

The fourth verse, the third line, there are three things to forget instantly. Drowsiness that obscures one's mind. What it's teaching over here is that when we go to sleep in an ignorant way, it makes us dull, it takes away our awareness and it obscures our wisdom. Thus, if we don't have a method in which to sleep, it's very difficult to avoid being dull and ignorant when we're sleeping. If we are able to use the correct methods while we are sleeping, it will be of great assistance towards attaining enlightenment. For instance, Milarepa, when he was meditating in the cave, practicing in the cave, he used to put a burning butter lamp on top of his head, so that if he fell asleep, the burning butter lamp would instantly wake him up.

Have you tried any methods like this for your practice? It's not as if to say that Milarepa needs this and we don't need this. If you really think about it, our achievement, our state of mind, is far inferior to that of Milarepa. We should be far more disciplined. You too, just like Milarepa, should find ways to stop yourself from falling asleep while you're practicing in the evenings. And, you too should find ways to combat falling asleep. If we're not diligent now, then how are we going to be able to face all the appearances that appear at the time of death, that appear in the in-between, in the bardos? To be able to attain enlightenment is really not easy. However, the alternative of not attaining enlightenment is really far more difficult. If we don't attain enlightenment, we'll just continue revolving around in samsara, continuously experiencing various different sufferings and we wouldn't be able to avoid it. For the benefit of ourselves, for the benefit of sentient beings, we should be very disciplined with our practice and combat any forms of dullness and falling asleep.

Hence, this line. 'There are three things to forget instantly' and the line 'drowsiness that obscures one's mind'. In this, first Patrul Rinpoche spoke about those that cause craving, desire, attachment to arise within us and how to practice and how to face these situations. Also, how to practice in situations with respect to enemies and those that arouse anger and hatred within us.

In the third line, how to combat drowsiness and sleepiness. In our practices, if we think, "oh, I don't have any attachment at the moment, it's okay". This is not the correct way to practice. For instance, right now all of us are listening to the teachings. While we are listening to the teachings, none of us feel anger or attachment. None of these afflictions have arisen. However, when we're outside and we meet up with some external phenomena or external factors, then all of a sudden this attachment or this anger arises. Then, when it arises, how are we going to be able to transform it? The purpose of these instructions, these instructions of Patrul Rinpoche to himself, is that when these occasions arise, are we able to be able to transform our minds? Will we be able to transform these afflictions? Will we be able to watch these emotions every hour, every minute? Will we be able to do so when our enemies arise?

Where are these enemies of ours? They are our attachment, our anger, this drowsiness, this wanting to fall asleep. For incalculable times, they have caused us to experience boundless suffering in the hell realms. They are able to do this to us. For instance, when this attachment arises, then we might break some of our vows.

When anger arises, we might slander our Guru. When we become drowsy and we want to fall asleep. If we do, we might sleep for eight hours. We spend eight hours in this ignorant state. If

we don't, and until we transform these negative emotions, these afflictions, we will continue to experience all different forms of suffering. Reduce the amount of time that we spend sleeping.

His Holiness Lama Achuk Rinpoche has already spoken to everybody about this. It doesn't mean that we don't sleep. What we can do is reduce the amount of time we sleep. We don't have to do it all at once, and suddenly not sleep at all. We can gradually reduce the time that we sleep. We can wake up at 8.30 and then 8.25 and then 8.20 and then gradually reduce the amount of time we sleep. If we suddenly decide, "oh, I'm not going to sleep. I'm not going to sleep tonight". I am feeling really great. Then what happens? In the afternoon, we fall asleep and we sleep even more. Check the time that you wake up and then every morning adjust your alarm clock by five minutes, five minutes earlier a day.

Adjusting like this will make a big difference. If you try to make a big adjustment all of a sudden and you don't sleep all night. Then the next day you walk around as if you have drunk a lot of alcohol. You stand or sit in this dull, dazed state and you feel very uncomfortable. Reduce the amount of time you sleep, just like we reduce our anger, our attachment. When attachment arises, observe the attachment using your wisdom.

If you think everything is just illusory, everything that arises is illusory, it has no real meaning. So how did Buddha become enlightened? Why did he practice? It wasn't because he wasn't able to achieve anything in the material world. He overcame samsara because he realized that through his practice that all of these samsaric activities have no intrinsic value, they have no intrinsic reality and through this he attained enlightenment.

He was a prince. We here are like mice, hoarding onto our little things. All of these material things are impermanent. Which material things are not impermanent? This Holiness Lama Achuk Rinpoche recently taught in his teachings, he said if you've got enough to eat, you've got enough clothes, you've got a place to stay, you don't have to be attached to anything more. This attachment is just going to be the cause of future suffering, incredible suffering. So before you've attained enlightenment, reduce your attachment.

Don't be too attached to your possessions. Like Patrul Rinpoche who was given a wooden amulet by his teacher, Jigmey Gyalwai Nyugu. This was all that he really had, that he really cherished. One time he met with Dzogchen Rinpoche. There was a lot of wealth in Dzogchen Monastery and Patrul Rinpoche asked Dzogchen Rinpoche, what he was going to do with all of this wealth in the future? Patrul Rinpoche said to Dzogchen Rinpoche, I myself own very little. Dzogchen Rinpoche answered by saying, "your attachment to that wooden amulet that Jigmey Gyalwai Nyugu gave you is better than my attachment to all of this wealth here in this monastery". Patrul Rinpoche realised the truth of what Dzogchen Rinpoche said and agreed. He said "I really cherish this wooden amulet" and thereafter he offered it up to Dzogchen Rinpoche.

The problem is not the material things, the problem is our own attachment. If you don't have attachment, then all the material things in all of the three worlds won't affect your practice and it won't affect your liberation.

Why? Because you've already seen, realized, the illusory nature of all phenomena. However, if you don't have this wisdom, the wisdom that everything is illusory, then even if you have just one needle, you will have the suffering of possessing that one needle and this attachment is going to keep you revolving around in samsara.

You must overcome samsara within your own mind. Everyone, be conscientious and diligent in your practice and so to with respect to sleeping. If we sleep eight hours a day, then 30% of the day is used sleeping. We waste so much time sleeping. When we begin meditating, we might feel very, very tired, it might be very difficult and at night we might feel exhausted. It might be very difficult.

One's body might feel uncomfortable over here, uncomfortable over there. However, if we apply ourselves and endure a little difficulty and hardship now, then in the future, you won't experience this hardship, you will be liberated from samsara. You won't be revolving around in samsara anymore. In which case, all of these difficulties and hardships that we're enduring now will be meaningful. However, if we haven't attained liberation or enlightenment and we continue revolving around in samsara, then really our difficulties are greater and those discomforts and hardships will also be much greater. These hardships, these sufferings, there's no way we can avoid them. We have to bear these sufferings, these difficulties. Think about it, how much suffering have we endured and experienced since beginningless times till now? How much will we experience in the future? People come to Rinpoche and say, my body is so painful over here, it is so painful over there. Forebear the discomfort, it's not going to kill you. Forbearing it might be very difficult, but in comparison to the suffering in the hells, there's no comparison at all. Alternatively, if I end up in the realm of the hungry ghosts, what am I going to do? Who's going to come help me? Who's going to save me?

Our next life may be even more severe, more suffering. When our next life comes we have no way of knowing. It may come very quickly. One stops breathing and then the next life has arrived. According to these points, we should observe ourselves. His Holiness Lama Achuk Rinpoche said yesterday afternoon that if you are having difficulties, pray to His Holiness Lama Achuk Rinpoche, pray to your root Guru. In these degenerate times, His Holiness Lama Achuk Rinpoche said, even though there's all this auspicious Dharma being taught, people don't practice, they don't listen. Even though this auspicious teacher or guru is in front of them, because their karma is so strong, they are unable to control their karma.

This karma really is incredible. Rinpoche has been with His Holiness Lama Achuk Rinpoche when many other students have come to visit His Holiness Lama Achuk Rinpoche. For those students who understand attachment, it really is an incredible blessing. However, for those students that don't understand attachment, even though before them, right in front of them, is an enlightened guru, the guru is still not really able to help them. This precious opportunity won't save them because they don't understand.

His Holiness Lama Achuk Rinpoche was saying that he really doesn't know what to do. Sometimes he teaches them Buddhism. However, it still doesn't bring much benefit for them. It doesn't matter how he teaches them, they just seem to become more and more ignorant. What

he teaches them is not absorbed into their mind stream and it becomes more and more difficult for them to practice these teachings.

Where does this come from? From their own karma. No matter what hardships, what difficulties you face, don't abandon the seed of enlightenment. Expand your practice, be conscientious. There might be some really auspicious teachings, these pit instructions of His Holiness Lama Achuk Rinpoche. However the instructions of Langri Thangpa may be more useful to put into use, especially for our level of practice.

Continuously practice, continuously develop yourself and be conscientious. Don't stop. The last line from the text, 'drowsiness that obscures one's mind'. Don't continue sleeping in this way.

Now we understand. Continuously control this drowsiness. Control the amount that you sleep. Some people only sleep one hour. Some people come to Rinpoche and say, "I didn't sleep last night or I only slept for one hour." Rinpoche says to them, "oh that's very nice". When Rinpoche asks them, can you keep this up? The student replies, "okay, I'll try". However, come lunchtime while Rinpoche is teaching, there the student is snoring during the class. This is not ideal. When it's time to go to sleep, go to sleep. Our body needs rest. We must consider our body. Our body should be healthy. However, we shouldn't adopt the habit of just lying around all the time. Sleeping, sleeping. Sleep to the extent that we don't really know where we are anymore. We don't know if we're in our own room, or if we're in the bardos, or if we're in Yachen monastery, or if you are in China, you yourself don't know where you are. So, you yourself must definitely consider the amount of time that you are sleeping and reduce it if necessary. If we don't reduce it, then it's going to be very difficult to attain liberation. If it's so strong this habit of yours and you're in an ignorant state for so long, how are you going to attain liberation? Who's going to help you reduce the sleep of yours? Be self reliant. This we must definitely master ourselves. But don't be excessive. Don't change it all at once.

Reduce it slowly. Just like looking after our body. When we give supplements to our body, we gradually increase the amount of supplements that we take. Similarly, when we reduce our sleep we do so gradually. Don't reduce it too much at a time. Gradually, slowly reduce the amount of time that you sleep.

The other day, there was a Khenpo here for a few days and he came for the whole night long prayers of his Holy Holiness Lama Achuk Rinpoche. He doesn't sleep. He neither sleeps during the day, nor during the night. He doesn't sleep at all. In addition he teaches the Dharma. Rinpoche asked him, if this means that he had attained enlightenment? He replied, "I don't know if this is enlightenment. I can certainly tell you that sometimes my body is tired." This has been the case for a number of years. He says his body feels tired. However, he doesn't experience any dullness. Rinpoche asked His Holiness Lama Achuk Rinpoche about this. He asked, whether he is reciting some special mantra or something? His Holiness Lama Achuk Rinpoche replied "Just because he doesn't sleep doesn't make it a standard that you've attained enlightenment". Slowly, gradually reduce the amount of time you sleep.

And that's the teaching for today.