



Name: _____

Date: _____

Grade: _____

CULTIVATING JOYFUL EFFORT

HOMEWORK FOR CLASS SIX

1. In the Guide (7.49), Master Shantideva says we should use self-confidence to increase our joyful effort in our battles to overcome our mental afflictions. Name the six main mental afflictions and the twenty secondary ones.

The six principal mental afflictions are ignorance (*avidya*), ignorant liking (*raga*), ignorant disliking (*pratigha* or *dvesha*), pride (*mana*), doubt (*vicikitsa*), and wrong view (*dirshiti*).

The twenty secondary mental afflictions (*upkleshas*) are 1) anger (*krodha*), 2) retaining anger or resentment (*upanaha*); 3) irritation or harmfulness (*vihimsa*); 4) malice or spite (*pradasha*); 5) jealousy (*irshya*); 6) deceit or denial (*maya*); 7) pretence or dissimulation (*shathya*); 8) lack of shame (*ahrikyā*); 9) lack of consideration (*anapatrapya*); 10) concealing one's faults (*mraksha*); 11) stinginess (*matsarya*); 12) conceitedness (*mada*); 13) lack of faith (*ashraddhya*); 14) laziness (*kausidya*); 15) carelessness (*pramada*); 16) forgetfulness (*mushitasmirtita*); 17) lack of awareness (*asamprajanya*); 18) dullness or lethargy (*styana*); 19) distraction (*vikshepa*); and 20) scattering or excitement (*anuddhatya*).

2. Give some examples of how unhealthy pride might get in the way of one's spiritual practice.

Master Shantideva suggest that we tend to avoid what we regard as spiritual “dirty work” (*nicam karma*) because of our pride. Examples might include thinking that service to others or to our lamas is beneath our dignity; or that we are too good to have to keep a spiritual diary or book; or that we don't really need to take teachings, meditate, and study because we are already somehow very advanced practitioners and know everything.

3. Relate and explain the metaphor of the crow, the snake, and the garuda.

Even a crow can act like a great garuda bird, the traditional foe of vipers, in attacking a snake which is already dead. If our attempt to practice the remedies for suffering life are weak, then even a small obstacle—such as feeling somewhat discouraged—can stall our efforts completely.



4. What is the difference between “pride” and “confidence” according to Gyalsab Je, the Tibetan commentator on the GUIDE?

Gyalsab Je says that pride is “an afflicted kind of confidence. Any particular individual who has been wasted and destroyed by arrogant confidence or pride has become a slave of the mental afflictions, and so the emotion they have is not something we consider the magnificent kind of confidence.”

5. List the problems associated with “bad” pride, which Master Shantideva cautions us to avoid as we build up our positive feelings of “good” pride or self-confidence in our practice.

a) It will drag us to the lower realms; b) even if we are born human, it will ruin the feast of happiness we could have enjoyed; c) we will have to live by begging, without enough to eat; d) we will be the subjects of others, as slaves or servants; e) we will be stupid, lacking intelligence; f) we will be ugly physically; g) we will have no self-confidence; h) we will be abused by others, even if we have done nothing to hurt them.

6. What does Master Shantideva say we can do, if we have “real self-confidence”, with pride?

He says we can “use pride to vanquish the enemy, which is pride.”

Meditation assignment: 15 minutes a day thinking about your own worst mental affliction and how you can start diminishing its force in your own life.

Meditation dates and times: