

As it says in Patrul Rinpoche's instructions to himself, the eighth verse, the second line, "There are places we should not go where large crowds gather." Some people say, "let's go out and have some fun, let's get a few of us together and have a good time". To think that some monks and nuns want to go out and have some fun, I've never heard of this before.

I've heard some of the nuns saying, "let's go out, let's go together and have some fun". Rinpoche says, he doesn't think this is really according to the dharma, this is not what we should be doing. We know the result of having fun, and that's why we've become monastics. If we still want to go around doing this, then what's the point of becoming a nun or a monk?

When you want to go out, what type of places are you going to go to have fun? When you do, then your attachment arises, anger arises, jealousy arises. Then you meet up with these external circumstances, which gives rise to attachment or aversion within yourself. So these situations you must definitely avoid. Find a quiet place where you can practice diligently. A place that are suitable for practice. All the happiness of all sentient beings of all the three worlds, all the tranquility, all their enjoyments are all temporary.

As temporary as the dew on a blade of grass. In the morning there may be these drops of dew on the grass, but as soon as the sun rises, that dew disappears. Since beginningless time in samsara, it's always been like this. We've never left these afflictions behind, and the result being we've never attained liberation. Now that we've met the three jewels, with the dharma, then we will realise that all of these happinesses in samsara are simply temporary. As temporary as the drop of dew on a blade of grass in the morning. It's always changing, in a state of impermanence, disappearing, just like wealth, status, fame, also jealousy, anger etc. As soon as it arises or we develop it, our mind becomes dissatisfied. The more we eat, the hungrier we get. The more we drink, the thirstier we get. The more we attach, the more we suffer. The more we suffer, the more we attach.

We have these misconceptions which this is the root of samsara. It's important to observe the impermanence and the suffering of this world, and then we will really notice impermanence. Then we will really have no reason to be smiling. We all admire His Holiness Lama Achuk Rinpoche and his ability to come and go freely as he pleases. If we want to be the same as His Holiness Lama Achuk Rinpoche, then we must maintain pure body, speech and mind and diligently maintain our practice. Apart from this, there is no other way to attain the same state as His Holiness Lama Achuk Rinpoche. Rest in Rigpa, in our true nature of mind, and then we may attain the same state as His Holiness Lama Achuk Rinpoche.

Start! Start right now! If we maintain pure body, speech and mind, then by the time we're 60 or 70 or 80 years old, then there's a good chance that we'll have the same realisation as His Holiness Lama Achuk Rinpoche. How is it that he is able to be so free? Because His Holiness Lama Achuk Rinpoche is always resting in Rigpa. Why do we have so much suffering? We are in the state of our habits and afflictive emotions. The result is that we're not free and natural.

What should we be doing at the time of our death? Be resting in Rigpa. People ask Rinpoche, if we can't abide in Rigpa, what should we do? Then pray, pray to Rinpoche. Visualise Rinpoche above the top of your head. That our mind ascends up into your teacher above our head, and that we and our teacher are inseparable. Pray to one's Guru, pray to Rinpoche and visualise Rinpoche. This is also very useful. However, the best way, or the ultimate way, is to be resting in Rigpa.

What do we mean by this? Samsara is just one thought. Samsara are thoughts, afflictive emotions, and the essence of those thoughts, those emotions, is nirvana. In what state do we rest? We just rest in the essence of the thought.

This is Rigpa. In this way, we don't have to turn our brain upside down. We don't have to run all over the place, to distant places. If we don't have this now, then when we die, there is going to be even less chance of being able to do it. Practice daily, every day, repeatedly, again and again. Rinpoche is always teaching us, rest in Rigpa. When we go to Gansu, we use a car to go to Gansu. What if we're not able to find a car? If we don't find Rigpa, if we don't establish the true nature of mind in our practice, then how are we going to be able to attain enlightenment?

Then when death strikes, death is not going to announce that it's on its way. Think of the earthquake at Yushu. More than 10,000 people died. The earthquake never warned everybody and said, "I'm coming! Everybody leave, please. Go!" Everybody was there, all happy and then the earthquake struck. It struck in a moment, in a flash. In this case, when it arrives, how are we going to suddenly be able to rest in the state of Rigpa? Or visualise our Guru. If it happens that quickly, what chance are we going to have to be able to pray to our teacher? If you haven't been practicing to maintain that state of Rigpa, when it happens, how are we going to think, oh, suddenly I must pray to Rinpoche, if we're sleeping, if we're awake, if we're walking? For instance, in the case of the earthquake, and somebody was on the stairs, and suddenly the earthquake struck, and then what chance did these people have? They didn't have the opportunity to jump out of the building, and then death was upon them. It's that simple.

On the other hand, some people are waiting to die. They wait for six months. They wait for three years, maybe. And even though their flesh is starting to rot, still death isn't forthcoming. In normal circumstances one might not eat for seven days and die in that time. However, if one's karma hasn't ripened, then even after a year, even after three years, one might not die. Even if one is not able to drink anything but somehow one seems to continue living. In this case, one just has to continue to bear the suffering, the karma.

This is what is happening to us. We are controlled by our own karma. The other day Rinpoche was speaking to a yogi. Rinpoche met him in Gansu, and he had met His Holiness Lama Achuk Rinpoche before. Rinpoche had seen him at Yarchen Gar before. He hadn't attained enlightenment yet. This yogi requested Rinpoche to come and visit one of his family members. This family member had been sick for six months and hadn't been able to drink anything. They had just been lying at home. When Rinpoche arrived there, it was as if this person's flesh was rotting. There was this terrible smell. As Rinpoche walked in, it was a smell that wasn't normal.

He thought, what should I do? Then he thought, it would be rather impolite not to go in and to walk out. So he thought, "what can I do to help this person?" He gave her a blessing on their head, and rubbed her face and asked how she was. And she said, "Rinpoche, now that I see you today, I'm so happy." She said, it was like meeting His Holiness Lama Achuk Rinpoche again, because really there's no difference between Rinpoche and His Holiness Lama Achuk Rinpoche. She said, "I just don't have the strength now to go and meet His Holiness Lama Achuk Rinpoche. Rinpoche felt very honoured by this and thought, well, he's not enlightened, but he will try and give some heart advice to this person. Rinpoche's advice to this person was for them to rest in Rigpa. In this way, their suffering will definitely be reduced. You could even rest in that state very happily without any suffering. This person replied, yes, this is true. I haven't drank anything for six months or eaten anything, but I don't feel thirsty at all and unable to sleep 24 hours a day and I should be very tired. However, I still have a lot of energy. And she said, her mind and that of His Holiness Lama Achuk Rinpoche was the same. She said that she is just lying there and that she is actually quite happy. When Rinpoche heard this, because of this person's energy, although her strength was very low and she still sitting in the Vairocana posture. And when she said this, tears started to roll down from her eyes. Rinpoche was very happy to hear this. And the she said, in fact, I've actually improved in my recognition and being able to rest in the state of Rigpa. And the yogi said Rinpoche, was as an enlightened person. "Well", Rinpoche said, "I don't think I'm enlightened. However, I often pray for the blessing of His Holiness Lama Achuk Rinpoche". And he hopes that this is of some help to this person. This person replied, "yes, it's been a great help" and asked Rinpoche to stay longer. Rinpoche stayed for another 20 minutes and then Rinpoche got up to leave. He didn't say he was going to go home. He thought maybe this might make this person feel hurt. Rinpoche said, "well, I'm just going to go outside for a while". Why? Because you can't say things like this to people sometimes who are close to death. Because as soon as you say that, the person starts to think, oh, that person is so lucky because they're going to go home. Rinpoche thought about this. So instead he said, I'm just going to go outside and you rest, you get some good rest. This person was very happy and wanted to get up as Rinpoche was leaving. This person's great belief in His Holiness Lama Achuk Rinpoche were inexpressible. Rinpoche is very pleased with this person's belief. One would think that with the state of this person's karma, this person would really be in a state of terrible suffering. However, when Rinpoche went to this person to give blessings, he saw the state of the practice of this person.

And could see in his eyes that he was always resting in the state of Rigpa. Because most people, when you first meet them, you can really see the state of their practice. One look and Rinpoche knows the state of their practice.

Recently there was a lay practitioner who also passed away. Rinpoche was doing some Phowa for them. Before this practitioner died, you could just see their eyes were very big and full of panic and fear. When Rinpoche sees this, it definitely gives rise to renunciation in Rinpoche. This renunciation might not arise when looking at books. However, when you see the suffering of person that is about to die in front of you, you start to truly realise that samsara is definitely not the best state to be in nor the best place to be in. Rinpoche believes that many of us feel the same way. In cases like this, Rinpoche really feels that the practice of Phowa is of great

benefit. Everything looks beautiful and bright. But then when the karmic wind blows, all of this disappears. It appears as though we're very healthy. However, in a moment, dangers arise, death arrives and we're laying there on the bed. Definitely observe this in detail.

Buddhism is truly vast. But if we still don't understand impermanence and death, our practice is not going to improve or grow in great experience.

And that's the teaching for today.