

Change Your Attitude, but Remain Natural

Generally, our attitude is that we always want to protect our own territory first. We want to preserve our own ground - others come afterward. The point of this slogan is to change that attitude around, so that we reflect on others first and on ourselves later... You also try to get away with things. For instance, you don't wash the dishes, hoping that somebody else will do it. Changing your attitude means reversing your attitude altogether - instead of making someone else do something, you do it yourself.

Then the slogan says 'remain natural' which has the sense of relaxation. It means taming your basic being, taming your mind altogether so that you are not constantly pushing other people around. Instead, you take the opportunity to blame yourself... Instead of cherishing yourself, you cherish others - and then you just relax. That's it. It's very simple-minded.

From [*Training the Mind & Cultivating Loving-Kindness*](#) by [*Chogyam Trungpa*](#) ,</scr

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In order to have compassionate relationships, compassionate communication, and compassionate social action, there has to be a fundamental change in attitude. The notion "I am the helper and you are the one who needs help" might work in a temporary way, but fundamentally nothing changes because there's still one who has it and one who doesn't. That dualistic notion is not really speaking to the heart.

We could begin to get the hang of changing our attitude on an everyday level; when things are delightful and wonderful we give our pleasure away on the outbreath, sharing it for others.

When we work with pain by leaning into it and with pleasure by giving it away, it doesn't mean that we "Grin and bear it." This approach is a lot more playful than that - like dancing with it. We realize that this separateness we feel is a funny kind of mistake. We see that things were not dualistic from the start...

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

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To change and reverse your previous attitude of concern with your own welfare and lack of concern for the welfare of others, take only the welfare of others as being important. Since all mind training should be practiced with little fanfare but great effectiveness, remain as natural as possible, keeping your manners and conduct like those of your friends and associates in [dharm](#). Work at maturing your own experience without making others aware of your efforts.

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

Transform Your Desires, but Remain as You are

This refers especially to transforming self-centeredness into cherishing others. If we have been selfish, egocentric, or indifferent to others, these are indeed afflictions of the mind that should be transformed. But stay the same, the author also says.

The point is very subtle, as Geshe Rabten brought out when he discussed this point of practice: Indeed transform your mind, but make no obvious transformation of your external behavior or speech. This is not to say that we should leave all our external behavior unchanged. If our speech tends toward exaggeration, slander, or deviousness, if our physical habits are clearly unwholesome, we should definitely abandon such actions. There are many cases when overt wholesome action is appropriate, but the advice here is to be discreet about it, without calling attention to ourselves.

Why? Because we are gratified when people notice how much we have changed, it is very easy for our spiritual practice to become tainted by the eight mundane concerns. Even though we start out with pure motivation, we may still wind up concerned with our reputation. Will people like us more if we practice? Will they praise us behind our backs? Will they give us nice things that we want, or perhaps special advantages? It is very easy to feel superior when we see actual transformations in our being. Showing off our virtue to others feeds this, and this should not be where the priority lies.

Many of these practices are concerned with the refinement of actions that are already wholesome. On doing something kind for another person, we have a natural inclination to say, as if waiting for gratitude, "By the way, did you notice how clean your windows are? Did you notice what's in the refrigerator?" The motivation is self-centered and impure. This is not to say that the act is evil; but let's fine-tune it to see if we can simply be satisfied with the act itself, discreetly, instead of looking for a dividend in others' gratification, or expecting a kindness in return. This point-staying where you are while you transform your aspirations-is worthy of serious consideration.

*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](#).*

Change Your Attitude and Maintain it Firmly

From time without beginning, our ego clinging has caused us to wander in samsara; it is the root of all our sufferings, it is indeed the culprit.

Considering others to be more important than ourselves, we should give up our self-cherishing attitudes and decide to act without hypocrisy, emulating in body, speech and mind the behavior of friends who live their lives according to the teachings. Mind Training should be engaged in discreetly. It should not be done with external show, in a way that attracts attention and creates a reputation; it should act as the inward antidote to our self-clinging and defiled emotions. We should bring our minds to ripeness without anybody knowing.

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