

Correct All Wrongs With One Intention

When you are in the midst of perverse circumstances such as intense sickness, a bad reputation, court cases, increase of kleshas, or resistance to practice, you should develop compassion for all sentient beings who also suffer like this, and you should aspire to take on their suffering yourself through the practice of lojong.

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To correct all wrongs means to stamp on the kleshas. Whenever you don't want to practice - stamp on that, and then practice. Whenever any bad circumstance comes up that might put you off- stamp on it. In this slogan you are deliberately, immediately, and very abruptly suppressing the kleshas.

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

Correct All Wrongs With One Intention

Usually when we feel wronged, our only intention is to get revenge. The slogan "Correct all wrongs with one intention" is trying to cheer us up a bit, lighten up the situation, and add some space. The "one intention" is to exchange oneself for others. This is the key. To correct all wrongs with one intention is to hear what's being said, to see the person who is in front of you, and to be able to rest in not knowing what to say or how to act but just to watch and wait. Then out of your mouth comes something, because the person in front of you is saying, "Well, what do you think?" or "I don't know, see if you can convince me to do it your way," or they're just yelling at you.

If simply to learn how to communicate were our life's challenge, not only might we be able to help find food for people who are hungry and shelter for people who are homeless, but we might even see a fundamental change - less aggression on the planet and more cooperation.

We ARE different; we are very different from each other. One person's idea of what is polite is someone else's idea of what is rude. In some cultures it's considered rude to belch when you're eating, and in others it shows that you enjoyed your meal. What might smell repulsive to one person might smell wonderful to another. We are really different, and we have to acknowledge that. But instead of going to war because of our differences, let's play soccer. It will be a strange game, given our instruction to let others have the victory and keep the defeat to ourselves, but that doesn't mean that we play to lose; it means that we play to PLAY. We could play TOGETHER, even though we're on opposite teams. There are no big stakes, just playing. There are different teams; otherwise the game won't work. But it doesn't have to lead to World War III or the destruction of the planet.

One of my favorite dharma teachers is Dr. Seuss; he captures the human condition so beautifully. One of his stories starts with two people walking toward each other along a narrow road. When they meet, they each refuse to step to the side so that the other can pass. Everyone else builds bridges and even whole cities around them, and life just goes on. But the two stubborn ones stand there for the rest of time, refusing to budge. It never occurs to them even after eighty-five years that they could be curious about why the other is refusing to move, or that they could try to communicate. They could have had a really interesting debate in all those years even if they had still never moved.

The point is not that you're trying to achieve harmony or smooth everything out. Good luck, if that's your goal. The point is to live together on this earth with our differences, to communicate for its own sake. The process is the main thing, not the fruition. If you achieve your goal with aggressive tactics, nothing really changes anyway.

Dr. Seuss tells another story about the Sneetches. The superior race, the ones that everybody aspires to be like and also the ones that everybody hates, are the Star-Belly Sneetches; they have stars on their bellies, and everybody else doesn't. One very clever fellow knew how predictable these Sneetches were, so he came in with a big machine that would put a star on your belly. All the Sneetches Without a star on their belly rushed in and came out with a star on their belly, but of course the original Star-Belly Sneetches still knew who-and how superior-they were. They weren't thrown by this at all. But to facilitate this very predictable situation, the same clever fellow came along with a new machine by which you could go in and get the star taken off your belly. So all the Star-Belly Sneetches went into this machine and came out without stars on their belly; the superior ones were now without stars.

The clever fellow kept these two machines going. Sneetches

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

All Corrections are Made in One way

Analysis itself is used to correct mistakes in analysis. If, when you are meditating on mind training, adverse conditions develop, people criticize and insult you, demons, devils, enemies, and disputes trouble you, your disturbing emotions become stronger, or you have no desire to meditate, think:

In the whole universe, there are many sentient beings who have problems like mine; my compassion goes out to all of them,

and:

In addition to this unwanted situation, may all the unwanted circumstances and suffering of all sentient beings be collected here, and use the single corrective of exchanging yourself for others.

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

Counteract All Withdrawal by Means of One

The root text for the second practice instructs us to use one attitude to counteract all withdrawal. Entering into a spiritual practice, we may occasionally come to the morose conclusion that we were better off before we started. We may feel that our own mental distortions are stronger, that we are more uptight, or that people seem to get angry at us more often. Perhaps our family disapproves of our practicing Buddhism. We may feel that the emphasis on service in the cultivation of bodhicitta demands a kind of spiritual suicide: giving up everything, never thinking of ourselves. We become dejected and withdraw, thinking that the project ahead of us is hopelessly overwhelming: there is just so much housecleaning to do in this mind of ours. Procrastination becomes a wonderful crutch here.

Maybe when we are older, or better yet in the next lifetime, then it will be easier. We put our practice in the back seat or throw it out the window altogether. What to do?

First of all, when we become discouraged and begin to withdraw, recognize what is happening: "I am disillusioned with the practice. I thought I would progress more quickly than I have." Then recognize also that in this world there are so many, many beings who, like ourselves, are striving for happiness and wishing to be free of suffering, and who are engaging in ineffective means for accomplishing these ends. Sechibuwa suggests that we counteract dejection by reaching out to all sentient beings around us. Offer them our body, our virtues, and our prayers that they may meet with effective means for finding true happiness and freeing themselves of suffering.

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

Practice Every Suppression of Interference by One.

We should integrate all methods of destroying and expelling the interferences that arise in the course of our practice with the essence of thought transformation. Often, we shall have to bear malicious attacks from other people, animals, and spirits. At such times, instead of retaliating, we should keep our higher motivation in mind. As they too are sentient beings with feelings like ours, we should respond with only loving-kindness. When the internal obstacles of intense afflictions arise, we should recall that previously we have always given them full freedom; it is this that has held us in the tedious cycle of existence. We should not continue to repeat these mistakes but should halt their flow by applying the appropriate opponent forces.<scr

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Apply One Remedy in All Adversity

In the course of our Mind Training, when we fall sick or are a prey to negative forces; when we are unpopular and suffer from a bad reputation, when we have increasingly strong emotions and lose the desire for Mind Training: at such times we should reflect that in this world there are many who are afflicted in this same way and whose conduct is at variance with the teaching. Even if we were to explain the doctrine and the methods to develop good qualities, nobody would want to listen - our words would fall upon deaf ears. On the other hand, people take to lying and stealing naturally without having to be taught. Their actions conflict with their desires - where else could they be but in samsara and the lower realms. We should feel sorry for them and, taking all their defects upon ourselves, we should pray that their negative actions might cease and that they might start upon the path of freedom. We should pray that they might become weary of samsara and want to turn from it, that they might generate Bodhicitta and that all the effects of their laziness and indifference to the Dharma might fall upon us. In other words, we should practice the exchange of good for evil.

From Enlightened Courage, by Dilgo Khyentse Rinpoche.