



The Asian Classics Institute



Diamond Mountain University

Name:
Date:
Location:
Track:
Grade:

## IN-DEPTH COURSE II

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

#### The Chapter on Killing Anger

##### *Homework, Class Three*

1) With this class, the third 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.)

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?

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?

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.)

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)

b)

c)

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

a)

b)

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.

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

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.)

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.)

*Meditation assignment:* 15 minutes a day, analytical meditation on the three basic worldviews that people in our world believe in, and an honest assessment of which one or mix of them you yourself hold to, at different times of the day!