



In the last last talk, we spoke about how to be in touch with one's own mind and to open one's heart, how to cultivate the tenderness of one's own heart, *tsewa*, and a flow of warm affection to all living beings. It's important to first identify what that is. As we spoke in the last talk, it's how you felt in the presence of someone who was very open with you and who shared that heart of tenderness, affection, and care with you. They were there for you. Someone who supported your well-being and had aspirations for you, just as you have aspirations for yourself, unconditionally or with very few conditions.

This talk is about dissolving the duality or separation from other living beings and humanity. From time to time this is necessary when you feel a gap or separation with certain people. Perhaps it's a sense of polarization, or a feeling of hiding your mind and heart due to some injury or hurt. Or perhaps it's a negative attitude you've developed towards someone, whether grounded or groundless. How do you dissolve that and come back to this open heart, the flow of the *tsewa*, and the flow of positive aspirations towards them?

When we selectively focus on ourselves to the exclusion of others, we create unnecessary boundaries with others and promote an ever-growing attachment to ourselves. We may already have that tendency, that attachment, but when we let it grow inside of us, it affects our efforts, our life, and the unfolding of our whole meaning of life. It becomes painful and we can actually see that. We can feel it. It becomes not only unproductive, but actually counterproductive to our happiness—it is an obstacle to happiness. It takes away the possibility of expanding our mind and heart, of feeling what is required for all beings to be happy. It interferes with the means to stay connected with that vision and to make aspirations.

It's very simple and easy to understand that when we focus on ourselves, everything gets a little bit more stale, cold, and distant. It keeps us in our own bubbles and in our own world of feeling isolated. Nobody likes that, nobody wants that. This is not something we prefer. But we don't have to stay in that mental state.

In order not to stay there, we have to come back to the universal need. Recognize that all of humanity and all living beings share the universal need for happiness—all of us are striving for happiness and the conditions of happiness. We each hold a particular vision and aspiration in our mind that we are trying to manifest. We can have lovingkindness—*jampa*. *Tsewa* is the base and *champa* is even more of the expression of the *tsewa*. This means an expression of the *tsewa* not just for yourself, although this is important to have, because without that, you don't know how to



share that with others. It's important to be in touch with that, to see that and feel that in yourself in a way that isn't self-critical.

But then you can also try to have that with your family—firstly with your immediate family and then extend it to your whole extended family. Then extend it towards your community, then to all your countrymen, then towards all of humanity at large. Then extend it to all the sentient beings who are *drolwa*, *drolwa* means transmigrating. We are always transmigrating from one place to another, from one condition to another, from one situation to another, and from one life to another.

We always need this kind of happiness and the conditions of happiness in order to live a better life. This is in opposition to a life of suffering, pain, and misery. That is why we're going to be doing this lovingkindness practice. In order to get into that practice, I would like you all to close your eyes and just get centered first by breathing in and out a couple of times. You can do it up to 21 times. [Pause.]

We are constantly breathing in and out. But doing it more constructively and consciously helps to release tension in the body and mind and precondition your heart to be open. Now, think about how this need for happiness is universal. Consider how it's so positive, and therefore of great merit, to focus on the universal need for happiness of all living beings. That is the key to your own happiness and your well-being. It also allows you to constantly grow and transcend yourself, to ever make yourself one with others. That means you're in a position to look after and care for others.

This also trains you for the future to become—as it says in the Bible—your brother's keeper. This is where it starts. After breathing in and out, just contemplate how we all have the aspiration for happiness, every month, every day, every hour, and every minute. Try to gather the conditions and manifest that.

If you are a parent, you have a very strong experience of being aware of other's desire for happiness with your children. Most parents' focus is their children's well-being, and it brings them great happiness to fulfill that aspiration for a child's happiness. So try to get in touch with that feeling. [Pause.]

That kind of care is rooted in love. If you don't hoard that love for only yourself, then you can feel it for all of the living beings who have that need for happiness. Try to dissolve any



separation from others that results from being attached to your own self, conditioned for your own self. The need for happiness is universal for all living beings, so why not focus it on all living beings? [Pause.]

Any separation from others will stop the feeling from being complete in a wholesome, untainted way, flowing from your deep resource of tsewa or love. Why spoil that? Try to clean the feeling slowly and make it more full and complete. [Pause.]

First make an aspiration for your immediate family. Think, “May they all have happiness and the conditions of happiness.” Repeat this as a mantra in your mind over and over. If you are feeling a bit disconnected with one of your family members, or if you are unhappy, angry, or upset with them, notice that those feelings are there, but that deeper down there is love. Try to let go of all of the negative feelings for the moment and be in touch with the love you have for them. During this time, you could work to get over those other feelings by staying with that love. Then make the whole aspiration for your extended or close family, so that no one is excluded. You’re able to do this with your family because there’s the ground, connection, and love underneath, and the life that you have shared earlier that creates this harmony with others.

Then develop this aspiration towards your larger community. Think, “May all of my community members here be happy and have all the conditions of happiness.” Again, stay open towards them with your mind and attitude. Don’t let your negative mind or attitudes spoil your life, mind, practice, or good heart. If negativity comes up in that space, try to overcome it, because they also need happiness. Your community is also a part of your extended family. They are also working on their happiness. Excluding anyone is only going to be a shortage of your own mind and heart, it doesn’t actually add anything to your own well-being. It also doesn’t disrupt anything of your own well-being to include them. It actually makes you grow bigger, and makes you feel more immune or transcendent. Your own negative emotions can become positive, or at least they don’t have to bother you.

Again, like a mantra, “May all of my community members be happy and have all the conditions of happiness.” Repeat this over and over. [Pause.]

Don’t resent it when things come up. The point is just not to get stuck on that or let that frustrate you. Overcome it with your own effort from inside. [Pause.]



From here, extend your aspiration to all of the countrymen with whom you share one kind of government, one law, and one social structure of living. Think to yourself, “May all of them to be also happy and have the conditions of happiness.” At this moment, for the next ten minutes, don’t be segregated at all in your mind and heart. Just focus on being loving and kind and embracing them all as one’s countrymen and members of the same country. Make prayers on their behalf, “May all of the citizens of my country be happy and have the conditions of happiness in any way and any manner that is fulfilling to them.” [Pause.]

Then go beyond that and think, “May all of the citizens of the world from all of the continents be happy and have all of the conditions of happiness as one family of humanity. May they never be devoid of happiness. May they never be devoid of the causes and conditions of happiness. May they always increase in happiness and increase in all conditions of happiness.” [Pause.]

As we are all walking on our two feet, we are all standing up, we have our external organs to experience the world, and our internal organs to keep us healthy—we are all in that way equal as human beings. We understand each other. We understand our own and other’s emotions through language and human interactions and our human experience. In this way, we are all citizens of one world and one humanity. Of course, we have our own countries and we have our own geography and we live on different continents of this earth. But in reality, the whole Earth is one Earth, and we are citizens of one Earth. Think, “May all human beings be happy and have the conditions of happiness.” [Pause.]

From there, extend your aspirations to the animals who share the earth with us. “May all of the living beings on this one earth be happy and have all the conditions of happiness.” Include all the animals, insects, and any beings who experience pain and pleasure—who are always striving for pleasure and to be free from pain. “May they all have happiness and conditions of happiness.”

Then think about all of the universe, wherever there is life, wherever there are living beings. Wherever there is happiness and joy, because living beings always are turning to happiness and joy. Think, “May they meet their happiness and the conditions of happiness.”

Then extend that. Just as space is infinite, it is said that beings are infinite. Try to stretch your heart to encompass space, and try to have your aspiration cover all the living beings across space. [Pause.]

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At this point, like a mantra, say “May all living beings be happy and have the conditions of happiness. May all living beings be happy and have the conditions of happiness. May all sentient beings have happiness and the conditions of happiness.” Say this over and over. Slowly and methodically extend from one's own self, to one's own immediate family, to one's extended family, then to your community, to your countrymen and to all the global citizens of this world. Then towards all living beings on this Earth and even going across space.

In this way, you can viscerally feel the release of tension in your body and mind. You can feel your mind and heart expanding. When we talk about expanding or opening the heart, it's about our attitude, feelings, and emotions being open. It's not about the physical heart, like in bypass surgery, being opened up and then kept open in some way. It's just about the whole vision of our mind being expansive.