

Liberate Yourself by Examining and Analyzing

Let us first examine which of our emotions is strongest. Then let us make a concerted effort to generate its antidote, investigating whether the emotion increases when we are confronted by certain specific situations. We should observe whether it arises or not, recognize it and, with the help of the antidote, rid ourselves of it, persevering until it no longer arises.

From Enlightened Courage, by Dilgo Khyentse Rinpoche.

Simply look at your mind and analyze it. By doing these two things, you should be liberated from kleshas and ego-clinging. Then you can practice lojong.

From Training the Mind & Cultivating Loving-Kindness by Chogyam Trungpa

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This is an interesting point, to be able to see what we do without hating ourselves. This can also be a description of maitri- loving-kindness. We could see what we do with honesty but with gentleness. We could see what we do and experience the big squeeze. It's the realize that that's our first experience of the big squeeze. It's the path of a warrior, seeing what we do without turning it against ourselves.

This slogan about liberating yourself by examining and analyzing simply means, as with the slogans "Don't be jealous," "Don't be frivolous," and "Don't wallow in self-pity," that the first step is to see yourself jealous, see yourself frivolous, see yourself wallowing in self-pity. You think to yourself, "Well, what would Dr. Seuss do in this situation?" Instead of using it as ammunition against yourself, you can lighten up and realize it's the information that you need in order to keep your heart open. If everybody on the planet could experience seeing what they do with gentleness, everything would start to turn around very fast, even if we didn't get to the second difficulty.

From Start Where You Are : A Guide to Compassionate Living by Pema Chodron,

Find Freedom Through Both Examination and Investigation

You must find freedom from disturbing emotions and ego-clinging by constantly examining and investigating your course of experience. Therefore, turn your attention to an object that gives rise to disturbing emotions. Examine carefully whether they arise or not. If they do arise, apply remedies vigorously. Again, look at egoclinging to see what it is like. If it appears that no egoclinging is present, examine it again in reference to an object of attachment or aversion. If ego-cherishing then arises, immediately stop it with the remedy of exchanging yourself for others.

From The Great Path of Awakening : An Easily Accessible Introduction for Ordinary People by Jamgon Kongtrul, translated by Ken McLeod.

Free Yourself by Means of Investigation and Analysis

In this sixteenth practice we are told to investigate and identify our most predominant mental distortion. Are we angry or aggressive? Do we tend to have a lot of attachment, or anxiety, or confusion, or perhaps sheer ignorance? Are jealousy or selfishness major problems? The task is to identify our major source of mental affliction.

The author then directs us to seek out the objects that trigger this mental distortion. Having done so, the opportunity to liberate ourselves from this affliction becomes fertile. When we find ourselves in the type of situation that stimulates our predominant mental distortion, we can be especially aware and very much in the present. We can come like a warrior onto the battle ground, prepared to apply all of our dharma wisdom to the attenuation and eventual eradication of that mental distortion. If the external situation is overwhelming, and our mental distortions will inevitably overpower our antidotes, it is better to withdraw than to be conquered. If defeat cannot be avoided, then avoid that situation.

Excerpted from: The Seven-Point Mind Training(first published as A Passage from Solitude : Training the Mind in a Life Embracing the World), by B. Alan Wallace

Be Liberated by Two: Examination and Analysis.

The essence of examination is trying to judge which mental afflictions arise more frequently and are stronger. The essence of analysis is trying to recognize the objects that provoke the afflictions to arise. Thus, by these two methods we should apply ourselves to preventing the arising of any defilements and thereby gain liberation from them.

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Free Yourself by Analysis and Testing

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From Enlightened Courage, by Dilgo Khyentse Rinpoche.

