

Name 姓名
Date 日期
Place 地点
Team 学期 #
Grade 成绩



Asian Classics Institute

The Wisdom of Arya Nagarjuna
Course One: The Eight Invisibles
Class 1—Getting to Know Arya Nagarjuna
Homework

证者龙树的智慧
第一阶：八不可见
第一课——认识证者龙树
作业

1) What was the one event in his life that defined Arya Nagarjuna, and what is his position in the Buddhist tradition?

他生命中的哪一个事件定义他为证者龙树，他在佛教传统中的地位是什么？

2) What are the four principal sources that we will be using for our study of the teachings of Arya Nagarjuna? (Give titles, authors, and their dates.)

我们用于研究证者龙树的教授的四个主要经典来源是什么？（给出标题，作者和他们的日期。）

3) What is another, very famous explanation of the information covered in Arya Nagarjuna's *Wisdom*?

对证者龙树的《智慧》中所涵盖信息的另一个非常著名的解释是什么？

4) What is the first thing that Choney Lama covers, and why, in his exquisite commentary to Arya Nagarjuna's *Wisdom*?

邱尼喇嘛在他对证者龙树《智慧》的精辟论释中首先讲述的是什么，为什么要这么做？

5) Six of Arya Nagarjuna's most famous works are often grouped together. Give the name of the group; explain this name; and state the relationship between them in a single sentence. Then name the six works. After each name, give a tiny description of what subject that book covers.

证者龙树最著名的六本著作经常被合在一组，请说出此组的名字；解释这个名字；并用一句话陈述它们之间的关系。然后写出此六本著作的名字，并在每一个书名后作出关于此书主题内容的简短描述。

6) Give the title of our book in Sanskrit—using simplified English pronunciation—and then give Choney Lama's explanation of the meaning of each of the words in the title, along with useful English cognates. Please also give the full title in English!

请给出我们此书的梵文名——使用简化的英语发音——然后给出邱尼喇嘛对书名中每个词含义的解释，以及对应的有用的英语同源词。请也写出完整的英文书名！

7) What is the goal of our study of Arya Nagarjuna's *Wisdom*?

我们学习证者龙树《智慧》的目的是什么？

Meditation assignment:

Twice a day, do round 1 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:

冥想作业:

每天两次，谨慎、愉快地进行狮子舞冥想的第一轮，在你所有的时间中在每一层停留足够长的时间——但仍然保持舒适和鼓舞人心。

冥想的日期和时间:

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

请注意，没有记录冥想日期和时间的家庭作业不会被接受。

RealApp Assignment “真用”作业

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.

创建一个“真用”（真实运用）以配合本课程中教授的材料。此“真用”源自本次教授材料，英语人们的真实生活相关，且易于运用——这个概念，人们或许会带入冥想中，或带入到工作和家庭生活的运用中。

1) Catchy title for your RealApp:

你的“真用”的朗朗上口的名字

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

用一两句话描述你的“真用”

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

描述你将会在止语闭关后要在网络上寻找的以配合你的“真用”的念图（概念图片）。

For grader's use only

Quality **Grade分** **Comments**

质量 数 评语

Important?

重要性

Creative?

创意程度

创意程度

Authoritative?

权威性

Use in real life?

实际生活的运用

Total

总分



Asian Classics Institute

Name 名字
Date 日期
Place 地址
Team # 组号
Grade 分数

The Wisdom of Arya Nagarjuna
Course One: The Eight Invisibles
Class 2—Learning the Eight Invisibles
Homework

证者龙树的智慧
第一阶：八不可见
第二课 – 学习八不可见
作业

1) Describe briefly the three visions which Choney Lama had which are particularly relevant to our own study of Arya Nagarjuna's *Wisdom*, and explain the importance of them.
简要地描述一下邱尼喇嘛对我们学习证者龙树《智慧》时的三大愿景，并解释他们的重要性。

2) Arya Nagarjuna, in the very first verse of his most important work—*Wisdom*—achieves two major goals of the traditional opening to a scripture. He further sets up a major work to come, by Je Tsongkapa. Explain the goals and the set-up. Clue: One of these should have four parts of its own.
证者龙树在他最重要的著作《智慧》的第一句偈颂里，实现了传统经文开篇的两个主要目标。他还进一步设置了未来的一项主要工作，后来由宗喀巴大师完成。解释这两大目标和设置。线索：其中一个应该有四个部分。

3) In our text, Lord Buddha is praised, straight away, for teaching dependence. How does Nagarjuna himself, later on in his *Wisdom*, describe what dependence is?

在我们的文本里，佛陀因为教导缘起而受到赞叹。那么龙树大师在他后来的《智慧》里，是如何描述什么是缘起的呢？

4) In *Wisdom*, we are examining many different proofs that things are empty. How do the attitudes of a person who is a bodhisattva, and a person who is not a bodhisattva, differ about these proofs? Why do they differ?

在《智慧》里，我们检视了很多不同的关于事物是空的证明。针对这些证明的不同表现，一个是菩萨的人的态度是怎样的，以及一个不是菩萨的人的态度是怎样的？为何他们不同？

5) How many chapters are there in *Wisdom*? What are the names, for example, of the first three chapters? What theme is repeated in their name, and why?

《智慧》里有多少章节？他们的名字是什么，举例，前面三个章节的？哪个主题在他们的名字里重复，以及为什么？

6) Please name the Eight Invisibles, and explain why they are called “invisibles.” Explain also why you think that Arya Nagarjuna chose these eight, specifically.

请写出8种不可见的名字，并解释他们为什么被称为“不可见”。请解释你认为为什么证者龙树大师会特别，选择这八种。

7) What has the idea of “peace” got to do with these Eight Invisibles? Your answer should be

7) What are the two of peace? Get to us with these eight invisible? For which side of two, and refer to a popular emptiness example!

对于“和平”这个想法，用八不可见该做什么？请提供两种答案，最好有通用的空性例子。

8) In the verse about the Eight Invisibles—which is one of the most famous verses in Buddhism—Arya Nagarjuna strangely mentions “stopping” before “starting,” and “coming” (back) before “going.” How are we to understand this?

在八不可见的偈颂--佛教中最重要的偈颂之一--证者龙树奇怪地提到“止”在“始”前，“去”在“来”前，怎样理解？

9) Describe the difference between the emptiness of the person; the emptiness of things; and the tendency to believe in these two. And then connect the idea of “destruction view” to these, describing why it is so destructive. Finally, discuss when it is that we understand these two kinds of emptiness.

事物的空性和人物的空性之间的区别，及相信这两者的趋势。用“破坏性视角”的方法将两者连接，描述为什么这个方法是破坏性的。最后，讨论我们什么时候会理解这两种空性。

10) Arya Nagarjuna is famous for giving us new and cool proofs of emptiness. Choney Lama describes four different ways in which these proofs work on us, saying that each one is different from the other, in some significant way. Name the four, and theorize about how they might be different from each other.

证者龙树以给我们新的和很酷的空性的证据而闻名。邱尼喇嘛描述了这些证明对我们起作用的四种不同方式，并说明每种证据都以一种显著的方式与另一种不同。将这四个命名，并理解它们如何彼此不同。

Meditation assignment:

Twice a day, do round 1 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:

冥想任务:

每天两次，谨慎、愉快地进行狮子舞的第一轮，在每个级别停留你有的足够的时间， - 但仍然保持舒适和灵感。

冥想的日期和时间:

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

请注意，没有记录冥想日期和时间的家庭作业不会被接受。

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

Assignment 真用（实际应用）任务

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.

创建一个实际应用（RealApp）以配合本课程中教授的材料。这是一个源于与人们现实生活相关的材料的原则，并且很容易适用于生活 - 一种他们可以冥想的或可以在工作或家庭生活中利用的概念。

1) Catchy title for your RealApp:

你的真用（实际应用RealApp）的易记的标题

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

用一两句话描述你的真用（实际应用RealApp）

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

描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于反应你的真用（实际应用RealApp）

For grader's use only 尽供评分者使用

| Quality | Grade分 | Comments |
|----------------|---------------|-----------------|
| 质量 | 数 | 评论 |
| Important? | | |
| 重要性 | | |
| Creative? | | |
| 创意性 | | |

Authoritative?

权威性

Use in real life?

实际生活的应用

Total

总分



The Wisdom of Arya Nagarjuna 证者龙树的智慧

Course One 第一课: The Eight Invisibles 八种不可见

Class 3 第三节—The Four Choices 四个选择

Homework 作业

1) Please fill in the blanks in the following section of Choney Lama's *Ship*, using your notes from the class to do so. This part of the homework will not be on the quiz, so don't worry!
请参考课堂上的笔记内容来填写空白处，这是邱尼喇嘛《船》中的章节。这部分家庭作业不会出现在测验中，所以别担心！

The very first thing we have to do is to prove that what _____ thinks it sees cannot even exist; this is the job of Chapter 18: “_____”
我们要做的第一件事就是证明，_____, 认为它甚至不存在；这是第18章的任务：“_____”。

But once we prove that the person has absolutely no nature of their own, you might start to think that the ideas of _____—must be wrong. To stop this thought, the Arya presents Chapter 2, “An Examination of Coming & Going”; and Chapter 8, “_____”
但是，一旦我们证明了这个人完全没有自己的自性，你可能会开始认为这些想法是错误的，_____。
为了停止这个想法，证者提出了第二章“对来与去的检视”，和第八章“_____”。

Having heard that doers have no nature of their own, people might start to think that there is nothing to perceive an object; to stop this idea, we have Chapter 9: “_____”
在听说行为主体没有自己的自性后，人们可能会开始认为没有什么东西可以感知到一个对象；为了阻止这种想法，我们有第9章：“_____”

The tenth chapter then is devoted to denying an example which is meant to prove that this perceiver must have some nature of their own. This chapter is named, _____
然后，第十章专门否认一个例子，这是为了证明这个感知者必须有一些他们自己的性质。这一章名为_____。

In relating this example, others present a certain reason to prove it. Denying this reason is the job of Chapter 11, called _____; and Chapter _____

12, which is _____
在联系这个例子时，其他章节提出了一定的理由来证明它。否定这一理由是第11章的工作，它被称为_____；第12章

The first chapter, “An Examination of Conditions,” is meant to show that—in denying that things could be themselves—we deny that

第一章节，“对因素的检视”，是为了展示——在否认那些可能是其自己的事物时——我们否认了。

Someone might think to themselves,

_____ ; to deal with these questions, Arya Nagarjuna gives us three chapters: Chapter 5, “An Examination of the Categories”; Chapter 3, “An Examination of the Powers of Sense”; and Chapter 4, “An Examination of the Heaps.”

有些人可能这样自忖，

“为了处理这样的问题，证者龙树给了我们三个章节：章节5，“对分类的检视”；章节3，“对感受的检视”；以及章节4，“对蕴的检视”。

Others might think that, because emotions like attachment—and the starting, staying, and stopping of things—have their own cause (karma, and the person that does something), then they must have some nature of their own. To prevent this idea, the Arya presents Chapter 6, _____ ; Chapter 7, _____ and Chapter

13, “An Examination of Factors.”

其他人可能这么想，因为如同执着这样的情绪——以及事物的开始，停留，和停止——有他们自己的因（业，和做了某事的那个人），然后他们必须有一些他们自己的一些自然属性吧。为了阻止这样的观念，证者提供了章节6，_____，章节7，_____；以及章节13，“对因素的检视。”

Some people have asserted that the person, and things, must have some nature of their own. As proof of this, they talk about three things:

These ideas are disproven in Chapter 14, “An Examination of Whether Things Ever Touch”; Chapter 15, “An Examination of a Nature to Things”; and Chapter 16, “An Examination of Bondage, and Liberation.”

有些人则宣称人，及事物，肯定有一些他们自己的自然属性。为了证明这个观点，他们谈论了三件事：

_____。这样的观念在如下章节里被驳斥了；章节14，“对事物间是否真的接触的检视”；章节15，“对事物的自然属性的检视”；以及章节16，“对绑定、和解放的检视。”

Others have said that the cycle of pain has some nature of its own: and to support

this idea, they talk about some foundation of things provided by

To disprove this idea, we see Chapter 17:

“An Examination of Karma and Its Consequences.”

其他人又说痛苦的循环具有一些它自己的自然属性；为了支持这个观念，他们谈论了，经由 而提供说明的，事物的一些基础。为了驳斥这个观念，我们可见章节17，“对业和其结果的联系的检视。”

Some say that there must be a nature to things, because that nature is what we refer to when we speak of the past, present, and future. To refute this idea, we present Chapter 19:

有些人说事物肯定是有有一个自然属性的，因为那个自然属性是我们谈起过去、现在、和未来时所提及的。为了拒绝这个观念，我们提供了章节19，

To prove that the times have some nature of their own, other people point to conditions which create results; and to the causes of things occurring and disappearing. These ideas are disproved in Chapter 20,

and Chapter

21, “An Examination of Things Occurring and Disappearing.”

为了证明时间有部分自性，有人会指向产生果的缘，及事物发生和消失的因。这些观点在第20章“对事物发生和消失的验证”中被反驳。

When we say that the flow of the cycle of pain has no nature of its own, then some people have doubts, thinking that it can't be the case then that relative to this flow there exist

. To prevent

such uncertainty, the Arya presents Chapter 22, “An Examination of Buddhas”; and Chapter 23, “An Examination of the Mistakes.”

当我们说痛苦的轮回没有自性，有些人会质疑说不是这样的，认为这个轮回存在着。为了避免这种无常，证者在第22章“对佛的验证”和第23章“对错误的验证”有阐述。

Others might think that—in a world where —then things

like the four higher truths would have to be mistaken. For them, we present Chapter 24: “An Examination of the Higher Truths.”

其他人可能想的话—那么诸如四真谛之类的事物就错了。针对这些人，我们在第24章“对真谛的验证”阐述。

In such a world too, they might think, there can be no To end this thought, we have Chapter 25: “An

Examination of Nirvana.”

在这种情形下，他们可能以为没有了。为了停止这种想法，我们有第25章“对涅槃的验证”。

The Buddha said that—if we see that things happen in dependence—then we have seen . Chapter

26, “An Examination of the Twelve Links of the Cycle of Pain,” is taught to clarify this point.

佛陀说—当我们看到事情发生时的缘起—我们就已经看到了。第26章“对痛苦基础的十二缘起

到
的检视”的教授就澄清了这一点。

J。第26章，“对痛苦轮回的十二缘起

If we come to a realization of the true nature of dependence, then we stop
To
demonstrate this fact, we see the final chapter, Chapter 27, called “An
Examination of Views.”]

如果我们证悟了缘起的真正本性，我们会停止
一个事实，我们会在最后一章中看到，第27
章，

2) What are three reasons for making all these “examinations” of other people’s viewpoints, and what is one thing which is *not* such a reason?

在其他人观点中，做这些“检视”有三个原因，什么不是这样的原因？

3) The very famous second verse of *Wisdom* focuses on how things first start. State the four options that are given, and then give the astounding traditional name of this proof of emptiness, explaining the name’s deeper meaning.

在《智慧》一书中，第二节非常著名，是聚焦于事物是如何最初开始的。陈述给出的四个选项，然后给出关于空性证明的耸人听闻的传统名字，并解释这个名字的深层意思。

4) What are two problems we would see, if things started from themselves?

如果事物来自于他们本身，我们看到的两个问题是什么？

Meditation assignment 冥想任务:

Twice a day, do rounds 1, 2 & 3 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.

每天两次，谨慎、愉快地进行狮子舞的第一、二、三部分，在每个级别停留你认为可以的

足够长的时间——但是仍然保持舒适和灵感涌现。

Meditation dates and times 冥想的日期和时间:

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请注意，没有记录冥想日期和时间的的作业不会被接受。

RealApp Assignment 真用（实际应用）任务

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.

创建一个实际应用（RealApp）以配合本课程中教授的材料。原则是；一个源于与人们现实生活相关的材料，容易在生活中运用——一个他们可以在冥想，或者可以在工作或家庭生活中使用的概念。

1) Catchy title for your RealApp:

你的真用标题醒目易记：

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

用一两句话描述你的真用：

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

描述你将会在止语静修之后，在网络上寻找的念图（IDIM），用于体现你的真用：

For grader's use only 仅供评分者使用

Quality **Grade** **Comments**

质量 分数 评论

Important?

重要性?

Creative?

创新性?

Authoritative?

权威性

Use in real life?

实用性

Total

总分

Name 名字
Date 日期
Place 地址
Team # 组号
Grade 分数



Asian Classics Institute

The Wisdom of Arya Nagarjuna 证者龙树的智慧
Course One: The Eight Invisibles 第一课：八种不可见
Class 4—The Four Kinds of Conditions 第四节：四种情况
Homework 家庭作业

- 1) An important concept in the Perfection of Wisdom literature is that of an “innovator.” Name the two great innovators of India and what they innovated, including the 6 parts of the classical definition of an innovator, and a comparison to modern times.
完美智慧的典籍里有一个重要概念是“创新者”。请列举印度的两位伟大的创新者，以及他们创新的内容，包括对创新者的经典定义的6个部分，以及与现代的比较。

- 2) What are the two general types of negative things recognized in Buddhism? What is the general description of each, and an example of each? Which of these two categories does emptiness itself belong to? Why is it useful to know which of the two it is?
佛教公认的两类负面事物是什么？每一类的通常解释是什么，并各举一例？空性是属于这两类中的哪类？为什么说知道属于哪类会有用？

3) In this famous second verse, Arya Nagarjuna is examining all the possibilities for ways that things could ever start. What are the four choices he mentions? Why are three of them not very difficult choices to eliminate? How do we eliminate the fourth?

在这个著名的第二偈颂中，证者龙树检视了事物可能开始的各种可能方法。他提及的四个选择是什么？为什么其中的三个不是很难的可以被排除的选择？我们怎样排除第四个？

4) Why is there an ancient argument over saying, “Things don’t come from themselves, or from both themselves and others; or from no cause at all—nor do they come from other things, at least from their own side.”

为什么有个古老的辩论这么说，“事物不来自于他们自己，或者不来自于他们自己和其他这两者；或不来自于没有任何原因——他们也不来自于其他的事物，至少从他们自己这边而言。”

5) Why does Arya Nagarjuna bring up, in his third verse, all the four different types of factors which create things? Please list the four, and describe them very briefly—while commenting on the possibility of a fifth type of cause.

为什么证者龙树，在其第三个偈颂里，提出了创造出事物的四种不同类型的因素？请列出这四种因素，并对其进行简短描述——同时对第五种类型的因的可能性进行评论。

6) What is the basic problem—which Nagarjuna brings up in his fourth verse—with thinking that a seed could cause a tree, in the way that we normally think it does?

一个基本问题——龙树大师在其第四个偈颂中提出的——当我们在想一粒种子可以引起一颗树，用我们通常以为它（种子）会如何做的方式，这个基本问题是什么？

Meditation assignment 冥想任务:

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Meditation dates and times 冥想的日期和时间:

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RealApp Assignment 实用作业

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Asian Classics Institute

The Wisdom of Arya Nagarjuna 证者龙树的智慧
Course One 第一课: The Eight Invisibles: 八种不可见
Class 5 第5节—Canceling Four Definitions: 排除四种定义
Homework 家庭作业

1) Having discussed how there are problems with the way things start—from the result side of things (not from self or other etc); Arya Nagarjuna moves on to discussing how there's a problem with way things start, from the side of the conditions. Give the 5 steps to his strategy here.
在完成了对——从事物的结果的角度上(不是来自于它自己或其他等)——来看事物开始的方式,是如何存在各种问题的讨论后;证者龙树转而讨论起,从各种因缘的角度上看事物开始的方式,这里如何存在了一个问题。请在这里给出他的策略的五个步骤。

2) With all the four kinds of conditions, Arya Nagarjuna has a problem, for example, with saying “The tree is growing from the tree seed,” or “The awareness of blue is growing from the blue, or the eye.” Explain what he is referring to when he says, “As the result approaches growing, the cause approaches ending—these are simultaneous. And the completion of the growth of the result and the completion of the stopping of the cause are also simultaneous.”
在这所有的四种因中,龙树大师提出了一个问题,比如说,“树是从树的种子中长出来的”,或者说“对蓝色的觉察的产生来自于蓝色,或者眼睛。”当他说,“随着结果的产生,原因也将结束——这些是同时发生的。而且结果产生的完成和原因停止的完成也是同时进行的。”请解释他指的是什么?

3) Someone responds to this train of thought by saying, “Why talk so much, Arya Nagarjuna? We know that when we see an apple, there must be an eyeball working as a cause there to help create this perception. When we see the result, we know the cause must have been causing the result to grow.” How does Nagarjuna counter their argument?

有人对这个思路的反应是，“证者龙树，为什么说这么多呢？我们知道当我们看到一个苹果时，那肯定有一只眼球作为一个原因在那里帮助创造了这个感知。当我们看到结果时，我们知道肯定是原因导致了结果的产生。”龙树大师是如何反驳他们的观点的？

4) In denying the idea of a condition which first functions to create something, Arya Nagarjuna points out two problems with this concept. What are they?

为了否认首先起作用创造了某物的原因的这个概念，证者龙树指出了这个概念里的两个问题。它们是什么？

5) Now, having denied the four kinds of conditions (that have their own nature) as a group, Arya Nagarjuna turns to denying them individually, one by one. He goes in the same order that he first presented them, in a previous verse—which means that he starts with a “causal condition”; basically, anything that has a result. What problem does the Arya point out with this definition of a causal condition: “Anything that has a result”?

证者龙树已经从整体上否认了四种原因（有他们的自性），现在他转而一个接一个地，否认他们了。他是用他第一次介绍他们时的同样顺序来进行的，在之前一个偈颂中——指的是，他先从“引发因素”开始；基本而言，是说任何有结果的事物。通过引发因素的这个定义“任何有结果的事物”，龙树大师指出了什么问题？

6) It is said about the second kind of condition—the “object” condition—that when we turn our perceptions to a thing, that thing triggers in us an awareness of the thing. For example, when we look at a painting, the painting is out there first, and then the image of that painting flies to the eye; goes through; and triggers an awareness of the painting. But what is the internal contradiction here? And how does that disprove a common misperception about the direct perception of emptiness?

关于第二种因——“对象”因——当我们把我们的感知转到一个物体时，这个物体就触发了我们对事物的觉察。例如，当我们看一幅画时，这幅画首先在那里，然后这幅画的图像飞入了眼中；经过；并且触发了对这幅画的觉察。但是，这里存在的内部矛盾是什么？该如何驳斥那些关于直见空性的常见错觉呢？

7) We now turn to the third kind of condition mentioned by Lord Buddha: the “condition for what immediately follows”—often described as a state of mind that leads into another state of mind. Nagarjuna says, “It would be wrong to say that the seed for a thing stopped before the thing had been produced.” And why is that true?

我们现在去到佛陀所提到的第三种因：“立即跟随的因”——通常被描述为一个意识状态引发另一个意识状态。龙树大师说，“说一个事物的种子在事物产生前就停止了，那是错误的。”为什么龙树大师这么说是正确的？

8) The fourth and final type of condition mentioned by Lord Buddha is the “self-sufficient

condition,” meaning that it has the power to create a result. Actually, this description applies to anything produced by causes and conditions. Why though, according to Arya Nagarjuna, do these conditions *not* have this power to create a result, through some inherent nature of their own?

佛陀所提到的第四种也是最后一种类型的因，是“自给自足的因”，意思是他有创造结果的力量。实际上，这种描述适用于由原因和条件产生的任何东西。但是为什么，据龙树大师所言，通过一些它们自己的内在本性，这些因是没有力量来创造一个结果的？

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Asian Classics Institute

The Wisdom of Arya Nagarjuna 证者龙树的智慧
Course One: The Eight Invisibles 第一课：八不可见
Class 6—Starting to Come & Go 第6节：开始讨论来与去
Homework 家庭作业

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.
在总结他对非常著名的《智慧》第一偈颂的解释时，邱尼喇嘛——效仿证者——以纱线和羊毛布为例，展示了一个果如何不能存在于创造它的不同因当中。请解释。

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?
在第一章结束语的另一偈颂中，对手改变了他的故事。他不说果在因之内，而说果是因，但只是样子和形式不同。也就是说，因(种子)在某种程度上“换了它的衣服”，现在看起来像是它的果。(这是古印度一位非佛教徒的想法。)那龙树大师是怎么处理这个想法的？

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?

在这一点上，证者龙树的对手说，事情确实有其本身的自性。如果特定的因没有产生特定结果的它们自己的自性，那么你可以从芝麻籽中获得牛奶——而不是芝麻油；或者从乳脂中获得芝麻油——而不是黄油。龙树大师是如何回答这一反对意见的？

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?

佛教说有两种方法可以证明：要么用严密的逻辑，要么引用不可否认的权威来源。我们知道，在他的27个检视中，龙树大师显然是一个无可辩驳的争论者。但是，在第一个检视结束时，邱尼喇嘛对经文权威和《智慧》有什么不得不讲的看法？

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.”

在我们进入第二章之前，关于《智慧》第一章的最后一个问题。一个自我存在事物的同义词之一是“一件通过它自身的某种自性而存在的事物”，简单地说，任何“自然的”东西都是存在的。邱尼喇嘛说，要使事物在这个意义上是“自然的”，它们必须有三种不同的品质。请命名它们，然后给出一个替代的表达方式，也就是与“自然的”意思相同的东西。

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.

如我们所知，空性有两个很大的划分，它们直接关系到我们选择研究什么来理解空性，以及我们在第一次直接体验空性时所看到的东西。请给出《智慧》前两章的名称，并将它们与这种划分联系起来。

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?

当他开始讨论去与来的时候，邱尼喇嘛说，“让我们在一件事上达成一致：我们只谈一个关于去与来的特定部分”。他说哪个部分是主要的问题，也是我们将要特别检视的部分？

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!

8) 现在龙树大师有了另一个问题！虽然他对说“我们已经走过的一条路的一部分”，以及“我们还没走的一条路的一部分”感到满意，但他不确定现在正在走的路是哪条。请解释！

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?

我们要求我们的对手在“去与来”一章中告诉我们“正在离开”是由什么组成的。他说这是“抬起你的脚，然后放下它：走路。”我们告诉他——在那种情况下——正在离去是不可能的。为什么？

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