

Everybody give rise to boundless bodhicitta to benefit countless suffering sentient beings. Let's carry on with these teachings "Instructions to myself" by Patrul Rinpoche. Today we are going to talk about the seventh verse, and the seventh verse is what we should be paying attention to. The three verses today are:

"There are three things that one should not advocate.

One's fleeting thought of renunciation,

One's dishonest and insincere behaviour,

One's virtuous deeds."

As a practitioner, if you are able to do this, to put these verses into practice, it will help to give rise to faith and belief in others wherever you go. It doesn't matter where one is, whether we are by ourselves in the city, in the monastery, or if we are in a group of people, with whomever we are with.

By putting these recommendations into practice wherever you go, it will help to generate belief in others, in the Guru, in Rinpoche, and to be able to establish belief in cause and effect. Today's verses are: "There are three things that we should not advocate". The first is "one's fleeting thought of renunciation". We all know of the recent earthquake in Yushu, and when we witness this, naturally renunciation and compassion arises within. However, in normal circumstances, in our normal daily life, is our renunciation stable? Our renunciation may be fleeting, it may come and go. If this is the case with respect to our renunciation, then when we encounter certain things, for instance, if our compassion is very weak, or if our renunciation is not very strong, then it is not advisable to go about telling other people that our renunciation is strong. Don't go around saying, "Today I had a really great meditation, my renunciation is so good". If renunciation is just occasionally arising, don't go announcing to other people that your renunciation is good or strong.

The great practitioner, Langri Thangpa, who wrote The Eight Verses of Mind Training truly had unmoving renunciation and true compassion. At the moment when we don't have difficulties and problems, then it may seem that our renunciation is okay, it's quite good. Then one day, when difficulties and problems arise and if we haven't transformed our mind, then we might find ourselves in a very sad situation or a very sad state. Before any obstacles, troubles or difficulties arise, train, practice, transform oneself. This is very important, and so this is this line, "One's fleeting thought of renunciation". The second line: "There are three things that one should not advocate, one's dishonest and insincere behaviour".

What behaviour are we talking about here? This is a selfish mind, a mind that goes and does positive deeds, however for selfish reasons, doing positive things in the hope that we get praise from other people. It is important that we go out and carry out positive actions. It is also very important that we transform our arising thoughts, that we transform our afflictive emotions. If we don't transform these arising thoughts, then all of these positive actions become positive actions of a material nature. Why is it that we must overcome all of these material concerns? It is because the foundation, the fundamental aspect of Buddhism, is transforming our afflictive emotions. The main purpose of the is to attain liberation. These afflictive emotions that we've harboured for so long, there are multitudes of them, some of them may be very strong, they have this power of over us, this energy that can drag us down into the hells. This is something

that our enemies aren't able to do to us. Due to these afflictive emotions we encounter all sorts of obstacles and sufferings which we have to experience and endure ourselves.

Engaging in positive deeds doesn't compare to the merit of transforming our own afflictive emotions. And then the line: "There are three things that one should not advocate". The second one is "Dishonest and insincere behaviour". And the third line is "One's virtuous deeds". Now, if we want to quickly increase or accumulate merit, to do so in this way, in this holy place, in Yachen Gar as there are so many Buddhas and bodhisattvas and sangha here. This is really a very precious opportunity. Over here it is meritorious even helping clean the toilets or clean the monastery.

If any suffering or discomfort arises, it's a very quick way to transform our negative karma, our pain, our suffering. With whatever we do, do it with enthusiasm and joy.....this is transforming our afflictive emotions.

As Padmasambhava said: my view is as vast as space, however I treat, I respect, cause and effect as fine as flour. Although we may understand wisdom emptiness, it is very important that however we act with our body, speech and mind, we must respect cause and effect. Cause and effect doesn't just apply when we are doing things, when we're eating things, when we're wearing things. Really subtle cause and effect is occurring within our arising thoughts. Hence, transforming these arising thoughts is the foundation of liberation. This is very auspicious Dharma and will help us overcome our worldly concerns, all of these material concerns.

Accordingly, it will be of greater merit than engaging in positive deeds. All phenomena, all appearances that arise within our life are our responsibility, whether it's samsara or nirvana, it's everyone's personal cause and effect and nobody can substitute us in experiencing our own cause and effect which we ourselves have generated.

Liberation, cause and effect is our responsibility. We can view it in two respects. One is what we are using, our food, our clothes, all of this comes about through cause and effect. Secondly and most importantly are these arising thoughts, these concepts of ours and it is through liberating these that we are able to attain liberation. In doing so, we can overcome cause and effect.