

Everybody raise bodhicitta to benefit countless suffering sentient beings. We've already taught some of the pith instructions of Patrul Rinpoche. These pith instructions that we have already taught, you should observe them, recite them and remember them. Look at them again and again and again..

The first verses were there are three things one should remain attentive to.

One's benevolent guru,
the compassionate Buddha,
one's own mindfulness and awareness.

Have you incorporated these pith instructions into your mind, into your heart, and are you using them properly within your daily life? Practice these pith instructions unceasingly, never forget them, pray to your guru, make them part of your living practice.

Yesterday, we taught the third verse, which was 'There are three things to set in place:- The mind in the body, the body in the seat, and relaxation in the mind.' It is best that we utilize this equanimity and this relaxed mind within our practice. Use it in our meditation, in practicing Buddhism, maintain this equanimity of mind and to accommodate all sentient beings.

Now we the fourth verse. It is also very important within these teachings that we put them into practice. This is the biggest issue, whether or not we are able put these teachings into practice.

If we can't put these teachings into practice, or if we just practice them in an ordinary way, then there's not going to be any great benefit from this. We must be very conscientious in learning these verses and putting them into practice. Now we begin with the fourth verse.

The fourth verse is,
'There are three things to forget instantly:-
Friends who provoke one's desire and craving.
Enemies who arouse one's anger and hatred.
Drowsiness that obscures one's mind. '

We must definitely distance ourselves from these influences. The first one being ' the friends who provoke one's desire and craving'. As a practitioner, or somebody who wants to attain liberation or enlightenment, this is something that we must definitely do. We must distance ourselves from these friends who provoke our craving and desire.

This includes all three of them, not just the first line. We must distance ourselves from all of these influences. This is because, as a result of these afflictive emotions, we've experienced and endured so much suffering since beginningless time. This is very important, especially within our daily lives.

In our daily life, moment by moment, all of these desires, these attachments arise. We definitely need face theses desires and attachments. Hence, Patrul Rinpoche mentions these three lines here. These three lines advising what we must avoid and not only to avoid, but also to forget.

The first line is, 'those friends who provoke one's desire and craving'. Our gurus, our fellow students, our guides are very, very important. As Togme Zampo said in the 37 Practices of the Bodhisattva, 'the practice of all the Bodhisattvas is to avoid destructive friends, in whose company the three poisons go stronger in the mind'. Those friends and acquaintances in which our attachment and desire grows, we should avoid. This also applies to fame, wealth and anything, any reason from which attachment arises within ourselves. All of these are the causes for future suffering. This is something we must observe in ourselves.

Our teachers and those who help guide us in our practice are very, very important. If there is somebody amongst you who often slanders your guru or those around you, then it is best avoid them. If we keep company with them, then after a week or two weeks or a month, we start to speak like them as well. We also start to slander others, we slander our guides, we slander our gurus, we slander the dharma. We start to become like those people that we spend time with.

His Holiness, Jigmey Pontsok and his Holiness, Lama Achuk Rinpoche, often used to stress this. Definitely distance oneself from these negative friends. This is very important. Often observe those people around you.

What are they like? At the moment, you don't need to observe your guru so much. Spend more time observing those people around you, those people that are maybe guiding you, because these people will often be around you and naturally you will be around them. There will be a probability you'll spend a lot of time with them. Observe those people around you. Do you have a lot of attachment or desire towards them? The stronger your attachment or desire, the stronger the aversion might become. All we are doing is growing our three poisons, increasing our three poisons.

We're making these three poisons more abundant. Those people that slander the guru or the dharma, it's best to forget them. And then the second line in the fourth verse. Enemies who arouse one's anger or hatred.

Distance oneself from these types of people. The seeds of anger are the cause for us ending up in the hell realms. We all know this. We all understand that anger is the cause of future suffering, of ending up in the hell realms. Knowing this, don't spend your time with these people, these friends, these groups of people that slander the dharma or slander the guru or cause unpleasant and tense situations. When anger arises, use the great perfection, the practices of the great perfection to liberate, to face this anger and to apply Bodhicitta.

Look at the stories of all these great past gurus and teachers, practitioners and how their minds were able to accommodate all sentient beings with Bodhicitta. When we get angry, we are the first ones that feel discomfort. We feel uncomfortable. Not only do we have this temporary discomfort, but it's also the cause for us suffering later in the hells and here we will suffer boundless suffering. Hence, it is very important that we distance ourselves from, that we forget the causes of anger and the causes that allow anger to arise.

This is very important. If we haven't been able to understand or realize the emptiness of phenomena, the illusory nature of everything, of all phenomena, then it is very difficult to avoid these situations in which anger may arise. The first things we must do is face ourselves, face our own minds.

This doesn't mean that we must go and face everybody else. It means where we start first, where what we change first is our own mind. The first enemy that we must face are our own afflictive emotions. This is very important, that first we face our own inner enemies, our own afflictive emotions and transform them.

This will really assist ourselves tremendously. Then after doing so, we can see if there's still any need to tackle a problem externally or to see whether our outlook is still the same. In this way we can truly distance ourselves from all of these negative ways of thinking. Those issues or reasons that bring about unhappiness and anger in us, we must forget them. Those things that we should remember, don't forget them, remember them.

Those things that we shouldn't remember, forget them. For instance, remember these teachings of Patrul Rinpoche. No matter what state of mind we have, we should do our best to maintain tranquility, to maintain calm abiding within our own minds. And in those things that we should forget, that we should distance ourselves from, we've just been taught about in these verses of Patrul Rinpoche.