



COURSE X

Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class One

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)

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

བྱང་ཆུབ་སེམས་དཔའི་སློབ་པ་ལ་འཇུག་པ།

jangchub sempay chupa la jukpa

སློབ་དཔོན་ཞི་བ་ལྷ།

loppun shiwa hla

2) Name the famed commentary upon this text that we will be using; give the author's two names, and his exact dates. (Tibetan track in Tibetan)

*Entry Point for the Children of the Victorious Buddhas by Gyaltsab Je,
Darma Rinchen, 1364-1432*

རྒྱལ་སྐུ་འཇུག་དོགས།

gyalse juk-ngok

རྒྱལ་ཚབ་ཇེ། དར་མ་རིན་ཆེན།

gyaltsab je darma rinchen

3) Describe briefly the event in Master Shantideva's life which taught the monks of Nalandra 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

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

(1) Benefits of the Wish for Enlightenment

གྲུང་རྒྱུབ་ཀྱི་སེམས་ཀྱི་ཕན་ཡོན།

jangchub kyi sem kyi pen-yun

(2) Purifying Bad Deeds

སླིག་པ་བཤགས་པ།

dikpa shakpa

(3) Acquiring the Wish for Enlightenment

གྲུང་རྒྱུབ་ཀྱི་སེམས་གཟུང་བ།

jangchub kyi sem sungwa

(4) Using Carefulness

བག་ཡོད་བསྟན་པ།

bak-yu tenpa

(5) Guarding Awareness

ཤེས་བཞིན་བསྟུང་བ།

sheshin sungwa

(6) Not Getting Angry

བཟོད་པ་བསྟན་པ།

supa tenpa

(7) Joyous Effort

བརྩོན་གྲུས་བསྟན་པ།

tsundru tenpa

(8) Meditative Concentration

བསམ་གཏན་བསྟན་པ།

samten tenpa

(9) Wisdom

ཤེས་རབ་ཀྱི་ལེན།

sherab kyi leu

(10) Dedication

བསྐྱོ་བའི་ལེན།

ngoway leu



COURSE X

Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Two

1) Give the definition of the wish for enlightenment (bodhichitta) according to Lord Maitreya. (Tibetan track in Tibetan.)

The definition of the wish for enlightenment is the wish to achieve total enlightenment in order to help all living beings.

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།

ཡང་དག་ཚུགས་པའི་བྱང་ཆུབ་འདོད།

semkyepa ni shendun chir

yangdak dzokpay jangchub du

2) Name and describe the two forms of the wish for enlightenment. (Tibetan track name in Tibetan and describe in English.)

a) The wish in the form of a prayer. Like planning to go on a trip; a decision to commit to reaching total enlightenment for the sake of others.

སྨོན་སེམས།

munsem

b) The wish in the form of action. Like actually taking the trip; taking the bodhisattva vows and keeping them, engaging in the six perfections.

འདུག་སེམས།

juksem

3) Describe 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.**

4) The sutra called *Stalks in Array* says this holy wish is like a seed, a rich field, a wish-giving vase, and sword. Explain each of these metaphors.

- a) **The wish is like a seed because from it grow each and every quality of an enlightened being.**
- b) **The wish is like a rich field of soil because it makes all the good qualities of living beings grow and increase.**
- c) **The wish is like a wish-granting vase because it can fulfill your every wish.**
- d) **The wish is like a spear because you can use it to defeat the enemy of anything related to the mental afflictions.**

5) Explain how the wish for enlightenment destroys your bad deeds, and prevents you from being born in one of the lower realms?

Because one wishes to become a Buddha to help all living beings one keeps one's vows carefully, and uses the four forces to eliminate the power of previous past deeds.

6) 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 for oneself in order to help an unlimited number of other beings, the highest state of being that anyone can achieve, it creates the karma for one's entire future world to be totally pure.



COURSE X
Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Three

1) Give the four general divisions of the second chapter of the *Guide to the Bodhisattva's Way of Life*. (Tibetan track in Tibetan.)

a) Offering

མཚན་པ།

chupa

b) Prostration

ཕྱག་འཚལ་བ།

chaktselwa

c) Going for refuge

སྐབས་སུ་འགྲོ་བ།

kyabsu drowa

d) Purifying oneself of bad deeds

སྡིག་པ་བཤགས་པ།

dikpa shakpa

2) 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).

3) List the three general types of offering described in the *Guide*. (Tibetan track in Tibetan.)

a) The offering of things which have no owner

བདག་པོས་མ་བཟུང་བའི་རྗེས་ཀྱི་མཚོན་པ།

dakpu masungway dze kyi chupa

b) The offering of one's own body

རང་གི་ལུས་དབུལ་བ།

rang gi lu ulwa

c) The offering of things which you emanate with your own thoughts

སྣོས་སྣུལ་བའི་མཚོན་པ།

lu trulway chupa

4) List the twelve kinds of offerings that you can make by emanating them in your mind. (Tibetan track in Tibetan.)

a) Offering of bathing

ཐུ།

tru

b) Offering of fine clothing

ན་བཟའ།

nabsa

c) Offering of ornaments

གྱེན།

gyen

d) Offering of ointments

བྱག་པ།

jukpa

e) Offering of flowers

མེ་ཏོག།

metok

f) Offering of incense

ཕུ།

pu

g) Offering of fine food

ཞལ་ཟས།

shelse

h) Offering of light

སྒྲུང་གསལ།
nangsel

i) Offering of mansions

གཞལ་མིད་ཁང་།
shelme kang

j) Offering of parasols

གདུགས།
duk

h) Offering of music

རྩལ་མོ།
rulmo

i) Blessing offerings, so that they can continue in an unbroken stream

མཚོད་པའི་རྣམ་པ་རྒྱུན་མི་འཆད་པར་བྱིན་གྱིས་བརྒྱབ་པ།
chupay nampa gyun michepar jin-gyi lappa

5) 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 protects us when we are able to stop reacting badly to negative events and people, because we realize that these reactions will create karmic imprints that force us to undergo sufferings once again in the future.



COURSE X

Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Four

1) Give the name of the original source of the teaching on the four forces of purification.
(Tibetan track in Tibetan.)

**The teaching on the four forces of purification derives originally from
the *Sutra on the Four Practices***

ཚེས་བཞི་བསྐྱེད་པའི་མདོ།

chu shi tenpay do

2) List the four forces in the order in which they are presented in the detailed treatment
of the forces in Gyaltshab Je's commentary upon the *Guide to the Bodhisattva's Way of Life*.
(Tibetan track in Tibetan.)

a) The force of destruction

ནམ་པར་སྲུན་འབྲིན་པའི་སྣོབས།

nampar sunjinpay top

b) The force of the foundation

རྟེན་གྱི་སྣོབས།

ten gyi top

c) The force of applying an antidote

གཉེན་པོ་ཀུན་ཏུ་སྦྱོང་པའི་སྣོབས།

nyenpo kuntu chupay top

d) The force of restraining from the bad deed

ཉེས་པ་ལས་སྐྱར་བཞེས་པའི་སློབ་སྒྲུབ།

nyepa le larndokpay top

3) Is the practice of the four forces effective even with bad deeds where the karma has been both committed and collected, making the experience of the result of the deeds certain?

Yes; the energy of even these types of bad karma can be removed by the four forces, so needless to say other types of bad karma can be removed.

4) Name the method we can use to achieve the level of regret required for the first of the four forces.

We must think about the way in which negative actions trigger three different types of karmic results.

5) Name six different kinds of practices that can be effective in the practice of the third of the forces. (Tibetan track in Tibetan.)

a) Studying the profound scriptures of the canon

མདོ་སྡེ་ཟབ་མོ་ལ་བརྟེན་པ།

dode sabmo la tenpa

b) Meditating on emptiness

སྟོང་པ་ཉིད་བསྒྲུབ་པ།

tongpa-nyi gompa

c) Reciting secret words

བཞུགས་པ་ལ་བརྟེན་པ།

depa la tenpa

- d) Preparing physical representations of the holy bodies of enlightened beings**

སྐུ་གཟུགས་ལ་བརྟེན་པ།

kusuk la tenpa

- e) Making offerings**

མཚོན་པ་ལ་བརྟེན་པ།

chupa la tenpa

- f) Reciting the names of high beings**

མཚན་ལ་བརྟེན་པ།

tsen la tenpa

6) Describe the four steps used by Master Shantideva in his explanation of the first of the four forces.

- a) An explanation of the process of developing regret which is attained through considering the way in which a negative deed has been committed.
- b) The practice of developing regret out of fear that one might die while still possessing the karma of negative deeds.
- c) The practice of developing regret by considering especially how you have committed negative deeds which are meaningless.
- d) The practice of learning to fear negative actions.

7) Name the three steps in the explanation of the force of the foundation.

- a) Instructions on seeking refuge in the Three Jewels from this very moment.
- b) Seeking help from the sons and daughters of the Victors, those who possess the power of prayers.
- c) Carrying out their wishes, once you have taken refuge in them.

8) What is the point of the comparison of the terror of death to a kind of punishment in which one of a person's limbs is cut off?

The point is that, if a person's entire appearance is completely transformed by the terror of the expected punishment of having a limb cut off, then the fear of the moment of death is even more unbearable. We are able to observe the former, and it should give us an insight into the inner feelings during the latter process. We should have strong regret now for our past negativities and continuously apply the four sources to purify our negative karma so that we can avoid the pain and terror of death.



COURSE X

Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Five

1) In his discussion of the third of the four forces of purification, Master Shantideva advises us to think of ourselves as sick people in need of medicine and a supreme physician. Describe the chronic disease that we are said to have. (Tibetan track in Tibetan.)

We are chronically and constantly sick with the three poisons of ignorantly liking things, ignorantly disliking things, and ignorance itself. It is important to understand the description of liking and disliking. Liking for example is defined in the literature on the perfection of wisdom as "An independent thought wherein one wishes not to lose an impure object which appears to be attractive."

ཟག་བཅས་ཀྱི་དངོས་པོ་ལ་ཡིད་འོང་དུ་སྐྱང་ནས་རང་སྟོབས་ཀྱིས་མི་འབྲལ་བར་
འདོད་པའི་སེམས་བྱུང་སེམས་པ།

sakche kyi ngupo la yi-ong du nang ne rang top kyi mindrelwar dupay semjung sempa

2) 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་ཀྱི་རྣམ་དབྱེ་ལ་མི་མཁས་པ།

lendre kyi namye la mi-kepa

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་དུ་མི་བྱེད་པ།

chungse she kyang dorlen tsulshin du mi jepa

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

བྱང་སེམས་སྐྱེ་བའི་གོགས་སྐྱོད་བ་ལ་དམིགས་ནས་འབད་དགོས།

jangsem kyeway gek jongwa la mik ne be gu

3) Name five activities that function to help us collect the positive energy needed to reach the true wish for enlightenment. (Tibetan track in Tibetan.)

a) Rejoicing in goodness.

དགེ་བ་ལ་རྗེས་སྲུ་ཡི་རང་བ།

gewa la jesu yi-rangwa

b) Urging holy beings to turn the wheel of the Dharma.

ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བར་བསྐྱུལ་བ།

chu kyi korlo korwar kulwa

c) Requesting holy beings not to pass into "nirvana."

སྲུ་ངན་ལས་མི་འདའ་བར་གསོལ་བ་གདབ་པ།

nya-ngen le mindatwar solwa dappa

d) Dedicating our good deeds.

དགེ་བ་བསྐྱོ་བ།

gewa ngowa

e) Surrender, through practicing the state of mind where you want to give up your body, your possessions, and the power of your good deeds.

ལུས་ལོངས་སྐྱོད་དགེ་ཚུ་གཏོང་བའི་སེམས་པ་སྐྱུང་བ།

lu longchu ge-tsa tongway sempa jangwa

4) 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.

5) Name and describe the opposite of rejoicing.

Jealousy, which is a kind of anger or unhappiness that someone else has attained some 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.

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

a) General dedication

ལྷིར་བསྐྱོ་བ།

chir ngowa

b) Dedication for the sake of the sick

ནད་པའི་དོན་དུ་བསྐྱོ་བ།

nepay dundu ngowa

c) Dedication for the sake of removing hunger and thirst

བགྱེས་སྐྱོམ་སེལ་བའི་དོན་དུ་བསྐྱོ་བ།

trekom selway dundu ngowa

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

འདོད་དགུ་འབྱུང་བའི་རྒྱུ་བསྐྱོ་བ།

dugu jungway gyuy 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."**

7) 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 X
Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Six

1) Why does Master Shantideva recommend the practice of taking joy, once one has attained the two forms of the wish for enlightenment?

This is a way of preventing the wish from being lost, and of causing it to increase ever further.

2) 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 riksu kye

d) We have become a child of the Buddhas

སངས་རྒྱལ་སྲས་སུ་གྱུར།

sanggye sesu gyur

3) 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་སྐྱུག་བསྐྱེལ་འཇོམས་པ།

chir sipay dukngel jompa

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

ཁྱད་པར་ངན་འགྲོའི་སྐྱུག་བསྐྱེལ་འཇོམས་པ།

kyepar ngendroy dukngel jompa

4) *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.

5) Name and describe the two kinds of obstacles that the wish has the power to destroy.
(Tibetan track name in Tibetan and describe in English.)

a) Obstacles which are related directly to mental afflictions: the obstacles to the achievement of nirvana

ཉོན་ལྷོབ།
nyundrip

b) Obstacles which block one from the state of total knowledge: obstacles to the attainment of Buddhahood

ཤེས་ལྷོབ།
shedrip

6) What, according to Gyaltzab Je, is the "very highest way of all to get the essence out of having achieved this human body and mind"?

The process of undertaking all the necessary preliminaries—purifying ourselves of obstacles that work against getting the wish, and gathering together all the factors that are conducive to reaching it; and then actually reaching the wish itself.



COURSE X
Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Seven

1) 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.

2) Give the standard definition of a mental affliction. (Tibetan track in Tibetan.)

A mental function which is of the type that works to ruin the peace of the mind with which it is associated.

རང་དང་མཚུངས་ལྡན་གྱི་སེམས་སྐྱེད་མ་ཞི་བར་བྱེད་པའི་རིགས་གནས་གྱི་
སེམས་བྱུང་།

rang dang tsungden gyi semgyu ma-shiwar jepay rikne kyi semjung

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

- a) Liking things ignorantly

འདོད་ཆགས།

duchak

b) Disliking things ignorantly

ཁོང་འཇོམ་

kongtro

c) Pride

ང་རྒྱལ།

nga-gyel

d) Ignorance

མ་རིག་པ།

marikpa

e) Doubt

ཐེ་ཚོམ།

te-tsom

f) Wrong views

ལྟ་བ།

tawa

4) Name and describe briefly the five kinds of wrong views that make up the sixth primary mental affliction. (Tibetan track in Tibetan.)

a) Perishable view. Focuses on the parts of a person and holds the person to be self-existent.

འཇིག་ལྟ།

jikta

- b) **Extreme view.** Focuses on the person upon which perishable view is focusing, and holds this person to be either unchanging or non-existent.

མཐར་ལྷ།

tarta

- c) **Wrong view.** Belief that actions and their consequences, or past and future lives, and the like do not exist.

ལོག་ལྷ།

lokta

- d) **The view of holding one's wrong views as highest.** Believes that all wrong views other than this one itself are inferior to have.

མཚོག་འཛིན་གྱི་ལྷ་བ།

chokdzin gyi tawa

- e) **View that mistaken morality and asceticisms are highest.** Belief that spiritual practices which hurt oneself etc are the best ones to do.

ཚུལ་ཁྲིམས་དང་བརྟུལ་ལྷགས་མཚོག་འཛིན་གྱི་ལྷ་བ།

tsultrim dang tulshuk chokdzin gyi tawa

- 5) What does Master Shantideva say about the idea that one should hold off achieving nirvana until others do so first?

Since nirvana is defined as the permanent destruction of the mental afflictions, it would be a silly thought to hold onto your mental afflictions until others got rid of theirs first. You would also be unable to lead others to destroy their mental afflictions if you had not yet destroyed your own.



COURSE X
Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Eight

1) There are twenty secondary mental afflictions. Name and describe any six of them. (Tibetan track name in Tibetan and describe in English.)

(1) Anger—This stems from disliking and causes you to prepare to harm someone by threatening and so forth.

ཐྲོ་བ།

trowa

(2) Retaining anger —This is a part of disliking. It is the continued maintenance of a harmful thought over a long period of time, and causes intolerance.

ཁོར་འཇིག་།

kundzin

(3) Irritation—This is an impatience which derives from anger and irritation and causes you to speak harsh words.

འཚོག་པ།

tsikpa

(4) Malice—This is a kind of disliking whose activity is uncompassionate harmfulness. It is the state of mind which is ready to hurt someone.

རྣམ་པར་འཚོ་བ།

nampar tsewa

- (5) Jealousy—This is a part of anger. It is the inner disturbance of the mind which out of a desire for gain and honor cannot bear the sight of other's happiness. It is a mental discomfort, it disturbs the mind, and supports wrongdoing.

སྤྲུག་དོག་

trakdok

- (6) Denial—This is the crooked state of mind which out of attachment to gain and honor hides its faults and thus conceals them continuously. It obstructs you from receiving true instruction.

གྱུ་

gyu

- (7) Pretence—This is pretending to have qualities that you do not actually possess for the sake of gain and honor. It is a devious misleading of others, reinforces the other mental afflictions, and supports the practice of wrong livelihood.

གཡོ་བ།

yowa

- (8) Lack of shame—This is not avoiding bad deeds for reasons which relate to yourself.

ངོ་ཚ་མེད་པ།

ngo-tsa mepa

- (9) Lack of consideration—This is engaging in bad deeds for reasons which related to others.

ཁྲིལ་མེད་པ།

trel mepa

- (10) **Concealing one's faults**—This is failing to follow good urgings, and wishing to conceal your faults. It is the cause of regret and prevents your knowledge from staying.

འཆབ་པ།

chappa

- (11) **Stinginess**—This comes from liking and wants the things which other's have. It acts to prevent your wealth from increasing.

སེར་སྒྲ།

serna

- (12) **Conceitedness**—This is the haughty state of mind in which you rejoice and become attached to your own impure qualities such as your good health, your intelligence, or your youth.

རྒྱལ་ས་པ།

gyakpa

- (13) **Lack of faith**—This is a kind of ignorance. It is a lack of spiritual admiration for the objects of correct faith and for good deeds. It functions to support laziness.

མ་དད་པ།

madepa

- (14) **Laziness**—This is a fondness for the pleasant feeling of such activities as sleeping and lounging around. It is a lack of enthusiasm for doing good deeds, and the opposite of joyful effort.

ལེ་ལོ།

lelo

- (15) Carelessness—This affects your practice of doing good deeds and avoiding bad deeds. It is the opposite of mindfulness. It functions to increase non-virtue and to decrease virtue.

བག་མེད་པ།

bak mepa

- (16) Forgetfulness of goodness—This is the obscuration and forgetting of a virtuous object. It is the opposite of recollection, supports mental agitation, and is a support for the mental afflictions.

བརྗེད་ངེས།

je-nge

- (17) Lack of awareness—This is heedless and careless activity which you do with your thoughts, your words, and your deeds, and is a support for breaking your vows.

ཤེས་བཞིན་མ་ཡིན་པ།

sheshin mayinpa

- (18) Dullness—This is a heaviness of the body and mind which renders you incapable of penetrating the object of your attention. It is the inward contraction and incompetence of the mind, and a support for the mental afflictions.

ལྷུག་པ།

mukpa

- (19) Distraction—This is the following of a pleasant object which presents itself to your mind. It is included as a part of desire. Because it is the escape of the mind toward an object it is an obstacle to mental quiescence.

ནམ་གཡིང་།

nam-yeng

(20) Scattering—This is the mind moving and straying toward objects instead of abiding one-pointedly on a virtuous object.

གོད་པ།

gupa

2) 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.

3) 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.

4) State three reasons why the mental afflictions have no place else to go, once they are eliminated from the mind. (Tibetan track in Tibetan.)

a) The mental afflictions are not a natural part of the various objects of perception, for if they were, then even enemy destroyers would have to get mental afflictions when they look at visual forms, etc.

ཉོན་མོངས་པ་རྣམས་ནི་གཟུགས་ལ་སོགས་པའི་ཡུལ་ན་རང་བཞིན་གྱིས་

མི་གནས།

nyonmongpa nam ni suk lasokpay yul na rangshin gyi mi-ne

- b) The mental afflictions are not a natural part of our sense powers, the eye and the rest, because it is impossible for a person who is focussing on emptiness to have a mental affliction, even though they can at that moment have sense powers such as the eye.

མིག་ལ་སོགས་པའི་དབང་པོའི་ཚོགས་ལ་ཡང་རང་བཞིན་གྱིས་མི་གནས།
mikla lasokpay wangpoy tsok la yang rangshin gyi mi ne

- c) The mental afflictions do not exist by nature anywhere in between these other two possibilities.

དེ་དག་གི་བར་ནའང་མི་གནས།
de dak gi bar na-ang mi-ne

- 5) List the six perfections, the six principal activities of a bodhisattva, and explain why they are perfections. (Tibetan track in Tibetan.)

The six perfections are giving, an ethical way of life, not getting angry, joyful effort, concentration, and wisdom. They are called perfections because, in the mind of an enlightened being, they have been perfected. They are also called perfections if they occur in the mind of a being who has committed himself or herself to the wish for enlightenment, because they function to bring one to perfection.

སྤྱིན་པ།

jinpa

ཚུལ་བྱིམས།

tsultrim

བཟོད་པ།

supa

བརྩོན་འགུམ།

tsundru

བསམ་གཏན།

samten

ཤེས་རབ།

sherab

ཕ་རོལ་ཏུ་སྤྱིན་པ།

parul tu chinpa

ཕ་རོལ་ཏུ་སྤྱིན་བྱེད།

parul tu chinje

6) 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).

7) Name the external objects which need not be eliminated for each of the first three perfections to be perfect.

- a) Needy individuals.**
- b) Beings who are being hurt.**
- c) Irritating individuals.**



COURSE X

Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Nine

1) Describe the context in which Master Shantideva distinguishes between recollection and watchfulness. (Tibetan track also give the names for these two in Tibetan.)

Master Shantideva joins his palms at his breast and entreats us with the following words: "Those who wish to protect their minds should do whatever they can to maintain—even at the cost of their lives—their recollection, which functions to prevent you from forgetting a particular virtuous object of the mind, and their watchfulness, which examines what is happening with the three doors of expression at any given time."

2) Give the four divisions of the section devoted to how one should maintain how they look with their eyes. (Tibetan track in Tibetan.)

a) **General advice on how you look with your eyes.**

མིག་གིས་བསྟོན་བའི་ཀུན་སྐྱོད་སྤྱིར་བསྟན་པ།

mik gi taway kunchu chir tenpa

b) **What to do with your eyes when you are tired.**

དུབ་པའི་ཚེ་ཇི་ལྟར་བྱ་བ།

duppyay tse jitar jawa

c) **What to do when you find yourself in the presence of another person.**

གང་ཟག་གཞན་དྲུང་དུ་འོངས་པ་ལ་ཇི་ལྟར་བྱ་བ།

gangsak shen drung du ongpa la jitar jawa

d) What to do when you have finished resting yourself.

ངལ་བསོམ་པའི་ཚེ་རྣམ་གྲུབ།

ngel supay tse jitar jawa

3) Name three special circumstances under which one may be allowed to let up, temporarily, from the normally very detailed scrutiny of one's thoughts and bodily actions.

Master Shantideva mentions the following circumstances: when one's life is threatened; when one is engaged in a celebration of offering to the Three Jewels; and when it is of some very great benefit to living beings.

4) 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.

5) Name six separate occasions on which Master Shantideva says we should freeze, and stay like a bump on a log. (Tibetan track in Tibetan.)

Whenever one of the following comes to us (choose any six): liking things ignorantly (*chakpa*); disliking things ignorantly (*trowa*); pride (*nga-gyel*); conceit (*gyakpa*); the thought to harp on someone else's faults (*tsang trupa*); deceit (*yu gyu*); praising oneself (*dak tu*); criticizing others (*shen mu*); scolding someone (*shewa*); arguing (*tsupa*); desire for fame (*nyekur dupa*); ignoring others' needs (*shendun yelwar dorwa*); paying attention only to one's own needs (*rang dun bashik dupa*); losing patience with hardships related to Dharma (*mi supa*); lack of joy in doing good (*lelo*); these are some of the situations mentioned by Master Shantideva.

ཆགས་པ།

chakpa

ང་རྒྱལ།

nga-gyel

མཚང་འབྲུ་བ།

tsang druwa

བདག་བསྟོད།

dak tu

གཤེ་བ།

shewa

རྗེད་བཀུར་འདོད་པ།

nyekur dupa

རང་དོན་འབའ་ཞིག་འདོད་པ།

rang dun bashik dupa

ལེ་ལོ།

lelo

ཁྲོ་བ།

trowa

རྒྱགས་པ།

gyakpa

གཡོ་རྒྱ།

yo-gyu

གཞན་སྟོད།

shen mu

ཚུད་པ།

tsupa

གཞན་དོན་ཡལ་བར་འདོད་པ།

shendun yelwar dorwa

མི་བཟོད་པ།

misupa



COURSE X
Guide to the Bodhisattva's Way of Life,
Part I

Answer Key, Class Ten

1) Name six different qualities mentioned by Master Shantideva that make the perfection of giving very powerful karmically. (Tibetan track in Tibetan.)

a) Performing a virtuous activity constantly

གྱུན་དུ་བྱ་བ།
gyundu jarwa

b) Performing it with strong virtuous motivation

འདུན་པ་དྲག་པོས་བྱ་བ།
dunpa drakpu jarwa

c) Performing it with strong corrective thoughts, such as freedom from desire

མི་མཐུན་ཕྱོགས་ཀྱིས་ཀུན་ནས་བསྐྱང་བ།
mitun chok kyi kunne langwa

d) Performing it towards a very virtuous object, such as the Three Jewels

ཡོན་ཏན་དང་ལྷན་པའི་ཞིང་།
yunten dang denpay shing

e) Performing it towards someone who has helped one

ཕན་འདོགས་པའི་ཞིང་།

pendokpay shing

f) Performing it towards someone who is suffering greatly, such as those oppressed by great poverty

སྤྱག་བསྐྱེད་ཅན་གྱི་ཞིང་།

dukngel chen gyi shing

2) What two things does Master Shantideva say about prioritizing one's efforts in the six perfections? (Tibetan track: Give the word for "prioritization" in Tibetan.)

a) Within one perfection, such as giving, we should perform the more important act of giving if there is a choice between a more and a less important act at any given moment.

b) Within the six perfections themselves, we should perform the higher (latter) one if there is a choice between two perfections at any given moment. In Tibetan, this principle is called *jawa nyi dompa*.

བྱ་བ་གཉིས་འདོམས་པ།

jawa nyi dompa

3) State three principles which Master Shantideva discusses with regard to the morality of acting on behalf of living beings. (Tibetan track in Tibetan.)

a) Throwing oneself into helping others

གཞན་དོན་ལྷུང་སྤང་བ།

shendun hlur langwa

- b) Training in activities for preventing oneself from being polluted by bad deeds, and attracting others to the Dharma

རང་ཉེས་པས་མ་གོས་པར་གཞན་བསྐྱབ་བའི་སྲོད་པ་ལ་བསྐྱབ་པ།

rang nyepe magupar shen duway chupa la lappa

- c) Training in activities that maintain the good opinions of others in the Dharma, and prevent oneself from being polluted by bad deeds

སེམས་ཅན་གྱི་སེམས་རྗེས་སྐྱབ་བསྐྱབ་ཞིང་ཉེས་པས་མི་གོས་པའི་སྲོད་པ་

ལ་བསྐྱབ་པ།

semchen gyi sem jesu sung shing nyepe mi-gupay chupa la lappa

- 4) 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་སྲིན་པ་དང་མི་སྲིན་པའི་བྱད་པར།

se gu jinpa dang mi-jinpay kyepar

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

བྱ་བ་ཕྱན་ཚེགས་ཀྱི་ཆེད་དུ་ལུས་ལ་གནོད་པར་མི་བྱ་བ།

jawa trentsek kyi chedu lu la nupar mijawa

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

ལུས་སྲིན་པར་གཏོང་བའི་དུས་དང་དགོས་པ་བཤད་པ།

lu jinpar tongway du dang gupa shepa

5) Name three principles in the practice of attracting other persons through the giving of the Dharma itself. (Tibetan track in Tibetan.)

a) Students to whom, because of their behavior, it is improper to teach the Dharma

ཚོས་བཤད་དུ་མི་རུང་བའི་ཉན་པ་པོའི་ལུས་ཀྱི་ཀུན་སྟོད།
chu shedu mi-rungway nyenpapoy lu kyi kunchu

b) Judging the capacity of the student and teaching what fits them

སྟོད་ཀྱི་བསམ་པའི་བྱད་པར་བརྟག་པ།
nu kyi sampay kyepar takpa

c) Being careful not to lead those who are attracted to the widespread teaching (the Mahayana) along a lower path (the Hinayana)

རྒྱ་ཚེན་པོ་ལ་མོས་པ་དམན་པ་ལ་སྐྱར་བར་མི་བྱ་བ།
gya chenpo la mupa menpa la jarwar mi jawa

6) Name three principles for the practice of training oneself in activities that maintain the good opinions of others in the Dharma, and that prevent oneself from being polluted by bad deeds. (Tibetan track in Tibetan.)

a) Avoiding types of behavior that are improper and which would cause others to lose their faith

ལུས་ཀྱི་སྟོད་ལམ་ཉེས་པ་དང་བཅས་ཤིང་གཞན་མ་དད་པ་སྐྱང་བ།
lu kyi chulam nyepa dang che shing shen ma-depa pangwa

b) How to act when you point out a path, and the like

ལམ་ལ་སོགས་པ་སྟོན་པའི་ཚེ་ཇི་ལྟར་བྱ་བ།
lam lasokpa tunpay tse jitar jawa

c) The proper method of sleeping

ཉལ་བའི་ཀུན་སྤྱོད་ཇི་ལྟར་བྱ་བ།

nyelway kunchu jitar jawa