



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

### Final Examination

1) The practice of exchanging self and others has a sister practice. Name this practice, and then give four reasons why Master Shantideva teaches the two in the chapter that he does. (Sanskrit and Tibetan tracks also name the two practices in these languages.)

2) As Master Shantideva begins to explain what it means to treat oneself and others the same, the "other guy" makes the objection that we could never learn to think of all the many different kinds of living beings there are as being "me." Explain how the Master counters this objection, quoting the appropriate verse. (Sanskrit and Tibetan tracks in these languages.)

3) Perhaps the most common objection to the idea that I should treat others as I treat myself is the idea that, since someone else's pain does not directly hurt me, then I must naturally find myself unable to care for them in the same way that I care for myself. How does Master Shantideva answer this objection?

4) State the logical proof that Master Shantideva presents to demonstrate that we must work to remove the suffering of others. (Tibetan and Sanskrit in these languages.)

5) Several verses here in the section on exchanging self and others contain a high spiritual principle which has been a cornerstone of the teachings of His Holiness the current Dalai Lama. State that principle.

6) Now give the two verses in which Master Shantideva originally expresses this principle. (Sanskrit and Tibetan track in these languages.)

7) At this point, the “other guy” returns again with the objection that, since other people’s pain doesn’t hurt me, then it’s not something that I have to stop. Master Shantideva first counters this objection with an idea about how we consider ourselves over time. Explain.

8) Master Shantideva refers to the story of the bodhisattva monk called “Lovely Flower of the Moon,” but he doesn’t relate this story to us. Describe what happened to Lovely Flower; give his name in Sanskrit and Tibetan; and give the name of the book in which his story is found.

9) Master Shantideva says in a verse here that bodhisattvas “never hope for some karmic reward.” Clarify this statement from both a worldly and an ultimate standpoint.

10) Conceptually, the most important step in the entire exercise of working with the border between others and ourselves comes now in the text, where we try to move into another person’s body. How does the switch from the first step of our practice (treating ourselves and others the same) to the second step (exchanging each other) happen?

11) Master Shantideva next says that we should “Come to understand that for myself it’s wrong, but for all others it’s an ocean of fine qualities.” What is the “it” here?

12) At this point in the text, the “other guy” complains that there are just too many other people around for me to switch places with all of them: it would be just too much to keep his mind on. How does Master Shantideva counter this objection?

13) Master Shantideva introduces here the problem of cherishing oneself, describing how we kill animals for example “in order to cure the illness of the body.” What is the difference between cherishing oneself and holding on to oneself as self-existent? Are they connected? (Sanskrit and Tibetan tracks, give the two words in these languages also.)

14) Quote the famous verse about how we should think whenever any material benefit comes to us—say, for example, a paycheck.

15) Give, in English, the famous verse here about where the happiness and the pain of the world come from.

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

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

18) Master Shantideva at this point in the chapter says that we should “practice the attitudes of jealousy, competitiveness, and pride.” Explain, first of all, how we do this.

19) Quote the verse about the results that we have gotten over our many lifetimes from watching out for ourselves. (Sanskrit and Tibetan tracks, in these languages.)

20) What does Master Shantideva cite as evidence that we have not in the past devoted ourselves to the practice of exchanging ourselves and others?

21) Quote, only in English, the verse about what to do if we see someone else do something wrong, and if we ourselves do something wrong.

22) Explain the idea of “style” in wishing upon others what we used to wish for ourselves.

23) 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.)

24) 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?

25) 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?

PLEASE WRITE YOUR NAME CLEARLY AS YOU WOULD LIKE IT TO APPEAR ON YOUR CERTIFICATE. THANK YOU!

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MAILING ADDRESS: \_\_\_\_\_

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EMAIL:  
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PHONE: \_\_\_\_\_