

Everybody raise Bodhicitta to benefit countless suffering sentient beings. Recently there was an earthquake in Yushu. As a result many people lost their lives. Rinpoche was watching this on the news and it happened around seven in the morning.

In addition many buildings collapsed, homes collapsed. The fact that we are able to be here at Yachen monastery, we can recite mantras on their behalf. Because we are having classes and Dharma teachings, we won't recite mantras during the Dharma teachings. We will dedicate the merit of the Dharma teachings and all the practices to all of those who have suffered and suffered loss as a result of the earthquake in Yushu. Make it a practice that we always remember the reality of impermanence. Know that things can change in a moment, for example what has just happened in Yushu.

There has been this earthquake and in 2008 there was the earthquake near Chengdu. The fact that we can be here in Yachen monastery is really a great blessing. It's the blessing of the three jewels and it's a blessing of our Guru. Also realize that there are many people that aren't able to be here. Impermanence and death is really quite serious. Knowing this, continuously learn and practice the Dharma.

Think of those people that are experiencing or have experienced this earthquake in Yushu. They are in the mountains. They don't have anything to eat. They don't have new clothes to wear. Some family members, relatives are missing. Maybe they feel very lonely in this situation. Compared to the hells, the suffering might not amount too much. However, the suffering that they are experiencing right now feels to them as if they are in the hells. Just imagine what it was like for them when that mountain started to shake, quake. Imagine you were in a building, a high building, and the building started to shake and sway and a rock came flying through the building.

What would you do? And this town of Yushu is situated in a valley between three mountains. There are many students there. There are many monks and nuns that lost their lives over there. We, here at Yachen Gar, might not be able to physically help them, however, we can make aspirations that they may be able to receive the Dharma and these blessings.

Many of them are really experiencing all forms of suffering. Some of them are even students of His Holy Lama Achuk Rinpoche and many of them have met him and heard his teachings. They are all our Dharma brothers and sisters. What we can do today is use Buddhism and our own aspirations and wishes and make dedications on their behalf that their lives may soon be able to return back to their normal. That they are able to hear, contemplate and practice the Dharma.

We here are practicing impermanence. Impermanence isn't just a visualization. It's happening every moment. Anything can happen any moment.

Even the people here at Yachen Gar felt the earth shake a little bit from this earthquake. So, just consider, when are we going to leave this world? We have no idea. Every day we make it as if we're so busy, we are working so hard. What are we so busy doing?

The thing we should be doing is practising the Dharma and that's all we should be doing. However, we seem to be running up the mountain and down the mountain, doing this, doing that, so busy that we have no free time. Really, one day death is going to come knocking and then we will have some free time. Make the effort to observe one's own karma. Watch what karma we are generating while we are doing these visualisations, while we are doing these practices. If we don't, when the time of death arrives, we will be sadder, we will experience more suffering, we will be in a poorer state.

Sometimes we think that these difficulties, these hardships, these sufferings that everybody else is experiencing won't happen to us. This really is the wrong thinking. When we arrive in Yachen Gar, we are here to practise, to listen to the Dharma.

Why is it that every day I am placing so many demands on you to practice? It's because I fear for you. I fear that your current negative karma may send you down to the three lower realms. Where are these three lower realms? They're really not far away. Look at what happened at Yushu with the earthquake. We, here in Yachen Gar, are inbetween Yushu and Chengdu. We really weren't far away from the earthquake either. Where is the next earthquake going to strike? Do you know?

Don't be lazy. Don't be ignorant. Consistently and at all times, practice. Practice the Dharma. Those people that haven't had any practice, who didn't practice, where will they go when they die? Maybe they will go to the three lower realms.

Maybe they will go to the three lower realms and experience boundless, extremely acute suffering. You, yourself, must be very certain where you are with respect to your practice. Where do you think you're going in your next life? Are you sure you're not going to the three lower realms? Experiencing suffering every day, all the time?

So many people appear to be so busy. What are they so busy doing? They've got food. They've got clothes. They've got a place to stay. Meditate. Practice!

Today we will mention the fifth verse.
'There are three things to be cautious of.
Speaking in public.
Behaving in solitude.
Observing the mind.'

These three points are also very important. What we must be very careful of? What we must be very aware of is what is going on in our own mind. He's encouraging us to be very careful with respect to our body, speech and mind. We really must be so careful what thoughts are arising in our mind. The sentences, 'there are three things to be cautious of'.

The first one is 'speaking in public'. This again is very important. When we are in public, be very very careful. Pay a lot of attention to what we say. Because of what we say, we could really bring ourselves a lot of danger or a lot of trouble. Not only do we hurt ourselves, at the same time we hurt others, other sentient beings.