

And the third line: "And relaxation in the mind." You know, since beginningless time till now, our mind has never really ever relaxed. And now we have met the Dharma and we have met the guru, and we have this precious human life. Now, in our practice and in our studies, we may feel old and tired. This is because we have all of these habits that have continued from all of our lives, all these limitless lives that we've had since beginningless time till now.

This relaxation that Patrul Rinpoche is speaking about is not the normal relaxation that we think about, which is an ignorant, lazy kind of relaxation. Instead, it is the realization and experience we gain from our practice. When we see through the material world, when we see the true nature of phenomena, then we realize everything is illusory. And by knowing this, we won't have such strong attachment to phenomena. If you think about everything that has happened for the last twenty or thirty years, that has happened over the last while, or at the moment, nothing is the same. It has all passed by, just like a dream, just like an illusion. Apart from all of the negative deeds and all of the positive deeds that we've engaged in, which have left imprints within our mind stream, everything else is just this illusory nature. Through Buddhism and through the realizations of our practice, we start to see the true nature of all phenomena. With awareness and mindfulness we see through this material world. Through this, we see that everything that happens in this world is illusory.

This is very important. Whatever has happened, whether we've succeeded or failed, whether we've had happiness or suffering, everything is impermanent and everything disappears. It is not material things that attach to us. It's our own attachment that has caused us all forms of different hardships. It's not impermanence that causes the suffering. We ourselves have brought the suffering upon ourselves. We created all these pressures for ourselves. If you think about it, all of the success that we have had, all the defeats we have experienced, are all illusory, are all impermanent.

Additionally, all these experiences are past now. It is very important for us to remember that the external world is always changing. It is impermanent. Understand there is birth, old age, sickness, and death. Through these, establish belief in Buddhism and give rise to renunciation and bodhicitta. If we don't understand these reasons, then we have no way of attaining liberation. We've just spoken about this relaxation mentioned by Patrul Rinpoche and the experiences of our own practice and the importance of mindfulness and awareness.

In this meaning of relaxation, it also means somebody who has great wisdom, great bodhicitta, has equanimity, awareness and mindfulness within their minds. This being the case, it doesn't matter to them whether somebody praises them or whether somebody slanders them, it's not going to affect their mind. They won't get all happy or they won't get all upset. Being like this, one has great relaxation, great equanimity within their mind. It doesn't matter how other people treat them, their mind remains in equanimity and they maintain tranquil.

They are able to accommodate all sentient beings. Just like His Holiness Lama Achuk Rinpoche. We must endeavour to maintain this peaceful tranquil state of mind. If we're not able to maintain this state of mind, then it'll be very difficult for our practice to improve. This is also very important. Observe your mind every day. As this verse says, "and relaxation in the mind".

This doesn't mean that we must be too relaxed. If we're too relaxed when we're meditating, then we follow the sounds outside or when we see some material phenomena outside, we have attachment towards it, which then gives rise to inexpressible suffering.

When we see those people who have slandered us or have done something horrible to us, we get angry or unhappy. When our mind is too relaxed, our mind is very distracted by the external phenomenal world. From beginningless time till now, our mind has been too relaxed. Or if we're too tight or too tense, then what happens is we become dull or agitated, why does this

happen? Because we haven't received these meditation pith instructions from our Guru or we haven't followed these path instructions offered to us. There are all forms of different dullness, agitations, worries, afflictive emotions and all sorts of external distractions. Our mind is full of all sorts of afflictive emotions and accordingly it's very difficult for us to maintain this relaxed, tranquil, peaceful state of mind that Patrul Rinpoche is mentioning here.

In the process of our practice, there will be all forms of different obstacles. Those people that slander us, how should we face them? We should give rise to bodhicitta towards them.

Use equanimity, bodhicitta, to accommodate everything. If somebody slanders you and you just get angry, then what is the difference between ourselves and others? What is the purpose of practicing them? Then there's no difference between those practicing and those who are not practicing. Is there any meaning in wearing nuns' or monks' clothes if we don't practice? If we meet some of these really negative, sentient beings, some of them that slander for example Sakyamuni Buddha, or even slander our Guru, we might think, poor Shakyamuni Buddha, somebody is slandering him. We shouldn't think like this. Rather think, this poor sentient being, one day they are going to experience great suffering in the future, how can we help them? This should be our motivation. The greater their negative karma, the greater our aspiration, our wish to benefit them should be. The aspiration to help them to be their teacher, to help them face their problems and to be able to do this with the blessing of Shakyamuni Buddha, of your Guru.

Do so with the right mindfulness and awareness adopting the correct cause and effect. There are those people who have slandered the teachers, they have slandered you, they have even slandered the cattle or the yak outside. Many things happen on a temporary basis, on the spur of a moment, somebody slanders somebody else and then automatically they feel great remorse, repent, feel so sorry.

Why is this slander expressed? Because they don't have that accommodating state of mind. Be compassionate, we must practice bodhicitta. We are living together with sentient beings.

We expect that the most unbelievable, most incredible, unexpected things will happen in your life. Sentient beings are the same. There are so many different kinds of afflictions. The one thing that remains is that all sentient beings are our mothers.

We have practiced visualizing this. Everybody that learns Buddhism knows this. As all sentient beings have been our mothers, we must learn to accommodate them all. We must give rise to loving-kindness, to bodhicitta towards all sentient beings that we may benefit all sentient the beings that we may meet. This is our job.

And this is also our path to liberation. We are always giving rise to Bodhicitta. Making aspirations is OK, this is very good. However, when something negative happens, maybe somebody beats us, steals of ours possessions, burns our house down, possibly robs us of all our fame and fortune, Then how are we going to react. Are we going to try and do whatever we can to avoid this situation? Or are we going to say, I am a practitioner and I am going to be a good practitioner. Even if it is to endanger my own life I am going to help this person, I'm going to satisfy this person. I am willing to do this.

The question is whether or not we really are able to act in this way. As his Holiness Lama Achuk said today " is it just something in our minds that we speak about, or is it something that we could do? If you go and do it, then you generate this cause and result. However, if it is just something in your mind and something to speak about, but you don't go and do it, then have you realized your purpose? It is important that we understand these things. If we don't

understand these things then how are we going to be able to put it into action? If you don't understand yourself how are you going to understand your Guru? If we haven't given rise to adequate faith in Buddhism then how are we going to give rise to adequate faith in our Guru ? For all of these sentient beings who are suffering in samsara, if we don't understand they have all, at sometime been, our mothers then it is going to be very difficult to give rise to love, kindness and Bodhicitta towards them.

The purpose of these teachings is that we can give rise to gratitude to all of these people around us, to all sentient beings and to be able to realize and acknowledge that they bring us benefit. If there were no sentient beings, where would our compassion and loving-kindness come from? If there were no Gurus, where would our belief come from? And if we don't have this bodhicitta and we don't have this belief, where is our liberation going to come from? How are we going to attain liberation?

Everybody, continue practicing. Once we understand this, understand this reasoning, don't lose this opportunity. Immediate, start to practice and continue to practice.

Don't stop. If you continue to practice, it is certain that you will be able to practice this perfectly, properly. But if you don't practice immediately and you say, oh, I understand, I understand the reasoning, and then you leave it as it is, and then when you go home and you want to start practicing, and then you think, oh, I've forgotten everything now. Why am I not letting you go home straight away? Why am I making you practice straight away, right now? What is the purpose for doing this? So that you can absorb this as soon as possible, that it becomes part of your body, speech, and mind?

Then, when you return home, that you can practice. You have received the blessing and then you have stable experience in your practice. Then, when you sit down to practice, you remember, oh yes, this is how Rinpoche taught it. You already have a stable experience in the practice. But, if I just explain it now, and then you do a dedication, blah, blah, blah, blah, and then everybody goes their own way and on the way you're busy talking to other students and you're speaking about nothing important, and then you go to sleep or you take some nectar pills or whatever you do. Then this very profound experience that Rinpoche gave you has just been forgotten. Then, you're sitting there having a meal and thinking, what was it that Rinpoche was teaching again? You are not able bring that experience back to mind again.

Why? Because we don't have this awareness, we don't have the wisdom. If this is the case, there's no way we can immediately grasp what Rinpoche was teaching right there and then. Rather practice right here, right now, gain this experience. Then it is like taking the cream of the milk, taking the very essence. Then when you go home, you can carry on practicing. In this way, your practice won't be diminished or suddenly forgotten.

This is very important. Everybody must persist, continue your practice. This is this line, "to set in place relaxation in the mind", to maintain this relaxation and this wisdom. And that is the teaching for today.