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## Tonglen pema chodron pdf

We have many fleeting golden moments in our lives, but we usually speed right past them. So the first part of the practice is just to stop, notice, and fully appreciate them. - Pema Chodron Pema Chodron on tonglen, a meditative practice of cultivating love and compassion. Tonglen is a gentle, step-by-step process of opening the heart. By accepting, rather than rejecting unwanted and painful aspects of experience, we overcome fear and develop greater insurance for others. Here is a practical guide to deepen our practice and understanding of this powerful technique. Working with questions and answers, dialogue and exchanges, Pema's tonglen teachings provide an invaluable reference to practitioners of all levels. Edited by Tingzin Second. Tonglen's practice that Pema Chodron presents this weekend is a traditional practice that helps us to unlock our natural ability to love. She explains that tonglen is a practice where that we usually resent and push away becomes the very means by which our heart and mind become open and free. Tonglen-Tibetan practices of sending and receiving can be used in everyday situations. By Pema Chödrön Summer 2002 Photo by Diego Ph on Unsplash Tonglen's Tibetan practice of sending and receiving. Tong means sending out or letting go; means to receive or accept. Tonglen usually practices sitting meditation using breath. Put simply, the practitioner breathes bad and breathes from the good, taking on the suffering of other sensitive beings. Early practice may appear self-defeating, but as the late Chogyam Trungpa Rinpoche said: The more negativity we get with a sense of openness and compassion, the more goodness is to breathe out. So there's nothing to lose. This practice is really the essence of the tonglen approach. Because I have found it very helpful to myself, I like to recommend it to all my students. Even if you choose not to start doing formal tonglen practice, you can always do this on-site practice. When you get used to it and practice it regularly, it will make the official tonglen practice more realistic and meaningful for you. It is a practice that you can do in a real-life situation. Whenever you meet a situation that awakens your compassion or that is painful and difficult for you, you can pause for a moment, breathe any thernedy you see, and breathe a sense of relief. This is a simple and direct process. Unlike formal practice, it does not include visualizations or steps. It's a simple and natural exchange; you see suffering, you take it with an inbreath, you send out relief with an outbreath. Related: Unlimited friendliness For example, you could be in the supermarket and see a mother slapping her little girl. It's painful for you to see, but there's really you can say or do it at that point. Your first reaction might be to turn away from fear and try to forget it. But in this practice, instead of turning away, you could actually start doing tonglen for a girl who is crying as well as an angry mother who has reached the end of her rope. You can send out a general sense of relaxation and openness, or something special, such as a hug or kind of word, or someone feels good to you at the moment. That's not all that conceptual: it is almost spontaneous. When you communicate with a painful situation this way and stay with it, it can open your heart and become a source of compassion. You can do tonglen on the site when strong emotions come up and you don't know what to do with them. For example, you might be having a painful argument with your spouse or your boss at work. They're screaming at you, and you don't know how to react. So you can start breathing painful feelings and send out a sense of spaciousness and relaxation with a bruise—for yourself, for the person who shouts at you, and for all the other people dealing with a similarly difficult situation. Of course, at some point you have to react to the person who screams at you, but by putting some space and heat in this situation, you will probably cope with it more skillfully. Related: Making Friends With Onesel For example, you see a homeless person on the street who asks you for money and seems to be an alcoholic. Despite your desire to be compassionate, you can't help but turn away and feel disgusted or resentful. At this point, you can start doing tonglen for yourself and all the other people who want to be open but are basically closed. You breathe with the shut-downness of feeling your own and everyone else's. Then you send out a sense of space or relaxation or letting go. When you feel blocked, it is not an obstacle tonglen; it is part of the practice. You work with what feels like a blockage as a seed awakening in your heart and as a connection with other people. ♦ From Tonglen, a path of transformation, © 2001 by Pema Chodron, edited by Tingzin Second. Reprinted with permission of Vajradhatu Publications, www.shambhalashop.com. Start your day with a new perspective with Stephen Batchelor, Sharon Salzberg, Andrew Olendzki, and more See Our Courses Thanks for subscribing to Tricycle! As a non-profit, we depend on readers like you to keep Buddhist teachings and practices widely available. Subscribe now to read this article and get instant access to everything else. Subscribe now already to the subscriber? Log on. Pema Chödrön, an American Buddhist nun, is the founder and resident teacher of Campo Abbey, Cape Breton, Nova Scotia, the first Tibetan Buddhist north American creations for Westerners. Start your day with a fresh perspective with Stephen Batchelor, Sharon Salzberg, Andrew Olendzki, and more See our courses lama Aria Drolma By Pema Chödrön By Matthew Abrahams Subscribe to access to video training, monthly movies, e-books, and our 29-year archive. Subscribe to Tricycle is a non-profit organization that depends on reader support. Help us share Buddhist teachings and practices by donating now. Donate Illustration by Carole Henaff. Tonglen's practice, also known as taking and sending, reverses our usual logic to avoid suffering and seeking pleasure. In Tonglen's practice, we visualize taking pains to others with each in-breath and sending out someone will benefit them out-breath. In the process, we get rid of age-old selfishness patterns. We begin to feel love for ourselves and for others; we begin to take care of ourselves and others. Tonglen awakens our compassion and introduces us to a much larger perspective on reality. It introduces us to an unlimited shunyata expanse (emptiness). By doing practice, we begin to connect with the open dimension of our being. Tonglen can be done by those who are sick, those who die or have died, or those who are in pain of any kind. This can be done as an official meditation practice or right on the site at any time. If we are out of the foot and we see some pain, we can breathe this person's pain and send out relief to them. Breathe in us all and breathe out to all of us. Use what seems to poison as medicine. Usually we turn away when we see someone suffering. Their pain will show our fear or anger; it will show our resistance and confusion. So we can also do tonglen for all people, just like ourselves, all those who want to be compassionate, but instead fear wanting to be brave, but instead are cowardly. Instead of beating ourselves up, we can use our personal stuckness as a stepping stone to understand what people are against around the world. Breathe in us all and breathe out to all of us. Use what seems to poison as medicine. We can use our personal suffering as a way to compassion for all beings. When you tonglen as an official meditation practice, it has four stages: 1. Flash of Bodhichitta Rest in your mind for a second or two state of openness or silence. This stage is traditionally called flashing on absolute bodhichitta, awakened in the heart's mind, or the opening of basic vastness and clarity. 2. Start the visualization Work with texture. Breathe in a sense of heat, darkness, and heaviness—a feeling of claustrophobia—and breathe out a feeling of coolness, brightness, and light—a feeling of freshness. Breathe completely, taking negative energy through all the pores of your body. When you breathe, radiate positive energy completely using all parts of the body. Do this until the visualization is synchronized with your in- and out-breaths. 3. Focus on your personal situation Focus on any painful situation that is real to you. Traditionally you start by doing tonglen someone you care about and want to help. However, if you are stuck, you can do the practice of the pain you are feeling yourself, and at the same time all those who feel the same kind of suffering. For example, if you have a feeling that not enough, breathe that out for yourself and everyone else in the same boat and send out confidence, consistency and relief in whatever form you want. 4. Extend your compassion finally, take, and send out more. If you are doing tonglen someone you like, extend it to all those who are in the same situation. If you are doing tonglen for someone you see on TV or on the street, do it for everyone else in the same boat. Make it bigger than just that one person. You can do tonglen people you consider to be your enemies, those who hurt you or hurt others. Or tonglen them, thinking about those who have the same confusion and stuckness as your friend or yourself. Breathe their pain and send them relief. Tonglen can expand indefinitely. As you practice, your compassion naturally expands over time, and it is not your realization that things are not as solid as you thought, which is a glimpse of emptiness. As you do this practice, gradually at your own pace, you will be surprised to find yourself more and more capable of being there for others, even what used to seem like impossible situations. COVID-19 has brought enormous suffering, uncertainty, fear and tension to the world. Our sincere desire is that these Buddhist teachings, guided practices, and stories can be balm in these difficult times. Over the past month, more than 400,000 readers like you have visited our website, reading nearly a million pages and streaming over 120,000 hours of video training. We want to provide even more Buddhist wisdom, but our resources are strained. Can you help us? No one is free from the effects of a pandemic, including the Lion's roar. We rely on advertising and kiosk sales to support our work – both have fallen precipitously this year. Can you give your support to Lion's Roar at this critical time? Time?

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