

## Don't Talk About Injured Limbs

Because of your arrogance and your aggression, you prefer to talk about other peoples' defects as a way of building yourself up. The point of this slogan is NOT taking delight in somebody else's defects or injured limbs.

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This is not a puritanical approach to reality, but simply realizing that if a person has problems in dealing with his or her life, we do not have to exaggerate that by making remarks about it. We could simply go along with that person's problems.

From [\*Training the Mind & Cultivating Loving-Kindness\*](#) by [\*Chogyam Trungpa\*](#)

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We all get the same kind of satisfaction when we are sitting around a table talking about Mortimer's bad breath. Not only that, he has dandruff, and not only that, he laughs funny, and not only that, he's stupid. There is a peculiar security we get out of talking about other people's defects. Sometimes we sugarcoat it and pretend we're not really doing it. We say something like "Hi there. Did you know Juanita steals?" Then we say "Oh no, I shouldn't have said that. Excuse me, that was really unkind for me to say that, and I won't say any more." We'd love to go on and on, but instead we say just enough to get people against Juanita but not enough for them to disapprove of us for slandering her.

From [\*Start Where You Are : A Guide to Compassionate Living\*](#) by [\*Pema Chodron\*](#),

## Don't Talk About Weak Points

Don't discuss unpleasant subjects: other people's faults in worldly matters (such as physical or mental disabilities) or their faults in spiritual matters (violations of ordination, for instance). Talk cheerfully about pleasant topics in a gentle and friendly manner.

From [\*The Great Path of Awakening : An Easily Accessible Introduction for Ordinary People\*](#) by [\*Jamgon Kongtrul\*](#), translated by [\*Ken McLeod\*](#).

## Speak Not of Degenerate Qualities

Strangely, it is often true that we yearn to speak about the mundane or degenerate characteristics of other people. Perhaps we feel uplifted by observing the faults of others, as if putting others down elevates our own sense of self-worth. Whether someone is untidy, or slothful, or bad at sports, the faults of others seem to place us in a more exalted light.

Within the context of [\*dharmā\*](#), this inclination is stimulated as we receive teachings and begin to develop ideals about the transformation of our lives. Conversely, we may see

ourselves lacking in terms of these same ideals, and this aggravates dissatisfaction. If we are prone to self-contempt or lack self-love - and I don't mean self-centeredness, but simply an affectionate acceptance of ourselves-this may be exacerbated in the early stages of spiritual practice. As we become more aware of faults, we find more grounds for self-deprecation and disdain, which becomes an uncomfortable burden we carry around like a big bag of rocks. To be rid of even one rock would be a psychological relief.

We may try to unload some weight by directing awareness - our own and others'-away from our own faults. So we pick out the faults of others and talk about them: "Did you notice how Jack fidgets around when he is meditating? He can't sit still. His mind must be a whirlpool of confusion." Perhaps the most odious tendency is to compare ourselves favorably to others: "Did you notice how stingy Joe is? I have my problems too, but I have never acted like that."

Sechibuwa gives the blunt advice, "Don't speak of the mundane faults of others, nor of the faults of their spiritual practice." There may conceivably be very rare occasions when it is appropriate, provided that kindness is the motivation. Even more rarely would it be appropriate to speak of Joe's faults when Joe is not present. But how often when we speak of the faults of others is it really motivated by constructive kindness, by a yearning that the person may be free of this affliction? Perhaps not so often.

*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 Walla](#)*

## **Speak Not of the shortcomings of others**

We should never accuse, criticize, or try to seek out and exaggerate the faults of others. However, we can offer advice so that others will understand the advantages of acting more skillfully in the future. It is another contradiction to our practice if we speak with the intention of praising ourselves while accusing, mocking, or belittling others. Since these points are easy to understand, we should not ignore them, but should apply them to our daily activities.

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## **Do Not Discuss Infirmities**

We should not discuss the handicaps of others. If they cannot see or walk well, if they are not intelligent or even if they have transgressed their vows, we should not call them blind, cripples, idiots, etc. In brief, we should not say anything that is unpleasant for others to hear.

*From [Enlightened Courage](#), by Dilgo Khyentse Rinpoche.*

## Do Not Discuss Defects

The mind tends to discuss the defects of others. It helps the ego to feel good. Everybody is such a sinner; when everybody is such a sinner, comparatively one feels like a saint. When everybody is doing wrong, it feels good that "At least I am not doing THAT much wrong."

People are unconsciously doing many things. If they become conscious these things will drop. [Atisha](#) says: Don't ponder over others' defects, it is none of your business. Don't interfere in others' lives, it is none of your business.

And remember, it is not only a question of not discussing others' defects. Don't even be too much concerned about your own defects. Take note, be aware, and let the matter be settled then and there.

Don't discuss others' defects, don't discuss your own defects. Take note, and that is that. [Atisha](#) says: Awareness is enough, nothing else is needed. If you are fully aware of anything, the fire of awareness burns it. There is no need for any other remedy.

*From [The Book of Wisdom : Discourses on Atisha`s Seven Points of Mind Training](#), by [Osho](#)  
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