

All of the three poisons, the five poisons, exist due to the conceptual mind. When we know the essence of these five poisons, these afflictive emotions, these random thoughts, then we know the essence of all of the random thoughts and afflictive emotions. Just like in summer and we're sitting in the room and a mosquito comes, we see it coming and we think, "Let's put this mosquito outside. We'll catch it and take it outside very gently. We gently want to remove it from the room without hurting it, to gently persuade it to go outside again, to go out naturally by itself. When any afflictive emotion arises, any of the three poisons or the five poisons, the moment that it arises, in that very moment, one must recognise it. Know for yourself, "Oh, right now, attachment has arisen or anger or jealousy has just arisen.

The moment an emotion arises, don't force it, don't try and distance yourself from it. Observe it. Observe it in a relaxed state of mind and in so doing it will just naturally subside on its own. Just like with that mosquito, very gently let it fly away by itself and it won't affect you. Likewise, when an afflictive emotion arises in a very relaxed, natural state of mind, just observe it. Don't think, oh this afflictive emotion has arisen, this anger has arisen, what should I do quickly, what should I do?

According to the great perfection, what should I do? For instance when a big dog appears and we grab a big stick to go and beat the dog. Thinking, oh there's an afflictive emotion that has arisen best I use that big great perfection stick.

If you do this, it's just going to get angrier. First the affliction arises and then you have the thought that arises that says what great perfection method should I use to liberate this thought and then the third thought is, "Oh I want to practice the great perfection and then the fourth thought, "Oh we must rest in meditation and then the thought arises again and as all of these thoughts of resting in meditation arise, we're not able to rest in meditation because we are thinking, thinking, thinking.

In the very moment that a thought arises, with awareness in a relaxed manner, just observe that thought and it will just naturally subside back into our true nature, into our Buddha nature. It's so simple, do we understand? Rinpoche says, if I teach this to a five year old child, they'll be able to practice it. If I teach it to an 80 year old child, they will be able to understand and practice it. We have been practicing for so many years, I shouldn't even have to mention this anymore.

The other day His Holiness Lama Achuk Rinpoche was smiling, he was chuckling to himself and Rinpoche asked him, why he was so amused? His Holiness Lama Achuk Rinpoche answered, "Oh you know so many of these people, they go to so many of these teachings with so many of these Khenpos and the teachings that they receive, they're just not able to apply or put into practice. Then they come to me, this old lama in this mountain valley and I just give them one or two pith instructions and these two pith instructions are of incredible benefit to them. If they are able to put these pith instructions into practice, then suddenly they're able to apply them all the other teachings as well. He was chuckling to himself and he said, "Isn't it strange?" Then Rinpoche asked His Holiness Lama Achuk Rinpoche, "Why is this the case? His Holiness Lama Achuk Rinpoche replied "It is because most of these practices that they are doing is engaging the conceptual mind".

All the time they are reading books, they are listening to teachings, doing visualisations and then when anger or attachment arises, they aren't able to apply the practices. His Holiness Lama Achuk Rinpoche said, "These pith instructions that I give are like wish fulfilling treasures. When you are hungry, you can use them. They're right there in your hands, they're right there with you and you won't forget these path instructions. You can use them any time, like a mani stone, like a great treasure. All of the wishes of the sentient beings, I am able to satisfy and benefit sentient beings with so that they may be able to attain true liberation. Rinpoche replied, "Oh, it's that auspicious is it?" And His Holiness Lama Achuk Rinpoche was very, very happy. Then Rinpoche said, "Your methods to benefit sentient beings are so many". His Holiness Lama Achuk Rinpoche joked, "You don't know?" He laughed and teased, "I thought you were the reincarnation of Jigmey Gyalwai Nyugu. Didn't you attained enlightenment a long time ago?" Rinpoche laughed and replied, "Oh this is just a name that has been given to me. Until I met you, I didn't really know anything about this. Now that I've met you, I'm slowly learning just a little, a little bit on how to do this. The reality of cause and effect, the belief in His Holiness Lama Achuk Rinpoche. Thank you His Holiness Lama Achuk Rinpoche. This is just a little bit of gratitude from my heart. But I'm still not perfect". His Holiness Lama Achuk Rinpoche just smiled.

Rinpoche said he himself had really listened to, heard a lot of Dharma teachings and contemplated for ten years. Really the great benefit that he received was from the instructions that he received from His Holiness Lama Achuk Rinpoche. Although he had heard many theories and teachings, when the afflictive emotions arose, he wasn't able to put them into practice. It's not to say that the teachings are not useful, that they don't have great wisdom.

They do, however, it is through the pith instructions that I found great wisdom in how to practice. If we've been studying, even been studying for a very long time, and we don't have these auspicious pith instructions of His Holiness Lama Achuk Rinpoche, then we might find that our ability to transform these afflictive emotions when they arise is very small. Even now, when we are meditating, we are transforming these afflictive emotions into wisdom. When we're resting in the true nature of mind and these various afflictive emotions arise, these habits arise, we are spontaneously able to transform them. Everything that we're pursuing, that we want, that we're going to receive, all of our afflictive emotions are contained within this pure wisdom, which transforms all of our afflictive emotions and transforms all our negative habits.

Every day that you are meditating, it is not only that your posture has improved, but what is also happening is that every day your mind is gradually improving. If we continue and persist with this practice, then within a few years, a number of years, we grow closer and closer to attaining that state of mind of His Holiness Lama Achuk Rinpoche. Practice like this non-stop, everybody practice together like we are practicing now. Day after day, improve your compassion, improve your wisdom. You must persist, keep on practicing. Some people have been at Yarchen Gar for 3 or 4 years and only then do they start saying, "Oh, now I am really starting to understand this. I really feel like I want to practice more and more. I am growing in renunciation, my bodhicitta is growing." It can take a few years, sometimes for some people it does. Don't stop, continue applying yourself in practice. Some people improve a little and then they stop and then they lose all of the benefit of their practice. Their practice regresses very

quickly. It might take time to improve. So, stay here and listen to these teachings, apply these pith instructions, rely on them, try and do it yourself. Rely on oneself alone is really very difficult. Continue in your practice. Practice conscientiously. Practice continuously. Give rise to bodhicitta, aspire to bodhicitta every single day.

Most importantly is that we practice. His Holiness Lama Achuk Rinpoche's teachings have been spread around the world and this is not because he is relying on theory or as a result of blind practice. His Holiness Lama Achuk Rinpoche said it is due to the right awareness and the right guidance of His Holiness Lama Achuk Rinpoche's teacher, His Holiness Tulku Arik.

Then through putting it into practice that he attained enlightenment and all of his merits manifested. His Holiness Lama Achuk Rinpoche was mentioning a time when he was teaching a group of Khenpos. There were maybe eight of them. He had come to receive some special secret empowerment teachings and he was very happy with this. He was teaching very conscientiously. He was teaching very special pith instructions and they would meditate together after the teachings. Then after a few days there were only six of them and then a few days later there were only four, then a few days later only three and then only two. They all excused themselves saying we have this to do, we have to do that, we have other things to do and they all disappeared. Now, when they try to meet His Holiness Lama Achuk Rinpoche they're just not able to have an audience with him anymore.

We have this really auspicious opportunity, however sometimes we don't cherish this and these sort of things happen. These days there are many enlightened teachers. At the moment it's maybe easier for us to meet these great teachers, these enlightened teachers. But then later on if you don't practice it might be very difficult for us to be able to meet them and then afterwards we may experience a lot of regret or remorse that we didn't practice. We may think "Before I was around Rinpoche, I didn't cherish this opportunity and now when I try to find Rinpoche I don't seem to be able to find him anywhere". If this happens we might truly regret this. So when the likes of His Holiness Jigme Phuntsok and His Holiness Lama Achuk Rinpoche were alive, it was truly very auspicious. When they do teach and we don't cherish this, later we regret, we have remorse in this regard. The enlightened teachers, their teachings are really incredible, they are boundless and we only cherish them or place importance on them for a short while. These teachings, these teachers really cherish them. Soon His Holiness Asung Rinpoche will be teaching the preliminary practices. Everyone who is here must go and attend these teachings. I think there will be 10 days of teachings. His Holiness Asung Rinpoche is the reincarnation of one of Padmasambhava's 25 great disciples, Namkai Nyingpo. I think he was the student of Padmasambhava who attained enlightenment the quickest. His realm, his enlightened realisation is inseparable with that of His Holiness Lama Achuk Rinpoche. So everybody must definitely go and see them. Some teachers have very good learning, very good theory, however their practice is insufficient and sometimes the situation is the opposite. Sometimes their practice is very good, however they don't have a good foundation in theory. However His Holiness Asung Rinpoche is the same as His Holiness Lama Achuk Rinpoche, he is the reincarnation of Buddha. Go and listen conscientiously and ask questions if you have any. If you do this, then Rinpoche will also be very happy, and if Rinpoche is happy, then our merits are really great.

Some people think that our meditation is more important than going to these preliminary practice teachings being taught by His Holiness Asung Rinpoche, don't be like this. Appreciate, cherish every single teaching and every single teacher, and do so night and day. Listen to the Dharma and put it into practice.

This will be of great benefit for oneself and of course for all sentient beings. The appearance of all these teachers is impermanent, we might want to see them again and might not have the opportunity to do so again. We might want to see them and not be able to see them and not be able to ask or request for the Dharma. So while you are around Rinpoche, cherish the opportunity. Keep your mind pure. If suddenly you have impure, unclean thoughts that arise and you think, "oh no, I can't go and meet Rinpoche". We've had these impure thoughts all of our lives. We've had so many impure thoughts. Just these few impure thoughts that we have now. That doesn't really amount to much, does it?

We haven't attained enlightenment yet. Naturally we're going to have all sorts of things that arise. This is a process. Understand this. Every single teacher has had them.

Shakyamuni Buddha had them. All of this is not so important. What is most important is how we give rise to the right mindfulness and awareness, to our belief in cause and effect, to our belief in our teacher and not to run around following all of these appearances! To practice with our teacher and in this way, when some of these random or negative thoughts arise, it doesn't have such a negative effect on our practice and affect our attaining liberation. Keep up your practice.