

The length of time that you spend in Yachen Gar is not important. What is important is your belief in your Guru, and of course that you practice, that you are not lazy. How many lives have you spent in samsara and still you haven't attained liberation? Many people say, "Oh, I've spent so many years at Yachen Gar, I've spent so many years at this or that monastery".

Is this really meaningful? Most important is to what level have you increased your practice? What is the state of your practice? You yourself will know this, because we are the ones that are practicing. If we don't know ourselves, then what chance do you have?

Have you actually entered the doors of Buddhism? That you don't know, is really something that shouldn't be happening. You yourself should know the state of your practice, and be certain within yourself that one day you are going to attain enlightenment. For instance, Sakyamuni Buddha, or great masters like His Holiness Lama Achuk Rinpoche know that you should have attained a certain level if you are wishing to attain liberation in the bardos or if you are going to attain liberation in this lifetime. There will be certain merits that reflect in your three doors, in your body, speech and mind. It will be evident in terms of your own compassion and wisdom. It's not that we don't know what the level or state of our practice is. If you don't know, then really what hope do you have? You must at least have some idea of what you are experiencing within your own practice. Or at least know the level of your practice. You know. for yourself if you are full, or if you are hungry. Ooh, my stomach is so full, I don't feel like eating anything. In the same way as we know this, we should know the state of our practice. With such auspicious dharma it shouldn't be that we don't know the state of our practice. We should know whether we are going to attain liberation in the bardos or not, or attain liberation in this life or the next life, so that we know where we are going in our next life.

It is very important that you observe your three doors. Death isn't something that comes from Yushu for instance. It is happening around us all the time. Look at Yachen Gar, how many people die on a daily basis. We see continuously that today there are three corpses, today there are six corpses, the next day there are five corpses. In reality we are all queuing up for death, waiting for death. These people that have died, they may be monastics or lay people.

Some people are so very proud, however with respect to their greed, their anger, their ignorance, they haven't transformed their emotions at all. And they feel that they are so important, they think, "Oh, I've received the dharma, I've got this great teacher." If you haven't practiced, if you haven't transformed your mind, what's the use of having a teacher? If you believe in Buddhism, how come is it that the merits of Buddhism haven't been absorbed into your three doors (your body, speech or mind) yet?

Have you experienced any improvement in your practice? It is imperative that we observe our three doors. Rinpoche was teaching the three words that strike the vital point to some of the Tibetans. Rinpoche said to them, you've given up everything to come here to Yachen Gar. You've given up your livelihoods, your homes, so you must really contemplate why you have come to Yachen Gar? What am I doing at Yachen Gar? What is my purpose for being here at Yachen Gar monastery?

What is my plan? How is it progressing? Has it changed?

How is it developing? And if you have any of these plans, then you are here. You must continue with these plans. And apart from practicing towards liberation, you shouldn't be doing anything else.

While you are here at Yachen Gar, pay attention to this. Because if the state of our meditation is not stable, then our compassion, our wisdom, our faith in our Guru is going to be completely reliant on our conceptual mind. If this is the case, the merit of our conceptual mind is insufficient. In this case, we have a little bit of bodhicitta, then it becomes jealousy. In this case, we have some belief in our teacher, and then it becomes pride. We have a little bit of compassion for sentient beings and then after a little while, it becomes a negative emotion or a negative motivation. If this is the case, then our state of mind is unstable.

Why? Because the state or the amount of our meditation practice is insufficient. Then we may start to think, oh, I'm a monk, I'm a nun, I'm practicing the great perfection. His Holiness Lama Achuk Rinpoche would often ask, what is going on within your three doors? Let me observe what your realisations are... show me the merits of your body, speech and mind. It's not about how many books you've read, or how many texts you can recite, or how many videos you've watched and can recite.

What use is all of this? Of course, if we listen, it does plant a small seed of great perfection in our mind stream. However, the most important is that if we die tonight, what is your mind going to be able to rely on? The only thing that we have to rely on is the awareness that we have with respect to our rigpa, our true nature of mind and wisdom emptiness. And use whatever methods you have or know to recognise the true nature of mind. If you haven't realised the true nature of mind, then there is no way that you're going to overcome your conceptual mind. In addition, with respect to our mind, if we have never practiced or meditated or trained our mind until today, then what's going to happen?

If you've received all of these instructions, you understand all of these instructions, then why haven't you put them into practice? We will face difficulties and all kinds of hardships. However, if we don't practice, then these hardships and difficulties are just going to be more intense and the suffering of samsara is unavoidable and you are the one who has to undertake, and forbear the sufferings yourself.

Everybody, give rise to aspirations of boundless bodhicitta and continue to practice. Don't stop. Just like breathing, if we stop breathing, we die. The same, if we discontinue our practice, then we simply continue revolving around in samsara.

What is practice? Practice is removing all or transforming all our afflictive emotions. What is the best method to do this? To recognise rigpa, our true nature of mind. Know our buddha nature. Know the realm of great perfection. And when we recognise this realm, then persist, maintain this state of mind, because this will overcome all theories, all negative emotions, and we will be able to attain liberation.

It doesn't matter. No matter how much we teach and what we teach, the most important is, can we put it into practice? Where is it that we practice? It is our mind, just in our mind.

And apart from this mind, even if we learn a lot of theories, the only place where liberation happens is within our own mind. Where is the root of samsara? Where is the root of nirvana? It's here, within this very mind of ours. If we want to overcome all the problems of this world, where do we have to start? We have to master our mind. Then, we will overcome all of the sufferings of the three worlds. If we want to attain the fruits of perfect Buddhahood, similarly, we have to return to rigpa, our true nature of mind, this Buddha nature of ours. Then, we can attain perfect liberation, perfect wisdom emptiness.

We may have heard different teachings. We may have heard different dharma. However, at the end of the day, when it comes to practice, what are we practicing? This mind of ours. And apart from our mind, there's nowhere else to practice.

What must we practice? We must practice with these afflictive emotions of ours. What must we transform? Transform these negative habits of ours.

Even the most simple of negative habits we must transform. Don't be biased and think, this is a little one, I'll keep this one. Any of these little habits that remain in our three doors, our body, speech and mind, is just going to keep us revolving around in samsara. Even the smallest moment of attachment or aversion keeps us revolving around in samsara. Don't let a single motivation of attachment go.

Do you understand? One motivation is one seed, one karmic seed. For continuous lives, we've been revolving around in samsara. When students come to Rinpoche and they ask Rinpoche, please use your clairvoyance to tell me where I'm going in my next life. Well, why don't you just look at your own mind? What's going on in your own mind? Look at your own arising thoughts you'll know for yourself. You may have looked at Dharma books for twenty years. The big question is, for twenty years, have you looked at your own mind?

No, I've never really looked at my own mind. In the three eons that Shakyamuni Buddha took to attain liberation, what was he doing? Was he listening to classes and reading books? Or was he transforming his afflictive emotions? Through this, attaining or entering into enlightenment, where did he go to pray to Buddha to take refuge or go make aspirations and make vows to do certain activities?

Continuously, without a break, watch your own mind. Observe your three doors, your body, speech and mind. Transform your three poisons, your attachment, your aversion, your ignorance, all your afflictions. Through doing this, attain enlightenment. Some students decide they are going to make aspirations like this today, and another one like this tomorrow.

Sometimes His Holiness Lama Achuk Rinpoche reprimands the students. He asks, "what are you here for?" Are you here at Yachen Gar to attain liberation? Some outside people sometimes ask His Holiness Lama Achuk Rinpoche's students to engage in other activities or

to do some work. He tells these people, "If you want work to be done, do it yourself. Stop interrupting the practice of my students. If you carry on all these worldly activities and continue this ignorance, what benefit will come of this?"

What is the difference between being over here in Yachen Gar and being at home? What is the difference between being a monk or a nun and somebody who is not a practitioner or a lay practitioner? However, if a teacher asks the students to do something, nobody's willing to assist. Nobody aspires to help. His Holiness Lama Achuk Rinpoche says: "You come to Yachen Gar to attain liberation, not to carry out all of these meaningless activities". If any of the teachers over here carry out any worldly activities, he really scolds them. Why does he do this?

Because in reality, His Holiness Lama Achuk Rinpoche, is looking after us. This is a good teacher. Why? What is your motivation? Why did you give up all of your worldly wealth, fame and status?

Because you want to attain liberation!

So when people come from outside of Yachen Gar and ask people here to do this or to do that, His Holiness Lama Achuk Rinpoche doesn't allow it. What is most important? Watch your mind! If you don't watch your mind, how are you going to attain liberation?

Circumambulating the mountain, however, never looking at or circumambulating your own mind? All the causes of going to the hells, of going to the realm of the gods, of attaining this precious human life, all come about due to karma, due to cause and effect. Where does this karma all happen? Within our own minds? From the habits that we have present in our own minds. Apart from our own minds, there's nobody else that sends us to the hells and causes us to experience these sufferings.

Who creates these sufferings for us? It's our own karma. We have created this karma ourselves. When the day arrives that we are facing death, when we die, then all the fruits of our karma will manifest. If we waste our days not practicing, then when the day we face death arrives, then we might experience great remorse, we may be really fearful, and this would be a great pity. We have had this precious human life, we have met with the dharma and to have had such a great teacher and to not have practiced....

After establishing a good practice, establish a good foundation in the preliminary practices, then start to practice observing your mind. The very moment, a single thought, a negative thought arises, don't let it continue. This you must remember!

How do we do this? We practice according to the pith instructions of Rinpoche, according to the five preliminary practices of Longchenpa and of Longsal, from with object meditation to without object meditation, and so on. Being aware of the differences within your practice of being in the alaya, the alaya consciousness, in Dharmakaya. The pith instructions on how to do this, I've already taught you. You don't need to go and broadcast all of these pith instructions

to everybody else. Transform this dullness, these afflictive emotions, transform your agitated mind, transform these random thoughts.

How do we do this? How do we transform these random thoughts, these issues? I tell you every day, I teach you these pith instructions every day, these pit instructions you must remember. Don't go telling other people these secret vajrayana pith instructions. Continue with your practice, persist with your practice, be conscientious and master these practices.

This is the teaching for today.