

Guiding Questions (D. Wright)	Guiding Questions continued
<p>Is one to tolerate everything and anything?</p> <p>Should you be patient and willing to wait forever, no matter what?</p> <p>If not, how do you draw the line? What is the criteria?</p> <p>Do you confuse acceptance of suffering with passivity? Examine this.</p> <p>How much harm should a bodhisattva accept?</p> <p>How do you see this perfection as a form of wisdom and strength?</p> <p>Is it always preferable to be tolerant?</p> <p>Can a person or culture/society tolerate everything?</p> <p>In your view, what kinds of things are not to be tolerated? Destructive to victim? Destructive to destroyer? Destructive to society? When is action important?</p> <p>How do we as a society develop a unified understanding of tolerance based on compassion and noble values?</p>	<p>How does one act in the face of injustice to oneself and/or to another? Under what circumstances would one tolerate injustice?</p> <p>Can one uphold a noble ideal of justice for oneself and others and society without a sense of retaliatory self?</p> <p>How can one respond to injustice not from anger or retaliation but from other resources of character, such as compassion? Understanding? Love? Identification with the so-called "other"?</p> <p>Who can you name as exemplars of non-retaliation?</p> <p>Is life a gift?</p> <p>Can one insist upon justice without being angry?</p> <p>Can one uphold an ideal of inclusivity (expansion of self) so that there is no injustice for anyone, including the one doing harm (inclusion)?</p> <p>Can you see how impatience and intolerance imply an arrogant state of mind? A presumptuous state of mind?</p> <p>What is humility?</p>

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<p>What is true tolerance?</p> <p>How would the view that things “just happen” affect your ability to develop kshanti?</p> <p>What is the most fruitful way to live in the absence of karmic explanations for explanations of cosmic justice? What resources can one muster?</p> <p>How do you respond to life’s circumstances? “Respond” is the key. Do you default into conditioning and belief systems? What is your practice strategy when you default?</p> <p>Can you transform vulnerability into life-affirming wisdom? Can you keep open to life-affirming possibilities?</p> <p>How can you practice clear reflection of your condition versus defaulting into fear?</p> <p>In what areas of our community/society can the practice of kshanti be expanded and applied?</p> <p>How does kshanti impact working together for the common good of all in society?</p> <p>How can we develop a well-honed sense of justice for all based on inclusion and tolerance?</p>	<p>Add questions that open up you own inquiry:</p>