




The Asian Classics Institute

 Diamond Mountain University

IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, CLASS ONE

1) For this in-depth course on the patience chapter from Master Shantideva's *Guide to the Bodhisattva's Way of Life*, we will be utilizing two important commentaries—one from ancient India, and another from Tibet. Name each of them, their author, and the authors' dates. (Sanskrit and Tibetan tracks, also add these languages, respectively.)

- a) The Sanskrit commentary is *The Commentary to Difficult Points in the "Guide to the Bodhisattva's Way of Life,"* by Prajnakara Mati (c. 1000 AD)

बोधिचर्यावतार पञ्जिका

*Bodhisattoacharyavatara panjika*

प्रज्ञाकरमति

*Prajnakara mati*

- b) The Tibetan commentary is *Entry Point for Children of the Victorious Buddhas*, by Gyaltsab Je Darma Rinchen (1364-1432)

ཀུལ་སྤམ་འཇུག་ངོགས།

*Gyelse juk-nguk*

ཀུལ་ཚབ་ཇེ་དར་མ་རིན་ཆེན།

*Gyaltsab je darma rinchen*

2) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining ones awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

**How on earth could you ever find  
Enough leather to cover the Earth?  
The amount of leather on the sole of your shoe  
Will give you the same effect.**

།ས་སྤྲོངས་འདི་དག་གོས་གཡོགས་སུ།  
།དེ་སྤྲོད་གོ་བས་ག་ལ་ལང་།  
།ལྷམ་མཐེལ་ཙམ་གྱི་གོ་བས་ནི།  
།ས་སྤྲོངས་ཐམས་ཅད་གཡོགས་དང་འདྲ།

*sateng didak kuyok su  
de-nye koway gala lang  
hlamtil tsamgyi koway ni  
sateng tamche yok dang dra*

**भूमिं छादयितुं सर्वा कुतश्चर्म भविष्यति ।**

**उपानच्चर्ममात्रेण छन्ना भवति मेदिनी ॥१३॥**

*bhumim chadayitum sarvam kutash charma bhavishyati  
upanach charma matrena channa bhavati medini*

3) Master Prajnakara Mati makes a particularly strong note in his commentary about a play on words which appears in the very first verse of the chapter on patience. This word play is not conveyed by the Tibetan translation of Master Shantideva's work, and this gives us some insight into the immense value of studying Buddhism in the original Sanskrit. Quote the verse and explain the play. (Sanskrit and Tibetan tracks in those languages.)

**A single instance of anger  
Destroys whatever good deeds  
You may have amassed in thousands**

Of eons spent in practices  
Like giving, or making offerings  
To Those Who have Gone to Bliss.

།བསྐྱལ་པ་སྟོང་དུ་བསགས་པ་ཡི།  
།སྦྱིན་དང་བདེ་གཤེགས་མཚོན་ལ་སོགས།  
།ལེགས་སྤྱད་གང་ཡིན་དེ་ཀུན་ཡང་།  
།ཁོང་ཚོ་གཅིག་གིས་འཛོམས་པར་བྱེད།

*kelpa tongdu sakpa yi*  
*jindang deshek chula sok*  
*lekche gang-yin dekun yang*  
*kongtro chikki jompar je*

सर्वमेतत्सुचारितं दानं सुगतपूजनम् ।

कृतं कर्मसहस्रैर्यत्प्रतिघः प्रतिहन्ति तत् ॥१॥

*sarvam etat sucharitam danam sugata pujanam*  
*kirtam karma sahasrair yat pratighah pratihanti tat*

The word is Sanskrit for “anger” here is *pratigha* (*pratigha*), and the word for “destroys” is *pratihanti* (*pratihanti*). Both words are based on the Sanskrit root  $\sqrt{han}$ , “to strike,” which comes from the Indo-European root  $\sqrt{gwhen}$ , “to strike or kill.” This same root comes into English in the word “gun”; and the Sanskrit root forms the basis of the word *a-hinsa* (*ahiṃsa*), or “non-violence” (you could say, literally, “no guns”!).

The very *word* in the verse for anger then is “destroyer”—the destroyer of many years of efforts we have made to collect good karma. This theme, and this same root for “destruction,” continue throughout the patience chapter: Master Shantideva urges us to turn the tables on anger and destroy it.

Prajnakara Mati points out that this play on words is drawn from an explanation of the word “anger” found in the sutra called “Manjushri’s Play.” The *prati* part of the word, by the way, is the same *prati* as found in the word *pratimoksha* vows, or “individual freedom” vows. The word thus means “individual,” and in its two usages in this verse indicates that *each individual* occurrence of serious anger destroys *entire individual* masses of good karma done in the past.

4) The verse just discussed, by the way, is meant to indicate perhaps the worst quality of anger. Describe this quality, and its sister disaster.

The verse indicates the very serious and hidden danger of anger, which is that it is very actively and constantly producing dire consequences for us that we *cannot even see*, burning up vast amounts of good karma that we will probably never even realize that we either once possessed or lost. The sister disaster is that anger has many negative consequences which are more immediate, and which we *can* see: these include the sharp, intense discomfort that we experience from the anger itself; the unsettled, unhappy state of mind which stays with us for hours or days afterwards; the general disturbance of our lives and others’—sort of a disturbance of the “force” or the natural balance of things—which throws us and those around us off balance for long periods of time, preventing general peace of mind and blocking creativity and other wholesome states; the depressed feeling that, as Buddhists, we have failed ourselves and others by delaying our enlightenment; frequently, an inability to sleep well; and perhaps most distressing the fact that those close to us—friends, relatives, and officemates—quickly find us unpleasant to be around, and we find ourselves lonely and isolated from others.

5) While we’re on the subject of original Sanskrit words, give the Sanskrit for the most common words that Master Shantideva uses for both “anger” and “patience”; then explain how the related English words (cognates) help shed light on the taste of the Sanskrit terms.

The most common Sanskrit word that Master Shantideva uses for “anger” is *krodha* (*krodha*). This comes from a Sanskrit root  $\sqrt{\text{krudh}}$ , which means “to be angry.” This itself comes from an Indo-European

root  $\sqrt{kreuh}$ , with meanings of “to strike or hit,” and also the raw flesh that results. The English words that come from these roots are “raw,” “crude,” “cruel,” and “rude.”

The Sanskrit word for the perfection of patience is *kshanti* (*kṣānti*), which comes from the Sanskrit root  $\sqrt{ksham}$  (*kṣam*), meaning to “withstand” or “endure.” We often see the “k” in this combination of “ksh” dropping out, and this produces the well-known Sanskrit word *shanti* (*śānti*), or “peace.” The corresponding Indo-European root is  $\sqrt{kweih}$  (because the “sh” in the “ksh” often shows up in Indo-European as “w”), meaning “to be quiet or at rest.” This root is the basis for English words such as “quiet,” “tranquil,” and “quiescence.”

6) Discuss the idea of a “fire hazard,” with regard both to anger and also our more general, daily Buddhist practice.

As noted above, anger has a capacity similar to that of fire, in the sense that even the tiny amount of fire on the end of a matchstick has the power to increase and spread enough to burn an entire city. The “hazard” part refers to a person who, like a very dry field of grass, is ready at any moment to burst into fire. This readiness comes from not keeping up with ones regular daily practices, such as a daily meditation session, keeping ones six-time book, regular yoga or similar spiritual exercise, and regular study of scripture. Without the stability and peace of mind that result from these practices, we are a “fire hazard” or—as Master Shantideva puts it in the opening lines of the chapter on meditation,

A person whose mind is in a state  
Of constant wandering lives their life  
In the jaws of mental affliction.

7) Talk a little about the idea of the “range” of anger.

It’s important to realize that the idea of anger as presented in Master Shantideva’s great book spreads over a wide range of emotions and activities, both within our own one mind, and throughout the world at large. That is, the word “anger” as used by the Master applies first of

all to an entire range of sometimes subtle—and always potentially disastrous—states of mind or raw karma such as simply being “in a bad mood,” or irritable; getting slightly annoyed with someone, even just on a subway or on the web; holding a grudge, or the inability to let go of anger; feelings of resentment or even jealousy; and the entire spectrum of fascination or even pleasure that we take in others’ misfortunes: rubbernecking at a car accident, reading about the problems of politicians or movie actors, on up to subtle satisfaction when someone we don’t like at the office gets in trouble.

This “range” of anger also extends, very importantly, beyond the insides of our own mind—to the outside world. That is, Master Shantideva’s idea of “anger” also applies for example to any kind of exasperation over anything like a traffic jam, or the weather; or anxiety and unhappiness over the size of our credit-card bills, or our weight or physical appearance.

Finally and perhaps most importantly, Master Shantideva’s concept of “anger” applies to how we as a community or a nation respond to violence, whether it be when and how we decide to imprison someone, or the decision of whether we will engage in widescale violence such as war. And so this chapter on patience is really the ultimate Buddhist presentation on peace as well.

8) Obviously, this “Chapter on Patience” will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan..)

Master Shantideva will be acquainting us with a wide variety of methods to deal with anger. Most of these methods are what we could call “bandaids,” or temporary solutions that break down when the “heat” is turned up: when the person or situation making us angry is either increased or repeated to a certain degree. We will though be learning as well the ultimate solution: a solution based on worldview, or a deep understanding of karma and emptiness. Applying this solution actually puts a permanent end to the very objects which cause us anger, and acts as an immediate cause for us to achieve enlightenment, the ability to be of help to countless living beings.

གནས་སྐབས་ཀྱི་གཉེན་པོ།

*nekap kyi nyenpo*

གཉེན་པོ་མཐར་ཐུག།

*nyenpo tartuk*

9) Why would Master Shantideva bring up the subject of food here, early on in the patience chapter?

**He wants us to think of our anger as a living thing, then to think about what it is that our anger feeds upon. Then if we can learn to cut off the anger's food, we can starve out the anger.**

10) The study and practice of fighting anger can be pretty exhausting and sort of depressing. So let's list as well the two great benefits that can come from even small victories in this war.

**a) Small but steady attempts to fight our own tendency to become angry bring us, in the immediate sense, a much brighter day, all day long.**

**b) Because we are destroying less and less bad karma, our world begins to change, into paradise, at a far faster rate. And even if we do have to take a another suffering life in the future, it is spent in ways that are very meaningful, and pleasant. These are two senses in which we can take Master Shantideva's statement that "Anyone who can learn to focus and destroy their anger achieves happiness, here and there as well."**



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The Chapter on Killing Anger

ANSWER KEY, CLASS TWO

1) In discussing the actual methods for stopping anger, Master Shantideva first identifies the immediate condition that allows anger to occur. Name this condition.

**The immediate condition that allows anger to occur is to start getting off-balance—to start feeling upset.**

2) There is one verse from the Patience Chapter which advises us how to stop this immediate cause of anger. It is perhaps the most famous verse from the chapter, and is often quoted by His Holiness the Dalai Lama. Give the entire verse. (Sanskrit and Tibetan tracks give in **both** English and your track language.)

**If there is something  
You can do about it,  
Why should you feel upset?  
If there is nothing  
You can do about it,  
What use is being upset?**

།གལ་ཏེ་བཅོས་སུ་ཡོད་ན་ནི།  
།དེ་ལ་མི་དགར་ཅི་ཞིག་ཡོད།  
།གལ་ཏེ་བཅོས་སུ་མེད་ན་ནི།  
།དེ་ལ་མི་དགའ་བྱས་ཅི་ཕན།

*gelte chusu yuna ni  
dela migar chishik yu  
gelte chusu mena ni  
dela miga jechi pen*

यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम् ।

अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम् ॥१० ॥

*yadyastyeva pratikaro daurmanasyena tatra kim  
atha nasti pratikaro daurmanasyena tatra kim*

3) Name the two most general objects towards which we feel anger.

**These are (1) anything that we don't like, happening to either ourselves or to those we feel close to; and (2) anything that we do like, happening to those that we don't like.**

4) The section of Master Shantideva's text covered in this second class is devoted to the first of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching (Tenrim Chenmo)*. (Tibetan track name in Tibetan.)

**The first of the three types of patience covering in Master Shantideva's work is the patience where you willingly take on suffering. This is described by Geshe Drolungpa as the ability to endure relatively minor hardships in our attempt to finally do something of ultimate meaning, especially in view of the fact that in the past we have willingly undergone huge numbers of intense sufferings—such as those we put up with in our daily work to support ourselves—all without any lasting benefit.**

ལྷན་བསྐྱེད་དང་དུ་ལེན་པའི་བཟོད་པ།  
*duk-ngel dangdu lenpay supa*

5) There are two lines (half a verse) from the text which describe *why* we can learn to deal with progressively greater types of pain. Quote the lines, and then discuss briefly whether these words directly reflect the ultimate goal of the worldview of Lord Buddha. (Tibetan and Sanskrit tracks include both that and the English.)

**There is nothing in the world  
Which does not come easily  
If you make a habit of it.**

།གོམས་ན་སྣ་བར་མི་འགྱུར་བའི།

།དངོས་དེ་གང་ཡང་ཡོད་མ་ཡིན།

*gomna lawar mingyurway  
ngude gang-yang yo ma yin*

**न किञ्चिदस्ति तद्वस्तु यदभ्यासस्य दुष्करम् ।**

*na kinchid asti tad vastu yad abhyasasya dushkaram*

The whole approach of learning to endure progressively greater sufferings certainly *does not* reflect the ultimate worldview of Lord Buddha. This worldview states that we can do better than simply learn to cope very well with suffering: we can rather prevent it from happening in the first place, through an understanding of karma and emptiness.

6) Relate the example that Master Shantideva uses to show how our ability to endure suffering—that is, to be patient—depends greatly upon our state of mind: our will power.

Master Shantideva points out that some people, such as certain boxers or warriors in battle—rise to a higher level of ferocity when they see their own blood spilled by an opponent. Other people faint even at the sight of another person bleeding slightly. This difference is determined, he says, by will power.

7) What comforting advice does Master Shantideva give about trouble or obstacles that arise during our attempts to improve our minds?

**Master Shantideva says:**

**“We are locked in combat  
With mental affliction, and in war  
Many wounds are sustained.”**

8) Name four good things about the suffering that we go through every day.

**Four good things about the suffering we go through every day are (1) it makes us sad about life, and humbles us; (2) it helps us feel compassion towards our fellow sufferers here in the cycle of life; and (3) it inspires us to avoid doing new bad karma; and (4) helps us take joy in doing good karma.**



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The Chapter on Killing Anger

ANSWER KEY, CLASS THREE

1) With this class, the thirdAn in the course, we reach the second of the three kinds of patience, which is infinitely more important than the other two. Name this type and describe it, incorporating the description from *The Great Book on the Steps of the Teaching (Tenrim Chenmo)* of Geshe Drolungpa. (Tibetan track also name this type of patience in Tibetan.)

**The second of the three types of patience is the kind where you concentrate on the Dharma. According to Geshe Drolungpa's *Great Book on the Steps of the Teaching (Tenrim Chenmo)*, this is a highly analytical type of patience which delves deeply into objects such as the nature of emptiness, and cause and effect. This type of patience is actually looking into *where, ultimately, the things that make us angry have come from*; and since we can find their true roots, we can eliminate them—and our anger over them—forever.**

ཚོས་ལ་ངེས་པར་སེམས་པའི་བཟོད་པ།

*chu la ngepar sempay supa*

2) Master Shantideva says that if we get angry at other people, and try to retaliate against them for any harm they do to us, then we may as well get angry at something like our blood pressure, and retaliate against it. But as his hypothetical student responds, we get angry at the former because people act consciously—they display intent, and are responsible for their acts; whereas something like our blood pressure has no such intent and, therefore, no such responsibility. How does Master Shantideva get around this argument?

He points out that people and our blood pressure, for example, are the same in that they are both impelled by other influences that lay outside of their current control. The level of our blood pressure is completely dependent on the condition of our veins, the amount of salt or sugar in the blood, and so on; it cannot act of its own accord. Just so, the person who causes us harm is in no way acting on his own accord: he is completely at the mercy of the level of his mental afflictions in the moment.

3) If mental afflictions are part of our consciousness, then how can we say that the anger which they trigger in someone who hurts us is not something which arises consciously?

Mental afflictions, such as getting upset, are *part* of consciousness, but do not themselves display conscious intent; that is, the feeling of getting upset does not consciously decide, “Now I will make this person angry.” It just happens. As such we have no place singling out people as opposed to things, to get angry at.

4) Quote the verse with which Master Shantideva points out that problems arise through various factors, and that therefore the person who has them is not acting on his or her own accord. (Sanskrit and Tibetan tracks in those languages also.)

Every one of our problems,  
However many there may be,  
And the great variety of our bad deeds  
All occur by force of factors;  
Nothing comes of its own accord.

ཉེས་པ་ཇི་སྟེན་ཐམས་ཅད་དང་།

སྒྲིག་པ་རྣམ་པ་སྣ་ཚོགས་པ།

དེ་ཀུན་རྒྱུན་གྱི་སྟོབས་ལས་བྱུང་།

།རང་དབང་ཡོད་པ་མ་ཡིན་ནོ།

*nyepa ji-nye tamche dang*

*dikpa nampa natsok pa*

*dekun kyen-gyi tople jung  
rangwang yu-pa mayin no*

ये केचिदपराधास्तु पापानि विविधानि च ।

सर्वं तत्प्रत्ययबलात् स्वतन्त्रं तु न विद्यते ॥२५॥

*ye kechid aparadhastu papani vividhani cha  
sarvam tat pratyaya balat svatantram tu na vidyate*

5) Perhaps one of the most important ideas of all of Buddhism—nay, one of the most important ideas of all time—is found in the patience chapter at this point. To sum it up, Master Shantideva says, “If we’re really going to deal with the bad things that happen in our lives—the things that hurt us, and upset us, and make us angry—then we’re going to have to *find out why they happen in the first place.*” He proceeds then to give us, basically, three different choices about where the bad things in the world come from. Describe these three choices, in language that modern-day people can relate to.

**a) The world and everything in it—and thus those things which hurt us, and cause us to become upset and angry, even your yelling boss’s face—have all come into being through the random collision of atoms and molecules of various elements like carbon and oxygen, just bumping into each other trillions of years after some primeval, accidental explosion—a “big bang”—that started from nothing at all. (This is the prevailing scientific explanation of where things come from, and corresponds to the idea of a “primal One.”)**

**b) Or, it’s not true that all of these things are just random; rather, they occur through the efforts of a big guy in the sky who has been around forever. And although the world is strewn with cruelty and unimaginably ruthless pain, this being who has made all things happen is the paragon of compassion. (This is the Judeo-Christian idea of God as Creator of the World, and corresponds to the idea of a “Self-Existent Being.”)**

**c) What happens in the world is completely logical: there is a universal justice, and we get back in exact accordance to what we give: according exactly to whether or not we have taken care of others. The world is all a projection triggered by karma, or the seeds that are planted in our**

**minds as we either help or hurt all the beings in our life. (This is the Buddhist worldview, of karma and emptiness.)**

6) Name two other popular ways of thinking about where the world (and all the bad things in it) have come from.

**a) Simply *don't ever think about where all these things really came from: ignore all the scientific explanations, and scoff at the religious ones. That is, assume that things are just here—they just happened that way.***

**b) Profess any one or none of the above worldviews, but deep within your heart follow an impossible mix of all three: when in “reasonable” company, be able to talk about the big bang, or evolution; when you’re really in a big jam, ask for help from Jesus; and follow to a fashionable degree the idea that people should in general be moral, and that this has some kind of impact on what happens to them.**

7) Summarize Master Shantideva’s argument against the idea of a primordial force (big bang) that creates all things, including the guy at work who bugs you.

**He says that something that has not been produced itself by some other force can never turn around and produce its own effect, such as our whole world. That is, that very first big bang that produced the universe cannot have done so unless something caused it itself. This argument also applies, obviously, to a Creator of all things.**

8) Now give Master Shantideva’s argument against a Creator.

**A Creator is normally said to be eternal, and unchanging. If this were the case, then it could never act to produce a world, since by producing anything a thing itself must change. There is also, incidentally, the obvious point that an infinitely compassionate and omnipotent being would never create the pain that we all go through every single day of our lives.**

9) Towards the end of these arguments, Master Shantideva devotes half a verse to describing how things are like an illusion, and thus undeserving of our anger. Quote

this part, and then state in a few words *why* things are illusory. (Sanskrit and Tibetan tracks quote in these languages too.)

**Understand this, feel no anger  
Towards any of these things  
Like pictures of illusion.**

།དེ་ལྟར་ཤེས་ན་སྐྱེལ་ལྟ་བུའི།  
།དངོས་པོ་ཀུན་ལ་ཁྲོ་མི་འགྲུར།  
*detar shena trul tabuy*  
*ngupo kunla tro mingyur*

**निर्माणवदचेष्टेषु भावेष्वेवं क्व कुप्यते ॥३१ ॥**

*nirmanavad acheshteshu bhaveshvevam kva kupyate*

**Things are like an illusion because, as Master Shantideva notes in the immediately preceding lines, “they all depend on other influences, and they on other, inevitably.” That is, things are illusory because they are dependent—dependent, in the highest sense, because they depend on our projections upon the blank screen of karma: projections forced upon us by the seeds of our own past deeds.**

10) Quote the verse in which Master Shantideva states that antidotes which are illusory are not only not ineffective, but in fact that only kind of antidotes that could ever stop all of our pain. And then summarize briefly the explanation of this verse by the incomparable Gyaltsab Je. (Sanskrit and Tibetan tracks quote in these languages too.)

**Now you may say, “But what is it  
That’s stopped, and by what?  
And how then, logically, stopping itself?”  
Yet it does make sense, for we assert  
That the entire flow of pain is broken  
By relying on this fact.**

།གང་གིས་གང་ཞིག་བརྗོད་བྱ་སྟེ།

།གློག་པ་འང་རིགས་པ་མིན་ཞེ་ན།  
།དེ་ལ་བརྟེན་ནས་སྤྱད་བསྐྱེད་རྣམས།  
།རྒྱུ་ཚད་འགྱུར་འདོད་མི་རིགས་མེད།  
*ganggi gangshik dokja te  
dokpa-ang rikpa min shena  
dela tenne duk-ngel nam  
gyunche gyurndu mirik me*

वारनापि न युक्तैवं कः किं वारयतीति चेत् ।

युक्ता प्रतीत्यता यस्माद्दुःखस्योपरतिर्मता ॥३२॥

*varanapi na yuktaivam kah kim varayatiti chet  
yukta pratityata yasmad dukkhasyoparatir mata*

Here is a paraphrase of how Gyaltsab Je brilliantly glosses the verse. Someone comes along and says, “If there doesn’t exist a single atom of anything that could exist in and of itself, how could anything then act as an antidote to stop something else? Wouldn’t the very workings of all things be impossible?” And Gyaltsab Je answers: This kind of statement reflects a very mistaken type of worldview which holds that the two truths (deceptive reality and ultimate reality) are mutually incompatible—it is the statement of a person who fails to grasp how the fact that things work in general is applied to things that are empty of any nature of their own. As such, this person’s very objection is itself what is *really* objectionable, for in fact the only thing that can enable us to stop all our mental afflictions—including anger—and thus put an end to all pain in the world is to realize the truth of the fact that spiritual antidotes and the problems which they eliminate are all empty of any existence of their own.



IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, CLASS FOUR

1) With class four, we begin our study of the third of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching* (*Tenrim Chenmo*). (Tibetan track name in Tibetan.)

**This is the kind of patience where we don't mind it when others do us harm. It is described primarily by Geshe Drolungpa as follows: When a wide variety of unbearable and continuous problems come to us as other people hurt us, then we must reflect on the fact that they are all a result of our own negative deeds in the past.**

ཇི་མི་སྐྱམ་པའི་བཟོད་པ།

*ji mi-nyampay supa*

2) Describe the thought process used in the "method of compassion" for dealing with our own anger. Finish up your description with the two exquisite lines by Master Shantideva on this particular method. (For the two lines, Sanskrit and Tibetan tracks add these languages.)

**We think first about how some people, out of mental afflictions or simple carelessness, do themselves serious harm—say in a serious car accident, when distracted by a minor argument over a cell phone. Others, out of a desire to impress the opposite sex, might hurt themselves—for example, by overworking for extra money, or through compulsive dieting. Finally there is the extreme of those who—out of anxiety or depression—do themselves the ultimate harm of committing suicide.**

Then too there are the many of us who hurt ourselves constantly by doing negative deeds. It is no surprise, says Master Shantideva, that if we all do such harm to ourselves, then we would naturally do harm to others as well. People spend their whole lives hurting themselves and each other; a condition so pitiable that Master Shantideva concludes by saying,

If by some chance you cannot  
Feel some pity for them,  
At the least withhold your anger.

न केवलं दया नास्ति क्रोध उत्पद्यते कथम् ॥३८॥

*na kevalam daya nasti krodha utpadyate katham*

།སྒྲིང་ཇེ་བརྒྱུ་ལ་མ་སྐྱེས་ན།

།སྒོ་བར་འགྱུར་བ་ཅི་ཐོའོག།

*nyingje gyala makye na  
trowarngyurwa chi ta tsik*

3) Describe the argument against anger that hinges upon the question of whether our basic human nature is to be harmful or not.

Actually Master Shantideva has us covered either way. If all of us people are in fact evil or harmful at our very root, then it is no big surprise that we hurt each other, and there is no reason to feel anger: it would be like getting mad at a fire because it's hot. If on the other hand people are basically good at heart, then too there's no reason to feel anger: any harm they do to us then is simply like an accidental slip—who would get mad at a tiny puff of smoke that blemishes a clear blue sky for a few small seconds?

4) Give the wonderful verse where Master Shantideva advises us to get angry at the force that actually lies behind it when another person hurts us.

**It's the stick or whatever  
That delivers directly; if you're angry  
At what impels it,  
Then get mad if you really must  
At anger itself, since it's the force  
That sets the other into motion.**

मुख्यं दण्डादिकं हित्वा प्रेरके यदि कुप्यते ।

द्वेषेण प्रेरितः सोऽपि द्वेषे द्वेषोऽस्तु मे वरम् ॥४१॥

*mukhyam dandadikam hitva prerake yadi kupyate  
dveshena preritah sopi dveshe dveshostu me varam*

འདུག་པ་ལ་སོགས་དངོས་བཀོལ་ཏེ།

ལག་ཏེ་འཕྲེན་པ་ལ་ཁྲོ་ན།

དེ་ཡང་ཞེ་སྒྲང་གིས་བྱད་པས།

ཉེས་ན་ཞེ་སྒྲང་ལ་ཁྲོ་རིགས།

*yukpa lasok ngukul te*

*gelte penpa la tro na*

*deyang shedang gi bepe*

*nyena shedang la tro rik*

5) Why does getting angry upset, in a sense, the very order of the universe?

**We get angry at those who hurt us because, in the heat of the moment, we fail to recognize that no harm can come to us unless we have in the past committed the exact same harm to others. Being angry over, or not wanting this problem to come to us, is in a sense an unreasonable demand that the very laws which run the universe be suspended for us personally.**

6) In a way, a confrontation with another person is a collaboration of efforts; explain how, and again discuss how this reflects the ultimate worldview of Lord Buddha.

**The other person provides the instrument of harm: the unkind words, or a weapon such as a knife. I though have in a sense carefully made preparations that allow the harm to be consummated, since I have by my past deeds created this extremely fragile and sensitive, mortal body—and have aggravated the situation through a lifetime of clinging to this body.**

**This view of harm dome to us reflects lower worldviews, which still hold that some part of reality is happening *to us*, and not *from us*.**

7) Quote the two famous lines from Master Shantideva about how we tend to want to avoid the principles of cause and effect. (Sanskrit and Tibetan tracks in these languages.)

**Children want no suffering  
But at the same time then they thirst  
For the things that bring them pain.**

**दुःखं नेच्छामि दुःखस्य हेतुमिच्छामि बालिशः ।**

*duhkham nech-chami dukkhasya hetum ich-chami balishah*

**གྲིས་པ་སྐྱུག་བསྐྱེལ་མི་འདོད་ཅིང་།**

**།སྐྱུག་བསྐྱེལ་རྒྱུ་ལ་བརྐམ་པས་ན།**

*jipa duk-ngel mindu ching*

*duk-ngel gyula kampe na*

8) The lack of a construction company impacts the question of blame. Explain.

**It is a famous observation in Buddhist scripture that the various caverns of suffering in the hell realms, and the crystal palaces of heaven as well, are not something that were created by hiring some construction**

**company. Rather, they are an expression of our own karma: of the degree to which we have taken care of others.**

**And although we normally fail to think of our immediate surroundings in the same way, the people and situations which make us feel angry are coming from exactly the same place. As such, there is absolutely no way we can ever blame anyone else for our problems.**

9) After establishing that the blame for people who hurt us lies with ourselves, Master Shantideva paints an infinitely greater picture of blame. Describe it.

**We, through our past actions, have created situations where other people are forced to hurt us. They, by us, then create bad karma for themselves. This then may very well cause them to take a rebirth in the hell realms. (This is a very touchy argument that requires a lot of thought; but the implications are tremendous, for both bad and good.)**

10) In a way then, when people hurt us in ways that might make us angry, they are actually helping us, even as we are hurting *them*. Reiterate the process on both sides.

**Our karma is forcing them to hurt us, which could very well cause them to go to the hell realms. But by hurting us, they are giving us a perfect opportunity to practice patience: a good deed that will automatically purify much of our own past bad karma.**



**IN-DEPTH COURSE II**

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

**The Chapter on Killing Anger**

**ANSWER KEY, CLASS FIVE**

1) The fifth reading begins with two verses which argue against anger in a way reflected exactly in a common nursery rhyme. Give the rhyme, and clarify a bit how Master Shantideva would talk about it.

**Sticks and stones may hurt my bones  
But words can never harm me.**

**The point is, says Master Shantideva, that the mind is ineffable, and cannot therefore actually be hurt in any substantial way by the insults or angry words that others may use towards us.**

2) The harsh words of another person may not harm us directly, but they could very well cause other people to lose faith in us. Describe how Master Shantideva views this concern.

**How other people view us is not something which we can control in the present moment. Getting angry about this kind of situation—where people lose faith in us because of what someone else is saying—has though the power to ruin us, in this and future lives, as Master Shantideva has pointed out in the early part of the patience chapter. If we can refrain from reacting negatively to them though, other people's opinions of us per se have no power at all to cause us this kind of disaster.**

3) When others lose faith or trust in us though, this can adversely affect our ability to support ourselves and others materially. Give the second half of the verse in which Master Shantideva counters this concern.

**The things I get I will  
Soon discard, but the bad deeds  
Remain with me firm.**

།བདག་གི་རྣེད་པ་འདིར་འདོར་གྱི།

།སླིག་པ་དག་ནི་བརྟན་པར་གནས།།

*dakki nyepa dirndor gyi  
dikpa dakni tenpar ne*

**नङ्क्ष्यतीहैव मे लाभः पापं तु स्थास्यति ध्रुवम् ॥५५ ॥**

*nangkshyatihaiva ma labhah papam tu sthasyati dhruvam*

**Whatever material benefit we may derive due to the good opinion that others hold of us—whether it be the material offerings from sponsors that a monk like Master Shantideva in ancient India may have lived off of, or the paycheck that we get in our workplace in modern times—is not something we need to be much concerned about anyway, since sooner than we can even imagine we will die and leave it all behind. The bad karma that we get from becoming angry over someone hurting our reputation though is something that will definitely stay firmly in our mindstream even after we die, and affect us in many future lives.**

4) Relate and explain the metaphor that Master Shantideva uses to help demonstrate why it is wrong to crave possessions.

**To demonstrate why it is wrong to crave possessions, Master Shantideva uses the metaphor of two different people who are experiencing something pleasant in their dreams. One of them experiences the pleasure for a hundred years in the dream, while the other experiences it for only a few minutes in the dream. When they wake up though, neither can bring the pleasure back. It's the same for**

**us when we reach the end of our life, and die, whether we have lived a long life or a short one: it's over, all the same.**

5) Master Shantideva uses another metaphor to describe our condition as we come to the end of our life. Quote the entire verse in which he presents this metaphor. (Tibetan and Sanskrit tracks in these languages.)

**You may perhaps be able  
To accumulate lots of things,  
And enjoy them for many years.  
But when you go,  
You go naked and empty-handed,  
As if a thief had stripped you.**

ལྷོད་པ་མང་པོ་ཐོབ་གུར་ཏེ།  
ལུན་རིང་དུས་སུ་བདེ་སྤྱད་གུར་།  
ཚོམ་པོས་ཕྱོགས་པ་ཇི་བཞིན་དུ།  
སྤྲོན་མོ་ལག་པ་སྟོང་པར་འགོ།  
*nyepa mangpo topgyur te  
yunring dusu deche kyang  
chompu trokpa jishin du  
drenmo lakpa tongparndro*

लब्धापि च बहूलाभान् चिरं भुक्त्वा सुखान्यपि ।

रिक्तहस्तश्च नग्नश्च यास्यामि मुषितो यथा ॥५९॥

*labdhapi cha bahullabhan chiram bhuktva sukhanyapi  
rikta hastash cha nagrash cha yas yami mushito yatha*

6) The “other person” in this section of the chapter then comes to Master Shantideva and argues that they really do need things, in order to live a longer life—because then they will have more time to work off their past negative deeds, and accomplish the good deeds they have not yet done. How does the Master reply, and how does this relate to the question of the *style* with which we do our good deeds? Complete your answer, finally, with the powerful second half of the verse on this subject. (Tibetan and Sanskrit tracks in these languages.)

To paraphrase Master Shantideva, he says: “That may be fine, but if your plans for living longer also involve *getting angry* at people who hinder you from getting the things you need, then aren’t you actually accomplishing the exact opposite of what you said you wanted to? That is, aren’t you finishing off all your good karma (because anger destroys stockpiles of good karma), and carrying out now bad karma?” This all relates to the question of *style* as we attempt to work towards otherwise very virtuous, long-term goals: if in the process of attaining some great good we hurt ourselves and others at each small step, then we have in a sense already cancelled the meaning of the greater goal. And so we must be sure that we do things with *style*: being gentle and good towards others at each small step of a larger virtuous undertaking.

The relevant half verse is:

What possible use  
Is it to stay alive, if I live  
Only to do bad deeds?

།ལྷོག་པ་འབའ་ཞིག་བྱེད་པ་ཡི།

།གསོན་པ་དེས་གོ་ཅི་ཞིག་བྱ།

*dikpa bashik jepa yi*  
*sunpa de ko chishik ja*

किं तेन जीवितेनापि केवलाशुभकारिणा ॥६१॥

*kim tena jivitenapi kevalashubha karina*

7) The “other guy” next comes up to Master Shantideva and says that he’s only becoming angry at the person who speaks badly about him because it will, ultimately, hurt other people who believe what this person says. Describe the Master’s reaction to this, and relate it to international relations.

**Master Shantideva pointedly asks the “other guy” why he didn’t feel this same concern on other occasions, when people spoke badly about people other than himself—since believing what was said would equally have hurt other people. On a larger level, this brings up the question of why we seek justice only from violence done to ourselves, and not to others, if it is truly violence itself which we are against.**

8) The same person then comes back with an argument which amounts to: “I can’t really control how people feel about someone else, so I avoid becoming involved when a person causes people to lose faith in someone else.” How does Master Shantideva counter this approach?

**Master Shantideva points out that our lack of control over how people feel about someone other than ourselves is no greater than our lack of control over how the mental afflictions in the mind of the person who speaks badly of us are making her or him say the words they’re saying. We should thus give as much “slack” to this person as we do to ourselves in the face of a lack of control over a situation.**

9) Some of the greatest violence ever committed in the course of our human history has been the violence done to each other by religious groups. Master Shantideva’s specific comments on this point are certainly some of the most noble sentiments ever expressed in the literature of any of the world’s major religions. Explain first how the Master advises us to deal with the religious violence in the form of slander or destruction of places of worship, sacred images, or holy books.

**Master Shantideva states that it is completely wrong for us to feel anger at people who perpetrate such violence, since it is impossible to actually cause pain to things like the Dharma or enlightened beings.**

10) Describe finally how Master Shantideva advises us to respond to violence done to our own dear Lamas, as well as family or other people we hold close.

**It is inappropriate for us ever to engage in violence or anger, even in response to violence done to our religious teachers or other people who are very dear to us. The specific reasoning mentioned here is that—if our Lamas are truly enlightened beings—then in spite of how it may appear to us at the moment, they cannot be feeling any pain. If they are not enlightened beings, then they are simply experiencing the result of negative karma which they themselves committed in the past, and the harm returning to them now is both an ultimate form of justice and also completely beyond our control. It is important to note though that it is equally our sworn responsibility to try to prevent harm being done to these or any other persons—to resist it, but only without anger and violence.**



IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, CLASS SIX

1) This section of the patience chapter begins with an exploration of the question of blame for the negative things that happen to us. When somebody or something hurts us, we immediately tend to make a certain dichotomy which happens to reveal already how illogical we get when we are angry. Explain this dichotomy.

**This is a trick question: the dichotomy is already mentioned in the question. That is, we tend immediately to make a distinction between things with minds that do us harm (i.e., people) and things without minds that do us harm (i.e., a traffic jam or a rainstorm); and then the mind immediately leaps to the dichotomy that the former have *blame* for what has happened to us and the latter do not. The latter in fact we immediately then assign to the category of things for which *no one is to blame*. By drawing the above divisions then we conveniently remove ourselves from the possibilities to which blame can be assigned.**

2) Master Shantideva goes on to discuss the question of blame in light of the ignorance within the human mind. Quote the first five lines of the verse in which he does so. (Tibetan and Sanskrit tracks in these languages.)

**Some people, out of sheer ignorance,  
Do bad things. Other people, out of  
Sheer ignorance, get made at them.  
How can you say that either one  
Is without any fault?**

ལ་ལ་མློངས་པས་ཉེས་པ་བྱེད།

ལ་ལ་མློངས་ཏེ་བློས་གུར་ན།

དེ་ལ་སློན་མིད་གང་གིས་བྱ།

*lala mongpe nyepa je  
lala mongte trugyur na  
dela kyonme ganggi ja*

मोहादेकेऽपराध्यन्ति कुप्यन्त्यन्येऽपिमोनिताः ।

ब्रूमः कमेषु निर्दोषं कं वा ब्रूमोऽपराधिनम् ॥६७॥

*mohadekeparadhyanti kupyantyanyepimonitah  
brumah kameshu nirdosham*

3) In this section of the chapter is found the one verse which more than any other summarizes the basis of the third kind of patience: the attitude of “It’s my own karma.” Quote the verse, and again discuss briefly whether this approach completely covers the ultimate worldview of the *perfection* of patience. (Tibetan and Sanskrit tracks give the verse in these languages.)

**Where did it come from? What was it  
That I did before that makes others  
Do this deed of hurting me now?  
If everything that happens now  
Depends on the deeds I did before,  
How can I be angry at them?**

གང་གིས་གཞན་དག་གཞོད་བྱེད་པའི།

ལས་དེ་སློན་ཆད་ཅི་ཕྱིར་བྱས།

ཐམས་ཅད་ལས་ལ་རྒྱལ་ལས་ན།

བདག་གིས་འདི་ལ་ཅི་སྟེ་བཞོན།

*ganggi shendak nuje pay*

lede ngunche chichir je  
tamche lela rakle na  
dakgi dila chite kun

कस्मादेवं कृतं पूर्वं येनैवं बाध्यसे परैः ।

सर्वे कर्मपरायत्ताः कोऽहमत्रान्यथाकृतौ ॥६८ ॥

*kasmadevam kirtam purvam yenaivam badhyase paraih  
sarve karma parayattah kohamatranyatha kirtau*

**In and of itself, reacting to negative events with nothing more than the thought “Oh, this is just my karma” doesn’t actually *fix* the problem, and prevent it from occurring again. That is, this too could become a form of just learning to put up with negative people and events rather than simply stopping them from happening in the first place. We must learn to make the second leap of thinking to: it is my karma, and if I fail to react negatively, then this karma will end and not be replaced—and then I will have *terminated* the object of my anger.**

4) Towards the end of the chapter, Master Shantideva will be making the point that—if we can maintain our patience—then the number of people who appear in our lives to try our patience will automatically become fewer and fewer, since they are actually *produced* by our anger. Describe the verse in this section of the chapter which presents the very pleasant extreme of this thinking.

**Master Shantideva states that, once we truly see that all the negative things in our life are coming from how we failed to take care of people in the past, then we will automatically want to focus our efforts on doing only good deeds. If we keep this up long enough, then not only will we find all the irritating people and things disappearing from our world—we will actually then be surrounded by people who have deep and constant feelings of love for each other.**

5) In the next few verses of this section, Master Shantideva presents the idea of cutting our losses. Describe the metaphor that he uses to do so, and then discuss briefly again whether this approach reflects the ultimate worldview: the one which ends suffering itself.

Master Shantideva relates the example of a fire that has caught on the thatched roof of one house, and is about to spread to other houses. We need to be willing to tear the thatch and fire from the roof of the one house, and lose the one roof, rather than be attached to this roof and allow the fire to spread to others. Just so, we need to be willing if necessary to separate ourselves from objects such as relatives or favorite possessions, if we are unable to control our anger when they are harmed from the outside. Again this is only a very temporary method of dealing with our emotions: by the time we perfect our patience, we can “have our cake and eat it too,” initially remaining calm even when loved ones are attacked, and later seeing this calm allow us live in a world where no one—neither those particularly close to us nor anyone else—is harmed in any way at all.

6) In a very powerful metaphor about a prisoner, Master Shantideva points out that it may actually be *less* painful if—when someone slugs you on one side of the face—you turn your face to the other side and voluntarily let them slug you again. Quote the half a verse that presents this metaphor, and explain what it means to the Master. (Tibetan and Sanskrit tracks in these languages.)

Why is it not a wonderful thing if a criminal  
Condemned to die escapes instead  
With only the loss of his hand?

།གསད་བྱེད་མི་ཞིག་ལག་བཅད་དེ།

།གལ་ཏེ་ཐར་ན་ཅེས་མ་ལེགས།

*sejay mishik lakje de  
gelte tarna chima lek*

मारणीयः करं छित्त्वा मुक्तश्चेत् किमभद्रकम् ।

*maraniyah karam chittva muktashchet kim abhadrakam*

Turning the other cheek can only result in some temporary pain for us here in this life, whereas anger especially has the power to destroy our good karma and create awesome new bad karma to send us to the realms of hell after we die. The pain in these realms goes on for

**millions of years, and its intensity is infinitely worse than any kind of pain that we can feel here in this realm. From this point of view, it is entirely in our own best interests to ignore even very drastic insult or injury paid upon us by others.**

7) In response to this “turn the other cheek” argument, the “other guy” in the chapter claims that he does not possess the inner strength to undergo the pain of volunteering to be smacked in the face the second time. Describe how this is a self-defeating argument, and how it may apply to say international relations.

**The fact that you can't take the amount of pain being dished out to you at the moment *is in itself proof* that you won't be able to handle the infinitely greater pain of the hell realms, which is the only other choice if you choose to be come angry at being hurt. As such, you *have* to accept whatever pain it takes to remain peaceful and non-violent. In a larger sense, this means that a country might choose to quietly endure some violence visited upon it by another, if the opposite course of action—becoming angry and fighting back—might actually result in an infinitely more disastrous pain at a later date.**

8) The “turn the cheek” argument above is meant to convey the logic of enduring present, relatively lesser pains in order to avoid hugely greater pains in the future. But Master Shantideva goes further and relates the present pain to that of the past. Explain.

**In our past lives, we undertook countless negative actions that we mistakenly thought would get us the things we wanted. Instead, they only brought upon us intense suffering: thousands of births in the hells (as Master Prajnakara Mati puts it), even thousands of eons in the hells (as Gyaltsab Je puts it). *But the most dismaying thing about all this suffering is that it was pointless: there was no net benefit achieved by it at all, just wasted pain.* Whereas now, if I am able endure these small harms from other people, every harm endured is like money in the bank: over time, it will accumulate and help me to become enlightened, thus accomplishing great good both for myself and every other living creature.**

9) Even when we are able to put into practice—in some feeble way—this idea of turning the other cheek, there is often some measure of hesitation, or only a grudging willingness. How would Master Shantideva have us feel about it?

**His says that we should feel absolute pleasure at the opportunity, since by refusing to answer violence with violence we begin to realize the very purpose for which each of us is here in the universe at all: we will thus fulfill our destiny, of becoming the savior of every living being there is.**



IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, CLASS SEVEN

1) After discussing antidotes to the anger we feel when others hurt us or those close to us, Master Shantideva continues on to discuss the anger we feel when others help or praise people that we don't like. In essence then he is equating two of our most popular mental afflictions. Name them.

**Master Shantideva is thus equating anger and jealousy.**

2) Describe the quite painless method that Master Shantideva gives, at the very beginning of this class reading, for dealing with the anger we feel when someone praises a person that we don't like. For good measure, also mention the very specific positive result that coping with anger this way can have.

**Master Shantideva points out that we can feel a lot better simply by joining in and rejoicing in the good qualities which are being praised, which is appropriate even when they are possessed by a person whom we don't personally like. The Master states that behaving this way has the very positive result of attracting others to come and learn the holy Dharma from us.**

3) Describe the immediate and also karmic result of wishing against the happiness of others.

**Wishing against the happiness of others destroys our own happiness in the present moment—that is, we feel mean by definition; and it also creates bad karma that ruins our own future happiness.**

4) As aspiring bodhisattvas, we have committed ourselves to see everyone in the universe become enlightened. To then feel envy or displeasure when someone else is praised or presented with things is especially incongruous. Explain this in terms of cosmic geography.

**Those in the three realms of existence (which can refer to the desire, form, and formless realms, or to all places upon, below, or above the earth itself) who have any kind of insight into what is of true value are constantly singing the praises of the enlightened beings—the Buddhas—and finding ways to make offerings to Them all day long. As bodhisattvas, we are devoting our entire lives to bringing people to this high state. As such it is a dire contradiction that we feel envy when someone else receives some smidgen of praise, fame, or gain. Rather we should see it as the first step in what we really want to happen to all other people, eventually.**

5) Sometimes we tend to rejoice in the good things that happen to others only if somehow we can ourselves control or take credit for the process. Relate the metaphor that Master Shantideva uses to describe why we should be happy when another person can find something good all on their own.

**Master Shantideva compares us bodhisattvas to an overworked mother who is responsible for feeding her many children. If one of these children then is able to find some food on their own—that is, if one of the suffering people in our world manages to find some small degree of happiness by themselves, without our help—then we should rejoice, and never feel envy or a lack of control.**

6) What is perhaps the most serious negative result of wishing against the happiness of other people? In your answer, include the two lines from the reading which are most *relevant*. (Sanskrit and Tibetan tracks answer in these languages.)

**The most serious negative result of this kind of thinking is that our own bodhichitta—our own wish that we could help all beings reach enlightenment—is seriously damaged every time it happens. As Master Shantideva puts it:**

**How could a person have the Wish  
For enlightenment, and feel displeased  
When others manage to get something?**

बोधिचित्तं कुतस्तस्य योऽन्यसंपदि कुप्यति ॥८३॥

*bodhichittam kutas tasya yonya sampadi kupyati*

།གང་ཞིག་གཞན་འགྲོར་གྲོ་དེ་ལ།

།བྱང་ལུག་སེམས་ནི་ག་ལ་ཡོད།

*gangshik shenkor trode la*

*jangchup semni gala yu*

7) In what sense is it the same whether someone we don't like receives some kind of praise and gain, or whether the person honoring them instead keeps the praise or whatever to themselves?

**In either case, we don't get anything ourselves; so why begrudge it to another?**

8) Who is it that we should really be displeased with when we feel envy over another person's success?

**We should actually get angry with ourselves, since we are acting in a way which will make others lose faith in us, and further destroy the good karma which would bring us success ourselves.**

9) What is the appropriate train of thought to follow, as far as thinking about good karma and bad karma, when we begin to feel envy over someone else's success?

**We can try to feel some kind of sadness over the bad deeds that we ourselves did in the past not to have this kind of success; and then also feel joy over the good deeds that this other person must have done in the past to deserve their success. Unfortunately, we normally do the opposite of these two.**

10) Name three reasons not to feel glad when people we don't like are thwarted in some way.

- (1) It doesn't really benefit us in any way.**
- (2) Even if we were wishing some harm on the person, we can't logically take any credit for it when it happens.**
- (3) There is no better way to ruin ourselves than to feel some kind of pleasure over another person's misfortune.**

11) Quote the two lines near the end of our reading for this class which describe how useless it is for us when someone we don't like doesn't get what they want.

**And even should your enemy  
Become upset, how then could  
You feel glad about it?  
And even if your enemy  
Becomes unhappy, how  
Does that make you happy?**

जातं चेदप्रियं शत्रोस्त्वत्तुष्टय किं पुनर्भवेत् ॥

*jatam chedapriyam shatros tvattushthya kim punar bhavet*

།གལ་ཏེ་དགྲ་ཞིག་མི་དགའ་ན་འང་།

།དེ་ལ་ཁྱོད་དགའ་ཅི་ཞིག་ཡོད།

*gelte drashik miga na-ang  
dela khyugar chishik yu*



IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, CLASS EIGHT

1) Master Shantideva lists five things that getting famous *doesn't* do for you; Master Prajnakara Mati further mentions that these five are a traditional list of benefits that a wise person would hope for from anything, because they better allow you to serve other people. Name the five.

**Getting famous is not in itself a good deed. It does not provide you with longer life; it doesn't grant you physical prowess; it doesn't prevent illness; nor does it convey any physical kind of pleasure.**

2) The "other guy" in the chapter of course then comes back—saying, in essence, "I can understand that getting famous may not help me in those five ways, but it does bring me great pleasure of mind." How does Master Shantideva respond to this argument? What caveat does Master Prajnakara Mati include?

**Master Shantideva says that—if mental pleasure is the only goal of life—then we might just as well indulge ourselves in things like fancy jewelry, or liquor. That is, the desire for the good feeling of fame becomes just another form of self-indulgence, inevitably leading to a kind of addiction and then willingness to harm others to get more. Master Prajnakara Mati though is careful to add that this logic does not apply to pleasant feelings such as those you get from carrying out very meaningful, spiritual study.**

3) Master Shantideva follows with a verse that talks about people who squander all their money trying to attract the attention of others; and people who even risk their very lives and go to war, all with the hope of doing deeds that will make them famous—which he notes is especially silly, since if (and when) you die, there’s no one left to enjoy the fame. But then in the middle of this verse he says, “And anyway, what is it exactly that the alphabet can do for you?” Explain the two meanings of this question.

**In one sense, Master Shantideva is pointing out that the simple words of the praise that others give you are a very insubstantial and fleeting pleasure. In a deeper sense though, he is reminding us that—if even words themselves are empty of meaning anything from their own side, and if all the meaning that even the letters of the alphabet have is coming from our side—then needless to say objects like fame and our entire lives themselves are dependent entirely upon our own projections, forced upon us by whether or not we took care of others in the past. And being concerned about one’s own fame is certainly going to distract one seriously from taking care of others.**

4) How might being overly concerned about fame or reputation also affect ones daily spiritual practice?

**It’s a basic principle of Buddhism that one must be concerned about how one appears to others; that is, one should conduct oneself in a way which is noble and above reproach, in order to inspire faith in others for both oneself and the Buddhist path. Then they will want to follow it also, and will reap its temporary and ultimate benefits. But on the other hand, a person who truly devotes themselves to the path may on occasion find that doing so requires a mode of living that does not fit in with the surrounding culture—for example, we may (politely) refuse to drink alcohol among friends with whom we used to share a drink. Or we make take extended time off of work in order to advance ourselves seriously through the practice of deep retreat. This kind of behavior can be criticized by others as being different or “weird”—but in this case we must have the wisdom to ignore the criticism, and forge ahead: for the benefit of both ourselves and everyone who may be criticizing us as well.**

5) The nature of fame is that in almost all cases it is quickly lost. How does Master Shantideva characterize our normal reaction to no longer being the center of attention?

**Master Shantideva says that our normal reaction to losing fame (and remember he is talking about fame which is lost because of the machinations of another person acting against us) is to feel a strong and irrational emotion of frustration and anger, like a child whose sandcastle has fallen down. This is a comment both on the impermanence of fame (like a castle made of sand) and on our normal level of emotional maturity (like that of a small child).**

6) Then follows an interesting exchange. Master Shantideva points out that words themselves are not possessed of consciousness—and so it is completely impossible that *they* are praising us intentionally. The “other guy” (usually our own mind, actually) then comes back with the argument that—when someone praises us—it means that they are happy with us, and we can take a wholesome joy in their happiness. All this happiness, we continue, is prevented if a person criticizes us; and so it is reasonable to feel anger at this person. Explain the two ways in which the Master responds.

**Master Shantideva makes two points in response. First, he says, it is not the case that we actually derive any substantial benefit when someone else is happy; that is, we can't take any of it actually for ourselves. More pointedly, he says: “If your real reason for wanting to be famous is that other people will be happy, why do you feel so strongly displeased when people get happy over someone else, and praise them?”**

7) Master Shantideva then lists four undesirable results that occur when we get praise or fame from others. Quote the verse in which he does so. (Tibetan and Sanskrit tracks in these languages.)

**Praise and the rest distract me,  
And also function to destroy  
My feelings of dismay with life.  
They make me feel envy towards  
Those who possess high qualities,  
And obliterate everything excellent.**

།བསྟོན་སོགས་བདག་ནི་གཡང་བར་བྱེད།  
།དེས་ནི་སྐྱོ་བའང་འཇིག་པར་བྱེད།  
།ཡོན་ཏན་ལྡན་ལ་ཕྱག་དོག་དང་།  
།ཕུན་སུམ་ཚོགས་པའང་འཇིག་པར་བྱེད།

*tusok dakni yengwar che  
deni kyuwang-jikpar che  
yunten denla trakdok dang  
punsum tsokpa-ang jikpar che*

स्तुत्यादयश्च मे क्षेमं संवेगं नाशयन्त्यमी ।

गुणवत्सु च मात्सर्यं संपत्कोपं च कुर्वते ॥१८ ॥

*stutyadayashcha me ksemam samvegam nashayantnyami  
guna vatsu cha matsaryam sampat kopam cha kurvate*

(The “excellent” here, by the way, is described by Gyaltzab Je as referring to both one’s own good deeds, and the great goodness of others—referring either to their own good qualities, or to the culmination of their benefit, which I can achieve by becoming enlightened.)

8) Given the various problems that come from getting praise or fame, how then does Master Shantideva advise us to view those who hinder us from obtaining them? And how does this way of viewing things fit in with the ultimate worldview that we are attempting to maintain?

He says that—since by preventing us from attaining fame or praise, those who criticize us save us from these various pitfalls—they are actually engaged in the act of protecting us from failing in our virtues and falling into the lower realms. It is important to note that Master Shantideva is not talking about appreciating this way of viewing the other person in a brief, intellectual way as one studies the patience chapter; rather, we must honestly come to view people who attack us and cause others not to admire us as actually protecting us from

**mundane concerns, therefore helping us rise to an even higher level. Ultimately though, of course, we must maintain the worldview that if we can stop judging and criticizing others ourselves, then a day will come when we will actually enjoy the admiration and praise of the entire world as an enlightened being who can help all living creatures; that is, again, that we can have our cake and eat it too.**

9) Quote the half-verse in which Master Shantideva speaks of how things and fame affect ones liberation; then ruminate a bit on why it is true. (Tibetan and Sanskrit tracks quote in those languages.)

**I am supposed to be a person who aspires  
To liberation, and being chained by things  
And honor is something I hardly need.**

།བདག་ནི་གྲོ་ལ་བ་དོན་གཞེས་ལ།  
།རྗེད་དང་བཀུར་སྟེས་འཆིང་མི་དགོས།

*dakni drol;wa dunnyer la  
nyedang kurti chingmi gu*

**मुक्तयर्थिनश्चायुक्तं मे लाभसत्कारबन्धनम् ।**

*muktyarthinashcha yuktam me labha satkara bandhanam*

**Fame and honor, and the material possessions that may come with them, are simply things which take up more of our precious, limited mental space; like useless files in a computer, taking up memory. They also require a great deal of maintenance, and actually slow us down in our race against death to achieve freedom from the cycle of pain.**

10) Master Shantideva says that our desire for praise and fame makes us similar to crazy people who are struggling to enter a house of pain. This makes people who criticize us—who prevent us from attaining praise and fame—like wonderful friends who are locking us out of the pain house. He then says that “it’s as if an enlightened being has granted us their blessing.” Explain the higher implications.

**If other people are empty, then there may well come a day—if I can collect enough good karma—when I will realize that all the harm ever done to me in my life by others was actually part of some master plot by all the realized beings of the universe to get me enlightened. And so it's not exactly *as if* I've been blessed by an enlightened being when people prevent me from getting famous—it's that *enlightened beings themselves* have prevented me from hurting myself.**



IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, CLASS NINE

1) Suppose we are trying to accomplish some virtuous deed, and another person hinders us from doing so. Using the definition of a cause, explain why they are therefore actually *helping* us to do so; and then throw in two very appropriate side notes on this point.

As Masters Shantideva Prajnakara Mati both point out, the cause of anything is described as that thing which—if it is present—the thing will occur; whereas, if it is absent, this thing will not occur. Now the greatest form of asceticism, or high spiritual practice, is the act of not getting anger when we are provoked by someone. This act of forbearance *cannot occur* without the person who provokes us, and *does occur* only when there is someone who provokes us. Thus the person is actually *helping* us to accomplish great merit.

There are two important side notes to mention here. The first is that *doing a good deed with the proper style*—that is, without any kind of associated negativity like anger in the very moment that we do the good deed—is often *more important than the desired goal of the good deed itself*. Secondly, it is *not* inappropriate to do the best we properly can to prevent another person from hindering our good deeds; only we can never do so *with anger* or any similar negative emotion.

2) Name and explain the two examples that Master Shantideva gives to illustrate the above point.

Master Shantideva says that if you are going to claim that a person who hinders you from accomplishing some virtuous deed is truly a *hindrance*

and not a *help*, then you might as well say that poor people are a *hindrance* to the act of generosity, and that your *khenpo* or vow-master is a hindrance to your receiving vows.

3) Give the verse from the patience chapter which states how and *why* people who hurt us are so rare. (Sanskrit and Tibetan tracks add these languages.)

The world may be full of beggars,  
But finding someone to do me harm  
Is truly a rare occurrence,  
Since there could never be a person  
Who hurt me any way at all  
If I did not hurt them first.

सुलभा याचका लोके दुर्लभास्त्वपकारिणः ।

यतो मेऽनपराधस्य न कश्चिदपराध्यति ॥

*salabha yachaka loke durlabhas tvapakarinah  
yato menaparadhasya na kashchid aparadhyati*

།འཇིག་རྟེན་ན་མེ་སྤོང་བ་མེད།

།གཞོན་པ་བྱེད་པ་དགོན་པ་སྟེ།

།འདི་ལྟར་ཕར་གཞོན་མ་བྱས་ན།

།འགའ་ཡང་གཞོན་པ་མི་ཡིད་དོ།

*jikten nani longwa mu*

*nupa jepa konpa te*

*ditar parnu maje na*

*gayang nupa miye do*

4) One of the images commonly utilized for Buddha nature is also used by Master Shantideva to describe people that we don't like. Give the image, and explain it.

Master Shantideva compares that people we don't like to a free pot of gold that we suddenly discover under the floor of our own house; that

**is, we stand to make an incredible profit from something we didn't even knew we possessed, and which comes to us without any effort at all.**

5) How does the word "strategic alliance" relate to this chapter?

**We can view this extraordinary opportunity to practice the highest form of asceticism or *tapas* as a strategic alliance between ourselves and the person that annoys or hurts us. Without either one of these necessary partners, the entire profitable business of maintaining our patience would be completely impossible.**

6) There is a common objection to the concept that the people who hurt us are actually facilitating an invaluable collaboration; that is, they have no *intention* of working with us towards some great goal, and so their help doesn't really *count*. Describe how Master Shantideva counters this argument.

**Master Shantideva points out that the absence of the intention to help does not in any way obviate the amount or importance of the help we receive. He points out that as bodhisattvas we (even by vow) make offerings to and honor the refuge of the holy Dharma—something which is of ultimate benefit to us even though it does not possess any *intent* to help us.**

7) The other party, at this point in the patience chapter, raises now a further objection: Not only does the person who hurts me not entertain any wish to help me, they actually harbor an active wish to *hurt* me. How does Master Shantideva counter this new argument?

**He points out that you could hardly call it "patience" if the person who annoys you or hurts you were doing so with some kind of intent to help you, in the way that a physician who treats you for some illness seeks to do you benefit. How could there be any bodhisattva glory in putting up with someone who hurt you while they were trying to *help* you?**

8) Master Shantideva next moves from the concept of our enemy as an essential cause for the practice of patience to the idea of the enemy being like a field where we plant the

seeds of our good deeds. Name and explain the two fields he mentions here. (Sanskrit and Tibetan tracks also name in these languages.)

**Master Shantideva says that Lord Buddha spoke of two “fields” or gardens that are available to us as places where we can plant the seeds of our future enlightenment. One is the “field of living beings”: the people all around us on a daily basis—if we can perfect our interaction with them, then we plant powerful seeds for our coming Buddhahood. The second is the “field of Victors,” since by honoring and pleasing the Buddhas we also plant powerful seeds for enlightenment.**

Field of living beings:	सत्त्व क्षेत्र	སེམས་ཅན་གྱི་ཞིང་།
	<i>sattva ksetra</i>	<i>semchen kyi shing</i>
Field of Victors:	जिन क्षेत्र	རྒྱལ་བའི་ཞིང་།
	<i>jina ksetra</i>	<i>gyalway shing</i>

9) Master Shantideva first says that enlightened and unenlightened beings are equal, and then he says that they’re not equal, and then he says again that they’re equal. What does he mean?

**Master Shantideva first says that enlightened and unenlightened beings are equivalent as necessary fields in which we must plant the seeds of our own enlightenment. Then he says that this doesn’t imply though that they are equal in their high spiritual qualities, since enlightened beings are of course infinitely higher in this regard. Then finally he points out that they are both though equal in providing a necessary cause for us to reach enlightenment.**

10) What form of greatness do unenlightened living beings possess, which allows Buddhas to possess the greatness they have?

**The greatness of Buddhas is their love, which would be impossible without the great misery of the unenlightened beings towards whom their love is directed.**

11) Give a final, sort of mathematical proof that other people—even annoying or hurtful ones—are just as deserving of our love and respect as the enlightened beings themselves.

**Mathematically, any fraction of infinite is infinite itself. The Buddhas possess infinite high qualities. The vast number of irritating beings in the world—since like Buddhas they provide a necessary cause for us to reach our own enlightenment—possess at least some small fraction of the qualities of the enlightened beings themselves. As such, their goodness is infinite, and honoring them with the gift of even every beautiful thing in the universe would never suffice.**



IN-DEPTH COURSE II

Master Shantideva's Guide to the Bodhisattva's Way of Life  
The Chapter on Killing Anger

ANSWER KEY, CLASS TEN

1) How does Master Shantideva advise that we repay the kindness of the Buddhas—those he calls our “closest friends”? Quote a verse from his text to answer. (Tibetan and Sanskrit tracks in those languages.)

Moreover what better method could there  
Be to repay the kindness of those  
Who act unimpelled as closest friends  
And help to an infinite degree,  
Than to please all living beings?

།གཞན་ཡང་གཡོ་མེད་གཉེན་གྱི་ཅེང་།

།ཕན་པ་དཔག་མེད་མཛོད་རྣམས་ལ།

།སེམས་ཅན་མགུ་བྱ་མ་གཏོགས་པར།

།གཞན་གང་ཞིག་གིས་ལན་ལོན་འགྱུར།

*shenyang yume nyengyur ching*

*penpa pakme dzenam la*

*semchen guja matok par*

*shengang shikgi lenlun gyur*

किं च निश्चद्मबन्धूनामप्रमेयोपकारिणाम् ।

सत्त्वाराधनमुत्सृज्य निष्कृतिः का परा भवेत् ॥११९ ॥

*kim cha nishchadma bandhunam aprameyopakaritam*

*sattvaradhanamutsirjya nishkirtih ka para bhavet*

2) How, according to Master Shantideva, do all living beings play a role in our repaying the kindness of the Buddhas?

**The fact that the Buddhas have been willing to give up their lives or pass to the lowest of the hell realms in order to help all living beings should be an indication to us of how dear these beings are to the Buddhas. As such, we can assume that doing good to these beings—even when they have done harm to us—is an appropriate way to repay the kindness of the Enlightened Ones.**

3) Master Shantideva says that “even the one that I consider my Master has disregarded even his own holy body” for the sake of living beings, but that we refuse to act the same. How does he characterize our refusal? Quote the relevant half of a verse. (Sanskrit and Tibetan tracks in those languages.)

**Given this, how can I, such an  
Ignorant oaf, feel pride and refuse to act  
As if I were their servant?**

།དེ་ལ་ཚེངས་པ་བདག་གིས་ཇི་ལྟར་ན།

།ང་རྒྱལ་བུ་ཞིང་བློ་གྲི་དངོས་མི་བུ།

*dela mongpa dakgi jitar na  
ngagyel jashing drelgyi ngumi ja*

**अहं कथं स्वामिषु तेषु तेषु करोमि मानं न तु दासभावम् ॥१२१॥**

*aham katham svamishu teshu teshu karomi manam na tu dasabhavam*

4) Describe, in a famous half-verse, the connection between what we do to all the other beings around us, and what we do to the Buddhas themselves. (Sanskrit and Tibetan tracks in these languages.)

**When you make them happy,  
You please every one of the Victors.  
When you hurt them,  
You hurt the Victors themselves.**

།དེ་དག་དགའ་བས་ཐུབ་པ་ཀུན་དགེས་ཤིང་།

།དེ་ལ་གཞོན་ཐུས་ཐུབ་ལ་གཞོན་པ་ཐུས།

*dedak garwe tuppa kungye shing*

*dela nuje tupla nupa che*

तत्तोषणात्सर्वमुनीन्द्रतुष्टिस्तत्रापकारेऽपकृतं मुनीनाम् ॥१२२॥

*tattoshanat sarva munindra tushtistathrapakare pakirtam muninam*

5) Master Shantideva uses a certain metaphor to describe how it feels to the Buddhas whenever we respond in a negative way to someone who hurts us. Describe.

**Our goal in life, of course, is to please the Enlightened Ones by our behavior, especially towards others. Whenever we hurt another—someone for example who has hurt us first—then it feels to the Buddhas as if a person is offering them some delectable object of the senses (pizza, or ice cream!) even as these Buddhas' bodies are being tortured, engulfed in flames.**

6) When we finally realize how much it hurts the Buddhas when we hurt other people, we feel a natural wish to ask all these enlightened beings to forgive us for all the pain we have caused them in the past. Describe the two offerings which Master Shantideva mentions we can make, and which incidentally possess a tremendous power to remove much of the bad karma of hurting the Buddhas.

**We first of all pledge to offer ourselves, from this day on, to all living beings, as their servant. We secondly pledge never again to struggle with people who act against us—even should they insult us terribly, or even try to kill us.**

7) The Buddhas are the embodiment of compassion itself; and the Buddhas themselves are embodied in someone else. Who is that, and how?

**The Buddhas consider all living beings to be their own embodiment, just as these Buddhas themselves are the embodiment of compassion.**

**Master Prajnakara Mati points to the importance of living beings and Buddhas both being equal in the “sphere of the dharma,” meaning their Buddha nature: the emptiness of their mind, which is what allows enlightenment itself.**

8) Name what it is that Master Shantideva describes as “the one thing which pleases all the Buddhas, and which is the one way to accomplish ones own goals, and moreover the very method to remove the pain of the entire world.”

**The practice of being patient with others.**

9) Give the five parts of the illustration of the king and his worker.

**(a) The Buddhas are like the king of a country; a king who has a short temper.**

**(b) Someone who comes and hurts us in some way is like a worker of the king; one who happens to be himself a particularly weak or feeble person.**

**(c) We are supposed to be like subjects of the king who have in some way been hurt by this worker. In particular, we are like subjects who happen to be much stronger or more powerful than the king’s worker; but we are far-sighted and sensitive to the possible repercussions of any harm we might do back to this worker.**

**(d) Just as the far-sighted subjects—seeking to prevent any possible retribution from the all-powerful king himself—avoid taking any action against his puny worker, we resolve never to disregard, or hurt back, even the very weakest of people who attempt to hurt me.**

**(e) As an added incentive: The king of a country possesses a powerful army behind him, to back him up. The people who hurt us are just the same: they have the guards of the hell realms, and also the entire assembly of enlightened beings, backing them up; that is, by hurting them back we will go to the realms of hell, and displease the Buddhas who consider these beings their dear children.**

10) Master Shantideva points out that the metaphor comparing kings to Buddhas breaks down in two important aspects. Name them.

- (a) **A king who got angry at us when we hurt back his worker would never be able to do us the tiniest fraction of the harm that we do to ourselves, when we displease the Buddhas by responding negatively to a person who hurts us.**
- (b) **When we learn to respond sweetly and pleasantly to those who do us harm, we quickly come to achieve enlightenment. This is something that not even a Buddha could ever grant us directly from their own hand.**

11) The final result of practicing the perfection of patience is, of course, that we achieve enlightenment, becoming a deathless angel who can serve every living being. Master Shantideva, in the final verses of the patience chapter, also lists eight benefits that come to us even before we escape the cycle of pain. List them, in two groups as he does.

- (a) **Three of the benefits are fairly immediate, occurring in the present life. The first of these is that you achieve “great glory,” meaning simply that everything in your life just goes perfectly.**
- (b) **You obtain a fine reputation: the healthy kind of fame that for example His Holiness the Dalai Lama enjoys in the world.**
- (c) **You attain a high degree of happiness.**
- (d) **Five of the benefits ripen over an extended period of time. First, you become physically beautiful “and more,” which includes being surrounded by beautiful people.**
- (e) **You become free of illness.**
- (f) **Your reputation spreads even farther.**
- (g) **These allow you to live a much longer life.**
- (h) **You attain a high degree of happiness, as if you were a Wheel Emperor, or King of the World.**



The Asian Classics Institute



Diamond Mountain University

IN-DEPTH COURSE II

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

The Chapter on Killing Anger

ANSWER KEY, FINAL EXAMINATION

1) For this in-depth course on the patience chapter from Master Shantideva's *Guide to the Bodhisattva's Way of Life*, we will be utilizing two important commentaries—one from ancient India, and another from Tibet. Name each of them, their author, and the authors' dates. (Sanskrit and Tibetan tracks, also add these languages, respectively.)

b) The Sanskrit commentary is *The Commentary to Difficult Points in the "Guide to the Bodhisattva's Way of Life,"* by Prajnakara Mati (c. 1000 AD)

बोधिचर्यावतार पञ्जिका

*Bodhisattvacharyavatara panjika*

प्रज्ञाकरमति

*Prajnakara mati*

b) The Tibetan commentary is *Entry Point for Children of the Victorious Buddhas*, by Gyaltsab Je Darma Rinchen (1364-1432)

རྒྱལ་སྐུ་ལྷན་པུ་ལྷན་པུ་

*Gyelse juk-nguk*

རྒྱལ་ཚབ་ཇེ་དར་མ་རིན་ཆེན།

*Gyaltsab je darma rinchen*

2) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining ones awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

**How on earth could you ever find  
Enough leather to cover the Earth?  
The amount of leather on the sole of your shoe  
Will give you the same effect.**

།ས་སྤྱེངས་འདི་དག་གོས་གཡོགས་སུ།

།དེ་སྤྱིད་གོ་བས་ག་ལ་ལང་།

།ལྷམ་མཐེལ་ཙམ་གྱི་གོ་བས་ནི།

།ས་སྤྱེངས་ཐམས་ཅད་གཡོགས་དང་འདྲ།

*sateng didak kuyok su  
de-nye koway gala lang  
hlamtil tsamgyi koway ni  
sateng tamche yok dang dra*

**भूमिं छादयितुं सर्वा कुतश्चर्म भविष्यति ।**

**उपानच्चर्ममात्रेण छन्ना भवति मेदिनी ॥१३॥**

*bhumim chadayitum sarvam kutash charma bhavishyati  
upanach charma matrena channa bhavati medini*

3) Master Prajnakara Mati makes a particularly strong note in his commentary about a play on words which appears in the very first verse of the chapter on patience. This word play is not conveyed by the Tibetan translation of Master Shantideva's work, and this gives us some insight into the immense value of studying Buddhism in the original Sanskrit. Quote the verse and explain the play. (Sanskrit and Tibetan tracks in those languages.)

**A single instance of anger  
Destroys whatever good deeds**

You may have amassed in thousands  
Of eons spent in practices  
Like giving, or making offerings  
To Those Who have Gone to Bliss.

།བསྐྱལ་པ་སྟོང་དུ་བསགས་པ་ཡི།  
།སྨྱིན་དང་བདེ་གཤེགས་མཚོན་ལ་སོགས།  
།ལེགས་སྤྱད་གང་ཡིན་དེ་ཀུན་ཡང་།  
།ཁོང་ཚོ་གཅིག་གིས་འཛོམས་པར་བྱེད།

*kelpa tongdu sakpa yi  
jindang deshek chula sok  
lekche gang-yin dekun yang  
kongtro chikki jompar je*

सर्वमेतत्सुचारितं दानं सुगतपूजनम् ।

कृतं कर्मसहस्रैर्यत्प्रतिघः प्रतिहन्ति तत् ॥१॥

*sarvam etat sucharitam danam sugata pujanam  
kirtam karma sahasrair yat pratighah pratihanti tat*

The word is Sanskrit for “anger” here is *pratigha* (*pratigha*), and the word for “destroys” is *pratihanti* (*pratihanti*). Both words are based on the Sanskrit root  $\sqrt{han}$ , “to strike,” which comes from the Indo-European root  $\sqrt{gwhen}$ , “to strike or kill.” This same root comes into English in the word “gun”; and the Sanskrit root forms the basis of the word *a-hinsa* (*ahiṃsa*), or “non-violence” (you could say, literally, “no guns”!).

The very *word* in the verse for anger then is “destroyer”—the destroyer of many years of efforts we have made to collect good karma. This theme, and this same root for “destruction,” continue throughout the patience chapter: Master Shantideva urges us to turn the tables on anger and destroy it.

Prajnakara Mati points out that this play on words is drawn from an explanation of the word “anger” found in the sutra called “Manjushri’s Play.” The *prati* part of the word, by the way, is the same *prati* as found in the word *pratimoksha* vows, or “individual freedom” vows. The word thus means “individual,” and in its two usages in this verse indicates that *each individual* occurrence of serious anger destroys *entire individual* masses of good karma done in the past.

4) The verse just discussed, by the way, is meant to indicate perhaps the worst quality of anger. Describe this quality, and its sister disaster.

The verse indicates the very serious and hidden danger of anger, which is that it is very actively and constantly producing dire consequences for us that we *cannot even see*, burning up vast amounts of good karma that we will probably never even realize that we either once possessed or lost. The sister disaster is that anger has many negative consequences which are more immediate, and which we *can* see: these include the sharp, intense discomfort that we experience from the anger itself; the unsettled, unhappy state of mind which stays with us for hours or days afterwards; the general disturbance of our lives and others’—sort of a disturbance of the “force” or the natural balance of things—which throws us and those around us off balance for long periods of time, preventing general peace of mind and blocking creativity and other wholesome states; the depressed feeling that, as Buddhists, we have failed ourselves and others by delaying our enlightenment; frequently, an inability to sleep well; and perhaps most distressing the fact that those close to us—friends, relatives, and officemates—quickly find us unpleasant to be around, and we find ourselves lonely and isolated from others.

5) While we’re on the subject of original Sanskrit words, give the Sanskrit for the most common words that Master Shantideva uses for both “anger” and “patience”; then explain how the related English words (cognates) help shed light on the taste of the Sanskrit terms.

The most common Sanskrit word that Master Shantideva uses for “anger” is *krodha* (*krodha*). This comes from a Sanskrit root  $\sqrt{\text{krudh}}$ , which means “to be angry.” This itself comes from an Indo-European

root  $\sqrt{kreuh}$ , with meanings of “to strike or hit,” and also the raw flesh that results. The English words that come from these roots are “raw,” “crude,” “cruel,” and “rude.”

The Sanskrit word for the perfection of patience is *kshanti* (*kṣānti*), which comes from the Sanskrit root  $\sqrt{ksham}$  (*kṣam*), meaning to “withstand” or “endure.” We often see the “k” in this combination of “ksh” dropping out, and this produces the well-known Sanskrit word *shanti* (*śānti*), or “peace.” The corresponding Indo-European root is  $\sqrt{kweih}$  (because the “sh” in the “ksh” often shows up in Indo-European as “w”), meaning “to be quiet or at rest.” This root is the basis for English words such as “quiet,” “tranquil,” and “quiescence.”

6) Discuss the idea of a “fire hazard,” with regard both to anger and also our more general, daily Buddhist practice.

As noted above, anger has a capacity similar to that of fire, in the sense that even the tiny amount of fire on the end of a matchstick has the power to increase and spread enough to burn an entire city. The “hazard” part refers to a person who, like a very dry field of grass, is ready at any moment to burst into fire. This readiness comes from not keeping up with ones regular daily practices, such as a daily meditation session, keeping ones six-time book, regular yoga or similar spiritual exercise, and regular study of scripture. Without the stability and peace of mind that result from these practices, we are a “fire hazard” or—as Master Shantideva puts it in the opening lines of the chapter on meditation,

A person whose mind is in a state  
Of constant wandering lives their life  
In the jaws of mental affliction.

7) Talk a little about the idea of the “range” of anger.

It’s important to realize that the idea of anger as presented in Master Shantideva’s great book spreads over a wide range of emotions and activities, both within our own one mind, and throughout the world at large. That is, the word “anger” as used by the Master applies first of

all to an entire range of sometimes subtle—and always potentially disastrous—states of mind or raw karma such as simply being “in a bad mood,” or irritable; getting slightly annoyed with someone, even just on a subway or on the web; holding a grudge, or the inability to let go of anger; feelings of resentment or even jealousy; and the entire spectrum of fascination or even pleasure that we take in others’ misfortunes: rubbernecking at a car accident, reading about the problems of politicians or movie actors, on up to subtle satisfaction when someone we don’t like at the office gets in trouble.

This “range” of anger also extends, very importantly, beyond the insides of our own mind—to the outside world. That is, Master Shantideva’s idea of “anger” also applies for example to any kind of exasperation over anything like a traffic jam, or the weather; or anxiety and unhappiness over the size of our credit-card bills, or our weight or physical appearance.

Finally and perhaps most importantly, Master Shantideva’s concept of “anger” applies to how we as a community or a nation respond to violence, whether it be when and how we decide to imprison someone, or the decision of whether we will engage in widescale violence such as war. And so this chapter on patience is really the ultimate Buddhist presentation on peace as well.

8) Obviously, this “Chapter on Patience” will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan..)

Master Shantideva will be acquainting us with a wide variety of methods to deal with anger. Most of these methods are what we could call “bandaids,” or temporary solutions that break down when the “heat” is turned up: when the person or situation making us angry is either increased or repeated to a certain degree. We will though be learning as well the ultimate solution: a solution based on worldview, or a deep understanding of karma and emptiness. Applying this solution actually puts a permanent end to the very objects which cause us anger, and acts as an immediate cause for us to achieve enlightenment, the ability to be of help to countless living beings.

གནས་སྐབས་ཀྱི་གཉེན་པོ།

*nekap kyi nyenpo*

གཉེན་པོ་མཐར་ཐུག།

*nyenpo tartuk*

9) Why would Master Shantideva bring up the subject of food here, early on in the patience chapter?

**He wants us to think of our anger as a living thing, then to think about what it is that our anger feeds upon. Then if we can learn to cut off the anger's food, we can starve out the anger.**

10) The study and practice of fighting anger can be pretty exhausting and sort of depressing. So let's list as well the two great benefits that can come from even small victories in this war.

**a) Small but steady attempts to fight our own tendency to become angry bring us, in the immediate sense, a much brighter day, all day long.**

**b) Because we are destroying less and less bad karma, our world begins to change, into paradise, at a far faster rate. And even if we do have to take a another suffering life in the future, it is spent in ways that are very meaningful, and pleasant. These are two senses in which we can take Master Shantideva's statement that "Anyone who can learn to focus and destroy their anger achieves happiness, here and there as well."**