



Name: _____

Date: _____

Grade: _____

THE SOURCE OF ALL MY GOOD

ANSWER KEY FOR CLASS TWO

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?

- a) **Je Tsongkapa urging us to get the most meaning out of this life.**
- b) **Learning how to get the most out of this life.**

2. Give the Sanskrit terms usually translated as "leisure" and "fortune" and briefly describe what they mean.

The Sanskrit term for "leisure" is *kshana*," a "moment" in sense of "suitable moment, vacant time, leisure, opportunity." It also implies that such an opportunity is very brief and could end at any time. The term for "fortune" is *sampatti*, which comes from a verbal form which literally means "to fall together nicely," or "to turn out well." We have, in this sense, obtained a life now where conditions have "fallen together nicely" for us.

3. What are the three parts of the lam rim dealing with leisure and fortune?

- 1) **Identifying our leisure and fortune**
- 2) **Thinking about how important it is**
- 3) **Thinking about its rarity and contemplating the difficulty of attaining it**

4. Name any five of the eight leisures.

The eight possible answers are:

- 1) **We have not been born as a hell being.**
- 2) **We have not been born as a craving spirit (a *preta*).**
- 3) **We have not been born as an animal.**
- 4) **We have not been born as a being in the temporary realms of pleasure.**
- 5) **We have not been born in an "uncivilized" place (meaning a place where no one follows vowed morality).**
- 6) **We have not been born with serious wrong worldviews.**



- 7) **We have not been born as someone who is retarded or otherwise physically incapable of studying the Dharma.**
- 8) **We have not been born in an era when the teachings of the Buddha have not come to the world.**

5. Name any five of the ten fortunes.

The ten possible answers are:

- 1) **We have been born as a human.**
- 2) **We live in a "central land," meaning a place where the vows of morality are followed.**
- 3) **We have all our important faculties, the ones that allow us to study and practice the Dharma, intact.**
- 4) **We have never committed one of the "ultimate bad karmas," meaning one of the five immediate misdeeds.**
- 5) **We live in a world where the teachings are respected.**
- 6) **We live in a world where a Buddha has come.**
- 7) **We live in a world where a Buddha has taught**
- 8) **We live in a world where the teachings still remain, in the form of people having realizations such as seeing emptiness directly.**
- 9) **We live in a world where people are still actively following the teachings of Buddhism.**
- 10) **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.**

6. Quote the passage from the fourth chapter of the *Guide to the Bodhisattva's Way of Life* (4.23) that talks about what it would be like to waste an opportunity like the one we've received in this life.

"Having obtained an opportunity such as this one, if I do not use it to practice virtue there is no greater deceit, no greater delusion."

7. Give the analogy found in the *lam rim* texts to describe how rare and precious this human life is.

The chances of getting a human birth with all the advantages we have are compared to those of a turtle who once every one hundred years comes up from the bottom of the ocean and "just happens" to put its neck through a golden hoop that is floating on the surface of the vast sea.

8. In his *Lam Rim Chenmo*, Je Tsongkapa says we must reflect on four elements with regard to cultivating a strong desire to take full advantage of the life of leisure and fortune we have received. What are these four elements?



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- 1) **The need to practice the teachings, because all living beings only want happiness and do not want suffering, and because achieving and alleviating suffering depends only on practicing the teachings.**
- 2) **The ability to practice, because you are endowed with the external condition, a teacher, and the internal conditions, leisure and fortune.**
- 3) **The need to practice in this lifetime, because if you do not practice, it will be very difficult to obtain leisure and fortune again for many lifetimes.**
- 4) **The need to practice right now, because there is no certainty when you will die.**

9. Name the three parts to the subject of taking the essence of this life.

- 1) **Steps shared with those of lesser capacity.**
- 2) **Steps shared with those of medium capacity.**
- 3) **Steps for those of great capacity.**