

Don't Be Jealous

The first step is to see yourself jealous, see yourself frivolous, see yourself wallowing in self-pity. You think to yourself, "Well, what would Dr. Seuss do in this situation?" Instead of using it as ammunition against yourself, you can lighten up and realize it's the information that you need in order to keep your heart open. If everybody on the planet could experience seeing what they do with gentleness, everything would start to turn around very fast, even if we didn't get to the second difficulty.

DOING SOMETHING DIFFERENT. The second difficulty is to do something different. Even if you see what you do, can you then do something different? If you're jealous, can you snap your fingers and no longer be jealous? We all know it's more difficult than that. You're sitting there and your boyfriend is sitting across the room with somebody else having a really good time, and you're getting more jealous and furious by the minute. There's a little bird on your shoulder who says, "OK, here's your big chance. You could use this to wake up.

And you say, "Forget it! He's really a creep. I want to be mad at him. He deserves my anger." Now the little bird is jumping up and down, saying, "Hey, hey, hey, hey! Don't you remember? Don't you remember?" You're saying, "I don't believe this stuff! I am right to be jealous, and he is horrible!" There you are. The little bird jumps to the other shoulder and pulls on your earlobe and says, "Come on, come on! Give yourself a break. Get to know this stuff. Drop the story line." "Forget it!" you say. Boy, are you stubborn.

That's what I find about myself. Even when we're given the methods for how to give ourselves a break, we are so stubborn. If think smoking is hard to give up, try giving up your habitual patterns. It leaves you with the same kind of queasy feeling that have when giving up any other addiction.

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

Don't Be Caught up in Irritations

Don't take a jealous attitude toward others. When others disparage you in public or cause trouble for you, don't react or let your mind and feelings be disturbed. Potowa said:

Because all of us, though we are dharma persons, have not made dharma a remedy for egoclinging, we are more sensitive than a newly healed wound. We are more caught up by irritations than Tsang-tsen. This is not effective dharma. Dharma, to be effective, must remedy ego-clinging.

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

Do Not Bind Yourself With Hatred

An alternative translation of this eighteenth practice is "Do not retaliate." When someone is insulting, hostile, or just thoughtless to us, this practice entails not retaliating, neither manifestly in actions of body or speech, nor even with our minds. As Shantideva says, there is no greater austerity than patience. A dharma practice certainly should be focused on developing this inner fortitude; insofar as we can bear the brunt of others' hostility and aggression, our dharma practice is acting as an antidote for our self-grasping. Anything that helps us to measure the present level of our self-grasping is to our benefit, and one such measure consists in noting how easily we are insulted. Being easily affronted by others' hostility indicates a strong sense of self-grasping, that surfaces as self-importance or indignation. When a vicious word produces just the slightest flutter but no contorted fist in our hearts, it is a very good sign indeed.

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.

Do Not Retaliate

We should ignore any harmful or hateful actions directed against us, and instead of retaliating, we should practice patience. In the same way, we should not keep close track of someone's harmful actions against us, repressing our anger momentarily while accumulating desire for future revenge.

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Do Not Be Bad Tempered

If it happens that we are slighted in public, we should never think to ourselves that despite the fact that we are such good practitioners, people have no regard for us and do not come to pay respects or to receive our blessings. We should not react with annoyance and harsh words. At the moment, because we have not used the teachings as an antidote for ego-clinging, our patience and forbearance are more fragile than a blister and we are as irritable as a bear with a sore head. All that because we have failed to use the instructions as an antidote.

From Enlightened Courage, by Dilgo Khyentse Rinpoche.