



Name:

Date:

Grade:

*Homework, Class One*

1) Give the names of the root text and commentary we are going to use for our study of the perfections of patience, effort, and meditation; also name their authors and give their dates. (Tibetan track in Tibetan.)

a)

b)

2) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

3) Describe two of the problems of anger that we can see directly.

a)

b)

4) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

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

6) State the logic that supports the idea that we can develop patience even towards great sufferings. (Tibetan track in Tibetan.)

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

8) Why are those who conquer their mental afflictions real warriors, as opposed to those who go out into war and kill other humans?

9) In general, there are three types of patience. Name and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

*Meditation assignment:* The first class covered six different contemplations. Choose one of these contemplations which best addresses one of your own mental afflictions, and spend 15 minutes per day in meditation upon it.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



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*Homework, Class Two*

1) Describe the example that Master Shantideva uses to refute the idea that we can be angry at persons who harm us in a way which appears to be intentional.

2) Name the principal qualities of the primal One and the Self-Existent Being which were believed in by early non-Buddhist religions in India. (Tibetan track also give Tibetan for the two, as well as a synonym for the second.)

3) Give examples of things which are (a) changing yet eternal; (b) eternal but not changing; (c) permanent but changing; (d) impermanent and also changing; and (e) unchanging but able to do something. (Tibetan track give the Tibetan for the last.)

a)

b)

c)

d)

e)

4) What causes a thing to ever change? (Tibetan track give four synonyms for "changing thing.")

- 5) Could an uncreated, unchanging being ever create itself, and why?
- 6) Could an uncreated, unchanging being ever produce something else, and why?
- 7) Could an uncreated, unchanging being ever experience or be aware of any other object, and why?
- 8) Could our world or the objects and people in it who make us angry ever have been created without a cause?
- 9) Why does Master Shantideva advise patience, and even pity, for those who harm us?
- 10) Name the direct cause for our pain when someone hits us with a stick, and then the thing which impelled this direct cause. At which should we be angry?
- 11) Explain the role of perception in the true cause of the objects and people which make us angry.
- 12) Why do we live in the desire realm, where a human body is sure to be hurt by other people and things constantly?

*Meditation assignment:* Do a very serious and careful analytical meditation on the source of this world, and the objects in it which make you angry. Try to see that your cultural upbringing may be blocking you from seeing the true source of the things that make you angry: your own past actions, with nothing and nobody else to blame.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



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*Homework, Class Three*

1) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to us verbally. (Tibetan track answer in Tibetan with two lines from the root text.)

2) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to images or shrines. (Tibetan track answer in Tibetan with one line from the root text.)

3) What method does Master Shantideva advise for avoiding anger towards those who harm our Lamas and family relatives? (Tibetan track answer in Tibetan with two lines from the root text.)

4) Name four reasons why it is appropriate to take joy whenever our enemies receive praise, or other things that they seek.

a)

b)

c)

d)

5) Name four reasons why we should not be glad when something negative happens to those we dislike.

a)

b)

c)

d)

6) Give the reasoning that Master Shantideva states to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

7) Give the scriptural reference, and name the scripture from which it comes, that demonstrates why we should respect living beings as we do the Buddhas themselves. (Tibetan track in Tibetan.)

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

*Meditation assignment:* Choose the contemplation for this reading that seems best to address a need in your own Dharma practice, and spend 15 minutes per day in analytical meditation upon it.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



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*Homework, Class Four*

1) Explain the role of the fourth of the six perfections in attaining the result of the first three and the last two; then name the two results.

2) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

3) Name the three things that act against the perfection of effort, and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

4) Name and describe three factors that promote a feeling of laziness. (Tibetan track in Tibetan.)

a)

b)

c)

5) Relate and explain the metaphor of the oxen and the butcher.

6) Name four experiences at the moment of death that Master Shantideva uses to deny that we can do anything significant to help ourselves at that time. (Tibetan track in Tibetan.)

a)

b)

c)

d)

7) Give three causes which Master Shantideva mentions that bring us to cry out in our minds as we are destroyed by death. (Tibetan track in Tibetan.)

a)

b)

c)

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

*Meditation assignment:* Review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources.

*Meditation times and dates (must be filled in, or homework will not be accepted):*





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*Homework, Class Five*

1) Name and describe the four types of effort that are needed by warrior bodhisattvas like the four armed forces of a king in ancient India. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) 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 ultimate source of these lines?

3) Give the definition of Buddha nature, name the two main types, and give one example of each. (Tibetan track in Tibetan.)

4) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

5) Relate the reasoning that Master Shantideva uses to establish that it is unreasonable for us to fear even very great sacrifices, such as cutting off our arms or legs, in our search for enlightenment.

6) Give another argument for, and then one against, people like ourselves trying to perform extreme bodhisattva acts like giving away our arms and legs at this point in our spiritual development.

7) Quote the verse that Master Shantideva uses to describe how to become accustomed to great bodhisattva deeds gradually.

*Meditation assignment:* Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources.

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*Homework Class Six*

1) Explain the reason why bodhisattvas with great compassion feel no physical pain or mental suffering over giving away even their own bodies.

2) What are the two things which, according to Master Shantideva, cause all our physical and mental pain? (Tibetan track answer in Tibetan.)

a)

b)

3) Name and describe the four forces used to smash the things that work against effort aimed at helping all beings. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

4) Relate and explain the metaphor used in the *Sutra of the Diamond Banner* to illustrate the kind of confidence required for bringing to a successful conclusion all those good deeds which we undertake.

5) What is Master Shantideva's reasoning for saying that we should be willing to undertake our deeds on behalf of living beings all by ourselves, even if no one else helps us? (Tibetan track give the relevant four lines from the root text in Tibetan and explain in English.)

- 6) Relate and explain the metaphor of the crow, the snake, and the garuda.
- 7) List five of the problems associated with pride, which Master Shantideva cautions us to avoid as we build up our positive feelings of confidence in our practice. (Tibetan track name six in Tibetan.)
- a)
  - b)
  - c)
  - d)
  - e)
- 8) Relate and explain the metaphor of the razor and the honey. (Tibetan track in Tibetan.)
- 9) What reasoning does Master Shantideva use to prove that we are capable of watching our minds closely and keeping them away from anger and the like?

*Meditation assignment:* Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



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*Homework Class Seven*

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

2) Give a short, definitive description of meditative quietude, which is called *shamata* in Sanskrit and *shi-ne* in Tibetan. (Tibetan track in Tibetan.)

3) Name the meditational level or platform you must reach and maintain in order to see emptiness directly. (Tibetan track in Tibetan.)

4) Give a short, definitive description of special insight, which is called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan. (Tibetan track in Tibetan.)

5) List the causes for attachment to the world, an attitude which works against the development of meditative quietude. (Tibetan track in Tibetan.)

6) List the five obstacles to a meditative state of mind, by quoting the relevant lines from the *Letter to a Friend*, written by the realized being Nagarjuna. (Tibetan track in Tibetan.)

7) Relate the five ways Master Shantideva describes for courting those of the opposite sex, and the attitude that might be appropriate once you have attracted them.

a)

b)

c)

d)

e)

*Proper attitude:*

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

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*Homework Class Eight*

1) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

2) Relate and explain the metaphor that Master Shantideva uses to counter the objection that we could never learn to think of all the different kinds of beings as "me."

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

4) Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva, to prove the reasonableness of compassion and love. (Tibetan track in Tibetan.)

5) What are the two very famous reasons that Master Shantideva gives to show that it is very wrong for us to work to get happiness only for ourselves, and remove only our own suffering? (Tibetan track in Tibetan.)

*Meditation assignment:* Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

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*Homework Class Nine*

1) In this latter section of the chapter, Master Shantideva gives another argument why it is wrong to say that we don't have to protect others from pain since we cannot feel their pain ourselves. Relate this argument.

2) Master Shantideva mentions two examples of the parts of a whole, and gives a metaphor for each one. Relate the examples and the metaphors. (Tibetan track in Tibetan.)

a)

b)

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

4) 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?

5) What reason 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. (Tibetan track in Tibetan.)

6) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.

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

*Meditation assignment:* Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



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*Homework Class Ten*

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

2) What is the greatest single demon of all, and what metaphor does Master Shantideva use to describe it? (Tibetan track in Tibetan.)

3) How does Master Shantideva advise us to think of our clothes and other possessions?

4) What does it mean when Master Shantideva says that we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves? (Tibetan track give the three attitudes and the three objects of the attitudes.)

5) Name six good things that the bodhisattva thinking of himself as others wishes on others pictured as him. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

6) 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?

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

8) What, according to Master Shantideva, is the inevitable result of caring closely and serving this body?

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

*Meditation assignment:* Because of its importance, again review for 15 minutes per day in analytical meditation the true source from where the things that make us angry really come, and the arguments against other sources. Contemplate as well upon the fact that most people do not even worry about where the problems they encounter ultimately come from.

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