these normal perceptions, then it may happen that we slander our teacher according to our normal perceptions. If we do this, then what happens is that we continue generating negative karma ourselves and we suffer the consequences thereof. Then we ourselves bear the fruit of that negative karma and possibly even descend to the lower realms.

What the problem here is that we probably haven't properly understood the suffering of samsara. Accordingly, we spend our days all scattered, dispersed, in laziness and a little confused, as if there's nothing important for us to do. Now that we've become nuns and monks, we have a lot more spare time. We must let go of all of these material concerns.

Why must we let go of all of these material concerns? It's because we wish to attain liberation. Your job now is to attain liberation, to attain spiritual realisations.

Are you using every minute, every second, every moment in order to be able to attain liberation? Or are we by our teacher's side wearing clothes of monastics, but our mind is still full of negativity?

What are negative sentient beings? They are just beings maintaining, involved in all of their negative thoughts, emotions and habits.

It doesn't matter what type of person you are, you have this precious human life. You might be having some very serious negative thoughts and motivations. What this means is that you are not following the teachings according to the teachings of your root teacher. Your practice is not corresponding with the teachings. Then, it is evident that you haven't established a good foundation in the four outer preliminary practices. His Holiness Lama Achuk Rinpoche was teaching today and he was mentioning that if you haven't established a good foundation in the four preliminaries, even if Buddha was in front of you and taught you the 84,000 Dharmas, you probably wouldn't realize it. And even if a thousand Buddhas came before you to teach you, it probably wouldn't save you. Even if the Buddha was in front of you, you probably wouldn't be able to give rise to proper faith in the Buddha. Why? Because you haven't realized the importance and meaning of this precious human life and how precious it really is. Even more rare than this is to meet up with the Great Perfection. Accordingly, you don't cherish this life (and the precious Dharma) and you have no joy in it. As a result, one doesn't accumulate merit.

Sometimes teachers today have some very strange methods. Sometimes there's books with teachings in them and these teachers say that you're not allowed to read these books unless you receive the transmission. It may be that these teachers have translated these teachings from their original language into the current language, then they sign the books and then they say unless you have my explanation, you're not allowed to read these books. It has never been said in these teachings that unless you have a special transmission or explanation, that you're not allowed to read these teachings. So what does that mean? Does it mean that apart from you that nobody else can listen to or practice these teachings, can read these teachings?

If these methods are used to teach others, what might happen? It may cause many people to develop negative views towards the teachings or to slander the teachings. Whatever Dharma teachings we are translating we mustn't change them at all. We mustn't change the meaning at all. These teachings have been taught by enlightened teachers and are perfect already. If you don't know how to teach and benefit sentient beings, don't write these books and mislead other people.

Rather, don't write anything at all, it will be better for everyone. These types of things happen quite often outside of the monastery. It happens quite a lot in mainland China. And then these people go and mislead people, they cheat people. As a result, people think, I'm not allowed to read this book so now I really want to read this book. Then somebody says, no you can't look at this book. If you read this book you are going to go to the Vajra hells. Then somebody else says, I've got the explanation from the teacher. I can read the book, I can look at the book. All that this is doing, is bullying and cheating people. And so, in some ways Buddhism is really, really sad. Why? Because we have these really great enlightened teachings and teachers and then somebody else goes and changes them and says, this is my teaching.

On the other hand, these teachings are still here so we can really rejoice in these teachings.

When learning Buddhism, use your own wisdom and don't change any of the translations and don't change the meaning of the Dharma when you're doing the translations. If people say that you can't look because if you do you're going to go to the hells, then how are we going to benefit sentient beings? Of course there are the circumstances that in the teachings of the Vajrayana there are certain teachings that require you first receive the transmission from your Vajra teacher. There is nothing in the original text that says you may not look at these teachings. If what somebody does, is to say that unless they include you that may not look at these teachings unless you have my explanation, that the only people that are allowed to look are my students and the only people that can see this Dharma are those that I have explained it to. This gives rise to negative thinking and slandering within other people towards the Buddha Dharma. So, don't include your own judgement, especially with respect to your own great

teacher, especially with respect to the step-by-step procedures of practice, the propagating of the Dharma, and the lineage of the teacher. If you have the blessing and empowerment of the teacher, it will really help in understanding the teachings.

Understand reason. His Holiness Lama Achuk Rinpoche has been stressing this specifically. Some of these teachers go to other places, they go to mainland China, and they even think that they have written these texts.

However, they have just translated these texts. This is not according to the Dharma, and this we really must not do. When you follow your teacher, pay attention to these things. What we are doing now is following the guidance of an enlightened teacher.

We don't have to learn all of these other things that other people have written. We had Sakyamuni Buddha. What other mindfulness and awareness do we need? He has already taught us what to and how to practice. Lay practitioners have their practices. Monastics have their practices. All of this has already been laid out by Buddha. Those with high realisations have their high realisation teachings. Those with middle realisation have middle realisation teachings. Those with lower realisation have lower realisation teachings. Everything has been organised properly. The practices have been structured properly.

We don't need to go find somebody else. His Holiness Lama Achuk Rinpoche sometimes asks the teachers and Kampos why are you writing these books? Haven't great teachers already written these books? Do you think you are greater than Sakyamuni Buddha? Rather practice according to the step-by-step procedures and the teachings of the lineage master or your root teacher. If we don't have the realisation, then this is for the teacher who has the realisation to teach us. And what they teach us is definitely the pure Dharma and it is correct. His Holiness Lama Achuk Rinpoche raised this today in his teaching. I hope that you practice the Dharma according to the lineage requirements of His Holiness Lama Achuk Rinpoche, that eventually you propagate the Dharma, that you do so according to these requirements, and that you can improve your practice, improve your state of mind, and benefit sentient beings.

Apart from this, we don't really need anything else because we already have the perfect Dharma. We have these perfect step-by-step procedures and teachings of His Holiness Lama Achuk Rinpoche. We can continue to practice accordingly, according to His lineage and His instructions. If you do this and follow these instructions, you will definitely be able to propagate the Dharma. The teachings of the lineage masters are very important, we should respect them, and place great importance in them. One day, hopefully you will have the opportunity to practice and propagate the Dharma yourself.

Don't forget the lineage of your teacher. Some people have the support of the lineage teacher, they have the lineage and the teachings, however, once they have a little bit of fame, or a little bit of money, then they start to write their own books. What this brings about is a lot of slander, not only for a few people, but for many people, which might even be directed towards His Holiness Lama Achuk Rinpoche and his lineage.

No matter whether you are a monastic or a lay person, if you follow the teachings of His Holiness Lama Achuk Rinpoche, then you have a responsibility. The responsibility of maintaining the right mindfulness and awareness. Irrespective of whether you are a student or a teacher, where does this mindfulness and awareness come from? From our root teacher, His Holiness Lama Achuk Rinpoche. We may not have attained enlightenment yet, yet we can still evaluate the teachings of His Holiness Lama Achuk Rinpoche and his lineage, and to do this, we can use our own mindfulness, awareness and our own wisdom. No matter whether we are a student or a teacher, if we are practicing the teachings of His Holiness Lama Achuk Rinpoche, then we should follow according to those teachings.

And likewise, use the step-by-step procedures to help other sentient beings and propagate the Dharma. So, what are the three lines for today?

“There are three things one should remain attentive towards:

One’s benevolent Guru,
the compassionate Buddha,
one's own mindfulness and awareness.”

And that is the teaching for now.