



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

Course Syllabus

Class One: Anger Disaster, Anger Food (Verses 1-8)

Includes two extremely useful verses on patience from the preceding chapter of Master Shantideva's work.

Class Two: The Fire Starts, and Toughing it Out (Verses 9-21)

A discussion of how beginning to feel upset then triggers actual anger. This is followed by an introduction to the first type of patience, where you can willingly take on suffering.

Class Three: The Real Causes of Pain (Verses 22-33)

*Certainly the most important section of the entire chapter: where do all the things that bother us **really** come from? Here we learn the second (and ultimate) form of patience: the one which is based on the deepest teachings of Buddhism.*

Class Four: Whose Fault Is It? (Verses 34-51)

Here begins the third kind of patience, where we learn not to mind it when others do us harm. We learn that it takes two to tango.

Class Five: My Things! (Verses 52-65)

*We continue on the third type of patience, with an emphasis on the stupidity of anger directed towards those who hurt **my** things, or **my** friends, or **my** reputation.*

Class Six: The Pleasure of Patience (Verses 66-75)

We know how many problems are caused by anger; here now are some of the pleasures we can expect from patience.

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Class Seven: The Anger of Envy (Verses 76-88)

Is jealousy just another form of anger?

Class Eight: The Poison of Fame (Verses 89-103)

*Becoming famous is perhaps the most destructive thing that can happen to most people.
So how should we feel about people who prevent us from attaining fame?*

Class Nine: Is Your Enemy a Buddha? (Verses 104-118)

*Master Shantideva raises the thought-provoking question of whether those who hurt us
may be enlightened beings, or as good as.*

Class Ten: Kindness, the Highest Offering of All (Verses 119-134)

*If taking care of others is the ultimate way to please the Buddhas, then we would surely
want to avoid being angry at people who hurt us.*