



COURSE IX
The Ethical Life

Answer Key, Class One

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་སྟོན་གྱི་བརྗོད་བྱ་སྟོང་བདུན་འཁོར་བཅས་གྱི་ཚུལ་བྲིམས་གྱིས་ཉོན་
མོངས་པ་འདུལ་ཞིང་དབང་པོ་དུལ་བར་བྱིད་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་སྟོན་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 two root sutras for the subject of Buddhist discipline. (Tibetan track in Tibetan.)

a) *The Sutra on the Vows of Freedom for Full Monks*

དགོ་སྤོང་ཕའི་སོ་ཐར་གྱི་མདོ།
gelongpay sotar gyi do

b) *The Sutra on the Vows of Freedom for Full Nuns*

དགོ་སྤོང་མའི་སོ་ཐར་གྱི་མདོ།
gelongmay sotar gyi do

5) Name the early Sanskrit commentary which forms the basis for the study of Buddhist discipline in Tibetan monasteries; also give 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

ལོཔུན་ཡུན་འཇུག་འོད།

loppun yunten u

6) Name the three Tibetan commentaries which we will use for our study of Buddhist discipline; give also their authors, and their dates. (Tibetan track in Tibetan.)

a) *The Heart of the Ocean of Discipline*, by Je Tsongkapa (1357-1419)

འདུལ་བ་རྒྱ་མཚོའི་སྡིང་པོ།

dulwa gyatsoy nyingpo

ཇེ་ཙོང་ཁ་པ།

je tsongkapa

b) *The Daymaker*, a commentary upon Je Tsongkapa's work by Master Ngulchu Dharma Bhadra (1772-1851)

ཉིན་བྱེད།

nyinje

དངུལ་ལྷ་རྣམ་ལྷན།

ngulchu dharma bhadra

c) *The Wishing Jewel* a commentary to the *Sutra on Discipline* by Chone Drakpa Shedrup (1675-1748)

ཡིད་བཞིན་ནོར་བུ།

yishin norbu

ཙོ་ནི་བྲག་པ་པའ་འདད་གྲུབ།

chone drakpa shedrup

7) 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.



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Answer Key, Class Two

1) Give the three major divisions of the "actual commentary" section of Chone Drakpa Shedrup's explanation of the *Sutra on Discipline (Vinaya Sutra)*. (Tibetan track answer in Tibetan.)

a) How to go from not having vows to having them

སྡོམ་པ་མ་ཐོབ་པ་ཐོབ་བྱེད་ཀྱི་ཐབས།

dempa matoppa topje kyi tap

b) Once you have your vows, how to keep them from being damaged

ཐོབ་པ་མི་ཉམས་པར་བསྟུང་བའི་ཐབས།

toppa mi-nyampar sungway tap

c) How to restore your vows, if they do happen to be damaged

ཉམས་ན་ཕྱིར་བཙོས་པའི་ཐབས།

nyam na chir chupay tap

2) Explain why the texts on the subject of Buddhist discipline often open with a review the life of the Buddha.

Only the Buddha can perceive the subtle workings of the rules of Buddhist discipline; what actions lead to what karmic results. For anyone but omniscient beings, these workings of karma are in the category of extremely abstruse phenomena, as exemplified in the famed statement of Lord Buddha: "Giving leads to wealth; morality leads to happiness."

སྤྱིན་པས་ལོངས་སྤྱོད་ཁྲིམས་ཀྱིས་བདེ།

jinpe longchu trim kyi de

3) Name the three sections of Chone Drakpa Shedrup's commentary which are included in the actual explanation of the root text, but come before the actual commentary begins. (Tibetan track in Tibetan.)

a) An explanation of the name of the root text

མཚན་གྱི་དོན།
tsen gyi dun

b) An explanation of the translator's obeisance

འགྲུབ་གྱི་ཕུག
gyur gyi chak

c) Commentary upon the root text -- the statement of purpose

དགོས་སོགས་ཚེས་བཞི།
gu sok chu shi

4) Name the four major parts of the section on how to keep your vows from being damaged.

a) Relying on an outer support, a monastic preceptor, to help you keep your vows

b) Relying on inner support, your own pure intentions, to help keep your vows

c) Keeping your vows through a good understanding of the factors that work against them (this is where the vows are explained)

d) Keeping your vows through mastering the monastic practices

5) Quote the opening line of instructions from the *Sutra on Discipline* concerning the painting of the Wheel of Life; then name seven components of the painting which the sutra advises must be included. (Tibetan track quote the opening line in Tibetan, and optionally name the seven components in Tibetan also.)

Opening line: "Place the picture of the Wheel of Cyclic Life in the foyer; make it with five sections."

སློལ་ཁང་དུ་འཁོར་བའི་འཁོར་ལོ་ལོ། ཚ་ལྷ་པར་བྱའོ།

gokang du korway korlo-o, cha ngapar jao

a) Draw the five parts representing the five types of living beings (include the near pleasure-beings with the pleasure beings).

ཚ་ལྷ་པར་བྱའོ།

cha ngapar jao

b) Add as well the beings in the intermediate state, travelling from death to their next rebirth, spinning around a circle.

རྩུ་ས་ཏེ་སྐྱེ་བའི་སེམས་ཅན་ཟེ་རྩུན་བརྒྱུད་མོ་བཞིན་དུ་འཆི་འཕོ་བ་དང་སྐྱེ་བ་དག་ཀྱང་རོ།

dzu te kyeway semchen sochun gyumo shindu chipowa dang kyewa dak kyang ngo

c) Draw three animals in the middle to represent the three mental poisons (pigeon for liking; snake for disliking; and pig for ignorance; draw the first two being eaten by ignorance).

དབུས་སུ་འདོད་ཆགས་དང་ཞེ་སྤང་དང་གཏི་མུག་དག་ལྷུག་རོན་དང་སྐྱུ་ལ་དང་ཕག་གི་རྣམ་པར་རོ། །སྤྱི་མ་དེ་གཉིས་གཏི་མུག་གིས་ཟ་བར་རོ།

usu duchak dang shedang dang timuk dak puk run dang drul dang pak gi nampar ro, ngama denyi timuk gi sarwar ro

- d) Draw the twelve links of dependent origination around the outside of the circle.

ཁོར་ཁོར་ཡུག་རྟུ་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བའི་ཡན་ལག་བརྒྱ་གཉིས།

kora koryuk tu ten ching dretpar jungway yenlak chu-nyi

- e) Draw the whole circle in the clutches of impermanence.

ཐམས་ཅད་མི་རྟག་པ་ཉིད་ཀྱིས་གཟུང་བར་རོ།

tamche mitakpa nyi kyi sungwar ro

- f) Draw Lord Buddha on the top, pointing to the moon, which represents nirvana.

སྣེང་དུ་སངས་རྒྱལ་ལྷ་ལྷ་ལས་འདས་པའི་དགྱིལ་འཁོར་དཀར་པོ་ཉི་བར་
སྟོན་པའོ།

tengdu sanggye nya-ngen le depay kyilnkor karmo nyewar tunpao

- g) Below the circle, write the two verses beginning with "take it up and..."

འོག་རྟུ་བཙམ་པར་བྱ་ཞིང་ཞེས་བྱ་བའི་ཚིགས་སུ་བཅད་པ་གཉིས་སོ།

oktu tsampar ja shing shejaway tsiksu chepa nyi so



COURSE IX
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Answer Key, Class Three

1) Give the text of the benediction of Je Tsongkapa's *Essence of the Ocean of Discipline*, and explain its significance. (Tibetan track give benediction in Tibetan.)

The text of the benediction is "Om! May there be happiness and goodness." The word "om" represents the three mysteries of the Buddhas' exalted body, speech, and mind. Here it is used to call upon all Buddhas and bodhisattvas. The "happiness" is the temporary happiness of rebirth as a human or pleasure being. The "goodness" is the absolute goodness of nirvana and Buddhahood.

ཨོཾ་བདེ་ལེགས་སུ་གུར་ཅིག

om delek su gyur chik

2) 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"

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

*dompa lang ne tsulshin sung ken nam korwa le tar ching, de le dokpa
nam mitarway gyu-tsen gyi sosor tarpay dompa she*

3) 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

།དོ་བོ་དང་ནི་རབ་དབྱེ་དང་།
།སོ་སོའི་དོས་འཇིག་སྐྱེ་བའི་དྲིན།
།གཏོང་བའི་རྒྱ་དང་ཕན་ཡོན་།
*ngowo dang ni rabye dang
sosoy ngundzin kyeway ten
tongway gyu dang pen-yun...*

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

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

།ངེས་འབྱུང་བསམ་པས་རྒྱ་བྱས་ནས།
།གཞན་གཞོན་གཞི་དང་བཅས་པ་ལས།
།ལྷོག་པ་།
*ngenjung sampe gyu je ne
shennu shi dang chepa le
dokpa...*

5) What does the word "basis" in these lines refer to?

The word "basis" refers either to three mental bad deeds that act as a foundation for the seven, or else to those bad deeds which were prohibited by Lord Buddha.

6) Describe the two basic positions taken by different Buddhist schools of ancient India regarding the essential nature of these vows, and then name the schools which hold each position.

- a) **The first position holds that the vows consist of bodily and verbal actions, which consist of physical matter. The Detailists (Vaibhashika or Abhidharma school) believe that this is a kind of matter which is invisible and ineffable. The "Implication" group of the Middle-Way School (Madhyamika Prasangika, the upper part of the highest school) holds that the vows exist as form of the "gateway of the dharma," meaning as form which is the object of the mental consciousness.**
- b) **The second position holds that the vows consist of the continued intention to give up the relevant bad deeds, along with the mental seed for this intention. The schools that hold this position are the Sutrists (Sautrantika); the Mind-Only (Chittamatra); and "Independent" group of the Middle-Way School (Madhyamika Svatantrika).**

7) Name the eight groups of individual-freedom vows (Tibetan track in Tibetan).

a) **One-day vow**

བསྟོན་གནས།

nyenne

b) **Female layperson's lifetime vow**

དགེ་བསྟོན་མ།

ge-nyenma

c) **Male layperson's lifetime vow**

དགེ་བསྟོན་པ།

ge-nyenpa

d) Novice nun's vow

དགེ་ཚུལ་མ།
ge-tsulma

e) Novice monk's vow

དགེ་ཚུལ་པ།
ge-tsulpa

f) Intermediate nun's vow

དགེ་སློབ་མ།
gelobma

g) Full nun's vow

དགེ་སློང་མ།
gelongma

h) Full monk's vow

དགེ་སློང་པ།
gelongpa



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Answer Key, Class Four

1) Name the two general groups into which all eight sets of the vows of individual freedom can be placed, and then list which of the eight belong in each group. (Tibetan track in Tibetan.)

The two groups are:

- a) Those that relate to the family life. These are the one-day vow, the lifetime vow of a layman, and the lifetime vow of a laywoman.

བྱིམ་པའི་ཕྱོགས་ཀྱི་སྲོམ་པ།

kyimpay chok kyi dompa

བསྐྱེན་གནས།

nyenne

དགེ་བསྐྱེན་པ།

ge-nyenpa

དགེ་བསྐྱེན་མ།

ge-nyenma

- b) Those that relate to the leaving the family life. These are the male and female novice vows, the intermediate nun's vows, the full nun's vows, and the full monk's vows.

རབ་བྱུང་གི་ཕྱོགས་ཀྱི་སྲོམ་པ།

rabjung gi chok kyi dompa

དགེ་ཚུལ་ལ།

ge-tsulpa

དགེ་ཚུལ་མ།

ge-tsulma

དགེ་སློབ་མ།

gelobma

དགེ་སློང་མ།

gelongma

དགེ་སློང་ལ།

gelongpa

(It is important to add "relate to" since technically it is possible for a person to have taken the commitment of leaving the home life but to still possess only the lifetime layman's vows, and not yet any higher vow.)

རབ་བྱུང་གི་ཚུལ་བྲིམས།

rabjung gi tsultrim

2) Name the four primary rules of the one-day freedom vow. (Tibetan track in Tibetan.)

The four primary rules are:

a) Not to engage in sexual activity;

མི་ཚངས་པར་སྤྱོད་པ།

mi-tsangpar chupa

b) Not to steal something of sufficient value;

རིན་ཐང་ཚང་བའི་དངོས་པོ་མ་བྱིན་པར་ལེན་པ།

rintang tsangway ngupo majinpar lenpa

c) Not to kill a human or a human fetus;

མིའམ་མིར་ཆགས་པའི་སྲོག་གཙོད་པ།

mi-am mir chakpay sokchupa

d) Not to lie about one's spiritual life.

མི་ཚོས་སླ་མའི་བརྗེན་དུ་སླ་བ།

michu lamay dzun du marwa

3) Name the four secondary rules of the one-day freedom vow, in English.

The four secondary rules are:

a) Not using a seat which is too high or expensive;

b) Not using intoxicants;

c) Not dancing, singing, or playing music, or putting on objects like strings of flowers, applying perfumes or colognes, wearing jewelry, or using cosmetics;

d) Not eating after noon.

4) Explain briefly the difference between the one-day freedom vow, and the one-day Mahayana vow.

The one-day Mahayana vow is taken with the motivation of reaching enlightenment in order to help all living beings. Since it does not represent a lower freedom vow, it can also be taken by persons with freedom vows that are higher than the one-day vow.

5) 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 mir chakpa supa

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

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

karshapanay shichay tse kyi rintang tsang kuwa

c) Not lying about your spiritual life;

མི་ཚོས་སྤྲ་མའི་བརྟུན་སྤྲ་བ།

michu 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.

སྲོས་འགྲུར་གྱི་སྲུ་བ་ཆང་འཐུང་བ།

nyugyur gyi kuwa chang tungwa

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

སྐྱུང་ལྷོ་འགྲོ་བ་སྐྱུང་བྱུང་མི་མཐུན་ཕྱོགས་ནམས་སྤོང་བ།

kyamdroy lapjay mitunchok nam pongwa

6) Name the three groups of novice vows that contribute to a total of thirteen basic vows. (Tibetan track in Tibetan.)

The three groups are:

a) Four primary vows

རྩ་བ་བཞི།

tsawa shi

b) Six secondary vows

ཡན་ལག་དུག

yenlak druk

c) Three transgressions

སྤངས་འདས་གསུམ།

langde sum



COURSE IX
The Ethical Life

Answer Key, Class Five

1) Describe in a very general way the nature of the vows of an intermediate nun.

The vows of an intermediate nun consist, very basically, of giving up six basic parts and six ancillary parts for the length of two years.

2) Give the number of the full nun's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

The full nun commits to give up 364 different things: 8 defeats, 20 remainders, 33 downfalls of release, 180 simple downfalls, 11 deeds for individual confession, and 112 offenses.

པམ་པ།

pampa

ལྷ་མ།

hlakma

པང་ཏུང་།

pangtung

ཏུང་ཅེ་པ་ཤིག་།

tungje ba shik

སོར་ཤཀ།

sor shak

ཉེ་ཇེ།

nyeje

3) Give the number of the full monk's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

The full monk commits to give up 253 different things: 4 defeats, 13 remainders, 30 downfalls of release, 90 simple downfalls, 4 deeds for individual confession, and 112 offenses.

པམ་པ།

pampa

ལྷག་མ།

hlakma

པང་ཕུང་།

pangtung

ཕུང་བུད་འབའ་ཞིག་།

tungje bashik

སོར་བཤགས།

sor shak

ཉེས་བྱས།

nyeje

4) Give the literal explanations for the names of the six groups of deeds mentioned above.

"Defeats" are so named because, in committing them, one has been defeated by the enemy; that is, by mental afflictions and the things they involve.

"Remainders" take their name from the fact that, if you perform one of them, there is nonetheless the slightest bit of a vow remaining that can be restored.

"Downfalls of release" are spoken of this way because, in order to repair them, one must first release some object.

"Downfalls" are so called because they make a person who commits them fall down into the lower births.

"Deeds for individual confession" are types of wrong actions that must be confessed by each full monk individually first.

"Offenses" or bad deeds are so called because one has done something which was not good.



COURSE IX
The Ethical Life

Answer Key, Class Six

1) Name seven kinds of persons who cannot take the vows of individual freedom.
(Tibetan track in Tibetan.)

a) Persons on the continents or subcontinents of “Unpleasant Sound”

སྒྲ་མི་སྣམ་དང་དེའི་གླིང་ཕྱན་གྱི་མི་རྣམས།

dra mi-nyen dang dey lingtren gyi mi nam

b) Impotent persons

ཟ་མ།

sama

c) Neuters

མ་ནིང་།

maning

d) Hermaphrodites

མཚན་གཉིས་པ།

tсен nyipa

e) Persons who have committed one of the five “immediate” bad deeds

མཚམས་མེད་བྱེད་པ།

tsamme jepa

- f) Persons who are imposters who would only pretend to take the vows in order to learn something to apply to their own traditions

ཀུ་ཐབས་སུ་གནས་པ།

kutap su nepa

- g) People with wrong views

ལོ་ག་ལྟ་ཅན།

lokta chen

- 2) 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་ལུལ།

lappa pul

- b) Dying and transmigrating

ཤི་ཕོས།

shipu

- c) Having both sexual organs appear on your body

མཚན་གཉིས་བྱུང་།

tсен nyi jung

- d) Changing your sex three times

ལན་གསུམ་གྱུར།

len sum gyur

e) Losing your core of virtue

དགེ་རྩ་ཆད།

ge-tsa che

3) If a person commits a downfall, does he or she lose their individual-freedom vows?

According to the Kashmiri Detailists, a full monk who commits one of the four root downfalls does not lose his vows. According to the Sutrists and the Detailist group called "Under the Sun," he does. The monastic system followed in Tibet is that of the Kashmiri Detailists.

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

a) You attain rebirth as a human or pleasure being

གནས་སྐབས་བྲས་བུ་ལྟ་མི།

nekap drebu hla mi

b) You attain one of the three "enlightenments"

བྱང་ཆུབ་གསུམ།

jangchub sum

5) Explain why Je Tsongkapa named his root text the *Essence of the Ocean of Discipline*.

"Discipline" has already been explained as that which brings the mental afflictions and what is connected with them to be "tamed" or stopped; and as the ability to control the sense powers. Just as the depth and breadth of the ocean is difficult to measure, the depth and breadth of the teachings on discipline—and especially the various rules concerning what is required, what is denied, and what is allowed—are difficult to grasp in their entirety. The ocean is the source of all precious gems, and just so the teachings on discipline are the source of all the good qualities of nirvana and enlightenment. The most precious object in the ocean, its "essence," is the wish-giving jewel. Just so, the vows of individual freedom are the most essential element of the teachings on discipline.

6) Explain where the name "Tsongkapa" comes from. (Tibetan track in Tibetan.)

Je Tsongkapa was born in the region of Dokam known as the "Highlands of Tsongka," so called because the Tsongka River flows through them.

ཙོང་ཅུ།

tsongchu



COURSE IX
The Ethical Life

Answer Key, Class Seven

1) Name the ten non-virtues, or paths of karma, which provide the basis for what is to be abandoned by following the vows of individual liberation, and describe them each briefly. (Tibetan track name in Tibetan and describe in English.)

Three bad deeds performed with the body—

- (1) **Killing: Taking the life of any living thing, or inducing someone else to do so for you (this applies to each of those below also); also suicide.**

སྲོག་གཅོད།

sokchu

- (2) **Stealing: Taking anything of value without its being given to you. Includes cheating on taxes, shady business deals, etc.**

མ་བྱིན་ལེན།

majinlen

- (3) **Sexual misconduct: Mainly adultery, but also oral, anal, or sex in any other place than the vagina; homosexuality; masturbation; sex with someone to whom you are related, or who is too young, or who is ordained; sex with a woman who is menstruating, or who is pregnant more than a month, or who has a very young infant whom they are breast-feeding; or sex with someone for whom it hurts, or who is sick with an illness that makes sex improper, or "in excess" (more than five times); or sex in an improper place such as near an altar or temple or Lama; Lord Atisha also says in the daytime.**

ལོག་གཡེམ།

lok-yem

Four bad deeds performed in one's speech—

- (4) **Lying:** Almost any kind of speech which gives the other person a mistaken impression.

བཏུན་མྱེ།

dzunma

- (5) **Divisive speech:** Talk intended to alienate any two parties, who are friends or enemies; and even if it is true.

ཕྱ་མ།

trama

- (6) **Harsh words:** Words meant to hurt another person, even if they are nice words used in an intentionally hurtful way.

ཚིག་ཚུབ།

tsik tsub

- (7) **Idle talk:** Any kind of wasted speech, particularly reciting prayers while not thinking of their meaning. Does not have to be directed towards anyone. Includes words spoken in arguments, criticism, disputes, reciting useless non-Buddhist texts, useless joking, whining or complaining, gossip about politics, sex, etc, talk of someone engaged in wrong livelihood.

ངག་ཀྱལ།

ngakkyel

Three bad deeds performed within one's mind—

- (8) **Craving:** Wishing that you could obtain the desirable possessions or even personal characteristics (intelligence, health, fame—even spiritual) of another person. Five conditions should be complete: excessive attachment to your own possessions; desire to accumulate more possessions; some acquaintance with other's desirable possessions; desire that they could become your own; being overcome by this desire, without any shame or ability to stop it.

བརྒྱབ་སེམས།

nabsem

- (9) **Ill will:** Wishing something bad on another, rejoicing in other people's failures.

གཞོན་སེམས།

nusem

- (10) **Wrong views:** Harmful wrong worldviews, such as not believing in the laws of karma and its consequences, or past and future lives, or the Three Jewels.

ལོག་ལྷ།

lokta

2) Name the three "ripened" results for each of the above ten.

- a) From extreme instances of each, birth in a hell.
- b) From medium instances of each, birth as a craving spirit.
- c) From lesser instances of each, birth as an animal.

3) Name the two "consistent" consequences for each of the ten, 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) Great Lamas of the past have described the "consistent" consequence in a different way. Describe it.

They say that the "consistent" cause also involves the habit of enjoying the particular wrong deed, of having a natural attraction towards it.

5) 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 seasons, 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.



COURSE IX
The Ethical Life

Answer Key, Class Eight

1) Give the name of the text that we will use for our study of the steps of the path to Enlightenment; also give the name of its author and his dates. Then give the same for the commentary to this work that we will study. (Tibetan track answer in Tibetan.)

We will be studying the *Song of My Spiritual Life*, also known as the *Brief Presentation of the Steps of the Path*, written by Je Tsongkapa, Lobsang Drakpa (1357-1419). The commentary we will use is the *Brief Illumination of the Essence*, written by the Choney Lama Drakpa (1675-1748).

རྣམས་མགུར།

nyamgur

ལམ་རིམ་བསྟུས་དོན།

lamrim dudun

ཇེ་ཙོང་ཁ་པ་སྟོབ་བཟང་གྲགས་པ།

je tsongkapa lobsang drakpa

སྟིང་པོ་མདོར་བསྟུས་གསལ་བ།

nyingpo dordu selwa

ཙོ་ཞེ་སྟེ་མ་གྲགས་པ་བཤད་བྱུབ།

chone lama drakpa shedrup

2) Why does Je Tsongkapa bow down to Gentle Voice, Manjushri, at the very beginning of his work?

The point is that Je Tsongkapa, who is actually an emanation of Manjushri, has practiced and made supplication to Manjushri, and thus met Him directly, and learned from Him all that he has taught.

3) Describe briefly the personages of the lineage who are presented in each of the first five verses of Je Tsongkapa's text.

- a) **Lord Buddha, whose body is produced by millions of virtues; whose speech fulfills the hopes of infinite beings by teaching them; and whose mind sees the totality and true nature of all knowable things.**
- b) **The Undefeatable Loving One (Maitreya) and Gentle Voice (Manjushri), full Buddhas who emanate on this planet, pretending to be bodhisattvas, in order to carry on the Buddha's teachings; most especially, the lineages of widespread bodhisattva activities and of the profound view of emptiness, respectively.**
- c) **Masters Nagarjuna and Asanga, the innovators, who commented upon the Mother of the Victors just as it was meant to be.**
- d) **Lord Atisha, who relied upon the masters Lama Serlingpa and Vidyakokila to learn the traditions of widespread activity and the profound view of emptiness as they came down respectively from Maitreya and Asanga, and Manjushri and Nagarjuna; and who then combined these two currents into the teachings of the steps.**
- e) **The Lamas of the Lineage, including our own root Lama, who teach the supreme entry point to their disciples.**

4) Explain the metaphors of the wish-giving jewel and the ocean.

The teachings on the steps of the path are like a wish-giving jewel in that they provide the fulfillment of every wish for those who seek freedom, since when practiced properly they lead to the higher births and definite good. These teachings are like an ocean in that they combine all the meaning of the multitude of perfect Buddhist scriptures.

5) Name and briefly explain 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་ཐམས་ཅད་འགལ་མེད་རྟོགས་པ།

tenpa tamche gelme tokpa

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

གསུང་རབ་མ་ལུས་གདམས་པར་འཆར་བ།

sungrab malu dampar charwa

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་བའི་དགོངས་པ་བདེ་སྒྲག་རྟེན་པ།

gyalway gongpa delak nyepa

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་སྲོད་ཆེན་པོའི་གཡང་ས་ལས་བསྐྱུང་།

nyechu chenpoy yangsa le sung

6) Explain one of the major benefits of learning and teaching the steps of the path.

Since the teachings on the steps of the path incorporate each and every one of the teachings of the Buddha in both the greater and lesser ways, then in just a single period of studying or teaching the steps a person gains the virtue of listening to and explaining the teachings in their entirety.



COURSE IX
The Ethical Life

Answer Key, Class Nine

1) Finding a proper relationship with one's Lama is considered the foundation of the entire Buddhist path. Name and briefly describe 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.

ཉེས་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.

བརྩོན་བཅས།

tsunche

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

ལུང་གིས་ལུག

lung gi chuk

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

དེ་ཉིད་རབ་རྟུ་རྟོགས་པ།

de-nyi rabtu tokpa

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

སྒྲི་མཁས་ལྟན།

make den

- (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.

ལྷོ་བ་ཕྱངས།

kyowa pang

- 2) Explain the karmic cause of these ten qualities for the Lama.

Assuming these qualities bring joy to the Lama, the fact that he or she sees them in himself or herself is caused by their own good karma in the past, in relation to Lamas—and particularly by lama devotion.

- 3) Explain the karmic cause of these ten qualities for the disciple.

Assuming the qualities are beneficial to the disciple, they are brought about by similar causes—by great good deeds performed with Lamas in the past. The point of these two questions is that the Lama’s nature is empty, and that both the Lama and the student see the Lama in whatever way they are forced to by their own past karma. The two perceptions can even be opposite, the student perhaps seeing faults in the Lama, and the Lama perceiving themselves as enlightened angels. The more pure the disciple becomes, the more pure they will realize the Lama is.

- 4) Name and describe briefly the eight spiritual leisures. (Tibetan track name in Tibetan and describe in English.)

- (1) Not to hold wrong views, such as believing that what you do does not come back to you.

ལོ་ཁག་ལྷོ་འཇིན་པ།

lokta dzinpa

- (2) Not to be born as an animal.

འདྲུང་གྲོ་

dundro

(3) Not to be born as an insatiable spirit.

ཡི་དྲགས།
yi-dak

(4) Not to be born in the hells.

དམྱལ་བ།
nyelwa

(5) Not to be born in a land where the Buddha's teachings are not available.

རྒྱལ་བའི་བཀའི་མེད་པའི་མཐའ་འཁོབ།
gyalway kay mepay takop

(6) Not to be born in an "uncivilized" land, where no one keeps the vows of morality.

ལལ།
lalo

(7) Not to be born as a human who is retarded or otherwise handicapped, and so cannot practice the teachings.

ལྷོ་ཞིང་རྒྱགས་པ།
len shing kukpa

(8) Not to be born as a long-lived being of pleasure in one of the temporary paradises.

ལྷ་ཚོ་རིང་བ།
hla tse ringwa

5) Describe briefly the essence of the actual Buddha Jewel, Dharma Jewel, and Sangha Jewel, to which we go for refuge.

- a) **Buddha Jewel:** Refers primarily, according to Geshe Drolungpa, to the Dharmakaya of the Buddha—emptiness as it is perceived at the path of seeing.
- b) **Dharma Jewel:** Spiritual levels (paths), and the cessations they lead to. Refers primarily to the direct perception of emptiness.
- c) **Sangha Jewel:** The community of those who have seen emptiness directly (aryas).

6) Je Tsongkapa mentions that it is "essential to purify ourselves" by "depending on the four forces, continually." Name and briefly describe these four. (Tibetan track name in Tibetan and describe in English.)

- a) **Basis force:** The “solid ground” that one pushes against to get back up after the fall of a bad deed: refers to going back to the basics of taking refuge and developing the wish for enlightenment.

ཏེན་གྱི་སྟོབས།

ten gyi top

- b) **Destruction force:** The intelligent regret of an educated Buddhist that knows what kind of terrible consequences will ripen upon himself or herself due to the act just committed.

ནམ་པར་སུན་འབྱིན་པའི་སྟོབས།

nampar sunjinpay top

- c) **Restraint force:** Determining not to repeat the same mistake in the future; setting a time limit to refrain where it would be unlikely to do the deed again for the entirety of that time (this prevents an additional act of lying from saying "never again" or the like).

ཉེས་པ་ལས་སྦྱར་ལྷོག་པའི་སྟོབས།

nyepa le larndokpay top

- d) **Antidote force:** An action to “make up” for the wrong deed done; the most powerful are studying emptiness, or meditating on it to the best of one’s current ability—the point being that one will appreciate an ethical life more and more as emptiness is understood more deeply.

གཉེན་པོ་ཀུན་ཏུ་སྤྱོད་པའི་སྣོབ་ས།

nyenpo kuntu chupay top



COURSE IX
The Ethical Life

Answer Key, Class Ten

1) List the four arya (“noble”) truths according to the order in which they are understood; then give two divisions of each truth. (Tibetan track give truths and divisions in Tibetan.)

(1) The arya truth of suffering

སྤྱུག་བསྐྱེལ་བདེན་པ།

dukngel denpa

a) The impure vessel, this world

མ་དག་པའི་སྣོད་ཀྱི་འཇིག་རྟེན།

madakpay nu kyi jikten

b) The impure contents of the vessel, living beings

མ་དག་པའི་བུཅུད་ཀྱི་སེམས་ཅན།

madakpay chu kyi semchen

(2) The arya truth of the source of suffering

ཀུན་འབྱུང་བདེན་པ།

kunjung denpa

a) Karma which is the source of suffering

ལས་གྱི་ཀུན་འབྱུང་བདེན་པ།
le kyi kunjung denpa

b) Mental afflictions which are the source of suffering

ཉོན་མོངས་པའི་ཀུན་བྱུང་བདེན་པ།
nyonmongpay kunjung denpa

(3) The arya truth of the end of suffering

འགོག་བདེན།
gokden

a) The cessation of undesirable objects by realizations or “paths,” such as the intellectual belief in self-existence which is stopped by the path of seeing

ལམ་གྱི་དགག་བྱ་བཀག་པ།
lam gyi gakja kakpa

b) The cessation that consists of the absence of self-existence, which is emptiness itself, or the general non-existence of a self-existent thing, which is established by the reasonings of the middle way

རིགས་པའི་དགག་བྱ་བཀག་པ།
rikpay gakja kakpa

(4) The arya truth of the path to the end of suffering

ལམ་བདེན།

lamden

- a) The paths of accumulation and preparation, which can be attained before seeing emptiness directly

ཚོགས་སྐྱོར་གྱི་ལམ།

tsok jor gyi lam

- b) The paths of seeing, habituation, and no more learning—which are achieved by those who see emptiness directly

མཐོང་ལམ། ལྷོམ་ལམ། མི་སྤོབ་ལམ།

tong lam, gom lam, milop lam

- 2) Explain the metaphor of the alchemical elixir in terms of the ultimate meaning of dependent origination.

Ordinary virtues are like the common metal, iron, and only lead to more samsara. Virtues performed with the wish to achieve enlightenment in order to help others are magically transformed into a cause for perfect enlightenment and a Buddha paradise.

- 3) Name and describe the three types of giving. (Tibetan track in Tibetan.)

- a) The giving of material assistance

ཟང་ཟིང་གི་སྤྱིན་པ།

sang sing gi jinpa

b) The giving of freedom from fear

མི་འཇིག་པའི་སློན་པ།

minjikpay jinpa

c) The giving of the Dharma

ཚོས་ཀྱི་སློན་པ།

chu kyi jinpa

4) Give the classical definition of quietude (*shamata*). (Tibetan track in Tibetan.)

Meditative concentration which is infused with the pleasure of extreme agility brought on by being in deep, one-pointed meditation upon its particular object of focus.

རང་གི་དམིགས་པ་ལ་ཚེ་གཅིག་ཏུ་མཉམ་པར་གཞན་སྟོབས་ཀྱིས་ཤིན་སྐྱེད་སྐྱེད་ཀྱི་
བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟིན་པའི་ཉིང་ངེ་འཇིག།

*rang gi mikpa la tsechik tu nyampar shak top kyi shinjang kyi dewa
kyepar chen gyi sinpay ting-ngen-dzin*

5) Give the classical definition of the “extraordinary vision” of emptiness (*vipashyana*). (Tibetan track in Tibetan.)

A state of wisdom which is infused with the pleasure of extreme agility brought on by analyzing its particular object of focus, all based upon a platform of quietude.

རང་གི་ཉིན་ཞི་གནས་ལ་བརྟེན་ནས་རང་གི་དམིགས་པ་ལ་སོ་སོར་དཔྱད་སྟོབས་
ཀྱིས་ཤིན་སྐྱེད་སྐྱེད་ཀྱི་བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟིན་པའི་ཤེས་རབ།

*rang gi ten shine la ten ne rang gi mikpa la sosor chetop kyi shinjang kyi
dewa kyeparchen gyi sinpay sherab*