



COURSE III
Applied Meditation

Answer Key, Class One

1) List the five parts for our study of the practice of meditation.

- a) How to prepare for meditation.
- b) The six conditions for an ideal meditation environment.
- c) The correct posture for meditation.
- d) The actual mental process during meditation.
- e) The object of meditation: what we meditate on.

2) There are a number of words in Tibetan and Sanskrit for different forms of meditation. Some of the important ones are *gompa* (Sanskrit: *bhavana*), *samten* (*dhyana*), *nyomjuk* (*samapatti*), *nyamshak* (*samahita*), *shi-ne* (*shamata*), and *ting-ngen-dzin* (*samadhi*). Describe very briefly the general sense of each of these. (Tibetan track students write out the Tibetan for each.)

- a) *gompa*: The most general word for meditation. The root of this word in Tibetan means "to habituate," and so it emphasizes the idea of bringing an object to mind repeatedly, in order to get used to it.

གོམ་པ།

gompa

- b) *samten*: This is the word for meditation used in the name of the fifth perfection. It also refers to four levels of deep meditation which result in a rebirth in the four form realms, and so these realms themselves are sometimes given this name. Your mind's concentration must be in the first level of the form-realm concentration in order to see emptiness. The Tibetan for this work has the connotation of "a stable state of mind."

བསམ་གཏན།

samten

- c) *nyomjuk*: Refers generally to deep meditation, and also to practices of meditation which will cause rebirth in the form or formless realm. It is also a name given to a "cessation meditation," where the mind is almost shut down. This last kind of meditation is sometimes mistaken for nirvana, but is not in itself a spiritual goal. This word is related to a root which connotes "equilibrium," meaning that in meditation one must learn to keep a balance free of the two extremes of mental dullness and mental agitation.

སྟོམ་ཇུག

nyomjuk

- d) *nyamshak*: The Tibetan for this term is very close to that for the previous one, and again there is an emphasis on balancing between the two extremes of meditation. A common application of this term is in the explanation of the path of seeing, or the direct perception of meditation, to describe the concentrated state of mind during the actual brief period of the direct perception.

སྟམ་གཞག

nyamshak

- e) *shi-ne*: This is meditation in its most advanced form, and is a general name for the meditative platform one must be able to reach in order to see emptiness directly. This is a single-pointed concentration characterized by physical and mental bliss produced by one becoming completely used to meditating. The Tibetan term here literally means "to stay in a state of quietude or peace."

ཞི་གནས།

shi-ne

- f) *ting-nge-dzin*: This is a word for meditation which emphasizes the ability to keep the mind on a single object, and this is the meaning of the term "single-pointed" concentration. As for the literal meaning of this term, *ting-nge* means "deep" in the sense of a vivid color, and *dzin* means to "hold" the object.

ཏིང་ངེ་འཇིག་།

ting-nge-dzin

3) List just the names of the six preliminaries that should be performed before a meditation session. Be careful not to confuse them with the "seven ingredients" that we will study in the next class. (Tibetan track students answer in Tibetan.)

- a) Create a clean and sacred space, with an altar.

གནས་ཁང་གྱི་དང་ཏིན་དགམ།

nekang chi dang ten dram

- b) Set forth beautiful offerings.

མཚོན་པ།

chupa

- c) Go for refuge, and think about the Wish for enlightenment (bodhichitta)

སྐབས་འགྲོ་སེམས་བསྐྱེད།

kyamdrol semkye

- d) Visualize the collected Lamas and Holy Beings (the "garden for collecting good karma")

ཚོགས་ཞིང་གསལ་གདབ།

tsokshing seldeb

- e) Gather good energy and purify obstacles (through the seven ingredients)

ཚོགས་བསག་སྒྲིབ་སྤྱང་།

tsok-sak dripjang

- f) Request blessings from the Holy Beings

གསོལ་འདེབས།

sulndep



COURSE III
Applied Meditation

Answer Key, Class Two

1) Who wrote the text that we are studying for the six preliminaries and the seven ingredients used in preparing for a meditation session? What are his dates? What is the text called? (Tibetan track students answer in Tibetan.)

The author is Je Tsongkapa (1357-1419). The name of the text is *The Great Book on the Steps to Enlightenment (Lamrim Chenmo.)*

ཇེ་ཙོང་ཁ་པ་པ།

je tsongkapa

ལམ་རིམ་ཆེན་མོ།

lamrim chenmo

2) On what original Sanskrit work is this author's presentation of the seven ingredients based? (Tibetan track students answer in Tibetan.)

The Prayer of Samantabhadra.

བཟང་པོ་སྤྱོད་པའི་སྒྲོན་ལམ།

sangpo chupay munlam

3) What are the seven ingredients? (Tibetan track students answer in Tibetan.)

a) Bowing down to the Holy Beings.

ཕྱག་འཚལ།

chaktse

b) Making offerings.

མཚོད་པ།
chupa

c) Confessing (purifying yourself of bad karma)

བཤགས་པ།
shakpa

d) Rejoicing in the good deeds of yourself and others.

ཡི་རང་བ།
yi-rangwa

e) Requesting teachings.

ཚོས་འཁོར་བསྐྱོར་བར་བསྐྱུལ།
chunkor korwar kul

f) Asking Holy Beings to stay near you.

གསོལ་འདེབས།
sulndep

g) Dedicating the goodness you have done to all beings.

བསྐྱོར་བ།
ngowa

4) These seven are part of which of the six preliminaries? Which of them act to gather the power of goodness, and how many to clean away obstacles for a successful meditation?

They are part of the fifth preliminary, which is called "purifying obstacles and gathering goodness." Confession clears obstacles and the rest help to accumulate virtue.

5) What are the three types of vows mentioned in the ingredient of confession? (Tibetan track in Tibetan.)

The vows of freedom, bodhisattva vows, and tantric vows.

སོ་ཐར་གྱི་སྲོམ་པ།

sotar gyi dompa

བྱང་སེམས་གྱི་སྲོམ་པ།

jangsem kyi dompa

གསང་སྲྲགས་གྱི་སྲོམ་པ།

sang-ngak kyi dompa

6) What is the difference between a prayer and a dedication? (Tibetan track give names for these two.)

A prayer is a general wish to achieve some spiritual good which does not involve having some karma that you have just performed and are now using for some good. In a dedication, you have a specific karma of some good deed which you take and dedicate to the higher purpose of becoming a Buddha for the sake of all living beings.

སྨོན་ལམ།

munlam

བསྲོ་བ།

ngowa

7) What work will we be using for the practice of the seven ingredients?

We will be using the *Thousand Angels of the Heaven of Bliss (Ganden Hlagyama)*, a lama practice centering on Je Tsongkapa.



COURSE III
Applied Meditation

Answer Key, Class Three

1) What are the six conditions that must be gathered together for meditation? Do not confuse these with the six preliminaries. (Tibetan track answer in Tibetan.)

a) Stay in a place which is conducive to meditation.

མཐུན་པའི་ཡུལ།

tunpay yul

b) Live simply: don't need many things.

འདོད་པ་རྒྱང་བ།

dupa chungwa

c) Be satisfied with the things you have.

ཚོག་ཤེས་པ།

chok shepa

d) Give up being too busy.

བྱ་མང་སྤངས།

ja mang pang

e) Maintain a very ethical way of life.

ཚུལ་ཁྲིམས་དག་པ།

tsultrim dakpa

f) Get rid of sense desires, and desire for worldly pleasures.

ནམ་ཏེ་བཀ་སྤངས།
namtok pang

2) What book is Je Tsongkapa using for his explanation of the first of these? Who wrote it, and what are their dates? (Tibetan track in Tibetan.)

Je Tsongkapa uses the *Ornament of the Sutras (Sutralamkara)*, by Master Asanga, dated to about 350 AD.

མདོ་སྡི་རྒྱུ་།
dode gyen

3) What is Je Tsongkapa using as his source for all six? Who wrote it, and what are his dates? (Tibetan track in Tibetan.)

As his source, Je Tsongkapa is using *The Stages of Meditation*, written by Master Kamalashila around 750 AD.

བསྐྱོམ་རིམ།
gomrim

4) What is an important source for the teaching on few wants, and easy satisfaction? Who wrote it, and when?

The *Treasure House of Higher Knowledge (Abhidharmakosha)*, by Master Vasubandhu, written around 350 AD.



COURSE III
Applied Meditation

Answer Key, Class Four

1) Briefly describe the eight characteristics of correct meditation posture. (Tibetan track students also give Tibetan for each.)

a) Put your legs in a full-lotus or half-lotus position.

ཀང་པ་དགྱིལ་གྱུང་།

kangpa kyiltrung

b) Don't keep your eyes open all the way, or closed all the way.

མིག་མི་དབྱེ་མི་བྱམ།

mik miye misum

c) Sit up very straight.

ལུས་དྲང་པོ།

lu drang po

d) Make your shoulders level: neither higher than the other.

སྤྲུལ་པ་མཉམ།

trakpa nyam

e) Make sure your head is neither tilted up nor down.

མགོ་མི་མཐོ་མི་དམའ།

go mito mima

f) Let your teeth and lips stay in their natural, loose position.

སོ་མཚུ་རང་ལུགས།

so chu rangluk

g) Leave your tongue in a natural position up against the top of your mouth.

ལྷེ་ཡ་སེའི་རང་ལུགས།

che yasoy rangluk

h) Make your breath completely quiet, and follow it for a count of ten.

དབུགས་འབྱུང་རྒྱུ།

uk jung-ngup

2) What source is Je Tsongkapa using for these eight? Who wrote it? When did he live? (Tibetan track students answer in Tibetan.)

Je Tsongkapa's source is the *Stages of Meditation*, by Master Kamalashila, who lived about 750 AD.

བསྐྱོམ་རིམ།

gomrim

3) The eight characteristics have sometimes been called the eight-point posture of the Buddha named "Appearances" (*Vairochana*). How do they differ from the seven-point posture of the same Buddha? (Tibetan track students give Tibetan for the seven-point posture of Vairochana.)

In the seven-point posture, the breath is not listed.

ནམ་སྐྱང་གི་ཚེས་བདུན།

namnang gi chu dun



COURSE III
Applied Meditation

Answer Key, Class Five

1) Name the first of the five problems of meditation. Which four of the eight corrections are used to counteract it? (Tibetan track answer in Tibetan.)

a) problem: Laziness, or not feeling like meditating today.

ལེ་ལོ།

lelo

b) four corrections:

(1) Feel attracted towards meditation, by thinking about how great it is.

ཉིང་ངེ་འཇིན་ལ་དད་པ།

ting-ngen-dzin la depa

(2) Decide that you want to be a good meditator.

འདུན་པ།

dunpa

(3) Make the efforts needed to get good at meditation.

བརྩོན་འགྲུས།

tsundru

- (4) Experience the physical and mental pleasure and ease that comes from meditating regularly.

ཤིན་ལྷན་པ།

shinjang

- 2) Name the second of the five problems of meditation, and explain why its name does not exactly describe it. (Tibetan track name in Tibetan, and explain in English.)

Forgetting the instructions. It doesn't mean that you have forgotten what you've been told; rather, it means that you have lost the object of meditation: it has slipped away from your mind completely.

གདམས་ངག་བརྗེད་པ།

dam-ngak jepa

- 3) Give the name of the correction for this second problem. (Tibetan track in Tibetan.)

The correction is called "remembering." This means that you recall the object to mind. By doing this repeatedly, you habituate yourself to the object of meditation, thereby making it familiar and less likely to be lost.

དྲན་པ།

drenpa

- 4) Name the third of the five problems of meditation. What is its correction? (Tibetan track in Tibetan.)

The third problem that occurs in meditation is mental dullness or mental agitation. The corresponding correction is watchfulness.

ཇིང་གོད།

jinggu

ཤེས་བཞིན།

sheshin

5) Give an example for the difference between fixation, fixation with clarity, and fixation with both clarity and intensity. (Tibetan track give the names for these three in Tibetan.)

"Fixation" is like holding a cup. "Fixation with clarity" corresponds to holding the cup loosely. And fixation with both clarity and intensity is like holding the cup firmly.

གནས་ཆ།

necha

གསལ་ཆ།

selcha

ངར་ཆ།

ngarcha

6) Explain the difference between gross and subtle dullness of meditation. (Tibetan track name the two in Tibetan, and explain in English.)

In a state of obvious dullness, you do have fixation on the object but the level of attention of the meditation has lost its clarity: meaning not the clearness of the colors or lines of a visualized object, but rather the alertness or brightness of your state of mind, how "bright and bushy-tailed it is: how free it is from mental dullness or agitation. With subtle dullness, you have fixation and clarity, but no intensity.

བྱིང་བ་རགས་པ།

jinwa rakpa

བྱིང་བ་ཕྱ་མོ།

jingwa tramo



COURSE III
Applied Meditation

Answer Key, Class Six

1) What is the fourth of the five problems of meditation? How do you know it has occurred? (Tibetan track give the name for the problem in Tibetan.)

The fourth of the five problems which can occur during meditation is failing to take the action necessary to correct dullness or agitation. You know it has occurred when you have detected their arrival through your watchfulness.

འདུ་མི་བྱེད་པ།
du mijepa

2) What is the correction for this fourth problem? (Tibetan track in Tibetan.)

The correction is called "taking action."

འདུ་བྱེད་པ།
du jepa

3) This correction can come in two different forms. Name them.

a) Correcting for mental dullness.

b) Correcting for mental agitation.

4) Name three methods for uplifting your state of mind in meditation. Which is the main one? (Tibetan track in Tibetan.)

The following methods are in order, meaning that if the first one doesn't work, move on to the next, and then the next:

a) Tighten your concentration on the object of meditation; if you try but still have mental dullness, it may be due to focusing too strongly within, and it could help then to allow the mind to expand out a bit. This is the main method.

དམིགས་རྟེན་ལ་སེམས་བྲིམས།

mikten la sem drim

- b) Shift your concentration to another object for a while (an uplifting one, such as how full of spiritual opportunities your life is, or on the benefits of the wish for enlightenment).

གཞན་ལ་ཡིད་བྱེད།

shen la yije

- c) Break the meditation and stretch, walk around, go out to some cool place, or to a high place like a mountain top, splash water in your face, or something of the like.

རི་ཞིག་སྐྱུན་གྲོལ།

reshik tun drul

- 5) Name three methods of bringing your mind down in meditation.

Again, do the first of the following, and if it doesn't help then go to the next.

- a) Mentally loosen up on the object of meditation.
b) Shift your mind to another object of meditation for a while (to a sobering one, such as death or suffering).
c) Go back to counting your breaths.

- 6) What is the fifth and final problem of meditation? What is its correction? (Tibetan track in Tibetan.)

The final problem is unnecessarily correcting your meditation. The correction here is leave well enough alone, and to avoid making any changes or attempting any corrections.

འདུ་བྱེད་པ།

du jepa



COURSE III
Applied Meditation

Answer Key, Class Seven

1) Name and describe the nine states of meditation. (Tibetan track give the names in Tibetan and describe in English.)

- a) **Placing the mind on the object. You receive instructions from your teacher about what object to meditate upon, and can keep your mind on it for only very brief periods of time.**

སེམ་འཇོག་པ།

sem jokpa

- b) **Placing the mind on the object with some continuity. You are able to keep your mind on the object briefly, for the length of time it might take to do a single round of short mantras on a rosary. You have constant agitation and dullness during these first two stages.**

གྱུང་དུ་འཇོག་པ།

gyundu jokpa

- c) **Placing the mind on the object and patching the gaps. You are able to keep your mind on the object for a fairly long time, regaining continuity and "patching the gap" quickly whenever your focus breaks off.**

ལྷན་ཏེ་འཇོག་པ།

lente jokpa

- d) **Placing the mind on the object closely. You are able to keep your mind on the object without losing it, but still have agitation and dullness.**

ཉེ་བར་འཇོག་པ།

nyewar jokpa

- e) **Controlling the mind.** Watchfulness is developed to a high degree, detecting subtle dullness when the mind has been withdrawn inside too deeply. Obvious dullness can no longer occur.

དུལ་བར་བྱེད་པ།

dulwar jepa

- f) **Pacifying the mind.** Watchfulness by this point is powerful, detecting subtle agitation which may occur as a result of uplifting the mind as a correction in the previous stage. There is no longer any great danger of subtle dullness.

ཞི་བར་བྱེད་པ།

shiwari jepa

- g) **Pacifying the mind totally.** Recollection and watchfulness are total, and there is no great danger of either subtle agitation or subtle dullness.

རྣམ་པར་ཞི་བར་བྱེད་པ།

nampar shiwari jepa

- h) **Making the mind single-pointed.** Neither subtle agitation nor subtle dullness still occur at all; some effort is still needed at the beginning of the session to make minor corrections to the meditation.

ཚེ་གཅིག་ཏུ་བྱེད་པ།

tse chiktu jepa

- i) **Achieving equilibrium (deep meditation).** Your mind goes into deep meditation automatically, without any conscious effort.

མཉམ་པར་འཇོག་པ།

nyampar jokpa



COURSE III
Applied Meditation

Answer Key, Class Eight

1) Name three different types of meditation. (Tibetan track in Tibetan.)

a) **Fixation meditation, such as a visualization fixed on the image of your Lama.**

འཇོག་སྒོམ།

jokgom

b) **Review meditation, where you go over the same steps of a concept or principle again and again. An example would be going through the various parts of the outline of the death meditation until each succeeding step comes to you almost automatically.**

ཤར་སྒོམ།

shargom

c) **Analytical meditation, where you set a problem at the center stage of your mind and then solve it by thinking about it carefully, from many different angles.**

དཔྱད་སྒོམ།

chegom

2) Give the meaning of the word "lam-rim." Where does the name come from?

The Tibetan word "lam-rim" means "steps of the path to Enlightenment." The name ultimately comes from the scriptures on the Perfection of Wisdom (the Prajnya Paramita).

3) Which of the five great texts, and the different levels of secret practice, are contained in this text?

The subject matter of all the five great texts is found in the *lam-rim*. These five are called the Perfection of Wisdom (*Prajnya Paramita*); the Middle Way (*Madhyamika*); Vowed Morality (*Vinaya*); Higher Knowledge (*Abhidharma*); and Logic and Perception (*Pramana*). The *lam-rim* is an open teaching, so the secret practices are mentioned but not explained in detail.

4) Who wrote the *Source of All My Good*? Where, and when?

The *Source of All My Good* was written by Je Tsongkapa, at the foot of a statue of Lord Atisha, at Radreng Monastery, in 1402.

5) Name the four major parts of this lam-rim. (Tibetan track in Tibetan.)

a) The root of the path: taking a lama.

ལམ་གྱི་རྩ་བ་བཤེས་གཉེན་བསྟེན་ཚུལ།

lam gyi tsawa she-nyen ten tsul

b) How to practice and purify the mind, after taking a lama.

བསྟེན་ནས་སློང་ལྷུང་སྐྱུང་བའི་ཚུལ།

ten ne lo jitar jangway tsul

c) Requesting help in your practice.

གསོལ་བ་འདེབས་པ།

sulwan deppa

d) Prayers to meet teachers and to achieve your goals.

སྐྱེ་མས་རྗེས་གཟུང་དང་ས་ལམ་ཐོབ་པའི་སྟོན་ལམ།

lame jesung dang salam toppay munlam

6) Name four parts to the practice of taking yourself to a Lama. (Tibetan track in Tibetan.)

a) Developing faith and admiration in your Lama.

དད་པ་སྣང་བ།
depa jangwa

b) How to think about your Lama. (This and the next part are actually subdivisions of the first one.)

བསམ་པས་བསྟོན་པ།
sampe tenpa

c) How to act towards your Lama.

སྟོང་བས་བསྟོན་པ།
jorwe tenpa

d) Developing reverence for your Lama.

གུས་པ་བསྐྱེད་པ།
gupa kyepa

7) There are two sets of five qualities that a qualified Lama should, at the very minimum, possess. List either one of them. (Tibetan track in Tibetan.)

a) He or she controls themselves with morality.

ཚུལ་ཁྲིམས་ཀྱིས་སྲུགས་དུལ།
tsultrim gyi tuk dul

b) They control themselves with concentration.

ཉིང་ངེ་འཇིག་གྲིས་སྤྱགས་དུལ།
ting-ngen-dzin gyi tuk dul

c) They control themselves with wisdom.

ཤེས་རབ་གྲིས་སྤྱགས་དུལ།
sherab kyi tuk dul

d) They have perceived emptiness intellectually or directly.

དེ་ཉིད་ཚྭ་གས་པ།
de-nyi tokpa

e) They have love for their students.

བརྩེ་བ་དང་ལྷན་པ།
tsewa dang denpa

OR

a) In the great division between worldly and dharma attitude, they should be devoted mainly to dharma (internally, not in externals such as their occupation or the like).

ཚོས་དང་འཇིག་རྟེན་གཉིས་ལས་ཚོས་གཙོར་བྱེད།
chu dang jikten nyi le chu tsor je

- b) In the division between this life and future life, they are working mainly toward future life (also in internal attitude).

འདི་ཕྱི་གཉིས་ལས་ཕྱི་མ་གཙོར་བྱེད།

di chi nyi le chima tsor je

- c) They take care of others before themselves.

རང་གཞན་གཉིས་ལས་གཞན་གཙོར་བྱེད།

rang shen nyi le shen tsor je

- d) They are not careless in their physical, verbal, or mental actions.

སློ་གསུམ་བག་མེད་དུ་མི་གཏོང་།

go sum bakme du mitong

- e) They don't teach their students a wrong path.

ཕྱིན་ཅི་ལོག་ཏུ་མི་འབྲིད།

chinchilok tu mitri

- 8) What is the meaning of "bless me" throughout this text?

It means "help me to change my spiritual aptitude: my very ability to learn and to practice Dharma."



COURSE III
Applied Meditation

Answer Key, Class Nine

1) The first part of the lam-rim ("steps of the path") we are studying concerned how to take a Lama. The second part concerns how to practice once one has taken a Lama. What are the two parts of how to do this practice? (Tibetan track in Tibetan.)

a) Je Tsongkapa urging us to get the most meaning out of this life.

སྙིང་པོ་ལེན་པར་སྐྱེལ་བ།

nyingpo lenpar kulwa

b) Learning how to get the most out of this life.

སྙིང་པོ་ལེན་པའི་ཚུལ།

nyingpo lenpay tsul

2) Name any five of the eight leisures.

The eight possible answers are:

- a) We have not been born as a hell being.
- b) We have not been born as a craving spirit (a *preta*).
- c) We have not been born as an animal.
- d) We have not been born as a being in the temporary realms of pleasure.
- e) We have not been born in an "uncivilized" place (meaning a place where no one follows vowed morality).
- f) We have not been born with serious wrong worldviews.
- g) We have not been born as someone who is retarded or otherwise physically incapable of studying the Dharma.

h) We have not been born in an era when the teachings of the Buddha have not come to the world.

3) Name any five of the ten fortunes.

The ten possible answers are:

- a) We have been born as a human.**
- b) We live in a "central land," meaning a place where the vows of morality are followed.**
- c) We have all our important faculties, the ones that allow us to study and practice the Dharma, intact.**
- d) We have never committed one of the "ultimate bad karmas," meaning one of the five immediate misdeeds.**
- e) We live in a world where the teachings are respected.**
- f) We live in a world where a Buddha has come.**
- g) We live in a world where a Buddha has taught**
- h) We live in a world where the teachings still remain, in the form of people having realizations such as seeing emptiness directly.**
- i) We live in a world where people are still actively following the teachings of Buddhism.**
- j) We live in a world where "people have compassion for others," which in this case refers to sympathetic people who are willing to assist Dharma practitioners and support them with what they need to keep practicing.**

4) Name the three parts to the subject of taking the essence of this life. (Tibetan track in Tibetan.)

a) Steps shared with those of lesser capacity.

སྐྱེས་བུ་རྩུང་དུ་དང་སྐྱུན་མོང་བའི་ལམ་གྱི་རིམ་པ།
kyebu chung-ngu dang tunmongway lam gyi rimpa

b) Steps shared with those of medium capacity.

སྐྱེས་བུ་འབྲིང་དང་སྐྱུན་མོང་བའི་ལམ་གྱི་རིམ་པ།
kyebu dring dang tunmongway lam gyi rimpa

c) Steps for those of great capacity.

སྐྱེས་བུ་ཆེན་པོའི་ལམ་གྱི་རིམ་པ།
kyebu chenpoy lam gyi rimpa

5) What are the three principles of the death meditation? (Tibetan track in Tibetan.)

a) Death is certain.

འདིས་པར་འཆི་བ།
ngepar chiwa

b) There is no certainty when you will die.

ནམ་འཆི་ངེས་མེད།
nam chi ngeme

c) When you do die, only the Dharma can help you.

འཆི་ཚེ་ཚོས་མ་གཏོགས་མི་ཡན།
chi tse chu matok mipen

6) Name the four laws of karma. (Tibetan track in Tibetan.)

a) **Actions are certain to produce consequences that resemble them in content (good can only lead to good, bad can only lead to bad).**

ལས་ངེས་པ།

le ngepa

b) **The consequences are greater than the actions.**

ལས་འཕྲིལ་ཆེ་བ།

le pel chewa

c) **One cannot meet a consequence if he or she has not committed an action.**

ལས་མ་བྱས་པ་དང་མི་འཕྲད་པ།

le majepa dang mitrepa

d) **Once an action is committed, the consequence cannot be lost.**

བྱས་པ་རྒྱུད་མི་ཟ་བ།

jepa chu misawa



COURSE III
Applied Meditation

Answer Key, Class Ten

1) State briefly the difference between Buddhists of lesser, medium, and greater capacity.

Buddhists of lesser capacity seek only to avoid being born themselves in the three lower realms after they die. Those of medium capacity seek to avoid any rebirth at all, but again only for their own sake. Those of the greater capacity (the Mahayana) seek to avoid the lower realms and any rebirth at all, but wish further that they could help every living being to do the same.

2) Give two parts to the steps of the path which are shared with practitioners of medium capacity. (Tibetan track in Tibetan.)

a) Developing the wish to achieve freedom from suffering existence.

ཐར་འདོད་ལྷོ་བསྐྱེད།

tarndu lo kye

b) Learning how to gain the path to freedom.

ཐར་ལམ་གཏན་དབབ།

tarlam ten ap

3) Do you think it is true that every event in our present kind of life is suffering? Why or why not?

The outright pain, such as a bad back or grief over the loss of a loved one, is obviously suffering (the suffering of suffering). But even the good things—a good home, family, or job—must inevitably change and be ripped away from us (the suffering of change). We finally lose even our own bodies; our minds become senile; and even our names are forgotten. Since every event in our present kind of life is either suffering or inevitably degenerates into suffering (pervasive suffering), then it is true that all these events are suffering.

4) Of the three trainings, why is only the training of morality mentioned at this point?

Morality is the basis of the other two trainings; one must have morality to be able to concentrate deeply, and gain insight into wisdom. These other two trainings are implied since they follow only upon morality.

5) What are recollection and watchfulness doing at this point, and towards what are they aimed? (Tibetan track give the names for the two in Tibetan.)

They are aimed at one's morality. Recollection is, generally speaking, the ability to keep your mind on what you are doing, saying, or thinking. Awareness is the ability to "sound the alarm" or to become aware when you have a problem.

དྲན་པ།

drenpa

ཤེས་བཞིན།

she-shin

6) Give the two parts to the steps of the path which are shared with practitioners of the greater scope (Tibetan track in Tibetan.)

a) Learning how to think like a bodhisattva.

སེམས་བསྐྱེད་པའི་རྩུལ།

sem kyepay tsul

b) Learning how to act like a bodhisattva.

ཚུལ་ལ་སློབ་རྩུལ།

chupa la loptsul

7) The second of these two parts has two parts itself. Name them. (Tibetan track in Tibetan.)

a) Bodhisattva activities which are open (not secret teachings).

མདོ།

do

b) Bodhisattva activities which are not open (which are secret teachings, or tantra).

སྔགས།

ngak

8) The first of these two parts also has two parts. Name them. (Tibetan track in Tibetan.)

a) The general six perfections.

ཚུལ་ལྷན་གྱི་ལ་སློབ་ཚུལ།

chupa chi la lob-tsul

b) The last two perfections.

ཕར་ཕྱིན་བ་མ་གཉིས་ལ་བསླབ་ཚུལ།

parchin tama nyi la lab-tsul

9) What are the three moralities mentioned here? (Warning: these are not the same as the three types of vows.) (Tibetan track answer in Tibetan.)

- a) **The morality of restraining yourself from bad deeds (mainly aimed at avoiding doing any deeds that hurt others, essential in reaching nirvana).**

ཉེས་སྲོད་སྲོམ་པའི་ཚུལ་ཁྲིམས།

nyechu dompay tsultrim

- b) **The morality of collecting good deeds (mainly aimed at gathering into oneself an extraordinary level of the collections of merit and wisdom, which create a Buddha).**

དགོ་བའི་ཚོས་སྲུད་པའི་ཚུལ་ཁྲིམས།

geway chu dudpay tsultrim

- c) **The morality of benefitting beings (mainly the prior two moralities, kept with nothing less than the motivation of a bodhisattva).**

སེམས་ཅན་དོན་བྱེད་ཀྱི་ཚུལ་ཁྲིམས།

semchen dunje kyi tsultrim

10) Give the definition of quietude (called *shamata* in Sanskrit and *shi-ne* in Tibetan).

That single-mindedness which is imbued with the exceptional bliss of practiced ease due to deep, single-pointed meditation on its object.

11) Give the definition of insight (called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan).

That wisdom which is full of the exceptional bliss of practiced ease by power of the analysis of its object, and which is founded upon quietude.



COURSE III
Applied Meditation

Tibetan Language Study Guide

Class One

གོམ་པ།
gompa

བསམ་གཏན།
samten

སྟོམས་འདུག།
nyomjuk

སུམ་གཞུག།
nyamshak

ཞི་གནས།
shi-ne

ཏིང་ངེ་འཇིགས།
ting-ngen-dzin

གནས་ཁང་གི་དང་རྟེན་དབྱུང་།
nekang chi dang ten dram

Course III, Applied Meditation
Language Study Guide

མཚོད་པ།

chupa

རྒྱལ་མཚན་ལྷོ་མཚན་བསྐྱེད།

kyamdro semkye

ཚོགས་ཞིང་གསལ་གདབ།

tsokshing seldeb

ཚོགས་བསག་སྐྱིབ་སྤྱང་།

tsok-sak dripjang

གསོལ་འདེབས།

sulndep

Class Two

ཇེ་ཙོང་ཁ་པ།

je tsongkapa

ལམ་རིམ་ཆེན་མོ།

lamrim chenmo

བཟང་པོ་སྤྱོད་པའི་སྤོན་ལམ།

sangpo chupay munlam

Course III, Applied Meditation
Language Study Guide

ཕྱག་འཚལ།

chaktsel

མཚོད་པ།

chupa

བཤགས་པ།

shakpa

ཡི་རང་བ།

yi-rangwa

ཚོས་འཁོར་བསྐྱོར་བར་བསྐྱུལ།

chunkor korwar kul

གསོལ་འདེབས།

sulndep

བསྟོ་བ།

ngowa

སོ་ཐར་གྱི་སྟོམ་པ།

sotar gyi dompa

Course III, Applied Meditation
Language Study Guide

བྱང་སེམས་ཀྱི་སྒྲོམ་པ།

jangsem kyi dompa

གསང་སྤྲགས་ཀྱི་སྒྲོམ་པ།

sang-ngak kyi dompa

སློན་ལམ།

munlam

བསྒྲོ་བ།

ngowa

Class Three

སྤྲུག་པའི་ཡུལ།

tunpay yul

འདོད་པ་རྒྱུད་བ།

dupa chungwa

ཚོག་ཤེས་པ།

chok shepa

བྱ་མང་སྤངས།

ja mang pang

ཚུལ་ཁྲིམས་དག་པ།

tsultrim dakpa

Course III, Applied Meditation
Language Study Guide

ནམ་རྟོག་སྤངས།

namtok pang

མདོ་ལྡི་གྲུ།

dode gyen

བསྐྱོམ་རིམ།

gomrim

Class Four

ཀང་པ་དཀྱིལ་ཀུང་།

kangpa kyiltrung

མིག་མི་དབྱེ་མི་བུམ།

mik miye misum

ལུས་བྲང་པོ།

lu drang po

ཐྲཀ་པ་མཉམ།

trakpa nyam

མགོ་མི་མཐོ་མི་དམའ།

go mito mima

Course III, Applied Meditation
Language Study Guide

སོ་མཚུ་རང་ལྷགས།

so chu rangluk

ལྷེ་ཡ་སོའི་རང་ལྷགས།

che yasoy rangluk

དབྱགས་འབྱུང་རྩལ།

uk jung-ngup

གམོམ་རིམ།

gomrim

ནམ་སྐྱང་གི་ཚེས་བདུན།

namnang gi chu dun

Class Five

ལེ་ལོ།

lelo

ཏིང་ངེ་འཇིན་ལ་དད་པ།

ting-ngen-dzin la depa

འདུན་པ།

dunpa

Course III, Applied Meditation
Language Study Guide

བཙོན་འགྲུམ།

tsundru

ཤིན་ཟུངས།

shinjang

གདམས་ངག་བཟུང་བ།

dam-ngak jepa

དྲན་པ།

drenpa

ཉིང་ཚོད།

jinggu

ཤེས་བཞིན།

sheshin

གནས་ཆ།

necha

གསལ་ཆ།

selcha

Course III, Applied Meditation
Language Study Guide

ངར་ཆ།

ngarcha

བྱིང་བ་རགས་པ།

jinwa rakpa

བྱིང་བ་སྤ་མོ།

jingwa tramo

འདུ་མི་བྱེད་པ།

du mijepa

Class Six

འདུ་བྱེད་པ།

du jepa

དམིགས་རྟེན་ལ་སེམས་གྲིམས།

mikten la sem drim

གཞན་ལ་ཡིད་བྱེད།

shen la yije

རི་ཞིག་སུན་གྲོལ།

reshik tun drul

Course III, Applied Meditation
Language Study Guide

འདུ་བྱེད་པ།

du jepa

Class Seven

སེམས་འཇོག་པ།

sem jokpa

རྒྱུན་དུ་འཇོག་པ།

gyundu jokpa

སྐྱོད་ཏེ་འཇོག་པ།

lente jokpa

ཉེ་བར་འཇོག་པ།

nyewar jokpa

དུལ་བར་བྱེད་པ།

dulwar jepa

ཞི་བར་བྱེད་པ།

shiwar jepa

རྣམ་པར་ཞི་བར་བྱེད་པ།

nampar shiwar jepa

ཅེ་གཅིག་ཏུ་བྱེད་པ།

tse chiktu jepa

མཉམ་པར་འཛོག་པ།

nyampar jokpa

Class Eight

འཛོག་སྒོམ།

jokgom

ཤར་སྒོམ།

shargom

དཔུང་སྒོམ།

chegom

ལམ་གྱི་རྩ་བ་བཤེས་གཉེན་བསྟེན་ཚུལ།

lam gyi tsawa she-nyen ten tsul

བསྟེན་ནས་སློབ་ལྟར་སྤང་བའི་ཚུལ།

ten ne lo jitar jangway tsul

གསོལ་བ་འདེབས་པ།

sulwan deppa

ལམ་ཇེ་སྟོན་གཟུང་དང་ས་ལམ་ཐོབ་པའི་སྟོན་ལམ།

lame jesung dang salam toppay munlam

དད་པ་སྐྱུང་བ།

depa jangwa

བསམ་པས་བསྟོན་པ།

sampe tenpa

སྟོར་བས་བསྟོན་པ།

zorwe tenpa

གུས་པ་བསྐྱེད་པ།

gupa kyepa

ཚུལ་ཁྲིམས་གྲིས་བྱགས་དུལ།

tsultrim gyi tuk dul

ཏིང་ངེ་འཛིན་གྲིས་བྱགས་དུལ།

ting-ngen-dzin gyi tuk dul

ཤེས་རབ་གྲིས་བྱགས་དུལ།

sherab kyi tuk dul

དེ་ཉིད་རྟོགས་པ།

de-nyi tokpa

བརྩེ་བ་དང་ལྡན་པ།

tsewa dang denpa

ཚོས་དང་འཇིག་རྟེན་གཉིས་ལས་ཚོས་གཙོར་བྱེད།

chu dang jikten nyi le chu tsor je

འདི་ཕྱི་གཉིས་ལས་ཕྱི་མ་གཙོར་བྱེད།

di chi nyi le chima tsor je

རང་གཞན་གཉིས་ལས་གཞན་གཙོར་བྱེད།

rang shen nyi le shen tsor je

གློ་གསུམ་བབ་མེད་དུ་མི་གཏོང་།

go sum bakme du mitong

ཕྱིན་ཅི་ལོག་ཏུ་མི་འབྲིད།

chinchilok tu mitri

Class Nine

སྟིང་པོ་ལེན་པར་སྐྱལ་བ།

nyingpo lenpar kulwa

སྙིང་པོ་ལེན་པའི་ཚུལ།

nyingpo lenpay tsul

སྐྱེས་བུ་རྩུང་དུ་དང་སྐུན་མོང་བའི་ལམ་གྱི་རིམ་པ།

kyebu chung-ngu dang tunmongway lam gyi rimpa

སྐྱེས་བུ་འབྲིང་དང་སྐུན་མོང་བའི་ལམ་གྱི་རིམ་པ།

kyebu dring dang tunmongway lam gyi rimpa

སྐྱེས་བུ་ཆེན་པོའི་ལམ་གྱི་རིམ་པ།

kyebu chenpoy lam gyi rimpa

འངེས་པར་འཆི་བ།

ngepar chiwa

ནམ་འཆི་ངེས་མེད།

nam chi ngeme

འཆི་ཚེ་ཚོས་མ་གཏོགས་མི་ཕན།

chi tse chu matok mipen

ལས་ངེས་པ།

le ngepa

Course III, Applied Meditation
Language Study Guide

ལས་འཕེལ་ཆེ་བ།

le pel chewa

ལས་མ་བྱས་པ་དང་མི་འཕྲད་པ།

le majepa dang mitrepa

བྱས་པ་རྒྱད་མི་ཟ་བ།

jepa chu misawa

Class Ten

ཐར་འདོད་སློབ་སྦྱོང།

tarndu lo kye

ཐར་ལམ་གཏན་དབབ།

tarlam ten ap

དྲན་པ།

drenpa

ཤེས་བཞིན།

she-shin

སེམས་བསྐྱེད་པའི་རྩུལ།

sem kyepay tsul

ལྷོད་པ་ལ་སློབ་ཚུལ།

chupa la loptsul

མདོ།

do

སྒྲགས།

ngak

ལྷོད་པ་སྤྱི་ལ་སློབ་ཚུལ།

chupa chi la lob-tsul

ཕར་ཕྱིན་བ་མ་གཉིས་ལ་བསྐྱབ་ཚུལ།

parchin tama nyi la lab-tsul

ཉེས་སྤྱོད་སྤོམ་པའི་ཚུལ་ཁྲིམས།

nyechu dompay tsultrim

དགོ་བའི་ཚོས་སྤྱད་པའི་ཚུལ་ཁྲིམས།

geway chu dudpay tsultrim

སེམས་ཅན་དོན་བྱེད་ཀྱི་ཚུལ་ཁྲིམས།

semchen dunje kyi tsultrim