

Train Without Bias in All Areas. it is Crucial to do This Pervasively and Wholeheartedly

The practice of lojong includes everyone and everything. It is important to be thorough and impartial in your practice, excluding nothing at all that comes up in your experience.

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

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Train without bias, that's the trick. Train without bias, without the labels. This is supported by the whole tonglen practice and lojong teaching, which encourage us to see bias when it comes up and begin to connect with how painful that is, to feel the prejudice, the resentment, the judgment. It's a powerful, compassionate teaching because it respects our intelligence and our innate good heart. It simply says, "Begin to see what you do, and don't necessarily try to change it; just see it." That's how things begin to change. When we say, "Train without bias," the first step is to meditate on bias when you see it arising. This is the same as "Always meditate on whatever provokes resentment." Then one begins to be able to train meticulously and pervasively in all situations.

Often tonglen is taught exactly as this slogan describes -as a way of training pervasively and meticulously with everyone. You can do this practice in any situation. You start with yourself. You can extend the practice to situations in which compassion spontaneously arises, exchanging yourself for someone you want to help. Then you move on to a slightly more difficult area.

This slogan is saying you should extend this practice to everyone, pervasively, not excluding anyone. Move the practice out to what are commonly called neutrals. These are probably the most frequent relationships that we have. They're people we never get to know and aren't even interested in. They're the ones who sit on the sidewalks and don't have any homes, whom we walk past very fast because it's too painful. They're the other people who are also walking by very quickly. Beginning to do tonglen for the ones we haven't noticed might be a difficult practice, but it could be the most valuable-to begin as you walk through the streets of your life to look at the people that you didn't notice before and become curious about them.

When we encounter life situations that spontaneously evoke compassion, it is not necessary to go through all four stages. It's fine to begin with the third stage, the stage of breathing in the pain in the situation that confronts us and breathing out something that will help. It's fine to breathe in the pain and send out relief or love. There is no need to do the other parts-flashing absolute bodhichitta or working with the black, heavy, and hot and white, light, and cool. These can be skipped in daily life when you do tonglen on the spot.

The key to compassionate action is this: everybody needs someone to be there for them, simply to be there.

A friend was severely burned and disfigured. Later she was able to have plastic surgery to improve her looks, but there was a long time when it was difficult to look at her. This was a time of intense isolation. The nurses would just pop into the room and say cheery things and then get out of there as fast as they could. The doctors would march in and say efficient things and look at her charts, but not at her. All who encountered her kept their distance because the sight of her was too troubling, too disturbing. This was even true of her family and friends. People made their duty calls, but there was some sense of not wanting to relate with the horror of this disfigured person. Finally some hospice people started to come. They would sit there and hold her hand, just be there. They didn't know what to say or what she really needed, but they weren't afraid of her, and she realized that what people really need is for others not to be afraid of them and not to distance themselves from them.

That's what tonglen provides—a support for us just to be there with another human being and try to communicate. Sometime, there's nothing to be said and nothing to be done. Then the deepest communication of all is just to be there.

The practice goes further. We start with the self, extend out to situations wh

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

Train in All Areas Without Partiality. Overall Deep and Pervasive Proficiency is Important

Without partiality for certain areas, mind training by itself should pervade everything, good or bad, which arises as an object of experience: other sentient beings, the four elements, or nonhuman beings. Deeply trained proficiency, not just lip service, is important.

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

Cherish the In-depth and Broad Application of All Skills.

Afflictions such as desire and hatred may manifest in relation to either animate objects such as friends, enemies, or strangers or in relation to inanimate objects such as dwellings, scenic places, clothes, and possessions. Without being one-sided, our practice should apply equally to both these categories of objects.

We should learn to apply the skills that generate the awakening mind in such a way that they encompass the totality of all beings and all appearances. Every being throughout the six realms should be an object of loving compassion and kindness, and any sensory experience should be inseparable from the process of thought transformation.

For example, when looking at a drama or film that includes scenes of warfare and death, we should contemplate the fate of those people of the past who have actually met their death under such miserable conditions. In fact, the suffering they endured did not necessarily

cease with their death but perhaps became even more intense in their subsequent rebirths. When we are watching or reading about leaders and heads of state, we can reflect on how their whole lives are wasted in the pursuit of vain goals, and remember the importance of the skillful use of this short lifespan. Movies and television can also be a potent reminder of the illusory appearance of all phenomena, and can lead us to reflect on emptiness as well.

All aspects of life present countless examples which, if we utilize them wisely, become continual opportunities to reinforce essential points in the practice.

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Train Impartially in Every Field; Your Training Must Be Deep and All-pervading

We should practice the Mind Training impartially without picking and choosing, and in relation to everything, whether animate or inanimate. We should practice so that whatever thoughts arise, they will serve as a path for the Mind Training, rather than being occasions for hindrances. Let this not be something that we merely talk about, but something deep within our hearts which we actually do.

From Enlightened Courage, by Dilgo Khyentse Rinpoche.