The Wisdom of Arya Nagarjuna
Course One: The Eight Invisibles
Class 6—Starting to Come & Go
Homework

1) As he wraps up his explanation of the very famous first chapter of *Wisdom*, Choney Lama—following the Arya—uses the example of yarn and wool cloth to demonstrate how a result cannot lie in the separate conditions which create it. Explain.

2) In the next verse to the wrap-up of Chapter 1, the opponent changes his story. Instead of saying that the result lies within the cause, he says that the result *is* the cause, but just in a different shape and form. That is, the cause (a seed) "changes its clothes" in a way, and now looks like its result. (This is an idea from a non-Buddhist of ancient India.) How does Nagarjuna address this idea?

3) At this point, Arya Nagarjuna's opponent says that things really *do* have a nature of their own. If certain causes didn't have their *own* nature of producing their specific result, then you could get milk—instead of sesame oil—from sesame seeds; or sesame oil—instead of butter—from milk fat. How does Nagarjuna answer this objection?

4) Buddhism says that there are two ways to prove things: either use iron-tight logic; or reference a source which is undeniably authoritative. We know that in his 27 Examinations, Nagarjuna is obviously an indisputable disputator. But what does Choney Lama have to say about scriptural authority and *Wisdom*, here at the end of the first examination?

5) Just a final question about the first chapter of *Wisdom*, before we move on to the second. One of the synonyms for a self-existent thing is "a thing which exists through some nature of its own"; to put it briefly, anything which is "natural." Choney Lama says that—for things to be "natural" in this sense—they have to have three different qualities. Name them, and then give an alternate expression that would mean the same thing as "natural."

6) As we know, there are two great divisions of emptiness, which relate directly to what we choose to study for an intellectual understanding of emptiness, and what we see during our first direct experience of emptiness. Please give the names of the first two chapters of *Wisdom*, and relate them to this division.

7) In the beginning of his discussion of going & coming, Choney Lama says, "Let's agree on one thing: we're only talking about one particular part of going & coming." Which part does he say is the main problem, and the part we're going to examine especially?

8) Now Nagarjuna has another problem! Although he's comfortable with saying there's a part of a path that we have already walked; and a part of a path where we have yet to walk; he's not sure about the path where the *walking* is being done now. Explain!

9) We asked our opponent for the chapter on Going & Coming to tell us what "being in the act of going" consisted of. He said it was "lifting up your foot, and putting it down: walking." We told him that—in that case—being in the act of going was impossible. Why?

Meditation assignment:
Twice a day, do again all 5 rounds of the Lion's Dance in a careful, enjoyable way spending as long as you have time to at each level—but still staying comfortable and inspired.

Meditation dates and times:

Please note that homeworks submitted without dates & times will not be accepted.

RealApp Assignment

Create a RealApp to accompany the material taught in this class. This is a principle derived from the material that relates to people's *real life* and is easily *applicable* to that life—a concept they might usefully meditate on, or utilize at work or in their family life.

1) Catchy title for your RealApp:

2) Description of the RealApp, in one or two sentences:

3) Description of the IDIM for your RealApp which you will look for on the internet, after the silent retreat period:

For grader's use only

Quality	Grade	Comments
Important?		
Creative?		
Authoritative?		
Use in real life?		
Total		