



COURSE II
Buddhist Refuge

Answer Key, Class One

1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

The knowledge of a person of the greater way with which they perceive emptiness, and which is imbued with the wish for enlightenment (bodhichitta).

ཤེས་རབ་གྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

sherab kyi parul tu chinpa

2) Name the three principal sutras on the perfection of wisdom, and explain why they are called *The Mother*. When were they spoken? (Tibetan track also give Tibetan for the three sutras, and for *The Mother*.)

These are the longer, the middle-length, and briefer presentations of the Perfection fo Wisdom. They are called "The Mother" because the wisdom they teach produces enlightened beings, as a mother bears children. These sutras were spoken by Shakyamuni Buddha 2500 years ago.

རྒྱལ་འབྲིང་བསྐྱེད་བསྐྱེད།

gyendringdu sum

ཡུམ།

yum

3) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

The *Ornament of Realizations* was taught by Lord Maitreya to Master Asanga, who lived about 350 AD.

Sanskrit: Abhisamaya Alamkara; Lord Maitreya, Master Asanga

མངོན་རྟོགས་རྒྱན།

nguntok gyen

ཇེ་བཙུན་བྱམས་པ།

jetsun jampa

འཕགས་པ་ཐོགས་མེད།

pakpa tokme

4) Who wrote the early Indian commentary on the *Ornament* that forms the basis for our study, and what are his dates? Who wrote the Tibetan monastic commentary on this commentary, and what are his dates? (Tibetan track give Sanskrit and Tibetan name for first, Tibetan name for second.)

The early Indian commentary we are studying is *The Clarification of the Meaning*, written by Master Haribhadra (c. 850 AD).

Sanskrit name: Master Haribhadra

ལྷོ་བ་དཔོན་སེང་གི་བཟང་པོ།

Tibetan name: *lobpun sengge sangpo*

The Tibetan commentary is the *Analysis of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568).

ཕར་ཕྱིན་མཐའ་དབྱོད།

parchin tachu

མཁའ་སྒྲུབ་བསྟན་པ་དར་རྒྱས།

kedrup tenpa dargye

5) What are the Three Jewels, in which we take refuge?

They are the Buddha Jewel, the Dharma Jewel, and the Sangha Jewel.

6) Give the definition of the Buddha Jewel, and explain at least three of this Jewel's qualities.

An ultimate place of refuge wherein both needs (those of yourself and of others) have been completely satisfied. The Buddha Jewel has the qualities of ultimate knowledge, love, and the power to satisfy both needs. Knowledge means that a Buddha perceives all phenomena; they know exactly what students want and need, and understand their pain exactly. Knowing our condition wouldn't help if Buddhas didn't care to help us do anything about it, but they have ultimate love, and care more about our pain even than we do. It wouldn't be any good to know about our pain and care about it, if the Buddhas had no power to do anything to help us. But they do have ultimate power to reach and teach us what we need to know (although they are not *omnipotent*: that is, they did not create our world or ourselves, and do not have power to remove illness or death by themselves: we must collect the karma needed).

7) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

A truth or kind of reality which relates to the greater way, and to the enlightened side of the four truths, and which involves either a cessation or a path. An example of a cessation would be the fact that, after you see emptiness directly, it is impossible to ever doubt the principles of Buddhism again: you gain a cessation for it. An example of a path would be reaching true renunciation, which is known as the "path of accumulation."

8) Give the definition of the Sangha Jewel, and explain what "realized being" means here.

A realized being who possesses any number of eight fine qualities of knowledge and liberation. The word "realized being" here means anyone who has seen emptiness directly.

9) What makes something an "ultimate" refuge?

When it involves having reached the goal of the journey along the path.



COURSE II
Buddhist Refuge

Answer Key, Class Two

1) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

A state of mind in which, of your own accord, you put all your hopes into some other object to be of assistance to you.

སྐབས་འགྲོ།
kyamdro

2) Describe the taking of refuge which is shared with practitioners of a lesser scope. (Tibetan track give Tibetan for practitioners of the lesser.)

First, you feel a personal fear that you will be reborn in one of the births of misery. Second, you believe that the Three Jewels can protect you from this suffering. Finally you hope that one or more of the Three Jewels will be able to protect you from these sufferings.

སྐེས་བུ་ཚུང་།
kyebu chung

ཉན་ཐོས།
nyentu

3) Describe the taking of refuge which is shared with practitioners of a medium scope. (Tibetan track give Tibetan for practitioners of the medium scope.)

You fear, for yourself, all the various kinds of pain in the cycle of suffering life. You believe that the Three Jewels possess the power to protect you from this pain, and so you put all your hopes in these Three Jewels to be of assistance to you.

སྐེས་བུ་འབྲིང་།
kyebu dring

རང་རྒྱལ།
ranggyel

4) Describe how practitioners of a greater scope take refuge. (Tibetan track give Tibetan for practitioners of the greater scope.)

Your mind, of its own accord, puts all its hopes in any one or number of the Three Jewels to be of assistance, in order to protect every living being from the pain of the cycle of suffering life.

སྐྱེས་བུ་ཆེན་པོ།
kyebu chenpo

བྱང་སེམས།
jangsem

5) Do you think it is possible to have all three of these last three kinds of taking refuge at the same time?

It is possible, since the way in which practitioners of the greater scope take refuge incorporates the two ways in which those of the lower scope take refuge, although not for the sake of themselves alone; for example, those of the greater scope do still hope to escape the sufferings of the lower realms, although not for themselves alone.

6) Describe result refuge. (Tibetan track give Tibetan for cause refuge and result refuge.)

"Result refuge" is defined as hoping that one or more of the Three Jewels, as they will be achieved in yourself, will render you assistance. In short, it is taking refuge in your own future direct realization of emptiness, and enlightenment.

རྒྱུའི་སྐྱབས་འགོ།
gyuy kyamdro

འབྲས་བུའི་སྐྱབས་འགོ།
drebuy kyamdro



COURSE II
Buddhist Refuge

Answer Key, Class Three

1) Give the detailed definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment" and the two lines of Tibetan from the *Abhisamayalamkara* which are the shorter definition.)

First, it is the main mental awareness belonging to the greater way, which is focused on achieving total enlightenment for the benefit of others, and which is matched with a state of mind that is associated with it - the aspiration to achieve total enlightenment. Second, it is a knowledge belonging to the greater way, which acts as a door for entering the greater way, and which is included into the activity side of the standard division into the two of view and activity.

The shorter definition of the greater way's wish for enlightenment is "The wish to achieve total enlightenment for the sake of others."

ཐེག་ཆེན་སེམས་བསྐྱེད།

tekchen semkye

།སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།

།ཡང་དག་ཚུགས་པའི་བྱང་ཆུབ་འདོད།

*semkyepa ni shendun chir
yangdak dzokpay jangchub du*

2) What thing is not this wish for enlightenment, but might be confused with it, if we left the word "main" out of the definition? (Tibetan track give Tibetan for "main.")

The Wish for enlightenment is described as a "main" state of mind—meaning an overall state of consciousness rather than a specific mental function. It subsumes two more specific mental functions: the wish to achieve enlightenment and the wish to help all living beings. If the word "main" were not included in the definition of the wish, then someone might mistake either one of these two wishes alone (which are *not* "main" mind but rather specific functions of the mind) for the Wish itself.

གཙོ་བོ།

tsowo

3) What thing is not this wish, but might be confused with it, if we left out the word "mental"? (Tibetan track give Tibetan for "mental awareness.")

The sensory consciousness of an Enlightened Being.

ཡིད་ཀྱི་རྣམ་རིག་

yi kyi namrik

4) What thing is not this wish, but might be confused with it if we left out the words "belonging to the greater way"?

There is a preliminary to the genuine wish for enlightenment known as the "sugar-cane" wish for enlightenment. At this point one's wish is not entirely spontaneous, but rather it is forced, which is a necessary preliminary to developing the real wish. When one does develop this real wish, then one has "officially" entered the greater way (the mahayana). By saying in the definition of the wish that it must "belong to the greater way," we eliminate this preliminary to the real wish.

5) What thing is not this wish, but might be confused with it, if we left out the word "total"? (Tibetan track give Tibetan for "total enlightenment.")

There are actually three different kinds of "wish for enlightenment": the wish for the enlightenment of full Buddhahood, and two wishes for the "enlightenment" of the lower two tracks—those of the Listeners and the so-called Self-Made Buddhas, which are actually only a lower nirvana. By mentioning "total" enlightenment in the definition, we eliminate these two lower wishes.

ཇོགས་པའི་བྱང་ལྷན།

dzokpay jangchub

6) What thing is not this wish, but might be confused with it, if we left out the words "for the benefit of others"? (Tibetan track give Tibetan for this phrase.)

Again, this addition to the definition disallows the wish of Listeners and Self-Made Buddhas for the kind of enlightenment which they strive for, motivated only by a desire to work for their own benefit.

གཞན་དོན།

shendun



COURSE II
Buddhist Refuge

Answer Key, Class Four

1) Name and describe the four types of the wish for enlightenment.

- a) The "belief" wish: You have achieved the actual wish for enlightenment, but have not yet seen emptiness directly (which is the same as saying that you are on either the path of accumulation or the path of preparation for the greater way). Things appear to be self-existent, you still see them that way, and you believe what you are seeing.
- b) The "personal responsibility" wish: You have achieved the actual wish for enlightenment, you have seen emptiness directly, and you are on any of the bodhisattva levels from #1 to #7. Things appear to be self-existent, and (except when you are seeing emptiness directly in meditation) you still see them that way, but you no longer believe that they really are this way, because you have seen directly that they are not.
- c) The "ripened" wish: You have reached the eighth bodhisattva level or higher, but you are not yet enlightened. Things no longer appear to you as self-existent, you no longer see them that way, and you have no belief that they are that way. But you still have subtle seeds in your mind for the tendency of things appearing to be self-existent.
- d) The wish where "all obstacles are eliminated": You have reached total enlightenment, and no longer possess even the seeds for the tendency of things appearing to be self-existent.

2) Name and describe the three types of the wish for enlightenment.

- a) **The King-Like Wish:** You want to become enlightened first and lead others there.
- b) **The Shepherd-Like Wish:** You think about enlightenment in a way where you would stay behind and shepherd all other beings into enlightenment before agreeing to go there yourself. It is important to say that this is only a description of a kind of willingness to serve others first; in actual reality, no one would ever postpone their own enlightenment to serve others, since becoming enlightened is the highest way to serve others.
- c) **The Ferryman-Like Wish:** You want to achieve enlightenment along with all other living beings, at the same time as them. The note for the last wish also applies here.

3) Describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

The first way of dividing the wish into two types:

- a) **The wish in the form of intention (prayer), or thinking like a bodhisattva:** The thought to become totally enlightened so that you can be of help to all living beings.

མེད་སེམས།

munsem

- b) **The wish in the form of action, or acting (engaging) like a bodhisattva:** Actually undertaking the activities of a bodhisattva, in order to become a Buddha to help all living beings.

འདུག་སེམས།

juksen

The second way of dividing the wish into two types:

- a) The wish in its "deceptive" form, meaning the wish as it is normally spoken of—the wish to become enlightened so you can help all beings. It is "deceptive" only in being focussed usually towards objects existing as "deceptive" reality, or reality as seen by an average person.

ཀུན་རྫོབ་སེམས་བསྐྱེད།

kundzob semkye

- b) The wish in its "ultimate" form—this is actually just a code word for the direct perception of emptiness.

དོན་དམ་སེམས་བསྐྱེད།

dundam semkye



COURSE II
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Answer Key, Class Five

1) Give the definition of nirvana.

Nirvana is defined as "The permanent cessation in which one has eliminated the mental-affliction obstacles, in their entirety, due to one's 'individual analysis'."

ཉོན་ལྷིབ་མ་ལུས་པར་སྤངས་པའི་སོ་སོར་བརྟགས་འགོག

nyundrip malupar pangpay so-sor tangok

2) What does "individual analysis" mean here? (Tibetan track also give Tibetan for this phrase.)

"Individual analysis" here refers to a person's realization of the various individual details of the four realized truths (misnamed by some people as the "four noble truths"), after the direct perception of emptiness.

སོ་སོར་བརྟགས་འགོག

so-sor tangok

3) What is a "mental-affliction obstacle"? (Tibetan track also give Tibetan for this phrase.)

A mental-affliction obstacle is defined as "That type of obstacle of the general type that—of the two of nirvana and full enlightenment—it acts primarily to obstruct one from reaching nirvana."

ཉོན་ལྷིབ།

nyundrip

4) What is "natural nirvana"? Is it actually nirvana? (Tibetan track also give Tibetan for this phrase.)

"Natural nirvana" is actually just another term for the emptiness which is a part of every existing object. It is not actually nirvana, since it is not the permanent end of one's mental afflictions due to perceiving emptiness directly.

རང་ཞིན་གྱིང་འདས།

rangshin nyangde



COURSE II
Buddhist Refuge

Answer Key, Class Six

1) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

In this school, nirvana "with something left over" means that you have achieved nirvana but still possess a body that was produced by impure karma. Nirvana "with nothing left over" means that you have achieved nirvana and no longer possess such a body.

ལྷག་བཅས་སྤང་འདས།

hlakche nyangde

ལྷག་མེད་སྤང་འདས།

hlakme nyangde

2) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

In this context, "does not stay" describes the nirvana of a totally enlightened being, who stays neither in the extreme of cyclic life (where we are now), nor in the extreme of "peace," which refers to the nirvana of the lower way (the hinayana), where a person has eliminated their mental afflictions forever, but not attained total enlightenment.

མི་གནས་པའི་སྤང་འདས།

mi-nepay nyangde

སྲིད་མཐའ།

sita

ཞི་མཐའ།

shita

3) What is a foe destroyer, and what are the three results of the path that leads up to it? (Tibetan students give Tibetan for all four.)

A "foe-destroyer" (known as "arhat" in Sanskrit) is someone who has permanently ended their mental afflictions, due to their direct perception of emptiness earlier, on the path of seeing.

དག་བཅོམ་པ།

drachompa

"Foe-destroyer" is the fourth of the "four results of the Buddhist path." The first three results, which lead up to it, are as follows:

- (1) Stream-enterer: A person who has perceived emptiness directly, but who is not yet a once-returner. Because of this perception, they are definitely on their way out of the cycle of suffering, and this is why they are called "Stream-Enterer."

རྒྱལ་ལྷན་པ།

gyun shukpa

- (2) Once-returner: A person who has gone higher than stream-enterer, by eliminating more of their mental afflictions, to the point where they will only have to take one more birth in the desire realm.

ཕྱིར་འོང་བ།

chir-ongwa

- (3) Non-returner: A person who has gone higher than once-returner, by eliminating even more of their mental afflictions, to the point where they will never have to take another birth in the desire realm. A foe-destroyer has eliminated all mental afflictions, and will no longer have to take any birth in any of the three realms of the suffering cycle: neither in the desire realm, nor the form realm, nor the formless realm.

ཕྱིར་མི་འོང་བ།

chir mi-ongwa

- 4) Describe the three main parts of the method for achieving nirvana.
- a) **Become a master of the extraordinary training of wisdom.**
 - b) **Assure that this extraordinary training is imbued with a mastery of the first two of the extraordinary trainings: morality and meditative concentration.**
 - c) **Become extremely familiar with the realizations of emptiness which you have already had (referring especially to those you had on the path of seeing.)**



COURSE II
Buddhist Refuge

Answer Key, Class Seven

1) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

If we don't know what a self-existent object would look like if it did exist, then we can never come to realize the emptiness, since it consists of the absence of this non-existent thing. This "self-existent object" is known as the "object that we deny."

དགག་གྱ།

gakja

2) It is said that if something really existed, it would have to exist in the opposite way that it exists deceptively. What two things are necessary for something to exist deceptively, according to the Svatantrika school? (Tibetan track give the short Tibetan description.)

For something to exist deceptively, the thing must appear to you, and it must be perceived with an unimpaired mind.

ལྷོ་གཞོན་མིང་ལ་སྐྱང་བའི་དབང་གིས་བཞག་ཅམ།

lo nume la nangway wang gi shak tsam

3) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)

A magician in ancient India throws a small stick on the ground, utters a magic incantation, and sprinkles some special powder in the area. This makes people who have been standing there see the stick as a horse or cow. Other people join the crowd later; they don't see the animal, because they weren't there when the spell was cast.

The spectators see a horse and believe that there is one there. The magician sees a horse as well, since the spell affects him too, but he knows it's not real, and doesn't believe in it. The latecomers neither see a horse nor believe that one is there.

The spectators are like a person who has not yet seen emptiness directly, since they see things as self-existent and also believe that they are. The magician is like a bodhisattva who *has* seen emptiness directly but who is not now in the direct perception of emptiness: things still appear to them to be self-existent, but they don't believe what they see. The latecomers are like someone who is not a Buddha but who is in the direct perception of emptiness: things neither appear as self-existent to them, nor are they believing them at that time to be self-existent.

སོ་སོ་སྐྱེ་བོ།

soso kyewo

རྗེས་ཐོབ་བྱུང་སེམས་འཕགས་པ།

jetop jangsem pakpa

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་པའི་སྐྱོབ་པ།

tongnyi ngunsum du tokpay lopa



COURSE II
Buddhist Refuge

Answer Key, Class Eight

1) Give just the names for the five types of reasoning used to prove selflessness.
(Tibetan track give also in Tibetan.)

a) The emptiness of one or many.

གཅིག་དུ་བྲལ།

chik du drel

b) The sliver of diamond reasoning.

རྡོ་རྗེ་གཟེགས་མ།

dorje sekma

c) The denial that things which do exist or do not exist could arise.

ཡོད་མེད་སྐྱེ་འགོག།

yume kye gok

d) The denial that things could arise through any of the four possibilities.

སུ་བཞི་སྐྱེ་འགོག།

mu shi kye gok

e) The reasoning of interdependence.

རྟེན་འབྲེལ་གྱི་རིགས་པ།

tendrel gyi rikpa

རིགས་པའི་རྒྱལ་པོ།

rikpay gyelpo

OR

2) In the reasoning called the "Emptiness of One or Many," what things are we trying to prove do not exist really?

We are trying to prove that the three knowledges do not exist really; that is, basic knowledge (the perception of selflessness); path knowledge (the perception of emptiness by a bodhisattva); and omniscience (the state of mind of an Enlightened Being).

3) Do you think these things exist as one or many, neither, or both?

The three knowledges exist, in a deceptive way, as many. In a self-existent way though they do not exist as one or as many.

4) Do you think it is true if we say they do not exist really?

Yes, in that "really" implies in a self-existent way, independent of appearing to me and my perceiving them.

5) What example is used to support this reasoning, and what does it mean?

The example used is that of a reflection of an image in a mirror. To a person who doesn't understand how a mirror works, it might seem that the reflection of something is the real thing itself. To a person who doesn't understand how things exist, it might seem that something could exist only from its own side, through some unique nature of its own.

6) Write out the reasoning called the "Emptiness of One or Many."

**Consider the three kinds of knowledge.
They don't exist truly,
Because they neither exist truly as one thing, nor do they exist truly as
many things.
They are, for example, like a reflection of an image in a mirror.**



COURSE II
Buddhist Refuge

Answer Key, Class Nine

1) The proof called "The Emptiness of One or Many states: "Consider the three--basic knowledge, path knowledge, and the knowledge of all things. They do not really exist; for they exist neither as one thing which really exists, nor as many things which really exist." Let's confirm the first part of the proof; we want to know if it's true that the three knowledges are neither one thing which really exists, nor many things which really exist. Give the proof for the first part: that the three knowledges are not one thing that really exists. (Tibetan track give Tibetan for the proof.)

**Consider the three knowledges.
They do not really exist as one;
Because they have parts.**

གཞི་ལམ་རྣམ་གསུམ་ཚེས་ཅན།

shi lam nam sum chuchen

བདེན་གྲུབ་གྱི་གཅིག་དུ་མ་གྲུབ་སྟེ།

dendrup kyi chiktu madrup te

ཆ་བཅས་ཡིན་པའི་ཕྱིར།

chache yin pay chir

2) Let's confirm each part of this proof too. First of all, why is it true that if something has parts, it cannot be one thing which really exists?

When we say that something "really exists," we mean that it exists independent of its parts. But this can never be the case, because we perceive something only by perceiving its parts: our eye skips around to the major features of an object, and then our mind organizes this information into one whole object. There could never be a single object that existed in any other way. Therefore no single object can "really" exist.

3) The Svatantrika system says that the reason here, "having parts," applies to every object that exists, and therefore applies to the subject of our proof (the three knowledges). To prove this you must prove that both changing things and unchanging things have parts. To prove that changing things have parts, you must prove that physical things have parts, and that mental things have parts. To prove that physical things have parts, you must prove that gross physical things have parts, and that subtle physical things have parts. What is a good example to prove that gross physical things have parts?

When you cover part of your hand (say, one of your fingers), the rest of the hand is still visible, and so the hand must be made of parts. If it weren't made of parts, then the whole hand would disappear when you covered just a part of it.

4) What is a good example to prove that subtle physical things have parts?

Atoms are a good example to prove that subtle physical things have parts. If atoms didn't have parts, then when two atoms touched each other they would have to touch each other all over each of them. They would be indistinguishable from each other, and everything would be one big atom. What really happens though is that one point on each of the atoms touches: this makes other points either closer or farther from each other, and this proves that the atoms have parts, such as the upper part, lower part, left or right parts, and so on.

5) Explain briefly how to prove that mental things have parts.

Every instant of thought is followed by another instant of thought, and the two are separated by a moment of time passing. The parts of mental thoughts are identified by the lapse of time—one part of the thought happens sooner and the next happens later. If a thought didn't have parts, there would be no elapsed time between thoughts, and all thoughts would occur simultaneously at one moment in time—and then there would be no more thoughts.

6) There are three main types of unchanging things: cessation, empty space, and emptiness. Take any two of these and explain how each of them has parts.

- a) **Emptiness: Every individual object in the universe possesses its own emptiness. These multiple emptinesses are the parts of general emptiness.**
- b) **Empty space: Its parts are the empty space to the east, that to the north, and so on.**
- c) **Cessation: The permanent ending of different obstacles would all be subsumed by the general cessation in the mental stream of an Enlightened Being.**



COURSE II
Buddhist Refuge

Answer Key, Class Ten

1) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

He has mixed the open path of Buddhism with the secret path of Buddhism. In the secret teachings, Maitreya is considered to be a fully enlightened being already. In the open teachings, he is not yet so. In a presentation of the open teachings, one should never mix in the secret teachings, which are meant only for specially qualified disciples. The open teachings are also known as the "way which is shared" (by the open and secret teachings), while the secret teachings are known as the "way which is not shared."

ཐུན་མོང་གི་ལམ།

tunmong gi lam

ཐུན་མོང་མ་ཡིན་པའི་ལམ།

tunmong mayinpay lam

2) Suppose Maitreya really is already a Buddha.

a) *Does he still have the wish for enlightenment?*

If Maitreya already is a Buddha, then he does possess the wish for enlightenment, or bodhichitta.

b) *If yes, does this wish fit the short definition of the wish for enlightenment?*

It does fit the definition, which is "The wish for enlightenment (bodhichitta) is the desire to reach enlightenment for the benefit of every living being." We say that Enlightened Beings have the wish to accomplish both their own aims and the aims of others. Thus they still wish to possess both the Dharma body (the Dharmakaya, or a Buddha's omniscience and their emptiness), which is the achievement of their own aims; and the physical body (the Rupakaya), which is the achievement of the aims of others.

3) Can a Mahayana person still have the aspiration to fulfill his or her own needs?

It is not a contradiction to aspire to fulfill your own needs, while at the same time aspiring to fulfill the needs of others in an ultimate way. Buddhism says that you *can* eat your cake and have it too. All Buddhists of the greater way are pledged to reach total Enlightenment—pure and perfect bliss for themselves—so that they can truly be of service to others.

4) Do the open teachings of Buddhism mention the secret teachings? Do they accept their validity? (Tibetan track give Tibetan for "open teachings" and "secret teachings.")

The secret teachings are mentioned, for example, in Master Haribhadra's *Brief Commentary*, where he discusses how these teachings describe the bodies of a Buddha. In Dharmakirti's *Commentary on Valid Perception*, the secret teachings are also accepted as valid, and the way in which they work is discussed.

འདོ།

do

སྔགས།

ngak

5) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

The two elements that must be present for tantra to work are:

- a) The person who has spoken the tantra must be a being of exceptional spiritual power.

སྔགས་རྩོམ་པ་པོའི་མཐུ།

ngak tsompapoy tu

- b) The person who practices the tantra must be someone who is leading a very pure life.

སྔགས་བརྒྱས་པ་པོའི་ཚུལ་ཁྲིམས།

ngak depapoy tsultrim