



Okay, so I want to read a few of Shantideva's verses about how to combat jealousy. Okay. So he said this is in *Bodhicaryavatara: Guide to a Bodhisattva's Way of Life*. He says, "Having generated the awakening mind," the *bodhicitta*, "through wishing all beings to be happy, why should I become angry if they find some happiness themselves?"

I love Shantideva. He socks it to you. He doesn't pull any punches. It's, like, you know, you generated *bodhicitta* saying, "I'm going to become a buddha to lead all sentient beings out of misery to lasting happiness," and here some poor sentient being has found a little bit of happiness and you didn't even do something and you can't stand it.

Like, what kind of Bodhisattva do you think you are? You know? Aren't you a little bit uppity? Aren't you full of yourself? Yeah, you're not living up to what you promised sentient beings to do if you have that attitude of jealousy towards others. You know, because you can't have *bodhicitta* and jealousy in the mind at the same time. It doesn't work. Okay.

Yeah. And then Shantideva says, "If I wish for all sentient beings to become buddhas worshipped throughout the three realms, then why am I tormented when I see them receiving merely mundane respect?" He's great, isn't he? I mean, it's a good question. Yeah? I say I'm wishing for them all to become buddhas who are honored, respected, and appreciated throughout the three realms and worshipped by all sentient beings. And here, you know, Joe got three words of praise that I didn't get and I begrudge him that.

You know? It's like, be consistent with what you're wishing. And another verse says, "If a relative for whom I am caring and to whom I must give many things should be able to find their own livelihood wouldn't I be happy rather than angry?" Yeah? So, you know, as a bodhisattva in-training we're vowing to take care of sentient beings and be of benefit for them. If somebody then finds their own way to be happy and we don't have to serve them anymore, wouldn't we be happy? So, again, why do we begrudge them some mundane happiness? That doesn't make any sense if we're really interested in caring for sentient beings and really want their welfare to be attained.

Next verse: "If I do not wish for beings to have even this, how can I wish for them to awaken?" So if I can't even manage to wish that so-and-so has a little bit of worldly wealth or worldly respect or worldly knowledge, yeah, if I can't wish them even to have this, how can I wish them to awaken when they're going to have all the good qualities and everything? Okay? So, again, what he keeps pointing out to us, again and again, is we hold *bodhicitta*, that aspiration to attain



full awakening very deep and precious in our heart, but that aspiration—if we’re going to try and live it, it doesn’t jive with jealousy. The two can’t and don’t go together. Yeah? So if our heart really is inspired by *bodhicitta*, then we’ve got to leave jealousy behind.

And where is there an awakened mind in one who becomes angry when others receive things? Yeah. It’s so embarrassing, isn’t it? You know? Because he’s telling me what I do and how contradictory I am and he’s right. And I can see it as soon as I read the verse, which is why I like Shantideva so much, because you can’t wiggle out of it. He is so direct. You know. What does it matter if my enemy is given something or not, whether they obtain it or whether it remains in the benefactor’s house—in either case I shall get nothing.

He’s absolutely right! jealousy is so stupid because I’m not going to get it anyway, whether that person has it or doesn’t have it. So why do I make myself miserable being jealous? So why, by becoming angry, do I throw away my merit, the faith that others have in me, and my good qualities? What am I doing? I’m throwing away my merit, I’m throwing away the faith other people have in me, because I certainly don’t look good to other people when I’m seething in jealousy. So actually my reputation is going down, not up. And why do I throw away my own good qualities by becoming jealous? Okay. It doesn’t make any sense. So he says, “Tell me why am I not angry with myself for not having created the causes for gaining what I want?” And he’s right.

We believe in karma or at least we say we do. Yeah? So why didn’t we create the causes sometime in the past? Why did we let our self-centered mind run the show in the past lives so that we didn’t create the cause to have what we’re jealous of other people having now because they did create the cause? Yeah? Oh. Yeah. And I really had to deal with this, you know, the time I was really poor because I was stingy. Not because dah-deedah-deedah-dedah, but because in a previous life I was stingy. That’s, you know, the karmic cause of being poor. Yeah. Why aren’t you respected? Because you trash other people and criticize them. I created the cause. If other people don’t respect me as much as I think I deserve it, it’s because I trashed other people and I was very arrogant and didn’t show respect to the people who deserve respect and considered myself better than people who were really worthy of respect.

So that’s why I’m denigrated now. I created the cause. So what in the world am I bellyaching about and making myself and others miserable for? Let’s just accept the situation and if I don’t like the situation, act differently so I create different karma. Because I can start acting differently this very moment. I don’t have to wait for my external situation to change before I change my mental state. In the very next moment I can start creating the cause to have what it is that I want, if I create the karmic cause.



Yeah? Let alone not having any remorse about the wrongs that you committed, oh mind. Why do you wish to compete with others who have committed meritorious deeds? Oooh.

He's right, you know. Here I am, people who have more merit than me, who are more virtuous, who practice better than me, okay? So I'm competing with them saying, "Why are they virtuous and better than me and have more honor than me when I don't even feel any remorse about all the negativities I've created?" Yeah? It's like I'm wanting the result without wanting to create the cause. And I'm creating the cause for the opposite thing and not even owning that I'm doing that.

Did you get that verse? Yeah? I think what he says is so true. Even if your enemy is made unhappy what is there for you to be joyful about? Your merely wishing for them to be hurt did not cause them to be injured. Very true. Why am I unhappy when my enemy experiences unhappiness—when they're made unhappy? Because my wishing for them to be unhappy didn't make that happen.

And then the next verse—this is a really good one: "And even if the enemy does suffer as you had wished, what is there for you to be joyful about? If you say, 'For I shall be satisfied,' how could there be anything more disgusting than that?" He's right, isn't he? I'm going to rejoice at somebody else's misery. That's like about the most disgusting thought we can have, isn't it? You know? Don't you think? Yeah? I'm going to be happy. I'm going to applaud at somebody else's misery. Ugh! You know. So it's like when I look at that, then I say, "Okay, I really have to change," you know. "I'm fed up with being jealous." Because he's telling me what I'm like and he's absolutely right. So I better start to change.

"This hook cast by the fisherman of disturbing conceptions is unbearably sharp. Having been caught on it, it is certain that I shall be cooked in cauldrons by the guardians of Hell." You know? If I'm taking delight at wishing other people have pain and misery and poverty and despair and that their relationships are horrible, what am I creating the cause for myself to experience? It's not going to be happiness.

And here are a few of his verses about attachment to praise, because that's one of the big things that we get jealous of, you know, when other people are praised and noticed and respected and loved and appreciated, but I'm not.



So Shantideva says: “Whether this praise is directed at myself or someone else how shall I be benefited by the joy of the one who bestows it? Since that joy and happiness is theirs alone, I shall not obtain even a part of it.”

So what this is saying—it’s a very different perspective on praise. Okay? If you are praising me, you’re the one who’s happy because you’re seeing goodness in others. So if you praise me, you’re creating good karma, you’re seeing goodness in others. Your mind is joyful. Okay? If I’m getting praised, all that’s happening is the result of my virtuous karma is getting consumed and I’m not creating anymore virtue and I might even be creating some non-virtue because I’m getting conceited. And then when I don’t get the praise, then I get jealous of other people who have it.

Okay? If I do find happiness in their happiness—okay, so you know, if I do find—I rejoice that somebody else has a virtuous mental state that makes them praise me, okay, then surely I should feel the same way towards others. Then I should also rejoice when other people are praised.

So if you’re doing the praising and I rejoice that you’re creating merit and you have a happy mind, then I should rejoice at that no matter who you’re praising. How come I don’t? Yeah? Because of my own self-centeredness. Yeah. And that’s a self-centeredness that makes a mess out of my life, so why should I follow it? Why should I do what it says? And if this were so, then why am I unhappy when others find pleasure in that which brings them joy? Yeah, so somebody finds pleasure in something that brings them joy; why do I need to be unhappy about it? You know, isn’t jealousy self-sabotaging?

Here’s this perfect opportunity to be happy, rejoicing at somebody else’s talent or good opportunity or wealth or whatever it is, a perfect opportunity to be happy and what do I choose to do? To make myself miserable by being jealous. That’s really self-defeating, isn’t it? So if I want myself to be happy I have to give up jealousy because jealousy is making me unhappy. Yeah, that’s how I had to start changing, because I used to get so jealous of other people who had more time with our teacher than me. Oh, it was awful. I was so jealous. Because they would get to go to Rinpoche’s room and do *puja* with him, only a few people, and I didn’t get to do it, because I was teaching a course, you know? Poor me. You know. Like, ugh! Yeah. So I was so jealous. And I remember one day sitting out in the garden and just watching all these people have, you know, time with our teacher and I didn’t. Just burning, you know. And then realizing, “Wow, I am hurting so much. I am in so much misery. I can’t stand this.”

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And the whole source is my own jealousy. The source is not what other people are doing. The source is my own attitude. So I had to sit down and have a good long talk with myself, and say, “Look, if you want to be happy, you have to give up this jealousy because it’s torturing you.” Okay? And then his conclusion about praise, “Therefore, the happiness that arises from thinking, ‘I am being praised,’ is invalid. It is only the behavior of a child.”

Shantideva’s right again. So what am I going to be proud of? That I’m acting like a child? Ugh, no.

So that’s a little bit about jealousy.