

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Give the root text title, author and dates

Give the commentary title,
author and dates

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Describe the principal problem of anger
that we can't see directly.

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Give the two verses from the root
text that explain why getting
upset is of no value.

What is the antidote that can prevent
this cause of anger?

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Describe two problems with anger
that we can see directly.

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

State the logic that supports the idea
that we can develop patience even
towards great sufferings.

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Relate and explain the example used
to demonstrate that patience is a
state of mind.

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Why are those who conquer mental
afflictions real warriors as opposed to
those that kill other humans in battle?

ACI Course XI 1

Guide to the Bodhisattva's Way of Life Part II

Name and describe three
types of patience.

It destroys our accumulated virtue. (e.g. on moment of anger directed at a bodhisattva destroys thousands of eons of virtue we have amassed previously)

The Bodhisattva's Way of Life
by Master Shantideva
~700AD

Entry Point for Children of the
Victorious Buddhas
by Gyaltsab Je Darma Rinchen
1364-1432

- 1) It destroys our peace of mind
- 2) It alienates our friends and family -
destroying relationships.

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?

Value our joy and happiness and refuse to get upset by what we cannot control.

When cut in battle some people react with determination while others react with cowardice. This illustrates how the reaction to the same event is determined by the state of mind. This encourages us to know that the ability to endure suffering and rally in its face is merely a state of mind that can be cultivated.

We can learn to bear great sufferings by first learning how to cope with small discomforts like being too hot or cold. This will create the habit of mind to bear any type of suffering.

The patience which takes on suffering willingly. Here suffering is welcomed as a point of practice and not seen as something terrible.
The patience which loves the Dharma. Here one is devoted to learning and practicing a wide range of Dharma subjects.
The patience which doesn't mind others hurting you. This is the ability not to become angered when you are blocked from what you want.

Mental afflictions are tenacious opponents that will continue on and on by self-propagation (karma). It is a more daunting task to kill them off compared to killing other humans which are destined to die even if you did nothing.

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Describe the basic example that Master Shantideva uses to refute that it is correct to be angry at people that appear to intentionally harm one.

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Give the principal qualities of the primal One and the Self-Existent Being.

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Give examples of 1) something changing and permanent, 2) something permanent and unchanging, 3) something changing and impermanent, 4) something unchanging and impermanent, 5) something unchanging and able to do something.

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

What causes a thing to change? Give the four synonyms for "changing thing".

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Why does Master Shantideva advise patience and even pity for those who harm us?

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Name the direct cause when someone hits us with a stick and the thing which impelled this direct cause. At which should we be angry?

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Explain the role of perception in the true cause of the objects and people which make us angry.

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Why do we live in the desire realm where a human body is sure to be hurt by other people and things constantly.

Both beings are described as uncreated, unchanging and permanent.

The primal One creates all things as an expression of himself.
The Self-Existent Being experiences all objects of his own accord without relying on any other influence.

We do not get angry at illness that harm us, so why get angry at beings with minds. Similarly, those beings do not harm us intentionally, they are controlled by mental afflictions.

Things change based on the fluctuation of the energy in the change or causal agent.
Changing thing = Caused thing =
Produced thing = Thing that does something.

- 1) the mind
- 2) empty space
- 3) most things, relationships, etc.
- 4) emptiness
- 5) a self-existent thing; the object we deny.

The direct cause of our pain is the stick and the indirect cause in the person yielding the stick. We should be angry at neither since it is the mental afflictions of the person that truly impels that stick. If anything we should be angry at anger and other mental afflictions.

Those who harm us are typically harming themselves worse and can not control themselves. They are good subjects for our pity not our anger.

Our past deeds create the world and body we live in. This is the key to our freedom from the desire realm.

Our perceptions are forced upon us by our past karma.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

Give Master Shantideva's reasoning why we should not be angry with those that do us harm verbally.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

Give Master Shantideva's reasoning why we should not be angry with those that harm images and shrines.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

Give Master Shantideva's method for avoiding anger to those that harm our teachers and relatives.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

List the four reasons why it is appropriate to take joy whenever our enemies receive things they want.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

List four reasons we should not be glad when something negative happens to those we dislike.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

Give the reason why we should cherish people that irritate us as opportunities to practice patience.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

Give the scriptural reference that demonstrates why we should respect all living beings as we do the Buddhas themselves.

ACI Course XI 3

Guide to the Bodhisattva's Way of Life Part II

Name the single highest method of repaying the kindness of the Buddhas.

The Three Jewels are beyond harm so why get angry at those that harm mere images and physical shrines. Again, the anger does us harm and is not needed to protect the Three Jewels.

Because the mind is not physical and doesn't have a body it can not be harmed. In turn the words are not physical and cannot harm our bodies.

- 1) In the short run we can feel the same joy for the good fortune.
- 2) If we wish others good fortune then it will result in future happiness for us.
- 3) Our happiness and positivity will attract others to us and our type of practice.
- 4) If we are unhappy w/ others happiness it will result in our own future misery.

We should reflect on the true source of their harm - their own past deeds. Anger at the deliverers of their karmic fruit will only destroy our future peace of mind.

They are rare and as we practice patience they become rarer. They are the treasure with which we perfect our patience.

- 1) It doesn't benefit us at all.
- 2) We can't take credit for their misfortune even if we wished it.
- 3) Harboring such ill-will will destroy our happiness in this life,
- 4) and result in a miserable rebirth.

The single highest method for repaying the kindness of the Buddhas is working to please all living beings.

The Excellent Collection of Dharma Teachings (Dharma Sangiti Sutra) says: "The field of living beings is the field of the Buddhas, and it is from this field of Buddhas that all high qualities of the Buddhas are attained; to attempt the opposite is completely wrong."

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Explain the role of the fourth perfection in achieving the others.
Name the two results.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Give Master Shantideva's definition of effort.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Describe the three things that act against the perfection of effort.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Name and describe the three factors that promote a feeling of laziness.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Relate and explain the metaphor of the oxen.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Name four things that come at the moment of death that Master Shantideva uses to refute the claim that we can do anything significant to help ourselves at that time.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

Name the three things that Master Shantideva claims will cause us to cry out about as we die.

ACI Course XI 4

Guide to the Bodhisattva's Way of Life Part II

How does Master Shantideva describe our priorities and perception of what is happiness?

The joy in doing good.

The ability to 'perfect' the other five perfections is a result of Joyful Effort.

- 1) collection of merit is a result of giving, ethical living, patience
- 2) collection of wisdom is a result of meditation and wisdom

- 1) indulging in worldly pleasures - and not wanting to do virtuous things
- 2) craving sleep, food and the like
- 3) failing to maintain renunciation

- 1) laziness
- 2) attraction to bad activities
- 3) feeling discouraged in your practice - as if one is not good enough to do it.

- 1) Torment over the wrong deeds you've done your whole life.
- 2) The roar of hell in your ears.
- 3) You shit on yourself in terror.
- 4) Your mind state becomes completely insane.

When we don't use effort to improve our prospects and watch people around us die, we are like the oxen that chews his cud peacefully while he watches his companions be slaughtered by the butcher.

We are attracted to what will cause us pain like busyness and other distractions and thoughtlessly give up what will truly bring us happiness, the holy Dharma. In this way we waste our precious human incarnation.

- 1) We thought good fortune would come to us without effort
- 2) We thought we would have forever to do what was important
- 3) We are less able to tolerate pain as we get older.

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Name and describe the four forces of effort needed by a bodhisattva.

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Give the definition of Buddha nature, name the two types and give one example of each.

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Give a paraphrase of the verse where Master Shantideva gives us a reason why we should never feel discouraged in our search for enlightenment. What is the source of these lines?

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Give the definition of innate Buddha nature and explain why it guarantees us that we will become a Buddha?

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Why is it unreasonable for us to fear even great sacrifices, such as cutting off our arms and legs.

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Give an argument for and one against people like us performing extreme acts of giving that includes body parts.

ACI Course XI 5

Guide to the Bodhisattva's Way of Life Part II

Quote the verse that Master Shantideva uses to describe the process of becoming accustomed to doing great bodhisattva deeds.

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

Explain why bodhisattva's with great compassion feel no physical pain or mental suffering when giving away their own bodies.

Buddha nature is that which can turn into a Buddha: innate Buddha nature & the Buddha nature which requires development.
Innate Buddha nature is the emptiness of the mind of any being. This turns into the essence body.
Buddha nature which requires development is the seed in the mental continuum that ripens into the mind and body of a Buddha.

- 1) Armor effort - never becoming discouraged in your practice.
- 2) Working effort - staying focused on amassing the two collections.
- 3) Engage effort - using recollection and awareness to maintain your practice.
- 4) Self-command - getting your body and mind to do any practice you choose

Innate Buddha nature is that thing which is emptiness and which will become the essence body of a Buddha. The fact that our minds have emptiness makes it possible as a result of our good deeds to see ourselves as enlightened in the future.

The Buddhas have said that even gnats, flies, bees and worms can achieve enlightenment if they make the effort.

This statement is based on “The Sutra Requested by Subahu”.

Argument for: The pain of this giving (when undertaken when we are ready) is slight compared to the great ‘illness’ it will remedy.
Argument against. It is not right for us to undertake hardships until we are ready. (until we can view our body as vegetables, perhaps?)

Master Shantideva explains that we have endured far greater pain in the hells countless times for no benefit. In comparison the sacrifice of flesh is nothing and will provide a richly satisfying result.

These bodhisattvas have progressed very far along in the path, have greatly reduced their tendency to see things as self-existent and do not have the karma necessary to perceive these things as suffering and pain.

At the beginning the Guide directs us to acts of giving vegetables and the like.

Once we become accustomed to that, later on, gradually, we will find that we can offer even our flesh.

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

What are the two things according to Master Shantideva that cause all our mental and physical pain?

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

Name and describe the four forces needed to destroy the obstacles to joyful effort.

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

Relate and explain the metaphor used in the Sutra of Diamond Banner to illustrate the kind of confidence that is required to complete our virtuous projects.

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

Why should we be willing to undertake our deeds to help others all by ourselves according to Master Shantideva's?

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

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

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

List the eight problems associated with pride.

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

Relate and explain the metaphor of the razor and the honey.

ACI Course XI 6

Guide to the Bodhisattva's Way of Life Part II

What reasoning does Master Shantideva use to support his argument that we are capable of watching our minds closely and keeping them from anger and the like.

Will power - volition, based on study of spiritual principles, to take up the path and give up suffering.

Steadfastness - After selecting a worthy attainable goal, following it through to completion.

Joy - Pure delight in your projects

Leaving off - resting when tired

1. a belief in a self-existent me and mine

2. killing and hurting things

Every one else is at the mercy of their mental afflictions and can not help themselves, let alone others. Therefore, we must be willing to see all our virtuous activities through by ourselves if necessary.

When the sun shines it may not light everyone, since some are blind and some are behind mountains. Yet still it shines. Likewise, not everyone will appreciate our efforts. Still we must shine unceasingly.

- 1) It will drag us to the lower realms.
- 2) It will ruin our happiness as a human.
- 3) We will have to live by begging.
- 4) We will be the slaves and servants.
- 5) We will be stupid.
- 6) We will be ugly physically.
- 7) We will have no self confidence.
- 8) We will be abused by others.

Typically only a great garuda bird can kill a snake, but if the snake is dead (or weak) then even a crow can attack it successfully. Likewise if we are weak then we can be destroyed by even minor mental afflictions.

Suppose someone gave us a full bowl of oil and told us to walk across the room without spilling a drop and then followed us with a blade to our throat. We would never spill a drop. This proves that, if we set our minds to it, we are capable of extraordinary concentration.

The honey is an analogy for the sweet sense objects of this realm. The razor symbolizes the bad deeds that we do to get the good. To satisfy our uncontrollable craving for the good we end up with pain that lasts much longer.

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Relate and explain the metaphor which Master Shantideva uses to describe the reasons why we must develop meditative quietude.

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Name the meditational level or platform you must reach and maintain in order to see emptiness directly.

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Give the cause for attachment to the world, an attitude that works against the development of meditative quietude.

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

List the five obstacles to meditation by quoting the relevant lines from the *Letter to a Friend* (by Nagarjuna)

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Relate the five ways that Master Shantideva describes for courting those of the opposite sex and the appropriate attitude to hold once you have attracted them.

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Relate the paradox of lifetime and money described by Master Shantideva.

ACI Course XI 8

Guide to the Bodhisattva's Way of Life Part II

Master Shantideva urges us to spend our time in the woods and cultivate Bodhichitta using what method?

ACI Course XI 8

Guide to the Bodhisattva's Way of Life Part II

Relate and explain the metaphor used to counter the objections that we could never learn to think of all the different kinds of beings as "me".

The level is known as “No lack of time” and is a preliminary stage within the first concentration level.

The mental afflictions are like a great wild beast. Without meditative quietude we are living our lives with our heads in the jaws of the beast and can be destroyed in an instant. We need focus in order to prevent our mental afflictions from destroying us.

...the five obstacles to meditation; restless desire and missing a person or thing; feelings of malice; drowsiness and dullness; attraction to sense objects; unresolved doubts.

Attachment to the world is caused by the attitude of being focused on a self-existent me and mine. This leads to being distracted by outwardly craving praise, money, etc. and prevents development of quietude.

If you don't dedicate your younger years to making money, you won't have any to enjoy when you are old.

If you dedicate your younger years to making money, you will be too tired to enjoy it when you are old.

- 1) Beg them to be with you
- 2) Do bad deeds to court them.
- 3) Ruin your reputations w/ non-virtues
- 4) Engage in reckless behavior
- 5) Use up all your money and resources

View your partner as a stinking corpse.

Our body is made of many different parts—the hands and the rest—and yet we think of them as all “our own body”. If we can do this then we can expand our boundary to include all living beings.

He suggests the practice of treating others the same as yourself and considering their happiness and sufferings the same as your own.

ACI Course XI 8

Guide to the Bodhisattva's Way of Life Part II

How does Master Shantideva address the objection that we could never learn to treat ourselves and other exactly the same since their pain does not hurt us and our pain does not hurt them?

ACI Course XI 8

Guide to the Bodhisattva's Way of Life Part II

Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva to prove the reasonableness of compassion and love.

ACI Course XI 8

Guide to the Bodhisattva's Way of Life Part II

What are the two very famous reasons that Master Shantideva gives to show that it is very wrong for us to get happiness only for ourselves and remove only our suffering?

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

Master Shantideva gives another argument why it is wrong to say we don't have to protect others from pain since we cannot feel it ourselves.

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

Master Shantideva mentions two examples of the parts of a whole, and gives a metaphor for each one. Relate them.

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

Master Shantideva does not accept the argument that we care for different parts of ourselves because they exist in these two senses. Why?

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

What example does Master Shantideva give for saying that eventually we won't think of working for others as anything amazing nor feel any conceit for doing so.

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

What example does Master Shantideva give to show that, with practice, we can learn to think of other people's eyes as "my eyes," and so on?

Consider the pain of other living beings. It is right that I must stop it because it is pain. It is like, for example, the pain I feel myself. Consider the things that bring happiness to other living beings. It is right that I must work to bring them about, because each person out there is a living being. It is like, for example, the way I work to bring happiness to my own body.

He claims that our pains are identical and it is our ignorantly grasping to self that considers “our own” pain unbearable. If you extend your definition of self to all beings you will find that you cannot bear any of the pain.

We protect ourselves from future pain by saving money for our old age and doing good deeds to create a good rebirth. In both cases the present “me” doesn’t experience the future “me’s” pain. So if feeling the pain is a prerequisite for acting to remove pain then these actions don’t make sense.

The reasons are that we are no different: We are all completely the same in wanting happiness and completely the same in wanting to avoid suffering. given that we are completely the same, there is no logic to working to achieve only my own happiness and to avoid only my own suffering.

Continuums (such as our life) or collections (such as our body parts) only exist because we have chosen to group them together. They have no real association of their own. With this in mind we can expand ourselves to include others.

A string of things — representing a continuum like a person in time.

An army — representing a collection like parts of a body.

We have become accustomed to viewing semen and blood of our parents as ourselves, which is quite amazing actually. So with a little practice it will be easy to view other’s eyes as our own as well.

Once we come to view others as self it will be natural to take care of them and work for their happiness.

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

Give the two verses in which Master Shantideva identifies the sources of all the pain and all the happiness in the world.

ACI Course XI 9

Guide to the Bodhisattva's Way of Life Part II

Name five of the reasons Master Shantideva give for why wise people come to see the body as the enemy.

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

Name the two kinds of problems that Master Shantideva says we cannot see and which are caused by self-cherishing.

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

What is the single greatest demon of all, and what metaphor does Master Shantideva use to describe it?

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

How does Master Shantideva advise us to think about our clothes and other possessions?

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

What does it mean when Master Shantideva says we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves.

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

Name six good things that the bodhisattva thinking of himself and others wishes on others pictured as him.

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

What answer does Master Shantideva give to those who complain that, although they have worked for other people for a long time, they have not seen any result yet in their own lives.

To give the body food and drink we 1) invest a lot of time that could be used to seek freedom, 2) kill animals 2) lay traps for other people. To win profit and respect we would 3) kill our own parents, 4) steal from the three Jewels all of which would lead us down.

The total amount of happiness that exists in the world has come from wanting to make others happy. The total amount of suffering that exists in the world has come from wanting to make yourself happy. What need is there for many words? The children of the world work for their own sake; the able Buddhas do their labor for the sake of others — come and see the difference.

The greatest demon is cherishing ourselves instead of others. It is like hanging onto a burning coal. Until we let go we will not find happiness.

- 1) We cannot reach enlightenment
- 2) We cannot achieve any complete happiness here in the cycle of life

We are to put ourselves in other's places and practice how it feels to think of ourselves as jealous in the shoes of someone inferior, of competitive in the shoes of someone equal, and of proud in the shoes of someone superior.

If we have dedicated our lives to the service of others then all we have belongs to others and we should be constantly ready to give them away or use them for the benefit of our masters.

He states that if they are not enjoying enlightenment then they could not have possibly engaged in the practice of exchanging self and others.

- 1) To receive all the honor, but not us.
- 2) To get all the good things, but not us.
- 3) To be praised, and us belittled.
- 4) To have all the happiness, and us pain.
- 5) To relax, and us work.
- 6) To get famous, and us remain unknown.

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

How does Master Shantideva advise us to think of whatever good qualities we may happen to have?

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

What is the inevitable result of caring closely and serving this body?

ACI Course XI 10

Guide to the Bodhisattva's Way of Life Part II

Why does Master Shantideva compare the body to a dead piece of wood?

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Define quietude.
(shamata)

ACI Course XI 7

Guide to the Bodhisattva's Way of Life Part II

Define insight.
(aka vipashyan or hlak-tong)

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Could a uncreated, unchanging being ever create itself and why?
Could an uncreated, unchanging being ever produce something else and why?

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Could an uncreated, unchanging being ever experience or be aware of any other object?

ACI Course XI 2

Guide to the Bodhisattva's Way of Life Part II

Could our world or the objects and people in it who make us angry ever have been created without a cause?

The more we serve it the more sensitive it becomes and the more and more attention it demands.

Our basic nature is lousy and any good qualities we do have is an accident and should not be praised. Keep all good qualities a secret.

The single-mindedness that is imbued with the exceptional bliss of practiced ease due to deep, single-pointed meditation on its object.

Like a piece of wood, the body has no feelings of attachment, anger or appreciation and certainly no inclination to repay us for anything we do for it.

No, an unchanging thing could never create anything, including itself, since that would change it.

The wisdom that is full of exceptional bliss of practiced ease by power of analysis of its object and which is founded upon shamata.

No, all changing things are caused.

No, awareness of a changing or unchanging object would cause a change in the being.