



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



Master Shantideva



The Asian Classics Institute

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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.*



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### Course Background

*Please note! Master Shantideva's text, which is included in full in this reading, sounds easy to understand—but it's not. We strongly encourage you to read these verses in conjunction with listening to the audio tapes of explanation, or even better attend a course (such as those sponsored by ACI) where the verses are explained by a qualified teacher.*

This second course of the ACI In-Depth Course Series presents the entire chapter on “the art of not getting angry,” or the chapter on patience (Chapter Six) from *The Guide to the Bodhisattva's Way of Life* (*Bodhisattvacaryāvatāra*, *Byang-chug sems-dpa'i spyod-pa la 'jug-pa*, digital text number TD3871 from the Asian Classics Input Project), by Master Shantideva (c. 700 AD). This course is meant to give much more detail on this subject than the related original ACI course, “Guide to the Bodhisattva's Way of Life, Part Two” (ACI Course XI), which covered somewhat less than half of this important chapter.

The reading material for this course consists of the 134 verses of Master Shantideva's root text, and includes both the original Sanskrit and the Tibetan translation of these verses. Following a pattern of the ACI courses as we go deeper now with the in-depth courses, we will be taking a closer look at the original Sanskrit versions of the root texts. Our goal will be to glean more of the original feel of the Buddhism taught in the land of its birth, India, in a language—Sanskrit—which is directly related to modern languages like English that many of us. And so we will be taking a special interest in places where checking the original Sanskrit wording gives us insights that we may miss out on if we utilize only the Tibetan translation.

For our basic English translation and interpretation of each verse, we will continue to rely heavily upon the extraordinary commentary written by Gyaltsab Je Darma Rinchen (1364-1432), the eminent disciple of Je Tsongkapa who became the first holder of his throne after the Teacher passed on. This commentary is called *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*, ACIP digital text S5436).

With this course though we will also be using perhaps the most important commentary from ancient India upon Master Shantideva's work. This is *The Commentary to Difficult Points in the "Guide to the Bodhisattva's Way of Life"* (*Bodhicaryāvatāra Pañjikā*, *Byang-chub kyi spyod-pa la 'jug-pa'i dka' 'grel*, TD3872), composed by the Indian pandit Prajnakara Mati

## In-Depth Course II: The Chapter on Killing Anger Course Background

(Prajñākaramati, or Shes-rab 'byung-gnas blo-gros in Tibetan). The literal meaning of this author's name is "The Intelligent One, the Source of Wisdom."

His explanation of our root text was of course written in Sanskrit; it was translated into Tibetan about a thousand years ago, and is found in the Tengyur collection of ancient commentaries to the word of Lord Buddha. It seems to have been one of the primary sources used by Gyaltsab Je for his own commentary. Because it was composed in part as a "word commentary," in the original Sanskrit, it sheds substantial new light on the meaning of Master Shantideva's text; for example, in its explanation of how—in the very first verse of the chapter—the Sanskrit words for "anger" and "destroy" have the same structure.

As with so many of the ancient Indian writers, our information about Prajnakara Mati's life is scarce. Aside from his explanation of Master Shantideva's classic, he also composed a brief explanation of *The Ornament of Realizations* of Lord Maitreya—a text on the perfection of wisdom which forms the basis for several ACI courses. This work is also found in the Tengyur, and was translated by Ngok Londen Sherab, who was one of the teachers of Geshe Drolungpa, the author of *The Great Book on the Steps of the Teachings* (*bsTan-rim chen-mo*: the *Tenrim Chenmo*).

At least one catalog to the Tengyur also contains a reference to a commentary by Prajnakara Mati on *The Letter to a Student*, composed by the early Indian master Chandragomin. This teacher's works also include an explanation of the bodhisattva vows that was used for the ACI course on the subject. The catalog goes on to make a special note here that Prajnakara Mati wrote his commentary "out of a desire to benefit his own students."

We do read in numerous sources that Prajnakara Mati was one of the six gatekeepers of the famous Indian Buddhist monastery of Vikramalashila, and that he shared this duty with none other than the illustrious Naropa. Naropa is said to have watched the northern gate, and Prajnakara Mati the southern (although some sources also call him the Keeper of the Western Gate). We know that Mater Naropa lived right around 1000 AD, so this helps dates Prajnakara Mati as well.

The position of gatekeeper was a vital one for the monastery, since the keeper's main job was to intercept visiting masters of non-Buddhist traditions and, if necessary, engage in philosophical debate with them. The stakes were high, since the person who lost the debate—along with all everyone else living in his monastery or ashram—was required by custom to then give up his lineage and join that of the victor. We can imagine thus that Masters Naropa and Prajnakara Mati were the best the monastery had to offer, and that they doubtless spent much time together, covering the same material. Certainly the teachings of the glorious Naropa and those of Master Shantideva complement each other perfectly.

One tradition, finally, states that Master Prajnakara Mati reached a level where he could converse directly with Manjushri. This proved very useful in his frequent debates with scholars from other traditions, and in once case it is said that he was slipped some answers he needed simply by making a request to a painting of this angel.

## **In-Depth Course II: The Chapter on Killing Anger**

### **Course Background**

Master Shantideva himself was one of the most famous (or infamous) members of Vikramalashila's sister monastery, Nalanda. Before stepping into this in-depth course on his instructions for battling anger, you might want to re-read his traditional biography, found in the opening pages of ACI Course XI: Guide to the Bodhsattva's Way of Life, Part One. Doubtless, the Master applied many of the methods of patience you will learn here to his own brothers at Nalanda.



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In-Depth Course II

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

The Chapter on Killing Anger

Reading One: Anger Disaster, Anger Food



Master Shantideva

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**Reading One**



**Where we are in Gyaltsab Je's outline:**

[Excerpt from Chapter 5]

**Notes:**





**Master Shantideva's root text:**

*Chapter 5, Verse 13*

།ས་སྟེངས་འདི་དག་གོས་གཡོགས་སུ།  
།དེ་སྟེང་གོ་བས་ག་ལ་ལང་།  
།ལྷམ་མཐེལ་ཙམ་གྱི་གོ་བས་ནི།  
།ས་སྟེངས་ཐམས་ཅད་གཡོགས་དང་འདྲ།

*sateng didak kuyok su  
de-nye koway gala lang  
hlamtil tsamgyi koway ni  
sateng tamche yok dang dra*

भूमिं छादयितुं सर्वा कुतश्चर्म भविष्यति ।

उपानच्चर्ममात्रेण छन्ना भवति मेदिनी ॥१३॥

*bhumim chadayitum sarvam kutash charma bhavishyati  
upanach charma matrena channa bhavati medini*

How on earth could you ever find  
Enough leather to cover the Earth?  
The amount of leather on the sole of your shoe  
Will give you the same effect.

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**Reading One**



**Where we are in Gyaltsab Je's outline:**

[Excerpt from Chapter 5]

**Notes:**



**Master Shantideva's root text:**

*Chapter 5, Verse 14*

། དེ་བཞིན་ཕྱི་རོལ་དངོས་པོ་ཡང་།  
། བདག་གིས་ཕྱིར་བསྐྱོག་མི་ལང་གི།  
། བདག་གི་སེམས་འདི་ཕྱིར་བསྐྱོག་བྱའི།  
། གཞན་རྣམས་བསྐྱོག་གོ་ཅེ་ཞིག་དགོས།

*deshin chirol ngupo yang  
dakki chirndok milang gi  
dakki semdi chirndok jay  
shennam dokko cishik gu*

बाह्य भावा मया तद्वच्छक्या वारयितुं न हि ।

स्वचित्तं वारयिष्यामि किं ममान्यैर्निवारितैः ॥१४॥

*bahya bhava maya tadvach chakya varayitum na hi  
svachittam varayishyami kim mam anyair nivaritaih*

Just so, we can never prevent  
Every outside problem that comes.  
Prevent the state of mind, and preventing  
The others becomes unnecessary.

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**Where we are in Gyaltsab Je's outline:**

**Chapter Six: The Perfection of Patience**

- I. Throwing oneself into the practice of patience by eliminating obstacles to finding and maintaining this antidote
  - A. Considering the problems caused by anger
    - 1. Problems you cannot see
      - a. How anger destroys your store of good karma

**Notes:**



**Master Shantideva's root text:**

*Chapter 6, Verse 1*

ཁལ་ཏང་སྐུ་སྒྲོལ་སྤུ་བསགས་པ་ཡི།  
ཤྱིན་དང་བདེ་གཤེགས་མཆོད་ལ་སོགས།  
ལེགས་སྤྱད་གང་ཡིན་དེ་ཀུན་ཡང་།  
ཁོང་ཁྱོད་གཅིག་གིས་འཛོམས་པར་བྱེད།

*kelpa tongdu sakpa yi  
jindang deshek chula sok  
lekche gangyin dekun yang  
kongtro chikki jompar je*

सर्वमेतत्सुचरितं दानं सुगतपूजनम् ।

कृतं कर्मसहस्रैर्यत्प्रतिघः प्रतिहन्ति तत् ॥१॥

*sarvām etat sucharitam danam sugata puṇam  
kirtam karma sahasrair yat pratighah pratihanti tat*

A single instance of anger  
Destroys whatever good deeds  
You may have amassed in thousands  
Of eons spent in practices  
Like giving, or making offerings  
To Those Who have Gone to Bliss.

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**Where we are in Gyaltsab Je's outline:**

- b. Encouragement to make efforts in practicing patience, once you have grasped the disadvantages of anger and the benefits of patience

**Notes:**



**Master Shantideva's root text:**

*Verse 2*

ཞི་སྒང་ལྷ་བུའི་སྒྲིག་པ་མེད།  
བཟོད་པ་ལྷ་བུའི་དཀར་བྱུང་མེད།  
དེ་བས་བཟོད་ལ་ནན་ཏན་དུ།  
སྣ་ཚོགས་ཚུལ་དུ་བསྐྱེམ་པར་བྱ།

*shedang tabuy dikpa me  
supa tabuy katup me  
dewe sula nenten du  
natsok tsuldu gompar ja*

न च द्वेषसच पापं न च क्षान्तिसमं तपः

तस्मात्क्षान्तिं प्रयत्नेन भावयेद्विविधैर्नयैः ॥२॥

*na cha dvesha samam papam na cha ksanti samam tapah  
tasmāt kshantim prayatnena bhavayed vividhair nayaih*

There is no kind of deed  
As evil as the act of anger;  
There is no spiritual hardship  
Like patience. Practice it then,  
Concentrate on patience,  
In many different ways.

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**Where we are in Gyaltsab Je's outline:**

2. Problems you can see

a. How anger denies you any feelings of physical comfort or mental peace

**Notes:**





**Master Shantideva's root text:**

*Verse 3*

ཞེ་སྒྲང་བྱག་རྩའི་སེམས་འཆང་ན།  
ཡིད་ནི་ཞི་བ་ཉམས་མི་སྟོང་།  
དགའ་དང་བདེ་བའང་མི་འཐོབ་ལ།  
གཉིད་མི་འོང་ཞིང་བརྟན་མེད་འགྱུར།

*shedang suk-nguy semchang na  
yini shiwa nyam mi-nyong  
gadang dewa-ang mitop la  
nyi mi-ong shing tenme gyur*

मनः शमं न गृह्णाति न प्रीतिसुखमश्नुते ।

न निद्रां न घृतिं याति द्वेषशल्ये ह्यदि स्थिते ॥३॥

*manah shamam na girhnati na priti sukham ashnute  
na nidram na ghirtim yati dvesha shalye hyadi sthite*

If you hold to the sharp pain  
Of thoughts of anger, your mind  
Can know no peace;  
You find no happiness,  
No pleasure. Sleep stays away,  
And the mind remains unsettled.

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**Where we are in Gyaltsab Je's outline:**

b. How anger destroys friends, relatives, and the like

**Notes:**



**Master Shantideva's root text:**

*Verse 4*

།གང་དགའོར་དང་བཀུར་སྟེ་ཡིས།  
།དྲིན་འིན་དེ་ལ་བརྟེན་གྱུར་པ།  
།དེ་དག་ཀྱང་ནི་སྤང་ལྡན་པའི།  
།རྗེ་དཔོན་དེ་ལ་གསོད་པར་ཆོལ།

*gangdak nordang kurti yi  
drinjin dela tengyur pa  
dedak kyangni dangden pay  
jepun dela supar gul*

पूजयत्यर्थमानैर्यान् येऽपि चैनं समाश्रिताः ।

तेऽप्येनं हन्तुमिच्छन्ति स्वामिनं द्वेषदुर्भगम् ॥४॥

*pujayatyartham anairyan yepi chainam samashritah  
tepyenam hantum ich-chanti svaminam dvesha durbhagam*

Suppose there were a master  
Who bestowed upon all those  
Within his care both wealth  
And honor as they wished;  
Still they'd rise to kill him  
If he lived in fury.

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Where we are in Gyaltsab Je's outline:

3. A summary of the problems caused by anger

**Notes:**



**Master Shantideva's root text:**

*Verse 5*

། དེ་ཡིས་མཇོང་བཤེས་སྟོབར་འགྱུར།  
། སྟེན་པས་བསྐྱུས་ཀྱང་བསྟེན་མི་བྱེད།  
། མདོར་ན་སྟོབ་འདིར་གནས་པ།  
། དེ་ནི་འགའ་ཡང་ཡོད་མ་ཡིན།

*deyi dzashe kyowar gyur  
jinpe du-kyang tenmi je  
dorna trowa dir nepa  
deni gayang yu mayin*

सुहृदोऽप्युद्विजन्तेऽस्माद्दाति न च सेव्यते ।

संक्षेपान्नास्ति तत्किंचित्क्रोधनो येन सुस्थितः ॥५॥

*suhiradopyudvijantesmad dadati na cha sevyate  
sangkshepan nasti tat kinchit krodhano yena susthitah*

It leaves your friends and family  
Tired of being with you;  
They refuse to stay on even though  
You may entice them with gifts.  
To put it simply,  
There is no one with anger  
Who can be happy.

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Where we are in Gyaltsab Je's outline:

B. Considering the benefits of patience

Notes:



**Master Shantideva's root text:**

*Verse 6*

། ཁྲོ་བའི་དག་ཡིས་དེ་ལ་སློག་པ།  
། སྤྱག་བསྐྱེད་དག་ནི་བྱེད་པར་འགྱུར།  
། གང་ཞིག་བསྐྱེད་པ་ཏེ་ཁྲོ་འཛོམས་པ།  
། དེ་ནི་འདི་དང་གཞན་དུ་བདེ།

*troway drayi de lasok  
duk-ngel dakni jeparngyur  
gangshik drimte tro jompa  
deni didang shendu de*

एवमादीनि दुःखानि करोतीत्यरिसंज्ञया ।

यः क्रोधं हन्ति निर्बन्धात् स सुखीह परत्र च ॥६॥

*evam adini duhkhani karotityari sanjnyaya  
yah krodham hanti nirbandhat sa sukhiha paratra cha*

Anger our enemy  
Brings us these  
And other pains as well.  
Anyone who can learn to focus  
And destroy their anger achieves  
Happiness, here and there as well.

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**Where we are in Gyaltsab Je's outline:**

II. Focusing on methods of achieving patience

A. Meditating upon the benefits of putting a stop to the causes of anger

1. The nature of the causes of anger, and the problems they bring

**Notes:**



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Master Shantideva's root text:

Verse 7

མི་འདོད་བྱས་དང་འདོད་པ་ཡི།  
གཤམ་བྱས་པ་ལ་བྱུང་བྱུར་པ།  
ཡིད་མི་བདེ་བའི་ཟས་ལྟེན་ནས།  
ཞི་སྒྲང་བཏྲས་ཏེ་བདག་འཇོམས་སྟེ།

*mindu jedang dupa yi  
gek jepa la junggyur pa  
yi midway se nyene  
shedang tete dak jomso*

अनिष्टकरणाज्जातमिष्टस्य च विघातनात् ।

दौर्मनस्याशनं प्राप्य द्वेषो दृप्तो निहन्ति माम् ॥७॥

*anishta karanajjatam ishtasya cha vighatanat  
daurmanasyashanam prapya dvesho dirpto nihanti mam*

Anger occurs over something done  
That we don't want, or from  
Blocking what we do want.  
It feeds on the food  
Of feeling upset, then strengthened  
Turns to smash us.

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**Where we are in Gyaltsab Je's outline:**

2. Advice to make efforts in the methods of stopping anger

**Notes:**



Master Shantideva's root text:

Verse 8

།དེ་ལྷམ་བདག་གིས་དག་པོ་དེ།  
།ཟས་ནི་རྣམ་པར་གཞོམ་པར་བྱ།  
།འདི་ལྷམ་བདག་ལ་གཞོད་པ་ལས།  
།དག་འདི་ལ་ནི་ལས་གཞན་མེད།

*dete dakki drawo dey  
seni nampar shompar ja  
ditar dakla nupa le  
dradi lani leshen me*

तस्माद्विघातयिष्यामि तस्याशनमहं रिपोः ।

यस्मान्न मद्वधादन्यत्कृत्यमस्यास्ति वैरिणः ॥८॥

*tasmad vighatayishyami tasyashanamaham ripoh  
yasmanna madvadhad anyat kirtyam asyasti vairinah*

And so then I will smash  
The sustenance that feeds  
This enemy of mine.  
My foe knows no other  
Kind of work at all  
Except to cause me pain.



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

Reading Two: The Fire Starts, and Toughing It Out



Master Shantideva

**In-Depth Course II: The Chapter on Killing Anger  
Reading Two**



**Where we are in Gyaltsab Je's outline:**

3. The actual methods for stopping anger
  - a. How wrong it is to begin feeling upset

**Notes:**



**Master Shantideva's root text:**

*Verse 9*

ཅི་ལ་བབ་ཀྱང་བདག་གིས་ནི།  
དགའ་བའི་ཡིད་ནི་དགྲགས་མི་བྱ།  
མི་དགའ་བྱས་ཀྱང་འདོད་མི་འགྲུབ།  
དགོ་བ་དག་ནི་ཉམས་པར་འགྱུར།

*chila bapkyang dakki ni  
gaway yini truk mija  
miga je-kyang du mindrup  
gewa dakni nyampar gyur*

अत्यनिष्टागमेनापि न क्षोभ्या मुदिता मया ।

दौर्मनस्येन नास्तीष्टं कुशलं त्ववहीयते ॥९॥

*atya nishtagamenapi na kshobhya mudita maya  
daurmanasyena nastishtam kushalam tva vahiyate*

No matter what happens  
I will never allow  
My joy to be disturbed.  
Feeling upset cannot accomplish  
My hopes, and only makes me lose  
The goodness that I have.

**In-Depth Course II: The Chapter on Killing Anger  
Reading Two**



**Where we are in Gyaltsab Je's outline:**

b. Why it is wrong to feel upset

**Notes:**



**Master Shantideva's root text:**

*Verse 10*

གཤམ་ཏེ་བཅོས་སུ་ཡོད་ན་ནི།  
དེ་ལ་མི་དག་ཅི་ཞིག་ཡོད།  
གཤམ་ཏེ་བཅོས་སུ་མེད་ན་ནི།  
དེ་ལ་མི་དག་ཅུས་ཅི་ཕན།

*gelte chusu yuna ni  
dela migar chishik yu  
gelte chusu mena ni  
dela miga jechi pen*

यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम् ।

अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम् ॥१०॥

*yadyastyeva pratikaro daurmanasyena tatra kim  
atha nasti pratikaro daurmanasyena tatra kim*

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?



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**Where we are in Gyaltsab Je's outline:**

4. Making efforts in eliminating the causes of anger, through analyzing them in detail
  - a. A general presentation of the different types of objects that can incite you to anger

**Notes:**



**Master Shantideva's root text:**

*Verse 11*

ཁདག་གམ་བདག་གི་བཤེས་རྒྱམས་ལ།  
སྤྱག་བསྐྱལ་བརྒྱུས་དང་ཚིག་རྩུབ་དང་།  
མི་སྦྱོན་ཞེས་བྱ་མི་འདོད་དེ།  
དགྲ་ལ་དེ་ལས་བརྒྱུག་པས་སོ།

*dakkam dakki shenam la  
duk-ngel nyedang tsik-tsup dang  
mi-nyen sheja mindu de  
drala dele dokpe so*

दुःखं न्यक्कारपारुष्यमयशश्चेत्यनीप्सितम् ।

प्रियाणामात्मनो वापि शात्रोश्चैतद्विपर्ययात् ॥११॥

*duhkham nyakkara parushya mayashash chetyanipsitam  
priyanam atmano vapi shatrosh chaitad viparyayat*

What I don't like is when  
Someone causes suffering to me  
Or to those who are close to me—  
Or else causes us loss, or says  
Harsh things, or spreads unpleasant  
Talk about us; or when someone  
Does the opposites to my enemy.

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**Where we are in Gyaltsab Je's outline:**

- b. Stopping anger at those who cause what you don't want
  - i. Stopping anger at those who do you wrong
    - a) Keeping patience with those who cause you suffering
    - i) Practicing the kind of patience where you willingly take on suffering
      - a1. The contemplation of how the very nature of life is nothing more than impure and suffering anyway

**Notes:**



**Master Shantideva's root text:**

*Verse 12*

།བདེ་བའི་རྒྱུ་ནི་རེས་འགའ་འབྱུང་།  
།སྤྱུག་བསྐྱེད་རྒྱུ་ནི་ཤིན་ཏུ་མང་།  
།སྤྱུག་བསྐྱེད་མེད་པར་རེས་འབྱུང་མེད།  
།དེ་བས་སེམས་ཁྱོད་བརྟན་པར་མཐོམ།

*deway gyuni renga jung  
duk-ngel gyuni shintu mang  
duk-ngel mepar ngenjung me  
deway semkyu tenpar nu*

कथंचिल्लभ्यते सौख्यं दुःखं स्थितमयत्नतः ।

दुःखेनैव च निःसारः चेतस्तस्माद्दृढी भव ॥१२॥

*katham chil labhyate saukhyam dukkham sthitam ayatnatah  
duhkhenaiwa cha nihsarah chetas tasmad dirdi bhava*

Things to be happy about  
Occur only from time to time;  
Whereas things that cause us pain  
Are extremely numerous.  
Without suffering though  
We would never feel renunciation;  
Be resolute then, my mind.

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**Where we are in Gyaltsab Je's outline:**

b1. The contemplation of the benefits of practicing patience

**Notes:**



**Master Shantideva's root text:**

*Verse 13*

།དཀར་ཆོག་དང་དང་ཀུ་པ།  
།བསྐྱེད་དང་བཅད་སྐྱེད་ཆོར་བ་ནི།  
།དོན་མེད་བཟོད་བྱེད་ཐར་པ་ཡི།  
།དོན་དུ་བདག་གོ་ཅི་ཕྱིར་སྤར།

*kandok dedang karnapa  
sekdang chesok tsorwa ni  
dunme suje tarpa yi  
dundu dakko chichir dar*

दुर्गपुत्रककर्णाटा दाहच्छेदादिवेदनाम् ।

मुधा सहन्ते मुक्त्यर्थमहं कस्मात्तु कातरः ॥१३॥

*durga putraka karnata dahach chedadi vedanam  
mudha sahante muktyartham aham kasmata tu katarah*

Those with devotion for the Lady  
Who broke the spiritual hardship,  
And the Karnapa people as well,  
Are able to keep their patience with  
The meaningless pains of fire and knife,  
All to attain liberation; why then  
Am I such a coward?

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**Where we are in Gyaltsab Je's outline:**

- c1. The contemplation of how, once you have accustomed yourself to it, relying on patience is no difficult thing
  - a2. A detailed explanation
    - a3. Establishing that patience is easy to rely upon once you have accustomed yourself to it

**Notes:**



**Master Shantideva's root text:**

*Verse 14*

།གོམས་ན་སྤྱོད་བར་མི་འགྱུར་བའི།  
།དངོས་དེ་གང་ཡང་ཡོད་མ་ཡིན།  
།དེ་བས་གཞོན་པ་ཆུང་གོམས་པས།  
།གཞོན་པ་ཆེན་པོ་བཟོད་པར་བྱོས།

*gomna lawar mingyurway  
ngude gangyang yo ma yin  
dewe nupa chung gompé  
nupa chenpo supar ju*

न किञ्चिदस्ति तद्वस्तु यदभ्यासस्य दुष्करम् ।

तस्मान्मृदुव्यथाभ्यासात् सोढव्यापि महाव्यथा ॥१४॥

*na kinchid asti tad vastu yad abhyasasya dushkaram  
tasman mirdu vyathabhyasat sodaavyapi mahavyatha*

There is nothing in the world  
Which does not come easily  
If you make a habit of it;  
Make then a habit  
Of bearing the small pains,  
And thus endure the greater.



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**Where we are in Gyaltsab Je's outline:**

b3. Proving this point through the use of an example

**Notes:**



Master Shantideva's root text:

Verse 15

། ལྷུལ་དང་ཤ་སྒྲུང་དག་དང་ནི།  
། བགྲོས་སྒྲོམ་ལ་སོགས་ཆོར་བ་དང་།  
། གཡན་པ་ལ་སོགས་བཅས་པ་ཡི།  
། དོན་མེད་སྤྱད་བསྐྱེད་ཅིས་མ་མཐོང་།

*druldang shadrang dak dang ni*  
*trekom lasok tsorwa dang*  
*yenpa lasok chepa yi*  
*dunme duk-ngel chi matong*

उद्दंशदंशमशकक्षुत्पिपासादिवेदनाम् ।

महत्कण्ड्वादिदुःखं च किमनर्थं न पश्यसि ॥१५॥

*uddansha dansha mashaka kshut pipasadi vedanam*  
*mahat kandvadi duhkham cha kim anartham na pashyasi*

Can't you see this yourself,  
In the meaningless suffering  
That we withstand with things  
Like mosquitos, and flies;  
And feelings of hunger  
Or thirst or the like; and with  
The itch of a rash or such?

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**Where we are in Gyaltsab Je's outline:**

c3. The objects towards which patience is practiced

**Notes:**



**Master Shantideva's root text:**

*Verse 16*

ཁ་གང་ཆར་དང་རླུང་སྟོགས་དང་།  
ནད་དང་འཆིང་དང་རྟོག་སྟོགས་ལ།  
བདག་གིས་བཟེ་རེ་མི་བྱ་སྟེ།  
དེ་ལྟར་བྱས་ན་གཞོན་པ་འཕེལ།

*tsadrang chardang lungsok dang  
nedang chingdang deksok la  
dakki sere mija te  
detar jena nupa pel*

शीतोष्णावृष्टिवाताधव्याधिबन्धनताडनैः

सौकुमार्यं न कर्तव्यमन्यथा वर्धते व्यथा ॥१६॥

*shitoshna virshti vatadha vyadhi bandhana tadanaih  
saukumaryam na kartavyam anyatha vardhate vyatha*

I should not be soft on myself  
When faced with things  
Like heat or cold, rain and wind;  
Sickness, or even imprisonment  
And torture; since it will only serve  
To increase the harms that come to me.

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**Where we are in Gyaltsab Je's outline:**

- d3. An example to show how, once you have accustomed yourself to it, patience can be made very powerful

**Notes:**



**Master Shantideva's root text:**

*Verse 17*

ལ་ལ་བདག་གི་བླ་མ་མཐོང་ན།  
དཔའ་བརྟན་ལྷན་པར་སྐྱེ་འགྱུར་ཡོད།  
ལ་ལ་གཞན་གྱི་བླ་མ་མཐོང་ན།  
ཐོག་ཅིང་བརྒྱལ་བར་འགྱུར་བ་ཡོད།

*lala dakki trak tong na  
paten hlakpar kyenggyur yu  
lala shen-gyi trak tong na  
bokching gyelwar gyurwa yu*

केचित्स्वशोणितं दृष्ट्वा विक्रमन्ते विशेषतः ।  
परशोणितमप्येके दृष्ट्वा मूर्च्छां व्रजन्ति यत् ॥१७॥  
*kechit svashonitam dirshuva vikramante visheshatah  
parashonitam apyeke dirshuva murch-cham vrajanti yat*

Some when they catch sight  
Of their own blood  
Rise to a higher ferocity.  
Some when they see  
Another person's blood  
Faint and fall unconscious.

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**Where we are in Gyaltsab Je's outline:**

b2. A summary

**Notes:**



**Master Shantideva's root text:**

*Verse 18*

།དེ་ནི་སེམས་ཀྱི་ངང་བརྟན་དང་།  
།སྤར་མའི་ཚུལ་ལས་གྱུར་པ་ཡིན།  
།དེ་བས་གཞོན་པ་བྱུང་བས་ད་ཅིང་།  
།སྤྱག་བསྐྱེད་ཀླམས་ཀྱིས་མི་ཚུགས་ཁྱོས།

*deni semkyi ngangten dang  
darmay tsulle gyurpa yin  
dewe nupa kyese ching  
duk-ngel namkyi mi-tsuk ju*

तच्चित्तस्य दृढत्वेन कातरत्वेन चागतम् ।

दुःखदुर्योधनस्तस्माद् भवेदभिभवेद् व्यथाम् ॥१८॥

*tach-chittasya dirdhatvena kataratvena chagatam  
duhkha duryodhanas tasmad bhaved abhibhaved vyatham*

All this derives  
From either steadfastness  
Or cowardice, in the mind.  
Learn then to disregard  
Harms, and never allow  
Any pain to touch you.



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**Where we are in Gyaltsab Je's outline:**

d1. The benefits of making efforts to eliminate your mental afflictions

**Notes:**



**Master Shantideva's root text:**

*Verse 19*

མཁས་པས་སྐྱུག་བསྐྱེད་བྱུང་ཡང་ནི།  
སེམས་ཀྱི་རབ་དང་རྩོག་མི་བྱ།  
ཁོན་མོངས་རྣམས་དང་གཡུལ་འགྱུར་ལ།  
གཡུལ་འགྱུར་ཆོ་ན་གཞོད་པ་མང་།

*kepay duk-ngel jungyang ni  
semkyi rabdang nyok mija  
nyonmong namdang yulgye la  
yulgye tsena nupa mang*

दुःखे पि नैव चित्तस्य प्रसादं क्षोभयेद्बुधः ।

संग्रामो हि सह क्लेशैर्युद्धे च सुलभा व्यथा ॥१९॥

*duhkhe pi naiva chittasya prasadam ksobhayed budhah  
sangramo hi saha kleshair yuddhe cha sulabha vyatha*

Hurt may come; but the wise  
Never let suffering cloud  
Their clarity of mind.  
We are locked in combat  
With mental affliction, and in war  
Many wounds are sustained.

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**Where we are in Gyaltsab Je's outline:**

d1. The benefits of making efforts to eliminate your mental afflictions

**Notes:**



**Master Shantideva's root text:**

*Verse 20*

ལྷུག་བསྐྱེད་ཐམས་ཅད་བྱད་བསད་ནས།  
ཁྱེ་སྤང་ལ་སོགས་དག་འཇོམས་པ།  
དེ་དག་རྒྱལ་བྱེད་དཔའ་བོ་སྟེ།  
ལྷུག་མ་རོ་ལ་གསད་པའོ།

*duk-ngel tamche kyese ne  
shedang lasok dra jompa  
dedak gyelje pawo te  
hlakma rola sepao*

उरसारतिघातान्ये प्रतीचन्तो जयन्त्यरीन् ।

ते ते विजयिनः शूराः शेषास्तु मृमारकाः ॥२०॥

*urasaratighatanye pratich-chanto jayantyarin  
te te vijayinah shurah sheshas tu mirmarakah*

Ignore then any pains  
That might come; smash  
The foes of anger and such.  
Conquering these is the thing  
That makes a warrior; the rest  
Are killing only corpses.

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**Where we are in Gyaltsab Je's outline:**

e1. An expanded explanation of the benefits of meditating upon suffering

**Notes:**



**Master Shantideva's root text:**

*Verse 21*

ཁག་ཡང་སྤྱད་བསྐྱེད་ཡོན་ཏན་ནི།  
སྤྱོད་པ་དྲེགས་པ་སེལ་བར་བྱེད།  
འཁོར་བ་པ་ལ་སྤྱིང་ཇི་སྟེ།  
སྤྱིག་ལ་འཛོམ་དང་དགོ་ལ་དགའ།

*shenyang duk-ngel yunten ni  
kyowe drekpa selwar je  
korwapala nyingje te  
dikla dzemdang gela ga*

गुणो ऽपरश्च दुःखस्य यत्संवेगान्मदच्युतिः

संसारिषु च कारुण्यं पापाद् भीतिजिने स्पृहा ॥२१॥

*gunoparash cha dukkhasya yat sanvegan mada chyutih  
sansarishu cha karunyam papad bhitir jine spirha*

Besides, suffering possesses  
Certain good qualities:  
It brings sadness,  
Which removes my arrogance;  
It brings compassion for those  
Caught in the cycle of pain;  
It brings fear of doing harm,  
And a mastery of virtue.



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

Reading Three: The Real Causes of Pain



Master Shantideva

In-Depth Course II: The Chapter on Killing Anger  
Reading Three



**Where we are in Gyaltsab Je's outline:**

- ii) Practicing the kind of patience where you concentrate on the Dharma
  - a1. An expanded explanation
  - a2. An explanation of how anger, and those who show anger, are things that depend on causes, and so do not exist on their own accord
  - a3. An explanation of how anger, and persons who show anger, are not things which exist on their own accord
  - a4. The reasons why it is improper to feel anger towards people who have mental afflictions

**Notes:**





**Master Shantideva's root text:**

*Verse 22*

མཁྲིས་པ་ལ་སོགས་སྤྱད་བསྐྱལ་གྱི།  
འབྱུང་གནས་ཆེ་ལ་མི་ཁྲོ་བར།  
སེམས་ཡོད་རྣམས་ལ་ཅི་སྟེ་ཁྲོ།  
དེ་དག་ཀུན་ཀྱང་རྒྱུན་གྱིས་བསྐྱལ།

*tripa lasok duk-ngel gyi  
jungne chela mitrowar  
semyu namla chite tro  
dedak kunkyang kyen gyi kul*

पित्तादिषु न मे कोपो महादुःखाकरेष्वपि ।

सचेतनेषु किं कोपस्तेऽपि प्रत्ययकोपिताः ॥२२॥

*pittadishu na me kopo maha duhkhakareshvapi  
sa chetaneshu kim kopas tepi pratyaya kopitah*

You fail to feel anger  
For bile and such,  
These major sources of pain;  
Why then are you angry  
At those with minds? They're all  
Impelled by influences.

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**Where we are in Gyaltsab Je's outline:**

- ii) Practicing the kind of patience where you concentrate on the Dharma
  - a1. An expanded explanation
  - a2. An explanation of how anger, and those who show anger, are things that depend on causes, and so do not exist on their own accord
  - a3. An explanation of how anger, and persons who show anger, are not things which exist on their own accord
  - a4. The reasons why it is improper to feel anger towards people who have mental afflictions

**Notes:**

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Master Shantideva's root text:

Verse 23

།དཔེར་ན་མི་འདོད་བཞིན་དུ་ཡང་།  
།ནད་འདི་འབྱུང་བར་འགྱུར་བ་སྟུང་།  
།དེ་བཞིན་མི་འདོད་བཞིན་དུ་ཡང་།  
།ནམ་གྱིས་ཉོན་མོངས་འབྱུང་བར་འགྱུར་།

*perna mindu shindu yang  
nedi jungwar gyurwa tar  
deshin mindu shindu yang  
nen-gyi nyonmong jungwarngyur*

अनिष्यमानमप्येतच्छुलमुत्पद्यते यथा ।

अनिष्यमानोऽपि बलात् क्रोध उत्पद्यते तथा ॥२३॥

*anishyamanam apyetach chulam utpadyate yatha  
anishyamanopi balat krodha utpadyate tatha*

Illness for example is something  
Which occurs despite the fact  
We never wished it to;  
Just so the arrival  
Of violent mental affliction  
Is something we never wanted.

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Where we are in Gyaltsab Je's outline:

b4. A demonstration that anger is not something which is felt at will

**Notes:**

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Reading Three



Master Shantideva's root text:

Verse 24

། ཁྱོ་བར་བྱ་ཞེས་མ་བསམས་ཀྱང་།  
། སྐྱེ་བོ་རྣམས་ནི་གྱི་ནར་ཁྱོ།  
། བསྐྱེད་པར་བྱ་ཞེས་མ་བསམས་ཀྱང་།  
། ཁྱོ་བ་དེ་བཞིན་སྐྱེ་བར་འགྱུར།

*trowar jashe masam kyang  
kyewo namni gyinar tro  
kyepar jashe masam kyang  
trowa deshin kyewarngyur*

कुप्यामीति न सञ्चिन्त्य कुप्यति स्वेच्छया जनः ।

उत्पत्स्य इत्यभिप्रेत्य क्रोध उत्पद्यते न च ॥२४॥

*kupyamiti na sanchintya kupyati svech-chaya janah  
utpatsya ityabhipretya krodha utpadyate na cha*

Anger wells up in people  
Despite themselves; no one says,  
"I think I'll get angry now."  
Anger comes then all the same,  
And it starts without anyone saying  
"I think I'll start it now."

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Where we are in Gyaltsab Je's outline:

- c4. A demonstration that all problems arise through various factors, and that therefore the person who has them is not acting on his or her own accord

Notes:



**Master Shantideva's root text:**

*Verse 25*

ཉེས་པ་ཇི་སྟེན་ཐམས་ཅད་དང་།  
སྡིག་པ་རྣམ་པ་སྣ་ཚོགས་པ།  
དེ་ཀུན་སྐྱེན་གྱི་སྟོབས་ལས་བྱུང་།  
རང་དབང་ཡོད་པ་མ་ཡིན་ནོ།

*nyepa ji-nye tamche dang  
dikpa nampa natsokpa  
dekun kyengyi tople jung  
rangwang yupa mayin no*

ये केचिदपराधास्तु पापानि विविधानि च ।

सर्वं तत्प्रत्ययबलात् स्वतन्त्रं तु न विद्यते ॥२५॥

*ye kechid aparadhastu papani vividhani cha  
sarvam tat pratyaya balat svatantram tu na vidyate*

Every one of our problems,  
However many there may be,  
And the great variety of our bad deeds  
All occur by force of factors;  
Nothing comes of its own accord.

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Where we are in Gyaltsab Je's outline:

b2. A summary

**Notes:**





**Master Shantideva's root text:**

*Verse 26*

ཁྱེན་རྣམས་ཆོག་པ་པ་དེ་དག་གྱུར་།  
ཁ་སྐྱེད་པར་བྱ་ཞེས་སེམས་པ་མེད་།  
དེས་ཁ་སྐྱེད་དེ་ཡང་བདག་ཁ་སྐྱེད་ཅེས་།  
སེམས་པ་ཡོད་པ་མ་ཡིན་ནོ།

*kyennam tsokpa dedak kyang  
kyepar jashe sempa me  
dekye deyang dakkye che  
sempa yupa mayin no*

न च प्रत्ययसामग्र्या जनयामीति चेतना ।

न चापि जनितस्यास्ति जनितोऽस्मीति चेतना ॥२६॥

*na cha pratyaya samagrya janayamiti chetana  
na chapī janitasyasti janitosmiti chetana*

It's not that the factors come together  
And consciously say  
"Let's create this thing."  
Nor does the thing they create  
Ever think to itself,  
"They have created me."

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**Where we are in Gyaltsab Je's outline:**

- b3. An explanation of how the causes for anger and for those who show anger do not exist on their own accord
  - a4. A refutation of the idea that the Self-Existing Being and primal One accepted by the Numerists could ever exist on their own accord
    - a5. A refutation of the idea that the primal One could produce all the expressions of the world on its own accord

**Notes:**

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Master Shantideva's root text:

Verse 27

།གཙོ་བོ་ཞེས་བྱ་བ་གང་འདོད་དང་།  
།བདག་ཅེས་བརྟགས་པ་གང་ཡིན་པ།  
།དེ་ཉིད་བདག་ནི་འབྱུང་བུ་ཞེས།  
།ཆེད་དུ་བསམས་ཤིང་འབྱུང་བ་མེད།

*tsowo shejar gangdu dang  
dakche takpa gang yinpa  
de-nyi dakni jungja she  
chedu samshing jungwa me*

यत्प्रधानं किलाभीष्टं यत्तदात्मेति कल्पितम् ।

ततेव हि भवामीति न संचिन्त्योपजायते ॥२७॥

*yat pradhanam kilabhishtam yat tad atmeti kalpitam  
tat eva hi bhavam iti na sanchintyopajayate*

This thing they believe  
Called the "primal One,"  
Or the supposed "Self-Existent Being,"  
Never came about by thinking  
For a purpose to themselves,  
"Now I should occur."

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**Where we are in Gyaltsab Je's outline:**

- b5. A refutation of the idea that the Original Mental Being could experience objects on its own accord



**Master Shantideva's root text:**

*Verse 28*

མ་སྐེཔ་པར་ནི་དེ་མེད་ན།  
དེ་ཆེ་སྐེ་བར་འདོད་པ་གང་།  
ཡུལ་ལ་རྟག་ཏུ་གཡེང་འགྱུར་བ།  
འགག་པར་འགྱུར་བའང་མ་ཡིན་མོ།

*ma kyepar ni de me na  
detse kyewarndupa gang  
yulla taktu yenggyurwa  
gakpar gyurwa-ang mayin no*

अनुत्पन्नं हि तन्नास्ति क इच्छेद् भवितुं तदा ।

विषयव्यावृतत्वाच्च निरोद्धमपि नेहते ॥२८॥

*anutpannam hi tan nasti ka ich-chedbhavitum tada  
vishaya vyavirtatvach cha nirodhum api nehate*

If it cannot be with a thing  
That never grew itself, then what  
Do you think can grow then?  
It must forever shift its focus  
To its object, a thing that never  
Did come to an end.

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**Where we are in Gyaltsab Je's outline:**

- b4. A refutation of the idea that the Self-Existent Being accepted by the Logicalists could ever exist of its own accord
  - a5. A demonstration that it is incorrect to think that an unchanging thing could ever produce a result
    - b5. A demonstration that it is incorrect to think that this same thing could rely upon some other influence

**Notes:**

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Master Shantideva's root text:

Verse 29

ཅི་སྟེ་བདག་དེ་རྟག་ན་ནི།  
མཁའ་བཞིན་བྱེད་པ་མེད་པར་མངོན།  
རྟེན་རྒྱུ་མཁའ་གཞན་དང་ཕྱད་ན་ཡང་།  
འགྱུར་བ་མེད་ལ་ཅི་བྱར་ཡོད།

*chite dakte takna ni  
gashin chepa mepar ngun  
kyennam shendang trena yang  
gyurwa mela chijar yu*

नित्यो ह्यचेतनश्चात्मा व्योमवत्स्फुटमक्रियः ।

प्रत्ययान्तरसंज्ञेऽपि निर्विकारस्य का क्रिया ॥२९॥

*nityo hyachetanash chatma vyomavat sphutam akriyah  
pratyayantara sanjepi nirvikarasya ka kriya*

Isn't it obvious, that if this Self  
Were unchanging, then like empty space  
It could never act to do something?  
And even if it happened due to  
Other influences, how could they  
Act on something changeless?

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**Where we are in Gyaltsab Je's outline:**

- b4. A refutation of the idea that the Self-Existent Being accepted by the Logicalists could ever exist of its own accord
  - a5. A demonstration that it is incorrect to think that an unchanging thing could ever produce a result
    - b5. A demonstration that it is incorrect to think that this same thing could rely upon some other influence

**Notes:**



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Master Shantideva's root text:

Verse 30

ཁྱེད་པའི་ཆོ་ཡང་སྡོན་བཞིན་ན།  
ཁྱེད་པས་དེ་ལ་ཅི་ཞིག་བྱས།  
དེ་ཡི་ཁྱེད་པ་འདི་ཡིན་ཞེས།  
འབྲེལ་པར་འགྱུར་བ་གང་ཞིག་ཡོད།

jepay tseyang ngunshin na  
jepe dela chishik je  
deyi jepa diyin she  
drelpar gyurwa gangshik yu

यः पूर्ववत् क्रियाकाले क्रियायास्तेन किं कृतम् ।

तस्य क्रियेति संबन्धे कतरत्तन्निबन्धनम् ॥३०॥

yah purvavat kriya kale kriyayas tena kim kirtam  
tasya kriyeti sambandhe katarat tan nibandhanam

When they did then it would stay  
Existing as it was before,  
So doing would do nothing.  
Where is something you can say  
It does that has at all any kind  
Of relationship with it?

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**Where we are in Gyaltsab Je's outline:**

- c5. A demonstration that this same thing could never share a relationship with some influence
- c4. An explanation of why it is improper to feel anger once you have understood that all beings are like a magical show

**Notes:**



**Master Shantideva's root text:**

*Verse 31*

།དེ་ལྟར་ཐམས་ཅད་གཞན་གྱི་དབང་།  
།དེ་ཡི་དབང་གིས་དེ་དབང་མེད།  
།དེ་ལྟར་ཤེས་ན་སྤྱལ་ལྟ་བུའི།  
།དངོས་པོ་ཀུན་ལ་ཁྱོ་མི་འགྱུར།

*detar tamche shen-gyi wang  
deyi wanggi de wang me  
detar shena trul tabuy  
ngupo kunla tromin gyur*

एवं परवशं सर्वं यद्वशं सोऽपि चावशः ।

निर्माणवदचेष्टेषु भावेष्वेवं क्व कुप्यते ॥३१॥

*evam paravasham sarvam yadvasham sopi chavashah  
nirmanavad acheshteshu bhaveshvevam kva kupyate*

And so it is that everything  
Depends on other influences,  
They on other, inevitably.  
Understand this, feel no anger  
Towards any of these things  
Like pictures of illusion.

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Where we are in Gyaltsab Je's outline:

c2. The need for stopping anger

**Notes:**



**Master Shantideva's root text:**

*Verse 32*

།གང་གིས་གང་ཞིག་བརློག་ཏུ་སྟེ།  
།བརློག་པ་འང་རིགས་པ་མིན་ཞེན།  
།དེ་ལ་བརྟེན་ནས་སྤྱག་བསྐྱེལ་རྣམས།  
།རྒྱུན་ཆད་འགྱུར་འདོད་མི་རིགས་མེད།

*ganggi gangshik dokche te  
dokpa-ang rikpa minshe na  
dela tenne duk-ngel nam  
gyunche gyurndu mirik me*

वारनापि न युक्तैवं कः किं वारयतीति चेत् ।

युक्ता प्रतीत्यता यस्माद्दुःखस्योपरतिर्मता ॥३२॥

*varanapi na yuktaivam kah kim varayatiti chet  
yukta pratityata yasmad duhkhasyoparatir mata*

Now you may say, "But what is it  
That's stopped, and by what?  
And how then, logically, stopping itself?"  
Yet it does make sense, for we assert  
That the entire flow of pain is broken  
By relying on this fact.

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Where we are in Gyaltsab Je's outline:

b1. A summary

**Notes:**



**Master Shantideva's root text:**

*Verse 33*

།དེ་བས་དགྲ་འཇམ་མཇེའ་ཡང་རུང་།  
།མི་རིགས་བྱེད་པ་མཐོང་གུར་ན།  
།འདི་འདྲའི་རྒྱུ་ན་ལས་གུར་ཏེ་ཞེས།  
།དེ་ལྟར་སོམས་ཏེ་བདེ་བར་མཐོངས།

*dewe dra-am dzeyang rung  
mirik jepa tonggyur na  
dindray kyenle gyurto she  
detar somte dewar nu*

तस्मादमित्रं मित्रं वा दृष्ट्वान्यायकारिणम् ।

ईदृशाः प्रत्यया अस्येत्येवं मत्वा सुखी भवेत् ॥३३॥

*tasmad amitram mitram va dirshtvanyaya karinam  
idirshah pratyaya asyetyevam matva sukhi bhavet*

And so when you see someone  
Doing something wrong —  
And whether it be your foe or friend —  
Reflect then on how this has all  
Happened through certain factors,  
And maintain your joy.



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In-Depth Course II

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

The Chapter on Killing Anger

Reading Four: Whose Fault Is It?



Master Shantideva



**In-Depth Course II: The Chapter on Killing Anger**  
**Reading Four**



**Where we are in Gyaltsab Je's outline:**

b1. A summary

**Notes:**



Master Shantideva's root text:

Verse 34

གཤམ་ཏི་རང་དགས་འགྲུབ་འགྲུར་ན།  
འགའ་ཡང་སྤྱག་བསྐྱལ་མི་འདོད་པས།  
ལུས་ཅན་དག་ནི་ཐམས་ཅད་ཀྱང་།  
སྤྱ་ལའང་སྤྱག་བསྐྱལ་འགྲུང་མི་འགྲུར།

*gelte rangge drupgyur na  
gayang duk-ngel mindupay  
luchen dakni tamche kyang  
su la-ang duk-ngel jung mingyur*

यदि तु स्वेच्छया सिद्धिं सर्वेषामेव देहिनाम् ।

न भवेत्कस्यचिद्दुःखं न दुःखं कश्चिदिच्छति ॥३४॥

*yadi tu svecchaya siddhih sarvesham eva dehinam  
na bhavet kasya cid duhkham na duhkham kashchid ich-chati*

If everything just happened  
Because we want it to happen,  
Then since no one at all  
Wants any pain, there wouldn't be  
A single being in a body at all  
Who ever had any pain at all.

**In-Depth Course II: The Chapter on Killing Anger**  
**Reading Four**



**Where we are in Gyaltsab Je's outline:**

- iii) Practicing the kind of patience where you don't mind it when others do you harm
  - a1. Bringing to mind the method of compassion
  - a2. How some people cause you harm only because of their own lack of understanding

**Notes:**



**Master Shantideva's root text:**

*Verse 35*

ཁག་མེད་པས་ནི་བདག་ལ་འང་བདག་  
ཁོར་མ་ལ་སོགས་གཞོད་པ་བྱེད།  
བྱད་མེད་ལ་སོགས་ཐོབ་བྱའི་ཕྱིར།  
རྒྱུ་ཞིང་ཟས་གཞོད་ལ་སོགས་བྱེད།

*bakmepe ni dak la-ang dak  
tserma lasok nupa je  
bume lasok topjay chir  
ngamshing sechu lasok je*

प्रमादादात्मनात्मानं बाधन्ते कण्टकादिभिः ।

भक्तच्छेदादिभिः कोपाद् दुरापस्त्रयादिलिप्सया ॥३५॥

*pramadad atman atmanam badhante kandakadibhih  
bhaktach chedadibhih kopad durapa stryadi lipsaya*

There are those who, having lost  
Their senses, hurt themselves  
By themselves with thorns and such.  
To get a woman or the like,  
They become obsessed, and then do things  
Like refusing to eat food.

**In-Depth Course II: The Chapter on Killing Anger  
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**Where we are in Gyaltsab Je's outline:**

- iii) Practicing the kind of patience where you don't mind it when others do you harm
  - a1. Bringing to mind the method of compassion
  - a2. How some people cause you harm only because of their own lack of understanding

**Notes:**



**Master Shantideva's root text:**

*Verse 36*

||ཁ་ཅིག་འགག་ཅིང་གཡང་སར་མཆོང་།

||དུག་དང་མི་འཁྲོད་ཟ་བ་དང་།

||བསོད་ནམས་མ་ཡིན་སྒྲིད་པ་ཡིས།

||རང་ལ་གནོད་པ་བྱེད་པ་ཡོད།

*kachik gakching yangsar chong  
duk dang mitru sawa dang  
sunam mayin chupa yi  
rangla nupa jepa yu*

उद्धन्धनप्रपातैश्च विषापथ्यादिभक्षणैः

निघ्नन्ति केचिदात्मानमपुण्या चरणेन च ॥३६॥

*udbhandhana prapataishcha vishapathyadi bhakshanaih  
nighranti kechid atmanam apunya charanena cha*

Some go and hang themselves,  
Leap from cliffs, and swallow poison  
Or other harmful things.  
Others go and hurt themselves  
By living in a way  
Against the virtuous life.

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Reading Four**



**Where we are in Gyaltsab Je's outline:**

- b2. How it is no great surprise that people do harm to others, since some out of a lack of understanding even kill themselves

**Notes:**



**Master Shantideva's root text:**

*Verse 37*

།གང་ཆེ་ཉོན་མོངས་དབང་གུར་པས།  
།བདག་སྤྱུག་ཉིད་ཀྱང་གསོད་བྱེད་པ།  
།དེ་ཆེ་དེ་དག་གཞན་ལུས་ལ།  
།གཞོད་མི་བྱེད་པར་ཇི་ལྟར་འགྱུར།

*gangtse nyonmong wanggyurpay  
dakduk nyi-kyang su jepa  
detse dedak shenlu la  
nu mijepar jitar gyur*

यदैवं क्लेशवश्यत्वाद् घ्नन्त्यात्मानमपि प्रियम् ।

तदैषां परकायेषु परिहारः कथं भवेत् ॥३७॥

*yadaivam klesha vashyatvad ghnantyatmanam api priyam  
tadaisham parakayeshu pariharah katham bhavet*

If people driven to it because  
Of their mental afflictions even kill  
Their own dear selves, then what  
Surprise could it ever be to see  
That they also act in ways that harm  
The bodies of other people?



**In-Depth Course II: The Chapter on Killing Anger  
Reading Four**



**Where we are in Gyaltsab Je's outline:**

c2. Why it is, therefore, appropriate that we should feel compassion for such people

**Notes:**



**Master Shantideva's root text:**

*Verse 38*

ཉོན་མོངས་སྐྱེས་པས་དེ་ལྟ་བུར།  
བདག་གསོད་ལ་སོགས་ཞུགས་པ་ལ།  
སྤྱིང་ཇི་བརྒྱལ་མ་སྐྱེས་ན།  
ཁྱོ་བར་འགྱུར་བ་ཅི་ཐ་ཆོག།

*nyonmong kyepe de tabur  
daksu lasok shukpa la  
nyingje gyala ma-kye na  
trowar gyurwa chi ta tsik*

क्लेशोन्मत्तीकृतेष्वेषु प्रवृत्तेष्वात्मघातने ।

न केवलं दया नास्ति क्रोध उत्पद्यते कथम् ॥३८॥

*kleshonmatti kirteshveshu pravirtteshvatma ghatane  
na kevalam daya nasti krodha utpadyate katham*

Thus do people live,  
Committing acts like suicide,  
Driven by their own bad thoughts.  
If by some chance you cannot  
Feel some pity for them,  
At the least withhold your anger.

**In-Depth Course II: The Chapter on Killing Anger  
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**Where we are in Gyaltsab Je's outline:**

- b1. Stopping the causes of anger
  - a2. How inappropriate it is to be angry, since it is the nature of children to be themselves

**Notes:**



**Master Shantideva's root text:**

*Verse 39*

གཤམ་ཏེ་གཞན་ལ་འཆོ་བྱེད་པ།  
བྱིས་པ་རྣམས་ཀྱི་རང་བཞིན་ནི།  
དེ་ལ་ཁྲོ་བ་མི་རིགས་ཏེ།  
སློག་པའི་རང་བཞིན་མི་བཀོན་འདྲ།

*gelte shenla tse jepa  
jipa namkyi rangshin ni  
dela trowa mirik te  
sekpai rangshin me kun dra*

यदि स्वभावो बालानां परोपद्रवकारिता ।

तेषु कोपो न युक्तो मे यथाग्रौ दहनात्मके ॥३९॥

*yadi svabhavo balanam paropadrava karita  
teshu kopo na yukto me yathagnau dahanatmake*

If it is the very nature  
Of those who are children  
To do harm to others,  
Then being angry with them  
Is wrong, as wrong as hating  
Fire for the fact it burns.

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**Where we are in Gyaltsab Je's outline:**

- b2. How inappropriate it would be to feel anger even if the problem of the harm they do to you were something incidental

**Notes:**



**Master Shantideva's root text:**

*Verse 40*

འོན་ཏེ་སྐྱོན་དེ་སྐྱོ་བུར་ལ།  
།སེམས་ཅན་རང་བཞིན་དེས་པ་ནའང་།  
འོན་འང་སྐྱོ་བ་མི་རིགས་ཏེ།  
།མཁའ་ལ་དུད་འབྱུལ་དགོན་པ་བཞིན།

*onte kyunde lobur la  
semchen rangshin depa na-ang  
ona-ang trowa mirik te  
kala dutul kunpa shin*

अथ दोषोऽयमागन्तुः सत्त्वाः प्रकृतिपेशलाः ।

तथाप्ययुक्तस्तत्कोपः कटुधूमे यथाम्बरे ॥४०॥

*atha doshoyam agantuh sattvah prakirti peshalah  
tathapya yuktas tat kopah katu dhume yathambare*

And if the nature of living beings  
Is to be thoughtful, then all their faults  
Are occasional, and being angry with them  
Is wrong too, wrong as hating  
A puff of smoke in the sky.

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**Where we are in Gyaltsab Je's outline:**

c2. Why, after examining the direct and indirect causes, it is inappropriate to feel anger

**Notes:**



**Master Shantideva's root text:**

*Verse 41*

། དུགཔ་ལ་སྐྱེས་དང་སྐྱེས་པ་ལ་ཉེ།  
། གལ་ཏེ་འཕྲུལ་པ་ལ་ཁྱོེ་ན།  
། དེ་ཡང་ཞི་སྒྲུང་གིས་བློ་པས།  
། ཞིས་ན་ཞི་སྒྲུང་ལ་ཁྱོེ་རིགས།

*yukpa lasok ngukul te  
gelte penpa la tro na  
deyang shedang gi bepe  
nyena shedang la tro rik*

मुख्यं दण्डादिकं हित्वा प्रेरके यदि कुप्यते ।

द्वेषेण प्रेरितः सोऽपि द्वेषे द्वेषोऽस्तु मे वरम् ॥४१॥

*mukhyam dandadikam hitva prerake yadi kupyate  
dveshena preritah sopi dveshe dveshostu me varam*

It's the stick or whatever  
That delivers directly; if you're angry  
At what impels it,  
Then get mad if you really must  
At anger itself, since it's the force  
That sets the other into motion.



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**Where we are in Gyaltsab Je's outline:**

- c1. Reflecting upon how it is your own fault when things happen to you that you don't like
  - a2. The actual discussion
  - a3. The contemplation that it is your own fault when others do you harm

**Notes:**



**Master Shantideva's root text:**

*Verse 42*

ཁདག་གིས་ལྷོན་ཆད་སེམས་ཅན་ལ།  
འདི་འདྲ་བ་ཡི་གཞོན་པ་བྱས།  
དེ་བས་སེམས་ཅན་འཆོ་བྱེད་པ།  
ཁདག་ལ་གཞོན་པ་འདི་འདྲུང་རིགས།

*dakki ngunche semchen la  
dindrawa yi nupa je  
dewe semchen tse jepa  
dakla nupa dinjung rik*

मयापि पूर्वं सत्त्वानामीदृश्येव व्यथा कृता ।

तस्मान्मे युक्तमेवैतत्सत्त्वोपद्रवकारिणः ॥४२॥

*mayapi purvam sattvanam idirshyeva vyatha kirta  
tasman me yuktam evaitat sattvopadrava karinah*

I myself in days gone by  
Perpetuated this very harm  
On other living beings,  
And so it's right that now the one  
Who did the harm, myself,  
Should have this hurt come to him.

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**Where we are in Gyaltsab Je's outline:**

- b3. The fact that your own grasping to your body is one of the problems which causes the suffering

**Notes:**



Master Shantideva's root text:

Verse 43

།དེ་ཡི་མཚོན་དང་བདག་གི་ལུས།  
།གཉི་ཀ་སྤྱད་བསྐྱེད་རྒྱུ་ཡིན་ཏེ།  
།དེས་མཚོན་བདག་གིས་ལུས་ལྷུང་ན།  
།གང་ཞིག་ལ་ནི་ཁྱོ་བར་བྱ།

*deyi tsundang dakki lu  
nyika duk-ngel gyu yin te  
de-tsun dakki lu chung na  
gangshik lani trowar ja*

तच्छस्त्रं मम कायश्च द्वयं दुःखस्य कारणम् ।

तेन शस्त्रं मया कायो गृहीतः कुत्र कुप्यते ॥४३॥

*tach chastra mama kayash cha dvayam dukkhasya karanam  
tena shastram maya kayo girhitah kutra kupyate*

Their weapons and this body of mine  
Both of them provide the causes  
For the pain to come.  
They produced the weapons,  
And I produced the body;  
At which should I be angry?

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**Where we are in Gyaltsab Je's outline:**

- b3. The fact that your own grasping to your body is one of the problems which causes the suffering

**Notes:**



**Master Shantideva's root text:**

*Verse 44*

ལུ་བ་མི་ཡི་གཟུགས་འདྲ་བ།  
འཇིག་རྟེན་མི་བཟོད་སྐྱུ་བ་སྤྲུལ་ཅན།  
སྤྲིད་ལྷོང་ས་བདག་གིས་བཟུང་གྱུར་ན།  
དེ་ལ་གཞོན་པ་སྤྲུལ་ཁྲོ།

*shuwa miyi sukndrawa  
rektu misu duk-ngel chen  
sedong dakki sunggyur na  
dela nupa sula tro*

गण्डोऽयं प्रतिमाकारो गृहीतो घट्टनासहः ।

तृष्णान्धेन मया तत्र व्यथायां कुत्र कुप्यते ॥४४॥

*gandoyam pratimakaro girhito ghattanasahah  
tirshnandhena maya tatra vyathayam kutra kupyate*

This blister in the shape of a man,  
Unbearable if someone touches it,  
Filled with suffering;  
It's me who driven by blind desire  
Grasps to it, so who deserves  
My anger when someone harms it?

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**Where we are in Gyaltsab Je's outline:**

- c3. The fact that your own attachment to the causes of suffering in past lives has also created the problem

**Notes:**



Master Shantideva's root text:

Verse 45

ཁྱིམ་པ་སྤྱག་བསྐྱེལ་མི་འདོད་ཅིང་།  
སྤྱག་བསྐྱེལ་རྒྱུ་ལ་བརྟམ་པས་ན།  
།རང་གི་ཉེས་པས་གཞོད་གྱུར་པ།  
།གཞན་ལ་བཀོན་དུ་ཅི་ཞིག་ཡོད།

*jipa duk-ngel mindu ching  
duk-ngel gyula kampe na  
ranggi nyepe nu gyurpa  
shenla kundu chishik yu*

दुःखं नेच्छामि दुःखस्य हेतुमिच्छामि बालिशः ।

स्वापराधागते दुःखे कस्मादन्यत्र कुप्यते ॥४५॥

*duhkham nech-chami dukkhasya hetum ich-chami balishah  
svaparadhagate dukkhe kasmad anyatra kupyate*

Children want no suffering  
But at the same time then they thirst  
For the things that bring them pain.  
If suffering comes to you because  
Of some fault of your own,  
Why feel hate for others?



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**Where we are in Gyaltsab Je's outline:**

- c3. The fact that your own attachment to the causes of suffering in past lives has also created the problem

**Notes:**



Master Shantideva's root text:

Verse 46

།དཔེར་ན་དམུལ་བའི་སྒྲུང་མ་དང་།  
།རལ་གྱི་ལོ་མའི་ནགས་ཚལ་ལྟར།  
།རང་གི་ལས་ཀྱིས་འདི་བསྐྱེད་བ།  
།གང་ཞིག་ལ་ནི་ཁྱོ་བར་བ།

*perna nyelway sungma dang  
reldri loday naktsel tar  
ranggi le-kyi di kyewa  
gangshik lani trowar ja*

असिपत्रवनं यद्वद्यथा नारकपक्षिणः ।

मत्कर्मजनिता एव तथेदं कुत्र कुप्यते ॥४६॥

*asi patra vanam yadvad yatha naraka pakshinah  
mat karma janita eva tathedam kutra kupyate*

Take for example the guards of hell  
And forests filled of trees with leaves  
Made of blades of swords.  
Every one of them was created  
By the deeds you did yourself;  
Who then deserves your anger?

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**Where we are in Gyaltsab Je's outline:**

- d3. How inappropriate it is to feel anger, given that your own past actions are now leading others to things that will cause them suffering

**Notes:**



**Master Shantideva's root text:**

*Verse 47*

ཁདག་གི་ལས་ཀྱིས་བསྐྱལ་བྱས་ནས།  
ཁདག་ལ་གཞོད་བྱེད་རྣམས་འབྱུང་སྟེ།  
དེས་ནི་སེམས་ཅན་དཔྱལ་དོང་ན།  
ཁདག་གིས་དེ་དག་མ་བརྟག་གམ།

*dakki le-kyi kul je ne  
dakla nuje nam jung te  
deni semchen nyeldong na  
dakki dedak malak gam*

मत्कर्मचोदिता एव जाता मय्यपकारिणः ।

येन यास्यन्ति नरकान्मयैवामी हता ननु ॥४७॥

*mat karma chodita eva jata mayyapakarinah  
yena yasyanti narakan mayaivami hata nanu*

The people who come  
And do me harm are driven  
To do so by my karma.  
If hurting me sends them  
To the hells, then isn't it me  
Who has ruined them?

**In-Depth Course II: The Chapter on Killing Anger  
Reading Four**



**Where we are in Gyaltsab Je's outline:**

e3. How anger is itself a misguided state of mind, and wrong

**Notes:**



**Master Shantideva's root text:**

*Verse 48*

འདི་དག་ལ་ནི་ཏེན་བཅས་ནས།  
བཟོད་པས་བདག་སྒྲིག་མང་དུ་འབྱུང་།  
བདག་ལ་བཏེན་ནས་དེ་དག་ནི།  
ཡུན་རིང་སྤྲུག་བསྐྱེལ་དཔྱུལ་བར་འདོང་།

*didak lani ten che ne  
supe dakdik mangdu jang  
dakla tenne dedak ni  
yunring duk-ngel nyelwar dong*

एतानाश्रित्य मे पापं क्षीयतेक्षमतो बहु ।

मामाश्रित्य तु यान्त्येते नरकान् दीर्घवेदनान् ॥४८॥

*etan ashritya me papam ksiyate kshamato bahu  
mam ashritya tu yantyyete narakan dirgha vedanan*

All because of them,  
I am able to develop patience,  
And clean myself of many bad deeds.  
All because of me,  
They must pass to the hells,  
And suffer there countless years.

**In-Depth Course II: The Chapter on Killing Anger  
Reading Four**



**Where we are in Gyaltsab Je's outline:**

e3. How anger is itself a misguided state of mind, and wrong

**Notes:**



**Master Shantideva's root text:**

*Verse 49*

ཁདག་ནི་དེ་ལ་གཞོད་བྱེད་ལ།  
དེ་དག་བདག་ལ་ཕན་འདོགས་ན།  
ཁྱིན་ཅི་ལོག་ཏུ་ཅི་ཡི་ཕྱིར།  
མ་རུངས་སེམས་ཁྱོད་ཁྱོ་བར་བྱེད།

*dakni dela nu je la  
dedak dakla pendok na  
chinchilok tu chiyi chir  
marung semkyu trowar je*

अहमेवापकार्येषां मयैते चोपकारिणः ।

कस्माद्विपर्ययं कृत्वा खलचेतः प्रकुप्यसि ॥४९॥

*aham evapakaryesham mayaite chopakarinah  
kasmad viparyayam kirtva khala chetah prakupyasi*

If it's me who is hurting them,  
And it's they who are helping me,  
Then it's wrong, my mind,  
And you've got it backwards,  
If you feel angry at them.



**In-Depth Course II: The Chapter on Killing Anger  
Reading Four**



**Where we are in Gyaltsab Je's outline:**

b2. Refuting the rebuttal

a3. Rejecting the idea that it is incorrect to say that others have helped us [by providing us with an opportunity to practice patience]

**Notes:**



**Master Shantideva's root text:**

*Verse 50*

གཤམ་ཏེ་བདག་ལ་བསམ་པ་ཡི།  
ཡོན་ཏན་ཡོད་ན་དཔྱལ་མི་འགྲོ།  
གཤམ་ཏེ་བདག་གིས་བདག་བསྐྱངས་ན།  
དེ་དག་ལ་འདྲིར་ཅི་ཞིག་བྱུང་།

*gelte dakla sampa yi  
yuntan yuna nyel mindro  
gelte dakki daksung na  
dedak landir cishik jung*

भवेन्ममाशयगुणो न यामि नरकान् यदि ।

एषामत्र किमायातं यद्यात्मा रक्षितो मया ॥५०॥

*bhaven mam ashaya guno na yami narakan yadi  
esham atra kim ayatam yadyatma rakshito maya*

If I can develop  
The good quality of believing this,  
Then I won't go to the hells.  
It may be that I manage thus  
To protect myself; but how  
Could that ever happen to them?

**In-Depth Course II: The Chapter on Killing Anger  
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**Where we are in Gyaltsab Je's outline:**

- b3. Rejecting the idea that it is incorrect to say that we have hurt others [by being angry at them]
- c3. Refuting the idea that, if others have helped us [by providing an opportunity to practice patience with them], then we should return the favor

**Notes:**



Master Shantideva's root text:

Verse 51

འོན་ཏེ་ལན་དུ་གནོད་བྱས་ན།  
དེ་དག་བསྐྱངས་པར་མ་གྱུར་ལ།  
འདག་གི་སྡོད་པ་འང་ཉམས་པར་འགྱུར།  
དེས་ན་དགའ་བྱུང་ཞིག་པར་འགྱུར།

*onte lendu nu je na  
dedak sungpar magyur la  
dakki chupa-ang nyampar gyur  
dena katup shikpar gyur*

अथ प्रत्यपकारी स्यां तथाप्येते न रक्षिताः ।

हीयते चापि मे चर्या तस्मान्नष्टास्तपस्विनः ॥५१॥

*atha pratyapakari syan tathapyete na rakshitah  
hiyate chapi me charya tasman ernashtas tapasvinah*

But now it wouldn't be  
Protecting them if I were  
To return them harm;  
The code of my own behavior too  
Would be broken, and then  
My practice of that spiritual hardship  
Would also be destroyed.



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

Reading Five: *My Things!*



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**In-Depth Course II: The Chapter on Killing Anger**  
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**Where we are in Gyaltsab Je's outline:**

- b3. Rejecting the idea that it is incorrect to say that we have hurt others [by being angry at them]
- c3. Refuting the idea that, if others have helped us [by providing an opportunity to practice patience with them], then we should return the favor

**Notes:**



**Master Shantideva's root text:**

Verse 52

ཡིད་ནི་ལུས་ཅན་མ་ཡིན་པས།  
སྤུས་ཀྱང་གང་དུའང་གཞོམ་མི་རུས།  
ལུས་ལ་མངོན་པར་ཞེན་པས་ན།  
ལུས་ནི་སྤྱག་བསྐྱལ་དག་གིས་གཞོད།

*yini luchen mayinpe  
su-kyang gangduang shom minu  
lula ngunpar shenpena  
luni duk-ngel dakki nu*

मनो हन्तुममूर्तत्वान्न शक्यं केनचित् क्वचित् ।

शरीराभिनिवेशात्तु कायदुःखेन बाध्यते ॥५२॥

*mano hantum amurtatvan na shakyam kena chit kvachit  
sharer abhiniveshat tu kaya duhkkena badhyate*

The mind is not a thing  
With a body, so couldn't be overcome  
By anyone at any point at all.  
It's due to the fact we grasp to it  
That all these many pains  
Can do harm to the body.

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**Where we are in Gyaltsab Je's outline:**

- b3. Rejecting the idea that it is incorrect to say that we have hurt others [by being angry at them]
- c3. Refuting the idea that, if others have helped us [by providing an opportunity to practice patience with them], then we should return the favor

**Notes:**





**Master Shantideva's root text:**

*Verse 53*

འབྲུག་དང་ཚིག་རྩུབ་སྒྲ་བ་དང་།  
མི་སྒྲན་པ་ཡི་ཚིག་དེ་ཡིས།  
ལུས་ལ་གནོད་པར་མི་འགྱུར་ན།  
སེམས་སྤོང་ཅི་ཕྱིར་རབ་དུ་བྱོ།

*nyedang tsiksub mawa dang  
mi-nyenpa yi tsik de yi  
lula nupar mingyur na  
semkyu chichir rabtu tro*

न्यक्कारः परुषं वाक्यमयशश्चेत्ययं गणः ।

कायं न बाधते तेन चेतः कस्मात्प्रकुप्यसि ॥५३॥

*nyakkarah purusham vakyam ayashash chetyayam ganah  
kayam na badhate tena chetah kasmata prakupyasi*

When someone criticizes me  
Or says some harsh things to me,  
Their words with their unpleasant sound  
Can do no physical harm to me.  
Why is it then my mind  
That you feel such fury?

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Where we are in Gyaltsab Je's outline:

- ii) How inappropriate it is for me to feel anger with a person who is himself wrapped in anger

Notes:



**Master Shantideva's root text:**

*Verse 54*

གཞན་དག་བདག་ལ་མི་དགའ་བ།  
དེས་ནི་ཆོ་འདི་འཇ་ཆོ་གཞན་ལ།  
བདག་ལ་ཟ་བར་མི་བྱེད་ན།  
བདག་ནི་ཅི་ཕྱིར་དེ་མི་འདོད།

*shendak dakla migawa  
deni tsendiam tseshen la  
dakla sawar miye na  
dakni chichir de mindu*

मय्यप्रसादो योऽन्येषां स किं मां भक्षयिष्यति ।

इह जन्मान्तरे वापि येनासौ मेऽनभीप्सितः ॥५४॥

*mayyaprasado yonyesham sa kim mam bhakshayishyati  
iha janmantare vapi yenasau menabhipsitah*

The fact that certain people  
Dislike me is not something  
That could ever ruin me,  
Either in this or my future lives;  
Why then should I  
Not want it to happen?

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**Where we are in Gyaltsab Je's outline:**

- iii) Why it is inappropriate to feel anger towards someone who has created an obstacle to our obtaining some possession
  - a1. How inappropriate it is to feel anger at someone for creating an obstacle to our obtaining some possession, since possessions are soon to be destroyed anyway

**Notes:**



**Master Shantideva's root text:**

*Verse 55*

ཆེད་པའི་བར་ཆད་བྱེད་པའི་ཕྱིར།  
གལ་ཏེ་འདི་བདག་མི་འདོད་ན།  
བདག་གི་ཆེད་པ་འདིར་འདོར་གྱི།  
སྒྲིག་པ་དག་ནི་བརྟན་པར་གནས།

*nyepyi barche jepay chir  
gelte didak mindu na  
dakki nyepa dirndor gyi  
dikpa dakni tenpar ne*

लाभान्तरायकारित्वाद् यद्यसौ मेऽनभीप्सितः ।

नङ्क्ष्यतीहैव मे लाभः पापं तु स्थास्यति ध्रुवम् ॥५५॥

*labhantaraya karitvad yadyasau menabhpsitah  
nangksyatihaiva me labhah papam tu sthasyati dhruvam*

Suppose you say, "The reason  
I don't want them's because  
It would prevent me from getting things."  
The things I get I will  
Soon discard, but the bad deeds  
Remain with me firm.

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Where we are in Gyaltsab Je's outline:

b1. Refuting the idea of obtaining possessions wrongfully

**Notes:**



**Master Shantideva's root text:**

*Verse 56*

ཁད་གཞི་དེང་ཉིད་ཤི་ཡང་སྒྲེའི།  
ལོག་འཆོས་ཡུན་རིང་གསོན་མི་རུང་།  
ཁད་གཞི་ལྟ་ཡུན་རིང་གསུང་གྱུར་གྱུང་།  
འཆི་བའི་སྐྱུག་བསྐྱེལ་དེ་ཉིད་ཡིན།

*dakni dengnyi shiyang lay  
loktsu yunring sun mirung  
dakta yunring negyur kyang  
chiway duk-ngel de-nyi yin*

वरमद्यैव मे मृत्युर्न मिथ्याजीवितं चिरम् ।

यस्माच्चिरमपि स्थित्वा मृत्युदुःखं तदेव मे ॥५६॥

*varam adyaiva me mirtyur na mithya jivitam chiram  
yasmach chiram api sthitva mirtyu dukkham tad eva me*

It's no problem if I die, even today,  
But it's wrong to live a life that's long  
If I do so by living a life that's wrong.  
For a person like me, the pain  
Of death is all the same, even if  
The life I live is long.

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Where we are in Gyaltsab Je's outline:

- c1. Establishing, through the use of an example, that it is inappropriate to crave possessions

**Notes:**





**Master Shantideva's root text:**

*Verse 57*

མི་ལམ་ལོ་བརྒྱར་བདེ་སྟོང་ནས།  
སང་པར་གྱུར་པ་གང་ཡིན་དང་།  
གཞན་ཞིག་ཡུད་ཙམ་བདེ་སྟོང་ནས།  
སང་པར་གྱུར་པ་གང་ཡིན་པ།

*milam lo-gyar de nyong ne  
separ gyurpa gang-yin dang  
shenshik yutsam de-nyong ne  
separ gyurpa gang yinpa*

स्वप्ने वर्षशतं सौख्यं भुक्त्वा यश्च विबुध्यते ।

मुहूर्तमपरो यश्च सुखी भूत्वा विबुध्यते ॥५७॥

*svapne varsha shatam saukhyam bhuktoa yash cha vibudhyate  
muhurtam aparo yash cha sukhi bhutva vibudhyate*

Suppose in a dream one person enjoys  
Some pleasure for a hundred years,  
But then wakes up. And another person  
Awakens after they have enjoyed  
The pleasure for but a few minutes.

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Where we are in Gyaltsab Je's outline:

- c1. Establishing, through the use of an example, that it is inappropriate to crave possessions

**Notes:**



**Master Shantideva's root text:**

*Verse 58*

ཁས་ད་པ་དེ་དག་གཉི་ག་ཡང་།  
ཁད་བ་དེ་ནི་ཕྱིར་འོང་མེད།  
ཆེ་རིང་ཆེ་ཐུང་གཉི་ག་ཡང་།  
འཆི་བའི་དུས་སུ་དེ་འདྲར་ཟད།

*sepa dedak nyiga la-ang  
dewa deni chironng me  
tsering tsetung nyiga yang  
chiway dusu dendrar se*

नतन्निवर्तते सौख्यं द्वयोरपि विबुद्धयोः ।

सैवोपमा मृत्युकाले चिरजीव्यल्पजीविनोः ॥५८॥

*na tan nivartate saukhyam dvayor api vibuddhayoh  
saivopama mirtyu kale chira jivyalpa jivinoḥ*

Neither one of these two different people  
Can bring the pleasure back  
Once they've woken from their dream.  
It's the same for two people who die—  
One who lived long, another but short—  
It's over, all the same.

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Where we are in Gyaltsab Je's outline:

d1. Reasons why it is wrong to crave possessions

**Notes:**



Master Shantideva's root text:

Verse 59

ཁྱེད་པ་མང་པོ་ཐོབ་གུར་ཏེ།  
ཡུན་རིང་དུས་སུ་བདེ་སྤྱད་གུང་།  
ཆོམ་པོས་ཐྲོགས་པ་ཇི་བཞིན་དུ།  
སློན་མོ་ལག་པ་སྤྲོང་པར་འགྲོ།

*nyepa mangpo topgyur te  
yunring dusu deche kyang  
chompu trokpa jishin du  
drenmo lakpa tongparndro*

लब्धापि च बहूलाभान् चिरं भुक्त्वा सुखान्यपि ।

रिक्तहस्तश्च नग्नश्च यास्यामि मुषितो यथा ॥५९॥

*labdhapi cha bahullabhan chiram bhuktva sukhanyapi  
rikta hastash cha nagrash cha yas yami mushito yatha*

You may perhaps be able  
To accumulate lots of things,  
And enjoy them for many years.  
But when you go,  
You go naked and empty-handed,  
As if a thief had stripped you.

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Where we are in Gyaltsab Je's outline:

e1. Refuting the idea [that] it is right [to use anger] to obtain possessions

**Notes:**



**Master Shantideva's root text:**

*Verse 60*

།གལ་ཏེ་ཆེད་པས་གསོན་གྱུར་ན།  
།སྤྲིག་ཟད་བསོད་ནམས་བྱ་ཞིན།  
།ཆེད་པའི་དོན་དུ་བློས་གྱུར་ན།  
།བསོད་ནམས་ཟད་སྤྲིག་མི་འགྱུར་རམ།

*gelte nyepe sungyur na  
dikse sunam ja she na  
nyepay dundu trugyur na  
sunam sedik mingyur ram*

पापक्षयं च पुण्यं च लाभजीवन् करोमि चेत् ।

पुण्यक्षयश्च पापं च लाभार्थं क्रुध्यतो ननु ॥६०॥

*papa kshayam cha punyam cha labhaj jivan karomi chet  
punya kshayash cha papam cha labhartham krudhyato nanu*

Suppose you say, "But I need these things  
To stay alive, so I can finish  
My bad deeds and do some good ones."  
Isn't it though the case that,  
By getting angry to get things,  
You finish the good ones, and do the bad?"

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Where we are in Gyaltsab Je's outline:

e1. Refuting the idea [that] it is right [to use anger] to obtain possessions

**Notes:**





**Master Shantideva's root text:**

*Verse 61*

།གང་གི་དོན་དུ་བདག་གསོན་པ།  
།དེ་ཉིད་གལ་ཏེ་ཉམས་གཏུར་ན།  
།སྤྲིག་པ་འབའ་ཞིག་བྱེད་པ་ཡི།  
།གསོན་པ་དེས་གོ་ཅི་ཞིག་བྱ།

*ganggi dundu dak sunpa  
de-nyi gelte nyam gyurna  
dikpa bashik jepa yi  
sunpa de ko chishik ja*

यदर्थमेव जीवामि तदेव यदि नश्यति ।

किं तेन जीवितेनापि केवलाशुभकारिणा ॥६१॥

*yad artham eva jivami tad eva yadi nashyati  
kim tena jivitenapi kevalashubha karina*

Suppose that the very reason  
For which I want to stay alive  
Is thwarted; what possible use  
Is it to stay alive, if I live  
Only to do bad deeds?

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**Where we are in Gyaltsab Je's outline:**

- iv) Why it is inappropriate to feel anger towards someone who has caused others to lose faith in us
  - a1. Demonstrating how, if it is right for us to feel anger towards those who have slandered us and caused others to lose their faith in us, then it would be proper if we were to feel anger as well towards anyone who ever slandered anyone else

**Notes:**



**Master Shantideva's root text:**

*Verse 62*

།གལ་ཏེ་སེམས་ཅན་ཉམས་བྱེད་པས།  
།མི་སྐྱོན་སྒྲུ་ལ་བློ་ཞི་ན།  
།གཞན་ལ་མི་སྐྱོན་བརྗོད་ལའང་ཁྱོད།  
།དེ་བཞིན་ཅི་སྒྲུ་བློ་མི་བྱེད།

*gelte semchen nyam jepe  
mi-nyen mala tro she na  
shenla mi-nyen jula-ang kyu  
deshin chite tro mije*

अवर्णवादिनि द्वेषः सत्त्वान् नाशयतीति चेत् ।  
परायशस्करेऽप्येवं कोपस्ते किं न जायते ॥६२॥  
*avarṇa vadini dveshaḥ sattvaṇ nashayatiti chet  
parayashas karepyevam kopas te kim na jayate*

And suppose then you say, “I’m only getting angry  
At the person who says unpleasant things to me  
Because it hurts other people.”  
Why is it then that you don’t become  
Just as angry at those who say  
Unpleasant things about someone else?

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Where we are in Gyaltsab Je's outline:

- b1. Demonstrating how, if we can tolerate people's lack of faith in someone else, we should also tolerate their lack of faith in ourselves, since it comes about through mental affliction

**Notes:**



**Master Shantideva's root text:**

*Verse 63*

མ་དང་གཞན་ལ་རག་ལས་པས།  
དཔ་མེད་ལ་བྱོད་བཟོད་ན།  
ཉོན་མོངས་སྐྱེ་ལ་རག་ལས་པས།  
མི་སྙན་སྒྲུ་ལ་ཅིས་མི་བཟོད།

*ma-de shenla rak lepe  
depa mela kyu suna  
nyonmong kyela rak lepe  
mi-nyen mala chi misu*

परायात्ताप्रसादत्वादप्रसादिषु ते क्षमा ।

क्लेशोत्पादपरायत्ते क्षमा नावर्णवादिनि ॥६३॥

*parayattaprasadatvad aprasadishu te kshama  
kleshotpada parayatte kshama navarna vadini*

If the reason you maintain your patience  
With this loss of faith is that it depends  
On a loss of faith towards someone else,  
Then given that it depends on some  
Other negative thoughts, why not be patient  
With the one who says the unpleasant words?

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**Where we are in Gyaltsab Je's outline:**

- ii. Stopping anger at those who do wrong to those close to us
  - a) Stopping anger by using the kind of patience where we concentrate on the Dharma
    - i) Reasons why it is wrong to feel anger at those who are doing harm to holy images and the like

**Notes:**



**Master Shantideva's root text:**

*Verse 64*

།སྐུ་གཟུགས་མཆོད་རྟེན་དམ་ཆོས་ལ།  
།འབྲུལ་ཞིང་འཇིག་པར་བྱེད་པ་ལའང་།  
།བདག་གིས་ཞེ་སྤང་མི་རིགས་ཏེ།  
།སངས་རྒྱལ་སྟོན་ལ་གཞོན་མི་མངའ།

*kusuk chuten damchu la  
kyelshing jikpar jepa la-ang  
dakki shedang mirik te  
sanggye sokla nu mi-nga*

प्रतिमास्तूपसद्धर्मनाशकाक्रोशकेषु च ।

न युज्यते मम द्वेषो बुद्धादीनां न हि व्यथा ॥६४॥

*pratima stupa saddharma nashakakroshakeshu cha  
na yujyate mama dvesho buddhadinam na hi vyatha*

It's completely wrong for me to feel  
Anger even at those  
Who speak against or try to destroy  
Sacred images, shrines, or else  
The holy Dharma, since the Buddhas  
And such cannot be hurt.

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Where we are in Gyaltsab Je's outline:

- ii) Why it is appropriate to practice, in the same way, patience for those who do harm to those who are close to us

**Notes:**





Master Shantideva's root text:

Verse 65

ལྷ་མ་གཉིན་ལ་སོགས་པ་དང་།  
ལཤེས་ལ་གནོད་པ་བྱེད་ན་མས་ལའང་།  
སྤྱི་མཐོང་ཚུལ་གྱིས་རྒྱུན་དག་ལས།  
འགྱུར་བར་མཐོང་ནས་ཁྱོ་བ་བརྟེན། །

*lama nyen lasokpa dang  
shela nupa jenam la-ang  
ngamay tsulgyi kyendak le  
gyurwar tongne trowandok*

गुरुसालोहितादीनां प्रियाणां चापकारिषु ।

पूर्ववत् प्रत्ययोत्पादं दृष्ट्वा कोपं निवारयेत् ॥६५॥

*guru salohitadinam priyanam chapakarishu  
purvavat pratyayotpadam dirshatva kopam nivarayet*

And even too when harm is done  
To Lamas or relatives or the like,  
And those who are our friends,  
Turn back your anger by seeing the fact  
That, as the way before,  
It all comes from causes.



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

Reading Six: The Pleasure of Patience



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Where we are in Gyaltsab Je's outline:

- b) Stopping anger by using the kind of patience where we don't mind it when others do us harm
  - i) Why it is inappropriate only to feel anger for what has a mind

**Notes:**



**Master Shantideva's root text:**

*Verse 66*

ལུས་ཅན་རྣམས་ལ་སེམས་ཡོད་དང་།  
སེམས་མེད་གཉི་གས་གཞོད་བྱས་ན།  
སེམས་ཡོད་ཅི་སྟེ་བཀར་ཏེ་བཀོན།  
དེ་བས་གཞོད་པ་བཟོད་པར་གྱིས།

*luchen namla semyu dang  
semme nyige nuje na  
semyu chite karte kun  
dewe nupa supar gyi*

चेतनाचेतनकृता देहिनां नियता व्यथा ।

सा व्यथा चेतने दृष्ट्वा क्षमस्वैनां व्यथां मनः ॥६६॥

*chetanachetana kirta dehinam niyata vyatha  
sa vyatha chetane dirshatva kshama svainam vyatham manah*

Harm is done to living creatures  
Both by things that have a mind  
And by things that have no mind.  
Why do you discriminate between them,  
And feel anger only for those that have?  
Logically you should forbear the harm.

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Where we are in Gyaltsab Je's outline:

ii) Reasons why it is inappropriate to feel anger

**Notes:**



**Master Shantideva's root text:**

*Verse 67*

ལ་ལ་མློངས་པས་ཉེས་པ་བྱེད།  
ལ་ལ་མློངས་ཏེ་བློས་གུར་ན།  
དེ་ལ་སློན་མེད་གང་གིས་བྱ།  
སློན་དང་བཅས་ཏེ་གང་ཞིག་ཡིན།

*lala mongpe nyepa je  
lala mongte trugyur na  
dela kyunme ganggi ja  
kyundang chete gangshik yin*

मोहादेकेऽपराध्यन्ति कुप्यन्त्यन्येऽपिमोनिताः ।

ब्रूमः कमेषु निर्दोषं कं वा ब्रूमोऽपराधिनम् ॥६७॥

*mohad ekeparadhyanti kupyantyanyepimonitah  
brumah kameshu nirdosham kam va brumoparadhinam*

Some people, out of sheer ignorance,  
Do bad things. Other people, out of  
Sheer ignorance, get mad at them.  
How can you say that either one  
Is without any fault?  
Both of them are at fault.

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**Where we are in Gyaltsab Je's outline:**

iii) Considering how it is our fault

**Notes:**



**Master Shantideva's root text:**

*Verse 68*

།གང་གིས་གཞན་དག་གཞོད་བྱེད་པའི།  
།ལས་དེ་སྡོན་ཆད་ཅི་ཕྱིར་བྱས།  
།ཐམས་ཅད་ལས་ལ་རྒྱ་ལས་ན།  
།བདག་གིས་འདི་ལ་ཅི་སྟེ་བཞོན།

*ganggi shendak nu jepay  
lede ngunche chichir je  
tamche lela rakle na  
dakki dila chite kun*

कस्मादेवं कृतं पूर्वं येनैवं बाध्यसे परैः ।

सर्वे कर्मपरायत्ताः कोऽहमत्रान्यथाकृतौ ॥६८॥

*kasmad evam kirtam purvam yenaivam badhyase paraih  
sarve karma parayattah koham atranyatha kirtau*

Where did it come from? What was it  
That I did before that makes others  
Do this deed of hurting me now?  
If everything that happens now  
Depends on the deeds I did before,  
How can I be angry at them?



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Where we are in Gyaltsab Je's outline:

iii) Considering how it is our fault

**Notes:**



**Master Shantideva's root text:**

*Verse 69*

།དེ་ལྟར་མཐོང་ནས་ཅི་ནས་གྲུང་།  
།ཐམས་ཅད་ཡན་ཚུན་བྱམས་སེམས་སུ།  
།འགྱུར་བ་དེ་ལྟར་བདག་གིས་ནི།  
།བསོད་ནམས་དག་ལ་བསྐྱེམས་ཏེ་བྱ།

*detar tongne chine kyang  
tamche pentsun jamsem su  
gyurwa detar dakki ni  
sunam dakla drimte ja*

एवं बुद्ध्वा तु पुण्येषु तथा यत्नं करोम्यहम् ।

येन सर्वे भविष्यन्ति मैत्रचित्ताः परस्परम् ॥६९॥

*evam buddhva tu punyeshu tatha yatnam karomyaham  
yena sarve bhavishyanti maitra chittah paras param*

Seeing that this is the way things are,  
Let me now focus my efforts  
On doing good deeds, so that  
All the living beings there are  
Come to find feelings of love,  
Each one for the other.

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Where we are in Gyaltsab Je's outline:

- iv) Contemplating upon the benefits of patience
  - a1. Making efforts so that our own virtue is not diminished

**Notes:**



**Master Shantideva's root text:**

*Verse 70*

།དཔེར་ན་ཁྱིམ་ཆེན་གྱུར་པའི་མེ།  
།ཁྱིམ་གཞན་ཞིག་ཏུ་སོང་ནས་ནི།  
།རྩ་སོགས་གང་ལ་མཆེད་བྱེད་པ།  
།དེ་ནི་ཕྱང་སྟེ་དོར་བ་ཡིན།

*perna kyimtsik gyurpay me  
kyimshen shiktu songne ni  
tsasok gangla cheje pa  
deni jungte dorwa yin*

दह्यमानो गृहे यद्वनग्निर्गत्वा गृहान्तरम् ।

तृणादौ यत्र सज्जेत तथाकृष्यापनीयते ॥७०॥

*dahya mano girhe yadvad agnir gatva girhantaram  
tirnadau yatra sajjeta tathakirshyapariyate*

Here's an example: Suppose that a fire  
Is burning one house, and has begun  
To spread to other houses as well.  
You find what the fire is using to spread —  
The thatch of the roof or whatever it is —  
Then rip it out and throw it aside.

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Where we are in Gyaltsab Je's outline:

- iv) Contemplating upon the benefits of patience
  - a1. Making efforts so that our own virtue is not diminished

**Notes:**



**Master Shantideva's root text:**

*Verse 71*

། དེ་བཞིན་གང་ལ་སེམས་ཆགས་ན།  
། ཞི་སྒང་མེ་ནི་མཆེད་གུར་པ།  
། བསོད་ནམས་ཚིག་པར་དོགས་པ་ཡིས།  
། དེ་ནི་དེ་ཡི་མེད་ལ་དོར།

*deshin gangla sem chakna  
shedang meni che gyurpa  
sunam tsikpar dokpa yi  
deni deyi mula dor*

एवं चित्तं यदासंजादह्यते द्वेषवह्निना ।

तत्क्षणं तत्परित्याज्यं पुण्यात्मोदाहशंकया ॥७१॥

*evam chittam yadasanjaddahyate dvesha vahnina  
tat kshanam tat parityajyam punyatmoddaha shangkaya*

In the same way, we should identify  
The things that we're attached to  
Which cause the fire of anger to spread.  
And then, out of fear that the fire  
Will burn up all our virtuous deeds,  
We should immediately throw them aside.

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Where we are in Gyaltsab Je's outline:

- b1. How, by willingly taking upon ourself [ourselves] some minor suffering, we can stop what would cause the sufferings of the hells
  - a2. A metaphor

**Notes:**



**Master Shantideva's root text:**

*Verse 72*

།གསང་བྱའི་མི་ཞིག་ལག་བཅད་དེ།  
།གལ་ཏེ་ཐར་ན་ཅེས་མ་ལེགས།  
།གལ་ཏེ་མི་ཡི་སྐྱུག་བསྐྱེད་གྱིས།  
།དུམ་བ་བྲལ་ན་ཅེས་མ་ལེགས།

*sejay mishik lakche de  
gelte tarna chi malek  
gelte miyi duk-ngel gyi  
nyelwa drelna chi malek*

मारणीयः करं छित्त्वा मुक्तश्चेत् किमभद्रकम् ।

मनुष्यदुःखैर्नरकान्मुक्तश्चेत् किमभद्रकम् ॥७२॥

*maraniyah karam chittva muktashchet kim abhadrakam  
manushya duhkhair narakan muktash chetkim abhadrakam*

Why is it not a wonderful thing if a criminal  
Condemned to die escapes instead  
With only the loss of his hand?  
Why is it not a wonderful thing if we  
Can avoid the sufferings of the hells  
By using some human pain instead?



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Where we are in Gyaltsab Je's outline:

b2. The point of the metaphor

**Notes:**



**Master Shantideva's root text:**

*Verse 73*

།ད་ལྟའི་སྤྱད་བསྐྱལ་འདི་ཙམ་ལའང་།  
།བདག་གིས་བཟོད་པར་མི་རུས་ན།  
།དེས་ན་དཔྱལ་བའི་སྤྱད་བསྐྱལ་རྒྱ།  
།ཁྱོེ་བཅི་སྟེ་བཞེས་མི་བྱེད།

*detay duk-ngel di-tsam la-ang  
dakki supar minu na  
dena nyelway duk-ngel gyu  
trowa chite dok mije*

यद्येतन्मात्रमेवाद्य दुःखं सोढुं न पायते ।

तन्नारकव्यथाहेतुः क्रोधः कस्मान्नावार्यते ॥७३॥

*yadyetan matram evadya duhkham sodhum na paryate  
tannarka vyatha hetuh krodhah kasman navaryate*

Now suppose you reply, "But I do not have  
The strength to bear even this  
Amount of pain in the here and now."  
So then why are you unable to stop  
These feelings of anger that will bring to you  
The sufferings of the realms of hell?

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**Where we are in Gyaltsab Je's outline:**

- c1. Why it is appropriate to feel great pleasure over hardships that help us achieve a great purpose
  - a2. Feeling regret over the fact that, regardless of how many bodies we have wasted in the past, it has been of no benefit at all either to ourselves or to others

**Notes:**



**Master Shantideva's root text:**

*Verse 74*

།འདྲེན་པའི་དོན་དུ་སྤྲེག་ལ་སོགས།  
།དམྱལ་བར་སྤྲོང་ཕྲག་སྤྲོང་གུར་ཡང་།  
།བདག་གིས་རང་གི་དོན་དང་ནི།  
།གཞན་གྱི་དོན་ཡང་མ་བྱས་སོ།

*dupay dundu sek lasok  
nyelwar tongtrak nyong-gyur yang  
dakki ranggi dundang ni  
shen-gyi dunyang maje so*

कोपार्थमेवमेवाहं नरकेषु सहस्रशः ।

कारितोऽस्मि न चात्मार्थः परार्थो वा कृतो मया ॥७४॥

*kopartham evam evaham narakeshu sahasrashah  
karitosmi na chatmarthah parartho va kirto maya*

Because of how I worked to get  
The things I wanted, I've gone through thousands,  
Burning and such inside the hells.  
And it didn't allow me to accomplish  
The slightest good, either for me  
Or for other beings as well.

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Where we are in Gyaltsab Je's outline:

- b2. Why it is appropriate that we feel great pleasure over the fact that, by maintaining patience over our current hardships, we will be able to achieve the goals of every living being

**Notes:**



**Master Shantideva's root text:**

*Verse 75*

།འདི་ནི་དེ་ཙམ་གཞོན་མིན་ལ།  
།དོན་ཆེན་དག་གྲང་འགྲུབ་འགྲུར་བས།  
།འགྲོ་བའི་གཞོན་སེལ་སྤྱད་བསྤེལ་ལ།  
།དགའ་བ་འབའ་ཞིག་འདིར་བྱ་རིགས།

*dini de-tsam numin la  
dunchen dakkyang drubgyurwe  
droway nusel duk-ngel la  
gawa bashik dirja rik*

न चेदं तादृशं दुःखं महार्थं च करिष्यति ।

जगद्दुःखहरे दुःखे प्रीतिरेवात्र युज्यते ॥७५॥

*na chedam tadirsham duhkham mahartham cha karishyati  
jagadduhkha hare duhkhe pritirevatra yujyate*

This one now doesn't hurt  
In any way as much as that,  
And also accomplishes great good.  
It's right then to feel only great joy  
At the pain it takes to take away  
The hurt of every living being.



The Asian Classics Institute

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In-Depth Course II

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

The Chapter on Killing Anger

Reading Seven: The Anger of Envy



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**Where we are in Gyaltsab Je's outline:**

- iii. Stopping anger at those who do good to our enemies
  - a) Giving up any feeling of being unable to tolerate those who sing the praises of our enemies, and who declare their fame
    - i) Why it is appropriate to hope for this to happen, since it can cause us to be happy ourselves

**Notes:**





**Master Shantideva's root text:**

Verse 76

།གཞན་གྱིས་ཡོན་ཏན་ལྡན་བསྟོན་ནས།  
།གལ་ཏེ་དགའ་བའི་བདེ་ཐོབ་ན།  
།ཡིད་བྱོད་ཀྱང་ནི་དེ་བསྟོན་ནས།  
།ཅི་ཕྱིར་དེ་ལྟར་དགའ་མི་བྱེད།

*shengyi yunten den tu ne  
gelte gaway de top na  
yikyu kyangni de tu ne  
chichir detar ga mije*

यदि प्रीतिसुखं प्राप्तमन्यैः स्तुत्वा गुणार्जितम् ।

मनस्त्वमपि तं स्तुत्वा कस्मादेवं न हृष्यसि ॥७६॥

*yadi priti sukham praptamanyaih stutva gunarjitam  
manas tvam api tam stutoa kasmad evam na hirshyasi*

Suppose that any person derives  
Some kind of joy from praising  
The qualities of another.  
Why my mind then don't you sing  
The praises of this person yourself,  
And find the very same joy?

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Reading Seven**



**Where we are in Gyaltsab Je's outline:**

- iii. Stopping anger at those who do good to our enemies
  - a) Giving up any feeling of being unable to tolerate those who sing the praises of our enemies, and who declare their fame
    - i) Why it is appropriate to hope for this to happen, since it can cause us to be happy ourselves

**Notes:**



**Master Shantideva's root text:**

*Verse 77*

ཁྱུ་ཁྱེད་གཤམ་བའི་བདེ་བ་འདི།  
ཁད་འབྱུང་ཁ་ན་མ་ཐོ་མེད།  
ཡོན་ཏན་ལྡན་པ་རྣམས་ཀྱིས་གནང་།  
གཞན་སྤྱད་པ་ཡི་མཆོག་གྲང་ཡིན།

*kyukyi gaway dewa di  
dejung kanamato me  
yuntan denpa namkyi nang  
shen dupa yi chok kyang yin*

इदं च ते हृष्टिसुखं निरवद्यं सुखोदयम् ।

न वारितम् च गुणिभिः परावर्जनमुत्तमम् ॥७७॥

*idam cha te hirshti sukham niravadyam sukhodayam  
na varitam cha gunibhih paravarjanam uttamam*

The happiness of taking this joy  
Has been admitted by all of those  
Who possess high qualities to provide  
An irreproachable source of happiness.  
It's also best for gathering others.

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**Where we are in Gyaltsab Je's outline:**

- ii) Why it is inappropriate not to hope for this to happen, since it causes the other person [the one being praised] to be happy
  - a1. The fact that, if we wish against the happiness of others, it causes our own happiness to decline

**Notes:**



Master Shantideva's root text:

Verse 78

།གཞན་ཡང་དེ་ལྟར་བདེ་འགྱུར་ཞེས།  
།གལ་ཏེ་ཁྱེད་བདེ་འདི་མི་འདོད།  
།སྒྲ་རྩ་སྒྲིན་སོགས་སྒྲུངས་པའི་ཕྱིར།  
།མཐོང་དང་མ་མཐོང་ཉམས་པར་འགྱུར།

*shenyang detar dengyur she  
gelte kyude di mindu  
la-ngen jinsok pangpay chir  
tongdang matong nyampar gyur*

तस्यैव सुखमित्येवं तवेदं यदि प्रियम् ।

भृतिदानादिविरते दृष्टादृष्टं हतं भवेत् ॥७८॥

*tasyaiva sukam ityevam tavedam yadi priyam  
bhirti danadi virate dirshatdirshatam hatam bhavet*

If instead you say to yourself,  
"But now he'll be as happy,"  
And hope against this happiness,  
Then you should deny any wages earned  
And all the like; you'll come to fail  
In both the seen and unseen.

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**Where we are in Gyaltsab Je's outline:**

b1. Why it is, therefore, right to hope for the happiness of others

**Notes:**



**Master Shantideva's root text:**

*Verse 79*

།རང་གི་ཡོན་ཏན་བརྗོད་པའི་ཆོ།  
།གཞན་ལ་བདེ་བའང་འདོད་པར་བྱེད།  
།གཞན་གྱི་ཡོན་ཏན་བརྗོད་པའི་ཆོ།  
།རང་ལ་འང་བདེ་བ་མི་འདོད་བྱེད།

*ranggi yunten jupay tse  
shenla dewa-ang dupar je  
shengyi yunten jupay tse  
rangla-ang dewa mindu je*

खगुणे कीर्त्यमाने च परसौख्यमपीच्छसि ।

कीर्त्यमाने परगुणे स्वसौख्यमपि नेच्छसि ॥७९॥

*kagune kirtyamane cha parasaukhyam apicchasi  
kirtyamane paragune svasaukhyam api necchasi*

When someone praises my own good qualities,  
It's my hope that this other person  
Finds some happiness too.  
But I have no hope that I myself  
Should ever find the happiness  
That comes from praising others.

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**Where we are in Gyaltsab Je's outline:**

b) Giving up any feeling of being unable to tolerate those who bring happiness to our enemies

**Notes:**





**Master Shantideva's root text:**

*Verse 80*

།སེམས་ཅན་ཐམས་ཅད་བདེ་འདོད་པས།

།བྱང་ཆུབ་དུ་ནི་སེམས་བསྐྱེད་ནས།

།སེམས་ཅན་རང་གིས་བདེ་ཆེད་ན།

།དེས་གོཅི་སྟེ་ཁྱོ་བར་བྱེད།

*semchen tamche de dupay  
jangchup tu ni semkye ne  
semchen ranggi de nye na  
de kochi te trowar je*

बोधिचित्तं समुत्पाद्य सर्वसत्त्वसुखेच्छया ।

स्वयं लब्धसुखेष्वद्य कस्मात्सत्त्वेषु कुप्यसि ॥८०॥

*bodhichittam samutpada ya sarva sattva sukhechaya  
svayam labdha suresh vadya kasmata sattveshu kupyasi*

By my hope that every living being  
Should come to experience happiness,  
I've developed the wish for enlightenment.  
Why on earth does it make you angry  
When one of these living beings  
Finds some happiness by himself?

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**Where we are in Gyaltsab Je's outline:**

- c) Giving up any feeling of being unable to tolerate those who help our enemies to obtain things
  - i) Considering how our own wishes have been fulfilled
    - a1. Why it is appropriate to feel glad that living beings have obtained the possessions they wanted

**Notes:**



**Master Shantideva's root text:**

*Verse 81*

།འཇིག་རྟེན་གསུམ་མཆོད་འཚང་གྱུ་བར།  
།སེམས་ཅན་རྣམས་ནི་འདོད་ཅེན།  
།བསྐྱེན་བཀྱར་ངན་ངོན་ཅམ་མཐོང་ནས།  
།ཅི་ཕྱིར་དེ་ལ་གདུང་བར་བྱེད།

*jikten sumchu tsanggya war  
semchen namni duche na  
nyenkur ngenngun tsamtong ne  
chichir dela dungwar je*

त्रैलोक्यपूज्यं बुद्धत्वं सत्त्वानां किल वाञ्छसि ।

सत्कारमित्वरं दृष्ट्वा तेषां किं परिवृज्यसे ॥८१॥

*trailokya pujyam buddhatvam satvanam kila vanchasi  
satkaram itvaram dirshuva tesham kim parivirjyasi*

You claim that you wish all beings  
To become Enlightened, who are then  
Worshipped by all three realms;  
So when seeing some pitiful homage  
Paid to them, why does it now  
Torment your mind?

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**Where we are in Gyaltsab Je's outline:**

b1. A metaphor

**Notes:**



**Master Shantideva's root text:**

Verse 82

།གསོ་བྱ་གང་ཞིག་ཁྱོད་གསོ་བ།  
།ཁྱོད་ཉིད་ཀྱིས་ནི་སྤྱོད་བྱ་དེ།  
།གཉིས་ཀྱིས་འཚོ་བ་རྟེན་གྱུར་ན།  
།དགར་མི་འགྱུར་བར་སྤྲར་ཁྱོ་འཇ།

*soja gangshik kyu sowa  
kyu-nyi kyi ni jinja de  
nyen gyi tsowa nyengur na  
gar migyurwar lar tro-am*

पुष्णाति यस्त्वया पोष्यं तुभ्यमेव ददाति सः ।

दुटुम्बजीविनं लब्ध् न हृष्यसि प्रकुप्यसि ॥८२॥

*pushnati yastvaya poshyam tubhyam eva dadati sah  
dutumbaji vinam labdh na hirshyasi prakupyasi*

There is someone that you are responsible  
For taking care of; someone to whom  
You must give what they need.  
And then this loved one manages  
To support themselves, but instead  
Of rejoicing, you become displeased!

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**Where we are in Gyaltsab Je's outline:**

c1. Why, if we hope against these things, our wish for enlightenment will decline

**Notes:**



**Master Shantideva's root text:**

*Verse 83*

།དེ་ཅི་འགྲོ་ལ་མི་འདོད་ན།  
།དེ་ལ་བྱང་ཆུབ་འདོད་གང་ཡིན།  
།གང་ཞིག་གཞན་འབྱོར་བློ་དེ་ལ།  
།བྱང་ཆུབ་སེམས་ནི་ག་ལ་ཡོད།

*dechi drola midu na  
dela jangchup du gang yin  
gangshik shenjor tro dela  
jangchup sem ni kala yu*

स किम् नेच्छति सत्त्वानां यस्तेषां बोधिमिच्छति ।

बोधिचित्तं कुतस्तस्य योऽन्यसंपदि कुप्यति ॥८३॥

*sa kim nechati sattvanam yasteshu bodhim ichati  
bodhichittam kutas tasya yonya sampadi kupyati*

What kind of person could wish  
Enlightenment upon these beings,  
And then not want them to have this?  
How could a person have the Wish  
For enlightenment, and feel displeased  
When others manage to get something?

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**Where we are in Gyaltsab Je's outline:**

- ii) Considering how there is nothing not to want
  - a1. Why it is inappropriate to feel jealousy when others obtain possessions

**Notes:**





**Master Shantideva's root text:**

*Verse 84*

།གལ་ཏེ་དེས་དེ་ལས་ཆེད་དམ།  
།སྤྱིན་བདག་སྤྱིན་ན་གནས་གུར་པ།  
།ཀུན་དུ་དེ་ཁྱོད་ལ་མེད་ན།  
།སྤྱིན་མ་སྤྱིན་དུ་བ་དེས་ཅི་བ།

*gelte dede le nyedam  
jindak kyim na ne gyurpa  
kundu dekyu la me na  
jin majin dub dechi ja*

यदि तेन न तल्लब्धं स्थितं दानपतेगृहे ।

सर्वथापि न तत्तेऽस्ति दत्तादत्तेन तेन किम् ॥८४॥

*yadi tena na tallabdham sthitam danapate girhe  
sarvathapi na tattesti dattadattena tena kim*

Whether they happen to get it  
From them, or it remains  
Sitting there in the donor's house,  
In any case the fact is that  
You won't have it. As such,  
What's the use of doing that  
Whether they give it, or they don't?

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**Where we are in Gyaltsab Je's outline:**

b1. How wrong it is to discard our own good qualities

**Notes:**



**Master Shantideva's root text:**

*Verse 85*

།བསོད་ནམས་དང་ནི་དད་པ་ལམ།  
།རང་གི་ཡོན་ཏན་ཅི་སྤྱིར་འདོར།  
།རྟེན་པ་གྱུར་པ་མི་འཇོན་པ།  
།གང་གིས་བློ་བ་མི་བྱེད་སྟོམ།

*sunam dangni dema-am  
ranggi yunten chichir dor  
nyepa gyurpa midzinpa  
ganggi trowa mije mu*

किं वारयतु पुण्यानि प्रसन्नात् स्वगुणानथ ।

लभमानो न गृह्णात् वद केन न कुप्यसि ॥८५॥

*kim varayatu punyani prasannat sva gunanatha  
labhamano na girhnat vada kena na kupyasi*

Why is it that you're throwing away  
Your merit and the faith they feel,  
And your own fine spiritual qualities?  
Tell me now why you shouldn't get mad  
At the one who lets what will become  
Their own gains slip away?

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**Where we are in Gyaltsab Je's outline:**

- c1. Why it is appropriate to feel grief over our own bad deeds, rather than feeling jealousy over the good deeds of others

**Notes:**



**Master Shantideva's root text:**

*Verse 86*

ཁྱོད་ནི་རང་གིས་སྒྲིག་བྱས་ལ།  
ཁྱུ་ངན་མེད་པར་མ་བྱེད་གྱི།  
བསོད་ནམས་བྱས་པ་གཞན་དག་དང་།  
ལྷན་ཅིག་འབྲུག་པར་བྱེད་འདོད་དམ།

*khyo ni ranggi dikje la  
nyangen mepar maze kyi  
sunam jepa shendak dang  
hlenchik drenpar je dudam*

न केचलं त्वमात्मानं कृतपापं न शोचसि ।

कृतपुण्यैः सह स्पर्धामपरां कर्तुमिच्छसि ॥८६॥

*na kechalam tvam atmanam kirta papam na shochasi  
kirtapunyaih saha spardhamaparam kartum ichasi*

Can it possibly be the case that you  
Not only fail to feel any sorrow  
For the bad deeds you've done yourself,  
But are actually intent on striving  
Against others who have instead  
Undertaken deeds of merit?

**In-Depth Course II: The Chapter on Killing Anger  
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**Where we are in Gyaltsab Je's outline:**

- c. Stopping anger over the things that block us from what we want
  - i. Why it is wrong to feel that we cannot tolerate things that block the harms that we wish upon our enemies
    - a) Why disliking our enemies does no help to us
    - b) Why hoping to harm our enemies does no harm to our enemies

**Notes:**



Master Shantideva's root text:

Verse 87

།གལ་ཏེ་དག་ཞིག་མི་དག་ན་འང་།  
།དེ་ལ་ཁྱོད་དག་ཅི་ཞིག་ཡོད།  
།ཁྱོད་ཀྱི་ཡིད་སྒྲོན་ཙམ་གྱིས་ནི།  
།དེ་ལ་གཞོད་པའི་རྒྱུར་མི་འགྱུར།

*gelte drashik miga na-ang  
dela khyu gar chishik yu  
khyu kyi yimun tsamgyi ni  
dela nupay gyur mingyur*

जातं चेदप्रियं शत्रोस्त्वत्तुष्ट्या किं पुनर्भवेत् ।

त्वदाशंसनमात्रेण न चाहेतुर्भविष्यति ॥८७॥

*jatam chedapriyam shatros tvattushya kim punar bhavat  
tva dashansanamatrena na chaheturbhavishyati*

And even should your enemy  
Become upset, how then could  
You feel glad about it?  
It's not that some kind of harm  
Has come to him or her  
All caused by your hopes and wishes.

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**Where we are in Gyaltsab Je's outline:**

- c) Why it does hurt ourselves
  - i) Why it is wrong to be glad when harm comes to our enemies
  - ii) Why, if we maintain such a feeling of gladness, it turns into a cause that will produce massive suffering for none other than ourselves

**Notes:**





**Master Shantideva's root text:**

*Verse 88*

ཁྱེད་ཀྱི་འདོད་པས་སྐྱབ་བསྐྱལ་དེ།  
གྲུབ་ནའང་ཁྱོད་དགར་ཅི་ཞིག་ཡོད།  
གལ་ཏེ་འཆོངས་པར་འགྱུར་ཞིན།  
དེ་ལས་སྤང་བའང་གཞན་ཅི་ཡོད།

*khyukyi dupay duk-ngel de  
drupna-ang khyu gar chishik yu  
gelte tsengpar gyurshe na  
dele pungwa-ang shen chi yu*

अथ त्वदिच्छया सिद्धं तद्दुःखे किं सुखं तव ।

अथाप्यर्थो भवेदेवमनर्थः कोऽन्धतः परः ॥८८॥

*atha tvadichaya siddham dad duhkhe kim sukham tava  
athapyartha bhaved evam anartha kondhatah parah*

Even should the suffering  
You wished on them come to pass,  
What's there to be glad at?  
And if you say, "It satisfies  
Me when I see it," what  
Could better ruin you?



The Asian Classics Institute

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In-Depth Course II

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The Chapter on Killing Anger

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**Where we are in Gyaltsab Je's outline:**

- iii. Stopping anger at those who do good to our enemies
  - a) Giving up any feeling of being unable to tolerate those who sing the praises of our enemies, and who declare their fame
    - i) Why it is appropriate to hope for this to happen, since it can cause us to be happy ourselves

**Notes:**



**Master Shantideva's root text:**

*Verse 89*

ཉོན་མོངས་ཉ་པས་བྱབ་པ་ཡི།  
མཆིལ་པ་འདི་ནི་མི་བཟད་གཟེ།  
དེས་བཟུང་སེམས་དཔྱལ་བུམ་པར་ཡང་།  
དཔྱལ་བའི་སྤང་མས་བདག་འཆོད་དེས།

*nyonmong nyape tappa yi  
chilpa dini mise se  
desung semnyel bumpar yang  
nyelway sungme daktse de*

एतद्धि बडिशं घोरं क्लेशबाडिशिकर्पितम् ।

येतो नरकपालास्त्वां क्रीत्वा पक्ष्यन्ति कुम्भिषु ॥८९॥

*etaddhi badisham ghoram klesha badishikarpitam  
yeto naraka palas tvam kritva pakshyanti kumbhishu*

The iron hook that's jabbed in us  
By the fisherman of affliction  
Is merciless, unbearable;  
Should it catch me it's a certainty  
That hellguards keep me captive  
In their hell-realm cauldrons.

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Where we are in Gyaltsab Je's outline:

- ii. Why it is wrong to feel that we cannot tolerate things that block the benefits that we wish upon ourselves and those on our side
  - a) Why it is wrong to feel anger over someone blocking us from getting a worldly object
    - i) Considering how wrong it is to feel anger towards someone who has blocked you from praise and fame
      - a1. The fact that there is no use to praise or fame per se

**Notes:**



**Master Shantideva's root text:**

*Verse 90*

།བསྟོན་དང་གྲགས་པའི་རིམ་གྲོས་ནི།  
།བསྟོན་ནམས་མི་འགྱུར་ཆེར་མི་འགྱུར།  
།བདག་སྟོབས་མི་འགྱུར་ནད་མེད་མིན།  
།ལུས་བདེ་བར་ཡང་མི་འགྱུར་རོ།

*tudang drakpay rimdru ni  
sunam mingyur tsermin gyur  
daktop mingyur neme min  
lu dewar yang mingyur ro*

स्तुतिर्यशोऽथ सत्कारो न पुण्याय न चायुषे ।  
न बलार्थं न चारोग्ये न च कायसुखाय मे ॥९०॥

*stutir yashotha satkaro na punyaya na cayushe  
na balartham na charogye na ca kaya sukhaya me*

The respect that I get when people praise me,  
Or when my name becomes well known,  
Is neither some good deed for me,  
Nor something that makes me live longer,  
Or gives me more power, or keeps me  
From sickness, or makes my body feel good.

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Where we are in Gyaltsab Je's outline:

b1. Why mental pleasure itself is no appropriate object to strive for

**Notes:**

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Master Shantideva's root text:

Verse 91

ཁདག་ནི་རང་དོན་ཤེས་གུར་ན།  
དེ་ལ་རང་དོན་ཅི་ཞིག་ཡོད།  
ཡིད་བདེ་འབའ་ཞིག་འདོད་ན་ནི།  
རྒྱན་སྟོགས་ཆང་ཡང་བསྟེན་དགོས་སོ།

*dakni rangdun shegyur na  
dela rangdun chishik yu  
yide bashik dunna ni  
gyensok changyang tengu so*

एतावांश्च भवेत्स्वार्थो धीमतः स्वार्थवेदिनः ।

मद्यद्यूतादि सेव्यं स्यान्मानसं सुखमिच्छता ॥९१॥

*etavanshcha bhavet svartho dhimatah svartha vedinah  
madyadyutadi sevyam syan manasam sukham ich-chata*

Once I study and come to learn  
What it is that benefits me myself,  
I can see that these don't help me at all.  
And suppose you say you simply enjoy  
The good feeling they give to you; well then  
You should also use jewelry or such, and liquor.



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Where we are in Gyaltsab Je's outline:

- c1. How it is a mistaken idea to think that this in itself is an object to strive for
- a2. How there is no use to praise or fame per se

**Notes:**



**Master Shantideva's root text:**

*Verse 92*

། གྲཀཔ་དཔུང་དྲུག་མེད་པེ་ཅེང་།  
། བདག་ཉིད་ཀྱང་ནི་གསོད་བྱེད་ན།  
། ཆོག་འབྲུ་རྣམས་ཀྱིས་ཅི་ཞིག་བྱ།  
། སྤེན་ནི་དེས་གོ་སྤུ་ལ་བདེ།

*drakpay dundu norshor ching  
daknyi kyangni suje na  
tsikndru namkyi chishik ja  
shin ni deko sula de*

यशोऽर्थं हारयन्त्यर्थमात्मानं मारयन्त्यपि ।

किमक्षराणि भक्ष्याणि मृते कस्य च तत्सुखम् ॥९२॥

*yashortham harayantyartham atmanam marayantypapi  
kim aksharani bhakshyani mirte kasya cha tat sukham*

There are people who lose all their money,  
Or even end up killing themselves,  
All for the sake of some fame.  
What is it exactly that the alphabet  
Can do for you? And if you die,  
Who will the fame make happy?

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Where we are in Gyaltsab Je's outline:

b2. How being upset about losing them is equivalent to the behavior of a child

**Notes:**



**Master Shantideva's root text:**

*Verse 93*

ཁྱེ་མའི་ཁང་བུ་དྲི་བ་གུར་ན།  
ཁྱིམ་པ་རྣམས་ནི་ག་ཆད་དུ།  
དེ་བཞིན་བསྟོད་དང་གྲགས་ཉམས་ན།  
རང་གི་སེམས་ནི་ཁྱིམ་པ་བཞིན།

*jemay kangbu dipgyur na  
jipa namni gache ngu  
deshin tudang draknyam na  
ranggi semni jipa shin*

यथा पांशुगृहे भिन्ने रोदित्यार्तरवं शिशुः ।

तथा स्तुतियशोहानौ स्वचित्तं प्रतिभाति मे ॥९३॥

*yatha panshu girhe bhinne rodityartaravam shishuh  
tatha stuti yashohanau sva chittam pratibhati me*

Children lose heart and start to cry  
When they build a castle of sand  
And then it falls down.  
I'm just the same; whenever I can't get  
That praise and fame,  
My mind acts like the child.

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Where we are in Gyaltsab Je's outline:

- d1. The reason why it is a mistake to think so
  - a2. Why it is wrong to feel attached to the good feeling we have towards those who praise us

**Notes:**



**Master Shantideva's root text:**

*Verse 94*

འཇིག་སྒྲུ་ལ་སེམས་མེད་ཕྱིར།  
ཁདག་ལ་བསྟོད་སེམས་ཡོད་མི་སྲིད།  
ཁདག་ལ་གཞན་དགའ་ཞེས་གྲགས་པ།  
དེ་ནི་དགའ་བའི་རྒྱུ་ཡིན་གྲང་།

*reshik drala semme chir  
dakla tusem yu misi  
dakla shenga she drakpa  
deni gaway gyuyin drang*

शब्दस्तावदचित्तत्वात् स मां स्तौतीत्यसंभवः ।

परः किल मयि प्रीत इत्येतत्प्रीतिकारणम् ॥९४॥

*shabdas tavad achittatvat sa mam stautitya sambhavah  
parah kila mayi prita ityetat priti karanam*

So too, the fact is that words themselves  
Have no minds—and thus it's completely impossible  
That they are praising me intentionally.  
“But the nature of fame,” you may reply,  
“Is that someone else feels happy with me,  
And I count that a reason to be glad myself.”

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Where we are in Gyaltsab Je's outline:

- d1. The reason why it is a mistake to think so
  - a2. Why it is wrong to feel attached to the good feeling we have towards those who praise us

Notes:



**Master Shantideva's root text:**

*Verse 95*

ཤེན་མ་ཡང་ན་བདག་ལ་རང་རུང་།  
ཤེན་དག་བདག་ལ་ཅི་ཞིག་ཡན།  
དག་བདེ་དེ་ནི་དེ་ཉིད་ཀྱི།  
བདག་གིས་དེ་ལས་ཤས་མི་འཐོབ།

*shennam yangna dakla-ang rung  
shenga dakla chishik pen  
gade deni denyi kyi  
dakki dele she mitop*

अन्यत्र मयि वा प्रीत्या किं हि मे परकीयया ।  
तस्यैव तत्प्रीतिसुखं भागो नाल्पोऽपि मे ततः ॥९५॥

*anyatra mayi va pritya kim hi me parakiyaya  
tasyaiva tat priti sukham bhago nalpopi me tatah*

But whether someone is happy  
With me or someone else,  
It doesn't affect me materially.  
It's not that I actually receive  
Any portion of the happiness  
That the other person feels.



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Where we are in Gyaltsab Je's outline:

- b2. Why it is appropriate to bring good feelings to all living beings, if bringing a good feeling to someone else this way is something to strive for
  - a3. The point itself

**Notes:**



**Master Shantideva's root text:**

*Verse 96*

།དེ་བདེ་བ་ཡིས་བདག་བདེ་ན།  
།ཀུན་ལ་འང་དེ་བཞིན་བྱ་དགོས་ན།  
།ཇི་ལྟར་གཞན་ལ་དགའ་བ་ཡིས།  
།བདེ་བར་གྱུར་ན་བདག་མི་བདེ།

*de dewa yi dakde na  
kunla-ang deshin jagu na  
jitar shenla gawa yi  
dewar gyurna dak mide*

तत्सुखेन सुखित्वं चेत् सर्वत्रैव ममास्तु तत् ।

कस्मादन्यप्रसादेन सुखितेषु न मे सुखम् ॥९६॥

*tat sukhena sukhitvam chet sarvatraiva mamastu tat  
kasmad anya prasadena sukhiteshu na me sukham*

And if it's the case that this other person's  
Happiness is something that makes you happy,  
Then you should feel this way towards everyone.  
But in fact I begin to feel unhappy  
When the happiness that others feel  
Is directed towards someone else.

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Where we are in Gyaltsab Je's outline:

b3. Why it is nothing more than the behavior of a child to feel pleased when others praise us

**Notes:**



**Master Shantideva's root text:**

*Verse 97*

།དེ་བས་བདག་ནི་བསྟོན་དོ་ཞེས།  
།རང་གི་དགའ་བ་སྒྲུ་འགྱུར་བ།  
།དེ་ཡང་དེ་ལྟར་མི་འཐད་པས།  
།བྱིས་པའི་སྟོན་པ་ཁོ་ནར་ཟད།

*dewe dakni tudo she  
ranggi gawa kyengyurwa  
deyang detar mitape  
jipay chupa konar se*

तस्मादहं स्तुतोऽस्मीति प्रीतिरात्मनि जायते ।

तत्राप्येवमसंबन्धात् केवलं शिशुचेष्टितम् ॥९७॥

*tasmad aham stutosmiti pritir atmani jayate  
tatrapyevam asambandhat kevalam shishu cheshtitam*

Therefore the fact that you begin  
To feel happiness over the idea  
That “They are praising me”  
Is a pattern which is completely  
Wrong, and nothing more  
Than the behavior of a child.

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**Where we are in Gyaltsab Je's outline:**

- ii) Considering how they have actually helped you by doing so
  - a1. Why it is inappropriate to feel anger towards someone [someone] who has blocked you from praise and fame, since they have thereby blocked you from going to the lower realms
  - a2. How every bad quality grows from craving for praise and fame

**Notes:**



**Master Shantideva's root text:**

*Verse 98*

།བསྟོན་སོགས་བདག་ནི་གཡེང་བར་བྱེད།  
།དེས་ནི་སྟོ་བའང་འཇིག་པར་བྱེད།  
།ཡོན་ཏན་ལྡན་ལ་སྤྲུག་དོག་དང་།  
།ཕུན་སུམ་ཚོགས་པའང་འཇིག་པར་བྱེད།

*tusok dakni yengwar je  
deni kyowa-ang jikpar je  
yunten denla trakdok dang  
punsum tsokpa-ang jikpar je*

स्तुत्यादयश्च मे क्षेमं संवेगं नाशयन्त्यमी ।

गुणवत्सु च मात्सर्यं संपत्कोपं च कुर्वते ॥९८॥

*stutyadayash cha me kshemam samvegam nashayantnyami  
guna vatsu cha matsaryam sampat kopam cha kurvate*

Praise and the rest distract me,  
And also function to destroy  
My feelings of dismay with life.  
They make me feel envy towards  
Those who possess high qualities,  
And obliterate everything excellent.

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Where we are in Gyaltsab Je's outline:

b2. How blocking them acts to block a birth in the lower realms

Notes:



**Master Shantideva's root text:**

*Verse 99*

། དེ་ཕྱིར་བདག་གི་བསྐྱོད་སྟོན་མེད་ཅེ།  
། གཞིག་ཕྱིར་གང་དག་ཉེར་གནས་པ།  
། དེ་དག་བདག་ནི་ངན་སྟོང་དུ།  
། ལྷུང་བ་བསྐྱོད་ཕྱིར་ཞུགས་མིན་ནམ།

*dechir dakki tusok ni  
shikchir gangdak nyer nepa  
dedak dakni ngensong du  
tungwa sungchir shukmin nam*

तस्मात्स्तुत्यादिघाताय मम ये प्रत्युपस्थिताः ।

अपायपातरक्षार्थं प्रवृत्ता ननु ते मम ॥९९॥

*tasmat stutyadi ghataya mama ye pratyupasthitah  
apayapata rakshartham pravirtta nanu te mama*

Can't we say then that it's the case  
That anyone who devotes themselves  
To destroying the praise I get and such  
Is actually engaged in the act  
Of protecting me from falling  
Into the births of misery?



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**Where we are in Gyaltsab Je's outline:**

- b1. Why it is inappropriate to feel anger towards this same person, since they are thereby leading you out of the cycle of suffering existence
  - a2. Why, because the things that block you from praise and the rest also act to free you from the cycle of suffering, it is inappropriate to feel anger

**Notes:**



**Master Shantideva's root text:**

*Verse 100*

ཁདག་ནི་གྲོལ་བ་དོན་གཉེར་ལ།  
ཉིད་དང་བཀུར་སྒྲིས་འཆིང་མི་དགོས།  
གང་དག་བདག་བཅིངས་གྲོལ་བྱེད་པ།  
དེ་ལ་བདག་ནི་ཇི་ལྟར་གྲོ།

*dakni drulwa dunnyer la  
nyedang kurti ching migu  
gangdak dakching drol jepa  
dela dakni jitar tro*

मुक्त्यर्थिनश्चायुक्तं मे लाभसत्कारबन्धनम् ।

ये मोचयन्ति मां बन्धाद् द्वेषस्तेषु कथं मम ॥१००॥

*muktyarthinash cha yuktam me labha satkara bandhanam  
ye mochayanti mam bandhad dveshas teshu katham mama*

I am supposed to be a person who aspires  
For liberation, and being chained by things  
And honor is something I hardly need.  
How then could I possibly get angry  
At a person who is working  
To free me from these chains?

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Where we are in Gyaltsab Je's outline:

b2. Why, because they act to shut the door to suffering, it is inappropriate to feel anger

**Notes:**



**Master Shantideva's root text:**

*Verse 101*

ཁདག་ནི་སྤྱག་བསྐྱེལ་འཇུག་འདོད་ལ།  
སངས་རྒྱལ་གྱིས་ནི་བྱིན་བརྒྱབས་བཞིན།  
མི་གཏོང་སློ་འཕར་ཉིད་གུར་པ།  
དེ་ལ་བདག་ནི་ཇི་ལྟར་སློ།

*dakni duk-ngel jukndu la  
sanggye kyini jinlap shin  
mitong gopar nyi gyurpa  
dela dakni jitar tro*

दुःखं प्रवेष्टुकामस्य ये कपाटत्वमागताः ।

बुद्धाधिष्ठानत इव द्वेषस्तेषु कथं मम ॥१०१॥

*duhkham praveshtu kamasya ye kapatatvam agatah  
buddhadhishtanata iva dveshas teshu katham mama*

Here am I, trying the best I can  
To enter into the house of pain; and like  
The blessings of an enlightened being,  
Here comes someone who holds me back,  
And shuts the door and bars it.  
How could I ever be angry with them?

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**Where we are in Gyaltsab Je's outline:**

- b) Why it is wrong to feel anger over someone blocking us from accomplishing merit
  - i) Why it is wrong to feel anger over someone having blocked us from accomplishing merit
    - a1. Maintaining the highest form of asceticism

**Notes:**



**Master Shantideva's root text:**

*Verse 102*

།འདི་ནི་བསོད་ནམས་གོགས་བྱེད་ཅེས།  
།དེ་ལ་འང་ཁྱོ་བར་རིགས་མིན་ཏེ།  
།བཟོད་མཚུངས་དཀའ་ཐུབ་ཡོད་མིན་ན།  
།དེ་ལ་བདག་ནི་མི་གནས་སམ།

*dini sunam gekje che  
dela-ang trowar rikmin te  
su-tsung katup yu min na  
dela dakni mine sam*

पुण्यविघ्नः कृतोऽनेनेत्यत्र कोपो न युज्यते ।

क्षान्त्या समं तपो नास्ति नन्वेतत्तदुपस्थितम् ॥१०२॥

*punya vighnah kirtonenetyatra kopo na yujyate  
kshantya samam tapo nasti nanvetat tad upasthitam*

Now suppose you say, "But they are blocking me  
From accomplishing acts of merit."  
And yet it's wrong to be angry even at this:  
If there is no spiritual hardship  
Equal to the practice of patience,  
Shouldn't I simply maintain it?

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Where we are in Gyaltsab Je's outline:

b1. How anything which blocks this acts as an obstacle to accomplishing merit ourselves

**Notes:**



**Master Shantideva's root text:**

*Verse 103*

།གལ་ཏེ་བདག་ནི་རང་སྒྲོན་གྱིས།  
།འདི་ལ་བཟོད་པར་མི་བྱེད་ན།  
།བསོད་ནམས་སྐྱུ་ནི་ཉེར་གནས་པ།  
།འདི་ལ་བདག་གིས་བྱེད་པར་བྱ།

*gelte dakni rangkyun gyi  
dila supar mije na  
sunam gyuni nyer nepa  
dila dakgek jepar se*

अथाहमात्मदोषेण न करोमि क्षमामिह ।

मयैवात्र कृतो विघ्नः पुण्यहेतावुपस्थिते ॥१०३॥

*athaham atma doshena na karomi kshamam iha  
mayaivatra kirto vighnah punya hetavupasthite*

Now if I, due to my own deficiencies,  
Find myself unable to maintain  
Patience with this person,  
Then it's me, and no one else,  
Who is blocking an opportunity  
Close at hand to perform some merit.





The Asian Classics Institute



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In-Depth Course II

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

The Chapter on Killing Anger

Reading Nine: Is Your Enemy A Buddha?



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Where we are in Gyaltsab Je's outline:

- ii) The fact that they are not an obstacle to merit
  - a1. A general presentation

**Notes:**



**Master Shantideva's root text:**

*Verse 104*

།གང་ཞིག་གང་མེད་མི་འབྱུང་ལ།  
།གང་ཞིག་ཡོད་ན་ཡོད་གུར་པ།  
།དེ་ཉིད་དེ་ཡི་རྒྱ་ཡིན་ན།  
།ཇི་ལྟར་དེ་ལ་གོགས་ཞེས་བྱ།

*gangshik gangme minjung la  
gangshik yuna yonggyur pa  
denyi deyi gyuyin na  
jitar dela gekshe ja*

यो हि येन विना नास्ति यस्मिंश्च सति विद्यते ।

स एव कारणं तस्य स तथं विघ्न उच्यते ॥१०४॥

*yo hi yena vina nasti yansmish cha sati vidyate  
sa eva karanam tasya sa tatham vighra uchyate*

When the absence of a certain thing  
Means that another thing won't happen;  
When the presence of a certain thing  
Means that another thing will happen;  
Then it means that this same certain thing  
Is the cause of the other thing.  
How then could you it a hindrance?

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Where we are in Gyaltsab Je's outline:

b1. Establishing the fact with an example

**Notes:**



**Master Shantideva's root text:**

*Verse 105*

།དུས་སུ་ཕྱིན་པའི་སྒོང་མོ་བས།  
།སྒྱིན་པའི་གོགས་བྱས་ཡོད་མ་ཡིན།  
།རབ་རྩ་འབྱེན་པར་བྱེད་གྱུར་པ།  
།རབ་བྱུང་གོགས་ཞེས་བྱར་མི་རུང་།

*dusu jinpai longmo we  
jinpai gekche yuma yin  
rabtu jinpar chegyur pa  
rabjung gekshe charmi rung*

न हि कालोपपन्नेन दानविघ्नः कृतोऽर्थना ।

न च प्रचाजके प्राप्ते प्रव्रज्याविघ्न उच्यत ॥१०५॥

*na hi kalopapannena danavighrah kirtorthana  
na cha prachajake prapte pravrajyavighra uchyata*

There's no way that a beggar  
Who shows up at just the right time  
Could ever be considered a hindrance  
To performing the act of giving.  
There's no way that you could call  
The person who grants you ordination  
A hindrance to leaving the home life.

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**Where we are in Gyaltsab Je's outline:**

- iii) Considering how they are an object for us to honor
  - a1. The fact that they are to be honored because they help us grow good qualities
  - a2. How they are of great benefit to us
  - a3. How rare exceptional objects of virtue are

**Notes:**



**Master Shantideva's root text:**

*Verse 106*

།འཇིག་རྟེན་ན་ཅི་སྟོང་བ་མོད།  
།གཞོད་པ་བྱེད་པ་དགོན་པ་སྟེ།  
།འདི་ལྟར་ཕར་གཞོད་མ་བྱས་ན།  
།འགའ་ཡང་གཞོད་པ་མི་ཡིད་དོ།

*jikten nani longwa mu  
nupa chepa kunpa te  
ditar parnu mache na  
ga-yang nupa miye do*

सुलभा याचका लोके दुर्लभास्त्वपकारिणः ।

यतो मेंअपराधस्य न कश्चिदपराध्यति ॥१०६॥

*sulabha yachaka loke durlabhas tvapakarinah  
yalo me aparadhasya na kashchid aparadhyati*

The world may be full of beggars,  
But finding someone to do me harm  
Is truly a rare occurrence,  
Since there could never be a person  
Who hurt me any way at all  
If I did not them first.

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Where we are in Gyaltsab Je's outline:

b3. Why it is right to be glad about them

Notes:





**Master Shantideva's root text:**

*Verse 107*

། དེ་བས་ངལ་བས་མ་བསྐྱབས་པའི།  
། ཁྱིམ་དུ་གཏོར་ནི་བྱང་བ་ལྟར།  
། བྱང་ཆུབ་སྤྱོད་པའི་གྲོགས་གུར་པས།  
། བདག་གིས་དགྲ་ལ་དགའ་བར་བྱ།

*dewe ngelwe madrup pay  
kyimdu terni junwa tar  
jangchub chupay drokgyur pe  
dakgi drala garwar ja*

अश्रमोपार्जितस्तस्माद् गृहे निधिरिवोत्थितः ।

बोधिचर्यासहायत्वात् स्पृहणीयो मया ॥१०७॥

*ashramoparjitas tasmad girhe nidhir ivot-thitah  
bodhicharya saha yatvat spirhaniyo maya*

Suppose that without an ounce  
Of effort you came across  
A treasure chest hidden in your house;  
You should thus feel grateful for  
Your enemies, who aid you in  
Your bodhisattva practice.

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Where we are in Gyaltsab Je's outline:

c3. Why it is right to feel the desire to be of benefit to these persons

**Notes:**



**Master Shantideva's root text:**

*Verse 108*

།འདི་དང་བདག་གིས་བསྐྱབས་པས་ན།  
།དེ་ཕྱིར་བཟོད་པའི་འབྲས་བུ་ནི།  
།འདི་ལ་ཐོག་མར་བདར་འོས་ཏེ།  
།འདི་ལྟར་དེ་ནི་བཟོད་པའི་རྒྱ།

*didang dakgi duppe na  
dechir supay drebu ni  
dila tokmar dar-u te  
ditar deni supay gyu*

मया चानेन चोपात्तं तस्मादेतत्क्षमाफलम् ।

एतस्मै प्रथमं तेयमेतत्पूर्वा क्षमा यतः ॥१०८॥

*maya chanena chopattam tasmad etat ksama phalam  
etasmai prathamam teyam etat purva ksama yatah*

Since he and I both bring it about,  
It's fitting that from the outset itself  
I devote to him the final result  
That comes from being patient:  
He has in the way described provided  
Something for me to be patient about.

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Where we are in Gyaltsab Je's outline:

- b2. How their being so does not depend upon any intended benefit
  - a3. Why it is incorrect to think that, because they did not intend us any benefit, they are not worthy of our offerings

**Notes:**



**Master Shantideva's root text:**

*Verse 109*

།གལ་ཏེ་བཟོད་བསྐྱབ་བསམ་མེད་པས།  
།དབྱ་འདི་མཆོད་བྱ་མིན་ཞིན།  
།གྲུབ་པ་ཡིན་ནི་རྒྱུར་རུང་བ།  
།དམ་པའི་ཆོས་ཀྱང་ཅི་སྟེ་མཆོད།

*gelte sudrup samme pe  
drandi chuja minshe na  
drubpa yini gyurrung wa  
dampay chukyang chite chu*

क्षमासिद्धयाशयो नास्य तेन पूज्यो न चेदरिः ।

सिद्धिहेतुरचित्तोऽपि सद्धर्मः पूज्यते कथम् ॥१०९॥

*ksama siddhyashayo nasya tena pujyo na chedarih  
siddhi hetur achitopi saddharmah pujyate katham*

Now suppose you say, "Since he had no intention  
Of helping me accomplish patience,  
My enemy is not worthy of my offerings."  
Why then do you make offering either  
To the holy Dharma, which you would surely admit  
Can lead you to accomplishments?

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Where we are in Gyaltsab Je's outline:

b3. Why it is incorrect to think that, because they did intend us harm, they are not worthy of our offerings

Notes:



**Master Shantideva's root text:**

*Verse 110*

།གལ་ཏེ་དགྲ་འདི་གཞོད་བྱ་བའི།  
།བསམ་ཡོད་མཆོད་བྱ་མིན་ཞིན།  
།སྒྲན་པ་བཞིན་དུ་ཕན་བརྩོན་ན།  
།བདག་གི་བཟོད་པ་ཇི་ལྟར་འགྲུབ།

*gelte drangdi nuja way  
samyu chuja minshe na  
menpa shindu pentsun na  
dakgi supa jitar drub*

अपकाराशयोऽस्येति शत्रुर्यदि न पूज्यते ।

अन्यथा मे कथं क्षान्तिर्भिषजीव हितोद्यते ॥११०॥

*apakarashayosyeti shatruryadi na pujiyate  
anyatha me katham ksantir bhisha jiva hetodyate*

“But my enemy,” you may object,  
“Does possess the opposition intention—  
An intention to do me harm—  
And so still should not be honored.”  
If he were like a physician,  
Striving to do me some kind of good,  
How would I be accomplishing patience?

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Where we are in Gyaltsab Je's outline:

c3. Why therefore, as they have provided us with an object towards which to focus our patience, they are worthy of our offerings

**Notes:**





**Master Shantideva's root text:**

*Verse 111*

།དེ་བས་རབ་ཏུ་སྤང་སེམས་ལ།  
།བརྟེན་ནས་བཟོད་པ་སྐྱེ་བས་ན།  
།དེ་ཉིད་བཟོད་པའི་རྒྱ་ཡིན་པས།  
།དམ་པའི་ཆོས་བཞིན་མཆོད་པར་འོས།

*dewe rabtu dangsem la  
tenne supa kyewe na  
denyi supay gyuyin pe  
dampay chushin chupar u*

तदुष्टाशयमेवातः प्रतीत्योत्पद्यते क्षमा ।

स एवातः क्षमाहेतुः पूज्यः सद्धर्मवन्मया ॥१११॥

*tad dushtashayam evatah pratityot padyate ksama  
sa evatah ksama hetuh pujyah saddharmavan maya*

As such, patience can only be  
Developed towards someone  
Who possesses harmful intent;  
And since this then is the true cause  
For cultivating patience, it's as worthy  
Of offerings as the holy Dharma is.

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**Where we are in Gyaltsab Je's outline:**

- c2. How to look upon them as if they were the Teacher
  - a3. An expanded explanation
    - a4. How scripture itself states that living beings and Buddhas are equivalent as objects towards which to perform merit
    - b4. Establishing this point with logic as well
      - a5. How, by having faith in both the Buddhas and all living beings, we can reach our ultimate dreams

**Notes:**



**Master Shantideva's root text:**

*Verse 112*

། དེ་ཕྱིར་སེམས་ཅན་ཞིང་དང་ནི།  
། རྒྱལ་བའི་ཞིང་ཞེས་སྤྱབ་པས་གསུངས།  
། འདི་དག་མགྲ་བྱས་མང་པོ་ཞིག  
། འདི་ལྟར་ཕུན་སུམ་པ་རྩེ་ཕྱིན།

*dechir semchen shingdang ni  
gyalway shingshe tuppe sung  
didak guche mangpo shik  
ditar punsum parol chin*

सत्त्वक्षेत्रं जिनक्षेत्रमिमत्यतो मुनिनोदितम् ।

एतानाराध्य बहवः संपत्पारं येतो गताः ॥११२॥

*sattva ksetram jina ksetram ematyato muninoditam  
etan aradhya bahavah sampat param yeto gatah*

This is why the Able One  
Described the field of living beings  
And the field of the Victorious.  
Many who succeeded in pleasing them  
Were able in this way to reach  
The perfection of the ultimate.

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Where we are in Gyaltsab Je's outline:

- b5. Why it is wrong to discriminate between them, since they are equivalent from the point of view that, by having faith in both, we can reach enlightenment

**Notes:**



**Master Shantideva's root text:**

*Verse 113*

།སེམས་ཅན་རྣམས་དང་ཁྱེད་ལ་ལས།

།སངས་རྒྱས་ཆོས་འགྲུབ་འདྲ་བ་ལ།

།ཁྱེད་ལ་གྲུས་བྱ་དེ་བཞིན་དུ།

།སེམས་ཅན་ལ་མིན་ཅི་ཡི་ཚུལ།

*semchen namdang gyelwa le  
sanggye chudrup drawa la  
gyella guja deshin du  
semchen lamin chiyi tsul*

सत्त्वेभ्यश्च जिनेभ्यश्च बुद्धधर्मगमे समे ।

जिनेष गौरवं यद्वन्न सत्त्वेष्विति कः क्रमः ॥११३॥

*sattvebhyash cha jinobhyash cha buddha dharma game same  
jinesha gauravam yadvanna sattvesh viti kah kramah*

The qualities of an Enlightened One  
Are attained by means of living beings  
And the Victorious Buddhas alike.  
Why then do you act this way,  
Refusing to honor other beings  
In the way you do the Victors?

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Where we are in Gyaltsab Je's outline:

- c4. Refuting any rebuttal
  - a5. Refuting the idea that, since their good qualities are not equal, it is incorrect to practice equivalent faith in them

**Notes:**



**Master Shantideva's root text:**

*Verse 114*

།བསམ་པའི་ཡོན་ཏན་རང་གིས་མིན།  
།འབྲས་བུ་ལས་ཡིན་དེས་མཆོངས་པར།  
།སེམས་ཅན་རྣམས་ལ་འང་ཡོན་ཏན་ཡོད།  
།དེ་ཕྱིར་དེ་དག་མཉམ་པ་ཡིན།

*sampay yunten ranggi min  
drebu leyin detsung par  
semchen namla-ang yunten yu  
dechir dedak nyampa yin*

आशयस्य च माहात्म्यं न स्वतः किं तु कार्यतः ।

समं च तेन माहात्म्यं सत्त्वानां तेन ते समाह् ॥११४॥

*ashayasya cha mahatmyam na svatah kim tu karyatah  
samam cha tena mahatmyam sattvanam tena te samah*

It's not that the two are equal  
Themselves in how they think;  
But rather from the point of view  
Of the result which both can bring.  
Unenlightened living beings  
Possess this one high quality too;  
And it's this that makes them equal.

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Where we are in Gyaltsab Je's outline:

- b5. Why it is correct to practice equivalent faith in the two, since great faith in each is an equivalent cause for reaching enlightenment

Notes:





**Master Shantideva's root text:**

*Verse 115*

། རྩངས་སེམས་ལྷན་ལ་མཆོད་པ་གང་།  
། དེ་ནི་སེམས་ཅན་ཆེ་བ་ཉིད།  
། སངས་རྒྱལ་དད་པའི་བསོད་ནམས་གང་།  
། དེ་ཡང་སངས་རྒྱལ་ཆེ་བ་ཉིད།

*jangsem denla chupa gang  
deni semchen chewa nyi  
sanggye depay sunam gang  
deyang sanggye chewa nyi*

मैत्र्याशयश्च यत्पूज्यः सत्त्वमाहात्म्यमेव तत् ।

बुद्धप्रसादाद्यत्पुण्यं बुद्धमाहात्म्यमेव तत् ॥११५॥

*maitryashayash cha yat pujoyah sattva mahatmyam eva tat  
buddha prasadadyat punyam buddha mahatmyam eva tat*

The reason for the offerings  
Made to those of highest love  
Lies in the greatness of living beings.  
The reason for the merit  
Of faith in the enlightened ones  
Lies in the greatness of the enlightened.

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Where we are in Gyaltsab Je's outline:

- c5. Why it is right to feel faith, since the merit from making offerings to a living being who has even a fraction of the good qualities of a Buddha is limitless

Notes:



**Master Shantideva's root text:**

*Verse 116*

།སངས་རྒྱལ་ཆོས་འགྲུབ་ཆ་ཡོད་པ།  
།དེས་ན་དེ་དག་མཉམ་པར་འདོད།  
།ཡོན་ཏན་རྒྱ་མཚོ་མཐའ་ཡས་པའི།  
།སངས་རྒྱལ་རྣམས་དང་འགའ་མི་མཉམ།

*sanggye chudrup chayu pa  
dena dedak nyampar du  
yuntan gyatso ta-ye pay  
sanggye namdang gami nyam*

बुद्धधर्मागमांशेन तस्मात्सत्त्वा जिनैः समाः ।

न तु बुद्धैः समाः केचिदनन्तांशैर्गुणाणवैः ॥११६॥

*buddha dharmagamanshena tasmāt sattva jinaiḥ samah  
na tu buddhaiḥ samah kechid anantanshair guṇaṇavaiḥ*

We accept the two of them  
As being something equal  
Because they possess as part of them  
That thing which brings about  
The qualities of a Buddha.  
They are in no possible way at all  
Equal to the enlightened ones,  
Infinite oceans themselves  
Of highest spiritual qualities.

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Where we are in Gyaltsab Je's outline:

- c5. Why it is right to feel faith, since the merit from making offerings to a living being who has even a fraction of the good qualities of a Buddha is limitless

Notes:



**Master Shantideva's root text:**

*Verse 117*

ཡོན་ཏན་མཆོག་ཆོག་སྒྲིལ་སྤྱི་ཡི།  
ཡོན་ཏན་ཤེས་ཙམ་འགྲུལ་ཞིག་ལ།  
སྒྲིལ་ནའང་དེ་ལ་མཆོད་དོན་དུ།  
ཁམས་གསུམ་སྤུལ་ཡང་རྒྱུར་བར་འགྱུར།

*yunten choktsok chikpu yi  
yunten shetsam gashik la  
nangna-ang dela chudun du  
kamsum pulyang chungwar gyur*

गुणसारैकराशीनां गुनोऽणुरपि चेत्क्वचित् ।

दिश्येत तस्य पुजार्थं त्रैलोक्यमपि न क्षमम् ॥११७॥

*gunasaraikarashinam gunonur api chet kvachit  
dirshyeta tasya pujartham trailokyam api na kshamam*

And suppose a person were to exhibit  
Even just the tiniest fraction  
Of the high spiritual qualities  
Of that one and only being  
Who possesses a veritable mass  
Of the highest of all such qualities;  
To offer them then even all  
Of all of the three realms  
Would be too small a gift.

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Where we are in Gyaltsab Je's outline:

b3. A summary

**Notes:**



**Master Shantideva's root text:**

*Verse 118*

།སངས་རྒྱལ་ཆོས་མཆོག་སྐྱེ་བའི་ཤེས།  
།སེམས་ཅན་རྣམས་ལ་ཡོད་པས་ན།  
།འདི་ཙམ་ངག་གིས་ཆ་བསྟན་ནས།  
།སེམས་ཅན་མཆོད་བྱར་རྟེན་པར་འགྱུར།

*sanggye chuchok keyway she  
semchen namla yupe na  
ditsam ngakgi chatun ne  
semchen chujar rikpar gyur*

बुद्धधर्मोदयाणशस्तु श्रेष्ठः सत्त्वस्य विद्यते ।

एतदंशानुरूप्येण सत्त्वपूजा कृता भवेत् ॥११८॥

*buddha dharmodayanshas tu shreshthah sattvasya vidyate  
etad anshanurupyena sattva puja kirta bhavet*

And these living beings do possess  
That single fraction which produces  
Those highest qualities of the enlightened.  
It is a befitting thing then that we make  
Offerings to these living beings,  
In keeping with this little piece,  
However small it may be.



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

Reading Ten: Kindness, the Highest Offering of All



Master Shantideva



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Reading Ten



**Where we are in Gyaltsab Je's outline:**

- b1. Honoring the Teacher by having faith
  - a2. Honoring the Teacher by treating every living being as if they were our only child
  - a3. The fact that we thereby carry out the principal method that the Buddhas require of us
  - a4. Identifying the principal means of repaying the kindness that the Buddhas have shown us

**Notes:**



**Master Shantideva's root text:**

*Verse 119*

ཁག་ཡང་གཡོ་མེད་གཉིན་གྱུར་ཅིང་།  
པན་པ་དཔག་མེད་མཛད་རྣམས་ལ།  
སེམས་ཅན་མགུ་བྱ་མ་གཏོགས་པར།  
ཁག་གང་ཞིག་གིས་ལན་ལོན་འགྱུར།

*shenyang yume nyengyur ching  
penpa pakme dzenam la  
semchen guja matok par  
shengang shikgi lenlun gyur*

किं च निश्छद्मबन्धूनामप्रमेयोपकारिणाम् ।

सत्त्वाराधनमुत्सृज्य निष्कृतिः का परा भवेत् ॥११९॥

*kim cha nishchadma bandhunam aprameyopakarinar  
sattvaradhanamutsirjya nishkirtih ka para bhavet*

Moreover what better method could there  
Be to repay the kindness of those  
Who act unimpelled as closest friends  
And help to an infinite degree,  
Than to please all living beings?

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Where we are in Gyaltsab Je's outline:

b4. Carrying out this means

a5. Maintaining patience about the harms that living beings do to us

Notes:



**Master Shantideva's root text:**

*Verse 120*

།གང་ཕྱིར་སྐྱུ་གཏོང་མཁར་མེད་འཇུག་པ་ལ།  
།དེ་ལ་ཕན་བཏགས་ལན་ལོན་འགྱུར་བས་ན།  
།དེ་བས་འདི་དག་གཞོན་ཆེན་བྱེད་ན་ཡང་།  
།ཐམས་ཅད་བཟང་དགུ་ཞིག་ཏུ་སྒྱུད་པར་བྱ།

*gangchir kutong narme jukpa la  
dela pentak lenlun gyurwe na  
dewe didak nuchen chena yang  
tamche sanggu shiktu chepar ja*

भिन्दन्ति देहं प्रविशन्त्यवीचिं येषां कृते तत्र कृते कृतं स्यात् ।

महापकारिष्वपि तेन सर्वं कल्याणमेवाचरितव्यमेषु ॥१२०॥

*bhindanti deham pravishantyaavichim yesham kirte tatra kirte kirtam syat  
mahapakarishvapi tena sarvam kalyanam evacharitavyameshu*

These are the ones for whom they gave up  
Their lives, and went to the lowest hell;  
By helping them I can repay their kindness.  
As such I must only do for them  
Every good thing I can possibly do,  
Even should they do me great harm.

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Where we are in Gyaltsab Je's outline:

b5. Avoiding arrogance focused on living beings

**Notes:**



**Master Shantideva's root text:**

*Verse 121*

།རེ་ཞིག་བདག་གི་ཐེར་གྱུར་ཉིད་ཀྱང་ནི།  
།གང་ཕྱིར་རང་གི་སྐྱེ་ལའང་མི་གཟིགས་པ།  
།དེ་ལ་མྱོངས་པ་བདག་གིས་ཐེ་ལྟར་ན།  
།ང་རྒྱལ་བྱ་ཞིང་བྱན་གྱི་དངོས་མི་བྱ།

*reshik dakgi sergyur nyikyang ni  
gangchir ranggi kula-ang misik pa  
dela mongpa dakgi jitar na  
ngagyel jashing drelgyi ngumi ja*

स्वयं मम स्वामिन एव तावद्यदर्थमात्मन्यपि निर्व्यपेक्षाः ।

अहं कथं स्वामिषु तेषु तेषु करोमि मानं न तु दासभावम् ॥१२१॥

*svayam mama svamina eva tavadyadartham atmanyapi nirvyapekshah  
aham katham svamishu teshu teshu karomi manam na tu dasabhavam*

Even the one who is my Master  
Has disregarded even his own  
Holy body for their sakes.  
Given this, how can I, such an  
Ignorant oaf, feel pride and refuse to act  
As if I were their servant?

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Where we are in Gyaltsab Je's outline:

- c5. Avoiding harmful acts
  - a6. The reasons why harmful acts are wrong

**Notes:**



**Master Shantideva's root text:**

*Verse 122*

།གང་དག་བདེ་བས་ཐུབ་རྣམས་དགེས་འགྱུར་ཞིང་།  
།གང་ལ་གཞོད་ན་མི་དགེས་འགྱུར་འགྱུར་བ།  
།དེ་དག་དགའ་བས་ཐུབ་པ་ཀུན་དགེས་ཤིང་།  
།དེ་ལ་གཞོད་ཐུས་ཐུབ་ལ་གཞོད་པ་ཐུས།

*gangdak dewe tupnam gyenggyur shing  
gangla nuna migye junggyur wa  
dedak gawe tuppa kungye shing  
dela nuje tupla nupa che*

येषां सुखे यान्ति मुदं मुनीन्द्रा येषां व्यथायां प्रविशन्ति मन्युम् ।

तत्तोषणात्सर्वमुनीन्द्रतुष्टिस्तत्रापकारेऽपकृतं मुनीनाम् ॥१२२॥

*yesham sukham yanti mudam munindra yesham vyathayam pravishanti manyum  
tattoshanat sarva munindra tushtistathrapakare pakirtam muninam*

Whenever they feel good,  
The Victors are pleased.  
When they are hurt,  
The Victors are displeased.  
When you make them happy,  
You please every one of the Victors.  
When you hurt them,  
You hurt the Victors themselves.



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**Where we are in Gyaltsab Je's outline:**

b6. The fact that, should we do harm to living beings, we have no way of pleasing the victorious Buddhas

**Notes:**



**Master Shantideva's root text:**

*Verse 123*

། ཇི་ལྷུར་ལུས་ལ་གུན་ནས་མེ་འབར་བ།  
། འདོད་པ་གུན་གྱིས་ཡིད་བདེར་མི་འགྱུར་བ།  
། དེ་བཞིན་སེམས་ཅན་གཞོན་པ་བྱས་ན་ཡང་།  
། ཐུགས་རྗེ་ཆེ་རྣམས་དགྱེས་པའི་ཐབས་མེད་དོ།

*jitar lula kunne menwar wa  
dupa kungyi yider mingyur wa  
deshin semchen nupa chena yang  
tukje chenam gyepay tapme do*

आदीप्तकायस्य यथा समन्तान् न सर्वकामैरपि सौमनस्यम् ।  
सत्त्वव्यथायामपि तद्वदेव न प्रीत्युपायोऽस्ति दयामयानाम् ॥१२३॥

*adiptakayasya yatha samantan na sarvakamairapi saumanasyam  
sattva vyathayam api tadvadeva na prityupayosti dayamayanam*

A person whose body is covered in flame  
Would never be enticed by any  
Of the various objects of the senses.  
So too, if you hurt any living being  
There is no possible way that those  
Of great compassion could ever feel pleased.

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Where we are in Gyaltsab Je's outline:

b3. Confessing what we have done previously that would have displeased them

**Notes:**



**Master Shantideva's root text:**

*Verse 124*

། དེ་བས་བདག་གིས་འགྲོ་ལ་གཞོན་བྱས་པས།  
། ཐུགས་རྗེ་ཆེ་ཀུན་མི་དགྲེས་གྱུར་པ་གང་།  
། སྤྲིག་དེ་དེ་རིང་སོ་སོར་བཤགས་བགྲི་ཡིས།  
། མི་དགྲེས་གང་ལགས་དེ་ཐུབ་བཟོད་པར་གསོལ།

*dewe dakgi drola nuche pe  
tukje chekun migye gyurpa gang  
dikde dering sosor shakgyi yi  
migye ganglak detup supar sul*

तस्मान्मया यज्जनदुःखदेन दुःखं कृतं सर्वमहाकृपाणाम् ।

तदद्य पापं प्रतिदेशयामि यत्खेदितास्तन्मुनयः क्षमन्ताम् ॥१२४॥

*tasmanmaya yajjana duhkhadena duhkham kirtam sarva mahakirpanam  
tadadya papam pratideshayami yatkheditas tanmunayah ksamantam*

As such, in this very moment do I confess  
All the bad deeds I have ever committed —  
Deeds which displeased every single one  
Of those possessed of great compassion,  
Since by doing them I hurt living beings.  
I ask you to forgive, and be patient with me,  
For anything I've done to displease you.

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Where we are in Gyaltsab Je's outline:

c3. Resolving to restrain ourselves in the future

**Notes:**



**Master Shantideva's root text:**

*Verse 125*

། དེ་བཞིན་གཤེགས་ལྷམས་དགེས་པར་བགྱི་སྟེན་དུ།  
། དེང་ནས་བཟུང་ནས་འཇིག་རྟེན་བློན་དུ་མཆི།  
། འགྲོ་མང་དོག་པས་བདག་གི་སྤྱིར་འཚོག་གམ།  
། འགྲུམས་ཀྱང་མི་བསྟོ་འཇིག་རྟེན་མགོན་དགེས་མཛོད།

*deshin sheknam gyepar gyile du  
dengne sungne jikten drendu chi  
dromang dokpe dakgi chirtsok gam  
kumkyang mido jikten gungye dzu*

आराधनायाद्य तथागतानां सर्वात्मना दास्यमुपैमि लोके ।

कुर्वन्ति म मूर्ध् पदं जनौघा निघ्नन्तु वा तुष्यतु लोकनाथः ॥१२५॥

*aradhanayadya tathagatanam sarvatmana dasyamupaimi loka  
kurvanti ma murndha padam janaugha nighrantu va tushyatu lokanathah*

In order that I might please Those Who Have Gone  
That Way, I will from this moment on offer myself  
As a servant to the entire world.  
And even if crowds of people come and strike me  
On the top of my head with filth-smeared shoes—  
Even if they should come to kill me —  
Then I swear I will refuse to struggle with them:  
Instead I will please the Saviors of this world.

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Where we are in Gyaltsab Je's outline:

b2. A summary on the fact that we should therefore honor living beings

**Notes:**



**Master Shantideva's root text:**

*Verse 126*

།འགྲོ་བ་འདི་ཀུན་ཐུགས་རྗེའི་བདག་ཅན་དེས།  
།བདག་ཏུ་མཇོང་པ་འདི་ལ་ཐེ་ཆོམ་མིང་།  
།མེས་ཅན་ངོ་བོར་མཐོང་བ་འདི་དག་ཉིད།  
།མགོན་དེ་བདག་ཉིད་ཅི་ཕྱིར་གུས་མི་བྱེད།

*drowa dikun tukjay dakchen de  
daktu dzepa dila tetsom me  
semchen ngowor tongwa didak nyi  
gunde daknyi chichir gumi che*

आत्मीकृतं सर्वमिदं जगत्तैः कृपात्मभिर्नैव हि संशयोऽस्ति ।

दृश्यन्तु एते ननु सत्त्वरूपास्त एव नाथाः किमनादरोत्र ॥१२६॥

*atmikirtam sarvām idam jagattaiḥ kirpatma bhirnaiva hi sanśhayosti  
dirśhyantu ete nanu sattva rūpaśta eva nathāḥ kim anadarotra*

Those who are the embodiment of high compassion  
Consider all of these beings their own embodiment;  
Of this there is not the slightest doubt.  
Once I have come to recognize their real nature —  
That these same beings are themselves my Savior —  
Then why would I ever fail to honor them?



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Where we are in Gyaltsab Je's outline:

- B. Considering the benefits of practicing patience
  - 1. A brief presentation

**Notes:**



**Master Shantideva's root text:**

*Verse 127*

འདི་ཉིད་དེ་བཞིན་གསལ་པ་མཉེས་བྱེད་ཡིན།  
རང་དོན་ཡང་དག་སྐྱབ་པ་འང་འདི་ཉིད་དོ།  
འཇིག་རྟེན་སྤྱད་བསྐྱེད་སེལ་བ་འང་འདི་ཉིད་དེ།  
དེ་ལྟས་བདག་གིས་རྟེན་ཏུ་དེ་ཉིད་བྱ།

*dinyi deshin shekpa nyeche yin  
rangdun yangdak druppa-ang dinyi do  
jikten duk-ngel selwa-ang dinyi de  
dete dakgi taktu denyi ja*

तथागताराधनमैतदेव स्वार्थस्य ससाधनमेतदेव ।

लोकस्य दुःखापहमेतदेव तस्मान्ममास्तु व्रतमेतदेव ॥१२७॥

*tathagata radhanamaitad eva svarthasya sasadhanam etadeva  
lokasya duhkhapaham etadeva tsamanmamastu vratam etadeva*

This is the one thing that pleases the Ones Gone Thus;  
It's also the one way to accomplish one's own goals,  
And moreover the very method to remove  
The pain of the entire world. Given all this,  
I'll forever accomplish this very same single thing.

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**Where we are in Gyaltsab Je's outline:**

2. Explaining the benefits through the use of an example
  - a. An example and its meaning, with regard to the benefits
    - i. The example

**Notes:**



**Master Shantideva's root text:**

*Verse 128*

།དཔེར་ན་རྒྱལ་པོའི་མི་འགའ་ཞིག  
།སློབ་མང་ལ་གཞོན་བྱེད་ཀྱང་།  
།སློབ་མིག་རྒྱུ་རིང་པོ་དག  
།རྒྱས་ཀྱང་སྤྱིར་གཞོན་མི་བྱེད་དེ།

*perna gyelpuy miga shik  
kyewo mangla nuche kyang  
kyewo mikgyang ringpo dak  
nukyang chirnu miche de*

यथैको राजपुरुषः प्रमथ्नाति महाजनम् ।

विकर्तुं नैव शक्नोति दीर्घदर्शी महाजनः ॥१२८॥

*yathaiko raja purushah pramathnati mahajanam  
vikartum naiva shaknoti dirgha darshi mahajanah*

Here is an example: Suppose a number  
Of the King's men do harm  
To a great many other people.  
Those who are far-sighted though  
Refrain from hurting these men back,  
Even if they have the power to do so.

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Where we are in Gyaltsab Je's outline:

ii. Its meaning

Notes:



**Master Shantideva's root text:**

*Verse 129*

།འདི་ལྟར་དེ་གཅིག་མ་ཡིན་གྱི།  
།རྒྱལ་པོའི་མཐུ་སྟོབས་དེ་ཡི་མཐུ།  
།དེ་བཞིན་གཞོན་བྱེད་ཉམ་ཆུང་བ།  
།འགའ་ཡང་བྱད་དུ་གསང་མི་བྱ།

*ditar dechik mayin gyi  
gyelpuy tutop deyi tu  
deshin nuche nyamchung wa  
gayang kyedu semi ja*

यस्मान्नैव स एकाकी तस्य राजबलं बलम् ।

तथा न दुर्बलं कण्चिदपराध्यं विमानयेत् ॥१२९॥

*yasmannaiva sa ekaki tasya raja balam balam  
tatha na durbalam kanchid aparadhyam vimanayet*

This happens not by force  
Of these men alone; it comes  
Because of the force of the King.  
Just so, I must never disregard,  
And never hurt back, even the very weakest  
Of those who do harm to me.

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Where we are in Gyaltsab Je's outline:

- b. An explanation of how the benefits are vastly superior to those expressed in the example

Notes:



**Master Shantideva's root text:**

*Verse 130*

།འདི་ལྷར་དམུལ་བའི་སྤང་མ་དང་།  
།ཐུགས་རྩི་ལྷན་རྣམས་དེ་ཡི་དཔུང་།  
།དེ་ལྷར་དམངས་ཀྱིས་སྤུལ་གཏུམ་བཞིན།  
།སེམས་ཅན་རྣམས་ཀྱི་མགུ་བར་བྱ།

*ditar nyelway sungma dang  
tukje dennam deyi pung  
detar mangkyi gyeltum shin  
semchen namni guwar ja*

यस्मान्नरकपालश्च कृपावन्तश्च तद्वलम् ।

तस्मादाराधयेत्सत्त्वान् भृत्यश्चण्डनृतं यथा ॥१३०॥

*yasmannarakapalash cha kirpadantash cha tadbalam  
tasmad aradhayet sattvan bhirtyash chandanirtam yatha*

And besides, remember they possess  
Backing them up the legions of  
The guards of hell, and those  
Of the beings of great compassion.  
Let me behave then  
As the people would with their King,  
Whom they know to have a temper:  
Let me work to please every other person.



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Where we are in Gyaltsab Je's outline:

- b. An explanation of how the benefits are vastly superior to those expressed in the example

**Notes:**



Master Shantideva's root text:

Verse 131

ཀླུལ་པོ་ལྷ་ཞིག་སྤྱོད་ན་ཡང་།  
སེམས་ཅན་མི་མགུ་བྱས་པ་ཡིས།  
སྤྱོད་བར་འགྱུར་བ་གང་ཡིན་པ།  
དམུལ་བའི་གཞོན་པ་དེས་བྱེད་དམ།

*gyelpo tashik truna yang  
semchen migu chepa yi  
nyongwar gyurwa gangyin pa  
nyelway nupa deche dam*

कुपितः किं नृपः कुर्याद्येन स्यान्नरकव्यथा ।

यत्सत्त्वदौर्मनस्येन कृतेन ह्यनुभूयते ॥१३१॥

*kupitah kim nirpah kuryadyena syannarakavyatha  
yat sattva daurmanayena kirtena hyanubhuyate*

And forget the King; even if  
I just get angry myself, it will make  
Other people unhappy.  
That in turn will bring to me  
The pain of the realms of hell —  
Hardly something a King  
Could ever do to me.

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Where we are in Gyaltsab Je's outline:

- b. An explanation of how the benefits are vastly superior to those expressed in the example

Notes:



Master Shantideva's root text:

Verse 132

ཀླུཔ་པོ་ལྷ་ཞིག་མགུ་ན་ཡང་།  
སེམས་ཅན་མགུ་བར་བྱས་པ་ཡིས།  
འཕྲོབ་པར་འགྱུར་བ་གང་ཡིན་པ།  
སངས་རྒྱལ་ཉིད་སྤྱིན་མི་སྤྱིད་དོ།

*gyelpo tashik guna yang  
semchen guwar chepa yi  
toppar gyurwa gangyin pa  
sanggye nyijin misi do*

तुष्टः किं नृपतिर्दद्याद्यद्बुद्धत्वसमं भवेत् ।

यत्सत्त्वसौमनस्येन कृतेन ह्यनुभूयते ॥१३२॥

*tushtah kim nirpatir dadyadyad buddhatvasamam bhavet  
yat sattva saumanasyena kirtena hyanubhuyate*

Forget the King again; even if  
I just remain joyful myself, it will make  
Other people pleased.  
This in turn will bring to me  
An attainment that even the Buddhas  
Themselves could never hand me.

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Where we are in Gyaltsab Je's outline:

3. A brief listing of the various types of benefits
  - a. An explanation of the primary result
  - b. Results you see in this life

**Notes:**



**Master Shantideva's root text:**

*Verse 133*

།སེམས་ཅན་མགུ་ལས་བྱུང་བ་ཡི།  
།མ་འོངས་སངས་རྒྱས་འགྲུབ་ལྟ་ཞིག།  
།ཆོ་འདི་ཉིད་ལ་དཔལ་ཆེན་དང་།  
།གྲགས་དང་སྤྱིད་འགྱུར་ཅེས་མ་མཐོང་།

*semchen gule jungwa yi  
ma-ong sanggye drupta shok  
tsendi nyila pelchen dang  
drakdang kyingyur chima tong*

आस्तां भविष्यद्बुद्धत्वं सत्त्वाराधनसंभवम् ।

इहैव सौभाग्ययशः सौस्थित्यं किं न पश्यसि ॥१३३॥

*astam bhavishyad buddhatvam sattvaradhana sambhavam  
ihaiva saubhagyayashah sausthityam kim na pashyasi*

The result that will come to me  
In the future, from pleasing living beings,  
Is my own Buddhahood; not only that,  
But even in this very same life,  
I'll enjoy great glory, and reputation,  
And happiness. Now why am I  
So blind that I cannot see this?

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Where we are in Gyaltsab Je's outline:

c. Results that ripen over time

**Notes:**



**Master Shantideva's root text:**

*Verse 134*

འཁོར་ཆེ་བཟོད་པས་མཛེས་སྟོན་དང་།

ནད་མེད་པ་དང་གྲགས་པ་ཡིས།

ཤིན་རུ་ཡུན་རིང་འཆོ་བ་དང་།

འཁོར་ལོས་སྐྱར་བའི་བདེ་ཆུས་ཐོབ།

*kortse supe dzesok dang*

*neme padang drakpa yi*

*shintu yunring tsowa dang*

*korlu gyurway degye top*

प्रासादिकत्वमारोग्यं प्रामोद्यं चिरजीवितम् ।

चप्रवर्तिसुखं स्फीतं क्षमी प्राप्नोति संसरन्निति ॥१३४॥

*prasadikatvam arogyam pramodyam chira jivitam*

*chapravarti sukham sphitam kshami praproti samsaranniti*

In the time you have left in the cycle of pain,  
This patience makes you attractive, and more;  
Keeps you from illness, gives good reputation.

All these allow you to live a life

Which is extremely long,

And you attain vast happiness,

As if you were the King of the World.



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Where we are in Gyaltsab Je's outline:



**Master Shantideva's root text:**

། བྱང་ཆུབ་སེམས་དཔའི་སྡོད་པ་ལ་འཇུག་པ་ལས།  
། བཟོད་པ་བསྐྱར་པ་ཞེས་བྱ་བ་སྟེ་ལེན་ཏུ་བྱུག་པ་རོ། །

*jangchup sempay chupa lanjukpa le  
supa tenpa shejawa te luy drukpao*

बोधिचर्यावतारे क्षान्तिपारमिता षष्ठः परिच्छेदः ॥

*bodhicharyavatare kshamti paramita shashtah parich-chedah*



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 One*

1) For this in-depth course on the patience chapter from Master Shantideva's *Guide to the Bodhisattva's Way of Life*, we will be utilizing two important commentaries—one from ancient India, and another from Tibet. Name each of them, their author, and the authors' dates. (Sanskrit and Tibetan tracks, also add these languages, respectively.)

a)

b)

2) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining one's awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

3) Master Prajnakara Mati makes a particularly strong note in his commentary about a play on words which appears in the very first verse of the chapter on patience. This word play is not conveyed by the Tibetan translation of Master Shantideva's work, and this gives us some insight into the immense value of studying Buddhism in the original Sanskrit. Quote the verse and explain the play. (Sanskrit and Tibetan tracks in those languages.)

4) The verse just discussed, by the way, is meant to indicate perhaps the worst quality of anger. Describe this quality, and its sister disaster.

5) While we're on the subject of original Sanskrit words, give the Sanskrit for the most common words that Master Shantideva uses for both "anger" and "patience"; then explain how the related English words (cognates) help shed light on the taste of the Sanskrit terms.

6) Discuss the idea of a “fire hazard,” with regard both to anger and also our more general, daily Buddhist practice.

7) Talk a little about the idea of the “range” of anger.

8) Obviously, this “Chapter on Patience” will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan..)

9) Why would Master Shantideva bring up the subject of food here, early on in the patience chapter?

10) The study and practice of fighting anger can be pretty exhausting and sort of depressing. So let's list as well the two great benefits that can come from even small victories in this war.

a)

b)

*Homework assignment:* 15 minutes a day, analytical meditation on the specific good deeds or good karma that you *know* you've done so far in this life, and which could be destroyed if you got angry at the you-know-who in your own life.



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## IN-DEPTH COURSE II

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

#### The Chapter on Killing Anger

##### *Homework, Class Two*

1) In discussing the actual methods for stopping anger, Master Shantideva first identifies the immediate condition that allows anger to occur. Name this condition.

2) There is one verse from the Patience Chapter which advises us how to stop this immediate cause of anger. It is perhaps the most famous verse from the chapter, and is often quoted by His Holiness the Dalai Lama. Give the entire verse. (Sanskrit and Tibetan tracks give in **both** English and your track language.)

3) Name the two most general objects towards which we feel anger.

4) The section of Master Shantideva's text covered in this second class is devoted to the first of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching (Tenrim Chenmo)*. (Tibetan track name in Tibetan.)

5) There are two lines (half a verse) from the text which describe *why* we can learn to deal with progressively greater types of pain. Quote the lines, and then discuss briefly whether these words directly reflect the ultimate goal of the worldview of Lord Buddha. (Tibetan and Sanskrit tracks include both that and the English.)

6) Relate the example that Master Shantideva uses to show how our ability to endure suffering—that is, to be patient—depends greatly upon our state of mind: our will power.



7) What comforting advice does Master Shantideva give about trouble or obstacles that arise during our attempts to improve our minds?

8) Name four good things about the suffering that we go through every day.

a)

b)

c)

d)

*Meditation assignment:* 15 minutes a day, comparing this first kind of patience to the type of patience which is based on worldview. Feel free to use an actual person who irritates you as the basis of comparison for the two approaches.



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#### 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!



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#### The Chapter on Killing Anger

#### *Homework, Class Four*

1) With class four, we begin our study of the third of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching (Tenrim Chenmo)*. (Tibetan track name in Tibetan.)

2) Describe the thought process used in the "method of compassion" for dealing with our own anger. Finish up your description with the two exquisite lines by Master Shantideva on this particular method. (For the two lines, Sanskrit and Tibetan tracks add these languages.)

3) Describe the argument against anger that hinges upon the question of whether our basic human nature is to be harmful or not.

4) Give the wonderful verse where Master Shantideva advises us to get angry at the force that actually lies behind it when another person hurts us.

5) Why does getting angry upset, in a sense, the very order of the universe?

6) In a way, a confrontation with another person is a collaboration of efforts; explain how, and again discuss how this reflects the ultimate worldview of Lord Buddha.

7) Quote the two famous lines from Master Shantideva about how we tend to want to avoid the principles of cause and effect. (Sanskrit and Tibetan tracks in these languages.)

8) The lack of a construction company impacts the question of blame. Explain.



9) After establishing that the blame for people who hurt us lies with ourselves, Master Shantideva paints an infinitely greater picture of blame. Describe it.

10) In a way then, when people hurt us in ways that might make us angry, they are actually helping us, even as we are hurting *them*. Reiterate the process on both sides.

*Meditation assignment:* Each day, focus on a person who is annoying or hurting you in some way. Try to establish, logically, what you must have done in the past to cause them to act this way. Then make a resolution to avoid even the smallest form of this kind of behavior in the next 24 hours.



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##### *Homework, Class Five*

1) The fifth reading begins with two verses which argue against anger in a way reflected exactly in a common nursery rhyme. Give the rhyme, and clarify a bit how Master Shantideva would talk about it.

2) The harsh words of another person may not harm us directly, but they could very well cause other people to lose faith in us. Describe how Master Shantideva views this concern.

3) When others lose faith or trust in us though, this can adversely affect our ability to support ourselves and others materially. Give the second half of the verse in which Master Shantideva counters this concern.

4) Relate and explain the metaphor that Master Shantideva uses to help demonstrate why it is wrong to crave possessions.

5) Master Shantideva uses another metaphor to describe our condition as we come to the end of our life. Quote the entire verse in which he presents this metaphor. (Tibetan and Sanskrit tracks in these languages.)

6) The “other person” in this section of the chapter then comes to Master Shantideva and argues that they really do need things, in order to live a longer life—because then they will have more time to work off their past negative deeds, and accomplish the good deeds they have not yet done. How does the Master reply, and how does this relate to the question of the *style* with which we do our good deeds? Complete your answer, finally, with the powerful second half of the verse on this subject. (Tibetan and Sanskrit tracks in these languages.)

7) The “other guy” next comes up to Master Shantideva and says that he’s only becoming angry at the person who speaks badly about him because it will, ultimately, hurt other people who believe what this person says. Describe the Master’s reaction to this, and relate it to international relations.

8) The same person then comes back with an argument which amounts to: “I can’t really control how people feel about someone else, so I avoid becoming involved when a person causes people to lose faith in someone else.” How does Master Shantideva counter this approach?

9) Some of the greatest violence ever committed in the course of our human history has been the violence done to each other by religious groups. Master Shantideva’s specific comments on this point are certainly some of the most noble sentiments ever expressed in the literature of any of the world’s major religions. Explain first how the Master advises us to deal with the religious violence in the form of slander or destruction of places of worship, sacred images, or holy books.

10) Describe finally how Master Shantideva advises us to respond to violence done to our own dear Lamas, as well as family or other people we hold close.

*Meditation assignment:* 15 minutes a day, silent contemplation on the image of the dream that lasts a hundred years.



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#### The Chapter on Killing Anger

#### *Homework, Class Six*

1) This section of the patience chapter begins with an exploration of the question of blame for the negative things that happen to us. When somebody or something hurts us, we immediately tend to make a certain dichotomy which happens to reveal already how illogical we get when we are angry. Explain this dichotomy.

2) Master Shantideva goes on to discuss the question of blame in light of the ignorance within the human mind. Quote the first five lines of the verse in which he does so. (Tibetan and Sanskrit tracks in these languages.)

3) In this section of the chapter is found the one verse which more than any other summarizes the basis of the third kind of patience: the attitude of “It’s my own karma.” Quote the verse, and again discuss briefly whether this approach completely covers the ultimate worldview of the *perfection* of patience. (Tibetan and Sanskrit tracks give the verse in these languages.)

4) Towards the end of the chapter, Master Shantideva will be making the point that—if we can maintain our patience—then the number of people who appear in our lives to try our patience will automatically become fewer and fewer, since they are actually *produced* by our anger. Describe the verse in this section of the chapter which presents the very pleasant extreme of this thinking.

5) In the next few verses of this section, Master Shantideva presents the idea of cutting our losses. Describe the metaphor that he uses to do so, and then discuss briefly again whether this approach reflects the ultimate worldview: the one which ends suffering itself.

6) In a very powerful metaphor about a prisoner, Master Shantideva points out that it may actually be *less* painful if—when someone slugs you on one side of the face—you turn your face to the other side and voluntarily let them slug you again. Quote the half a verse that presents this metaphor, and explain what it means to the Master. (Tibetan and Sanskrit tracks in these languages.)

7) In response to this “turn the other cheek” argument, the “other guy” in the chapter claims that he does not possess the inner strength to undergo the pain of volunteering to be smacked in the face the second time. Describe how this is a self-defeating argument, and how it may apply to say international relations.



8) The “turn the cheek” argument above is meant to convey the logic of enduring present, relatively lesser pains in order to avoid hugely greater pains in the future. But Master Shantideva goes further and relates the present pain to that of the past. Explain.

9) Even when we are able to put into practice—in some feeble way—this idea of turning the other cheek, there is often some measure of hesitation, or only a grudging willingness. How would Master Shantideva have us feel about it?

*Meditation assignment:* A plain old 15-minute daily meditation on what kind of karma you must have committed in the past to be experiencing now the one person who most irritates you.



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##### *Homework, Class Seven*

1) After discussing antidotes to the anger we feel when others hurt us or those close to us, Master Shantideva continues on to discuss the anger we feel when others help or praise people that we don't like. In essence then he is equating two of our most popular mental afflictions. Name them.

2) Describe the quite painless method that Master Shantideva gives, at the very beginning of this class reading, for dealing with the anger we feel when someone praises a person that we don't like. For good measure, also mention the very specific positive result that coping with anger this way can have.

3) Describe the immediate and also karmic result of wishing against the happiness of others.

4) As aspiring bodhisattvas, we have committed ourselves to see everyone in the universe become enlightened. To then feel envy or displeasure when someone else is praised or presented with things is especially incongruous. Explain this in terms of cosmic geography.

5) Sometimes we tend to rejoice in the good things that happen to others only if somehow we can ourselves control or take credit for the process. Relate the metaphor that Master Shantideva uses to describe why we should be happy when another person can find something good all on their own.

6) What is perhaps the most serious negative result of wishing against the happiness of other people? In your answer, include the two lines from the reading which are most *relevant*. (Sanskrit and Tibetan tracks answer in these languages.)

7) In what sense is it the same whether someone we don't like receives some kind of praise and gain, or whether the person honoring them instead keeps the praise or whatever to themselves?

8) Who is it that we should really be displeased with when we feel envy over another person's success?

9) What is the appropriate train of thought to follow, as far as thinking about good karma and bad karma, when we begin to feel envy over someone else's success?

10) Name three reasons not to feel glad when people we don't like are thwarted in some way.

(1)

(2)

(3)

11) Quote the two lines near the end of our reading for this class which describe how useless it is for us when someone we don't like doesn't get what they want.

*Meditation assignment:* 15 minutes a day in analytical meditation, simplify trying to *catch yourself* hoping that someone you don't particularly like doesn't get what they want.



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#### *Homework, Class Eight*

1) Master Shantideva lists five things that getting famous *doesn't* do for you; Master Prajnakara Mati further mentions that these five are a traditional list of benefits that a wise person would hope for from anything, because they better allow you to serve other people. Name the five.

2) The “other guy” in the chapter of course then comes back—saying, in essence, “I can understand that getting famous may not help me in those five ways, but it does bring me great pleasure of mind.” How does Master Shantideva respond to this argument? What caveat does Master Prajnakara Mati include?

3) Master Shantideva follows with a verse that talks about people who squander all their money trying to attract the attention of others; and people who even risk their very lives and go to war, all with the hope of doing deeds that will make them famous—which he notes is especially silly, since if (and when) you die, there’s no one left to enjoy the fame. But then in the middle of this verse he says, “And anyway, what is it exactly that the alphabet can do for you?” Explain the two meanings of this question.

4) How might being overly concerned about fame or reputation also affect one’s daily spiritual practice?

5) The nature of fame is that in almost all cases it is quickly lost. How does Master Shantideva characterize our normal reaction to no longer being the center of attention?

6) Then follows an interesting exchange. Master Shantideva points out that words themselves are not possessed of consciousness—and so it is completely impossible that *they* are praising us intentionally. The “other guy” (usually our own mind, actually) then comes back with the argument that—when someone praises us—it means that they are happy with us, and we can take a wholesome joy in their happiness. All this happiness, we continue, is prevented if a person criticizes us; and so it is reasonable to feel anger at this person. Explain the two ways in which the Master responds.

7) Master Shantideva then lists four undesirable results that occur when we get praise or fame from others. Quote the verse in which he does so. (Tibetan and Sanskrit tracks in these languages.)

8) Given the various problems that come from getting praise or fame, how then does Master Shantideva advise us to view those who hinder us from obtaining them? And how does this way of viewing things fit in with the ultimate worldview that we are attempting to maintain?



9) Quote the half-verse in which Master Shantideva speaks of how things and fame affect ones liberation; then ruminate a bit on why it is true. (Tibetan and Sanskrit tracks quote in those languages.)

10) Master Shantideva says that our desire for praise and fame makes us similar to crazy people who are struggling to enter a house of pain. This makes people who criticize us—who prevent us from attaining praise and fame—like wonderful friends who are locking us out of the pain house. He then says that “it’s as if an enlightened being has granted us their blessing.” Explain the higher implications.

*Meditation assignment:* 15 minutes a day, struggling with the idea that the people who most annoy you could be enlightened beings with some higher purpose in mind; and trying to guess that purpose.



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##### *Homework, Class Nine*

1) Suppose we are trying to accomplish some virtuous deed, and another person hinders us from doing so. Using the definition of a cause, explain why they are therefore actually *helping* us to do so; and then throw in two very appropriate side notes on this point.

2) Name and explain the two examples that Master Shantideva gives to illustrate the above point.

3) Give the verse from the patience chapter which states how and *why* people who hurt us are so rare. (Sanskrit and Tibetan tracks add these languages.)

4) One of the images commonly utilized for Buddha nature is also used by Master Shantideva to describe people that we don't like. Give the image, and explain it.

5) How does the word "strategic alliance" relate to this chapter?

6) There is a common objection to the concept that the people who hurt us are actually facilitating an invaluable collaboration; that is, they have no *intention* of working with us towards some great goal, and so their help doesn't really *count*. Describe how Master Shantideva counters this argument.

7) The other party, at this point in the patience chapter, raises now a further objection: Not only does the person who hurts me not entertain any wish to help me, they actually harbor an active wish to *hurt* me. How does Master Shantideva counter this new argument?

8) Master Shantideva next moves from the concept of our enemy as an essential cause for the practice of patience to the idea of the enemy being like a field where we plant the seeds of our good deeds. Name and explain the two fields he mentions here. (Sanskrit and Tibetan tracks also name in these languages.)

9) Master Shantideva first says that enlightened and unenlightened beings are equal, and then he says that they're not equal, and then he says again that they're equal. What does he mean?

10) What form of greatness do unenlightened living beings possess, which allows Buddhas to possess the greatness they have?

11) Give a final, sort of mathematical proof that other people—even annoying or hurtful ones—are just as deserving of our love and respect as the enlightened beings themselves.

*Meditation assignment:* 15 minutes a day, analytical meditation on the greater implications of Master Shantideva's statement that—if we keep up this patience stuff—then people who irritate us will become fewer and fewer.



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#### *Homework, Class Ten*

1) How does Master Shantideva advise that we repay the kindness of the Buddhas—those he calls our “closest friends”? Quote a verse from his text to answer. (Tibetan and Sanskrit tracks in those languages.)

2) How, according to Master Shantideva, do all living beings play a role in our repaying the kindness of the Buddhas?

3) Master Shantideva says that “even the one that I consider my Master has disregarded even his own holy body” for the sake of living beings, but that we refuse to act the same. How does he characterize our refusal? Quote the relevant half of a verse. (Sanskrit and Tibetan tracks in those languages.)

4) Describe, in a famous half-verse, the connection between what we do to all the other beings around us, and what we do to the Buddhas themselves. (Sanskrit and Tibetan tracks in these languages.)

5) Master Shantideva uses a certain metaphor to describe how it feels to the Buddhas whenever we respond in a negative way to someone who hurts us. Describe.

6) When we finally realize how much it hurts the Buddhas when we hurt other people, we feel a natural wish to ask all these enlightened beings to forgive us for all the pain we have caused them in the past. Describe the two offerings which Master Shantideva mentions we can make, and which incidentally possess a tremendous power to remove much of the bad karma of hurting the Buddhas.

7) The Buddhas are the embodiment of compassion itself; and the Buddhas themselves are embodied in someone else. Who is that, and how?

8) Name what it is that Master Shantideva describes as “the one thing which pleases all the Buddhas, and which is the one way to accomplish ones own goals, and moreover the very method to remove the pain of the entire world.”

9) Give the five parts of the illustration of the king and his worker.

(a)

(b)

(c)

(d)

(e)



10) Master Shantideva points out that the metaphor comparing kings to Buddhas breaks down in two important aspects. Name them.

(a)

(b)

11) The final result of practicing the perfection of patience is, of course, that we achieve enlightenment, becoming a deathless angel who can serve every living being. Master Shantideva, in the final verses of the patience chapter, also lists eight benefits that come to us even before we escape the cycle of pain. List them, in two groups as he does.

(a)

(b)

(c)

(d)

(e)

(f)

(g)

(h)

*Meditation assignment:* 15 minutes a day, analytical meditation on just *how* each living creature in the universe is an actual embodiment of the Buddhas.



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#### *Quiz, Class One*

1) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining one's awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

2) Master Prajnakara Mati makes a particularly strong note in his commentary about a play on words which appears in the very first verse of the chapter on patience. This word play is not conveyed by the Tibetan translation of Master Shantideva's work, and this gives us some insight into the immense value of studying Buddhism in the original Sanskrit. Quote the verse and explain the play. (Sanskrit and Tibetan tracks in those languages.)

3) Discuss the idea of a “fire hazard,” with regard both to anger and also our more general, daily Buddhist practice.

4) Talk a little about the idea of the “range” of anger.

5) Obviously, this “Chapter on Patience” will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan..)



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#### *Quiz, Class Two*

1) There is one verse from the Patience Chapter which advises us how to stop this immediate cause of anger. It is perhaps the most famous verse from the chapter, and is often quoted by His Holiness the Dalai Lama. Give the entire verse. (Sanskrit and Tibetan tracks give in **both** English and your track language.)

2) There are two lines (half a verse) from the text which describe *why* we can learn to deal with progressively greater types of pain. Quote the lines, and then discuss briefly whether these words directly reflect the ultimate goal of the worldview of Lord Buddha. (Tibetan and Sanskrit tracks include both that and the English.)

3) What comforting advice does Master Shantideva give about trouble or obstacles that arise during our attempts to improve our minds?



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#### *Quiz, 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) 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)

3) 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.

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

5) 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.)



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#### *Quiz, Class Four*

1) With class four, we begin our study of the third of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching (Tenrim Chenmo)*. (Tibetan track name in Tibetan.)

2) Describe the thought process used in the "method of compassion" for dealing with our own anger. Finish up your description with the two exquisite lines by Master Shantideva on this particular method. (For the two lines, Sanskrit and Tibetan tracks add these languages.)

3) Give the wonderful verse where Master Shantideva advises us to get angry at the force that actually lies behind it when another person hurts us.



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#### The Chapter on Killing Anger

#### *Quiz, Class Five*

1) When others lose faith or trust in us, this can adversely affect our ability to support ourselves and others materially. Give the second half of the verse in which Master Shantideva counters this concern.

2) Relate and explain the metaphor that Master Shantideva uses to help demonstrate why it is wrong to crave possessions.



3) The “other person” in this section of the chapter then comes to Master Shantideva and argues that they really do need things, in order to live a longer life—because then they will have more time to work off their past negative deeds, and accomplish the good deeds they have not yet done. How does the Master reply, and how does this relate to the question of the *style* with which we do our good deeds? Complete your answer, finally, with the powerful second half of the verse on this subject. (Tibetan and Sanskrit tracks in these languages.)

4) Some of the greatest violence ever committed in the course of our human history has been the violence done to each other by religious groups. Master Shantideva’s specific comments on this point are certainly some of the most noble sentiments ever expressed in the literature of any of the world’s major religions. Explain first how the Master advises us to deal with the religious violence in the form of slander or destruction of places of worship, sacred images, or holy books.

5) Describe finally how Master Shantideva advises us to respond to violence done to our own dear Lamas, as well as family or other people we hold close.



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#### *Quiz, Class Six*

1) In this section of the chapter is found the one verse which more than any other summarizes the basis of the third kind of patience: the attitude of "It's my own karma." Quote the verse, and again discuss briefly whether this approach completely covers the ultimate worldview of the *perfection* of patience. (Tibetan and Sanskrit tracks give the verse in these languages.)

2) Towards the end of the chapter, Master Shantideva will be making the point that—if we can maintain our patience—then the number of people who appear in our lives to try our patience will automatically become fewer and fewer, since they are actually *produced* by our anger. Describe the verse in this section of the chapter which presents the very pleasant extreme of this thinking.

3) In a very powerful metaphor about a prisoner, Master Shantideva points out that it may actually be *less* painful if—when someone slugs you on one side of the face—you turn your face to the other side and voluntarily let them slug you again. Quote the half a verse that presents this metaphor, and explain what it means to the Master. (Tibetan and Sanskrit tracks in these languages.)



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#### *Quiz, Class Seven*

1) After discussing antidotes to the anger we feel when others hurt us or those close to us, Master Shantideva continues on to discuss the anger we feel when others help or praise people that we don't like. In essence then he is equating two of our most popular mental afflictions. Name them.

2) Describe the quite painless method that Master Shantideva gives, at the very beginning of this class reading, for dealing with the anger we feel when someone praises a person that we don't like. For good measure, also mention the very specific positive result that coping with anger this way can have.

3) Sometimes we tend to rejoice in the good things that happen to others only if somehow we can ourselves control or take credit for the process. Relate the metaphor that Master Shantideva uses to describe why we should be happy when another person can find something good all on their own.

4) What is perhaps the most serious negative result of wishing against the happiness of other people? In your answer, include the two lines from the reading which are most *relevant*. (Sanskrit and Tibetan tracks answer in these languages.)



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#### *Quiz, Class Eight*

1) Master Shantideva lists five things that getting famous *doesn't* do for you; Master Prajnakara Mati further mentions that these five are a traditional list of benefits that a wise person would hope for from anything, because they better allow you to serve other people. Name the five.

2) Master Shantideva follows with a verse that talks about people who squander all their money trying to attract the attention of others; and people who even risk their very lives and go to war, all with the hope of doing deeds that will make them famous—which he notes is especially silly, since if (and when) you die, there's no one left to enjoy the fame. But then in the middle of this verse he says, “And anyway, what is it exactly that the alphabet can do for you?” Explain the two meanings of this question.

3) Then follows an interesting exchange. Master Shantideva points out that words themselves are not possessed of consciousness—and so it is completely impossible that *they* are praising us intentionally. The “other guy” (usually our own mind, actually) then comes back with the argument that—when someone praises us—it means that they are happy with us, and we can take a wholesome joy in their happiness. All this happiness, we continue, is prevented if a person criticizes us; and so it is reasonable to feel anger at this person. Explain the two ways in which the Master responds.

4) Master Shantideva says that our desire for praise and fame makes us similar to crazy people who are struggling to enter a house of pain. This makes people who criticize us—who prevent us from attaining praise and fame—like wonderful friends who are locking us out of the pain house. He then says that “it’s as if an enlightened being has granted us their blessing.” Explain the higher implications.



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*Quiz, Class Nine*

1) Suppose we are trying to accomplish some virtuous deed, and another person hinders us from doing so. Using the definition of a cause, explain why they are therefore actually *helping* us to do so; and then throw in two very appropriate side notes on this point.

2) Give the verse from the patience chapter which states how and *why* people who hurt us are so rare. (Sanskrit and Tibetan tracks add these languages.)



3) How does the word “strategic alliance” relate to this chapter?

4) Master Shantideva next moves from the concept of our enemy as an essential cause for the practice of patience to the idea of the enemy being like a field where we plant the seeds of our good deeds. Name and explain the two fields he mentions here. (Sanskrit and Tibetan tracks also name in these languages.)



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#### *Quiz, Class Ten*

1) Master Shantideva says that “even the one that I consider my Master has disregarded even his own holy body” for the sake of living beings, but that we refuse to act the same. How does he characterize our refusal? Quote the relevant half of a verse. (Sanskrit and Tibetan tracks in those languages.)

2) Describe, in a famous half-verse, the connection between what we do to all the other beings around us, and what we do to the Buddhas themselves. (Sanskrit and Tibetan tracks in these languages.)

3) When we finally realize how much it hurts the Buddhas when we hurt other people, we feel a natural wish to ask all these enlightened beings to forgive us for all the pain we have caused them in the past. Describe the two offerings which Master Shantideva mentions we can make, and which incidentally possess a tremendous power to remove much of the bad karma of hurting the Buddhas.

4) The Buddhas are the embodiment of compassion itself; and the Buddhas themselves are embodied in someone else. Who is that, and how?



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#### The Chapter on Killing Anger

#### *Final Examination*

1) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining one's awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

2) Discuss the idea of a "fire hazard," with regard both to anger and also our more general, daily Buddhist practice.

3) Talk a little about the idea of the "range" of anger.

4) Obviously, this “Chapter on Patience” will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan.)

5) There is one verse from the Patience Chapter which advises us how to stop this immediate cause of anger. It is perhaps the most famous verse from the chapter, and is often quoted by His Holiness the Dalai Lama. Give the entire verse. (Sanskrit and Tibetan tracks give in **both** English and your track language.)

6) There are two lines (half a verse) from the text which describe *why* we can learn to deal with progressively greater types of pain. Quote the lines, and then discuss briefly whether these words directly reflect the ultimate goal of the worldview of Lord Buddha. (Tibetan and Sanskrit tracks include both that and the English.)

7) What comforting advice does Master Shantideva give about trouble or obstacles that arise during our attempts to improve our minds?

8) 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.)

9) 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)

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.)

11) With class four, we begin our study of the third of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching* (*Tenrim Chenmo*). (Tibetan track name in Tibetan.)

12) Describe the thought process used in the "method of compassion" for dealing with our own anger. Finish up your description with the two exquisite lines by Master Shantideva on this particular method. (For the two lines, Sanskrit and Tibetan tracks add these languages.)

13) Give the wonderful verse where Master Shantideva advises us to get angry at the force that actually lies behind it when another person hurts us.

14) The “other person” in this section of the chapter then comes to Master Shantideva and argues that they really do need things, in order to live a longer life—because then they will have more time to work off their past negative deeds, and accomplish the good deeds they have not yet done. How does the Master reply, and how does this relate to the question of the *style* with which we do our good deeds? Complete your answer, finally, with the powerful second half of the verse on this subject. (Tibetan and Sanskrit tracks in these languages.)



15) Some of the greatest violence ever committed in the course of our human history has been the violence done to each other by religious groups. Master Shantideva's specific comments on this point are certainly some of the most noble sentiments ever expressed in the literature of any of the world's major religions. Explain first how the Master advises us to deal with the religious violence in the form of slander or destruction of places of worship, sacred images, or holy books.

16) In this section of the chapter is found the one verse which more than any other summarizes the basis of the third kind of patience: the attitude of "It's my own karma." Quote the verse, and again discuss briefly whether this approach completely covers the ultimate worldview of the *perfection* of patience. (Tibetan and Sanskrit tracks give the verse in these languages.)

17) Towards the end of the chapter, Master Shantideva will be making the point that—if we can maintain our patience—then the number of people who appear in our lives to try our patience will automatically become fewer and fewer, since they are actually *produced* by our anger. Describe the verse in this section of the chapter which presents the very pleasant extreme of this thinking.

18) In a very powerful metaphor about a prisoner, Master Shantideva points out that it may actually be *less* painful if—when someone slugs you on one side of the face—you turn your face to the other side and voluntarily let them slug you again. Quote the half a verse that presents this metaphor, and explain what it means to the Master. (Tibetan and Sanskrit tracks in these languages.)

19) After discussing antidotes to the anger we feel when others hurt us or those close to us, Master Shantideva continues on to discuss the anger we feel when others help or praise people that we don't like. In essence then he is equating two of our most popular mental afflictions. Name them.

20) Describe the quite painless method that Master Shantideva gives, at the very beginning of this class reading, for dealing with the anger we feel when someone praises a person that we don't like. For good measure, also mention the very specific positive result that coping with anger this way can have.

21) What is perhaps the most serious negative result of wishing against the happiness of other people? In your answer, include the two lines from the reading which are most *relevant*. (Sanskrit and Tibetan tracks answer in these languages.)

22) Master Shantideva follows with a verse that talks about people who squander all their money trying to attract the attention of others; and people who even risk their very lives and go to war, all with the hope of doing deeds that will make them famous—which he notes is especially silly, since if (and when) you die, there’s no one left to enjoy the fame. But then in the middle of this verse he says, “And anyway, what is it exactly that the alphabet can do for you?” Explain the two meanings of this question.

23) Master Shantideva says that our desire for praise and fame makes us similar to crazy people who are struggling to enter a house of pain. This makes people who criticize us—who prevent us from attaining praise and fame—like wonderful friends who are locking us out of the pain house. He then says that “it’s as if an enlightened being has granted us their blessing.” Explain the higher implications.

24) Suppose we are trying to accomplish some virtuous deed, and another person hinders us from doing so. Using the definition of a cause, explain why they are therefore actually *helping* us to do so; and then throw in two very appropriate side notes on this point.

25) Master Shantideva next moves from the concept of our enemy as an essential cause for the practice of patience to the idea of the enemy being like a field where we plant the seeds of our good deeds. Name and explain the two fields he mentions here. (Sanskrit and Tibetan tracks also name in these languages.)

26) Describe, in a famous half-verse, the connection between what we do to all the other beings around us, and what we do to the Buddhas themselves. (Sanskrit and Tibetan tracks in these languages.)

27) When we finally realize how much it hurts the Buddhas when we hurt other people, we feel a natural wish to ask all these enlightened beings to forgive us for all the pain we have caused them in the past. Describe the two offerings which Master Shantideva mentions we can make, and which incidentally possess a tremendous power to remove much of the bad karma of hurting the Buddhas.

28) The Buddhas are the embodiment of compassion itself; and the Buddhas themselves are embodied in someone else. Who is that, and how?

PLEASE WRITE YOUR NAME CLEARLY AS YOU WOULD LIKE IT TO APPEAR ON YOUR CERTIFICATE.  
THANK YOU!

NAME: \_\_\_\_\_

MAILING ADDRESS: \_\_\_\_\_

\_\_\_\_\_

EMAIL: \_\_\_\_\_

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

The Chapter on Killing Anger

### ANSWER KEY, CLASS ONE

1) For this in-depth course on the patience chapter from Master Shantideva's *Guide to the Bodhisattva's Way of Life*, we will be utilizing two important commentaries—one from ancient India, and another from Tibet. Name each of them, their author, and the authors' dates. (Sanskrit and Tibetan tracks, also add these languages, respectively.)

- a) The Sanskrit commentary is *The Commentary to Difficult Points in the "Guide to the Bodhisattva's Way of Life,"* by Prajnakara Mati (c. 1000 AD)

बोधिचर्यावतार पञ्जिका

*Bodhisattvacharyavatara panjika*

प्रज्ञाकरमति

*Prajnakara mati*

- b) The Tibetan commentary is *Entry Point for Children of the Victorious Buddhas*, by Gyaltsab Je Dharma Rinchen (1364-1432)

ཀུལ་ལྷན་འདུག་རྒྱུ་ལྟར་།

*Gyelse juk-nguk*

ཀུལ་ཚབ་ཇེ་དར་མ་རིན་ཆེན་།

*Gyaltsab je darma rinchen*

2) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining ones awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

**How on earth could you ever find  
Enough leather to cover the Earth?  
The amount of leather on the sole of your shoe  
Will give you the same effect.**

།ས་སྤྲོངས་འདི་དག་གོས་གཡོགས་སུ།  
།དེ་སྤྲོད་གོ་བས་ག་ལ་ལང་།  
།ལྷམ་མཐེལ་ཙམ་གྱི་གོ་བས་ནི།  
།ས་སྤྲོངས་ཐམས་ཅད་གཡོགས་དང་འདྲ།

*sateng didak kuyok su  
de-nye koway gala lang  
hlamtil tsamgyi koway ni  
sateng tamche yok dang dra*

**भूमिं छादयितुं सर्वा कुतश्चर्म भविष्यति ।**

**उपानच्चर्ममात्रेण छन्ना भवति मेदिनी ॥१३॥**

*bhumim chadayitum sarvām kutash charma bhaviṣhyati  
upanach charma matrena channa bhavati medini*

3) Master Prajnakara Mati makes a particularly strong note in his commentary about a play on words which appears in the very first verse of the chapter on patience. This word play is not conveyed by the Tibetan translation of Master Shantideva's work, and this gives us some insight into the immense value of studying Buddhism in the original Sanskrit. Quote the verse and explain the play. (Sanskrit and Tibetan tracks in those languages.)

**A single instance of anger  
Destroys whatever good deeds  
You may have amassed in thousands**

Of eons spent in practices  
Like giving, or making offerings  
To Those Who have Gone to Bliss.

ཁལ་ཏང་དུ་སྐྱེས་པ་ལྟོ་ལྟོ་  
འཇིག་རྟེན་གྱི་ལོ་ལོ་སྐྱེས་པ་  
ལེགས་སྤྲུང་གང་ཡིན་དེ་ཀུན་ཡང་།  
ཁོང་ཁྱོད་གཅིག་གིས་འཛམ་མཐོང་གྲེད།

*kelpa tongdu sakpa yi  
jindang deshek chula sok  
lekche gang-yin dekun yang  
kongtro chikki jompar je*

सर्वमेतत्सुचारितं दानं सुगतपूजनम् ।

कृतं कर्मसहस्रैर्यत्प्रतिघः प्रतिहन्ति तत् ॥१॥

*sarvam etat sucharitam danam sugata pujanam  
kirtam karma sahasrair yat pratighah pratihanti tat*

The word is Sanskrit for “anger” here is *pratigha* (*pratigha*), and the word for “destroys” is *pratihanti* (*pratihanti*). Both words are based on the Sanskrit root *√han*, “to strike,” which comes from the Indo-European root *√gwhen*, “to strike or kill.” This same root comes into English in the word “gun”; and the Sanskrit root forms the basis of the word *a-hinsa* (*ahiṃsa*), or “non-violence” (you could say, literally, “no guns”!).

The very *word* in the verse for anger then is “destroyer”—the destroyer of many years of efforts we have made to collect good karma. This theme, and this same root for “destruction,” continue throughout the patience chapter: Master Shantideva urges us to turn the tables on anger and destroy it.



Prajnakara Mati points out that this play on words is drawn from an explanation of the word “anger” found in the sutra called “Manjushri’s Play.” The *prati* part of the word, by the way, is the same *prati* as found in the word *pratimoksha* vows, or “individual freedom” vows. The word thus means “individual,” and in its two usages in this verse indicates that *each individual* occurrence of serious anger destroys *entire individual* masses of good karma done in the past.

4) The verse just discussed, by the way, is meant to indicate perhaps the worst quality of anger. Describe this quality, and its sister disaster.

The verse indicates the very serious and hidden danger of anger, which is that it is very actively and constantly producing dire consequences for us that we *cannot even see*, burning up vast amounts of good karma that we will probably never even realize that we either once possessed or lost. The sister disaster is that anger has many negative consequences which are more immediate, and which we *can* see: these include the sharp, intense discomfort that we experience from the anger itself; the unsettled, unhappy state of mind which stays with us for hours or days afterwards; the general disturbance of our lives and others’—sort of a disturbance of the “force” or the natural balance of things—which throws us and those around us off balance for long periods of time, preventing general peace of mind and blocking creativity and other wholesome states; the depressed feeling that, as Buddhists, we have failed ourselves and others by delaying our enlightenment; frequently, an inability to sleep well; and perhaps most distressing the fact that those close to us—friends, relatives, and officemates—quickly find us unpleasant to be around, and we find ourselves lonely and isolated from others.

5) While we’re on the subject of original Sanskrit words, give the Sanskrit for the most common words that Master Shantideva uses for both “anger” and “patience”; then explain how the related English words (cognates) help shed light on the taste of the Sanskrit terms.

The most common Sanskrit word that Master Shantideva uses for “anger” is *krodha* (*krodha*). This comes from a Sanskrit root  $\sqrt{krudh}$ , which means “to be angry.” This itself comes from an Indo-European

root  $\sqrt{k}reuh$ , with meanings of “to strike or hit,” and also the raw flesh that results. The English words that come from these roots are “raw,” “crude,” “cruel,” and “rude.”

The Sanskrit word for the perfection of patience is *kshanti* (*kṣānti*), which comes from the Sanskrit root  $\sqrt{k}sham$  (*kṣam*), meaning to “withstand” or “endure.” We often see the “k” in this combination of “ksh” dropping out, and this produces the well-known Sanskrit word *shanti* (*śānti*), or “peace.” The corresponding Indo-European root is  $\sqrt{k}weih$  (because the “sh” in the “ksh” often shows up in Indo-European as “w”), meaning “to be quiet or at rest.” This root is the basis for English words such as “quiet,” “tranquil,” and “quiescence.”

6) Discuss the idea of a “fire hazard,” with regard both to anger and also our more general, daily Buddhist practice.

As noted above, anger has a capacity similar to that of fire, in the sense that even the tiny amount of fire on the end of a matchstick has the power to increase and spread enough to burn an entire city. The “hazard” part refers to a person who, like a very dry field of grass, is ready at any moment to burst into fire. This readiness comes from not keeping up with ones regular daily practices, such as a daily meditation session, keeping ones six-time book, regular yoga or similar spiritual exercise, and regular study of scripture. Without the stability and peace of mind that result from these practices, we are a “fire hazard” or—as Master Shantideva puts it in the opening lines of the chapter on meditation,

A person whose mind is in a state  
Of constant wandering lives their life  
In the jaws of mental affliction.

7) Talk a little about the idea of the “range” of anger.

It’s important to realize that the idea of anger as presented in Master Shantideva’s great book spreads over a wide range of emotions and activities, both within our own one mind, and throughout the world at large. That is, the word “anger” as used by the Master applies first of

all to an entire range of sometimes subtle—and always potentially disastrous—states of mind or raw karma such as simply being “in a bad mood,” or irritable; getting slightly annoyed with someone, even just on a subway or on the web; holding a grudge, or the inability to let go of anger; feelings of resentment or even jealousy; and the entire spectrum of fascination or even pleasure that we take in others’ misfortunes: rubbernecking at a car accident, reading about the problems of politicians or movie actors, on up to subtle satisfaction when someone we don’t like at the office gets in trouble.

This “range” of anger also extends, very importantly, beyond the insides of our own mind—to the outside world. That is, Master Shantideva’s idea of “anger” also applies for example to any kind of exasperation over anything like a traffic jam, or the weather; or anxiety and unhappiness over the size of our credit-card bills, or our weight or physical appearance.

Finally and perhaps most importantly, Master Shantideva’s concept of “anger” applies to how we as a community or a nation respond to violence, whether it be when and how we decide to imprison someone, or the decision of whether we will engage in widescale violence such as war. And so this chapter on patience is really the ultimate Buddhist presentation on peace as well.

8) Obviously, this “Chapter on Patience” will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan..)

Master Shantideva will be acquainting us with a wide variety of methods to deal with anger. Most of these methods are what we could call “bandaids,” or temporary solutions that break down when the “heat” is turned up: when the person or situation making us angry is either increased or repeated to a certain degree. We will though be learning as well the ultimate solution: a solution based on worldview, or a deep understanding of karma and emptiness. Applying this solution actually puts a permanent end to the very objects which cause us anger, and acts as an immediate cause for us to achieve enlightenment, the ability to be of help to countless living beings.

གནས་སྐབས་ཀྱི་གཉིན་པོ།

*nekap kyi nyenpo*

གཉིན་པོ་མཐར་ཐུག།

*nyenpo tartuk*

9) Why would Master Shantideva bring up the subject of food here, early on in the patience chapter?

**He wants us to think of our anger as a living thing, then to think about what it is that our anger feeds upon. Then if we can learn to cut off the anger's food, we can starve out the anger.**

10) The study and practice of fighting anger can be pretty exhausting and sort of depressing. So let's list as well the two great benefits that can come from even small victories in this war.

**a) Small but steady attempts to fight our own tendency to become angry bring us, in the immediate sense, a much brighter day, all day long.**

**b) Because we are destroying less and less bad karma, our world begins to change, into paradise, at a far faster rate. And even if we do have to take a another suffering life in the future, it is spent in ways that are very meaningful, and pleasant. These are two senses in which we can take Master Shantideva's statement that "Anyone who can learn to focus and destroy their anger achieves happiness, here and there as well."**



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

The Chapter on Killing Anger

### ANSWER KEY, CLASS TWO

1) In discussing the actual methods for stopping anger, Master Shantideva first identifies the immediate condition that allows anger to occur. Name this condition.

**The immediate condition that allows anger to occur is to start getting off-balance—to start feeling upset.**

2) There is one verse from the Patience Chapter which advises us how to stop this immediate cause of anger. It is perhaps the most famous verse from the chapter, and is often quoted by His Holiness the Dalai Lama. Give the entire verse. (Sanskrit and Tibetan tracks give in **both** English and your track language.)

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?

གཤམ་ཏི་བཅོས་སུ་ཡོད་ན་ནི།  
དེ་ལ་མི་དག་ཅི་ཞིག་ཡོད།  
གཤམ་ཏི་བཅོས་སུ་མེད་ན་ནི།  
དེ་ལ་མི་དག་གྲུས་ཅི་ཕན།

*gelte chusu yuna ni  
dela migar chishik yu  
gelte chusu mena ni  
dela miga jechi pen*

यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम् ।

अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम् ॥१०॥

*yadyastyeva pratikaro daurmanasyena tatra kim  
atha nasti pratikaro daurmanasyena tatra kim*

3) Name the two most general objects towards which we feel anger.

**These are (1) anything that we don't like, happening to either ourselves or to those we feel close to; and (2) anything that we do like, happening to those that we don't like.**

4) The section of Master Shantideva's text covered in this second class is devoted to the first of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching* (Tenrim Chenmo). (Tibetan track name in Tibetan.)

**The first of the three types of patience covering in Master Shantideva's work is the patience where you willingly take on suffering. This is described by Geshe Drolungpa as the ability to endure relatively minor hardships in our attempt to finally do something of ultimate meaning, especially in view of the fact that in the past we have willingly undergone huge numbers of intense sufferings—such as those we put up with in our daily work to support ourselves—all without any lasting benefit.**

*ལྷན་བསྐྱེད་དང་དུ་ལེན་པའི་བཟོད་པ།  
duk-ngel dangdu lenpay supa*

5) There are two lines (half a verse) from the text which describe *why* we can learn to deal with progressively greater types of pain. Quote the lines, and then discuss briefly whether these words directly reflect the ultimate goal of the worldview of Lord Buddha. (Tibetan and Sanskrit tracks include both that and the English.)

**There is nothing in the world  
Which does not come easily  
If you make a habit of it.**

།གོམས་ན་སྒྲ་བར་མི་འགྱུར་བའི།

།དངོས་དེ་གང་ཡང་ཡོད་མ་ཡིན།

*gomna lawar mingyurway  
ngude gang-yang yo ma yin*

**न किञ्चिदस्ति तद्वस्तु यदभ्यासस्य दुष्करम् ।**

*na kinchid asti tad vastu yad abhyasasya dushkaram*

The whole approach of learning to endure progressively greater sufferings certainly *does not* reflect the ultimate worldview of Lord Buddha. This worldview states that we can do better than simply learn to cope very well with suffering: we can rather prevent it from happening in the first place, through an understanding of karma and emptiness.

6) Relate the example that Master Shantideva uses to show how our ability to endure suffering—that is, to be patient—depends greatly upon our state of mind: our will power.

Master Shantideva points out that some people, such as certain boxers or warriors in battle—rise to a higher level of ferocity when they see their own blood spilled by an opponent. Other people faint even at the sight of another person bleeding slightly. This difference is determined, he says, by will power.

7) What comforting advice does Master Shantideva give about trouble or obstacles that arise during our attempts to improve our minds?

**Master Shantideva says:**

**“We are locked in combat  
With mental affliction, and in war  
Many wounds are sustained.”**

8) Name four good things about the suffering that we go through every day.

**Four good things about the suffering we go through every day are (1) it makes us sad about life, and humbles us; (2) it helps us feel compassion towards our fellow sufferers here in the cycle of life; and (3) it inspires us to avoid doing new bad karma; and (4) helps us take joy in doing good karma.**





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

The Chapter on Killing Anger

*Answer Key, Class Three*

1) With this class, the thirdAn 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.)

**The second of the three types of patience is the kind where you concentrate on the Dharma. According to Geshe Drolungpa's *Great Book on the Steps of the Teaching* (*Tenrim Chenmo*), this is a highly analytical type of patience which delves deeply into objects such as the nature of emptiness, and cause and effect. This type of patience is actually looking into *where, ultimately, the things that make us angry have come from*; and since we can find their true roots, we can eliminate them—and our anger over them—forever.**

ཆོས་ལ་ངེས་པར་སེམས་པའི་བཟོད་པ།

*chu la ngepar sempay supa*

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?

He points out that people and our blood pressure, for example, are the same in that they are both impelled by other influences that lay outside of their current control. The level of our blood pressure is completely dependent on the condition of our veins, the amount of salt or sugar in the blood, and so on; it cannot act of its own accord. Just so, the person who causes us harm is in no way acting on his own accord: he is completely at the mercy of the level of his mental afflictions in the moment.

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?

Mental afflictions, such as getting upset, are *part* of consciousness, but do not themselves display conscious intent; that is, the feeling of getting upset does not consciously decide, “Now I will make this person angry.” It just happens. As such we have no place singling out people as opposed to things, to get angry at.

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.)

Every one of our problems,  
However many there may be,  
And the great variety of our bad deeds  
All occur by force of factors;  
Nothing comes of its own accord.

ཉེས་པ་ཇི་སྟེན་ཐམས་ཅད་དང་།

སྒྲིག་པ་ནམ་པ་སྣ་ཚོགས་པ།

དེ་ཀླན་རྒྱན་གྱི་སྟོབས་ལས་བྱུང་།

འང་དབང་ཡོད་པ་མ་ཡིན་ནོ།

*nyepa ji-nye tamche dang  
dikpa nampa natsok pa*

*dekun kyen-gyi tople jung  
rangwang yu-pa mayin no*

ये केचिदपराधास्तु पापानि विविधानि च ।

सर्वं तत्प्रत्ययबलात् स्वतन्त्रं तु न विद्यते ॥२५॥

*ye kechid aparadhastu papani vividhani cha  
sarvam tat pratyaya balat svatantram tu na vidyate*

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) The world and everything in it—and thus those things which hurt us, and cause us to become upset and angry, even your yelling boss’s face—have all come into being through the random collision of atoms and molecules of various elements like carbon and oxygen, just bumping into each other trillions of years after some primeval, accidental explosion—a “big bang”—that started from nothing at all. (This is the prevailing scientific explanation of where things come from, and corresponds to the idea of a “primal One.”)**

**b) Or, it’s not true that all of these things are just random; rather, they occur through the efforts of a big guy in the sky who has been around forever. And although the world is strewn with cruelty and unimaginably ruthless pain, this being who has made all things happen is the paragon of compassion. (This is the Judeo-Christian idea of God as Creator of the World, and corresponds to the idea of a “Self-Existent Being.”)**

**c) What happens in the world is completely logical: there is a universal justice, and we get back in exact accordance to what we give: according exactly to whether or not we have taken care of others. The world is all a projection triggered by karma, or the seeds that are planted in our**

**minds as we either help or hurt all the beings in our life. (This is the Buddhist worldview, of karma and emptiness.)**

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

**a) Simply *don't ever think about where all these things really came from*: ignore all the scientific explanations, and scoff at the religious ones. That is, assume that things are just here—they just happened that way.**

**b) Profess any one or none of the above worldviews, but deep within your heart follow an impossible mix of all three: when in “reasonable” company, be able to talk about the big bang, or evolution; when you’re really in a big jam, ask for help from Jesus; and follow to a fashionable degree the idea that people should in general be moral, and that this has some kind of impact on what happens to them.**

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.

**He says that something that has not been produced itself by some other force can never turn around and produce its own effect, such as our whole world. That is, that very first big bang that produced the universe cannot have done so unless something caused it itself. This argument also applies, obviously, to a Creator of all things.**

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

**A Creator is normally said to be eternal, and unchanging. If this were the case, then it could never act to produce a world, since by producing anything a thing itself must change. There is also, incidentally, the obvious point that an infinitely compassionate and omnipotent being would never create the pain that we all go through every single day of our lives.**

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.)

**Understand this, feel no anger  
Towards any of these things  
Like pictures of illusion.**

།དེ་ལྟར་ཤེས་ན་སྤྱལ་བླ་བུ་འི།  
།དངོས་པོ་ཀུན་ལ་ཁོ་མི་འགྱུར།

*detar shena trul tabuy  
ngupo kunla tro mingyur*

**निर्माणवदचेष्टेषु भावेष्वेवं क्व कुप्यते ॥३१॥**

*nirmanavad acheshteshu bhaveshvevam kva kupyate*

**Things are like an illusion because, as Master Shantideva notes in the immediately preceding lines, “they all depend on other influences, and they on other, inevitably.” That is, things are illusory because they are dependent—dependent, in the highest sense, because they depend on our projections upon the blank screen of karma: projections forced upon us by the seeds of our own past deeds.**

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.)

**Now you may say, “But what is it  
That’s stopped, and by what?  
And how then, logically, stopping itself?”  
Yet it does make sense, for we assert  
That the entire flow of pain is broken  
By relying on this fact.**

།གང་གིས་གང་ཞིག་བསྐྱོག་བྱ་སྟེ།  
།བསྐྱོག་པ་འང་རིགས་པ་མིན་ཞེ་ན།  
།དེ་ལ་བརྟེན་ནས་སྤྱག་བསྐྱེལ་རྣམས།  
།རྒྱུན་ཆད་འགྱུར་འདོད་མི་རིགས་མེད།

ganggi gangshik dokja te  
dokpa-ang rikpa min shena  
dela tenne duk-ngel nam  
gyunche gyurndu mirik me

वारनापि न युक्तैवं कः किं वारयतीति चेत् ।

युक्ता प्रतीत्यता यस्माद्दुःखस्योपरतिर्मता ॥३२॥

varanapi na yuktaivam kah kim varayatiti chet  
yukta pratityata yasmad duhkhasyoparatir mata

Here is a paraphrase of how Gyaltsab Je brilliantly glosses the verse. Someone comes along and says, “If there doesn’t exist a single atom of anything that could exist in and of itself, how could anything then act as an antidote to stop something else? Wouldn’t the very workings of all things be impossible?” And Gyaltsab Je answers: This kind of statement reflects a very mistaken type of worldview which holds that the two truths (deceptive reality and ultimate reality) are mutually incompatible—it is the statement of a person who fails to grasp how the fact that things work in general is applied to things that are empty of any nature of their own. As such, this person’s very objection is itself what is *really* objectionable, for in fact the only thing that can enable us to stop all our mental afflictions—including anger—and thus put an end to all pain in the world is to realize the truth of the fact that spiritual antidotes and the problems which they eliminate are all empty of any existence of their own.



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The Chapter on Killing Anger

*Answer Key, Class Four*

1) With class four, we begin our study of the third of the three types of patience. Name it, and state how it's described in Geshe Drolungpa's famous work, *The Great Book on the Steps of the Teaching* (*Tenrim Chenmo*). (Tibetan track name in Tibetan.)

**This is the kind of patience where we don't mind it when others do us harm. It is described primarily by Geshe Drolungpa as follows: When a wide variety of unbearable and continuous problems come to us as other people hurt us, then we must reflect on the fact that they are all a result of our own negative deeds in the past.**

ཇི་མི་སྐྱམ་པའི་བཟོད་པ།

*ji mi-nyampay supa*

2) Describe the thought process used in the "method of compassion" for dealing with our own anger. Finish up your description with the two exquisite lines by Master Shantideva on this particular method. (For the two lines, Sanskrit and Tibetan tracks add these languages.)

**We think first about how some people, out of mental afflictions or simple carelessness, do themselves serious harm—say in a serious car accident, when distracted by a minor argument over a cell phone. Others, out of a desire to impress the opposite sex, might hurt themselves—for example, by overworking for extra money, or through compulsive dieting. Finally there is the extreme of those who—out of anxiety or depression—do themselves the ultimate harm of committing suicide.**

Then too there are the many of us who hurt ourselves constantly by doing negative deeds. It is no surprise, says Master Shantideva, that if we all do such harm to ourselves, then we would naturally do harm to others as well. People spend their whole lives hurting themselves and each other; a condition so pitiable that Master Shantideva concludes by saying,

If by some chance you cannot  
 Feel some pity for them,  
 At the least withhold your anger.

न केवलं दया नास्ति क्रोध उत्पद्यते कथम् ॥३८॥

*na kevalam daya nasti krodha utpadyate katham*

༥༩ རྒྱལ་མགོ་བོད་སྐད་ཀྱི་  
རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་  
*nyingje gyala makye na*  
*trowarngyurwa chi ta tsik*

3) Describe the argument against anger that hinges upon the question of whether our basic human nature is to be harmful or not.

Actually Master Shantideva has us covered either way. If all of us people are in fact evil or harmful at our very root, then it is no big surprise that we hurt each other, and there is no reason to feel anger: it would be like getting mad at a fire because it's hot. If on the other hand people are basically good at heart, then too there's no reason to feel anger: any harm they do to us then is simply like an accidental slip—who would get mad at a tiny puff of smoke that blemishes a clear blue sky for a few small seconds?



4) Give the wonderful verse where Master Shantideva advises us to get angry at the force that actually lies behind it when another person hurts us.

It's the stick or whatever  
That delivers directly; if you're angry  
At what impels it,  
Then get mad if you really must  
At anger itself, since it's the force  
That sets the other into motion.

मुख्यं दण्डादिकं हित्वा प्रेरके यदि कुप्यते ।

द्वेषेण प्रेरितः सोऽपि द्वेषे द्वेषोऽस्तु मे वरम् ॥४१॥

*mukhyam dandadikam hitva prerake yadi kupyate  
dveshena preritah sopi dveshe dveshostu me varam*

། དབྱུག་པ་ལ་སོགས་དངོས་བཞོལ་ཏེ།

། གལ་ཏེ་འཕེན་པ་ལ་བློ་ན།

། དེ་ཡང་ཞེ་སྒྲང་གིས་བླང་པས།

། ཞེས་ན་ཞེ་སྒྲང་ལ་བློ་རྟེན་ས།

*yukpa lasok ngukul te  
gelte penpa la tro na  
deyang shedang gi bepe  
nyena shedang la tro rik*

5) Why does getting angry upset, in a sense, the very order of the universe?

We get angry at those who hurt us because, in the heat of the moment, we fail to recognize that no harm can come to us unless we have in the past committed the exact same harm to others. Being angry over, or not wanting this problem to come to us, is in a sense an unreasonable demand that the very laws which run the universe be suspended for us personally.

6) In a way, a confrontation with another person is a collaboration of efforts; explain how, and again discuss how this reflects the ultimate worldview of Lord Buddha.

**The other person provides the instrument of harm: the unkind words, or a weapon such as a knife. I though have in a sense carefully made preparations that allow the harm to be consummated, since I have by my past deeds created this extremely fragile and sensitive, mortal body—and have aggravated the situation through a lifetime of clinging to this body.**

**This view of harm dome to us reflects lower worldviews, which still hold that some part of reality is happening *to* us, and not *from* us.**

7) Quote the two famous lines from Master Shantideva about how we tend to want to avoid the principles of cause and effect. (Sanskrit and Tibetan tracks in these languages.)

**Children want no suffering  
But at the same time then they thirst  
For the things that bring them pain.**

**दुःखं नेच्छामि दुःखस्य हेतुमिच्छामि बालिशः ।**

*duhkham nech-chami duhkhasya hetum ich-chami balishah*

**བྱིས་པ་སྤྱུག་བསྐྱེད་མི་འདོད་ཅིང་།**

**སྤྱུག་བསྐྱེད་རྒྱུ་ལ་བརྟམ་པས་ན།**

*jipa duk-ngel mindu ching*

*duk-ngel gyula kampe na*

8) The lack of a construction company impacts the question of blame. Explain.

**It is a famous observation in Buddhist scripture that the various caverns of suffering in the hell realms, and the crystal palaces of heaven as well, are not something that were created by hiring some construction**

**company. Rather, they are an expression of our own karma: of the degree to which we have taken care of others.**

**And although we normally fail to think of our immediate surroundings in the same way, the people and situations which make us feel angry are coming from exactly the same place. As such, there is absolutely no way we can ever blame anyone else for our problems.**

9) After establishing that the blame for people who hurt us lies with ourselves, Master Shantideva paints an infinitely greater picture of blame. Describe it.

**We, through our past actions, have created situations where other people are forced to hurt us. They, by us, then create bad karma for themselves. This then may very well cause them to take a rebirth in the hell realms. (This is a very touchy argument that requires a lot of thought; but the implications are tremendous, for both bad and good.)**

10) In a way then, when people hurt us in ways that might make us angry, they are actually helping us, even as we are hurting *them*. Reiterate the process on both sides.

**Our karma is forcing them to hurt us, which could very well cause them to go to the hell realms. But by hurting us, they are giving us a perfect opportunity to practice patience: a good deed that will automatically purify much of our own past bad karma.**



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*Answer Key, Class Five*

1) The fifth reading begins with two verses which argue against anger in a way reflected exactly in a common nursery rhyme. Give the rhyme, and clarify a bit how Master Shantideva would talk about it.

**Sticks and stones may hurt my bones  
But words can never harm me.**

**The point is, says Master Shantideva, that the mind is ineffable, and cannot therefore actually be hurt in any substantial way by the insults or angry words that others may use towards us.**

2) The harsh words of another person may not harm us directly, but they could very well cause other people to lose faith in us. Describe how Master Shantideva views this concern.

**How other people view us is not something which we can control in the present moment. Getting angry about this kind of situation—where people lose faith in us because of what someone else is saying—has though the power to ruin us, in this and future lives, as Master Shantideva has pointed out in the early part of the patience chapter. If we can refrain from reacting negatively to them though, other people's opinions of us per se have no power at all to cause us this kind of disaster.**

3) When others lose faith or trust in us though, this can adversely affect our ability to support ourselves and others materially. Give the second half of the verse in which Master Shantideva counters this concern.

**The things I get I will  
Soon discard, but the bad deeds  
Remain with me firm.**

ཁདག་གི་རྣེད་པ་འདིར་འདོར་གྱི།

སྡིག་པ་དག་ནི་བརྟན་པར་གནས།

*dakki nyepa dirndor gyi  
dikpa dakni tenpar ne*

**नङ्क्ष्यतीहैव मे लाभः पापं तु स्थास्यति ध्रुवम् ॥५५॥**

*nangkshyatihaiva ma labhah papam tu sthasyati dhruvam*

Whatever material benefit we may derive due to the good opinion that others hold of us—whether it be the material offerings from sponsors that a monk like Master Shantideva in ancient India may have lived off of, or the paycheck that we get in our workplace in modern times—is not something we need to be much concerned about anyway, since sooner than we can even imagine we will die and leave it all behind. The bad karma that we get from becoming angry over someone hurting our reputation though is something that will definitely stay firmly in our mindstream even after we die, and affect us in many future lives.

4) Relate and explain the metaphor that Master Shantideva uses to help demonstrate why it is wrong to crave possessions.

To demonstrate why it is wrong to crave possessions, Master Shantideva uses the metaphor of two different people who are experiencing something pleasant in their dreams. One of them experiences the pleasure for a hundred years in the dream, while the other experiences it for only a few minutes in the dream. When they wake up though, neither can bring the pleasure back. It's the same for

**us when we reach the end of our life, and die, whether we have lived a long life or a short one: it's over, all the same.**

5) Master Shantideva uses another metaphor to describe our condition as we come to the end of our life. Quote the entire verse in which he presents this metaphor. (Tibetan and Sanskrit tracks in these languages.)

**You may perhaps be able  
To accumulate lots of things,  
And enjoy them for many years.  
But when you go,  
You go naked and empty-handed,  
As if a thief had stripped you.**

ཁྱེད་པ་མང་པོ་ཐོབ་གུར་ཏེ།  
ཡུན་རིང་དུས་སུ་བདེ་སྤྱད་གུར་།  
ཆོམ་པོས་ཕྱོགས་པ་ཇི་བཞིན་དུ།  
སྤྱོན་མོ་ལག་པ་སྟོང་པར་འགོ།  
*nyepa mangpo topgyur te  
yunring dusu deche kyang  
chompu trokpa jishin du  
drenmo lakpa tongparndro*

**लब्धापि च बहूलाभान् चिरं भुक्त्वा सुखान्यपि ।**

**रिक्तहस्तश्च नग्नश्च यास्यामि मुषितो यथा ॥५९॥**

*labdhapi cha bahullabhan chiram bhuktva sukhanyapi  
rikta hastash cha nagrash cha yas yami mushito yatha*

6) The “other person” in this section of the chapter then comes to Master Shantideva and argues that they really do need things, in order to live a longer life—because then they will have more time to work off their past negative deeds, and accomplish the good deeds they have not yet done. How does the Master reply, and how does this relate to the question of the *style* with which we do our good deeds? Complete your answer, finally, with the powerful second half of the verse on this subject. (Tibetan and Sanskrit tracks in these languages.)

To paraphrase Master Shantideva, he says: “That may be fine, but if your plans for living longer also involve *getting angry* at people who hinder you from getting the things you need, then aren’t you actually accomplishing the exact opposite of what you said you wanted to? That is, aren’t you finishing off all your good karma (because anger destroys stockpiles of good karma), and carrying out now bad karma?” This all relates to the question of *style* as we attempt to work towards otherwise very virtuous, long-term goals: if in the process of attaining some great good we hurt ourselves and others at each small step, then we have in a sense already cancelled the meaning of the greater goal. And so we must be sure that we do things with *style*: being gentle and good towards others at each small step of a larger virtuous undertaking.

The relevant half verse is:

What possible use  
Is it to stay alive, if I live  
Only to do bad deeds?

ཁྲིག་པ་འབའ་ཞིག་བྱེད་པ་ཡི།  
གསོན་པ་དེས་གོའི་ཞིག་བྱ།

*dikpa bashik jepa yi*  
*sunpa de ko chishik ja*

किं तेन जीवितेनापि केवलाशुभकारिणा ॥६१॥

*kim tena jivitenapi kevalashubha karina*

7) The “other guy” next comes up to Master Shantideva and says that he’s only becoming angry at the person who speaks badly about him because it will, ultimately, hurt other people who believe what this person says. Describe the Master’s reaction to this, and relate it to international relations.

**Master Shantideva pointedly asks the “other guy” why he didn’t feel this same concern on other occasions, when people spoke badly about people other than himself—since believing what was said would equally have hurt other people. On a larger level, this brings up the question of why we seek justice only from violence done to ourselves, and not to others, if it is truly violence itself which we are against.**

8) The same person then comes back with an argument which amounts to: “I can’t really control how people feel about someone else, so I avoid becoming involved when a person causes people to lose faith in someone else.” How does Master Shantideva counter this approach?

**Master Shantideva points out that our lack of control over how people feel about someone other than ourselves is no greater than our lack of control over how the mental afflictions in the mind of the person who speaks badly of us are making her or him say the words they’re saying. We should thus give as much “slack” to this person as we do to ourselves in the face of a lack of control over a situation.**

9) Some of the greatest violence ever committed in the course of our human history has been the violence done to each other by religious groups. Master Shantideva’s specific comments on this point are certainly some of the most noble sentiments ever expressed in the literature of any of the world’s major religions. Explain first how the Master advises us to deal with the religious violence in the form of slander or destruction of places of worship, sacred images, or holy books.

**Master Shantideva states that it is completely wrong for us to feel anger at people who perpetrate such violence, since it is impossible to actually cause pain to things like the Dharma or enlightened beings.**



10) Describe finally how Master Shantideva advises us to respond to violence done to our own dear Lamas, as well as family or other people we hold close.

**It is inappropriate for us ever to engage in violence or anger, even in response to violence done to our religious teachers or other people who are very dear to us. The specific reasoning mentioned here is that—if our Lamas are truly enlightened beings—then in spite of how it may appear to us at the moment, they cannot be feeling any pain. If they are not enlightened beings, then they are simply experiencing the result of negative karma which they themselves committed in the past, and the harm returning to them now is both an ultimate form of justice and also completely beyond our control. It is important to note though that it is equally our sworn responsibility to try to prevent harm being done to these or any other persons—to resist it, but only without anger and violence.**



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**IN-DEPTH COURSE II**

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

**The Chapter on Killing Anger**

*Answer Key, Class Six*

1) This section of the patience chapter begins with an exploration of the question of blame for the negative things that happen to us. When somebody or something hurts us, we immediately tend to make a certain dichotomy which happens to reveal already how illogical we get when we are angry. Explain this dichotomy.

**This is a trick question: the dichotomy is already mentioned in the question. That is, we tend immediately to make a distinction between things with minds that do us harm (i.e., people) and things without minds that do us harm (i.e., a traffic jam or a rainstorm); and then the mind immediately leaps to the dichotomy that the former have *blame* for what has happened to us and the latter do not. The latter in fact we immediately then assign to the category of things for which *no one is to blame*. By drawing the above divisions then we conveniently remove ourselves from the possibilities to which blame can be assigned.**

2) Master Shantideva goes on to discuss the question of blame in light of the ignorance within the human mind. Quote the first five lines of the verse in which he does so. (Tibetan and Sanskrit tracks in these languages.)

**Some people, out of sheer ignorance,  
Do bad things. Other people, out of  
Sheer ignorance, get made at them.  
How can you say that either one  
Is without any fault?**

ལ་ལ་མོངས་པས་ཉེས་པ་བྱེད།

ལ་ལ་མོངས་ཏེ་བློས་གུར་ན།

དེ་ལ་སློན་མེད་གང་གིས་བྱ།

*lala mongpe nyepa je*  
*lala mongte trugyur na*  
*dela kyonme ganggi ja*

मोहादेकेऽपराध्यन्ति कुप्यन्त्यन्येऽपिमोनिताः ।

ब्रूमः कमेषु निर्दोषं कं वा ब्रूमोऽपराधिनम् ॥६७॥

*mohadekeparadhyanti kupyantyanypimonitah*  
*brumah kameshu nirdosham*

3) In this section of the chapter is found the one verse which more than any other summarizes the basis of the third kind of patience: the attitude of “It’s my own karma.” Quote the verse, and again discuss briefly whether this approach completely covers the ultimate worldview of the *perfection* of patience. (Tibetan and Sanskrit tracks give the verse in these languages.)

Where did it come from? What was it  
That I did before that makes others  
Do this deed of hurting me now?  
If everything that happens now  
Depends on the deeds I did before,  
How can I be angry at them?

གང་གིས་གཞན་དག་གཞོད་བྱེད་པའི།

ལས་དེ་སློན་ཆད་ཅི་ཕྱིར་བྱས།

ཐམས་ཅད་ལས་ལ་རྒྱལ་ལས་ན།

བདག་གིས་འདི་ལ་ཅི་སྟེ་བཀོན།

*ganggi shendak nuje pay*  
*lede ngunche chichir je*

*tamche lela rakle na  
dakgi dila chite kun*

कस्मादेवं कृतं पूर्वं येनैवं बाध्यसे परैः ।

सर्वे कर्मपरायत्ताः कोऽहमत्रान्यथाकृतौ ॥६८॥

*kasmadevam kirtam purvam yenaivam badhyase paraih  
sarve karma parayattah kohamatranyatha kirtau*

In and of itself, reacting to negative events with nothing more than the thought “Oh, this is just my karma” doesn’t actually *fix* the problem, and prevent it from occurring again. That is, this too could become a form of just learning to put up with negative people and events rather than simply stopping them from happening in the first place. We must learn to make the second leap of thinking to: it is my karma, and if I fail to react negatively, then this karma will end and not be replaced—and then I will have *terminated* the object of my anger.

4) Towards the end of the chapter, Master Shantideva will be making the point that—if we can maintain our patience—then the number of people who appear in our lives to try our patience will automatically become fewer and fewer, since they are actually *produced* by our anger. Describe the verse in this section of the chapter which presents the very pleasant extreme of this thinking.

Master Shantideva states that, once we truly see that all the negative things in our life are coming from how we failed to take care of people in the past, then we will automatically want to focus our efforts on doing only good deeds. If we keep this up long enough, then not only will we find all the irritating people and things disappearing from our world—we will actually then be surrounded by people who have deep and constant feelings of love for each other.

5) In the next few verses of this section, Master Shantideva presents the idea of cutting our losses. Describe the metaphor that he uses to do so, and then discuss briefly again whether this approach reflects the ultimate worldview: the one which ends suffering itself.

Master Shantideva relates the example of a fire that has caught on the thatched roof of one house, and is about to spread to other houses. We need to be willing to tear the thatch and fire from the roof of the one house, and lose the one roof, rather than be attached to this roof and allow the fire to spread to others. Just so, we need to be willing if necessary to separate ourselves from objects such as relatives or favorite possessions, if we are unable to control our anger when they are harmed from the outside. Again this is only a very temporary method of dealing with our emotions: by the time we perfect our patience, we can “have our cake and eat it too,” initially remaining calm even when loved ones are attacked, and later seeing this calm allow us live in a world where no one—neither those particularly close to us nor anyone else—is harmed in any way at all.

6) In a very powerful metaphor about a prisoner, Master Shantideva points out that it may actually be *less* painful if—when someone slugs you on one side of the face—you turn your face to the other side and voluntarily let them slug you again. Quote the half a verse that presents this metaphor, and explain what it means to the Master. (Tibetan and Sanskrit tracks in these languages.)

Why is it not a wonderful thing if a criminal  
Condemned to die escapes instead  
With only the loss of his hand?

།གསང་བྱའི་མི་ཞིག་ལག་བཅད་དེ།

།གལ་ཏེ་ཐར་ན་ཅིས་མ་ལེགས།

*sejay mishik lakje de  
gelte tarna chima lek*

मारणीयः करं छित्त्वा मुक्तश्चेत् किमभद्रकम् ।

*maraniyah karam chittva muktashchet kim abhadrakam*

Turning the other cheek can only result in some temporary pain for us here in this life, whereas anger especially has the power to destroy our good karma and create awesome new bad karma to send us to the realms of hell after we die. The pain in these realms goes on for

**millions of years, and its intensity is infinitely worse than any kind of pain that we can feel here in this realm. From this point of view, it is entirely in our own best interests to ignore even very drastic insult or injury paid upon us by others.**

7) In response to this “turn the other cheek” argument, the “other guy” in the chapter claims that he does not possess the inner strength to undergo the pain of volunteering to be smacked in the face the second time. Describe how this is a self-defeating argument, and how it may apply to say international relations.

**The fact that you can’t take the amount of pain being dished out to you at the moment *is in itself proof* that you won’t be able to handle the infinitely greater pain of the hell realms, which is the only other choice if you choose to be come angry at being hurt. As such, you *have* to accept whatever pain it takes to remain peaceful and non-violent. In a larger sense, this means that a country might choose to quietly endure some violence visited upon it by another, if the opposite course of action—becoming angry and fighting back—might actually result in an infinitely more disastrous pain at a later date.**

8) The “turn the cheek” argument above is meant to convey the logic of enduring present, relatively lesser pains in order to avoid hugely greater pains in the future. But Master Shantideva goes further and relates the present pain to that of the past. Explain.

**In our past lives, we undertook countless negative actions that we mistakenly thought would get us the things we wanted. Instead, they only brought upon us intense suffering: thousands of births in the hells (as Master Prajnakara Mati puts it), even thousands of eons in the hells (as Gyaltsab Je puts it). *But the most dismaying thing about all this suffering is that it was pointless:* there was no net benefit achieved by it at all, just wasted pain. Whereas now, if I am able endure these small harms from other people, every harm endured is like money in the bank: over time, it will accumulate and help me to become enlightened, thus accomplishing great good both for myself and every other living creature.**

9) Even when we are able to put into practice—in some feeble way—this idea of turning the other cheek, there is often some measure of hesitation, or only a grudging willingness. How would Master Shantideva have us feel about it?

**His says that we should feel absolute pleasure at the opportunity, since by refusing to answer violence with violence we begin to realize the very purpose for which each of us is here in the universe at all: we will thus fulfill our destiny, of becoming the savior of every living being there is.**



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**IN-DEPTH COURSE II**

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

**The Chapter on Killing Anger**

*Answer Key, Class Seven*

1) After discussing antidotes to the anger we feel when others hurt us or those close to us, Master Shantideva continues on to discuss the anger we feel when others help or praise people that we don't like. In essence then he is equating two of our most popular mental afflictions. Name them.

**Master Shantideva is thus equating anger and jealousy.**

2) Describe the quite painless method that Master Shantideva gives, at the very beginning of this class reading, for dealing with the anger we feel when someone praises a person that we don't like. For good measure, also mention the very specific positive result that coping with anger this way can have.

**Master Shantideva points out that we can feel a lot better simply by joining in and rejoicing in the good qualities which are being praised, which is appropriate even when they are possessed by a person whom we don't personally like. The Master states that behaving this way has the very positive result of attracting others to come and learn the holy Dharma from us.**

3) Describe the immediate and also karmic result of wishing against the happiness of others.

**Wishing against the happiness of others destroys our own happiness in the present moment—that is, we feel mean by definition; and it also creates bad karma that ruins our own future happiness.**



4) As aspiring bodhisattvas, we have committed ourselves to see everyone in the universe become enlightened. To then feel envy or displeasure when someone else is praised or presented with things is especially incongruous. Explain this in terms of cosmic geography.

**Those in the three realms of existence (which can refer to the desire, form, and formless realms, or to all places upon, below, or above the earth itself) who have any kind of insight into what is of true value are constantly singing the praises of the enlightened beings—the Buddhas—and finding ways to make offerings to Them all day long. As bodhisattvas, we are devoting our entire lives to bringing people to this high state. As such it is a dire contradiction that we feel envy when someone else receives some smidgen of praise, fame, or gain. Rather we should see it as the first step in what we really want to happen to all other people, eventually.**

5) Sometimes we tend to rejoice in the good things that happen to others only if somehow we can ourselves control or take credit for the process. Relate the metaphor that Master Shantideva uses to describe why we should be happy when another person can find something good all on their own.

**Master Shantideva compares us bodhisattvas to an overworked mother who is responsible for feeding her many children. If one of these children then is able to find some food on their own—that is, if one of the suffering people in our world manages to find some small degree of happiness by themselves, without our help—then we should rejoice, and never feel envy or a lack of control.**

6) What is perhaps the most serious negative result of wishing against the happiness of other people? In your answer, include the two lines from the reading which are most *relevant*. (Sanskrit and Tibetan tracks answer in these languages.)

**The most serious negative result of this kind of thinking is that our own bodhichitta—our own wish that we could help all beings reach enlightenment—is seriously damaged every time it happens. As Master Shantideva puts it:**

**How could a person have the Wish  
For enlightenment, and feel displeased  
When others manage to get something?**

**बोधिचित्तं कुतस्तस्य योऽन्यसंपदि कुप्यति ॥८३॥**

*bodhichittam kutas tasya yonya sampadi kupyati*

**།གང་ཞིག་གཞན་འགྱུར་བློ་དེ་ལ།**

**།བྱང་ཆུབ་སེམས་ནི་གལ་ཡོད།**

*gangshik shenjoy trode la*

*jangchup semni gala yu*

7) In what sense is it the same whether someone we don't like receives some kind of praise and gain, or whether the person honoring them instead keeps the praise or whatever to themselves?

**In either case, we don't get anything ourselves; so why begrudge it to another?**

8) Who is it that we should really be displeased with when we feel envy over another person's success?

**We should actually get angry with ourselves, since we are acting in a way which will make others lose faith in us, and further destroy the good karma which would bring us success ourselves.**

9) What is the appropriate train of thought to follow, as far as thinking about good karma and bad karma, when we begin to feel envy over someone else's success?

**We can try to feel some kind of sadness over the bad deeds that we ourselves did in the past not to have this kind of success; and then also feel joy over the good deeds that this other person must have done in the past to deserve their success. Unfortunately, we normally do the opposite of these two.**

10) Name three reasons not to feel glad when people we don't like are thwarted in some way.

- (1) It doesn't really benefit us in any way.**
- (2) Even if we were wishing some harm on the person, we can't logically take any credit for it when it happens.**
- (3) There is no better way to ruin ourselves than to feel some kind of pleasure over another person's misfortune.**

11) Quote the two lines near the end of our reading for this class which describe how useless it is for us when someone we don't like doesn't get what they want.

**And even should your enemy  
Become upset, how then could  
You feel glad about it?  
And even if your enemy  
Becomes unhappy, how  
Does that make you happy?**

जातं चेदप्रियं शत्रोस्त्वत्तुष्टयं किं पुनर्भवेत् ॥

*jatam chedapriyam shatros tvattushthya kim punar bhavet*

།གལ་ཏེ་དགྲ་ཞིག་མི་དགའ་ནའང་།

།དེ་ལ་བྱོད་དགའ་ཅི་ཞིག་ཡོད།

*gelte drashik miga na-ang  
dela khyugar chishik yu*



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**IN-DEPTH COURSE II**

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

**The Chapter on Killing Anger**

*Answer Key, Class Eight*

1) Master Shantideva lists five things that getting famous *doesn't* do for you; Master Prajnakara Mati further mentions that these five are a traditional list of benefits that a wise person would hope for from anything, because they better allow you to serve other people. Name the five.

**Getting famous is not in itself a good deed. It does not provide you with longer life; it doesn't grant you physical prowess; it doesn't prevent illness; nor does it convey any physical kind of pleasure.**

2) The "other guy" in the chapter of course then comes back—saying, in essence, "I can understand that getting famous may not help me in those five ways, but it does bring me great pleasure of mind." How does Master Shantideva respond to this argument? What caveat does Master Prajnakara Mati include?

**Master Shantideva says that—if mental pleasure is the only goal of life—then we might just as well indulge ourselves in things like fancy jewelry, or liquor. That is, the desire for the good feeling of fame becomes just another form of self-indulgence, inevitably leading to a kind of addiction and then willingness to harm others to get more. Master Prajnakara Mati though is careful to add that this logic does not apply to pleasant feelings such as those you get from carrying out very meaningful, spiritual study.**

3) Master Shantideva follows with a verse that talks about people who squander all their money trying to attract the attention of others; and people who even risk their very lives and go to war, all with the hope of doing deeds that will make them famous—which he notes is especially silly, since if (and when) you die, there's no one left to enjoy the fame. But then in the middle of this verse he says, "And anyway, what is it exactly that the alphabet can do for you?" Explain the two meanings of this question.

**In one sense, Master Shantideva is pointing out that the simple words of the praise that others give you are a very insubstantial and fleeting pleasure. In a deeper sense though, he is reminding us that—if even words themselves are empty of meaning anything from their own side, and if all the meaning that even the letters of the alphabet have is coming from our side—then needless to say objects like fame and our entire lives themselves are dependent entirely upon our own projections, forced upon us by whether or not we took care of others in the past. And being concerned about one's own fame is certainly going to distract one seriously from taking care of others.**

4) How might being overly concerned about fame or reputation also affect one's daily spiritual practice?

**It's a basic principle of Buddhism that one must be concerned about how one appears to others; that is, one should conduct oneself in a way which is noble and above reproach, in order to inspire faith in others for both oneself and the Buddhist path. Then they will want to follow it also, and will reap its temporary and ultimate benefits. But on the other hand, a person who truly devotes themselves to the path may on occasion find that doing so requires a mode of living that does not fit in with the surrounding culture—for example, we may (politely) refuse to drink alcohol among friends with whom we used to share a drink. Or we may make take extended time off of work in order to advance ourselves seriously through the practice of deep retreat. This kind of behavior can be criticized by others as being different or "weird"—but in this case we must have the wisdom to ignore the criticism, and forge ahead: for the benefit of both ourselves and everyone who may be criticizing us as well.**

5) The nature of fame is that in almost all cases it is quickly lost. How does Master Shantideva characterize our normal reaction to no longer being the center of attention?

**Master Shantideva says that our normal reaction to losing fame (and remember he is talking about fame which is lost because of the machinations of another person acting against us) is to feel a strong and irrational emotion of frustration and anger, like a child whose sandcastle has fallen down. This is a comment both on the impermanence of fame (like a castle made of sand) and on our normal level of emotional maturity (like that of a small child).**

6) Then follows an interesting exchange. Master Shantideva points out that words themselves are not possessed of consciousness—and so it is completely impossible that *they* are praising us intentionally. The “other guy” (usually our own mind, actually) then comes back with the argument that—when someone praises us—it means that they are happy with us, and we can take a wholesome joy in their happiness. All this happiness, we continue, is prevented if a person criticizes us; and so it is reasonable to feel anger at this person. Explain the two ways in which the Master responds.

**Master Shantideva makes two points in response. First, he says, it is not the case that we actually derive any substantial benefit when someone else is happy; that is, we can’t take any of it actually for ourselves. More pointedly, he says: “If your real reason for wanting to be famous is that other people will be happy, why do you feel so strongly displeased when people get happy over someone else, and praise them?”**

7) Master Shantideva then lists four undesirable results that occur when we get praise or fame from others. Quote the verse in which he does so. (Tibetan and Sanskrit tracks in these languages.)

**Praise and the rest distract me,  
And also function to destroy  
My feelings of dismay with life.  
They make me feel envy towards  
Those who possess high qualities,  
And obliterate everything excellent.**

།བསྟོན་སོགས་བདག་ནི་གཡང་བར་བྱེད།  
།དེས་ནི་སྟོ་བའང་འཇིག་པར་བྱེད།  
།ཡོན་ཏན་ལྡན་ལ་ཕྱག་དོག་དང་།  
།ཕུན་སུམ་ཚོགས་པའང་འཇིག་པར་བྱེད།

*tusok dakni yengwar che  
deni kyuzwa-ang jikpar che  
yunten denla trakdok dang  
punsum tsokpa-ang jikpar che*

स्तुत्यादयश्च मे क्षेमं संवेगं नाशयन्त्यमी ।

गुणवत्सु च मात्सर्यं संपत्कोपं च कुर्वते ॥१८॥

*stutyadayashcha me ksemam samvegam nashayantyaami  
guna vatsu cha matsaryam sampat kopam cha kurvate*

(The “excellent” here, by the way, is described by Gyaltsab Je as referring to both one’s own good deeds, and the great goodness of others—referring either to their own good qualities, or to the culmination of their benefit, which I can achieve by becoming enlightened.)

8) Given the various problems that come from getting praise or fame, how then does Master Shantideva advise us to view those who hinder us from obtaining them? And how does this way of viewing things fit in with the ultimate worldview that we are attempting to maintain?

He says that—since by preventing us from attaining fame or praise, those who criticize us save us from these various pitfalls—they are actually engaged in the act of protecting us from failing in our virtues and falling into the lower realms. It is important to note that Master Shantideva is not talking about appreciating this way of viewing the other person in a brief, intellectual way as one studies the patience chapter; rather, we must honestly come to view people who attack us and cause others not to admire us as actually protecting us from



mundane concerns, therefore helping us rise to an even higher level. Ultimately though, of course, we must maintain the worldview that if we can stop judging and criticizing others ourselves, then a day will come when we will actually enjoy the admiration and praise of the entire world as an enlightened being who can help all living creatures; that is, again, that we can have our cake and eat it too.

9) Quote the half-verse in which Master Shantideva speaks of how things and fame affect ones liberation; then ruminate a bit on why it is true. (Tibetan and Sanskrit tracks quote in those languages.)

I am supposed to be a person who aspires  
To liberation, and being chained by things  
And honor is something I hardly need.

།བདག་ནི་གྲོལ་བ་དོན་གཞེས་ལ།  
།རྗེད་དང་བཀུར་སྒྲིམ་འཆིང་མི་དགོས།

*dakni drol;wa dunnyer la  
nyedang kurti chingmi gu*

मुक्त्यर्थिनश्चायुक्तं मे लाभसत्कारबन्धनम् ।

*muktyarthinashcha yuktam me labha satkara bandhanam*

Fame and honor, and the material possessions that may come with them, are simply things which take up more of our precious, limited mental space; like useless files in a computer, taking up memory. They also require a great deal of maintenance, and actually slow us down in our race against death to achieve freedom from the cycle of pain.

10) Master Shantideva says that our desire for praise and fame makes us similar to crazy people who are struggling to enter a house of pain. This makes people who criticize us—who prevent us from attaining praise and fame—like wonderful friends who are locking us out of the pain house. He then says that “it’s as if an enlightened being has granted us their blessing.” Explain the higher implications.

If other people are empty, then there may well come a day—if I can collect enough good karma—when I will realize that all the harm ever done to me in my life by others was actually part of some master plot by all the realized beings of the universe to get me enlightened. And so it's not exactly *as if* I've been blessed by an enlightened being when people prevent me from getting famous—it's that *enlightened beings themselves* have prevented me from hurting myself.



IN-DEPTH COURSE II

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

The Chapter on Killing Anger

*Answer Key, Class Nine*

1) Suppose we are trying to accomplish some virtuous deed, and another person hinders us from doing so. Using the definition of a cause, explain why they are therefore actually *helping* us to do so; and then throw in two very appropriate side notes on this point.

As Masters Shantideva Prajnakara Mati both point out, the cause of anything is described as that thing which—if it is present—the thing will occur; whereas, if it is absent, this thing will not occur. Now the greatest form of asceticism, or high spiritual practice, is the act of not getting anger when we are provoked by someone. This act of forbearance *cannot occur* without the person who provokes us, and *does occur* only when there is someone who provokes us. Thus the person is actually *helping* us to accomplish great merit.

There are two important side notes to mention here. The first is that *doing a good deed with the proper style*—that is, without any kind of associated negativity like anger in the very moment that we do the good deed—is often *more important than the desired goal of the good deed itself*. Secondly, it is *not* inappropriate to do the best we properly can to prevent another person from hindering our good deeds; only we can never do so *with anger* or any similar negative emotion.

2) Name and explain the two examples that Master Shantideva gives to illustrate the above point.

Master Shantideva says that if you are going to claim that a person who hinders you from accomplishing some virtuous deed is truly a *hindrance*

**and not a *help*, then you might as well say that poor people are a *hindrance* to the act of generosity, and that your *khenpo* or vow-master is a hindrance to your receiving vows.**

3) Give the verse from the patience chapter which states how and *why* people who hurt us are so rare. (Sanskrit and Tibetan tracks add these languages.)

**The world may be full of beggars,  
But finding someone to do me harm  
Is truly a rare occurrence,  
Since there could never be a person  
Who hurt me any way at all  
If I did not hurt them first.**

**सुलभा याचका लोके दुर्लभास्त्वपकारिणः ।**

**यतो मेऽनपराधस्य न कश्चिदपराध्यति ॥**

*salabha yachaka loke durlabhas tvapakarinah  
yato menaparadhasya na kashchid aparadhyati*

**།འཇིག་རྟེན་ན་ནི་སྤྱོད་བ་མེད།  
།གཞོན་པ་བྱེད་པ་དགོན་པ་སྟེ།  
།འདི་ལྟར་ཕར་གཞོན་མ་བྱས་ན།  
།འགའ་ཡང་གཞོན་པ་མི་ཡིད་དོ།**

*jikten nani longwa mu  
nupa jepa konpa te  
ditar parnu maje na  
gayang nupa miye do*

4) One of the images commonly utilized for Buddha nature is also used by Master Shantideva to describe people that we don't like. Give the image, and explain it.

**Master Shantideva compares that people we don't like to a free pot of gold that we suddenly discover under the floor of our own house; that**

**is, we stand to make an incredible profit from something we didn't even knew we possessed, and which comes to us without any effort at all.**

5) How does the word "strategic alliance" relate to this chapter?

**We can view this extraordinary opportunity to practice the highest form of asceticism or *tapas* as a strategic alliance between ourselves and the person that annoys or hurts us. Without either one of these necessary partners, the entire profitable business of maintaining our patience would be completely impossible.**

6) There is a common objection to the concept that the people who hurt us are actually facilitating an invaluable collaboration; that is, they have no *intention* of working with us towards some great goal, and so their help doesn't really *count*. Describe how Master Shantideva counters this argument.

**Master Shantideva points out that the absence of the intention to help does not in any way obviate the amount or importance of the help we receive. He points out that as bodhisattvas we (even by vow) make offerings to and honor the refuge of the holy Dharma—something which is of ultimate benefit to us even though it does not possess any *intent* to help us.**

7) The other party, at this point in the patience chapter, raises now a further objection: Not only does the person who hurts me not entertain any wish to help me, they actually harbor an active wish to *hurt* me. How does Master Shantideva counter this new argument?

**He points out that you could hardly call it "patience" if the person who annoys you or hurts you were doing so with some kind of intent to help you, in the way that a physician who treats you for some illness seeks to do you benefit. How could there be any bodhisattva glory in putting up with someone who hurt you while they were trying to *help* you?**

8) Master Shantideva next moves from the concept of our enemy as an essential cause for the practice of patience to the idea of the enemy being like a field where we plant the

seeds of our good deeds. Name and explain the two fields he mentions here. (Sanskrit and Tibetan tracks also name in these languages.)

Master Shantideva says that Lord Buddha spoke of two “fields” or gardens that are available to us as places where we can plant the seeds of our future enlightenment. One is the “field of living beings”: the people all around us on a daily basis—if we can perfect our interaction with them, then we plant powerful seeds for our coming Buddhahood. The second is the “field of Victors,” since by honoring and pleasing the Buddhas we also plant powerful seeds for enlightenment.

Field of living beings:	सत्त्व क्षेत्र	སེམས་ཅན་གྱི་ཁིང་།
	<i>sattva ksetra</i>	<i>semchen kyi shing</i>
Field of Victors:	जिन क्षेत्र	རྒྱལ་བའི་ཁིང་།
	<i>jina ksetra</i>	<i>gyalway shing</i>

9) Master Shantideva first says that enlightened and unenlightened beings are equal, and then he says that they’re not equal, and then he says again that they’re equal. What does he mean?

Master Shantideva first says that enlightened and unenlightened beings are equivalent as necessary fields in which we must plant the seeds of our own enlightenment. Then he says that this doesn’t imply though that they are equal in their high spiritual qualities, since enlightened beings are of course infinitely higher in this regard. Then finally he points out that they are both though equal in providing a necessary cause for us to reach enlightenment.

10) What form of greatness do unenlightened living beings possess, which allows Buddhas to possess the greatness they have?

The greatness of Buddhas is their love, which would be impossible without the great misery of the unenlightened beings towards whom their love is directed.

11) Give a final, sort of mathematical proof that other people—even annoying or hurtful ones—are just as deserving of our love and respect as the enlightened beings themselves.

**Mathematically, any fraction of infinite is infinite itself. The Buddhas possess infinite high qualities. The vast number of irritating beings in the world—since like Buddhas they provide a necessary cause for us to reach our own enlightenment—possess at least some small fraction of the qualities of the enlightened beings themselves. As such, their goodness is infinite, and honoring them with the gift of even every beautiful thing in the universe would never suffice.**



The Asian Classics Institute

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IN-DEPTH COURSE II

Master Shantideva's Guide to the Bodhisattva's Way of Life  
The Chapter on Killing Anger

### ANSWER KEY, CLASS TEN

1) How does Master Shantideva advise that we repay the kindness of the Buddhas—those he calls our “closest friends”? Quote a verse from his text to answer. (Tibetan and Sanskrit tracks in those languages.)

Moreover what better method could there  
Be to repay the kindness of those  
Who act unimpelled as closest friends  
And help to an infinite degree,  
Than to please all living beings?

།གཞན་ཡང་གཡོ་མེད་གཉིན་གྱུར་ཅིང་།  
།ཕན་པ་དཔག་མེད་མཛད་རྣམས་ལ།  
།སེམས་ཅན་མགུ་བྱ་མ་གཏོགས་པར།  
།གཞན་གང་ཞིག་གིས་ལན་ལོན་འགྱུར།

shenyang yume nyengyur ching  
penpa pakme dzenam la  
semchen guja matok par  
shengang shikgi lenlun gyur

किं च निश्छद्मबन्धूनामप्रमेयोपकारिणाम् ।

सत्त्वाराधनमुत्सृज्य निष्कृतिः का परा भवेत् ॥११९॥

kim cha nishchadma bandhunam aprameyopakarinaṃ  
sattvaradhanamutsirjya nishkirtiḥ ka para bhavet



2) How, according to Master Shantideva, do all living beings play a role in our repaying the kindness of the Buddhas?

**The fact that the Buddhas have been willing to give up their lives or pass to the lowest of the hell realms in order to help all living beings should be an indication to us of how dear these beings are to the Buddhas. As such, we can assume that doing good to these beings—even when they have done harm to us—is an appropriate way to repay the kindness of the Enlightened Ones.**

3) Master Shantideva says that “even the one that I consider my Master has disregarded even his own holy body” for the sake of living beings, but that we refuse to act the same. How does he characterize our refusal? Quote the relevant half of a verse. (Sanskrit and Tibetan tracks in those languages.)

**Given this, how can I, such an  
Ignorant oaf, feel pride and refuse to act  
As if I were their servant?**

།དེ་ལ་ལྗོངས་པ་བདག་གིས་ཇི་ལྟར་ན།

།ང་རྒྱལ་བུ་ཞིང་བློན་གྱི་དངོས་མི་བུ།

*dela mongpa dakgi jitar na  
ngagyel jashing drelgyi ngumi ja*

**अहं कथं स्वामिषु तेषु तेषु करोमि मानं न तु दासभावम् ॥१२१॥**

*aham katham svamishu teshu teshu karomi manam na tu dasabhavam*

4) Describe, in a famous half-verse, the connection between what we do to all the other beings around us, and what we do to the Buddhas themselves. (Sanskrit and Tibetan tracks in these languages.)

**When you make them happy,  
You please every one of the Victors.  
When you hurt them,  
You hurt the Victors themselves.**

།དེ་དག་དགའ་བས་ཐུབ་པ་ཀུན་དགེས་ཤིང་།

།དེ་ལ་གཞོད་བྱས་ཐུབ་ལ་གཞོད་པ་བྱས།

*dedak garwe tuppa kungye shing*

*dela nuje tupla nupa che*

तत्तोषणात्सर्वमुनीन्द्रतुष्टिस्तत्रापकारेऽपकृतं मुनीनाम् ॥१२२॥

*tattoshanat sarva munindra tushtistathrapakare pakirtam muninam*

5) Master Shantideva uses a certain metaphor to describe how it feels to the Buddhas whenever we respond in a negative way to someone who hurts us. Describe.

**Our goal in life, of course, is to please the Enlightened Ones by our behavior, especially towards others. Whenever we hurt another—someone for example who has hurt us first—then it feels to the Buddhas as if a person is offering them some delectable object of the senses (pizza, or ice cream!) even as these Buddhas' bodies are being tortured, engulfed in flames.**

6) When we finally realize how much it hurts the Buddhas when we hurt other people, we feel a natural wish to ask all these enlightened beings to forgive us for all the pain we have caused them in the past. Describe the two offerings which Master Shantideva mentions we can make, and which incidentally possess a tremendous power to remove much of the bad karma of hurting the Buddhas.

**We first of all pledge to offer ourselves, from this day on, to all living beings, as their servant. We secondly pledge never again to struggle with people who act against us—even should they insult us terribly, or even try to kill us.**

7) The Buddhas are the embodiment of compassion itself; and the Buddhas themselves are embodied in someone else. Who is that, and how?

**The Buddhas consider all living beings to be their own embodiment, just as these Buddhas themselves are the embodiment of compassion.**

**Master Prajnakara Mati points to the importance of living beings and Buddhas both being equal in the “sphere of the dharma,” meaning their Buddha nature: the emptiness of their mind, which is what allows enlightenment itself.**

8) Name what it is that Master Shantideva describes as “the one thing which pleases all the Buddhas, and which is the one way to accomplish ones own goals, and moreover the very method to remove the pain of the entire world.”

**The practice of being patient with others.**

9) Give the five parts of the illustration of the king and his worker.

- (a) The Buddhas are like the king of a country; a king who has a short temper.**
- (b) Someone who comes and hurts us in some way is like a worker of the king; one who happens to be himself a particularly weak or feeble person.**
- (c) We are supposed to be like subjects of the king who have in some way been hurt by this worker. In particular, we are like subjects who happen to be much stronger or more powerful than the king’s worker; but we are far-sighted and sensitive to the possible repercussions of any harm we might do back to this worker.**
- (d) Just as the far-sighted subjects—seeking to prevent any possible retribution from the all-powerful king himself—avoid taking any action against his puny worker, we resolve never to disregard, or hurt back, even the very weakest of people who attempt to hurt me.**
- (e) As an added incentive: The king of a country possesses a powerful army behind him, to back him up. The people who hurt us are just the same: they have the guards of the hell realms, and also the entire assembly of enlightened beings, backing them up; that is, by hurting them back we will go to the realms of hell, and displease the Buddhas who consider these beings their dear children.**

10) Master Shantideva points out that the metaphor comparing kings to Buddhas breaks down in two important aspects. Name them.

- (a) A king who got angry at us when we hurt back his worker would never be able to do us the tiniest fraction of the harm that we do to ourselves, when we displease the Buddhas by responding negatively to a person who hurts us.**
- (b) When we learn to respond sweetly and pleasantly to those who do us harm, we quickly come to achieve enlightenment. This is something that not even a Buddha could ever grant us directly from their own hand.**

11) The final result of practicing the perfection of patience is, of course, that we achieve enlightenment, becoming a deathless angel who can serve every living being. Master Shantideva, in the final verses of the patience chapter, also lists eight benefits that come to us even before we escape the cycle of pain. List them, in two groups as he does.

- (a) Three of the benefits are fairly immediate, occurring in the present life. The first of these is that you achieve “great glory,” meaning simply that everything in your life just goes perfectly.**
- (b) You obtain a fine reputation: the healthy kind of fame that for example His Holiness the Dalai Lama enjoys in the world.**
- (c) You attain a high degree of happiness.**
- (d) Five of the benefits ripen over an extended period of time. First, you become physically beautiful “and more,” which includes being surrounded by beautiful people.**
- (e) You become free of illness.**
- (f) Your reputation spreads even farther.**
- (g) These allow you to live a much longer life.**
- (h) You attain a high degree of happiness, as if you were a Wheel Emperor, or King of the World.**



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

### ANSWER KEY, FINAL EXAMINATION

1) Perhaps the most famous verse from the *Guide to the Bodhisattva's Way of Life* on the art of not getting angry appears not in the chapter on patience but in the preceding chapter, the one devoted to maintaining ones awareness. Quote all four lines of this verse. (Sanskrit and Tibetan tracks, in these languages.)

How on earth could you ever find  
Enough leather to cover the Earth?  
The amount of leather on the sole of your shoe  
Will give you the same effect.

།ས་སྟེངས་འདི་དག་གོས་གཡོགས་སུ།

།དེ་སྟེང་གོ་བས་ག་ལ་ལང་།

།ལྷམ་མཐེལ་ཙམ་གྱི་གོ་བས་ནི།

།ས་སྟེངས་ཐམས་ཅད་གཡོགས་དང་འདྲ།

sateng didak kuyok su  
de-nye koway gala lang  
hlamtil tsamgyi koway ni  
sateng tamche yok dang dra

भूमिं छादयितुं सर्वा कुतश्चर्म भविष्यति ।

उपानच्चर्ममात्रेण छन्ना भवति मेदिनी ॥१३॥

bhumim chadayitum sarvam kutash charma bhavishyati  
upanach charma matrena channa bhavati medini

2) Discuss the idea of a “fire hazard,” with regard both to anger and also our more general, daily Buddhist practice.

As noted above, anger has a capacity similar to that of fire, in the sense that even the tiny amount of fire on the end of a matchstick has the power to increase and spread enough to burn an entire city. The “hazard” part refers to a person who, like a very dry field of grass, is ready at any moment to burst into fire. This readiness comes from not keeping up with ones regular daily practices, such as a daily meditation session, keeping ones six-time book, regular yoga or similar spiritual exercise, and regular study of scripture. Without the stability and peace of mind that result from these practices, we are a “fire hazard” or—as Master Shantideva puts it in the opening lines of the chapter on meditation,

A person whose mind is in a state  
Of constant wandering lives their life  
In the jaws of mental affliction.

3) Talk a little about the idea of the “range” of anger.

It’s important to realize that the idea of anger as presented in Master Shantideva’s great book spreads over a wide range of emotions and activities, both within our own one mind, and throughout the world at large. That is, the word “anger” as used by the Master applies first of all to an entire range of sometimes subtle—and always potentially disastrous—states of mind or raw karma such as simply being “in a bad mood,” or irritable; getting slightly annoyed with someone, even just on a subway or on the web; holding a grudge, or the inability to let go of anger; feelings of resentment or even jealousy; and the entire spectrum of fascination or even pleasure that we take in others’ misfortunes: rubbernecking at a car accident, reading about the problems of politicians or movie actors, on up to subtle satisfaction when someone we don’t like at the office gets in trouble.

This “range” of anger also extends, very importantly, beyond the insides of our own mind—to the outside world. That is, Master Shantideva’s idea of “anger” also applies for example to any kind of exasperation over anything like a traffic jam, or the weather; or anxiety

and unhappiness over the size of our credit-card bills, or our weight or physical appearance.

Finally and perhaps most importantly, Master Shantideva's concept of "anger" applies to how we as a community or a nation respond to violence, whether it be when and how we decide to imprison someone, or the decision of whether we will engage in widescale violence such as war. And so this chapter on patience is really the ultimate Buddhist presentation on peace as well.

4) Obviously, this "Chapter on Patience" will be dealing with the various methods that we ourselves can use to avoid all of the many problems associated with anger. These methods can be divided into two very broad categories: name and describe these two. (Tibetan track also name in Tibetan..)

Master Shantideva will be acquainting us with a wide variety of methods to deal with anger. Most of these methods are what we could call "bandaids," or temporary solutions that break down when the "heat" is turned up: when the person or situation making us angry is either increased or repeated to a certain degree. We will though be learning as well the ultimate solution: a solution based on worldview, or a deep understanding of karma and emptiness. Applying this solution actually puts a permanent end to the very objects which cause us anger, and acts as an immediate cause for us to achieve enlightenment, the ability to be of help to countless living beings.

གནས་སྐབས་ཀྱི་གཉེན་པོ།

*nekap kyi nyenpo*

གཉེན་པོ་མཐར་ཐུག།

*nyenpo tartuk*

5) There is one verse from the Patience Chapter which advises us how to stop this immediate cause of anger. It is perhaps the most famous verse from the chapter, and is often quoted by His Holiness the Dalai Lama. Give the entire verse. (Sanskrit and Tibetan tracks give in **both** English and your track language.)

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?

གཤམ་ཏི་བཅོས་སུ་ཡོད་ན་ནི།  
དེ་ལ་མི་དགར་ཅི་ཞིག་ཡོད།  
གཤམ་ཏི་བཅོས་སུ་མེད་ན་ནི།  
དེ་ལ་མི་དགར་བྱས་ཅི་ཡན།  
*gelte chusu yuna ni*  
*dela migar chishik yu*  
*gelte chusu mena ni*  
*dela miga jechi pen*

यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम् ।  
अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम् ॥१०॥  
*yadyastyeva pratikaro daurmanasyena tatra kim*  
*atha nasti pratikaro daurmanasyena tatra kim*



6) There are two lines (half a verse) from the text which describe *why* we can learn to deal with progressively greater types of pain. Quote the lines, and then discuss briefly whether these words directly reflect the ultimate goal of the worldview of Lord Buddha. (Tibetan and Sanskrit tracks include both that and the English.)

**There is nothing in the world  
Which does not come easily  
If you make a habit of it.**

|གོམས་ན་སྒྲ་བར་མི་འགྱུར་བའི།

|དངོས་དེ་གང་ཡང་ཡོད་མ་ཡིན།

*gomna lawar mingyurway  
ngude gang-yang yo ma yin*

**न किञ्चिदस्ति तद्वस्तु यदभ्यासस्य दुष्करम् ।**

*na kinchid asti tad vastu yad abhyasasya dushkaram*

The whole approach of learning to endure progressively greater sufferings certainly *does not* reflect the ultimate worldview of Lord Buddha. This worldview states that we can do better than simply learn to cope very well with suffering: we can rather prevent it from happening in the first place, through an understanding of karma and emptiness.

7) What comforting advice does Master Shantideva give about trouble or obstacles that arise during our attempts to improve our minds?

**Master Shantideva says:**

**“We are locked in combat  
With mental affliction, and in war  
Many wounds are sustained.”**

8) With this class, the thirdAn 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.)

**The second of the three types of patience is the kind where you concentrate on the Dharma. According to Geshe Drolungpa's *Great Book on the Steps of the Teaching* (*Tenrim Chenmo*), this is a highly analytical type of patience which delves deeply into objects such as the nature of emptiness, and cause and effect. This type of patience is actually looking into *where, ultimately, the things that make us angry have come from*; and since we can find their true roots, we can eliminate them—and our anger over them—forever.**

ཆོས་ལ་ངེས་པར་སེམས་པའི་བཟོད་པ།

*chu la ngepar sempay supa*

9) 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) **The world and everything in it—and thus those things which hurt us, and cause us to become upset and angry, even your yelling boss’s face—have all come into being through the random collision of atoms and molecules of various elements like carbon and oxygen, just bumping into each other trillions of years after some primeval, accidental explosion—a “big bang”—that started from nothing at all. (This is the prevailing scientific explanation of where things come from, and corresponds to the idea of a “primal One.”)**
- b) **Or, it’s not true that all of these things are just random; rather, they occur through the efforts of a big guy in the sky who has been around forever. And although the world is strewn with cruelty and**

unimaginably ruthless pain, this being who has made all things happen is the paragon of compassion. (This is the Judeo-Christian idea of God as Creator of the World, and corresponds to the idea of a “Self-Existent Being.”)

- c) What happens in the world is completely logical: there is a universal justice, and we get back in exact accordance to what we give: according exactly to whether or not we have taken care of others. The world is all a projection triggered by karma, or the seeds that are planted in our minds as we either help or hurt all the beings in our life. (This is the Buddhist worldview, of karma and emptiness.)

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.)

Now you may say, “But what is it  
That’s stopped, and by what?  
And how then, logically, stopping itself?”  
Yet it does make sense, for we assert  
That the entire flow of pain is broken  
By relying on this fact.

།གང་གིས་གང་ཞིག་བརློག་བྱ་སྟེ།  
།བརློག་པའང་རིགས་པ་མིན་ཞེ་ན།  
།དེ་ལ་བརྟེན་ནས་སྤྱད་བསྐྱེད་རྣམས།  
།རྒྱུན་ཆད་འགྱུར་འདོད་མི་རིགས་མེད།

*ganggi gangshik dokja te  
dokpa-ang rikpa min shena  
dela tenne duk-ngel nam  
gyunche gyurndu mirik me*

वारनापि न युक्तैवं कः किं वारयतीति चेत् ।

युक्ता प्रतीत्यता यस्माद्दुःखस्योपरतिर्मता ॥३२॥

*varanapi na yuktaivam kah kim varayatiti chet  
yukta pratityata yasmad duhkhasyoparatir mata*

Here is a paraphrase of how Gyaltsab Je brilliantly glosses the verse. Someone comes along and says, “If there doesn’t exist a single atom of anything that could exist in and of itself, how could anything then act as an antidote to stop something else? Wouldn’t the very workings of all things be impossible?” And Gyaltsab Je answers: This kind of statement reflects a very mistaken type of worldview which holds that the two truths (deceptive reality and ultimate reality) are mutually incompatible—it is the statement of a person who fails to grasp how the fact that things work in general is applied to things that are empty of any nature of their own. As such, this person’s very objection is itself what is *really* objectionable, for in fact the only thing that can enable us to stop all our mental afflictions—including anger—and thus put an end to all pain in the world is to realize the truth of the fact that spiritual antidotes and the problems which they eliminate are all empty of any existence of their own.

11) With class four, we begin our study of the third of the three types of patience. Name it, and state how it’s described in Geshe Drolungpa’s famous work, *The Great Book on the Steps of the Teaching* (*Tenrim Chenmo*). (Tibetan track name in Tibetan.)

This is the kind of patience where we don’t mind it when others do us harm. It is described primarily by Geshe Drolungpa as follows: When a wide variety of unbearable and continuous problems come to us as other people hurt us, then we must reflect on the fact that they are all a result of our own negative deeds in the past.

ཇི་མི་ལྟ་པ་པེ་བཟོད་པ།

*ji mi-nyampay supa*

12) Describe the thought process used in the “method of compassion” for dealing with our own anger. Finish up your description with the two exquisite lines by Master Shantideva on this particular method. (For the two lines, Sanskrit and Tibetan tracks add these languages.)

We think first about how some people, out of mental afflictions or simple carelessness, do themselves serious harm—say in a serious car accident, when distracted by a minor argument over a cell phone. Others, out of a desire to impress the opposite sex, might hurt themselves—for example, by overworking for extra money, or through compulsive dieting. Finally there is the extreme of those who—out of anxiety or depression—do themselves the ultimate harm of committing suicide.

Then too there are the many of us who hurt ourselves constantly by doing negative deeds. It is no surprise, says Master Shantideva, that if we all do such harm to ourselves, then we would naturally do harm to others as well. People spend their whole lives hurting themselves and each other; a condition so pitiable that Master Shantideva concludes by saying,

If by some chance you cannot  
Feel some pity for them,  
At the least withhold your anger.

न केवलं दया नास्ति क्रोध उत्पद्यते कथम् ॥३८॥

*na kevalam daya nasti krodha utpadyate katham*

༥༩༩་བུ་ལ་མ་སྐྱེས་ན།  
༥༩༩་འགྲུར་བ་ཅི་ཐ་ཆོག།  
*nyingje gyala makye na  
trowarngyurwa chi ta tsik*

13) Give the wonderful verse where Master Shantideva advises us to get angry at the force that actually lies behind it when another person hurts us.

**It's the stick or whatever  
That delivers directly; if you're angry  
At what impels it,  
Then get mad if you really must  
At anger itself, since it's the force  
That sets the other into motion.**

मुख्यं दण्डादिकं हित्वा प्रेरके यदि कुप्यते ।

द्वेषेण प्रेरितः सोऽपि द्वेषे द्वेषोऽस्तु मे वरम् ॥४१॥

*mukhyam dandadikam hitva prerake yadi kupyate  
dveshena preritah sopi dveshe dveshostu me varam*

།དབུག་པ་ལ་སོགས་དངོས་བཞོལ་ཏེ།

།གལ་ཏེ་འཕེན་པ་ལ་བློ་ན།

།དེ་ཡང་ཞེ་སྒྲང་གིས་བླང་པས།

།ཉེས་ན་ཞེ་སྒྲང་ལ་བློ་མྱིགས།

*yukpa lasok ngukul te*

*gelte penpa la tro na*

*deyang shedang gi bepe*

*nyena shedang la tro rik*

14) The “other person” in this section of the chapter then comes to Master Shantideva and argues that they really do need things, in order to live a longer life—because then they will have more time to work off their past negative deeds, and accomplish the good deeds they have not yet done. How does the Master reply, and how does this relate to the question of the *style* with which we do our good deeds? Complete your answer, finally, with the powerful second half of the verse on this subject. (Tibetan and Sanskrit tracks in these languages.)

To paraphrase Master Shantideva, he says: “That may be fine, but if your plans for living longer also involve *getting angry* at people who hinder you from getting the things you need, then aren’t you actually accomplishing the exact opposite of what you said you wanted to? That is, aren’t you finishing off all your good karma (because anger destroys stockpiles of good karma), and carrying out now bad karma?” This all relates to the question of *style* as we attempt to work towards otherwise very virtuous, long-term goals: if in the process of attaining some great good we hurt ourselves and others at each small step, then we have in a sense already cancelled the meaning of the greater goal. And so we must be sure that we do things with *style*: being gentle and good towards others at each small step of a larger virtuous undertaking.

The relevant half verse is:

What possible use  
Is it to stay alive, if I live  
Only to do bad deeds?

ཁྲིག་པ་འབའ་ཞིག་བྱེད་པ་ཡི།  
ཁག་མོན་པ་དེས་གོ་ཅི་ཞིག་གྱ།

*dikpa bashik jepa yi*  
*sunpa de ko chishik ja*

किं तेन जीवितेनापि केवलाशुभकारिणा ॥६१॥

*kim tena jivitenapi kevalashubha karina*

15) Some of the greatest violence ever committed in the course of our human history has been the violence done to each other by religious groups. Master Shantideva’s specific comments on this point are certainly some of the most noble sentiments ever expressed in the literature of any of the world’s major religions. Explain first how the Master advises us to deal with the religious violence in the form of slander or destruction of places of worship, sacred images, or holy books.

**Master Shantideva states that it is completely wrong for us to feel anger at people who perpetrate such violence, since it is impossible to actually cause pain to things like the Dharma or enlightened beings.**

16) In this section of the chapter is found the one verse which more than any other summarizes the basis of the third kind of patience: the attitude of “It’s my own karma.” Quote the verse, and again discuss briefly whether this approach completely covers the ultimate worldview of the *perfection* of patience. (Tibetan and Sanskrit tracks give the verse in these languages.)

**Where did it come from? What was it  
That I did before that makes others  
Do this deed of hurting me now?  
If everything that happens now  
Depends on the deeds I did before,  
How can I be angry at them?**

|གང་གིས་གཞན་དག་གཞོད་བྱེད་པའི།

|ལས་དེ་སྡོན་ཆད་ཅི་ཕྱིར་བྱས།

|ཐམས་ཅད་ལས་ལ་རྒྱལ་ལས་ན།

|བདག་གིས་འདི་ལ་ཅི་སྟེ་བཀོན།

*ganggi shendak nuje pay*

*lede ngunche chichir je*

*tamche lela rakle na*

*dakgi dila chite kun*

**कस्मादेवं कृतं पूर्वं येनैवं बाध्यसे परैः ।**

**सर्वे कर्मपरायत्ताः कोऽहमत्रान्यथाकृतौ ॥६८॥**

*kasmadevam kirtam purvam yenaivam badhyase paraih*

*sarve karma parayattah kohamatranyatha kirtau*



**In and of itself, reacting to negative events with nothing more than the thought “Oh, this is just my karma” doesn’t actually *fix* the problem, and prevent it from occurring again. That is, this too could become a form of just learning to put up with negative people and events rather than simply stopping them from happening in the first place. We must learn to make the second leap of thinking to: it is my karma, and if I fail to react negatively, then this karma will end and not be replaced—and then I will have *terminated* the object of my anger.**

17) Towards the end of the chapter, Master Shantideva will be making the point that—if we can maintain our patience—then the number of people who appear in our lives to try our patience will automatically become fewer and fewer, since they are actually *produced* by our anger. Describe the verse in this section of the chapter which presents the very pleasant extreme of this thinking.

**Master Shantideva states that, once we truly see that all the negative things in our life are coming from how we failed to take care of people in the past, then we will automatically want to focus our efforts on doing only good deeds. If we keep this up long enough, then not only will we find all the irritating people and things disappearing from our world—we will actually then be surrounded by people who have deep and constant feelings of love for each other.**

18) In a very powerful metaphor about a prisoner, Master Shantideva points out that it may actually be *less* painful if—when someone slugs you on one side of the face—you turn your face to the other side and voluntarily let them slug you again. Quote the half a verse that presents this metaphor, and explain what it means to the Master. (Tibetan and Sanskrit tracks in these languages.)

**Why is it not a wonderful thing if a criminal  
Condemned to die escapes instead  
With only the loss of his hand?**

།གསང་བྱའི་མི་ཞིག་ལག་བཅད་དེ།  
།གལ་ཏེ་ཐར་ན་ཅིས་མ་ལེགས།

*sejay mishik lakje de  
gelte tarna chima lek*

**मारणीयः करं छित्त्वा मुक्तश्चेत् किमभद्रकम् ।**

*maraniyah karam chittva muktashchet kim abhadrakam*

**Turning the other cheek can only result in some temporary pain for us here in this life, whereas anger especially has the power to destroy our good karma and create awesome new bad karma to send us to the realms of hell after we die. The pain in these realms goes on for millions of years, and its intensity is infinitely worse than any kind of pain that we can feel here in this realm. From this point of view, it is entirely in our own best interests to ignore even very drastic insult or injury paid upon us by others.**

19) After discussing antidotes to the anger we feel when others hurt us or those close to us, Master Shantideva continues on to discuss the anger we feel when others help or praise people that we don't like. In essence then he is equating two of our most popular mental afflictions. Name them.

**Master Shantideva is thus equating anger and jealousy.**

20) Describe the quite painless method that Master Shantideva gives, at the very beginning of this class reading, for dealing with the anger we feel when someone praises a person that we don't like. For good measure, also mention the very specific positive result that coping with anger this way can have.

**Master Shantideva points out that we can feel a lot better simply by joining in and rejoicing in the good qualities which are being praised, which is appropriate even when they are possessed by a person whom we don't personally like. The Master states that behaving this way has the very positive result of attracting others to come and learn the holy Dharma from us.**

21) What is perhaps the most serious negative result of wishing against the happiness of other people? In your answer, include the two lines from the reading which are most *relevant*. (Sanskrit and Tibetan tracks answer in these languages.)

**The most serious negative result of this kind of thinking is that our own bodhichitta—our own wish that we could help all beings reach enlightenment—is seriously damaged every time it happens. As Master Shantideva puts it:**

**How could a person have the Wish  
For enlightenment, and feel displeased  
When others manage to get something?**

**बोधिचित्तं कुतस्तस्य योऽन्यसंपदि कुप्यति ॥८३॥**

*bodhichittam kutas tasya yonya sampadi kupyati*

**།གང་ཞིག་གཞན་འགྱུར་བློ་དེ་ལ།**

**།བྱང་ཆུབ་སེམས་ནི་ག་ལ་ཡོད།**

*gangshik shenjoy trode la  
jangchup semni gala yu*

22) Master Shantideva follows with a verse that talks about people who squander all their money trying to attract the attention of others; and people who even risk their very lives and go to war, all with the hope of doing deeds that will make them famous—which he notes is especially silly, since if (and when) you die, there’s no one left to enjoy the fame. But then in the middle of this verse he says, “And anyway, what is it exactly that the alphabet can do for you?” Explain the two meanings of this question.

**In one sense, Master Shantideva is pointing out that the simple words of the praise that others give you are a very insubstantial and fleeting pleasure. In a deeper sense though, he is reminding us that—if even words themselves are empty of meaning anything from their own side, and if all the meaning that even the letters of the alphabet have is coming from our side—then needless to say objects like fame and our entire lives themselves are dependent entirely upon our own projections, forced upon us by whether or not we took care of others in**

**the past. And being concerned about one's own fame is certainly going to distract one seriously from taking care of others.**

23) Master Shantideva says that our desire for praise and fame makes us similar to crazy people who are struggling to enter a house of pain. This makes people who criticize us—who prevent us from attaining praise and fame—like wonderful friends who are locking us out of the pain house. He then says that “it’s as if an enlightened being has granted us their blessing.” Explain the higher implications.

**If other people are empty, then there may well come a day—if I can collect enough good karma—when I will realize that all the harm ever done to me in my life by others was actually part of some master plot by all the realized beings of the universe to get me enlightened. And so it’s not exactly *as if* I’ve been blessed by an enlightened being when people prevent me from getting famous—it’s that *enlightened beings themselves* have prevented me from hurting myself.**

24) Suppose we are trying to accomplish some virtuous deed, and another person hinders us from doing so. Using the definition of a cause, explain why they are therefore actually *helping* us to do so; and then throw in two very appropriate side notes on this point.

**As Masters Shantideva Prajnakara Mati both point out, the cause of anything is described as that thing which—if it is present—the thing will occur; whereas, if it is absent, this thing will not occur. Now the greatest form of asceticism, or high spiritual practice, is the act of not getting anger when we are provoked by someone. This act of forbearance *cannot occur* without the person who provokes us, and *does occur* only when there is someone who provokes us. Thus the person is actually *helping* us to accomplish great merit.**

**There are two important side notes to mention here. The first is that *doing a good deed with the proper style*—that is, without any kind of associated negativity like anger in the very moment that we do the good deed—is often *more important than the desired goal of the good deed itself*. Secondly, it is *not* inappropriate to do the best we properly can to prevent another person from hindering our good deeds; only we can never do so *with anger* or any similar negative emotion.**

25) Master Shantideva next moves from the concept of our enemy as an essential cause for the practice of patience to the idea of the enemy being like a field where we plant the seeds of our good deeds. Name and explain the two fields he mentions here. (Sanskrit and Tibetan tracks also name in these languages.)

Master Shantideva says that Lord Buddha spoke of two “fields” or gardens that are available to us as places where we can plant the seeds of our future enlightenment. One is the “field of living beings”: the people all around us on a daily basis—if we can perfect our interaction with them, then we plant powerful seeds for our coming Buddhahood. The second is the “field of Victors,” since by honoring and pleasing the Buddhas we also plant powerful seeds for enlightenment.

Field of living beings: सत्त्व क्षेत्र      སེམས་ཅན་གྱི་ཞིང་།  
*sattva ksetra*      *semchen kyi shing*

Field of Victors: जिन क्षेत्र      རྒྱལ་བའི་ཞིང་།  
*jina ksetra*      *gyalway shing*

26) Describe, in a famous half-verse, the connection between what we do to all the other beings around us, and what we do to the Buddhas themselves. (Sanskrit and Tibetan tracks in these languages.)

When you make them happy,  
You please every one of the Victors.

When you hurt them,  
You hurt the Victors themselves.

།དེ་དག་དགའ་བས་སྤྱབ་པ་ཀུན་དགུས་ཤིང་།

།དེ་ལ་གཞོད་སྤྱབ་ལ་གཞོད་པ་སྤྱས།

*dedak garwe tuppa kungye shing*  
*dela nuje tupla nupa che*

तत्तोषणात्सर्वमुनीन्द्रतुष्टिस्तत्रापकारेऽपकृतं मुनीनाम् ॥१२२॥

*tattoshanat sarva munindra tushtistathrapakare pakirtam muninam*

27) When we finally realize how much it hurts the Buddhas when we hurt other people, we feel a natural wish to ask all these enlightened beings to forgive us for all the pain we have caused them in the past. Describe the two offerings which Master Shantideva mentions we can make, and which incidentally possess a tremendous power to remove much of the bad karma of hurting the Buddhas.

**We first of all pledge to offer ourselves, from this day on, to all living beings, as their servant. We secondly pledge never again to struggle with people who act against us—even should they insult us terribly, or even try to kill us.**

28) The Buddhas are the embodiment of compassion itself; and the Buddhas themselves are embodied in someone else. Who is that, and how?

**The Buddhas consider all living beings to be their own embodiment, just as these Buddhas themselves are the embodiment of compassion. Master Prajnakara Mati points to the importance of living beings and Buddhas both being equal in the “sphere of the dharma,” meaning their Buddha nature: the emptiness of their mind, which is what allows enlightenment itself.**