

Keep the Three Inseparable

Your practice of lojong should be wholehearted and complete. In body, speech, and mind, you should be inseparable from lojong.

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

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Your actions, your speech, and your thoughts should be inseparable from this yearning to communicate from the heart. Everything you say can further polarize the situation and convince you of how separate you are. On the other hand, everything you say and do and think can support your desire to communicate, to move closer and step out of this myth of isolation and separateness that you're caught in.

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

Be Endowed With the Three Inseparables

The inseparables are three things from which we should not be separated: spiritual practice in body, speech, and mind. As examples of spiritual practice in body, the text mentions service to one's spiritual mentor, offerings to the Triple Gem, and devotional practices such as Circumambulation around sacred reliquaries. We can elaborate on these to include any type of physical service or wholesome action that is chiefly of the body.

Verbal spiritual practice consists of reciting the verses of taking refuge or praying for the benefit of the world, and includes any type of wholesome speech. A word of kindness is verbal spiritual action. Thirdly, spiritual practice of the mind focuses especially on the cultivation of relative and ultimate bodhicitta.

It is important to understand the meaning of spiritual practice broadly, and not confine it to sitting cross-legged in meditation, or reciting verses, or doing prostrations. In an active working life, it is truly possible to have our spiritual practice permeate many activities that would otherwise be totally mundane. The crucial point here is the wholesome motivation for these actions. If during daily life we maintain an attentiveness to the practices we have adopted, this itself becomes spiritual practice.

It is important also not to ritualize our practice too much. Formality sets up an unnecessary dichotomy between spiritual practice and daily life. Guilt is unnecessary, and there is no need for internal conflict between dharma practice and the enjoyment of having friends over for an evening, going for a vacation, or a walk in the park. By telling ourselves, "If I were really a dharma practitioner, I would not go skiing," we set up internal strife. It is far more fruitful to integrate our spiritual practice with our daily life. Eventually, through the natural process of transforming our minds, we may find ourselves less inclined to turn for our enjoyment to areas that most people find necessary, or at least attractive. Allowing this process to unfold naturally avoids a lot of unnecessary painful struggle.

Excerpted from: The Seven-Point Mind Training B. Alan Wallace

Meditate on Three Things That Must Not Deteriorate

These are devotion, enthusiasm and Bodhicitta.

Devotion to our Teacher is the source of all the qualities of the Mahayana. If the Buddha himself were to appear in front of us and we were lacking in devotion to see his qualities, his blessings would be unable to enter us. If we have perfect confidence and devotion to see as positive all the activities of our Teacher - even if he is not a superior being - the wisdom of realization will effortlessly arise in us, as it did in Sadaparudita, who through devotion to his Teacher realized the nature of emptiness. Thus our devotion is something that we must never allow to deteriorate.

To accustom oneself to Bodhicitta is like keeping a garden neat, without undergrowth, insects, lumps of wood and weeds. Let us practice it, bringing together all the qualities of the greater and lesser vehicles, so that we are like containers gradually filled with grain, or pots with drops of water.

Whatever we do, listening to the teachings, contemplating or meditating upon them, we should take it all as an aid in our training. If we are able to use the Bodhicitta to bring everything onto the path, wholesome states of mind and positive thoughts will develop extraordinarily. By using this antidote, we should reverse all negative emotions that have so far arisen. In that way we should keep the Bodhicitta as our constant friend.

From Enlightened Courage, by Dilgo Khyentse Rinpoche.