

Many years ago, Buddha was a prince and while he was practicing he had clairvoyance. Through his clairvoyance he saw that he had said something in a previous life that harmed many, many sentient beings. As a result he descended to the lower realms, to the hells, and experienced intense suffering. When we say anything, pay great attention to what we say, especially if we are in a big crowd of people. Many practitioners don't observe their mind stream, and they say whatever they want, and as a result they hurt many sentient beings, which in turn hurts themselves, and as a result they experience many dangers, hardships and sufferings. What is the reason we are experiencing this suffering? It is because we ourselves generated this negative karma, which was generated by our negative speech. Those people who have kept their speech very pure, whenever they say something, other people really pay attention, others cherish what they say, appreciate what they say, just like His Holiness Lama Achuk Rinpoche.

When we calm our body down, then our mind also starts to calm down. People with a lot of negative speech, or impure speech, when they say things, nobody listens. It's not because what they have to say is not important or not interesting, it's as a result of their previous impure speech.

Their speech carries no merit. Wherever you go, be aware of what you say. If you're not, all that will happen is that in your next life, once again you will experience hardships and suffering. Instead of speaking so much, rather recite mantras, recite the mantra of Compassion. Instead of talking, talking, "wah wah wah wah", rather keep your speech pure.

Recite the mantra of Compassion, the six syllable mantra. Since beginningless time our speech has been impure. If you take a cup that has been broken and you pour water into that broken cup, what happens? All the liquid gets lost. Similarly, here at Yachen Gar we've been able to listen to many great teachings, attend so many great Dharma conferences, however we're not able to maintain this Dharma. One of the reasons for this is as a result of our impure speech.

Buddha stopped talking for a long time. He took a vow of silence and many people thought that he was dumb, that he wasn't able to speak. This wasn't the case. It was because Buddha had seen through his clairvoyance, the suffering that had resulted due to his negative speech in a previous life. The hurt it caused sentient beings and the sufferings that he experienced in the hells as a result.

When we are by ourselves and especially when we are with others, it's very important that we observe what we are saying, watch our speech. That is why when we practice the eight precepts, the merit is so great, so vast. Why? Because we have to keep our mouths shut. We need to maintain silence. If we just say whatever we want to say, the result in the future is that we might experience a lot of negative karma. Slander an Arhat and your negative karma is really severe. Never mind if you slander a bodhisattva or a Buddha or an enlightened teacher. If we do this, we will experience great suffering. Even if we just slander ordinary people, there will be a lot of negative karma that results from this. Slandering others is negative karma of speech. All the things that we do, all those thoughts that we think will become what we say. It is not important to speak so much. If you have any questions about your practice, ask your teacher. But apart from this, what's the need to talk so much?

Rather use that time to practice, practice diligently and with discipline. Speaking to somebody else, what meaning does it have for them? What meaning does it have for you? You speak all the time, every day, wah wah wah wah wah wah wah wah wah wah wah wah wah wah wah wah. As a result, your fellow practitioners don't want to speak to you anymore. After a while, you yourself will feel hurt and unhappy. Why is it like this? Why is it like that?

Maintain a pure body, speech and mind. This is the foundation of Buddhism. If you have anything to say to your teacher or your fellow students, speak with respect. Then what you have to say has merit. We're not enlightened yet. Whatever thought arises, we ourselves must observe it! Observe your own thoughts.

The second sentence, 'behaving in solitude'. So 'there are three things to be cautious of' and the second one 'is behaving in solitude'.

Some of the things we do on our own, we think, oh, I'm all on my own. Nobody is here. Nobody knows. The bodhisattvas, your enlightened teacher, they are able to see what you've been up to, just as easily as you're able to see the lines in the palm of your hand. A student who has great belief in their teacher, that is a good practitioner, whenever they are alone, they will observe their body, speech and mind meticulously. When you're alone and you think you can do whatever you want, as you please, thinking that nobody else will know ... The wisdom and the clairvoyance of all the bodhisattvas, is such that they are very clear what you are doing. They know exactly what you've been up to. When you're alone, be even more careful. Observe every arising thought, as if your Guru himself is watching this thought. Watch it as clearly as you're able to see those lines in the palm of your hand. When you're sitting alone, you think, I can do what I want, nobody's watching. That's just your own ordinary mind, the way your ordinary mind sees things. You haven't considered the realm of the enlightened wisdom of the bodhisattvas.

And the third line, 'there are three things to be cautious of'. And the third one is 'observing the mind'.

It doesn't matter whether you're on your own or whether you are together with the sangha, always pay attention, be aware. The thoughts of people are just like the water in a waterfall in the mountains, just rushing by. Like the water in the mountains, the water, the thoughts are continuously flowing, giving rise to afflictive emotions, daydreams. When we've never practiced before, as Buddha said, in one of his quotes, that we should really be very careful about watching our mind and every single arising thought.

Why is it that we need to watch our arising thoughts so carefully? Because every arising thought is like a seed. Even the smallest negative thought, don't let it go. If we just let our thoughts do whatever they want, if we're not aware of what's going on in our mind, what our thoughts are doing, then how are we going to attain liberation? Where is liberation?

Make the vow, that from today, you are going to pray to your teacher, to your guru, to Rinpoche, pray to all the Buddhas and bodhisattvas, pray to the lineage masters, pray to your

root guru. Make the vow that it doesn't matter what negative thought arises, I am not going to let it go. Make the vow to practice like this. If we let all of those thoughts flow, unawares, like the water flowing in a river, does it make sense then that we still want to attain liberation? The students come to me and say, 'Rinpoche, please bless me'. What is the blessing? It is this method, discontinuing this unaware, unguarded flow of all of these random thoughts. It is cutting through this continuous flow of random thoughts. This is Rinpoche.

Why is it that we require everybody to continue meditating and listening to the Dharma? Because this is the best way for us to observe our minds. Rinpoche says every day he will give everybody some strict requirements for practicing the Dharma and listening to the Dharma. And why? Because without meditation, without these practices, what hope do we have? If we don't listen to the Dharma and we don't practice, then every one of these thoughts are like a seed, a seed that is planting karma for us.

Rinpoche doesn't give his students any fields to plant any seeds in. However, they're planting these seeds within their own mind stream all the time. If these seeds become actions, then the fruits of those actions we ourselves are going to have to undertake, we're going to have to bear the results thereof. We ourselves will have to experience the sufferings of the seeds we ourselves have planted. Before these seeds become actions, listen to the Dharma, practice every day. Continuously, every day, every moment, be watching your three doors.

Watch your body, speech and mind. Apart from this, there's nothing else to be kept pure. In this way, we can attain liberation. If we don't, then all that will happen is our body will just follow the instructions of our thoughts and generate all sorts of negative karma. These methods that Patrul Rinpoche is teaching here in the instructions to myself are very, very important. Always be cautious of what's going on in your mind.

That's the end of the teaching for today.