



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class One*

1) Give the Sanskrit and Tibetan names for the *Diamond-Cutter Sutra*. (Tibetan track give Tibetan in Tibetan; English track give Tibetan in phonetics.)

**Sanskrit: Vajra Chedika**

**Tibetan: Dorje Chupa**

རྡོ་རྗེ་གཅོད་པ།

*dorje chupa*

2) Explain the three meanings of the word "diamond" in the title.

**The diamond in this sutra is a metaphor for emptiness, in three senses:**

- (1) Most importantly, diamond is the closest thing in our physical world to something which is truly ultimate, or the most of anything (in this case, the hardest thing in the universe)—and a person who sees emptiness directly realizes this fact very strongly.
- (2) Diamond is a totally clear physical substance: if there were a diamond wall between ourselves and some object we were looking at, we would not be able to see the diamond; just so, every object around us possesses its own emptiness, but we are unable to see it.
- (3) When a diamond is broken into pieces, every piece is pure, perfect diamond, down to the molecule. Just so, every instance of emptiness is equally the sheer, 100% absence of a self-existent object.

3) Why is it important to include the original word "cutter" in the title?

**A person who sees emptiness directly strongly realizes the metaphor of the diamond; and just as strongly, they realize that diamond is only a metaphor—it is only a "lesser" kind of ultimate, whereas the *real* ultimate is emptiness. That is, diamond is the closest object to emptiness**

in our normal reality, and it is—in actuality—not very close at all to being as ultimate as emptiness. In this sense, the diamond is "cut" or outdone by emptiness, and it is *very important* to retain the word "cutter" in the title, and not refer to the sutra as the "Diamond Sutra."

4) Describe the object we deny when we speak of "emptiness." (Tibetan track give the Tibetan word for "object we deny.")

The word "emptiness" refers to the absence of something that—like a two-headed purple elephant that was 100 feet tall here rampaging through this room—could never exist anyway. We call this thing the "object we deny." It refers to anything that *did not* exist by virtue of our perceptions as forced upon us by our past deeds (karma). And this thing could never exist.

དགག་བྱ།

*gakja*

5) Name the four bodies of a Buddha, and describe each one briefly. (Tibetan track in Tibetan.)

a) The Essence Body: The emptiness of the other three "bodies" (or more properly "parts") of an enlightened being; this "body" is very important, since it provides the *potential* for the enlightened beings to perceive themselves as enlightened beings: the "movie screen" on which they project their perception of being an enlightened being.

ངོ་བོ་ཉིད་སྐྱེ།

*ngowo nyiku*

b) The Enjoyment Body: The perfect physical body which an enlightened being has in their own paradise, exquisite sheer light with no gross physical organs.

ལོངས་སྐྱེ།

*longku*

- c) **The Emanation Body:** The physical forms which an enlightened being sends—automatically, without any conscious thought to do so—into suffering worlds, appearing to us in any way (as a living being or an inanimate object) which may be of benefit to us. The "classic" Emanation Body is a physical form such as that which Shakyamuni Buddha displayed on our planet.

ལྷན་སྐྱེ།  
*trulku*

- d) **The Wisdom Body:** The omniscient mind of an enlightened being, which can perceive all things of all times—past, present, and future—in the universe, and both normal reality and ultimate reality, in every single moment.

ཡེ་ཤེས་ཚུས་སྐྱེ།  
*yeshe chuku*

- 6) Name the three elements of the act of giving, and what it means "not to see" them. (Tibetan track in Tibetan.)

- a) **The emptiness of the giver:** The fact that the person who is practicing the perfection of giving, I myself, am empty of any self-existence. That is, I exist as I do in the present situation through the perceptions forced upon me by my past actions or karma, and this same principle means that continued giving can help me perceive myself later as an enlightened being. If I understand this, then I "don't see" this element in an act of giving as being self-existent any more.

ཇི་ཇི་སྐྱེ།  
*jinje*

- b) The emptiness of the person receiving the gift: The fact that the person receiving the gift is empty of any self-existence. That is, the person towards whom I am performing the act of giving also exists as they do through the perceptions forced upon me by my past actions, and this principle will help me perceive them later as high beings in my Buddha paradise. If I understand this, then I "don't see" this second element in an act of giving as being self-existent.

ཇིན་ཡུལ།

*jin-yul*

- c) The emptiness of the giving itself: The fact that this whole situation, of me giving something, is also empty of any self-existence. That is, this entire situation in general exists as it does through the perceptions forced upon me by my past actions, and this principle will help me perceive it later as the perfect and spontaneous activity of an enlightened being. If I understand this, then I "don't see" this third element in an act of giving as being self-existent.

ཇིན་པ།

*jinpa*

Please note that some commentaries replace different ones of the above with the emptiness of the thing being given, or the gift (*jinja*). That is, the thing I am giving exists as it does through the perceptions forced upon me by my past actions, and this principle will help me perceive the perfect objects in my Buddha paradise later. If I understand this, then I "don't see" this element in an act of giving as being self-existent.

ཇིན་ཤ།

*jinja*



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Two*

1) Name and describe the principle most important in reaching an intellectual understanding of emptiness at the path of preparation. (Tibetan track name in Tibetan, explain in English.)

This is the principle of "quality and characteristic" (*chi jedrak*), which is more generally translated as "general and specific." In general there are four types of generals, three of which are especially relevant here. These are "type generals" (*rikchi*), "actual object generals" (*dunchi*), and "term generals" (*drachi*).

An example of a "type general" would be "car," which is a quality (*chi*) characteristic of (*jedrak*) a Chevrolet. An example of an "actual object general" would be your mental image of a person whom you had actually met before. An example of a "term general" would be your mental imagination of a person whom you had heard someone talk about, but had never actually met.

The fourth type of general is a "collection general," which refers to the whole composed of its parts. An example here would be a person's body composed of a head, legs, arms, and torso.

ཇི་ཇེད་རྒྱལ་

*chi jedrak*

རིག་སྒྲིག་

*rikchi*

དོན་སྒྲིག་

*dunchi*

འགྲེལ་སྒྲིག་

*drachi*

2) Give the name of the state of mind following the direct perception of emptiness at the path of seeing, and list the four objects understood at this point. (Tibetan track name in Tibetan.)

**name:** The state of mind following the direct perception of emptiness on the path of seeing is known as "subsequent wisdom"

ཇེཏོཔ་ཡེ་ཤེས།

*jetop yeshe*

a) For the first time, one perfectly understands that all life is suffering: this is the arya truth of suffering.

སྤུག་བསྔལ་བདེན་པ།

*dukngel denpa*

b) One perfectly understands that this suffering has come through ignorance (especially in the form of the misperception of reality), the bad thoughts that it creates, and the karma inspired by them both. This is the arya truth of the origin of suffering.

ཀུན་འབྱུང་བདེན་པ།

*kunjung denpa*

c) One sees directly that it is possible to end this suffering: this is the arya truth of cessation.

འགོག་བདེན།

*gokden*

d) One sees how to reach the end of suffering, especially by use of the direct perception of emptiness; this is called the arya truth of the path

ལམ་བདེན།

*lamden*

3) Give at least two actual examples of the four objects listed in question two.

**Two or more of the choices are listed after each letter:**

- a) **One perceives truly the fact that he or she is impermanent and must die. For about a day, one can read other people's minds and see directly the mental afflictions in them.**
- b) **One understands that he or she has never had a correct perception at all in any moment of his or her life so far. One understands that all of his or her actions are actually only selfish and self-serving: even religious studies, and rituals, and offerings, are constantly infected by self-interest, desire, and pride.**
- c) **One understands that the emptiness which he perceived directly was the essence body of the Buddha. One knows how many lifetimes it will be (for example, seven more) before his enlightenment. One realizes that he will not be called by his "name" at that time. One understands that representations of the Buddha and tantric deities such as paintings and statues have actually come eventually from someone who actually saw them.**
- d) **One understands perfectly that his perception was accurate and correct, not a delusion or hallucination. One has an almost physical sensation of bodhichitta, a love spreading out to the world from one's heart, and an intention to help the world. One for a time loses all desire for worldly objects such as food, understands that miracles like turning iron to gold are possible, and realizes that the contents of the scripture are all perfectly correct: that the Dharma is the absolutely correct way. One understands the meaning of the diamond. One understands truly the need to prostrate oneself.**

4) Did the Buddha, in his former life, feel pain as his limbs were slowly cut off by the king of Kalinga, and he understood the emptiness of the three elements? Explain in some detail.

**He did feel pain, but he realized at that same time that the three elements of the situation (meaning here the king who was hurting him, himself being hurt by the king, and the fact that the whole situation was happening at all) each had its own emptiness, meaning each was a perception being forced upon him by his past deeds, or karma.**

5) Why didn't he feel any hatred at that moment?

**He didn't feel any hatred because he realized that the reason the situation was happening was that he himself had done harm to someone else in the past; and he understood that—if he did respond with hatred or any other negative action or karma—he would only be perpetuating the situation: that he would again be hurt himself in the future. He chose instead to break the cycle of violence, by applying his wisdom, his understanding of emptiness.**

6) Why do things change, and why do some things in our world cause other things? (For example, why does medicine always work; or why are some investment strategies always successful?)

**Despite the fact that things are empty; no, *because* of the fact that things are empty, things *work*. Because for example medicine is empty, and has no inherent nature of being able to cure anything at all, aspirin works for some people and doesn't work for others, depending on their own past deeds or karma. And it's obvious that we can't say that risky investment strategies are more successful than conservative ones, or vice versa: either one is successful for a person who has made good karmic imprints on their mind in the past, and either one is unsuccessful for a person who has not.**

7) Explain why the viewpoint expressed by Hwashang and others, that morality is unnecessary because things are empty, is totally mistaken.

**All objects in the world are like empty screens; what we see on them is totally a projection caused by the imprints in our own minds, placed there when we did something either good or bad in the past. Therefore—*because* things are empty—we *must* be good and moral in our personal lives, if we want to be forced by our karma to see the world as a tantric paradise in the future.**





Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Three*

1) Name the principal commentary that we will be using for our study of the vows of the bodhisattva; give the author's full name and dates. (Tibetan track in Tibetan.)

*The Highway for Bodhisattvas, by Je Tsongkapa Lobsang Drakpa, 1357-1419.*

བྱང་ཆུབ་གཞུང་ལམ།

*jangchub shunglam*

ཇེ་ཙོང་ཁ་པ།

*je tsongkapa*

2) Give the short definition of bodhichitta taught by Maitreya. (Tibetan track in Tibetan.)

**The wish to become fully enlightened for the sake of all sentient beings.**

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་གྱིར།

ཡང་དག་ཇོགས་པའི་བྱང་ཆུབ་འདོད།

*semkye pa ni shendun chir*

*yangdak dzokpay jangchub du*

3) Describe Je Tsongkapa's reaction to the idea that practitioners of the secret way do not need to follow the other two sets of vows.

**Je Tsongkapa says that this wrong idea "cuts the roots of the Buddha's teaching, and is like a great rain of hail that destroys the tender crops of the happiness of all living kind; it reflects a total failure to grasp both the higher and lower teachings, an absolute misconception that should be thrown away like so much garbage."**

4) Describe the kind of person who can grant the vows of a bodhisattva.

It is preferable, but not necessary, that the person who grants you the bodhisattva vows be ordained; and it is also preferable if they are someone who can give you your tantric vows. They can be either male or female. They should be someone who keeps their vows well; they should have the bodhisattva intention; know the ceremony; be a master of bodhisattva teachings; and be able and willing to bring up the student. They should also not have attachment in the sense of not being satisfied with what they have; they should have respect for their vows; not be easily upset or angered, or hold anger; not be lazy in the sense of having no joy in doing virtue; not have a mind that wanders and cannot meditate well; and not be stupid in the sense of putting down the Mahayana.

5) Describe the kind of person who can take the vows of the bodhisattva.

The kind of person who can take the bodhisattva vows is someone who really wishes to take them; who has a compassionate nature; who knows the vows; intends to keep them; and is based in morality (avoids the ten non-virtues well).

6) List the first nine root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(1) The root downfall of praising yourself, or criticizing others.

བདག་བསྐྱོད་གཞན་སྤོང།

*dak-tu shen-mu*

(2) The root downfall of failing to give the Dharma, or material assistance.

ཚཱ་ལོ་མི་སྤྱིར།

*chu nor mi-ter*

(3) The root downfall of failing to accept someone's apology (or suggestion), or striking another.

བཤགས་ཀྱང་མི་ཉན།

*shak kyang mi-nyen*

- (4) The root downfall of giving up the greater way, or teaching false Dharma.

ཐེག་ཆེན་སྤོང་བ།

*tekchen pongwa*

- (5) The root downfall of stealing what belongs to the Three Jewels.

དཀོན་མཆོག་དཀོར་འཕྲོག།

*kunchok kortrok*

- (6) The root downfall of giving up the highest Dharma.

ཚུམ་སྤོང་།

*chupong*

- (7) The root downfall of taking away someone's robes and the rest, and removing someone from the status of an ordained person.

དུར་སྒྲིག་འཕྲོག།

*ngurmik trok*

- (8) The root downfall of committing one of the five immediate misdeeds.

མཚམས་མེད་ལྷ།

*tsam me nga*

- (9) The root downfall of holding wrong views.

ལོག་ལྷ།

*lokta*

7) List the 10th through the 18th root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(10) The root downfall of destroying towns and such.

གྲོང་སོགས་འཇོམས།

*drong sok jom*

(11) The root downfall of teaching emptiness to a person who is not yet mentally prepared.

མ་སྤངས་སྤོང་ཉིད་བསྟན།

*majang tongnyi ten*

(12) The root downfall of causing a person to turn back from total enlightenment.

ཇོགས་བྱང་ལྷོག།

*dzok jang dok*

(13) The root downfall of causing a person to give up the morality of freedom.

སོ་ཐར་སྤོང་།

*sotar pong*

(14) The root downfall of holding that a person cannot eliminate desire and the rest by following the way of the learner.

ཉན་སྤོང་།

*nyenmu*

- (15) The root downfall of professing the complete opposite (that is, of saying that you have seen emptiness or deities and the like directly, when you have not).

ཟབ་བརྗེན་སྒྲི།

*sabdzunma*

- (16) The root downfall of accepting what belongs to the Three Jewels when someone presents it to you.

མཚོག་གསུམ་དགོང་ལེན།

*choksum kor len*

- (17) The root downfall of rejecting the practice of quietude and giving the possessions of meditators to those who practice recitation.

ཁྲིམས་ངག་འཆའ།

*trim ngak cha*

- (18) The root downfall of discarding the wish for enlightenment.

སེམས་གཏོང་།

*semtong*

- 8) Describe the result which is required for the 11th root downfall to occur.

As a result of your presentation of the concept of emptiness, a person who had already entered the greater way (the mahayana) becomes frightened or disturbed; they give up the teachings of the greater way, and enter the lower way (the hinayana).

9) Describe how the 13th root downfall is committed.

**You tell someone who is keeping their freedom vows that keeping these vows is not very important for attaining enlightenment, and that they should rather develop the wish for enlightenment and enter the greater way; the vow is broken when they agree and give up a moral life of following these vows.**

10) The 18th root downfall, and one other before it, are particularly serious and occur whether or not the four mental afflictions called the "chains" are all present. Name this other root downfall and describe it briefly. (Tibetan track in Tibetan.)

**This other downfall is the 9th; that is, holding wrong views. There are two classic types of wrong view: believing there is no such thing as good and bad karma, and believing there is no such thing as past and future lives.**

ལོ་ཀ་ལྷ།

*lokta*



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Four*

1) Name the four "chains": the four mental afflictions that bind you, and which must all be present in order for a "major" instance of these afflictions to occur--which destroys one's root vow. (Tibetan track in Tibetan.)

a) You are willing to commit the particular wrong deed again.

ལྷོད་འདོད་མ་ལོག།

*chu du malok*

b) You do not have any shame or consideration about doing it; that is, you are neither concerned, respectively, about avoiding the wrong deed out of respect for the self-image you have of yourself, nor out of a concern for how your action will affect others.

ངོ་ཚ་བྲིལ་མིད།

*ngotsa trelme*

c) You derive a sense of enjoyment and satisfaction out of doing the wrong deed.

དགའ་མགུ།

*ga-gu*

d) You do not consider the deed to be wrong.

ཉེས་དམིགས་མི་བཟླ།

*nyemik mita*

2) Why is it wrong to be overly comforted by the fact that, if you destroy a root vow, you can take it over again?

**If you break even one root downfall completely, says Je Tsongkapa, it is impossible for you to see emptiness with bodhichitta—that is, to attain the first bodhisattva level or bhumi—in this life. Whatever collection of virtue you have to see emptiness cannot be increased further, and you lose any ability to create whatever kinds of this merit you have not already attained. It also makes it very difficult for you to meet spiritual teachers in the future.**

3) Name three different ways that a person can lose his or her bodhisattva vows.

a) **Holding wrong views.**

b) **Giving up bodhichitta, or the wish to reach enlightenment in order to be of help to every living being; this is the same as formally giving the vows back.**

c) **Breaking a root vow with all four chains present.**

4) Describe the kind of person you must be to break one of the rules of body and speech out of compassion in certain very extraordinary circumstances.

**You must be a bodhisattva who is very well versed in the path, having practiced it for many millions of years; who has great compassion; who possesses skilful means; and who sees that there is no other alternative.**

5) Name the four points of the practice of virtue. (Tibetan track in Tibetan.)

a) **When someone yells at you, you don't respond in kind, by yelling back.**

གཤེ་བ་ལན་བྱས།

*shewa lenje*

b) **When someone gets angry at you and puts you down, you don't respond in kind.**

ཁྲོ་བ་ལན་བྱས།

*trowa lenje*



c) When someone hits you, you don't respond in kind.

བདེག་པ་ལན་བྱས།

*dekpa lenje*

d) When someone criticizes you and points out your faults, you don't respond in kind.

མཚང་འདྲ་ལན་བྱས།

*tsangdru lenje*

6) Explain what the Protector, Maitreya, advises we should do if we find that some Buddhist teaching doesn't suit us for now.

**If there is some point within the teachings which you cannot understand, or which you have a doubt about right now, then leave it for the time being. Be careful not to decide for sure that it is wrong, or reject it, since this would be serious bad karma; rather, shelve the idea for now and decide you will come back to it later when you get more information or have thought about it longer.**

7) Name the four white deeds, and for each explain the black deed for which it acts as an antidote. (Tibetan track name white deeds in Tibetan and explain the black deeds in English.)

a) **Never speak a lie to any living being, even in jest. This is the antidote to intentionally deceiving your Lama, or any other holy beings.**

ཀུན་ལ་རྩུན་མི་སྒྲ།

*kun la dzun mi-ma*

b) **Bring other people to strive for the bodhisattva ideal of total enlightenment. This is the antidote for causing a person to regret a virtuous deed they have done.**

རྫོགས་བྱུང་ལ་འགོད།

*dzok jang la gu*

- c) Try to see every person or thing you encounter as being absolutely pure, and conceive of every living being as the Teacher himself. This is the antidote to saying something unpleasant to a bodhisattva out of anger.

དག་སྒྲུང་སྦྱོར་བ།

*dak nang jorwa*

- d) Maintain an attitude of total honesty, free of any kind of deception, toward every living being. This is the antidote for acting in a devious way with anyone, without a sense of personal responsibility for their enlightenment.

ཀུན་ལ་གཡོ་སྦྱུ་མེད།

*kun la yo gyume*

8) Describe the five steps involved in keeping the bodhisattva vows well.

- a) Respect the speech of the Buddha: think of the vows as a gift given to you personally by an enlightened being.
- b) Maintain the three intentions: intend to follow the vows because an enlightened being gave them to you; intend to become enlightened and reach paradise, and intend to help limitless beings.
- c) Take the vows based upon the prior two steps.
- d) Respect the vows as your most precious possession and the most precious thing in this world.
- e) Since the previous point (d) is true, then avoid breaking your vows.

9) Can a person break a secondary vow out of mere forgetfulness, or does the motivation have to be one of the mental afflictions?

**You can break them either way.**

10) Name the four typical causes why a person might break their bodhisattva vows.  
(Tibetan track in Tibetan.)

a) You don't know the vows in the first place.

མི་ཤེས་པ།

*mi-shepa*

b) You know the vow but you are careless, lazy, or forgetful in trying to keep them.

བག་མིད་པ།

*bakmepa*

c) You know the vows, but you have an attack of bad thoughts and break them because you can't help yourself.

ཉོན་མོངས་མང་བ།

*nyunmong mangwa*

d) You disregard the vows; you disrespect the vows and Lord Buddha.

མ་གུས་པ།

*ma-gupa*

11) Name the four antidotes for these four causes. (Tibetan track in Tibetan.)

a) Become a master of the vows.

ལྷུང་བ་ལ་མཁས་པ།  
*tungwa la kepa*

b) Be mindful and catch yourself if you start to slip.

དྲན་ཤེས་བསྐྱེན།  
*drenshe ten*

c) Identify your worst mental affliction and work on it.

ཉོན་ཤས་ཆེ་བའི་གཉེན་པོ།  
*nyun she cheway nyenpo*

d) Feel respect for the vows, based upon the results you get from keeping them.

གུས་པ།  
*gupa*



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Five*

1) Give the name of the principal text we will be using for our study of the realms of existence, along with the name of its author, and his approximate dates. (Tibetan track answer in Tibetan and Sanskrit.)

**The principal text for our study of the realms of existence will be the third chapter of the *Treasure House of Higher Knowledge* (*Abhidharmakosha*, written by Master Vasubandhu about 350 AD.**

ཚཱ་མཛོན་པ་མཛོད།

*chu ngunpa dzu*

ལྷོ་བ་དཔོན་དབྱིག་གཉེན།

*lopun yiknyen*

2) Explain how the desire realm can be divided into twenty different parts. (Tibetan track in Tibetan.)

**The division of the desire realm into twenty parts is done as follows:**

a) eight hot hells

ཚ་དམྱལ་བརྒྱད།

*tsa-nyel gye*

b) craving spirits

ཡི་དྲགས།

*yidak*

c) animals

འདྲུང་གོ  
*dundro*

d) humans of the four continents

ལྷིང་བཞི་མི།  
*ling shi mi*

e) six types of pleasure beings of the desire realm

འདོད་ལྷ་དྲུག།  
*du hla druk*

3) What is the nature of the “desire” in the expression “desire realm”?

**The “desire” in the expression “desire realm” refers to craving aimed at getting sex or food.**

4) According to the highest school of Buddhism, what ultimately causes each of the different realms and types of birth?

**According to the highest school of Buddhism, the “Consequence” section of the “Middle-Way” school (Madhyamika Prasangika), the realms and each of the kinds of beings in them are—like all other objects—the result of a projection forced upon an otherwise blank screen by our past karma. Thus it is perfectly acceptable to assert that Master Vasubandhu is describing actual life forms and realms that we ourselves could, if the karma demanded it, experience after our death from this present life.**

5) Name the one general cause, and then the three specific causes that can lead us to a birth as a craving spirit. (Tibetan track in Tibetan.)

a) The one general cause is performing the ten bad deeds to a medium degree of seriousness

མི་དག་བཅུ་འབྲིང་།

*mige chu dring*

b) The first specific cause for birth as a craving spirit is a failure to perform the three kinds of giving. The three kinds of giving are giving material things, giving freedom from fear, and giving the Dharma.

སྤྱིན་རྣམ་གསུམ་མ་བྱིན།

*jin nam sum majin*

ཟང་ཟེང་།

*sangsing*

མི་འཇིགས།

*minjik*

ཚོས།

*chu*

c) A second specific cause is possessiveness or cheapness.

སེར་སྒྲ།

*serna*

d) A third specific cause is jealousy.

ཕྲག་དོག།

*trakdok*

6) Name one general cause, and then two specific causes, for birth as an animal.

- a) A general cause for birth as an animal is performing the ten bad deeds to a less serious extent.
- b) The first more specific cause would be breaking minor rules of morality on a regular basis.
- c) The second more specific cause would be committing a great number of wrong deeds such as failing to respect those who are worthy of respect.

7) Name and describe briefly the six kinds of suffering that we must undergo. (Tibetan track name in Tibetan and describe in English.)

- a) The first suffering is the fact that life has no certainty: because the events of our life are determined by our past karma and our mental afflictions, there is no certainty that your friend will not become your enemy, or your father your son, or any other possibility.

ངེས་མེད།

*ngeme*

- b) The second suffering is that we can never find any sense of satisfaction. No matter how much we get of something, we cannot feel any contentment. In fact, the normal reaction to pleasure is that—rather than satisfying us—it creates a desire for even more of the object, thus giving us more pain.

ངོམ་མི་ཤེས།

*ngom mishe*



- c) The third suffering is the fact that we have to shed our bodies, over and over again. The point is that, "regardless of all the bad deeds we might accumulate in order to maintain this body we have now, it is an absolute certainty that—in the end—we will be forced to shed it. The power of the wrong deeds we did for the sake of the body though we carry along in our mind, and they bring to us the eventual result of unbearable pain."

ཡང་ཡང་ལུས་འདོར།

*yang yang lundor*

- d) The fourth suffering is the fact that we have to take birth, over and over again. If we tried to count our past lives by using pinches of dirt to represent each one, this planet itself would be used up before we finished.

ཡང་ཡང་ཉིང་མཚམས་སྟུར།

*yang yang nyingtsam jor*

- e) The fifth suffering is the fact that we have to go from a high position to a low position, over and over again. "The point here is that any good thing that ever happens here in the circle of suffering life eventually turns into some kind of problem."

ཡང་ཡང་མཐོ་དམན་འགྱུར།

*yang yang tomen gyur*

- f) The sixth suffering is the fact that we have no companion. We not only lose our other friends, but even the body which is our most intimate companion. "We tend to collect a great variety of different bad deeds for the sake of our friends. But when the time comes to experience the consequences of these actions, none of these same friends can participate in our pain at all. And in those situations where we try to practice some Dharma, these friends tend to hold us back. So what use are they, anyway?"

གྲོགས་མེད།

*drokme*

8) The existence of intermediate beings is also proven by statements of the Buddha. Describe the three conditions under which, according to the Buddha, a child will form in the mother's womb. (Tibetan track answer in Tibetan.)

a) **The presence of a being who is suitable to be a mother, and who is still menstruating.**

མ་རུང་ལྷོ་མཚན་ལྷན།

*marung datsen den*

b) **A feeling of desire, and then sexual contact, between the prospective parents.**

ཕ་མ་ཆགས་ཕྱད།

*pa ma chak tre*

c) **The proximity of "one of the beings who lives on smells"; that is, an intermediate being.**

དྲི་བ་ཉིད་གནས།

*drisa nyerne*

9) How does an intermediate being enter the state of a human womb birth?

**If the person is to be born a human, he or she sees his parents from a distance, having sex together. Because of a mistaken impression, and imagining that he can play and enjoy himself, he passes to his destination within the womb, lodged in the midst of the mother's abdomen and entrails.**



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Six*

1) Name the four different kinds of sustenance, and give examples of each. (Tibetan track name the four in Tibetan, and explain in English.)

**a) Solid food, such as the food we eat.**

ཁམ་བཤམ།

*kamse*

**b) Stained contact, such as contact of the object, power, and consciousness that involve an experience of pleasure.**

ཟག་བཅས་རིག་པ།

*sakche rekpa*

**c) Stained movement of the mind, such as that consisting of hope that one is about to be fed when close to starvation.**

ཟག་བཅས་སེམས་པ།

*sakche sempa*

**d) Stained consciousness, such as the consciousness linked with the contact involved in an experience of pleasure.**

ཟག་བཅས་རྣམ་ཤེས།

*sakche namshe*

2) What is the function of these types of sustenance?

**They function to perpetuate this suffering life. As sutra states, "The four types of sustenance are the very root of sickness, cancer, agony. They help bring about old age and death."**

3) Name and describe the eight hot hells. (Tibetan track name in Tibetan, describe in English.)

a) **"No Respite." The hell is known as "No Respite" because the beings living there experience unlimited sufferings without the slightest interruption.**

མནར་མིད།

*narme*

b) **"Revive." So called because the beings living here strike each other with various weapons until they all lie still as death. Then a voice comes from the sky, commanding them to "Revive!" This makes them rise and start all over again.**

ཡང་གསོས།

*yangsu*

c) **"Lines of Black." In this hell, the hellguards first cover beings' bodies with black lines and then use various kinds of blades to slice them open along these lines.**

ཐིག་ནག།

*tiknak*

d) **"Gather and Smash." The hellguards gather the beings here together and smash them to a pulp.**

བསྐྱས་འཛོམས།

*dujom*

- e) "Screaming." This hell is named from the shrieks of pain by the beings there, seared by heat.

དུ་འབོད།

*ngumbu*

- f) "Great Screaming Hell." The heat that burns those living there is much greater, their screams of pain more horrible too.

དུ་འབོད་ཆེན་པོ།

*ngumbu chenpo*

- g) "Heat." This hell is named from the fact that its inhabitants burn stuffed in red-hot iron chambers.

ཚ་བ།

*tsawa*

- h) "Superheat." The beings here roast in an even more unbearable heat, jammed in ceramic chambers of single or double walls.

རབ་རྩུ་ཚ་བ།

*raptu tsawa*

- 4) What is the length of time that a person must accumulate the collections of merit and wisdom to become a Buddha? (Tibetan track in Tibetan, from the root text.)

A Buddha occurs from the act of accumulating merit and wisdom for a period of three "countless" numbers of these great eons. "Countless" refers to the number 10 followed by 59 zeroes.

གྲངས་མེད་གསུམ།

*drangme sum*

5) Describe the periods during which Buddhas appear in the world.

**Buddhas never appear while the average lifespan is rising, for during this period beings feel less disgust with the circle of life. Rather, they come during the time that starts when lifespans drop from eighty thousand years, and which continues as they go down, until a hundred years is reached. Buddhas do not appear subsequent to this period, as lifespans are decreasing even further. Since the five degenerations have spread fairly widely by this time, beings then are no fit vessels to receive the teachings.**

6) Name the four steps in the contemplation of death. (Tibetan track in Tibetan.)

a) Considering the problems of not meditating on death.

འཆི་བ་མ་དྲན་པའི་ཉེས་དམིགས།

*chirwa madrenpay nyemik*

b) Considering the benefits of meditating on death.

འཆི་དྲན་པའི་ཡོན།

*chidren penyun*

c) Identifying just what kind of death awareness we seek to develop.

འཆི་དྲན་ཇི་ལྟ་བུ་སྐྱེད།

*chidren jita kye*

d) How to meditate and develop this awareness of death.

འཆི་དྲན་བསྐྱོམ་ཚུལ།

*chidren gomtsul*

7) Describe the awareness of death which is not the one which we seek to develop through meditation.

**"There is a kind of terror that a person can feel when he or she fears that they are about to be torn away from their loved ones and such. This fear stems from a very strong attachment for those around you, and is the natural fear of a person who has never attempted any kind of practice of the path. As such, it is *not* the awareness of death that we are talking about having to develop here."**

8) Describe the awareness of death which is the one which we seek to develop through meditation.

**"There is not a single being who has taken on a body like ours—one created by the force of our past deeds and mental afflictions—who is exempt from the absolute certainty of death. It is true that, in the short run, trying to develop some fear about this fact might not enable you to stop it. Nonetheless you really must try to develop some fear that you might die before you have been able to achieve your goals for your future life: that you might die before you have managed to put an end to anything that might cause you to be born in one of the lower realms, or before you have achieved all those things that would lead you to the higher realms, and to ultimate good."**

**"If you had this kind of fear, over these kinds of things, then it would help you to do something about them, and at the moment of death itself you would have no reason to be afraid. If on the other hand you find yourself unable to achieve these goals, then when death comes you will be tormented by regret, of two different kinds. In a general sense, you will realize that you were unable to free yourself from the circle of suffering life. More specifically, you will begin to feel sheer terror over the possibility of having to drop into the realms of misery."**

9) Name the three reasons behind the second principle of death meditation: contemplating that there is no certainty when we will die. (Tibetan track in Tibetan.)

a) Here on the continent of Dzambu, lifetimes are anything but fixed.

འཇམ་གླིང་ཚོ་ལ་ངེས་མེད།

*dzamling tse la ngeme*

b) The things that can kill you are very, very many; whereas the things that can keep you alive are very few.

འཚི་རྒྱུན་ཤིན་ཏུ་མང་།

*chi-kyen shintu mang*

གསོན་རྒྱུན་ཉུང་།

*sun-kyen nyung*

c) Our bodies are extremely fragile.

ལུས་ཤིན་ཏུ་ཉམ་ཚུང་།

*lu shintu nyamchung*

10) State the three resolutions that we should make after understanding the nine reasons for the three principles.

a) Knowing that we shall have to die, we must resolve to begin our practice.

b) Knowing that we could die any time, we must quit our worldly work immediately and start our practice today.

c) And finally, since nothing else can help us, we must devote ourselves to our practice only. A man who is hiking many miles doesn't fill up his pack with a lot of junk that he won't be needing.





## Course XVII

## The Great Ideas of Buddhism, Part Two

*Answer Key, Class Seven*

1) Give the Sanskrit and Tibetan words for Buddhist discipline, and explain the literal meaning of the term. (Tibetan track answer all in Tibetan.)

The Sanskrit word for "Buddhist discipline" is *vinaya*, and the Tibetan word is *dulwa*. The word means "to tame," or "to discipline," or "to control." As Master Ngulchu Dharma Bhadra points out, "The collection of scripture known as 'Buddhist discipline' (*vinaya*) is so called because we use what it treats as its subject matter—that is, the ethical behavior of abandoning the seven bad deeds, along with their group—to *tame* the mental afflictions, as well as to *control* the senses.

འདུལ་བ།

*dulwa*

འདུལ་བའི་སྡེ་སྡོད་ཀྱི་བརྗོད་བྱ་སྡོང་བདུན་འཁོར་བཅས་ཀྱི་ཚུལ་སྤྲིམས་ཀྱིས་ཉོན་  
མོངས་པ་འདུལ་ཞིང་དབང་པོ་དུལ་བར་བྱེད་པས་ན་འདུལ་བ།

*dulway denu kyi juja pongdun korche kyi tsultrim kyi nyonmongpa dul  
shing wangpo dulwar jepe na dulwa*

2) Describe the relationship between Buddhist discipline, and Lord Buddha and his teachings.

It is stated that, from the point of view of subject matter, the collection of scripture on Buddhist discipline constitutes the highest teachings of the Buddha, for two reasons. In essence these teachings are sufficient to represent the entire instructions of the Buddha. And because they illuminate the rules of ethical behavior, these teachings can also act as a substitute for the Buddha himself.

འདུལ་བ་ནི་སྡོད་དང་བསྟན་པ་དངོས་ཡིན།

*dulwa ni tun dang tenpa ngu yin*

3) Explain the role of the extraordinary training of an ethical way of life in the development of the other two extraordinary trainings, especially as explained by Je Tsongkapa in his *Epistle on Ethics*.

In his *Epistle*, Je Tsongkapa mentions that even in his time very few people recognized the fact that the extraordinary training in meditative concentration had to precede the extraordinary training in wisdom: a person cannot perceive emptiness directly without reaching a high level of meditative concentration. Then he states that by his time as well, the fact that the extraordinary training in an ethical way of life is a prerequisite for the training in concentration had already been forgotten. He states that a clean and undisturbed state of mind is produced by an ethical life style, and is as necessary to see emptiness as a clear and undisturbed pond is in order for a reflection of the moon to appear in it distinctly.

4) Name the early Sanskrit commentary which forms the basis for the study of Buddhist discipline in Tibetan monasteries; give also the author, and his approximate date. (Tibetan track in Tibetan.)

The *Sutra on Discipline (Vinaya Sutra)*; written by Master Guna Prabha roughly around 500 AD.

འདུལ་བའི་མདོ།

*dulway do*

ལོུམ་ཡུན་ཡོན་ཏན་འོད།

*lopun yuntan-u*

5) Describe the motivation with which one should engage in a study of Buddhist discipline.

Je Tsongkapa says in his *Epistle on Ethics*: "If keeping up this ethical way of life becomes for us something motivated only by a concern about how we look to others, or about the honor and gifts we might obtain thereby, then the real point of ethics is lost." We must maintain an ethical way of life out of a feeling of renunciation: a true desire to escape our present suffering condition known as *samsara*—the fact of our defective and suffering body and mind.

6) In the opening lines of his text, Je Tsongkapa mentions that the vows of individual freedom constitute the subject matter of the scriptures on Buddhist discipline. Explain why these vows are given this name. (Tibetan track in Tibetan.)

As Master Ngulchu Dharma Bhadra explains in his commentary to Je Tsongkapa's work, "These vows are given the name 'individual freedom' for the reason that those who take and keep them properly gain freedom from the cycle of suffering, whereas those who act in the opposite way fail to gain this freedom."

སྲོམ་པ་སྤངས་ནས་ཚུལ་བཞིན་སྲུང་མཁན་རྣམས་འཁོར་བ་ལས་  
ཐར་ཅིང་། དེ་ལས་སྲོག་པ་རྣམས་མི་ཐར་བའི་རྒྱ་མཚན་གྱི་སོ་  
སོར་ཐར་བའི་སྲོམ་པ་ཞེས།

*dompa langne tsulshin sungken nam korwa le tar ching, de  
le dokpa nam mitarway gyutsen gyi sosor tarpay dompa she*

7) Name the six categories by which Je Tsongkapa explains the vows of individual freedom. (Tibetan track in Tibetan.)

The six categories are: the vows' basic nature, the way they are divided into eight types, their individual descriptions, who can take them, how they are lost, and the benefits they give when you keep them properly.

།ངོ་བོ་དང་ནི་རབ་དབྱེ་དང་།  
།སོ་སོའི་ངོས་འཛིན་སྐྱེ་བའི་ཉིན།  
།གཏོང་བའི་རྒྱ་དང་ཕན་ཡོན་”

*ngowo dang ni rabye dang  
sosoy ngundzin kyeway ten  
tongway gyu dang penyun*

8) Give a general description of the vows of individual freedom by quoting directly the relevant two and a half lines of Je Tsongkapa's root text.

**It is a turning away from harming others,  
And its basis, caused by an attitude  
Of renunciation.**

9) Name the five rules, and one additional part, of the lifetime layperson's vow. (Tibetan track in Tibetan.)

The five rules are:

a) Not killing a human or human fetus;

མིའམ་མིར་ཆགས་པ་གསོད་པ།

*mi-am mirchakpa supa*

b) Not stealing anything worth more than a quarter *karshapana*;

ཀར་ཤ་པ་ཆའི་བཞི་ཆའི་ཚད་ཀྱི་རིན་ཐང་ཚང་བརྟུ་བ།

*karshapanay shichay tse kyi rintang tsang kuwa*

c) Not lying about your spiritual life;

མི་ཚེས་སྤྱ་མའི་བརྟུན་སྤྱ་བ།

*mi chu lamay dzun mawa*

d) Not committing adultery; and

རང་གི་བུད་མེད་མ་ཡིན་པ་ལ་འོག་པར་གཡེམ་པ།

*rang gi bume mayinpa la lokpar yempa*

e) Not taking intoxicants.

སྲོམ་འགྱུར་གྱི་སྲ་བ་ཆང་འཕུང་བ་དང་།

*nyugyur gyi kuwa chang tungwa dang*

The additional part is agreeing never to act against the advices on going for refuge.

སྐྱབས་འགྲོའི་བསྐྱབ་བྱའི་མི་མཐུན་ཕྱོགས་ནམས་སྤོང་བ།

*kyamdroy labjay mitunchok nam pongwa*



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Eight*

1) Name five things which can cause any of the vows of individual freedom to be lost.  
(Tibetan track in Tibetan.)

a) Giving back your vows formally

བསྐྱབ་པ་ལྷུ་ལ།

*lappa pul*

b) Dying and transmigrating

ཤི་ཕུ།

*shi pu*

c) Having both sexual organs appear on your body

མཚན་གཉིས་བྱུང་།

*tsennyi jung*

d) Changing your sex three times

ལན་གསུམ་གྱུར།

*len sum gyur*

e) Losing your core of virtue

དགེ་ཚུ་ཆད།

*ge-tsa che*

2) Describe the two results of keeping these vows. (Tibetan track in Tibetan.)

a) You attain rebirth as a human or pleasure being

གནས་སྐབས་བྱས་བྱ་ལྷ་མི།

*ne kap drebu hla mi*

b) You attain one of the three "enlightenments"

བྱང་ལྷུབ་གསུམ།

*jangchub sum*

3) Name the two "consistent" consequences for each of the ten non-virtues, following the *Sutra on the Ten Levels* and similar works.

- (1) Your life is short, and you get sick easily.
- (2) You don't have enough to live on, and what you do have is all just common property with others.
- (3) The people who work around you are "inconsistent," which here means unreliable, and you find yourself having a lot of competition for your partner.
- (4) No one believes what you say, even when you are speaking the truth, and others are always deceiving you.
- (5) The people around you are always fighting against one another, and have an undesirable character.
- (6) You hear many unpleasant things, and when others talk to you it always seems to you as if they want to start a fight.
- (7) No one respects what you say—no one thinks that what you say has any particular value, and you are afflicted with a lack of confidence.
- (8) Your personality is dominated by desire, and you are never satisfied with what you have.

- (9) You are always finding yourself without help, or never find the help you need; and you are always hurting others, or always being hurt by others.**
- (10) You become a person who keeps harmful views, or a deceitful person.**

4) Describe the "environmental" consequence of performing each of the ten.

**The following answers are taken directly from the *Great Book on the Steps of the Path*, by Je Tsongkapa:**

- (1) The consequence of killing expresses itself in the outer world around you. Food, drink, medicine, the crops in the fields, and other such things have very little power; they are always inferior; they have little nutrition or potency; they are hard to digest, and they cause disease in you. Because of this the majority of the living beings around you die before reaching the end of a full life.**
- (2) Because you have stolen, then the crops are few and far between; the crops have no power to remove hunger; they spoil; they never come up; dry spells stay on too long; it rains too much; the crops dry up, or die off.**
- (3) Because you have done wrong sex, you live in a place where there is urine and feces all around, and mud and dirt and filth, and everything stinks, and everywhere seems unpleasant and distasteful.**
- (4) Because you have lied, you live in a world where, when you undertake farming or some work in cooperation with other people, in the end the work fails to prosper, and the people can't work well together, and for the most part everyone is cheating one another, and is afraid, and where there are many things to be afraid of.**
- (5) Because you have split people up with your talk, the very ground in the place you live is all uneven, covered with crags and gullies, full of highs and lows, so that you can travel only with difficulty, and where you are always afraid, and there are many things to be afraid of.**

- (6) Because you have spoken harsh words, the ground where you live is covered with obstacles like the trunks of fallen trees, and thorns, and stones, and clods of dirt, and lots of sharp broken pieces of glass; it's rough, and dreary; no streams, or lakes, or springs of water; the whole earth is parched, poisoned with salt and borax, burning hot, useless, threatening; a place where there are many things to fear.
- (7) Because you have talked meaninglessly, fruits refuse to grow on the trees, or they start to grow at the wrong times, never at the right times, and seem ripe when they're still not ripe, or their roots are frail, or they can't stay long; there are no places to take your leisure, no parks, no glades, no pools of cool water, and many things around to make you afraid.
- (8) Because you have coveted what others have, then each and every good thing you ever manage to find starts to get worse and worse, less and less with the passing of each of the four season, and in every month, and even day by day.
- (9) Because you have wished bad things on others, you live in a world of chaos, where diseases spread, and evil is everywhere, and plague, and conflict, and fear from the armies of other nations; where there are many lions or leopards or other dangerous animals; where there are everywhere venomous snakes or scorpions or poison biting worms; surrounded by harmful spirits, and thieves or muggers, and the like.
- (10) Because you have held wrong views, then you live in a world where the single highest source of happiness is steadily disappearing from the earth; a world where people think that things that are unclean and things that are suffering are actually nice, and happy; a world where there is no place to go, no one to help, nothing to protect you.



5) Name and explain briefly the four special qualities of the teachings on the steps to enlightenment. (Tibetan track name in Tibetan and describe in English.)

- a) You realize that, insofar as they are all direct or indirect factors in reaching enlightenment, absolutely all of the Buddha's teachings are free of any inconsistency at all.

བསྟན་པ་གལ་མིད།

*tenpa gelme*

- b) All of the high speech of the Buddhas strikes you as personal advice.

གསུང་རབ་གདམས་པར་ཆར།

*sung-rab dampar char*

- c) You will easily grasp the true intent of the victorious Buddhas; that is, how each and every teaching they give is directed at our reaching Enlightenment, and how nothing they say is ever not so directed.

གྲུལ་དགོངས་བདེ་སྒྲག་རྟེན།

*gyel gong delak nye*

- d) You will be protected from the Great Mistake of rejecting any of the Buddhist teachings, because of this realization that they all contribute to one's reaching Enlightenment.

ཉེས་སྦྱོད་ཆེན་པོའི་གཡང་ས་ལས་བསྐྱུང་།

*nyechu chenpoy yang sa le sung*

6) Finding a proper relationship with one's Lama is considered the foundation of the entire Buddhist path. Name and describe briefly the ten qualities of a qualified Lama, from the classic source—the *Ornament of the Sutras*. (Tibetan track name in Tibetan and describe in English.)

- (1) “Controlled,” in the sense of possessing the training of living an ethical life.

དུལ་བ།

*dulwa*

- (2) “Peaceful,” in the sense of possessing the training of concentration.

ཞི་བ།

*shiwa*

- (3) “Completely peaceful,” in the sense of possessing the training of wisdom.

ཉེར་ཞི་བ།

*nyer shiwa*

- (4) “With exceeding qualities,” in the sense of possessing spiritual qualities which are much greater than those of the prospective disciple.

ཡོན་ཏན་ལྷན་པ།

*yunten hlakpa*

- (5) “Having effort,” in the sense of dedicating great effort to achieving the two ultimate goals of oneself and others.

བརྗེན་བཅས།

*tsunche*

- (6) “Rich in scripture,” in the sense of having studied deeply the three collections of scripture.

ལུང་གིས་ཕུག

*lung gi chuk*

- (7) “With a deep realization of suchness,” in the sense of having realized emptiness.

དེ་ཉིད་རབ་རྟུ་རྟོགས་པ།

*denyi rabtu tokpa*

- (8) “A master teacher,” in the sense of teaching exactly in accordance with the disciple’s capacity, and as slowly as necessary.

སློམ་མཁས་ལུན།

*ma-keden*

- (9) “The image of love,” in the sense of teaching out of a motivation of love for the disciple, rather than out of a desire for material gain, respect, or fame.

བརྩེ་བའི་བདག་ཉིད།

*tseway daknyi*

- (10) “Overcome all distaste,” in the sense of never tiring to teach over and over again until the disciple understands.

རློབ་སྦངས།

*kyowa pang*



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Nine*

1) Name the root text we will be using in our study of the bodhisattva's way of life, its author, and his approximate dates. (Tibetan track in Tibetan)

***The Guide to the Bodhisattva's Way of Life by Master Shantideva, from about 700 AD***

བྱང་ཆུབ་སེམས་དཔའི་སློན་པ་ལ་འཇུག་པ།

*jangchub sempay chupa la jukpa*

སློབ་དཔོན་ཞི་བ་ལྷ།

*lopun shiwa hla*

2) Describe briefly the event in Master Shantideva's life which taught the monks of Nalendra Monastery that they should never judge a person from his or her outward appearance. (Tibetan track also give in Tibetan the name which was given to this master by certain misguided people.)

Because he chose not to reveal his extraordinary spiritual qualities outwardly, Master Shantideva was given the derogatory name "Mister Three Thoughts," implying that he was only interested in eating, sleeping, and defecating. In an attempt to induce him to leave the monastery, certain other monks attempted to embarrass him by asking him to teach publicly. He then recited the *Guide*, displayed miraculous powers, and disappeared into the sky. Later the monks located him, and he granted them explanations of two of his greatest works.

འདུ་ཤེས་གསུམ་པ་བ།

*dushe sumpawa*

3) Name the ten chapters of the *Guide*. (Tibetan track in Tibetan)

**(1) Benefits of the Wish for Enlightenment**

བྱང་ཚུབ་ཀྱི་སེམས་ཀྱི་ཕན་ཡོན།  
*jangchub kyi sem kyi penyun*

**(2) Purifying Bad Deeds**

སློབ་པ་བཤགས་པ།  
*dikpa shakpa*

**(3) Acquiring the Wish for Enlightenment**

བྱང་ཚུབ་ཀྱི་སེམས་གཟུང་བ།  
*jangchub kyi sem sungwa*

**(4) Using Carefulness**

བག་ཡོད་བསྟན་པ།  
*bakyu tenpa*

**(5) Guarding Awareness**

ཤེས་བཞིན་བསྟུང་བ།  
*sheshin sungwa*

**(6) Not Getting Angry**

བཟོད་པ་བསྟན་པ།  
*supa tenpa*

**(7) Joyous Effort**

བརྩོན་འགྲུས་བསྐྱོན་པ།

*tsundru tenpa*

**(8) Meditative Concentration**

བསམ་གཏན་བསྐྱོན་པ།

*samten tenpa*

**(9) Wisdom**

ཤེས་རབ་ཀྱི་ལཱུ།

*sherab kyi leu*

**(10) Dedication**

བསྐྱོ་བའི་ལཱུ།

*ngoway leu*

4) Name and describe the first five metaphors used to describe the benefits of the wish for enlightenment.

- a) The wish is like an alchemical elixir which can change the inferior body we have now into the supreme body of a Buddha.
- b) The wish is like a precious jewel which is difficult to find and able to clear away the poverty of living kind.
- c) The wish is like an evergreen tree which doesn't die after bearing fruit a single time, but rather continually grows and gives more fruits.
- d) The wish is like a great warrior who is able to protect one from great fear, and danger.
- e) The wish is like the fire which comes at the end of an eon: it is able to burn away all your bad deeds without any difficulty at all.

5) Explain why nothing less than this precious wish could ever transform your entire world and your very being into something totally pure and enlightened.

**Because the wish for enlightenment involves a decision to reach enlightenment, the highest state of being that anyone can achieve, for oneself in order to help an unlimited number of other beings, it creates the karma for one's entire future world to be totally pure.**

6) Name and describe the highest objects of the practice of making offerings.

**The three highest objects are the Buddha Jewel (which refers primarily to the Dharma body, or the emptiness of the bodies of the Buddha); the Dharma Jewel (which refers primarily to the direct perception of emptiness, and the permanent cessation of spiritual obstacles); and the Sangha Jewel (which refers to those who have perceived emptiness directly).**

7) Describe briefly why the act of taking refuge can actually protect you.

**By taking refuge in the Three Jewels we are actually re-asserting our belief in the perception of emptiness. This can protect us when we stop reacting to negative events and people, because we realize that these reactions will create karmic imprints which force us in the future to undergo these once again.**

8) Name three important reasons why we should make great efforts in the practice of purifying ourselves through all four of the forces, together. (Tibetan track in Tibetan.)

a) **We don't understand the laws of actions and their consequences.**

ལས་འབྲས་རྣམ་དབྱེ་ལ་མི་མཁས།

*lendre namye la mike*

b) **We are unable to follow what little we do understand, and constantly collect new and powerful karmic imprints.**

ཅུང་ཟད་ཤེས་ཀྱང་འདོར་ལེན་ཚུལ་བཞིན་མི་བྱེད།

*chungse she kyang dorlen tsulshin mi je*

- c) We must remove obstacles to reaching the true wish for enlightenment.

གུང་སེམས་སྐྱེ་བའི་གོགས་སྐྱོང་འབད།

*jangsem kyeway gekjong be*

- 9) Name three different levels of virtue in which we can rejoice.

**Virtuous deeds by ourselves and others that are going to lead to the higher births, to nirvana alone, and to highest enlightenment.**

- 10) Name and describe the opposite of rejoicing.

**Jealousy, which is a kind of anger or unhappiness that someone else has attained some kind of happiness or good personal quality. Jealousy is extremely improper for bodhisattvas, who are working so that every living being can have every kind of happiness.**

- 11) Name and describe four kinds of dedication, and then describe what it is we are dedicating.

- a) General dedication

ཕྱིར་བུ་བ།

*chir ngowa*

- b) Dedication for the sake of the sick

ནད་པའི་བུ་བ།

*nepay ngowa*

- c) Dedication for the sake of removing hunger and thirst

བགྱེས་སྐྱོམ་སེལ་བའི་བུ་བ།

*trekom selway ngowa*



d) Dedication so that all that everyone's wishes for can come about

དོད་དགུ་འབྱུང་བའི་བསྐྱོ་བ།

*dugu jungway ngowa*

*What we are dedicating:* The virtuous power of all the deeds we have done, from offering up to requesting holy beings not to enter into "nirvana."

12) What are we wishing for when we make dedication?

We are wishing that we ourselves could become enlightened through our virtue, so that we ourselves could become the medicine, cure, and physician for the sick; become food and drink for the needy; become the very things and people that all beings wish for, in a temporary and an ultimate sense.



Course XVII  
The Great Ideas of Buddhism, Part Two

*Answer Key, Class Ten*

1) Describe four things that uplift our hearts as we first gain the two forms of the wish.  
(Tibetan track in Tibetan.)

**a) Our lives have become fruitful**

བདག་ཚེ་འབྲས་བུ་ཡོད།

*daktse drebu yu*

**b) We have truly achieved a human life**

མི་ཡི་སྲིད་པ་ལེགས་པར་ཐོབ།

*miyi sipa lekpar top*

**c) We have been born into the family of the Buddhas**

སངས་རྒྱལ་རིགས་སུ་སྐྱེས།

*sanggye rik su kye*

**d) We have become a child of the Buddhas**

སངས་རྒྱལ་སྲས་སུ་གྱུར།

*sanggye se su gyur*

2) Name five ways in which the wish has the power to remove the sufferings of living beings. (Tibetan track in Tibetan.)

a) It destroys the Lord of Death within every living being.

འགྲོ་བའི་འཆི་བདག་འཇོམས་པ།

*droway chidak jompa*

b) It destroys poverty (within every living being, same with all the rest).

དབུལ་བ་འཇོམས་པ།

*ulwa jompa*

c) It destroys illness.

ནད་འཇོམས་པ།

*ne jompa*

d) It destroys the general suffering of the cycle of life.

སྤྱིར་སྤིད་པའི་སྤྱག་བསྐྱལ་འཇོམས་པ།

*chir sipay dukngel jompa*

e) It destroys, more specifically, the sufferings of the lower realms.

ཁྱད་པར་ངན་འགྲོའི་སྤྱག་བསྐྱལ་འཇོམས་པ།

*kyepar ngendroy dukngel jompa*

3) How is it that the wish can remove these sufferings in every living being?

A person who has the wish can reach full enlightenment, and once enlightened they are perfectly qualified to teach and help all other sentient beings remove all of their suffering, and thereby to reach their own perfection.

4) Name four different steps in the process of considering how the mental afflictions hurt us.

- a) Considering how they leave us powerless.
- b) Considering how they send us to unthinkable suffering.
- c) Considering how the time that they hurt us is infinite.
- d) Considering the reasons why it is wrong to make friends with the mental afflictions.

5) Give the short version of the standard definition of a mental affliction. (Tibetan track in Tibetan.)

**A mental function which ruins the peace of mind of the person who has it.**

སེམས་རྒྱུད་མ་ཞི་བར་བྱེད་པའི་སེམས་བྱུང་།  
*semgyu ma-shiwar jepay semjung*

6) Name the six primary mental afflictions. (Tibetan track in Tibetan.)

a) Liking things ignorantly

འདོད་ཆགས།  
*duchak*

b) Disliking things ignorantly

ཁོང་འཁྲོ།  
*kongtro*

c) Pride

ང་རྒྱལ།  
*nga-gyel*

d) Ignorance

མ་རིག་པ།

*marikpa*

e) Doubt

བྲེ་ཚོམ།

*te-tsom*

f) Wrong views

ལྟ་བ།

*tawa*

7) What does Gyaltsab Je have to say about the idea that a strong love for the Path, and hatred for your mental afflictions, are mental afflictions themselves?

**He says that, because they are elements of the Path itself, the Path which helps you destroy the mental afflictions, they cannot be considered a part of the group of objects which must be eliminated from the mind. He further says that those commentaries which explain that these two attitudes must be eliminated later are only referring to the fact that, once the mental afflictions have been eliminated, these two will no longer function in the fight against the mental afflictions.**

8) Why is it important that the continued existence of the mental afflictions depends on a misperception?

**Because the mental afflictions are rooted in a misperception, they can be eradicated completely, as the misperception is corrected by the eye of wisdom; and then they will never be able to return.**

9) Does the perfection of giving depend on its external perfection? Why or why not?

**It does not depend on its external perfection, because we can see that there are still people in the world who are afflicted by poverty. If removing all beings' poverty were the essence of the perfection of giving, then the enlightened beings of the past can not have perfected giving. Therefore the *perfection* of giving is the perfection of the willingness to give (which is also expressed to the ultimate of one's current ability).**

10) Explain the reasoning behind the ordering of the six perfections. (Tibetan track mention the six in Tibetan also.)

**Not being concerned with possessions, and not having attachment to them, is necessary for the perfection of giving and leads naturally into the perfection of ethical living. The perfection of an ethical life includes restraining oneself from negative actions, and this leads naturally into the perfection of patience. The perfection of patience involves the ability to bear great hardships for the Dharma, and this leads naturally into the perfection of joyful effort. The perfection of joyful effort involves making constant efforts night and day, which leads into single-pointed meditation. The perfection of meditation involves reaching a point where the body and mind are well-trained for meditation, which leads to the wisdom which realizes perfectly the true nature of all objects.**

སྤྱིན་པ། ཚུལ་བྲིམས། བཟོད་པ། བརྩོན་འགྲུས། བསམ་གཏན། ཤེས་རབ།  
*jinpa tsultrim supa tsundru samtensherab*

11) Name three principles in the practice of attracting other persons to the Dharma through material giving. (Tibetan track in Tibetan.)

**a) When to give and not to give food and clothing**

ཟས་གོས་སྤྱིན་མི་སྤྱིན་པའི་བྱད་པར།  
*segu jin mijinpay kyepar*

**b) Advice not to hurt the body in order to achieve minor goals**

བྱ་བ་ཕྱན་ཚེགས་ཆེད་ལྷུས་མི་གནོད།

*jawa tren tsek che lu minu*

**c) Explanation of the proper time and purpose for which to give one's body**

ལྷུས་སྤྱིན་གཏོང་དུས་དང་དགོས་པ།

*lu jin tong du dang gupa*