



Name: _____

Date: _____

Grade: _____

THE SOURCE OF ALL MY GOOD

ANSWER KEY FOR CLASS EIGHT

1. The second of the two parts to the steps of the path which are shared with practitioners of great scope is learning how to act like a bodhisattva. The second of these two parts has two parts itself. Name them.

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

2. The first of these two parts, the bodhisattva activities which are open, also has two parts. Name them.

- a) **The general six perfections.**
- b) **The last two perfections.**

3. What are the three moralities mentioned here?

- a) **The morality of restraining yourself from bad deeds (mainly aimed at avoiding doing any deeds that hurt others, essential in reaching nirvana).**
- 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).**
- c) **The morality of benefiting beings (mainly the prior two moralities, kept with nothing less than the motivation of a bodhisattva).**

4. Name the six perfections

- 1) **the perfection of giving**
- 2) **the perfection of ethics**
- 3) **the perfection of patience**
- 4) **the perfection of joyful effort**
- 5) **the perfection of meditative concentration**
- 6) **the perfection of wisdom**

5. The opposite of patience is anger. Name one of the antidotes that can help prevent anger.

Maintaining a sense of joy and happiness, refusing to be upset by things we cannot do anything about now.



6. In general, there are three types of patience. Name and describe them briefly.

- a) **The patience which takes on sufferings willingly: To stop seeing suffering as something terrible, to incorporate it into one's practice and use it as a path.**
- b) **The patience where you concentrate upon the Dharma: The desire and devotion to learn and practice a wide range of Dharma subjects.**
- c) **The patience where you don't mind it when others do you harm: The ability not to become angered when you are blocked from what you want and get what you don't want; and when people try to attack you, hurt your reputation, and so on.**

7. Explain the role of the fourth of the six perfections in attaining the result of the first three and the last two; then name the two results.

Attaining the result of the first three and the last two is dependent upon effort, much in the way that a flame never flickers in the absence of a breeze. The result attained from the first three is primarily the collection of merit, and the result attained from the last two is the collection of wisdom.

8. Give the brief definition of effort stated in Master Shantideva's GUIDE TO THE BODHISATTVA'S WAY OF LIFE.

"What is effort? It is joy in doing good."

9. Name the three things that act against the perfection of effort, and describe them briefly.

The three things that act against the perfection of effort are laziness, which is attraction to the pleasant feeling of sloth; an attraction to improper activities; and the feeling of being discouraged—of thinking to yourself that you cannot accomplish things.

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.



12. Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths?

The two truths are "deceptive truth" and "ultimate truth." They are not two different kinds of truth. Deceptive truth is called a "truth" only because ignorance takes its object to exist "in truth," which means self-existently. Ultimate truth is an ultimate reality, and this is why it is called a "truth." Deceptive truth and ultimate truth are two broad and all-inclusive divisions of reality itself, and so they are more accurately described as the "two realities."

13. Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints.

It is very important to realize that there are only two types of beings in the entire universe:

a) "Realized" or "extraordinary" beings (*aryas*, in Sanskrit; *pakpa* in Tibetan) who have seen emptiness directly. They are definitely on their way out of this suffering life and are therefore called "stream enterers" (*gyunshuk*) from that moment.

b) "Ordinary" beings (*so so keywo*), also known as "children" (*jipa*) or "nearsighted" (*tsurtong*) ; those who have not yet seen emptiness directly.