



The Asian Classics Institute



Diamond Mountain University

Name:
Date:
Location:
Track:
Grade:

IN-DEPTH COURSE III

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

Exploring the Border Between You and Me

Answer Key, Class Eight

1) Here in the verses about practicing a competitive state of mind towards ourselves, Master Shantideva says that we should get more offerings and honor than the bodhisattva. These are things that monks in India in the eighth century might compete in; what would they be here and now, for us?

We might want to compete with others say in the salary that we receive, or the position we have at work, or the kind of house or apartment or car we own.

2) How should we act if something bad happens to the bodhisattva?

If something bad happens to the bodhisattva, we as a person competing with him or her should feel joy over a long period of time, and make sure that they become a laughing-stock for everyone.

3) When we practice pride towards the bodhisattva (who is now lower than us), what kinds of qualities can we feel pride about?

We could feel that we are superior to him or her in our learning; or our intelligence; our physical appearance; social status; or financial means.

4) Once we are superior to the bodhisattva in many different ways, how can we further develop our pride?

We could assure that we are not only superior to the bodhisattva in our learning, physical appearance, finances and so on—but we could go on and make sure that everyone knows that we are superior to him or her in all these ways, something that “should send a thrill up our spine.”

5) We are still vastly superior to the bodhisattva in our financial means; but suppose that he or she does happen to get some money or the like. What shall we do with it?

Since we are working for the benefit of all living beings, we should play the Robin Hood, and forcibly take away from him anything he gets beyond his minimum daily needs, and give it away to others.

6) Suppose the bodhisattva is relaxing or enjoying something; what should we do then?

We should make sure that he loses this happiness, and we should heap all of our suffering and pain upon him. And then we should take on the pain of removing all other people's pain (or else dump this pain too upon him, depending upon how you read the verse).

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

**O my mind, you have wasted
Countless eons wanting to do
Only whatever would serve yourself;
But with all that exhausting effort
All that you've been able to gain
Is nothing but suffering for yourself.**

**{YID KHYOD RANG DON BYED 'DOD PAS,
,BSKAL PA GRANGS MED 'DAS GYUR KYANG,
,NGAL BA CHEN PO DE LTA BUR;
,KHYOD KYIS SDUG BSNAL 'BA' ZHIG BSGRUBS,}**

**{aprameya# gata#h% kalpa#h% sva#rthaM jijn~a#satastava /
shramen%a mahata#nena duh%khameva tvaya#rjitam //}**

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

He says that "It's completely impossible that you would be living like this, in a life which is the complete opposite of the excellent bliss of Buddhahood," if we had in the past practiced exchanging ourselves and others. That is, the very fact of our present lives, so full of suffering, and so close to death, is evidence that we have not taken care of others in the past.

9) What is the one method that Master Shantideva repeats will help us succeed at the practice of cherishing other people?

In usual Shantidevian style, he says that we can succeed at this practice simply by modest, regular, daily practice at it.