

Always Meditate on Whatever Provokes Resentment

Always meditate on that which is most difficult. If you do not start right away, the moment a difficulty arises, it is very hard to overcome it.

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

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Instead of the resentment being an obstacle, it's a reminder. Feeling irritated, restless, afraid, and hopeless is a reminder to listen more carefully. It's a reminder to stop talking; watch and listen. It's a reminder to use tonglen practice to allow some space.

For example, you hate this person who is standing in front of you. You just wanted to help a hungry person get food, and then you find yourself talking to the enemy- a bureaucrat, a politician, THEM. All you do is get more and more angry at them, so nothing happens. They grow more stubborn as you grow more furious and polarized and the sense of huge me versus huge THEM increases.

When we feel resentment, the words that we speak, the actions that we perform, and the thoughts that we have aren't going to produce the results that we're hoping for. Beyond that, we're so aggressive that we're not exactly adding any peace and harmony to the world. Resentment becomes a reminder not to feel bad about ourselves but to open further to the pain and to the awkwardness.

If we really want to communicate, we have to give up knowing what to do. When we come in with our agendas, they only block us from seeing the person in front of us. It's best to drop our five-year plans and accept the awkward sinking feeling that we are entering a situation naked. We don't know what will happen next or what we'll do.

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

Always Meditate on Volatile Points

Meditate by skillfully bringing out extra love and compassion for subjects that present difficulties in mind training: aggressive enemies, troublesome obstacles, particularly those who act perversely and respond to your help by making trouble, people who compete with you, casual friends, people who are troublesome even though there is no bad feeling, or those with whom you just don't get along. In particular, avoid anything that will cause trouble with people with whom you have a close relationship-your guru or your parents, for instance.

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

Always Meditate on Those who Make You Boil

The text of the tenth practice is obscure. In trying to make sense of the Tibetan, I remember a comment Geshe Ngawang Dhargyey made while teaching a classical text by Atisha. He said that a very learned lama would be able to give ten or fifteen justifiable interpretations of the same text, depending on the person whom he was teaching. It is helpful to keep in mind that there may not be just one meaning intended here; the challenge for practitioners, including teachers, is to draw as much meaning from it as possible.

One interpretation, suggested in the commentary and very rich in meaning, is continually to meditate on people with whom we come into frequent and intimate contact. We tend to let our dharma practice slide a bit with people we see constantly, whereas we practice much more earnestly with strangers or in other contexts. Sechibuwa encourages us here to pay special attention to people who may be resentful towards us. The work place provides clear examples, where people we meet all the time may be competing with us in the eyes of our employer. Hold these people especially in mind in the context of practice.

Sechibuwa provides three other examples in a different vein: our spiritual mentor, our parents, and Bodhisattvas. Concerning beings such as these, he says, any evil we do them has very severe karmic results. For this reason, we owe a special conscientiousness toward these beings.

Excerpted from: The Seven-Point Mind Training

Always Meditate on Those Closely Related.

When hindrances arise toward those with whom we have close relations and who have shown us much love and kindness, such as spiritual friends and parents, we should be particularly attentive. Hatred and disrespect arise easily against those who are in close contact with us; this is much more serious than when these afflictions are directed against other types of beings. Also, when we are in the company of our peers, competitors, and critics, we should take special care to control our mind. Furthermore, we must exercise awareness over our reactions toward people for whom we feel an instinctive aversion, even in cases where we do not have any personal contact with them.

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Always Meditate on Whatever is Unavoidable

We should constantly meditate on difficulties that we cannot escape. Towards people, for instance, who do us harm, who want to compete with us, who are at one moment friendly but who suddenly turn against us unprovoked, or towards people who for no apparent reason (due to our karma) we simply do not like, we should try to generate the Bodhicitta even more intensely, even when it is difficult.

We should serve and reverence our elders, parents, and teachers. As Guru Padmasambhava said, 'Do not be a sorrow to your elders; serve them with respect.' If we help them and

those who are in need of help, we are treading the path of the Bodhisattvas. We should give up whatever is at variance with that attitude.

From Enlightened Courage, by Dilgo Khyentse Rinpoche.