



The Asian Classics Institute



Diamond Mountain University

Name:
Date:
Location:
Track:
Grade:

IN-DEPTH COURSE III

Master Shantideva's Guide to the Bodhisattva's Way of Life

Exploring the Border Between You and Me

Answer Key, Class Six

1) Quote the famous verse about the different results that come from cherishing ourselves and cherishing others.

The famed verse about the different results that come from cherishing ourselves and cherishing others is the following:

**What need is there for many words?
The children of the world
Work for their own sake;
The able Buddhas do their labor
For the sake of others.
Come and see the difference.**

**{MANG DU BSHAD LTA CI ZHIG DGOS,
,BYIS PA RANG GI DON BYED DANG,
,THUB PA GZHAN GYI DON MDZAD PA,
,DI GNYIS KYI NI KHYAD PAR LTOS,}**

**bahuna# va# kimuktena dr%shyata#midamantaram /
sva#rtha#rthinashca ba#lasya muneshca#nya#rthaka#rin%ah% //**

2) Master Shantideva warns us that we can never attain enlightenment if we fail to master the practice of exchanging ourselves and others. The "other guy" then says: "That's okay! I don't need to get enlightened, I just want to be comfortable in this life." How does the Master then reply?

Master Shantideva then replies that, unless we practice exchanging ourselves and others, then "Even here in the cycle of life there is no happiness."

3) Master Shantideva says that, if we fail to exchange ourselves and others, then “Those whose duty it is to serve you will do none of their work; and those masters you serve will never pay.” Explain the deeper meaning of this verse.

The deeper meaning of this verse is that—if workers fail to do their work—then both the workers and those who manage them will suffer, since whatever they are producing will then not be produced. We are supposed to be bodhisattvas who are working for every other being, as their servant. If we fail to be good servants, then neither we nor the living beings that we work for will get the enlightenment that we are producing together.

4) Master Shantideva says that “The ignorant throw away the excellent joy that brings one happiness.” How do the two commentators—Masters Prajnyakara Mati and Gyaltsab Je—describe what “ignorant” means here?

Master Gyaltsab Je describes the “ignorant” people here as “infants who are totally ignorant about the way that pain and suffering work.” (“Infants” of course is also a code word for people who have not yet seen ultimate reality directly.) Master Prajnyakara Mati says that they are “people who don’t know the difference between what will or will not help themselves and others.”

5) Quote the famous verse about not being able to let go of fire. (Sanskrit and Tibetan tracks, also quote in your language.)

The famous verse about not being able to let go of fire goes like this:

**Until the day that you give up
Your own self, you'll not be able
To stop the suffering.
Until the day that you let go
Of fire, you will not be able
To stop your hand from burning.**

**{BDAG NYID YONGS SU MA BTANG NA,
,SDUG BSNGAL SPANG BAR MI NUS TE,
,JI LTAR ME NI MA BTANG NA,
,SREG PA SPONG BAR MI NUS BZHIN,}**

**a#tma#namaparityajya duh%khaM tyaktuM na shakyate /
yatha#gnimaparityajya da#haM tyaktuM na shakyate //**

6) In what two senses must we “give up our own self,” so that we will be able by ourselves to eliminate the pain of every living being?

In one sense we have to give up ourselves by switching places with others, and working for their sake with the same fervor that we work for our own. In another, more important sense, we have to give up our mistaken idea of who we are: we have to see that whatever good comes to us can only come by serving the needs of others.

7) Master Shantideva advises us to say two things to our mind: one about who we belong to, and one about what the mind is allowed to think about. Explain these two things.

Master Shantideva says that we should tell our mind that “now I am a person who belongs to everybody else,” and that “from now on, mind, you are not allowed to have a single thought about anything other than what helps every other living being.”

8) Master Shantideva says that “It’s wrong to look with eyes belonging to another,” and “wrong to look with eyes that are working for them.” What three things does he mean by this?

We have committed to be the servants of every other living being. In one sense then it’s wrong to even go into a room and look around at any single object there in order to see what use we might make of that object for ourselves. In another sense, it’s wrong ever to use our eyes to give an angry or upset look at another person, since they literally own our eyes now, and they would not want their (our) eyes to be used for that. In a third sense, these eyes belong to others and we should also view them in a pure light, never judging another person, even if they seem to be doing something we don’t like, or something that seems wrong.

9) What final advice does Master Shantideva give us in this section, about priorities?

He says, simply that “We should make other people first priority.”