



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class One

1) Name the author of the *Principal Teachings of Buddhism* (give both his popular name and his monk's name), as well as his dates. (Tibetan track answer in Tibetan.)

The author of the *Principal Teachings of Buddhism* is Je Tsongkapa (1357-1419), whose monk's name was Lobsang Drakpa, or "Pure-Minded One of Wide Renown."

ཇེ་ཙོང་ཁ་པ། ལྷོ་བཟང་གྲགས་པ།

je tsongkapa lobsang drakpa

2) What is the actual name of this work? (Tibetan track in Tibetan.)

The actual name of this work is the *Three Principal Paths*.

ལམ་གཙོ་རྣམ་གསུམ།

lamtso namsum

3) Who wrote the commentary that we are studying? (Tibetan track in Tibetan.)

The commentary that we are studying was written by Pabongka Rinpoche (1878-1941), whose secret name was Dechen Nyingpo.

ཕ་བོང་ཁ་རིན་པོ་ཆེ། བདེ་ཆེན་སྙིང་པོ།

pabongka rinpoche dechen nyingpo

4) Who is the disciple of Trijang Rinpoche who wrote the introduction? Give his full name and correct titles. (Tibetan track in Tibetan.)

The disciple of Trijang Rinpoche who wrote the introduction is Khen Rinpoche Geshe Lobsang Tharchin (1921-).

མཁན་རིན་པོ་ཆེ་དགེ་བཤེས་སྣོ་བཟང་མཐར་ཕྱིན།

ken rinpoche geshe lobsang tarchin

5) Name the three principal paths. (Tibetan track in Tibetan.)

The three principal paths are renunciation, the wish for enlightenment (or "bodhichitta"), and correct view of emptiness.

ངེས་འབྱུང་།

ngenjung

སེམས་བསྐྱེད།

semkye

ཡང་དག་པའི་ལྷ་བ།

yangdakpay tawa

6) What are the two bodies of a Buddha? (Tibetan track in Tibetan.)

The two bodies of a Buddha are the physical "body" or part of an enlightened being, known in Sanskrit as the *rupa kaya*; and the combination of the mental and ultimate-nature parts of a Buddha, known in Sanskrit as the *dharma kaya*.

གཟུགས་སྐུ།

suk-ku

ཚེས་སྐུ།

chu-ku

7) Which of the three principal paths cause each of these two bodies?

Renunciation and the wish for enlightenment contribute primarily to the physical "body" or part of an enlightened being, and correct view contributes primarily to the mental and ultimate-nature parts of a Buddha.

8) What is the relationship between the three principal paths and tantric practice?

Tantric practice is based fully on the three principal paths; so much so that, without them, one could never be successful in tantric practice; but with them, one would almost automatically succeed in this practice.

9) Name the ten characteristics of a qualified lama. (Tibetan track students name all in English and give Tibetan for at least five.)

- a) They should be a person who "controls themselves well," meaning they practice the extraordinary training of an ethical way of life very well.

དུལ་བ།

dulwa

- b) They should be a person who is "at peace," meaning they have achieved a high degree of the extraordinary training of meditative concentration.

ཞི་བ།

shiwa

- c) They should be a person who has "high peace," meaning they practice the extraordinary training of wisdom to a high degree.

ཉེར་ཞི་བ།

nyer shiwa

- d) They should have "spiritual qualities which exceed" those of their student, so that they can help them.

ཡོན་ཏན་ལྷན་པ།

yunten hlakpa

- e) They should be willing to make "great efforts," or take great joy in helping their students.

བརྩོན་བཅས།

tsunche

- f) They should be "rich in scripture," or have a deep knowledge of the sacred books.

ལུང་གིས་ཕུག

lung gi chuk

- g) They should have a "deep realization of suchness," meaning they should either have perceived emptiness directly, or at least have an excellent scriptural and intellectual understanding of it.

དེ་ཉིད་རབ་ཏོག་ལམ།

de-nyi rabtok

- h) They should be a "master instructor," meaning they know their student's capacity well, and fit the amount and order of spiritual information to this capacity.

སློམ་ཁབས་ལྡན།

ma-ke den

- i) They should be the "image of love," teaching the Dharma out of love for students, and not for any worldly motives.

བརྗེ་བའི་བདག་ཉིད།

tseway daknyi

- j) They should be "beyond becoming discouraged," never tiring of repeating teachings if necessary to the student.

རྗོལ་བ་སྤངས།

kyowa pang

10) List the three requirements of a good student as found in Aryadeva's *400 Verses*.

- a) They are free of preconceptions, willing to try to see things a new way.
- b) They are intelligent, especially in a spiritual sense.
- c) They have high spiritual aspirations in life, and are willing to work hard to reach them.

11) Define what is meant by "cycle of life," or *samsara* in Sanskrit. (Tibetan track give the Tibetan word.)

The condition of being forced, through the power of karma and mental afflictions, to take on the impure parts that make up a suffering being, over and over again.

འཁོར་བ།

korwa

12) List the eight worldly thoughts. (Tibetan track in Tibetan.)

- a) Being happy when we acquire some thing,

སྡིད་བཀུར་བྱུང་ན་དགའ།

nyekur jung na ga

- b) And unhappy when we don't.

མ་བྱུང་ན་མི་དགའ།

majung na miga

- c) Being happy when we feel good,

བདེ་བ་བྱུང་ན་དགའ།

dewa jung na ga

d) And unhappy when we don't.

མ་བྱུང་ན་མི་དགའ།
majung na miga

e) Being happy when we become well known,

སྙེང་རྒྱལ་མ་བྱུང་ན་དགའ།
nyendrak jung na ga

f) And unhappy when we don't.

མ་བྱུང་ན་མི་དགའ།
majung na miga

g) Being happy when someone speaks well of us,

བསྟོད་ར་བྱུང་ན་དགའ།
tura jung na ga

h) And unhappy when they don't.

མ་བྱུང་ན་མི་དགའ།
majung na miga

13) Name the four principles of action (or *karma*.) (Tibetan track in Tibetan.)

a) **Actions are certain to produce similar results.**

ལས་ངེས་པ།

le ngepa

b) **The consequences are greater than the actions.**

ལས་འཕྲིལ་ཆེ་བ།

le pel chewa

c) **One cannot meet a consequence if he or she has not committed an action.**

ལས་མ་བྱས་པ་དང་མི་འཕྲད་པ།

le majepa dang mi trepa

d) **Once an action is committed, the consequence cannot be lost.**

བྱས་པ་རྒྱུད་མི་བྲ་བ།

jepa chu misawa

14) What is the point at which you know you have developed true renunciation?

When you think day and night of achieving freedom, and no longer have any attraction to the so-called "good" things of this life.



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Two

1) Give an explanation of the two parts of the word "bodhichitta." Does it refer to the mind of a buddha? (Tibetan track in Tibetan.)

"Bodhi" means "enlightenment," or "Buddhahood," and "chitta" means "mind" or "thoughts." Together, the words mean "the wish to become enlightened [for every living being]." It does *not* mean "Buddha mind" in the sense of a mind which has already reached Buddhahood, or a mind which is somehow already enlightened and only needs to be seen as enlightened.

བྱང་ཆུབ་ཀྱི་སེམས།

jangchub kyi sem

also spelled as:

སེམས་བསྐྱེད།

semkye

2) Give the seven steps in the cause-and-effect method for developing the wish for enlightenment; explain briefly why each is necessary for the next. (Tibetan track name the seven steps in Tibetan, and explain in English.)

a) Recognize that all living beings have been your mother. Equanimity is necessary to do this because, if you hold some close and others distant, you cannot see *everyone* as a kind mother, deserving your ultimate help—you would exclude some people.

མཚན་ཤེས།

marshes

- b) Remember the kindness they have given you when they were your mothers. The first step leads to this one because, if you do not see everyone as having been your mother in the past, then you cannot see everyone as having been kind—you won't think about the good they did for you, if you don't see them all in a beneficent role.

དྲིན་བྲན།

drindren

- c) Decide to repay the kindness of your mothers. The second step leads to this one in that—if you don't see your mother as having been kind to you—then you have no reason to pay her back.

དྲིན་གཟོ།

drinso

- d) Love all people with the intensity of a mother for her only child, and wish that they could have every good thing. The previous three points lead to this, for once you recognize everyone as mother, acknowledge her kindness and your debt, and agree to help her in return, the natural result is to want to give her every good thing.

ཡིད་འོང་བྱམས་པ།

yi-ong jampa

- e) Feel great compassion for all living beings; want them to be free of suffering. The fourth step is a cause for this because—if you do not want them to be happy, to the point of intense love—then you have no reason to want them to be free of suffering.

སྙིང་ཇེ་ཆེན་པོ།

nyingje chenpo

- f) **Decide to help everyone even if you have to do it all yourself; regardless of the difficulty, without being discouraged, if no one helps you. The fifth step is a cause for this sixth one because—if you do not want them to be free of suffering—you will certainly not choose to remove their suffering.**

ལྷག་བསམ་རྣམ་དག

hlaksam namdak

- g) **Achieve the wish to become enlightened for the sake of every living being; that is, develop bodhichitta and become a bodhisattva. The previous step is the cause for this since—once you are determined to help everyone—then you must gain the capacity to do so, by becoming a fully enlightened Buddha.**

སེམས་བསྐྱེད།

semkye

3) Name the two truths, and describe them briefly. (Tibetan track in Tibetan.)

- a) **Ultimate truth (ultimate reality): The emptiness of all things; that is, the fact that they are not anything which is *not* simply a projection forced upon you by your past karma.**

དོན་དམ་བདེན་པ།

dundam denpa

- b) **Deceptive truth (deceptive reality, sometimes mistakenly referred to as "relative truth"): all of the normal objects around you, which seem to exist from their own side, or through some nature of their own, but do not, and are therefore "deceptive."**

ཀུན་ལོབ་བདེན་པ།

kuntzob denpa

4) Explain what "interdependence" means in each of the three Buddhist schools below. (Tibetan track students give Tibetan word for "interdependence.")

- a) *Functionalist Group*: Things are interdependent in the sense that changing things depend on their causes and conditions. This explanation fails to cover the interdependence of unchanging objects such as empty space or emptiness. (This group consists of the first three classical Buddhist schools of ancient India: the Detailist or Abhidharma School; the Sutrists, or Logic and Perceptual Theory School; and the Mind-Only School.)

- b) *Independent Group*: Things are interdependent in the sense that all objects, changing or unchanging, depend on their parts. This is a comprehensive explanation, but not one which imparts the ultimate meaning of interdependence. (This group consists of the lower half of the Middle Way or Madhyamika School, known as the "Independent" or Svatantrika group.)

- c) *Implication Group*: Things are interdependent in the sense that they are a result of our projecting onto a basis of our projection. This is the ultimate meaning of interdependence. (This group consists of the upper half of the Middle Way or Madhyamika School, known as the "Consequence" or Prasangika group.)

རྟོག་འབྲེལ།

tendrel

5) Does the self exist?

A "self" or me does exist; there is someone who is writing this homework right now. But there is no "self" or "me" which exists from its own side, through any nature of its own independent of the projections forced upon me by my karma.

6) How can the idea of karma (that is, ethics or morality) co-exist with the idea of emptiness, or do they contradict each other? (Tibetan track students give the words for "morality" and for "emptiness.")

These two ideas are two sides of the same coin: things are "empty" in the sense of being like a blank screen. Whether I see them one way or another depends on my own projections, forced upon me by my past deeds, words, and thoughts. Therefore karma and emptiness are completely intertwined, and anyone who understands emptiness understands the need to be absolutely moral in their everyday life.

ཚུལ་བྲིམ་ས།

tsultrim

སྟོང་པ་ཉིད།

tongpa-nyi



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Three

1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

The knowledge of a person of the greater way with which they perceive emptiness, and which is imbued with the wish for enlightenment (bodhichitta).

ཤེས་རབ་གྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

sherab kyi parul tu chinpa

2) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

The *Ornament of Realizations* was taught by Lord Maitreya to Master Asanga, who lived about 350 AD.

Sanskrit: Abhisamaya Alamkara; Lord Maitreya, Master Asanga

མངོན་རྟོགས་རྒྱན།

nguntok gyen

རྗེ་བཙུན་བླ་མས་པ།

jetsun jampa

འཕགས་པ་ཕྱོགས་མེད།

pakpa tokme

3) Who wrote the Tibetan monastic commentary on what we are studying, and what are his dates? (Tibetan track give Tibetan name also.)

The Tibetan commentary is the *Analysis of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568).

ཕར་ཕྱིན་མཐའ་དབྱེད།

parchin tachu

མཁའ་སྤྱོད་བསྐྱེད་པ་དར་རྒྱས།

kedrup tenpa dargye

4) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

A truth or kind of reality which relates to the greater way, and to the enlightened side of the four truths, and which involves either a cessation or a path. An example of a cessation would be the fact that, after you see emptiness directly, it is impossible to ever doubt the principles of Buddhism again: you gain a cessation for it. An example of a path would be reaching true renunciation, which is known as the "path of accumulation."

5) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

A state of mind in which, of your own accord, you put all your hopes into some other object to be of assistance to you.

སྐབས་འགྲོ།

kyamdro

6) Describe the taking of refuge which is shared with practitioners of a lesser scope. (Tibetan track give Tibetan for practitioners of the three scopes.)

First, you feel a personal fear that you will be reborn in one of the births of misery. Second, you believe that the Three Jewels can protect you from this suffering. Finally you hope that one or more of the Three Jewels will be able to protect you from these sufferings.

ཉན་ཐོས།

nyentu

རང་རྒྱལ།

ranggyel

བྱང་སེམས།

jangsem

7) Describe result refuge. (Tibetan track give Tibetan for cause refuge and result refuge.)

"Result refuge" is defined as hoping that one or more of the Three Jewels, as they will be achieved in yourself, will render you assistance. In short, it is taking refuge in your own future direct realization of emptiness, and enlightenment.

རྒྱུ་རྐྱེན་སྐབས་འགྲོ།

gyuy kyamdro

འབྲས་བུ་རྒྱུ་རྐྱེན་སྐབས་འགྲོ།

drebuy kyamdro

8) Give the shorter definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment.")

The shorter definition of the greater way's wish for enlightenment is "The wish to achieve total enlightenment for the sake of others."

ཐེག་ཆེན་སེམས་བསྐྱེད།

tekchen semkye

9) Describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

The first way of dividing the wish into two types:

- a) **The wish in the form of intention, or thinking like a bodhisattva: The thought to become totally enlightened so that you can be of help to all living beings.**

སྤོན་སེམས།

munsem

- b) **The wish in the form of action, or acting like a bodhisattva: Actually undertaking the activities of a bodhisattva, in order to become a Buddha to help all living beings.**

འདུག་སེམས།

jukse

The second way of dividing the wish into two types:

- a) **The wish in its "deceptive" form, meaning the wish as it is normally spoken of; the wish to become enlightened so you can help all beings. It is "deceptive" only in being focussed usually towards objects existing as "deceptive" reality, or reality as seen by an average person.**

ཀུན་རྫོབ་སེམས་བསྐྱེད།

kundzob semkye

- b) **The wish in its "ultimate" form; this is actually just a code word for the direct perception of emptiness.**

དོན་དམ་སེམས་བསྐྱེད།

dundam semkye



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Four

1) Give the definition of nirvana. (Tibetan track in Tibetan.)

Nirvana is defined as "The permanent cessation in which one has eliminated the mental-affliction obstacles, in their entirety, due to one's 'individual analysis'."

ཉོན་སྒྲིབ་མ་ལུས་པར་སྤངས་པའི་སོ་སོར་བརྟགས་འགོག།

nyundrip malupar pangpay so-sor tangok

2) What does "individual analysis" mean here?

"Individual analysis" here refers to a person's realization of the various individual details of the four realized truths (misnamed by some people as the "four noble truths"), after the direct perception of emptiness.

3) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

In this school, nirvana "with something left over" means that you have achieved nirvana but still possess a body that was produced by impure karma. Nirvana "with nothing left over" means that you have achieved nirvana and no longer possess such a body.

ལྷག་བཅས་སྤང་འདས།

hlakche nyangde

ལྷག་མེད་སྤང་འདས།

hlakme nyangde

4) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

In this context, "does not stay" describes the nirvana of a totally enlightened being, who stays neither in the extreme of cyclic life (where we are now), nor in the extreme of "peace," which refers to the nirvana of the lower way (the hinayana), where a person has eliminated their mental afflictions forever, but not attained total enlightenment.

མི་གནས་པའི་སྤང་འདས།

mi-nepay nyangde

སྲིད་མཐའ།

sita

ཞི་མཐའ།

shita

5) Describe the three main parts of the method for achieving nirvana.

- a) Become a master of the extraordinary training of wisdom.
- b) Assure that this extraordinary training is imbued with a mastery of the first two of the extraordinary trainings: morality and meditative concentration.
- c) Become extremely familiar with the realizations of emptiness which you have already had (referring especially to those you had on the path of seeing.)

6) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

If we don't know what a self-existent object would look like if it did exist, then we can never come to realize the emptiness, since it consists of the absence of this non-existent thing. This "self-existent object" is known as the "object that we deny."

དགག་བྱ།

gakja

7) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)

A magician in ancient India throws a small stick on the ground, utters a magic incantation, and sprinkles some special powder in the area. This makes people who have been standing there see the stick as a horse or cow. Other people join the crowd later; they don't see the animal, because they weren't there when the spell was cast.

The spectators see a horse and believe that there is one there. The magician sees a horse as well, since the spell affects him too, but he knows it's not real, and doesn't believe in it. The latecomers neither see a horse nor believe that one is there.

The spectators are like a person who has not yet seen emptiness directly, since they see things as self-existent and also believe that they are. The magician is like a bodhisattva who *has* seen emptiness directly but who is not now in the direct perception of emptiness: things still appear to them to be self-existent, but they don't believe what they see. The latecomers are like someone who is not a Buddha but who is in the direct perception of emptiness: things neither appear as self-existent to them, nor are they believing them at that time to be self-existent.

སོ་སོ་སྐྱེ་བོ།

soso kyewo

རྗེས་ཐོབ་བྱུང་སེམས་འཕགས་པ།

jetop jangsem pakpa

སྟོང་ཉིད་མངོན་སུམ་དུ་ཉོག་པ་པའི་སྐྱོབ་པ།

tongnyi ngunsum du tokpay lopa

8) Write out the reasoning called the "Emptiness of One or Many."

Consider the three kinds of knowledge.

They don't exist truly,

Because they neither exist truly as one thing, nor do they exist truly as many things.

They are, for example, like a reflection of an image in a mirror.

9) Why is it true that if something has parts, it cannot be one thing which really exists?

When we say that something "really exists," we mean that it exists independent of its parts. But this can never be the case, because we perceive something only by perceiving its parts: our eye skips around to the major features of an object, and then our mind organizes this information into one whole object. There could never be a single object that existed in any other way. Therefore no single object can "really" exist.

10) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

He has mixed the open path of Buddhism with the secret path of Buddhism. In the secret teachings, Maitreya is considered to be a fully enlightened being already. In the open teachings, he is not yet so. In a presentation of the open teachings, one should never mix in the secret teachings, which are meant only for specially qualified disciples. The open teachings are also known as the "way which is shared" (by the open and secret teachings), while the secret teachings are known as the "way which is not shared."

བུན་མོང་གི་ལམ།

tunmong gi lam

བུན་མོང་མ་ཡིན་པའི་ལམ།

tunmong mayinpay lam

11) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

The two elements that must be present for tantra to work are:

- a) **The person who has spoken the tantra must be a being of exceptional spiritual power.**

སྔགས་རྩོམ་པ་པོའི་མཐུ།

ngak tsompapoy tu

- b) **The person who practices the tantra must be someone who is leading a very pure life.**

སྔགས་བསྐྱེས་པ་པོའི་ཚུལ་གྲིམས།

ngak depapoy tsultrim



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Five

1) List the five parts for our study of the practice of meditation.

- a) How to prepare for meditation.
- b) The six conditions for an ideal meditation environment.
- c) The correct posture for meditation.
- d) The actual mental process during meditation.
- e) The object of meditation: what we meditate on.

2) List just the names of the six preliminaries that should be performed before a meditation session. Be careful not to confuse them with the "seven ingredients." (Tibetan track students answer in Tibetan.)

- a) Create a clean and sacred space, with an altar.

གནས་ཁང་གྱི་དང་ཉེན་དབྱམ།

nekang chi dang ten dram

- b) Set forth beautiful offerings.

མཚོད་པ།

chupa

- c) Go for refuge, and think about the wish for enlightenment (bodhichitta)

སྐབས་འགྲོ་སེམས་བསྐྱེད།

kyamdro semkye

- d) Visualize the collected Lamas and Holy Beings (the "garden for collecting good karma")

ཚོགས་ཞིང་གསལ་གཏེབ།

tsokshing seldeb

- e) Gather good energy and purify obstacles (through the seven ingredients)

ཚོགས་བསག་སྒྲིབ་སྤྱང་།

tsok-sak dripjang

- f) Request blessings from the Holy Beings

གསོལ་འདེབས།

sulndep

3) What are the seven ingredients? (Tibetan track students in Tibetan.)

- a) Bowing down to the Holy Beings.

ཕྱག་འཚལ།

chaktse

- b) Making offerings.

མཚོད་པ།

chupa

- c) Confessing (purifying yourself of old bad karma)

བཤགས་པ།

shakpa

d) Rejoicing in the good deeds of yourself and others.

ཡི་རང་བ།

yi-rangwa

e) Requesting teachings.

ཚཱ་འཁོར་བསྐྱོར་བར་བསྐྱུལ།

chunkor korwar kul

f) Asking Holy Beings to stay near you.

གསོལ་འདེབས།

sulndep

g) Dedicating the goodness you have done to all beings.

བསྐྱོབ།

ngowa

4) These seven are part of which of the six preliminaries? Which of them act to gather the power of goodness, and which function to clean away obstacles, for a successful meditation?

They are part of the fifth preliminary, which is called "purifying obstacles and gathering goodness." Confession clears obstacles and the rest help to accumulate virtue.

5) Name the six conditions that must be gathered together for meditation. Do not confuse these with the six preliminaries. (Tibetan track answer in Tibetan.)

a) Stay in a place which is conducive to meditation.

མཐུན་པའི་ཡུལ།

tunpay yul

b) Live simply: don't need many things.

འདོད་པ་རྒྱུང་བ།

dupa chungwa

c) Be satisfied with the things you have.

ཚོག་ཤེས་པ།

chok shepa

d) Give up being too busy.

བྱ་མང་སྤངས།

ja mang pang

e) Maintain a very ethical way of life.

ཚུལ་བྲིམས་དག་པ།

tsultrim dakpa

f) Get rid of sense desires, and desire for worldly pleasures.

ནམ་ཉོག་སྤངས།

namtok pang

6) Briefly describe the eight characteristics of correct meditation posture. (Tibetan track students also give Tibetan for each.)

a) Put your legs in a full lotus or half-lotus position.

ཀང་པ་དགྱིལ་ཀྱང་།
kangpa kyilntrul

b) Don't keep your eyes completely open or closed.

མིག་མི་དབྱེ་མི་བྱམ།
mik miye midzum

c) Sit up very straight.

ལུས་དྲང་།
lu drang

d) Make your shoulders level: neither higher than the other.

སྤྲུག་པ་མཉམ།
trakpa nyam

e) Make sure your head is neither tilted up nor down.

མགོ་མི་མཐོ་མི་དམའ།
so mitu mima

f) Let your teeth and lips stay in their natural, loose position.

སོ་མཚུ་རང་ལྷགས།
su chu rangluk

- g) Leave your tongue in a natural position up against the top of your mouth.

ལྷི་ཡ་སེའི་རང་ལྷགས།

che yasoy rangluk

- h) Make your breath completely quiet, and follow it for a count of ten.

དབུགས་འབྱུང་རྒྱུ།

uk jung-ngup

7) Name the first of the five problems of meditation. Which four of the eight corrections are used to counteract it? (Tibetan track answer in Tibetan.)

- a) problem: Laziness, or not feeling like meditating today.

ལེ་ལོ།

lelo

- b) four corrections:

- (1) Feel attracted towards meditation, by thinking about how great it is.

དད་པ།

depa

- (2) Decide that you want to be a good meditator.

འདུན་པ།

dunpa

(3) Make the efforts needed to get good at meditation.

བཙོན་འགྲུས།

tsundru

(4) Experience the physical and mental pleasure and ease that comes from meditating regularly.

ཤིན་སྤངས།

shinjang

8) Name the third of the five problems of meditation. What is its correction? (Tibetan track give both in Tibetan.)

The third problem that occurs in meditation is mental dullness or mental agitation. The corresponding correction is watchfulness.

བྱིང་རྗོད།

jinggu

ཤེས་བཞིན།

sheshin

9) Explain the difference between gross and subtle dullness of meditation. (Tibetan track name the two in Tibetan, and explain in English.)

In a state of obvious dullness, you do have fixation on the object but the level of attention of the meditation has lost its clarity: meaning not the clearness of the colors or lines of a visualized object, but rather the alertness or brightness of your state of mind, how "bright and bushy-tailed it is: how free it is from mental dullness or agitation. With subtle dullness, you have fixation and clarity, but no intensity.

བྱིང་བ་རགས་པ།

jinwa rakpa

བྱིང་བ་ཕྱ་མོ།

jingwa tramo

10) What is the fourth of the five problems of meditation? How do you know it has occurred? (Tibetan track give the name for the problem in Tibetan.)

The fourth of the five problems which can occur during meditation is failing to take the action necessary to correct dullness or agitation. You know it has occurred when you have detected their arrival through your watchfulness.

འདུ་མི་བྱེད་པ།
du mijepa

11) The correction to the fourth problem can come in two different forms. Name them.

a) Correcting for dullness.

b) Correcting for agitation.

12) Name and describe the nine states of meditation. (Tibetan track give the names in Tibetan and describe in English.)

a) Placing the mind on the object. You receive instructions from your teacher about what object to meditate upon, and can keep your mind on it for only very brief periods of time.

སེམས་འཇོག་པ།
sem jokpa

b) Placing the mind on the object with some continuity. You are able to keep your mind on the object briefly, for the length of time it might take to do a single round of short mantras on a rosary. You have constant agitation and dullness during these first two stages.

གྱུང་དུ་འཇོག་པ།
gyundu jokpa

- c) Placing the mind on the object and patching the gaps. You are able to keep your mind on the object for a fairly long time, regaining continuity and "patching the gap" quickly whenever your focus breaks off.

ལྷན་ཏི་འཇོག་པ།

lente jokpa

- d) Placing the mind on the object closely. You are able to keep your mind on the object without losing it, but still have agitation and dullness.

ཉི་བར་འཇོག་པ།

nyewar jokpa

- e) Controlling the mind. Watchfulness is developed to a high degree, detecting subtle dullness when the mind has been withdrawn inside too deeply. Obvious dullness can no longer occur.

དུལ་བར་བྱེད་པ།

dulwar jepa

- f) Pacifying the mind. Watchfulness by this point is powerful, detecting subtle agitation which may occur as a result of uplifting the mind as a correction in the previous stage. There is no longer any great danger of subtle dullness.

ཞི་བར་བྱེད་པ།

shiwar jepa

- g) Pacifying the mind totally. Recollection and watchfulness are total, and there is no great danger of either subtle agitation or subtle dullness.

རྣམ་པར་ཞི་བར་བྱེད་པ།

nampar shiwar jepa

- h) Making the mind single-pointed. Neither subtle agitation nor subtle dullness still occur at all; some effort is still needed at the beginning of the session to make minor corrections to the meditation.**

ཚེ་གཅིག་ཏུ་བྱེད་པ།

tse chiktu jepa

- i) Achieving equilibrium. Your mind goes into deep meditation automatically, without any conscious effort.**

མཉམ་པར་འཛོལ་པ།

nyampar jokpa



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Six

1) Name three different types of meditation. (Tibetan track in Tibetan.)

a) Fixation meditation, such as a visualization fixed on the image of your Lama.

འཇོག་སྒོམ།

jokgom

b) Review meditation, where you go over the same steps of a concept or principle again and again. An example would be going through the various parts of the outline of the death meditation until each succeeding step comes to you almost automatically.

ཤར་སྒོམ།

shargom

c) Analytical meditation, where you set a problem at the center stage of your mind and then solve it by thinking about it carefully, from many different angles.

དབྱེད་སྒོམ།

chegom

2) Give the meaning of the word "lam-rim." Where does the name come from?

The Tibetan word "lam-rim" means "steps of the path to Enlightenment." The name ultimately comes from the scriptures of the Perfection of Wisdom (the Prajna Paramita).

3) Which of the five great texts, and the different levels of secret practice, are contained in this text?

The subject matter of all the five great texts is found in the *lam-rim*. These five are called the Perfection of Wisdom (*Prajnya Paramita*); the Middle Way (*Madhyamika*); Vowed Morality (*Vinaya*); Higher Knowledge (*Abhidharma*); and Logic and Perception (*Pramana*). The *lam-rim* is an open teaching, so the secret practices are mentioned but not explained in detail.

4) Name four parts to the practice of taking yourself to a Lama. (Tibetan track in Tibetan.)

a) Developing faith and admiration in your Lama.

དད་པ་སྣང་བ།
depa jangwa

b) How to think about your Lama. (This and the next part are actually subdivisions of the first one.)

བསམ་པས་བསྟོན་པ།
sampe tenpa

c) How to act towards your Lama.

སྟོན་བས་བསྟོན་པ།
jorwe tenpa

d) Developing reverence for your Lama.

གུས་པ་བསྐྱེད་པ།
gupa kyewa

5) Name the three parts to the subject of taking the essence of this life. (Tibetan track in Tibetan.)

a) Steps shared with those of lesser capacity.

སྐྱེས་བུ་རྩུང་དུ་དང་བྱུན་མོང་བའི་ལམ་གྱི་རིམ་པ།
kyebu chung-ngu dang tunmongway lam gyi rimpa

b) Steps shared with those of medium capacity.

སྐྱེས་བུ་འབྲིང་དང་བྱུན་མོང་བའི་ལམ་གྱི་རིམ་པ།
kyebu dring dang tunmongway lam gyi rimpa

c) Steps for those of great capacity.

སྐྱེས་བུ་ཆེན་པོའི་ལམ་གྱི་རིམ་པ།
kyebu chenpoy lam gyi rimpa

6) What are the three principles of the death meditation? (Tibetan track in Tibetan.)

a) Death is certain.

འདེས་པར་འཆི་བ།
ngepar chiwa

b) There is no certainty when you will die.

ནམ་འཆི་ངེས་མེད།
nam chi ngepa

c) When you do die, only the Dharma can help you.

འཆི་ཚེ་ཚོས་མ་གཏོགས་མི་ཕན།
chi tse chu matok mipen

7) Name the four laws of karma.

- a) **Actions are certain to produce consequences that resemble them in content (good can only lead to good, bad can only lead to bad).**

ལས་ངེས་པ།

le ngepa

- b) **The consequences are greater than the actions.**

ལས་འཕེལ་ཆེ་བ།

le pel chewa

- c) **One cannot meet a consequence if he or she has not committed an action.**

ལས་མ་བྱས་པ་དང་མི་འཕྲད་པ།

le majepa dang mitrepa

- d) **Once an action is committed, the consequence cannot be lost.**

བྱས་པ་ལྷུན་མི་ཟ་བ།

jepa chu misawa

8) State briefly the difference between Buddhists of lesser, medium, and greater capacity.

Buddhists of lesser capacity seek only to avoid being born themselves in the three lower realms after they die. Those of medium capacity seek to avoid any rebirth at all, but again only for their own sake. Those of the greater capacity (the Mahayana) seek to avoid the lower realms and any rebirth at all, but wish further that they could help every living being to do the same.

9) Do you think that it is true that every event in our present kind of life is suffering? Why or why not?

The outright pain, such a bad back or grief over the loss of a loved one, is obviously suffering. But even the good things—a good home, family, or job—must inevitably change and be ripped away from us. We finally lose even our own bodies; our minds become senile; and even our names are forgotten. Since every event in our present kind of life is either suffering or inevitably degenerates into suffering, then it is true that all these events are suffering.

10) Of the three trainings, why is only the training of morality mentioned at this point?

Morality is the basis of the other two trainings; one must have morality to be able to concentrate deeply, and gain insight into wisdom. These other two trainings are implied since they follow only upon morality.

11) Give the two parts to the steps of the path which are shared with practitioners of the greater scope (Tibetan track in Tibetan.)

a) Learning how to think like a bodhisattva.

སེམས་བསྐྱེད་པའི་རྒྱལ།

sem kyepay tsul

b) Learning how to act like a bodhisattva.

ཚུལ་ལ་སློབ་རྒྱལ།

chupa la loptsul

12) Give the definition of quietude (called *shamata* in Sanskrit and *shi-ne* in Tibetan).

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

13) Give the definition of insight (called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan).

That wisdom which is full of the exceptional bliss of practiced ease by power of the analysis of its object, and which is founded upon quietude.



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Seven

1) Give the Sanskrit and Tibetan names for the Buddhist study of logic and perception, which is the same as the word for "correct or valid perception." (Tibetan track in Tibetan.)

Tibetan: ཚད་མ།

tsema

Sanskrit: *pramana*

2) What is the Buddhist definition of existence? (Tibetan track in Tibetan.)

The Buddhist definition of existence is "That which is perceived by a valid perception."

ཚད་མས་དམིགས་པ་ཡོད་པའི་མཚན་ཉིད།

tseme mikpa yupay tsennyi

3) What did the Buddha himself say is the purpose of Buddhist logic? (Give the exact quotation, Tibetan track students in Tibetan.)

"I or someone like myself can judge a person, but no normal person should judge another, for he or she will fall."

ང་ལམ་ང་དང་འདྲ་བས་གང་ཟག་གི་ཚོད་བཟུང་གི། །གང་ཟག་གིས་གང་ཟག་

གི་ཚོད་མི་བཟུང་སྟེ། །ཉམས་པར་གྱུར་ཏེ།

nga-am nga dang drarwe gangsak gi tsu sung gi, gangsak gi gangsak gi tsu misung te, nyampar gyur ta re

4) Name the two basic types of valid perception, and what levels of reality they are used to perceive. (Tibetan track in Tibetan.)

a) **Direct valid perception: used to perceive evident objects.**

མངོན་སུམ་ཚད་མ། མངོན་གྱུར།
ngunsum tsema ngungyur

b) **Deductive valid perception: used to perceive hidden or deeply hidden objects.**

རྗེས་དཔག་ཚད་མ། རྫོག་གྱུར། ཤིན་ཏུ་རྫོག་གྱུར།
jepak tsema kokgyur shintu kokgyur

5) Give the text of Master Dignaga's famous opening statement. (Tibetan track in Tibetan.)

I bow down to the Protector, Those Gone to Bliss, the Teacher, those who wish to benefit living beings, and those who have turned into ones with valid perception.

ཚད་མར་གྱུར་བ་འགྲོ་ལ་ཕན་བཞེད་པ། ལྷོན་པ་བདེ་གཤེགས་རྫོག་ལ་ཕྱུག་
འཚལ་ལོ།
tsemar gyurpa dro la pen shepa, tunpa deshek kyobla chaktsel lo

6) Give the definition of valid perception. (Tibetan track in Tibetan.)

The definition of a valid perception is "a fresh, unmissaken state of mind."

གསར་དུ་མི་སྣུ་བའི་རིག་པ།
sardu mi-luway rikpa

7) Describe very generally the meaning of the term, "person of valid perception."
(Tibetan track give Tibetan word for this person.)

Generally speaking, the term "person of valid perception," which is used to describe an enlightened being (who has only valid perceptions), has the primary connotation of a person who cannot lie.

ཚད་མའི་རྗེས་བྱ།

tsemay kyebu

8) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

- a) **The teachings cannot be disproved by any direct valid perception that we have or have had.**
- b) **The teachings cannot be disproved by any airtight reasoning.**
- c) **The teachings themselves are free of any internal inconsistency: nothing that Lord Buddha said at one time contradicts what he said at another time.**

དཔྱད་པ་གསུམ།

chepa sum

9) Describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

- a) **True intent: Lord Buddha must have had something else specific in mind when he said something which was not literal.**
- b) **Contradiction: The statement that Lord Buddha made must contradict what we know to be actually true.**
- c) **Need: There must be some compelling need or purpose served by the Buddha saying something which is not technically true.**

10) What does a person have to know in order to be all-knowing?

He or she must know perfectly what it is that we must give up in our behavior and worldview, and what we must take up in the same. It is not enough to know, for example, the scientific names for all things in the universe, or something of the like.

11) What evidence do we have that the Buddha is "unerring"?

Of all the people we have ever met or heard of, it is only Lord Buddha who has described our daily suffering perfectly, in a way we can confirm ourselves. This by itself allows us to believe that he is very possibly unerring, which cannot be said of those who do not describe our suffering in this way.



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Eight

1) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

"Compassion" is the wish that others be freed from common suffering, without taking upon oneself the responsibility to bring this about. "Great compassion" is the wish that all others be freed from all suffering, and the decision to make this happen oneself: the decision to protect all beings. "Holy great compassion" is the compassion of an enlightened being: of someone who actually does help all living beings.

2) Name three reasons why the Charvakas believed that the mind died when the body died.

- a) **The mind is a quality of the body, in the way that the ability to make a person drunk is a quality of alcohol.**
- b) **The mind is by nature dependent on the body, in the way that a design that you put on a wall is dependent upon this wall.**
- c) **The mind is a result of the body, in the way that light is a result of a lamp.**

3) Explain the meaning of "material cause." (Tibetan track give Tibetan for "material cause.")

A "material cause" is the main material or stuff that turns into the result: the thing that "flops over" into the result. An example would be a seed for a tree, or clay for a pot; as opposed to other types of causes or factors like fertilizer, water, or sunlight, which are not the main thing that turns into the result.

ཉེར་ལེན་གྱི་རྒྱུ།
nyerlen gyi gyu

4) Why can't the cause of your mind at birth be living physical matter? (Tibetan students give Tibetan for "living physical matter.")

All living physical matter is involved with one or more of the sense powers. If living physical matter were the cause of your mind at birth, then it would either be one or a combination of the sense powers which was causing this mind. The mind cannot have come from any one of the senses alone since, if this were the case, then a person who lacked this sense (such as a blind or deaf man) could never have a mind. The mind cannot either have come either from all the senses together, or from some combination of them, because in this case a person who lacked any of the sense powers involved could never then have a mind.

Additionally, if mind were materially caused by the senses, it would have to possess the qualities of the senses: one would have to be able to "see" with the memory, for example, as clearly as one does with the eyes.

དབང་པོའི་གཟུགས།

wangpoy suk

5) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

If some particular kind of outside physical matter—such as some chemical element—were the cause of the mind at birth, then a new mind would be produced whenever this particular chemical element was present. If a combination of particular elements caused this mind, then the mind would disappear whenever any one of the elements was removed from the combination. Additionally, the mind shares none of the general qualities of physical matter: it is crystal clear, ineffable, aware, without physical boundary, cannot be weighed, and cannot be measured as to its size. It is in fact the complete opposite of physical matter.

ཕྱིའི་གཟུགས།

chiy suk

6) If this cause is mind, why can't it be the mind of someone else? (Tibetan track give Tibetan for "mind of someone else.")

The result of a material cause must resemble that cause. Suppose then that the cause of our mind at birth were the mind or minds of others: those of our parents, for example. In this case the minds of children must always resemble the minds of their parents—the child of an artisan, for example, would always have to exhibit the skill of its parent. But it is obvious that this is not generally the case at all.

གཞན་གྱི་རྒྱུ།
shen gyi gyu

7) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?

The basic principle underlying Master Dharmakirti's arguments is that all caused things come from something which is of a similar type, and which came before it.

8) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.

A normal person has emotions of desire (the emotion of liking things in an ignorant way) in their mind as they die. This emotion causes their mind to cross the line into the next life as a continuation of the current mind.

9) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a) Consider the mind of a normal person at the moment of death.

ཐ་མལ་པའི་འཆི་ཁའི་རིག་པ་ཚོས་ཅན།
tamelpay chikay rikpa chuchen

b) That mind will cross the line into a future mind;

རིག་པ་བྱི་མར་མཚམས་སྐྱོར་ཏེ།

rikpa chimar tsam jor te

c) Because that mind possesses desire.

ཆགས་ཅན་གྱི་རིག་པ་ཡིན་པའི་ཕྱིར།

chakchen gyi rikpa yinpay chir

10) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a) Craving desire: an emotion of craving where you desire—in an ignorant way—not to lose an attractive object.

འདོད་སྲིད།

duse

b) Craving fear: an emotion of craving where you desire—in an ignorant way—to avoid unpleasant objects. (Please note that some forms of the Tibetan spelling for this second type can connote "craving destruction," with the same meaning as "craving fear.")

འཇིགས་སྲིད།

jikse

c) Craving for existence: An emotion of craving where you desire—in an ignorant way—that the "me" continues to exist; this happens at the moment of death, when you are gripped by fear that your being is ending.

སྲིད་སྲིད།

sise

11) The key as to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

- a) **Focusing on yourself or "me" in a general way, without checking or examining your true nature. This state of mind is a valid perception and does not trigger this karma.**
- b) **Seeing yourself as self-existent, or as having some nature of your own or as coming from your own side, and believing what you see. This is a mistaken state of mind which does trigger the karma mentioned.**
- c) **Seeing yourself as self-existent, but not believing what you see, because you have previously seen emptiness directly. If this person dies without overcoming the inborn habit of seeing things as self-existent, then the karma mentioned will still be triggered. This is why one does not stop rebirth simply by reaching the path of seeing, or the direct perception of emptiness.**
- d) **Neither seeing yourself as self-existent, nor believing that you are. This refers to a person who has overcome even the inborn tendency of seeing things as self-existent.**



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Nine

1) Name the main root text for the study of Higher Knowledge (Abhidharma); give the author's name and his dates. Then give the name of the main commentary we will be using, the author and his dates. (Tibetan track in Tibetan.)

- a) *The Treasure House of Knowledge (Abhidharmakosha) of Master Vasubandhu, circa 350 AD.*

ཚཱ་མཛོན་པ་མཛོད།

chu ngunpa dzu

ལོུཔ་ཡིཀུལ་གཉིལ།

lopun yiknyen

- b) *The Illumination of the Path to Freedom, by His Holiness the First Dalai Lama, 1391-1474.*

མཛོད་ཤིག་ཐར་ལམ་གསལ་བྱེད།

dzutik tarlam selje

རྒྱལ་བ་དགོ་འདུན་གྲུབ།

gyalwa gendun drup

2) Explain the literal meaning of the words in the Sanskrit title of this root text.

Abhidharma (*chu ngunpa*) means "knowledge." *Abhi (ngunpa)* means "up to" or "approaching." *Dharma (chu)* means an "existing object": anything which holds (*dhr*) its own nature. The highest of all *existing objects* is nirvana, and *knowledge* brings to you, or leads you to, this state.

ཚཱ་མཛོན་པ།

chu ngunpa

3) What things does the word "abhidharma" actually refer to? (Tibetan track in Tibetan.)

The word "abhidharma" means "knowledge." There are two types of this knowledge. Actual knowledge is the three unstained paths (the path of seeing, the path of habituation, and the path of no more learning). These constitute unstained wisdom and its accessories.

ཚུས་མངོན་ཤེས་རབ་འཛིན་མེད་རྗེས་འབྲུང་བཅས།

chungun sherab drime jedrang che

4) Name the four required attributes of a reputable Buddhist book, and explain what they are in this case. (Tibetan track name the four in Tibetan and explain in English.)

a) Subject matter: Stained and unstained types of phenomena.

བཞེད་བྱ།

juja

b) Purpose: To plant in students' minds the wisdom which analyzes phenomena in an ultimate way.

དགོས་པ།

gupa

c) Ultimate goal: To have these students achieve the two types of nirvana.

ཉིད་དགོས།

nyigu

sometimes also seen as:

ཉིང་དགོས།

nyinggu

- d) **Relation:** The purpose is achieved through the subject matter of the book, and the ultimate goal through this same purpose. One can also state the relation as the subject matter (all existing objects) being related to what expresses the subject matter (the text itself).

འབྲེལ་བ།

drelwa

- 5) Name the two most basic types of karma, or deeds. (Tibetan track in Tibetan.)

The two most basic types are:

- a) movement of the mind, which is mental karma

སེམས་པ།

sempa

ཡིད་ཀྱི་ལས།

yi kyi le

- b) what it motivates

སེམས་པས་བྱས་པ།

sempe jepa

6) "Non-communicating" form has five characteristics. Describe them, by using the exact phrases from Master Vasubandhu's root text, and explaining each of them. (Tibetan track give each phrase in Tibetan.)

- a) **Non-communicating form is possessed by a person even during times of "distraction": even when he is not thinking about it.**

སེམས་གཡོངས་པ།

sem yengpa

- b) **This type of form is possessed even when the "mind is stopped": even when he or she is in that deep meditation where the mind is at a very subtle stage (although not actually stopped).**

སེམས་མེད་པ།

sem mepa

- c) **This type of form is either "virtue or not": its essence is either a good deed or a bad deed.**

དགེ་དང་མི་དགེ།

ge dang mi ge

- d) **This type of form "continues on" after a deed, related to the person who did it, in a constant stream.**

རྗེས་འབྲེལ།

jedrel

- e) **Finally, this type of form "takes the great elements as its causes," which is to say that it is physical matter.**

འབྲུང་བ་ཆེ་རྣམས་རྒྱུར་བྱས་པ།

jungwa che nam gyur jepa

7) Give the definitions of virtue, non-virtue, and neutral karma. (Tibetan track in Tibetan.)

- a) Virtue is an action which, in the short term, brings you a karmic result which is a pleasurable experience; and which ultimately protects you from suffering by bringing you to nirvana.

རི་ཞིག་རྣམ་སྤྲིན་ཡིད་འོང་དང་གཏན་དུ་སྐྱབ་བསྐྱེལ་སྐྱོབ་པའི་ལས་ནི་དགེ་བ།

reshik nammin yi-ong dang ten du dukngel kyobpay le ni gewa

- b) A non-virtue is an action which brings you a karmic result which is an undesirable, unpleasant experience.

རྣམ་སྤྲིན་ཡིད་མི་འོང་བའི་ལས་ནི་མི་དགེ་བ།

nammin yi mi-ongway le ni mi-gewa

- c) Neutral karma is an action which gives you a result other than the above two types of results.

ཡིད་འོང་ཡིད་མི་འོང་ལས་གཞན་པའི་ལས་ནི་ལྷུང་མ་བསྟན།

yi-ong yi mi-ong le shenpay le ni lungmaten

8) Give the Tibetan words for shame and consideration, and explain the difference between them. (Tibetan track give words in Tibetan and explain in English.)

- a) Shame is avoiding bad deeds for reasons relating to yourself: you avoid a bad deed because of your own self-image—because you do not want to know, in your own heart, that you are being bad.

ངོ་ཚ།

ngotsa

- b) Consideration is avoiding bad deeds for reasons relating to others; that is, because you consider the effect or impression that your actions may impart to others.

ཐེལ་ཡོད།

trelyu

- 9) Give the abbreviated list of ten rights and wrongs, and group them by the three gateways. (Tibetan track in Tibetan.)

Three done with your body:

- a) Killing

སྲོག་གཅོད།

sok chu

- b) Stealing

མ་བྱིན་ལེན།

majin len

- c) Sexual misconduct

ལོག་གཡེམ།

lokyem

Four done in your speech:

- d) Lying

བརྗོན་མྱ།

dzun ma

e) Divisive talk

ཐ་མ།

trama

f) Harsh words

ཚིག་རྩུབ།

tsik tsub

g) Idle talk

ཚིག་ཀྱལ།

tsik kyel

Three done in your thoughts:

h) Craving

བརྒྱབ་སེམས།

nabsem

i) Ill will

གཞོན་སེམས།

nu-sum

j) Wrong views

ལོག་ལྟ།

lokta

10) Name the three types of experiences (in three different times) that ripen from deeds (karma).

- a) Karma whose results you see in this life.
- b) Karma whose results you see in the very next life.
- c) Karma whose results you see in any life after the next life.

11) Select three bad deeds, one representing each of the three gateways, and explain the three consequences it will produce.

a) *in body:*

In body, the answer can be for any one of the following three: killing; stealing; or sexual misconduct.

i) **"Ripened result": For any of the above, a birth in one of the three lower realms.**

ii) **"Corresponding result": Even if you are eventually born as a human, then similar harm comes to you (respectively, you live a short life, and are continually unhealthy; you don't get the things you need to support yourself, or can never have your own things; and there are many people vying against you for your partner) -- and also you are attracted to doing the same wrong things again in your new life (killing, stealing, or committing sexual misconduct).**

iii) **"Environmental result": Even if you are born as a human, you live in a place which is dangerous or unhealthy (for killing); you live in a place where crops do not ripen properly, where there is famine and drought (for stealing); you live in a place which is filthy and smells bad (for sexual misconduct).**

b) *in speech:*

In speech, the answer can be for any one of the following four: lying; divisive talk; harsh words; or idle talk.

i) **"Ripened" result: For any of the above, a birth in one of the three lower realms.**

- ii) "Corresponding result": Even if you are eventually born as a human, then similar harm comes to you (respectively, people discredit what you say; you tend to lose your friends; you have to hear many unpleasant things around you; and no one pays any attention to what you say); and also you are attracted to saying the same wrong things again in your new life (lying; divisive talk; harsh words; or idle talk).
- iii) "Environmental result": Even in you are born as a human, you live in a place where your work never has any great result, and there are many dangerous and deceptive people around you (for lying); you live in a place where the environment is inhospitable and dangerous (for divisive talk); you live in a place which is covered with thorny bushes, sharp rocks, and generally rough, without sufficient water, and frightening (for harsh words); and you live in a place where none of the trees or plants give fruits which are ripe, or which ripen at the right time, and there are few parks or places to relax, and many frightening things around (for idle talk).

c) in mind:

In mind, the answer can be for any one of the following three: craving; ill will; or wrong views.

- i) "Ripened result": For any of the above, a birth in one of the three lower realms.
- ii) "Corresponding result": Even if you are eventually born as a human, then similar harm is done to you (respectively, you are overcome by feelings of desire, dislike, or ignorance); and also you are attracted to thinking the same wrong things again in your new life (craving; ill will; or wrong views).
- iii) "Environmental result": even if you are born as a human, you live in a place where things get worse by the day and month (for craving); you live in a place where there is much illness, and infectious diseases, and dangers, and war, dangerous insects and animals, evil spirits, and criminals (for ill will); and you live in a place where the holy Dharma has degenerated or been lost altogether, where people hold filthy things to be wonderful, and pain to be something pleasant (for wrong views).

12) According to the Mind-Only School, what are you really looking at when you think you are looking at the sense faculty of your eye, and outside physical forms as well? (Tibetan track answer in Tibetan.)

According to this school, you are really looking at the foundation consciousness appearing as the physical faculty of the eye and, by extension, as the outer forms that you think you are seeing.

གུན་གཞི་རྣམ་པར་ཤེས་པ།

kunshi nampar shepa

13) Explain how mental seeds from karma are planted, and then where they stay, and how they go on until they produce their consequences, according to the Mind-Only School. (Tibetan track give Tibetan for "mental seed.")

a) Mental seeds are planted through your awareness of what you do, say, or think.

བག་ཆགས།

bakchak

b) These mental seeds then stay in the foundation consciousness, even for a very long time, by replicating themselves from moment to moment, and passing their energy on from each older form of themselves to each newer form.

c) When the conditions are right, the mental seed ripens into a perception of something.

14) There are many places in the sutras where the Buddha stated that the whole universe and everyone in it is "mind only." The Mind-Only School took this to mean that there are no outer, physical objects at all. Explain what two things the Buddha actually had in mind when He said that everything was "mind only."

a) In a negative sense, the universe is said to be "mind only" in order to deny that it could be the product of anything else, such as some creator being.

b) In a positive sense, the universe is said to be "mind only" in order to assert that mind is its primary source, due to its role in the creation and ripening of karma.



Course XVI
The Great Ideas of Buddhism, Part One

Answer Key, Class Ten

1) Maitreya, in his work entitled *The Higher Line*, describes six different steps in the process through which the tendency to grasp to some self-nature causes karma, and thus the world of suffering life. Describe these six. (Tibetan track in Tibetan.)

- a) When you are born you already have karmic seeds (*bakchaks*) for the two tendencies to see things as self-existent (for seeing yourself and your parts as self-existent), planted there during past lives.

བདག་འཛིན་གཉིས་ཀྱི་བག་ཆགས།

dakdzin nyi kyi bakchak

- b) Due to the seeds, you start to have the two tendencies to see things as self-existent.

བདག་འཛིན་གཉིས་སྐྱེས།

dakdzin nyi kye

- c) You begin to see things the wrong way: some things appear to you to be attractive, and others appear to be undesirable, from their own sides.

ཡིད་འོང་མི་འོང་ཚུལ་མིན་ཏོག།

yi-ong mi-ong tsulmin tok

- d) Based on your misperception of things, you begin to feel ignorant like or dislike of these objects.

འདོད་ཆགས་ཞེ་སྒྲུང་སྐྱེས།

duchak shedang kye

- e) Due to the emotions of liking and disliking, you do, say, or think negative things, which is collecting karma.

ལས་བསགས།

le sak

- f) This karma causes you to continue to circle around in the circle of suffering life.

འཁོར་བར་འཁོར།

korwar kor

2) Describe how the Consequence section of the Middle-Way School explains what is happening when three different beings sitting around of glass of liquid see it as being three different things. Use the concept of three parts, three material causes, and three contributing factors.

The three objects that the three beings perceive (pus, water, or nectar) can be described (initially) as three parts of the base object (the liquid). This liquid provides the "material cause"—the stuff or material that turns into each of these objects—in each case. The three different kinds of karma in the minds of the three different beings are forcing them to see the base object the way they do, and are the "contributing factor" in this case.

3) Name the four parts to a path of action—in the act of killing for example—as explained by Je Tsongkapa, who follows Master Asanga.

- a) **The basis, or object involved:** Who it is you kill? Who is it you steal from, and what do you steal?
- b) **The thinking involved:** What thoughts were you having about the killing? (This part is explained further in the next question.)
- c) **Undertaking the deed:** Did you actually undertake the necessary actions to commit the killing?
- d) **Completing the deed:** Did you complete the deed (did the person actually die), and did you have a sense of ownership and satisfaction about it?

4) The second of these four part has three parts of its own. Name and describe these for the act of killing.

- a) **Correct identification: Did you recognize the thing for what it was?**
(For example, in the case of an abortion, did you really recognize that the fetus was a living being?)
- b) **Mental affliction (bad thought): Did you have a strong and active mental affliction like anger or lust when you committed the deed?**
- c) **Motivation: Did you definitely wish to hurt the person; did you premeditate what you were going to do to them? Or was the action an accident?**

5) What does "most basic virtue" or "root of virtue" refer to? (Tibetan track give Tibetan for this phrase, and for what it refers to.)

The phrase "most basic virtue" or "virtue root" refers most broadly to the entire store of good karma that we possess. In the study of how this "basic" virtue or "base" of virtue is destroyed, the phrase refers specifically to what we call the "collection of merit," or the accumulation of good deeds which is going to produce our two physical bodies when we become an enlightened being. The "collection of merit" produces our mental state when we become a Buddha.

དགེ་རྩ།

getsa

བསོད་ནམས་གྱི་ཚོགས།

sunam kyi tsok

ཡི་ཤེས་གྱི་ཚོགས།

yeshe kyi tsok

6) Describe the kind of person who can lose this most basic virtue. (Tibetan track also give Tibetan for "loss of basic virtue.")

A loss of most basic virtue can occur with humans, male or female (as opposed to beings without a distinct sexual identity), who are intellectually inclined, since they are capable of sustained and powerful wrong views.

དགེ་རྩ་གཅོད་པ།

getsa chupa

7) Describe two actions which can cause a loss of basic virtue. (Tibetan track in Tibetan.)

Two actions which can cause a loss of most basic virtue are as follows:

- a) The development of wrong views wherein you hold, for example, that the laws of karma and the fact of enlightened beings do not exist.

ལོ་གཤམ་སྒྲུབ་དགོ་ཙུ་གཅོད།

lokte getsa chu

- b) Intense anger focussed at a bodhisattva, or other very intense non-virtues.

ཁོང་སྤོས་དགོ་ཙུ་གཅོད།

kongtru getsa chu

8) Why are the five "immediate misdeeds" called "immediate"? Describe also the specific type of birth that one must take because of them. (Tibetan track in Tibetan.)

These five misdeeds are "immediate" because, as a result of performing them, one must take an "immediate" rebirth in the hells—which refers to the fact that no other kind of rebirth intervenes. Causing a schism in the community always leads to a birth in the lowest hell of "No Respite"; the others lead to this or to some other hell birth.

ལས་བྱེད་པའི་ལུས་དེ་དང་དམྱལ་བའི་བར་དུ་སྐྱེ་བ་གཞན་གྱིས་མཚམས་མེད་པ།

le jepay lu de dang nyelway bardu kyewa shen gyi tsam mepa

མནར་མེད།

narme

9) Explain the order of severity for the five immediate misdeeds.

The most severe is number four (creating a schism in the Community), due to the fact that it leads to a birth in the lowest hell, No Respite, for a full eon; and because it strikes a blow to the Dharma body of the Buddha, preventing realizations and creating havoc in the spiritual lives of people around the world for the length of the schism. Next is number five (drawing blood from a Buddha with evil intent), three (killing a foe destroyer), one (killing your mother), and two (killing your father).

10) Name four qualities of the person to whom you perform your exceptional giving, giving examples for each.

a) By type of being: humans are better than animals.

b) By kind of suffering: a person who's sick, or cold.

c) By the aid given to you in the past: your parents.

d) By their good qualities: a stream enterer.