In response to the UCSB READS 2008-2009 book choice
Ethics For The New Millennium (1999)
by The Dalai Lama

presenting
A Study Guide

Dear Reader,

The goals of this informal study guide are:

• to inspire attentive, thoughtful reading;
• to highlight talking points for review; and,
• to facilitate open, lively discussions.

Fill-in statements are used as an outlining and annotation device. Other objective quiz/study tools—such as true/false, matching, and multiple choice—are left to instructors and students to creatively employ.

Have fun.

Mini-essays and margin notes are value-added pedagogical compulsions.

Hand printing is my preferred style; it also reflects my belief in the craft as a mnemonic medium. Juxtaposed with students’ handwritten responses, the visual effect resembles (for me) a conversation or shared journal.

Finally, sketches are included as invitations to further doodle, color, illustrate, and otherwise graphically express thoughts and ideas. Got graffiti?

Best regards,

Professor John P. Catalini, Instructor
UCSB Writing Program
Ethics For The New Millennium: THE DALAI LAMA

NAME: ___________________ COURSE: ___________________

Preface: xi-xiv
1. The Dalai Lama writes that he "_____" his country at age 16 and became a refugee at 24.
2. He is trying to show what is meant by "positive ethical _______.”
3. The book is not intended as a philosophical __________.

MINI-ESSAY

How does the author establish logos, ethos and pathos in the Preface?

I. The Foundation of Ethics

Chapter One: Modern Society and the Quest for Human Happiness

4. The Dalai Lama left Tibet in 1959, and now lives in ______ in the Indian hill-station at Dharamsala.
5. He writes that "advancements of science and technology seem to have achieved little more than __________ improvement."
6. Contemporary rhetoric of growth and economic development may reinforce a tendency toward competitiveness and ________.
7. Consciousness belongs to that category of __________ without form, substance, or color.
8. Urbanization may bring about __________.
9. Modern communications may help people to be more accepting of __________ now.
10. To address what he calls neglect of our inner dimension, the Dalai Lama proposes a spiritual __________.

ANSWER BANK: numerical; diversity; phenomena; lost; envy; revolution; conduct; disharmony; exile; treatise.

MARGIN NOTE: What is a quest? __________
Chapter Two: No Magic, No Mystery
11. The Dalai Lama believes that Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, Zoroastrianism, and other religions are all directed at helping human beings achieve lasting __________.
12. His call for a spiritual revolution is for a radical reorientation away from our habitual preoccupation with ________.

MARGIN NOTE:
13. The increasing sophistication of criminal and police methods may be a vicious and ________ reinforcing cycle.

What is Wholesome?
14. Crude absolutism and trivial relativism are presented as polar ________.
15. In the Dalai Lama's ethical framework, certain acts are negative by ________.
16. Translated literally, Kun means "thoroughly" or "from the ________," and long denotes the act of causing ________ something to stand up, to arise, or to ________.

Kun long
- motivation
- disposition
- mind-state
- overall state of heart and mind

Chapter Three: Dependent Origination and the Nature of Reality
17. According to the Madhyamika (Middle Way) school of Buddhist philosophy, ten del occurs:
   on the first level - cause and effect;
   on the second level - parts and whole; and
   on the third level - mutual ________.
18. Consciousness may be a construct arising out of a ________ of complex events.
19. The sharp distinction between "self" and "others" may be to some extent an ________.
20. Apparently, no one has ever found a ________ [or discovered "self"].
21. The Dalai Lama lists his "Selves" - Tibetan, monk, and ________.
22. Each "self" may be no more substantial than a ________.
23. The Dalai Lama does not support a ________ approach to reality.
24. He refers to ________ and probability theory, and subatomic levels.
25. Actions may lead to happiness or ________.

ANSWER BANK: depths; unicorn; dependence; rainbow; self; refugee; happiness; nihilistic; extremes; spectrum; awaken; quantum; exaggeration; mutually; suffering; definition.
Chapter Four: Redefining the Goal

26. Possessions can cause suffering when we ______ about losses.

27. Activities that please the senses may be transient, and the perfect happiness of ownership may be as ______ as a drop of dew on a leaf.

28. To illustrate his points, the Dalai Lama refers to soldiers in battle, someone dying from thirst, the drug addict, and partners in ______.

29. Despite his and his Tibetan people's difficulties, the author maintains that inner peace—developing concern for ______—leads to genuine happiness.

30. Good health, friendship, freedom, and prosperity can all help in establishing a sense of individual ______.

31. The author uses an observation about ______ by Shantideva to draw a parallel with ______.

32. Activities we believe to be worthwhile often involve ______.

33. The author argues that ______ is an essential component of those actions which lead to genuine happiness.

34. Ethical acts do not harm others' experience or expectation of happiness; spiritual acts ______ some level of concern for others' well-being, and may involve qualities such as love, compassion, patience, forgiveness, humility, and tolerance.

35. In redefining the goal of happiness, the Dalai Lama concludes that when we worry less about ourselves, the experience of our own suffering is less ______.

ANSWER BANK: discernment; others; presume; marriage; leather; worry; intense; ephemeral; attitude; well-being; altruism.
Chapter Five: The Supreme Emotion

36. The atrocities at Auschwitz bear witness to the capacity of people to lose ________ with basic human feelings.

37. A smile may indicate our natural appreciation of ________.

38. An infant-parent relationship is based on mutual ________.

39. According to the author's understanding, our constitution is more suited to peace and ________ than to violence and aggression.

40. Children refugees in European villages founded for orphaned children from countries at war with one another seem to live in complete ________.

41. The author considers the behaviors of Hitler, Stalin, Mao, the Pol Pot regime, and other torturers and killers within the framework of their specific circumstances, and their ________ faculties or perverted visions.

42. We may be able to enhance our feelings through ________.

43. The author proposes that the more we develop compassion, the more genuinely ________ our conduct will be.

44. As a boy, the Dalai Lama learned a lesson about ________ from trying to coerce an attendant's pet parrot.

45. Both spiritual practice and ethical conduct are important for achieving ________ for ourselves and others.

**Answer Bank:** tranquility; bullying; imaginative; kindness; touch; ethical; harmony; reasoning; tenderness; happiness.

List what you understand to be the parts of the foundation of ethics:

46. ________

47. ________

48. ________

49. ________

50. ________

_Margin Note:_

What does "The disposition remains" mean?
II. Ethics and the Individual  
Chapter Six: The Ethic of Restraint  
51. Inner discipline cannot be achieved by force but only through voluntary and deliberate effort based on _________.  
52. The undisciplined mind is like a rampaging _________.  
53. When he was very young, the Dalai Lama was half terrified and half-elated as the Great Prayer Festival neared for the Tibetan _________.  
54. The mind is compared to water in a lake and a leader with _________.  
55. On the first night of his escape from Lhasa in 1959, the Dalai Lama’s _________. was both justified and useful.  
56. Negative thoughts and _________. emotions can obstruct our best aspirations.  
57. Toward the ends of their careers, the author suggests, Hitler and Stalin were like crows afraid of their own _________.  
58. The author offers Mahatma Gandhi as someone who was respected and _________.  
59. Afflictive emotions do not always manifest _________.; the assassin may be relatively calm in the moment of pulling the trigger.  
60. Gaining insight into our own negativity is a lifelong task, and one which is capable of almost infinite _________.  
61. Lhakpa Tsering hit his head two times on the car engine _________.  
62. Afflictive emotions can deceive us, they can have an irrational dimension—attachments can quickly turn to _________.  
63. Anger may sometimes lead to noble behavior, but not when we fail to separate action and _________. when it comes to others.  
64. Restraint and discipline are very different from _________. and suppression when it comes to anger.  
65. Practicing restraint does not mean attaining _________.

ANSWER BANK: hood; New Year; venerated; agent; elephant; denial; understanding; shadows; refinement; aversions; afflicting; Buddhahood; fear; dramatically; ministers.
Chapter Seven: The Ethic of Virtue

66. The Tibetan term so pa means "patience," "able to bear...withstand," and denotes a ________ response to negative thoughts and emotions.

67. The essence of so pa is resolute forbearance in the face of__________.

68. So pa is not mere _________.

69. Reflecting systematically on the benefits of patience is the source of__________.

70. Adversity may be the means by which patience is attained; those who would harm us are, in a sense, ________ of patience.

71. We can choose to focus on ________ which hurt us, the person uttering them, or the negative impulses which drive the person.

72. To overcome anxiety, develop a proper ________ of the situation, and focus attention away from self and toward others.

73. The long-range goal is to transform the mind and heart so that actions become ________ ethical.

74. Giving and humility are practices for building ________ confidence.

75. To suppose ourselves ________ (self-hated) is simply incorrect thinking.

76. Dealing with our past misdeeds requires sorrow and regret, then disclosure and resolution to change, not paralyzing ________.

77. A Tibetan saying is that practicing virtue is a hard as driving a ________ uphill.

78. Unlike our bodies, the afflicting emotions never ________.

79. Daily self-reflection will help develop our ethical ________.

80. A generous heart and wholesome actions lead to greater peace; happiness arises from ________ causes.

Answer Bank: perspective; age; teachers; virtuous; adversity; valid; deliberate; spontaneously; words; discipline; passivity; worthless; forgiveness; guilt; donkey.

Mini-Essay: How do sayings (aphorisms, epigrams) help us shape meaning for our lives? Do bumper sticker slogans also help?
Chapter Eight: The Ethic of Compassion

81. The potential we have to develop compassion is stable and continuous because it shares the characteristics of _______.
82. Despair is never a solution, but, rather, the ultimate _______.
83. The author equates the development of unconditional compassion with developing a genuinely _______ heart.
84. Ethically wholesome actions arise _______ in the context of compassion.

MINI-ESSAY: In these middle chapters, the author uses phrases such as "I have suggested" and "We noted earlier" to create the sense of a conversation with the reader. Why?

Chapter Nine: Ethics and Suffering

85. Suffering and pain come from many causes, including lack of _______.
86. Karma is a Sanskrit word meaning "_______."
87. The dynamics of self-absorption tends to _______ our suffering.
88. There is a natural tendency for _______ to spoil us.
89. All phenomena— including pain and suffering—are subject to _______.
90. If nothing changes a situation, worrying about it only makes it _______.

Chapter Ten: The Need for Discernment

91. A dilemma considered in the light of the "union of skillful means and insight" uses the faculty of _______ discernment.
92. Sexual desire may become obsessive, and lead to _______.
93. When a fault is our own, we are in a position to _______ it.
94. The author believes in consciousness after the death of the _______.
95. The Dalai Lama briefly discusses ethical issues involved in cloning and _______.

ANSWER BANK: wise; action; body; wealth; contentment; failure; correct; warm; infidelity; consciousness; magnify; vivisection; worse; change; naturally.
III. Ethics and Society
Chapter Eleven: Universal Responsibility
96. Developing universal responsibility involves a __________ of our hearts and minds.
97. Cultivating contentment is crucial to maintaining peaceful __________.
98. We are __________ when our actions are what they seem to be.
100. There is a need to seek non-violent resolutions of conflict in a spirit of __________.

Chapter Twelve: Levels of Commitment
101. All human endeavor is potentially great and __________.
102. The appropriate use of wealth, the author contends, is found in __________ giving.
103. Not everyone can be like Mahatma __________; the watchword is "As much as we can"—without going to extremes.

Chapter Thirteen: Ethics in Society
Education and the Media
104. The Dalai Lama admits that as a boy he was very __________.
105. Narrow-minded nationalism, __________, and religious bigotry can be dangerous.
106. The author believes it is necessary to __________ the media.

The Natural World
107. Humans have the capacity to destroy—or __________—the world.
108. The Dalai Lama believes that family __________ is important.

Politics and Economics
109. Ideas are the engine of __________, the author contends.
110. He supports global __________ cooperation.

ANSWER BANK: ethnocentricity; philanthropic; progress; lazy; noble; honest; West; reorientation; Gandhi; protest; coexistence; planning; reconciliation; regulate; intercommumity.
Chapter Fourteen: Peace and Disarmament
111. Chairman Mao said political power comes from the barrel of a _____.
112. War is like fire, whose fuel is living ________.
113. We sometimes speak of the _______ war produces, almost as if the greater the number killed, the more heroic the individual.
114. Afflictive emotion is the ________ of conflict.
115. The country of Costa Rica ________ itself in 1949.
116. The Dalai Lama proposes more ______ of Peace in the world community, like the internationally recognized DMZ in Antarctica.
117. Members of a "World Council of the People" would have ______ authority.

Chapter Fifteen: The Role of Religion in Modern Society
118. The author speculates that modern people have much in common with ______ people.
119. He supports interreligious dialogue, such as his meeting with Thomas Merton, a Catholic monk, and the pray for peace gathering in ______ in 1986.
120. Religious practice is the act of sincerely trying to ______ ourselves spiritually ________.
121. Religion might be seen as _______ for the human spirit.
122. The concept of rebirth may be incompatible with the Christian idea of ________.
123. Commitment to interreligious harmony does not necessarily lead to religious _________.

MINI-ESSAY: "I could see developing a 'smart' bullet that could seek out those who decide on wars in the first place... a weapon that eliminated the decision-makers while leaving the innocent unharmed." p.205

*Is this a slippery slope?

Chapter Sixteen: An Appeal

ANSWER BANK: Assisi; gun; 124. Consider yourself a ________.
Transform; oxygen; moral; disarmed; Stone Age; conversion; heroes; medicine; tourist; Zones; salvation; people.
| 1  | lost, xi | 33 | altruism, 61 | 65 | Buddhism, 100 | 97 | coexistence, 165 |
| 2  | conduct, xii | 34 | presume, 61 | 66 | deliberate, 102 | 98 | honest, 167 |
| 3  | treatise, xiii | 35 | intense, 62 | 67 | adversity, 103 | 99 | West, 169 |
| 4  | exile, 3 | 36 | touch, 64 | 68 | passivity, 104 | 100 | reconciliation, 170 |
| 5  | numerical, 6 | 37 | kindness, 66 | 69 | forgiveness, 106 | 101 | noble, 174 |
| 6  | envy, 8 | 38 | tenderness, 67 | 70 | teachers, 107 | 102 | philanthropic, 177 |
| 7  | phenomena, 12 | 39 | tranquility, 68 | 71 | words, 108 | 103 | Gandhi, 178 |
| 8  | disharmony, 13 | 40 | harmony, 69 | 72 | perspective, 110 | 104 | lazy, 183 |
| 9  | diversity, 14 | 41 | imaginative, 71 | 73 | spontaneously, 112 | 105 | ethnocentricity, 185 |
| 10 | revolution, 17 | 42 | reasoning, 73 | 74 | valid, 114 | 106 | regulate, 187 |
| 11 | happiness, 20 | 43 | ethical, 74 | 75 | worthless, 116 | 107 | protect, 191 |
| 12 | Self, 23 | 44 | bullying, 76 | 76 | guilt, 116-117 | 108 | planning, 193 |
| 13 | mutually, 26 | 45 | happiness, 77 | 77 | donkey, 117 | 109 | progress, 197 |
| 14 | extremes, 28 | 46 [student choice] | 78 | age, 119 | 110 | intercommunity, 199 |
| 15 | definition, 29 | 47 | " " " | 79 | discipline, 120 | 111 | gun, 201 |
| 16 | depth/awaken, 30 | 48 | " " " | 80 | virtuous, 121 | 112 | people, 203 |
| 17 | dependence, 38 | 49 | " " " | 81 | consciousness, 124 | 113 | heroes, 204 |
| 18 | spectrum, 39 | 50 | " " " | 82 | failure, 129 | 114 | oxygen, 206-207 |
| 19 | exaggeration, 42 | 51 | understanding, 92 | 83 | warm, 130 | 115 | disarmed, 210 |
| 20 | unicorn, 43 | 52 | elephant, 82 | 84 | naturally, 131 | 116 | Zones, 213 |
| 21 | refugee, 44 | 53 | New Year, 83 | 85 | contentment, 85 | 117 | moral, 216 |
| 22 | rainbow, 45 | 54 | ministers, 84 | 86 | action, 136 | 118 | Stone Age, 220 |
| 23 | nihilistic, 45 | 55 | fear, 86 | 87 | magnify, 139 | 119 | Assisi, 222-223 |
| 24 | quantum, 46 | 56 | affective, 86-87 | 88 | wealth, 140 | 120 | transform, 224 |
| 25 | suffering, 47 | 57 | shadows, 88 | 89 | change, 141 | 121 | medicine, 226 |
| 26 | worry, 50 | 58 | venerated, 90 | 90 | worse, 142 | 122 | salvation, 227 |
| 27 | ephemeral, 51 | 59 | dramatically, 91 | 91 | wise, 149 | 123 | conversion, 228 |
| 28 | marriage, 53 | 60 | refinement, 91 | 92 | infidelity, 151 | 124 | tourist, 237 |
| 29 | others, 55 | 61 | hood, 93 | 93 | correct, 153 |
| 30 | well-being, 57 | 62 | aversions, 95 | 94 | body, 155 |
| 31 | leather/metal, 59 | 63 | agent, 96-97 | 95 | vivisection, 157 |
| 32 | discernment, 60 | 64 | denial, 99 | 96 | reorientation, 162 |