

All sentient beings have been our parents, and in this respect, we've always been revolving around in samsara and suffering in samsara. But now, through the blessing and teachings of our Guru, we understand.

We understand that there is suffering in samsara and we know the merits of nirvana. We realize this through the kindness of our great teacher. Through this, we develop cherishing and belief in our Guru. Then it is important to put this understanding into practice and then to practice continuously, non-stop.

Don't lack in learning, contemplation, and in practice. The other day, His Holiness Lama Achuk Rinpoche was smiling while he was watching everybody practicing. Due to his age, it is difficult for him to participate in the group practices which he used to do before. In the lineage of His Holiness Lama Achuk Rinpoche, practice is very, very important. A few days ago, a Kampo had given Rinpoche a telephone call, and in their discussions, he mentioned he hadn't been practicing at all.

All he had been doing was reciting the texts and the sutras. He was feeling quite fearful because he felt he didn't have anything to rely on, and he asked Rinpoche what he could do. He asked Rinpoche, is there something that I can have for my mind to rely on? Rinpoche asked, "What? You've been studying for 20 years, learning for 20 years, and you still don't know how to practice? What is the purpose of all this study you have already done then?"

Study is so that we can put it into practice, and the purpose of practice is to attain liberation. There is one direct path from Dzogchen like there is one road to Yarchen Monastery. If you use another road, you might get lost.

You might not arrive at Yachen Monastery. If you are looking at the Dharma texts, but you are never looking at your own mind. His Holiness Lama Achuk Rinpoche said that some of these Kamos are pursuing fame, and if this is the case, they mustn't come to His Holiness Lama Achuk Rinpoche. He said what he is teaching is the true Dharma, not some other form of Dharma that is going to be of no benefit really.

Likewise, the practitioners of today are very different from the practitioners of old. They understand the theory, they can explain the theory, and of course, this is important, however they haven't realized this within their minds. They understand the theory; however, they don't have this experience within their own mindstream. This Kampo said he'd been reading these texts for the last 20 years and never really looked at his own mindstream.

And that is over the last 20 years. Rinpoche asked "What? In all of this time, you've never really observed your mind?"

The Kampa answered, "No". And Rinpoche asked, "What have you been practicing? And the Kampa replied that he'd just been reciting the texts all the time. And Rinpoche said, "Well, I don't know. The way you are practicing is a little bit different from the way we are practicing here at Yarchen Gar". And Rinpoche suggested that the Kampa go back to his own teacher and ask what he can do. Sometimes we have problems in our practice, and these problems aren't because of our guru, it's because of our own practice.

So often, His Holiness Achuk Rinpoche doesn't let the students look at their textbooks or their Dharma books. All of the 84,000 Dharmas are all within your own mind. So you must understand your own mind. If you don't understand your own mind, you'll never know the root of all Dharma or the foundation of all the Dharma. All these texts, all these teachings are the realizations of enlightened teachers.

These texts were written out of the realization, the realised wisdom of these enlightened teachers. And we, from our ordinary mind, we don't really understand. We know through our ordinary mind, by using the practices, we can realize our enlightened state of mind. Slowly, we observe our own mind in relation to the external world.

What is the relationship between the external world and my own mind? What is your relationship with Samsara? What is your relationship with Nirvana? What is your relationship with your teacher? What is your relationship with sentient beings? With possessions? And how is this related to us?

What is this world in relation to us? And if we don't do this, it doesn't matter, we are not going to practice incorrectly. From this foundation, we must investigate ourselves, and investigate ourselves every day.

His Holiness Lama Achuk Rinpoche also explained this today. He asked, what is Alaya? Alaya consciousness? What is our true nature of mind? The Dharmakaya?

He said that if everyone wants, he can speak a lot about this. Whether it is the fifth level, the sixth level, the seventh level, the eighth level? When we start to practice, there is only one place that we can practice.

It's not as if during our practice our mind is going to go through the different levels, 8th level, 7th level, 6th level, 5th level, Alaya consciousness and then Rigpa and then, ahhh, now I know because when we rest our mind in the moment you only have one mind. And in this state there is no positivity or negativity. There is no positive karma, no negative karma in a state of equanimity. However, in this state there is a lot of energy and this is Alana. It is a pleasant state. However it hasn't broken through the dullness. It's sort of in an in-between state with dullness. The Alaya consciousness is pure however it isn't liberated yet. And what is Dharmakaya? Right in that moment that you recognize Dharmakaya you have liberation. This is the Dharmakaya. In the moment that you realize the Dharmakaya then the Alaya and Alaya consciousness all become the Dharmakaya. In the same moment, if we don't realize the Dharmakaya, then Alaya consciousness is this and Alaya is that.

But in the state of Dharmakaya, this is not the case. This is just to emphasise that students with different levels require different guidance. His Holiness Lama Achuk Rinpoche said that those practitioners at Yachen Gar don't need that much theory. The more and more you teach, the more and more they seem to lose direction. One can speak a lot, teach a lot of detail, then what happens the students aren't able to realize the true nature of mind anyway. So His Holiness Lama Achuk Rinpoche doesn't allow the teachers in Yachen Gar to teach in so much detail. He said, all these lineage teachers receive the teachings and realize them through direct belief.