



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class One*

1) Describe what the "view of destruction" is, and then explain the role that realizing emptiness plays in eliminating it. Then explain how eliminating this view allows us to achieve nirvana. (Tibetan track also give the Tibetan for "view of destruction" and "nirvana.")

The "view of destruction" (*jikta*) holds that "me" and "mine" have some nature of their own. It holds, for example, that feelings and the things that cause them (pleasant and unpleasant objects) are *not* just our projections forced upon us by our own past karma. Realizing emptiness allows us to see though that no object has any nature from its own side; rather, that whatever nature it seems to have is a perception forced upon us by our past deeds, good or bad. When we see this fact as a result of the direct perception of emptiness, then we can truly eliminate our negative emotions and deeds, thereby reaching nirvana (*nyangde*).

འཇིག་ལྷན།

*jikta*

སྐྱང་འདས།

*nyangde*

2) Give three reasons why it is not necessary for the perfections of giving and the other four to come before one has a realization of emptiness. (Tibetan track give brief reasons in Tibetan.)

a) As Master Shantarakshita has pointed out, the first five perfections do not need to come before one can have a realization of emptiness of the type that comes through either learning about it or simply contemplating upon it.

སྐྱོབ་དཔོན་ཞི་འཚོ་ལྷན་སྐྱང་ཉིད་ཐོས་བསམ་གྱིས་གཏན་ལ་འབབས་པ་ལའང་སྐྱིན་  
སོགས་ལྷ་སྐྱོན་དུ་འགྲོ་མི་དགོས།

*loppon shi-tso tar tongnyi tu sam gyi tenla beppa la-ang jin sok nga  
ngundu dro mi gu*

- b) These five perfections do not have to come before one gains a deep experience and spiritual conviction about emptiness, because if this were the case then they would also have to come before one gained a deep experience and conviction about the fact of impermanence.

སྟོང་ཉིད་ལ་ཡིད་འགྱུར་བའི་སྟོང་བ་སྐྱེ་བ་ལའང་སྟོན་དུ་འགྲོ་མི་དགོས།

*tongnyi la yi gyurwa nyongway kyewa la-ang ngun du dro mi gu*

- c) They don't have to come before one gains special insight which comes from meditation, because persons of the two lower-way tracks (Listener and Self-Made Buddhas) are able to realize thusness without them coming first.

ཉན་རང་གིས་སྟོང་ཉིད་རྟོགས་པའི་སྐྱོམ་བྱུང་གི་ལྷག་མཐོང་ཡང་སྐྱེ།

*nyen rang gi tongnyi tokpay gomjung gi hlaktong yang kye*

- 3) Why then do the opening lines of the ninth chapter of the *Guide* say that "all of these branches were stated by the Able Ones to be for the purpose of wisdom"? (Tibetan track also give these two lines in Tibetan.)

The principal topic of the *Guide* is how to achieve full enlightenment, which involves removing the obstacles to omniscience. Reaching this requires that one be "enriched with limitless masses of merit," which can only be done if the other five perfections come first.

ཡན་ལག་འདི་དག་ཐམས་ཅད་ནི།

སྐབ་པས་ཤེས་རབ་དོན་དུ་གསུངས།

*yenlak di dak tamche ni*

*tubpe sherab don du sung*

4) Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths? (Tibetan track quote the two lines which describe the two truths.)

The two truths are "deceptive truth" and "ultimate truth." They are not two different kinds of truth. Deceptive truth is called a "truth" only because ignorance takes its object to exist "in truth," which means self-existently. Ultimate truth is an ultimate reality, and this is why it is called a "truth." Deceptive truth and ultimate truth are two broad and all-inclusive divisions of reality itself, and so they are more accurately described as the "two realities."

ཀུན་ཚོ་བ་དང་ནི་དོན་དམ་སྟེ།

འདི་ནི་བདེན་པ་གཉིས་སུ་འདོད།

*kundzob dang ni dundam te  
dini denpa nyisu du*

5) Give a special quality of ultimate truth, as described by the great Gyaltsab Je. (Tibetan track in Tibetan.)

It is "That object which is such that, if you realize it directly, this functions to allow you to finish off every impurity," and reach nirvana and enlightenment within a specified time of this direct perception.

དོན་གང་ཞིག་མངོན་སུམ་དུ་རྟོགས་པས་ངེ་མ་ཟད་པར་བྱེད་པ།

*dun gang shik ngunsum du tokpe di ma se par jepa*



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*Answer Key, Class Two*

1) People who seek to establish the meaning of the two truths, or realities, can broadly be divided into two types. Name them and briefly describe what they believe. (Tibetan track in Tibetan.)

- a) **The group which believes that things which work normally, which perform a function, exist truly. This is a combination of the Detailist, Sutrist, and Mind-Only Schools. They say that a thing is real or true when it can do something, and thereafter cannot ever be said to be untrue or unreal.**

དངོས་པོར་སྣོ་བ།

*ngupor mawa*

དངོས་པོ་བདེན་པར་གྲུབ་པ།

*ngupo denpar druppa*

- b) **Those of the Middle-Way school, who say that no object has any nature of its own: things are blank, without any quality or characteristics of their own, and we only see in them what our past karma forces us to see.**

དབུ་མ་པ།

*umapa*

ཚོས་ཐམས་ཅད་རང་བཞིན་གྱིས་མ་གྲུབ་པ།

*chu tamche rangshin gyi ma druppa*

2) Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints. (Tibetan track in Tibetan.)

**It is very important to realize that there are only two types of beings in the entire universe:**

- a) "Realized" or "extraordinary" beings (*aryas*, in Sanskrit; *pakpa* in Tibetan) who have seen emptiness directly. They are definitely on their way out of this suffering life and are therefore called "stream enterers" (*gyunshuk*) from that moment.

འཕགས་པ།

*pakpa*

གཡུང་ལྷགས།

*gyun shuk*

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་མཁྱེད་།

*tongnyi ngunsum du tok nyong*

- b) "Ordinary" beings (*so so keywo*), also known as "children" (*jipa*) or "nearsighted" (*tsurtong*) ; those who have not yet seen emptiness directly.

སོ་སོ་རྒྱེ་བོ།

*so so kyewo*

བྱིས་པ།

*jipa*

ཚུར་མཐོང་།

*tsur tong*

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་མ་ཁྱེད་།

*tongnyi ngunsum du tok nyong*

3) Is there any distinction between those who have seen emptiness directly?

**There is no distinction between their experience of emptiness: when a person experiences it directly, it is just as total as anyone else's experience. There is though a steady evolution of the ability of the mind through the ten bodhisattva levels, on up to Buddhahood, and the mental state of each succeeding level is superior to that below it.**

4) State the basic misconception behind the wrong idea that, if things do something, then they must be real as we see them. (Tibetan track in Tibetan.)

**It is the idea that the two truths cannot coexist: thinking that if functional things have no nature of their own, then they must not exist at all; and that if these things do exist, then they must exist with some nature of their own.**

དངོས་པོ་རང་བཞིན་གྱིས་མེད་ན་ཡི་མེད་དུ་འགྱུར་ཞིང་ཡོད་ན་རང་བཞིན་གྱིས་ཡོད་

དགོས་སྣམ་པ་བདེན་གཉིས་འགལ་བར་འཇོན་པ།

*ngupo rangshing gyi me na ye me du gyur shing yu na rang-shin gyi yu gu nyampa den nyi gelwar dzinpa*

5) Explain why good and bad deeds are like an illusion, and yet still function perfectly well.

**They work just as well as we thought they did before we found out they were illusory. They are like an illusion because the person doing them, the deed itself, and the object of the deed, all exist only in our projections. They function perfectly well though to produce the bodies of a Buddha.**

6) How does Gyaltsab Je answer the question of how beings who are like an illusion can still take rebirth?

**He says it's a silly question: the person after rebirth is just as much an illusion as he was before he died, and asking the question is like asking why a stick that a magician has made appear as a horse can't be made to appear as a cow.**

7) Name the two kinds of nirvana, and describe them briefly. (Tibetan track in Tibetan.)

a) Natural nirvana. The natural state of nirvana for all things is the fact that they are void of any nature of their own.

རང་བཞིན་གྱི་སྤང་འདས།

*rangshin gyi nyangde*

ཚེས་ཐམས་ཅད་རང་བཞིན་གྱིས་སྤོང་པ་རང་བཞིན་གྱི་སྤང་འདས་ཡིན།

*chu thamche rangshin gyi tongpa rangshin gyi nyangde yin*

b) Nirvana that occurs through circumstances. The nirvana that consists of becoming free of all the impurity of the mental afflictions, and which must be achieved through the circumstance of utilizing the path to cut off the process by which, in a stream of births and deaths, a person circles around in the cycle of suffering.

སློབ་ལུང་རྣམ་དག་གི་སྤང་འདས།

*lobur namdak gi nyangde*

སློབ་འཆིའི་རྒྱུ་གྱིས་འཁོར་བར་འཁོར་བ་ཆད་པ་ལས་ཐོབ་དགོས་པ་དང་། ལམ་

གོམས་པ་ལས་བྱུང་བའི་ཉོན་མོངས་ཀྱི་དྲི་མ་དང་སློབ་ལུང་དུ་བྲལ་བའི་སྤང་འདས།

*kye chiy gyun gyi korwar korwa chepa le tob gupa dang, lam gompa le jung way nyonmong kyi drima dang lobur du drelway nyangde*

8) Why would someone think that, if the Middle-Way teaching is true, then the Buddha must also be wandering around in the circle of suffering life?

They know that the circle of suffering life is also said by the Middle-Way school to have its own "natural nirvana." They mistake this thing for an actual kind of nirvana (which it is not), and say that there must be one thing which is both nirvana and the circle of suffering life; therefore, a Buddha who is in nirvana must also be in the circle, they say.



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*Answer Key, Class Three*

1) Summarize the argument of the Mind-Only School in objection to the position of the Middle-Way School about the deceptive and ultimate truths, or realities.

**They say that if no object has any nature of its own, then the state of mind in which we recognize the illusion itself cannot exist. In this case then there would be no subject mind that took the fact of the illusion itself as its object. And since no object can exist if there is no subject mind to perceive it, then the illusion itself could not exist.**

2) How does the Middle-Way School answer this objection?

**They say that this same argument applies to the Mind-Only School itself. The Mind-Only School also believes that things do not have a nature, in the sense that they are an illusion—but only in the special sense that things which appear to be external objects are actually of the same "substance" of the mind (which means that they grow from the same karmic seed which creates the state of mind that observes them). The Mind-Only School claimed to the Middle-Way School that if things had no nature they could not exist at all. But in this case again the illusion could not exist, because there would be no state of mind that was thinking of them as external objects.**



3) State the meaning of "illusion." What, according to the Mind-Only School, is like an illusion? (Tibetan track answer both in Tibetan.)

The quality of an illusion generally is that the way a thing appears and the way that it really is are inconsistent. According to the Mind-Only School, the main illusion is that things which appear to be external objects are actually of "the same substance" as the mind, meaning that they are produced by the same karmic seed as the mind. The opposite of this would be if, for example, visible objects and the state of mind perceiving them existed through some substance (karmic seed) that was different.

སྣང་ཚུལ་དང་གནས་ཚུལ་མི་མཐུན་པ།

*nang tsul dang ne tsul mitunpa*

གཟུགས་དང་གཟུགས་འཛིན་གྱི་ཚད་མ་ཇུས་གཞན་གྱིས་བྱུབ་པ།

*suk dang suk dzin gyi tsema dze shen gyi druppa*

4) What state of mind, according to the Mind-Only School, confirms both the existence of the recognition of the illusion, and in fact every other state of mind? (Tibetan track in Tibetan.)

They say that this is the self-perception of the mind which sees itself while it sees its other object, the one which is different from it.

རང་རིག

*rang rik*

5) What did the Buddha himself say about this position, in a metaphor? (Tibetan track answer with two relevant lines of the root text.)

**The Buddha said,**

**The mind's the same as the  
Blade of a sword,  
Which could never cut itself.**

།རང་རིག་རལ་གྱི་སོ་ནི་རང་ལ་རང་།

།རྗེ་ལྷར་མི་གཙོད་དེ་བཞིན་ཡིད།

*rang rik rel dri so ni rang la rang  
jitar mi chu deshin yi*

6) What analogy does Master Shantideva borrow from the realized being Nagarjuna, in order to show that the mind does not, like a lamp, illuminate itself? (Tibetan track quote two relevant lines from the root text.)

**He says,**

**But a lamp isn't the [object] illumined [by itself],  
For the reason that there's no such  
Thing as darkness shrouding itself,  
[and thereby becoming invisible itself].**

།མར་མི་གསལ་བར་བྱ་མིན་ཏེ།

།གང་ཕྱིར་ལུན་གྱིས་བསྐྱེབས་པ་མེད།

*marme selwar ja min te  
gang chir mun gyi drippa me*

7) Give the classical definition of the self-perception of the mind accepted by the Mind-Only School. (Tibetan track in Tibetan.)

**It is a "state of mind which focuses only inwards, and is a discrete, subject-oriented state of mind where the sense of a duality between the object and subject is absent."**

ཁ་ནང་ཁོ་ན་ལ་སྤྱོད་གསལ་གྱིང་། གཉིས་སྣང་ཐམས་ཅད་དང་བྲལ་བའི་འཛིན་རྣམ་ཡན་གསལ་བ།

*ka nang kona la chok shing, nyi nang tamche dang drelwe dzin nam yen garwa*

8) Master Shantideva uses the analogy of a rat bite to explain how we can confirm the existence of a subject mind in an act of perception, even if there is no such thing as the self-perception of the mind. Name and explain the five elements of this analogy.

- a) **Being bitten by the rat is an analogy for the experience of the object by the state of mind which perceives something blue.**
- b) **The fact that the poison has entered the body at the same time as the bite occurred is an analogy for the experience of a subject which exists at the same time that the object was perceived.**
- c) **The fact that, at this particular moment, the subject does not experience itself is represented by the way in which the poison has not been experienced at the time when the bite occurred.**
- d) **Remembering the bite later on is the same as remembering the experience of the object.**
- e) **The fact that we remember the subject solely because we remember the object (even without the previous subject ever experiencing itself) is similar to the fact that, solely through the power of remembering the bite, we remember the poison which entered the body but which was not experienced.**



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*Answer Key, Class Four*

1) Is it true that a person can remove their mental afflictions, and thereby reach nirvana, solely through a good understanding of the sixteen aspects of the four truths of a realized being?

**Although it is true that a good understanding of these aspects can temporarily stop the manifest appearance of the mental afflictions, one cannot remove their potential from the mind permanently (and therefore attain nirvana) without seeing emptiness directly.**

2) Name the two forms in which a person can possess a mental affliction. (Tibetan track in Tibetan.)

**They can be manifest, or else they can exist as a potential, waiting to happen.**

སངོན་གྱུར་བ།

*ngun gyurwa*

བག་ལ་ཉལ་བ།

*bakla nyelwa*

3) Relate the six-step process described by Lord Maitreya which links the failure to perceive emptiness to the suffering we must go through. (Tibetan track in Tibetan.)

**a) One possesses the mental potential for the two forms of grasping to self-existence, from one's former life.**

བདག་འཇིག་གཉིས་ཀྱི་བག་ཆགས་ཡོད།

*dakdzin nyi kyi bakchak yu*

- b) These ripen and cause you to have the two kinds of grasping to self-existence.

བདག་འཇོན་གཉིས་སྐྱེས།

*dakdzin nyi kye*

- c) These cause you to focus on nice things and ugly things as if they existed from their own side.

རང་ངོས་ནས་གྲུབ་པའི་ཡིད་འོང་བ་དང་ཡིད་མི་འོང་དུ་ཚུལ་མིན་ཡིད་བྱེད་སྐྱེས།

*rang-ngu ne druppay yi-ongwa dang yi-mi-ong du*

- d) This causes ignorant liking and ignorant disliking to start.

འདོད་ཆགས་དང་ཞེ་སྤང་སྐྱེས།

*duchak dang shedang kye*

- e) These cause you to do bad deeds and collect karma.

ལས་བསགས།

*le sak*

- f) Karma forces you to wander around in the circle of suffering.

འཁོར་བར་འཁོར།

*korwar kor*

- 4) Why in our text does the question arise of whether the sutras of the greater way are true or not?

Because texts like the *Sutra of the Mother* are used to prove the fact that, if one fails to realize emptiness directly, one cannot even end one's mental afflictions and reach nirvana.

5) State the "parallel argument" that Master Shantideva uses to prove to those of the lower way that the scriptures of the greater way are authoritative.

**He points out that they did not even accept the scriptures of the lower way as true the minute they were born, or before they had come to an understanding of their meaning through the use of reasoning. And the same tests they use to establish scripture as authoritative, that it should accord to the teachings of the three collections (and therefore the three trainings), are used by those of the greater way to establish their scriptures are authoritative.**

6) What comparison does Master Shantideva use to show that, unless one realizes emptiness directly, the mental afflictions will always come back—even in a case where one has been able to stop them from appearing in a manifest way for a while. (Tibetan track in Tibetan.)

**He says it is like that deep meditation where one is able to almost completely stop the tendency to discriminate: after you come out of this meditation, the tendency to discriminate comes back.**

།འགགས་པ་སྐྱར་ཡང་སྐྱེ་འགྱུར་ཏེ།

།འདུ་ཤེས་མེད་པའི་སྣོམས་འཇུག་བཞིན།

*gakpa lar yang kye gyur te  
dushe mepay nyomjuk shin*

7) How does Master Shantideva answer the concern that meditating upon emptiness might feel a little scary? (Tibetan track in Tibetan.)

**He points out that the tendency to see things as self-existent is the cause of all the suffering in the world, and so if we are going to be frightened, we should be frightened at it. The wisdom which realizes emptiness, on the other hand, is the cause of ending all the pain in the world, and thus all the fear in the world—and so we *must* meditate upon it.**

བདེན་པར་འཇིག་པ་སྐྱབས་བསྐྱེད་བྱེད།

སྣོང་ཉིད་རྟོགས་པ་སྐྱབས་བསྐྱེད་ཞི་བྱེད།

*denpar dzinpa dukngel kyeje  
tongnyi tokpa dukngel shi-je*



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*Answer Key, Class Five*

1) Name and define the two forms of the tendency to grasp things as existing in truth. (Tibetan track in Tibetan.)

a) The "learned" form of the tendency to grasp things as existing in truth; a tendency to believe that things have their own nature which depends primarily upon the mind being affected by specific philosophical beliefs.

གཙོ་བོར་གྲུབ་མཐས་སློབ་བསྐྱར་བ་ལ་ལྟོས་དགོས་པའི་བདེན་འཛིན་ནི། བདེན་འཛིན་ཀུན་བརྟགས།

*tsowor drupte lo gyurwa la tu gupay dendzin, dendzin kuntak*

b) The "innate" form of the tendency to believe that things have their own nature which has existed in our minds for beginningless time, and which is possessed by all normal living beings, both those whose minds have been or have not been affected by specific philosophical beliefs.

ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་ཞུགས་པ། གྲུབ་མཐས་སློབ་བསྐྱར་མ་བསྐྱར་གཉིས་གལ་ཡོད་པའི་བདེན་འཛིན་ནི། བདེན་འཛིན་ལྟན་སྐྱེས།

*tokma mepa ne jesu shukpa, drupte lo gyur ma-gyur nyi-ga la yupay dendzin, dendzin hlenkye*

2) At what point does a person on the Mahayana track eliminate each of these two? (Tibetan track in Tibetan.)

The learned form is eliminated during the path of seeing (*tong-lam*); that is, although one still sees things as self-existent after coming down from the direct perception of emptiness, one no longer believes that they are—one knows that one is not seeing things correctly. During the eighth bodhisattva level (*sa gyepa*), one eliminates the manifest form of the innate form.

མཐོང་ལམ།

*tong-lam*

ས་བརྒྱད་པ།

*sa gyepa*

3) Name three wrong ideas that we might have about ourselves that are classified as "learned" tendencies to see things as truly existing. (Tibetan track in Tibetan.)

a) The tendency to see the person and his parts as being like a master and his servants; this would correspond to the idea of a "soul" or a "me" which is totally distinct from the parts of the person.

གང་ཟག་དང་ཕུང་པོ་ཇི་བོ་དང་ཁོལ་པོ་བཞིན་དུ་འཇིན་པ།

*gangsak dang pungpo jewo dang kolpo shindu dzinpa*

b) The tendency to hold that our ultimate reality lies in objectively real, partless atoms; this would correspond to the materialist view of modern science, or explaining the fine points of perception as being chemically based.

རྒྱལ་ཕྱན་ཆ་མེད་དུ་འཇིན་པ།

*dultren chame du dzinpa*



- c) **The tendency to hold that our ultimate reality lies in moments of consciousness which are objectively real and partless; this would correspond to our sense of a self beyond our parts.**

ཤེཔ་པ་རྣམས་ཅིག་ཆ་མེད་དུ་འཛིན་པ།

*shepa kechik chame du dzinpa*

4) No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Middle Way says that we are further neither any single one of our parts, nor the whole of the parts. It's easy to see that we are not any one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?

**In that case, if we took away any one part, we could no longer exist. The total sum of all the parts of a person is not the person until the image of the whole has been imposed upon these parts by the projections forced upon us by our past karma.**

5) Why does the non-Buddhist opponent in the ninth chapter say that the person must be unchanging?

**They say that, if the person is something that begins and ends by the moment, then the person who committed the karma is gone by the moment after the deed. As such, there would be no one to experience the consequence of the karma.**

6) Give three parts of the answer that Master Shantideva says in reply to this position. (Tibetan track in Tibetan.)

a) **He says that both the non-Buddhists and the Buddhists agree that the person who committed the deed is not the same as the person who experiences its karmic consequences, so the argument is meaningless.**

ལས་བྱེད་པའི་དུས་དང་འབྲས་བུ་སྲོང་བའི་དུས་ཀྱི་གང་ཟག་ཇུས་ཐ་དད།

*le jepay du dang drebu nyongway du kyi gangsak dze tade*

- b) He points out that the only other choice is that the cause (the deed) and the result (the karmic consequence) would have to exist at the same time, which is impossible.

གྱུའི་དུས་སུ་འབྲས་བུ་སྐྱོང་མི་སྲིད།  
*gyuy du su drebu nyong misi*

- c) He says that it is perfectly appropriate to refer to the continuous stream of the one who performs the karma and the one who experiences its consequences as one person.

གྱུན་གཅིག་ལ་ལས་བྱེད་པ་པོ་དང་འབྲས་བུ་སྐྱོད་པ་པོ་བསྟན་རུང་།  
*gyun chik la le jepapo dang drebu chupapo ten rung*

- 7) What then is the real nature of the "me"? (Tibetan track in Tibetan.)

It is an image or a concept imposed upon a collection of parts.

ཆ་ཤས་གྱི་ཚོགས་པ་ལ་བརྟེན་ནས་བསྐྱེད་བཏགས་ཅམ།  
*cha she kyi tsok pa la tenne ta-nye tak tsam*

- 8) What is the example used by Master Shantideva to show that, if we try to find any other real nature of the "me," we come up with nothing? (Tibetan track in Tibetan.)

When we go through any of the other ways of existing, and also try to look beyond this nominal nature, we come up with simple emptiness, as if we had stripped away all the parts of the stem of an empty reed.

རང་བཞིན་བཅའ་ན། རྒྱུ་ཤིང་གྱི་སྐྱོང་པོ་ཆ་ཤས་སུ་བྱེ་ནས་འགའ་ཡང་མེད་པ་བཞིན་  
ཡིན།

*rangshin tsel na, Chushing gyi dongpo chashe su che ne gayang mepa shin yin*



## COURSE XII

## Guide to the Bodhisattva's Way of Life,

## Part III

*Answer Key, Class Six*

1) At this point in the text, Master Shantideva moves from a major discussion of one kind of emptiness to another. The distinction between the two is the answer to a natural question raised in our minds when we begin to examine the emptiness of any object, especially our own selves. State the question, and briefly describe the two kinds of emptiness. (Tibetan track in Tibetan.)

**When we understand that we are only a concept imposed on a collection of parts by force of our past karma, we begin to wonder whether the "raw data" itself is also a concept imposed on its own parts (*gangsak gi dakshi yang takyu yinnam*): that is, we begin to draw the distinction between the emptiness of us (*gangsak gi dakme*) and the emptiness of our parts (*chu kyi dakme*).**

གང་ཟག་གི་གདགས་གཞི་ཡང་བདགས་ཡོད་ཡིན་ནམ།

*gangsak gi dakshi yang takyu yinnam?*

གང་ཟག་གི་བདག་མེད།

*gangsak gi dakme*

ཚོས་ཀྱི་བདག་མེད།

*chu kyi dakme*

2) When you focus upon the whole, such as the body, why do the parts or "raw data," such as the colors and shapes of the body, seem to exist out there, really, independently, on their own. (Tibetan track in Tibetan.)

**Because at this level we are only perceiving these parts with a conventional or deceptive perception, without examining their real nature.**

མ་བདགས་མ་དབྱེད་པར་ཐ་སྐད་པའི་ཚད་མས་གྲུབ།

*matak macheper ta-nyepay tseme drup*

3) How does the process of going down in levels through the parts, and the parts of the parts, and so on, work as a method to establish that things are actually empty? (Tibetan track in Tibetan.)

**When we look for (self-existent) "raw data" that is the object which we projected on to, we don't find anything, and thereby establish, in yet another way, the truth of emptiness.**

ཐ་སྐྱད་བཏགས་པའི་བཏགས་དོན་བཅའ་བའི་ཚེ་ན་མ་རྟོན།

*ta-nye takpay takdun tselway tse-na ma-nye*

4) What do we tend to think of as the ultimate "raw data" for each of the two great divisions of a person? (These are the same as the two things which lower schools of Buddhism believe have some existence from their own side). (Tibetan track in Tibetan.)

**a) The atoms that, at any given moment, make up what we call our physical bodies.**

གཟུགས་ཀྱི་ཚོགས་པའི་རྒྱལ་ཕྱ་རབ།

*suk kyi tsokpay dul tra-rab*

**b) The stream of present moments of awareness that, over a lifetime, make up what we call our minds.**

ཤེས་པའི་སྐྱད་ཅིག་མའི་རྒྱན།

*shepay kechikmay gyun*

5) Why don't either of these two kinds of raw data exist?

**What we imagine as the most basic building blocks of all physical matter—atoms—are only a projection onto smaller parts, each side of the atom, and so on, endlessly. What we imagine as the most basic unit of awareness—the present moment—is only a projection onto its start, its duration, and its end, and so on, endlessly.**

6) What really then provides the raw data of all existence, for every level of mental or physical objects?

**Projections forced upon us by our past karma, at every level.**

7) Are things therefore less real? How can this be confirmed?

**Not at all. We can confirm this through our direct experience of pain or pleasure; for example, by standing in front of a fast-moving taxi cab.**

8) What is the whole point of looking at the world this way? Why is this the only worldview that works?

**We can do good deeds, plant good karmic seeds, and create a Buddha paradise, angel body and perfect mind and compassion: reach the end of suffering births, aging, illness, and death, as promised by Lord Buddha.**

9) Why will suffering ultimately be eliminated in every living being? (Tibetan track in Tibetan.)

**Because its root is a misperception of the true nature of things; being a misperception, it is totally inferior to and powerless compared to correct view, its ultimately powerful antidote.**

སྐྱུག་བསྐྱེལ་གྱི་རྒྱུར་གྱུར་པའི། དངོས་པོའི་གནས་ལུགས་ལ་སྤྱིན་ཅི་ལོག་ཏུ་ཞུགས་  
པའི་བདེན་འཛིན་དམན་པ་དེ་ལ་གཉེན་པོ་སྣོབས་ལྡན་ཡོད་པའི་བྱིར།

*dukngel gyi gyur gyurpay, ngupuy neluk la chinchi loktu shugpay dendzin  
menpa de la nyenpo topden yupay chir*

10) What discussion does Master Shantideva use as a bridge between his two discussions of the two types of emptiness?

**In response to a question of the opponent he asks: if beings are empty, then who is it that we are supposed to feel compassion towards?**

11) Name, and describe the meaning of the names, to each of the three kinds of compassion presented by Master Chandrikirti in his classic "meaning commentary" upon Arya Nagarjuna's *Root Wisdom*. (Tibetan track in Tibetan.)

- a) Compassion which focusses upon things (*chu la mikpay nyingje*): found in the mind of someone who understands that the suffering beings their compassion (*nyingje*) focusses (*mikpa*) upon (*la*) are changing by the instant. People with this compassion are thus able to stop their tendency of seeing the person as unchanging, and whole, and independent. Because of this, they are able to stop their tendency of seeing the person as some solid "soul" or "being" that exists beyond the mind and body. Because of this, they are able to see that the person is only a concept imposed upon its parts, which are called "things" (*chu*).

ཚོས་ལ་དམིགས་པའི་སྣོང་ཇེ།

*chu la mikpay nyingje*

- b) Compassion which focusses on nothing (*mikme kyi nyingje*): the kind of compassion (*nyingje*) found in the mind of someone who is able to make the distinction that the suffering being upon whom they are focussing (*mikpa*) does not really exist (*me*) truly, despite the fact that their tendency to see things as existing truly does see this person as existing truly.

དམིགས་མེད་ཀྱི་སྣོང་ཇེ།

*mikme kyi nyingje*

- c) Compassion which focusses simply on the living being (*semchen tsamla mikpay nyingje*): the compassion found in the mind of someone who is simply (*tsam*) focussing (*mikpa*) on (*la*) a living being (*semchen*) and not making any of the kinds of distinctions, such as changing or whatever, mentioned above.

སེམས་ཅན་ཙམ་ལ་དམིགས་པའི་སྣོང་ཇེ།

*semchen tsamla mikpay nyingje*



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Seven*

1) Name the four kinds of deep awareness used to understand the meaning of emptiness, and then describe the major points used in the discussion of the first three only. (Tibetan track in Tibetan.)

a) **The deep awareness of the body. Determining that the whole and the parts of the body have no nature of their own; and that the body is therefore like a dream, unworthy of improper desire for it; and that therefore the person himself has no nature either.**

ལུས་དྲན་པ་ཉིར་གཞུག་པ།

*lu drenpa nyershak*

ཆ་ཅན་ལུས་དང་ཆ་ཤས་ཡན་ལག་རང་བཞིན་མེད་པར་གཏན་ལ་དབབ་པ།

*chachen lu dang chashe yenlak rangshin mepar tenla appa*

དེས་ན་ལུས་མི་ལམ་ལྟ་བུ་ལ་ཆགས་པ་མི་རིགས་པ།

*de na lu milam tabu la chakpa mirikpa*

དེས་གང་ཟག་ཀྱང་རང་བཞིན་མེད་པར་གྱུབ་པ།

*de gangsak kyang rangshin mepar druppa*

b) **The deep awareness of feeling. Refuting the idea that the very essence of feeling could be something that existed by nature; refuting the idea that the cause of feeling could exist by nature; refuting the idea that the object upon which feeling focuses could exist by nature; refuting the idea that the subject state of mind in an act of feeling could exist by nature.**

ཚོར་བ་དྲན་པ་ཉིར་གཞུག་པ།

*tsorwa drenpa nyershak*

ཚོར་བའི་ངོ་བོ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*tsorway ngowo rangshin gyi druppa gakpa*

དེའི་རྒྱ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*dey gyu rangshin gyi druppa gakpa*

དེའི་དམིགས་ཡུལ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*dey mikyul rangshin gyi druppa gakpa*

དེའི་ཡུལ་ཅན་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*dey yulchen rangshin gyi druppa gakpa*

- c) The deep awareness of the mind. Demonstrating the fact that consciousness of the mind cannot exist by nature, and demonstrating the fact that the other five kinds of consciousness cannot exist by nature.

སེམས་བློ་པ་ཉེར་གཞག་ག།  
*sem drenpa nyershak*

ཡིད་གྱི་ཤེས་པ་རང་བཞིན་གྱིས་མེད་པར་བསྟན་པ།  
*yi kyi shepa rangshin gyi mepar tenpa*

རྣམ་ཤེས་ལྗེ་རང་བཞིན་གྱིས་མེད་པར་བསྟན་པ།  
*namshe nga rangshin gyi mepar tenpa*

- d) The deep awareness of objects.

ཚོས་བློ་པ་ཉེར་གཞག་ག།  
*chu drenpa nyershak*



2) Our impure capacity to have good and bad feelings, both physical and mental, plays such a large role in creating the suffering world that the ability to feel was taught to be a whole separate "heap" or part of the body by Lord Buddha. Quote the lines from the *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu that describe the role of feeling. (Tibetan track in Tibetan.)

**Out of all the 46 mental functions taught in the Abhidharma system, only two were spoken by the Buddha to be whole separate heaps: impure discrimination (*dushe sakche*) and impure feeling (*tsorwa sakche*). This is because, as the root text says:**

**They are the root of conflict and the cause  
Of cyclic life, a reason for the order.  
Thus feeling and discrimination, among the  
Mental functions, are set apart as heaps.**

People engage in conflict because they distinguish between "theirs" and "mine," and to get what feels good and avoid what feels bad. They thus accumulate the power of karma, which causes the cycle of suffering. The order of the five heaps is also determined by relative subtlety, from physical matter to consciousness, and these reflect this order: physical matter is most gross; feeling can be done with the hand, which is made of physical matter; and discrimination is most gross among the remaining mental functions, as it draws distinctions. Next is the other factors, such as the hope one does not suffer, and then finally the most subtle, consciousness.

།ཚོད་པའི་ཙུ་བར་འགྲུར་བ་དང་།

།འཁོར་བའི་རྒྱ་སྤྱིར་རིམ་རྒྱའི་སྤྱིར།

།སེམས་བྱུང་རྣམས་ལས་ཚོར་བ་དང་།

།འདུ་ཤེས་ལོགས་ཤིག་ཡུང་པོར་གཞག

*tsupay tsawa gyurwa dang*  
*korway gyuchor rim gyuy chir*  
*semjung namle tsorwa dang*  
*dushe lokshik pungpor shak*

འདུ་ཤེས་ཟག་བཅས།  
*dushe sakche*

ཚོར་བ་ཟག་བཅས།  
*tsorwa sakche*

3) What makes a feeling "impure"? (Tibetan track also give Tibetan for "impure.")

**When it is involved with ignorance; ultimately, misunderstanding the true nature of an object and therefore to be willing to do a bad deed to obtain a good feeling or avoid a bad feeling.**

ཟག་བཅས།

*sakche*

4) State the proof that Master Shantideva gives to show that feelings of pain are not self-existent. (Tibetan track in Tibetan.)

**If feelings of pain had some nature of their own—that is, if they were self-existent, and did not depend on our projections—then they could never change to feelings of pleasure.**

ཚོར་བ་སྐྱུག་བསྐྱེལ་རང་བཞིན་གྱིས་གྲུབ་ན།

གཞན་དུ་འགྱུར་བ་མི་རིགས།

*tsorwa dukngel rangshin gyi drup na  
shen du gyurwa mi rik*

5) State the example that Master Shantideva gives to show that feelings of pleasure are not self-existent.

**Suppose someone had lost their only son and were undergoing the pain of grief. If good feelings were self-existent, then when this person ate some tasty food they would only feel happy, since these feelings have their own nature. This is because even a small feeling of pleasure would then be pure, self-existent pleasure, and as great as the greatest pleasures.**

6) In his discussion of why the mind is not self-existent, Gyaltsab Je mentions that we should apply the "seven-step analysis" used in the example of a wagon. List the seven steps of this analysis. (Tibetan track in Tibetan.)

The wagon is examined to see whether it is (1) its parts; (2) something else; (3) not something that something else depends upon; (4) not something that depends on something else; (5) not something that has anything; (6) not something that includes anything; and (7) not its shape.

དེ་ཉིད་དང་།

*de nyi dang*

གཞན་ཉིད་དང་།

*shen nyi dang*

རྟེན་དང་བརྟེན་པའི་ཕྱོགས་དང་།

*ten dang tenpay chok dang*

ལྷན་པའི་ཕྱོགས་དང་།

*denpay chok dang*

འདུས་པ་ཙམ་དང་།

*dupa tsam dang*

དབྱིབས་ཀྱི་རྣམ་པར་དབྱུད་པ།

*yip kyi nam pa*



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Eight*

1) Give the name of the proof used to examine the true nature of causes; explain the meaning of the name; and then describe the reasoning by giving the relevant four lines from the *Root Wisdom* of Arya Nagarjuna. (Tibetan track in Tibetan.)

a) The proof is called the "Sliver of Diamond"

རྡོ་རྗེ་གཟེགས་མའི་གཏན་ཚིགས།

*dorje sekmay tentsik*

b) One of the qualities of emptiness is that it resembles the diamond, in that it is an ultimate, as a diamond almost is (in hardness). All emptinesses share exactly the same nature, as do all cases of the smallest bit of diamond: they are all pure diamond, no more and no less, and all cases of emptiness are pure emptiness, no more and no less.

c) The first chapter of the *Root Wisdom* describes the proof as follows:

Things grow neither from themselves, nor from something else,  
Nor do they grow from both, nor also without any cause at all.  
There is no working thing at all, in any place at all,  
Which ever grew in any way at all.

འབདག་ལས་མ་ཡིན་གཞན་ལས་མིན།

གཞིས་ལས་མ་ཡིན་རྒྱ་མེད་མིན།

དངོས་པོ་གང་དག་གང་ན་ཡང།

སྐྱེ་བ་ནམ་ཡང་ཡོད་མ་ཡིན།

*dak le ma yin shen le min*

*nyi le ma yin gyu me min*

*ngupo gangdak gang na yang*

*kyewa namyang yu ma yin*

2) Why is it more difficult to understand the emptiness of causation than the general emptiness of ourselves and our parts, which was already presented?

**It would require us to understand that the very way in which things work in the world is completely different than what we have always thought: all events and objects are caused only by a shift in our projections, and not by some external, self-existent causes.**

3) Give a general description of the object which the Middle Way denies—that is, describe what it is that emptiness is empty of—and give a metaphor for it. (Tibetan track describe and also name in Tibetan.)

**The object denied by Middle Way (*gakja*) is a self-existent thing: a thing which could exist without being a group of parts that we are forced by our past karma to conceptualize in a certain way (*tsogpay tengdu tokpay taktzam mayinpa*). We grasp to this object continually, but it does not exist, never did exist, and could not exist: it is like a full-sized, two-headed, purple elephant in our room.**

དགག་བྱ།

*gakja*

ཚོགས་པའི་སྤྱིང་དུ་རྟོག་པས་བཏགས་ཙམ་མ་ཡིན་པ།

*tsokpay tengdu tokpe taktsam mayinpa*

4) State the famous lines from the *Guide to the Bodhisattva's Way of Life* which express the importance of understanding the object which we deny. (Tibetan track in Tibetan.)

**One would never be able to  
Grasp how something was  
Devoid of being a thing  
Without encountering that  
Thing it was which one  
Imagined it to be.**

ཁྱེད་ཀྱི་དཔྱད་པས་མེད་པའི་མེད་པར།

དེ་ཡི་དཔྱད་པའི་མེད་པའི་མེད་པར།

*takpay ngu la ma rekpar*

*de yi ngume dzin mayin*

5) Why does Master Shantideva bring up the object which the Middle Way denies at this point in his presentation of emptiness?

The opposing school has made the claim that, since the state of mind which perceives emptiness intellectually (at the path of preparation, for example) is itself being deceived, then it must be mistaken, and emptiness must be incorrect. The Middle Way though answers that it is perfectly reasonable for a state of mind to be deceived—and seeing its object, even emptiness itself—in a deceptive way, and yet still be validly establishing the truth of emptiness. In fact, when we first go through the process of imagining the thing we deny, and then perceiving intellectually how it could never exist, our tendency to see things as self-existent is still asserting itself. Our conception of what emptiness is like is therefore deceptive—in that emptiness itself appears to our initial understanding as being self-existent—but this does not mean that emptiness itself *is* self-existent, in which case *it would have to not exist at all*, and the opponent would be correct. In short, even emptiness itself is empty of any self-existence.

6) The object which the Middle Way denies can be described as an impossible something which has occurred outside of the law of dependent origination: something which has occurred in a way which is the opposite of dependent origination. State the formal proof called the "Proof based upon Dependent Origination." (Tibetan track in Tibetan.)

Consider all inner and outer working things.  
None of them exists truly,  
Because they occur in dependence upon other things.  
They are, for example, like a reflection in a mirror.

ཕྱི་ནང་གི་དངོས་པོ་རྣམས་ཚོས་ཅན།

བདེན་པར་མེད་དེ།

རྟེན་འབྲེལ་ཡིན་པའི་ཕྱིར།

དཔེར་ན་གཟུགས་བརྟན་བཞིན།

*chinang gi ngupo nam chuchen*

*denpar me de*

*tendrel yinpay chir*

*per na suknyen shin*

7) Describe the three different interpretations of what "dependent origination" means; state the Buddhist school or schools that believe in each; and explain why each interpretation is preferable to the preceding one. (Tibetan track in Tibetan, and also give the Tibetan for "dependent origination.")

The Tibetan word for "dependent origination" is *tendrel*:

རྟེན་འབྲེལ།

*tendrel*

- a) The "Functionalist Group," meaning those of the Mind-Only School on down, hold that things are dependently originating when they depend upon causes and conditions.

རྒྱ་དང་རྟེན་ལ་བརྟེན་ནས་གྲུབ་པ།

*gyu dang kyen la tenne druppa*

- b) The "Independent Group" of the Middle-Way School holds that things are dependently originating when they depend upon their parts. This explanation is more comprehensive than the preceding, since it also covers unchanging objects, which have no causes; for example, empty space, which depends on its directions.

རང་གི་ཆ་ཤས་ལ་བརྟེན་ནས་གྲུབ་པ།

*rang gi chashe la tenne druppa*

- c) The "Necessity Group" of the Middle-Way School holds that things are dependently originating when they depend on a projection, forced upon us by our past karma, and causing us to interpret a collection of parts or "raw data" in a certain way. This explanation is immediately applicable to understanding how to reach nirvana and enlightenment, since we understand the exact method for changing our future reality.

ཚོགས་པའི་སྣང་དུ་རྟོག་པས་བཏགས་ཅམ་ལ་བརྟེན་ནས་གྲུབ་པ།

*tsokpay tengdu tokpe taktsam la tenne druppa*

8) What would be a good way to describe the object we deny in the case of the proof of the emptiness of causes, which began our presentation for this eighth class?

**It would be anything that caused another thing to happen, or anything that did anything at all, because it had caused it to do so in an external, self-existent way, rather than due to a shift in our projections forced upon us by our karma.**





COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Nine*

1) Give the "proof based on refuting that neither a thing which does nor does not exist could ever grow," which is meant to prove that results cannot grow self-existently. (Tibetan track name in Tibetan and describe in English.)

**Consider those things which are results.**

**Then do not grow in an ultimate way, because:**

- (1) Results which exist at the time of their causes do not grow in an ultimate way;**
- (2) Results which do not exist at the time of their causes do not grow in an ultimate way;**
- (3) Results which both do and do not exist at the time of their causes do not grow in an ultimate way; and**
- (4) Results which are neither of the above do not grow in an ultimate way.**

ཡོད་མེད་སྐྱེ་འགོག་གི་གཏན་ཚིག་ལ།

*yu me kyegok gi tentsik*

2) Name two parties who are being disputed against when we deny the (ultimate) existence of results, and explain why they are being disputed against. (Tibetan track in Tibetan.)

- a) The "Numerist" school of the non-Buddhists, who believe that a result exists at the time of its cause, and is only revealed by the act of growing.**

གྲངས་ཅན་པ། ལྷུ་དུས་སུ་ཡོད་པའི་འབྲས་བུ།

*drang chenpa, gyudu su yupay drebu*

**b) The Buddhist schools who believe that a result has some nature of its own.**

འབྲས་བུ་རང་བཞིན་གྱིས་ཡོད་པར་འདོད་པའི་ནང་པ།

*drebu rangshin gyi yupar dupay nangpa*

3) Explain the basic reasoning that Master Shantideva uses to show that a cause cannot give rise to a result which does not exist at the time.

**In order to show that this is true, Master Shantideva demonstrates that a cause could not give rise to an unchanging thing, since this incidentally proves that a cause could not give rise to a result which did not exist at all. He says first that not even millions of causes could make an unchanging thing turn into a changing thing. Nor could the thing remain unchanging, nor could it be a mixture of changing and unchanging. He states finally that, even if we take the "result that does not exist at the time" to refer to the result which is going to grow, this choice is still not valid, since we are assuming here a result which has a nature of its own.**

4) Name another kind of event which the above proof demonstrates cannot exist through any nature of its own.

**The proof is used to show that things cannot grow through any nature of their own, and by implication also shows that things cannot stop through any nature of their own.**

5) Master Shantideva says that "there is no difference. . .between reaching nirvana and not reaching nirvana." Here he is referring to an idea known as the "equivalence of nirvana and the suffering world." Explain his real intent in making this statement. (Tibetan track in Tibetan, and also give the name of the idea in Tibetan.)

**He is actually saying that they are both the same in being empty of any nature of their own, and this is why he adds the words, "in their actual nature." The Tibetan name of the idea known as the "equivalence of nirvana and the suffering world" is *si shi nyampa*.**

ལྷན་དང་སྐྱེ་བའི་མཉམ་པ་ལྟར་།

དེ་ཉིད་དུ་ན་བྱུང་པར་མེད།

*nya-ngende dang ma-de pa-ang  
denyi duna kye par me*

སྲིད་ཞི་མཉམ་པ།

*si shi nyampa*

6) State the relationship between natural nirvana and regular nirvana.

**Because all objects have natural nirvana, or emptiness, it is possible for us to achieve regular nirvana and Buddhahood, since our good karma will force us to see our minds and world as totally pure.**

7) Name the "three elements" in an act of ignorant desire, and explain the importance of their natural nirvana. (Tibetan track in Tibetan.)

**The three elements are the object of the ignorant desire, the person who is feeling the ignorant desire, and the act of desire. Each one is only a projection, which means ultimately that, if we want to gain and keep the object of proper (informed) desire, we must begin and maintain the morality and good deeds that would force us to see ourselves as doing so.**

སྲིད་པའི་འཁོར་གསུམ།

*sepay korsum*

སྲིད་པའི་གཞི།

*sepay shi*

སྲིད་པ་པོ།

*sepapo*

སྲིད་པའི་བྱ་བ།

*sepay jawa*

8) Explain the best method for truly understanding the classical proofs of emptiness.

**The best method for truly understanding the classical proofs of emptiness is to request the blessing of your root and lineage Lamas, which is also not self- existent.**



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Ten*

1) Give a short description of the distinction between love and compassion, as found in the *Great Book on the Steps of the Path (Lamrim Chenmo)*, by Je Tsongkapa. (Tibetan track in Tibetan.)

**"Love is the state of mind where one wants all living beings to find every happiness; compassion is the state of mind where one wants them to be freed of every suffering."**

བདེ་བ་དང་ཕྱད་འདོད་ཀྱི་བྱམས་པ་དང་སྐྱབ་བསྐྱེལ་དང་བྲལ་འདོད་ཀྱི་སྣོང་ཇེ།

*dewa dang tre du kyi jampa dang dukngel dang drel du kyi nyingje*

2) Give the more formal definition of great compassion. We have already discussed how to divide it into three types according to its essential nature; now describe how we can divide it into two types, according to what it hopes to accomplish. (Tibetan track in Tibetan.)

**a) Definition: That uncontrived state of mind which, no matter what suffering being it may focus upon, feels an uncontrollable wish to free them from their pain, with exactly the same intensity of love that a mother feels for her only child.**

སྐྱབ་བསྐྱེལ་ཅན་གྱི་སེམས་ཅན་གང་ལ་དམིགས་ཀྱང་མ་བུ་གཅིག་པ་ལ་བརྟེ་  
བས་ཚོད་ཅམ་དུ་སྐྱབ་བསྐྱེལ་དང་བྲལ་བར་འདོད་པའི་སྣོ་བཙོས་མ་མིན་པ་རང་  
གི་ངང་གིས་སྐྱེ་བའི་སྣོ།

*dukngel chen gyi semchen gangla mik kyang ma bu chikpa la tsewe  
tsu tsam du dukngel dang drelwar dupay lo chuma minpa ranggi  
kyeway lo*

- b) Two types: The two types are known as the "compassion that hopes to free all beings from their pain" and the "compassion that hopes to protect all beings from their pain." The latter type of compassion is the same as "personal responsibility."

སེམས་ཅན་སྐྱབས་བསྐྱེད་དང་བྲལ་འདོད་ཀྱི་སྣོང་ཇི་ཆེན་པོ་དང་། དེ་ལས་  
སྐྱོབ་འདོད་ཀྱི་སྣོང་ཇི་ཆེན་པོ་གཉིས། སྤྱི་མ་དང་ལྷག་བསམ་རྣམ་དག་གཉིས་  
དོན་གཅིག

*semchen dukngel dang drel du kyi nyingje chenpo dang, de le kyob  
du kyi nyingje chenpo nyi, chima dang hlaksam namdak nyi dun  
chik*

- 3) What is the context in which Master Shantideva presents the perfection of giving?  
(Tibetan track in Tibetan.)

He presents the perfection of giving through the chapter on one of the seven components for accumulating positive energy and purifying negative energy.

བསམགས་སྐྱུང་གི་གནད་བསྐྱེད་པའི་ཡན་ལག་བདུན་པའི་ནང་ཚན་དུ་གྱུར་པའི་བསྐྱོ་བ།  
*sakjang gi ne dupay yenlak dunpay nangtsen du gyur pay ngowa*

- 4) State the distinction between "prayer" and "dedication," as described by Gyaltzab Je in his commentary to the *Guide*. (Tibetan track in Tibetan.)

A prayer (*munlam*) is characterized by the aspiration to reach a spiritual goal; dedication (*ngowa*) is characterized by the aspiration that some virtue we have accomplished should become a cause for a spiritual goal.

འདོད་བྱའི་འབྲས་བུ་དོན་གཉེར་གྱི་འདུན་པས་བྱད་པར་དུ་བྱས་པ་སྣོན་ལམ།  
*dujay drebu dun nyer gyi dunpay kyedpar du chepa munlam*

སྐྱུང་དགོངས་བ་རྣམས་འབྲས་བུ་དེའི་སྐྱུར་འགྱུར་བའི་འདུན་པས་བྱད་པར་དུ་བྱས་པ་བསྐྱོ་བ།  
*gyuy gewa nam drebu dey gyur gyurway dunpay kyedpar du chepa ngowa*

5) Describe the principal benefit of performing an act of dedication, and the principal problem of failing to do so.

**Virtues that would have created only a small spiritual result create increasingly greater results if they are dedicated to total enlightenment for the sake of others. Virtues that are not dedicated tend to wear out in the interim.**

6) As he closes his presentation on the stages of the path, Master Shantideva dedicates the virtue of his great accomplishment to the continued flourishing of the Buddhist teachings in the world, using a metaphor to describe them. State the metaphor and explain it. (Tibetan track in Tibetan.)

**He states that the worldview of Buddhism is the "one and only medicine that can cure all the suffering of living kind": having proved that this is the only worldview which is complete and beneficial to help all living kind escape their pain, he now dedicates the immense virtue of writing the book to the continued flourishing of this view in the world.**

འགྲོ་བའི་སྐྱབས་བསྐྱེལ་སྤྲོད་གཅིག་ལྟ།

བསྐྱེད་པ་ཡུན་རིང་གནས་གྱུར་ཅིག།

*droway dukngel men chikpu*

*tenpa yunring ne gyur chik*

7) Describe and explain the final act of Master Shantideva in his spiritual classic, the *Guide to the Bodhisattva's Way of Life*.

**He bows down to his Spiritual Friend, who is the one responsible for spreading the teachings of Buddhism (all goodness that there is) within his, Master Shantideva's, own heart. The point is that all spiritual progress, reaching our ultimate goals, all begins and ends with finding and serving a Heart Teacher. For Master Shantideva, this teacher is Manjushri himself.**

བདག་གི་རྒྱུད་ལ་དགེ་བའི་ཕྱོགས་དར་བར་མཇེད་པའི་དགེ་བའི་བཤེས་གཉེན་ལ་

བདག་ཕྱག་འཚལ་ལོ།

*dak gi gyu la geway chok darwar dzepay geway shenyen la dak chaktsel lo*