



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 Ten

1) At this point in the chapter, Master Shantideva says "I will put an end to my mind." What does he mean by this?

The full verse says that "I will put an end to you, my mind, if you refuse to do what I tell you, since you are the root of every problem there is." As Gyaltsab Je notes here, we are not talking to our mind in general, but rather to our tendency of cherishing ourselves at the expense of others.

2) Quote the verse about smashing arrogance, and clarify whom it's directed towards. (Sanskrit and Tibetan tracks in these languages also.)

The following verse on smashing arrogance is directed towards our own tendency of cherishing ourselves at the expense of others:

**In the past you've ruined
My entire life; but now
Those days are done.
I know you now; where
Will you run? It's time
To smash your arrogance.**

**{,KHYOD KYIS KHO BO GAR BRLAG PA'I,
,SNGON GYI DUS DE GZHAN YIN TE,
,NGAS MTHONG DA KHYOD GANG DU 'GRO,
,KHYOD KYI DREGS PA KUN GZHOM BYA,}**

**kva ya#syasi maya# dr%o%t%ah% sarvadarpa#nnihanmi te /
anyoísau pu#rvakah% ka#lastvaya# yatra#smi na#shitah% //**

3) Master Shantideva here advises us that we should give up a certain idea. What it is?

He says that, from now on, we should give up any idea that we have anything to work for for ourselves.

4) What does it mean when Master Shantideva says, “I have sold you now to others”?

When Master Shantideva says that “I have sold you now to others,” he is talking to his own mind, and himself. The bodhisattva has committed himself or herself exclusively to what other people want, and now as their promised servant we must earn our keep, throwing ourselves into the service without any hesitation or lack of joy.

5) What does Master Shantideva say will happen if we are careless, and slip at this point?

Master Shantideva says that—if we forget ourselves, and carelessly slip in this practice of giving ourselves away to others—then our own minds will surely deliver us to those who guard the realms of hell.

6) In closing, Master Shantideva says “I haven’t forgotten the fights we’ve had.” Who is he speaking to?

When he says “I haven’t forgotten the fights we’ve had,” Master Shantideva is speaking to our own tendency to concern ourselves only with what we need or want.

7) Quote the final verse of the section on exchanging oneself and others, about the best way of taking care of ourselves. (Sanskrit and Tibetan tracks in these languages.)

**All that time I made myself unhappy,
Trying to make myself happy.
All this time I’ll watch out for others,
And finally watch out for myself.**

**{,DE STE BDAG NI DGA' 'DOD NA,
,RANG LA BDAG GIS DGAR MI BYA,
,DE STE BDAG NI BSRUNG 'DOD NA,
,GZHAN DAG RTAG TU BSRUNG BAR BYA,}**

**{na kartavyàtmani prātiryadyàtmaprātirasti te &
yadyàtmà rakùitavyo'yaü rakùitavyo na yujyate //}**

8) How does the old Rolling Stones song which says, “You can’t always get what you want,” apply to the practice of exchanging ourselves and others?

[This old Rolling Stones song says that “You can’t always get what you want, but if you try some time, you just might find, you get what you need.” It makes a distinction thus about the things we want, and the things that we need. At the beginning of our practice of exchanging ourselves and others, we might naturally tend to focus on the small wants that people have: a cup of coffee, some money, a movie. It’s good and necessary to provide other people’s small wants in this way. But we must also go further, and take care of the ultimate needs of others as well, even if they aren’t aware or can’t articulate that they need these things. What people

really need, whether they know it or not, is to reach a place beyond all pain and death—and the chance to provide this themselves to others.

9) As the one master of Buddhism who is perhaps most famous of all for promoting this teaching of exchanging oneself and others, Master Shantideva has obviously excelled in this practice himself. How does his own life provide an example for how we can carry out this high practice?

We know from historical records that Master Shantideva first of all carried out the practice of exchanging himself and others secretly: his nickname was “Busuku,” meaning “Worthless One,” because the other monks who spent all their time around him had no idea that he was serving them with his every breath. We know secondly that the Master did apply himself in very practical ways to serving others, for example by advising kings in the political and military realms. Yet if we think about it, the one method in which Master Shantideva has served all of us, has exchanged himself with all of us, is through the fact that he passed this teaching on so purely and eloquently, so that it has lasted for over 13 centuries. And so we can make it a goal to meditate upon the practice modestly, every day; and then go out and apply it within our daily lives, quietly, in real life; and finally do the ultimate exchange of ourselves and others, by passing the joy of this teaching on to others.