

ACI Course 1 **1**
Principal Teachings of Buddhism

Give the text name, author and dates.

Give the commentary author and dates.

ACI Course 1 **1**
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What are the Three Principal Paths?

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Name and describe briefly the two bodies of a Buddha.

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What are the causes for a buddha's two bodies?

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Give the six personal qualities of a qualified spiritual teacher.

(First 6 of the 10 characteristics of qualified lama.)

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Give the four qualities of teaching ability of a qualified spiritual teacher.

(Last 4 of the 10 characteristics of qualified lama.)

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List the three requirements of a good student.

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What is meant by the cycle of life or samsara (Sanskrit) or korwa (Tibetan)?

1) Renunciation
ngenjung

2) Bodhichitta
semkye

3) Correct view of emptiness
yangdakpay tawa

The Three Principal Paths
lamtso namsum
Je Tsongkapa Lobsang Drakpa
1357-1419

Pabongka Rinpoche
1878-1941

The dharma kaya is a result of the
collection of wisdom. (yeshe kyi tsok)

The rupa kaya is a result of the
collection of merit. (sunam kyi tsok)

chu-ku or **dharma kaya**
The mental and ultimate nature parts of a
Buddha.

suk-ku or **rupa kaya**
The physical body of a body includes
enjoyment body and emanation bodies.

- 7) de-nyi rabtok - deep realization of suchness
have seen emptiness directly
- 8) ma-ke den - master instructor
knows the capacity and level of students
- 9) tseway daknyi - image of love
teaching out of love not motivated fame or
fortune
- 10) kyowa pang - beyond becoming discouraged
tireless teachers

- 1) dulwa - tamed morality
extraordinary training in ethics
- 2) shiwa - at peace
extraordinary training in concentration
- 3) nyer shiwa - very peaceful
extraordinary training in wisdom
- 4) yunten hlakpa -
spiritual qualities exceed that of the student
- 5) tsunche - great efforts
takes great joy in helping students
- 6) lung gi chuk - rich in scripture

The condition of being forced, through
the power of karma and mental
afflictions, to take on the impure parts
(that make up a suffering being) over
and over again in a stream.

- 1) free of preconceptions, willing to see
things a new way.
- 2) intelligent, especially in spiritual
sense.
- 3) Motivated by high aspirations and are
willing to work hard to reach them.

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List the eight worldly thoughts.

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List the four principles of action (karma).

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What is the sign that you have developed true renunciation?

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What does bodhi and chitta mean in Bodhichitta?

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What are the seven steps in the cause-and-effect method for developing bodhichitta?

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Name the two truths and describe them briefly.

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Explain the three meanings of interdependence of the different Buddhist's Schools

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What schools belong to the functionalist, independent and implication groups?

- 1) actions are certain to produce similar results
- 2) the consequences are greater than the actions
- 3) one cannot meet a consequence if they have not committed an action
- 4) once an action is committed, the consequence cannot be lost

- 1) being happy when we get something
- 2) being unhappy when we don't
- 3) being happy when we feel good
- 4) being unhappy when we don't
- 5) being happy when we become well known
- 6) being unhappy when we don't
- 7) being happy when someone speaks well of us
- 8) being unhappy when they don't

bodhi
means buddhahood or enlightenment

chitta
means mind or thoughts

together they mean the wish to reach buddhahood (to benefit of others)

When you think day and night of achieving freedom and no longer have any attraction to the so-called "good" things of this life.

Deceptive truth (deceptive reality, conventional reality) - The appearance that things are self-existent.

Ultimate truth (ultimate reality) - The emptiness of all things. Nothing is self-existent, but merely a projection forced upon you by your past karma.

- 1) Recognize all beings as your mother.
- 2) Generate gratitude for what they did for you as your mother
- 3) Decide to repay their kindness
- 4) Love all people as a mother loves a child wanting to give them all good things
- 5) Feel great compassion and want to free all being from suffering.
- 6) Decide to help them all even if you have to do it all yourself.
- 7) Achieve bodhichitta - (semkye)

Functionalist Group

Hinayana: Abhidharma (detailists) and Sautrantika (sutra or logic school)

Mahayana: Chittamatra (mind-only school)

Independent Group

lower half of the middle way or Madhyamika School known as the Svatantrika or Independent group

Implication Group

upper half of the middle way Madhyamika School known as the consequence of Prasangika group

1) **Functionalist Group**

Things are interdependent in the sense that changing things depend on causes and conditions

2) **Independent Group**

Things are interdependent in the sense that all objects are depend on their parts

3) **Implication Group**

Things are interdependent in the sense that they are a results of our projecting onto a basis of our projection.

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Who is the disciple of Trijang Rinpoche who wrote the introduction? Give his full name and correct titles.

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What are the three “problems of the pot”?

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What is the Sanskrit word for the “great seal”?

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What are the two principal causes that bring about the state of Buddhahood?
&
What are the main elements of these two?

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Which of the two principal paths cause each of the Buddha’s two bodies?

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List at least six benefits of developing the wish for enlightenment.

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Buddhism teaches that no “self” exists. Give a description of the non-existent self according to Master Chandrakirti.

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For whom was the root text (The Three Principal Paths) written? (Give monks name and popular name.)

- 1) Closed—not paying attention
- 2) Grime—wrong motives
- 3) Hole—not retaining information

Khen Rinpoche
Geshe Lobsang Tharchin
1921-2004

Method (tap)(thoughts and deeds of bodhisattva)
Wisdom (sherab)

Mahamudra

Method: renunciation and bodhichitta
Wisdom: Correct view of emptiness

All your good deeds become a cause for omniscience.
You are worthy of the honor of all beings.
You outshine practitioners of the lower paths, known as "hearers" and "solitary realizers"
The tiniest good deed you ever do becomes a spiritual practice of the greater way (the Mahayana.)
The deeds you do are the activity of a bodhisattva.
The Buddhas look upon you as their own child.
All the bodhisattvas consider you their sibling.
You have entered into the "Greater Way"
You can reach enlightenment in one lifetime.

Form Body: renunciation & bodhichitta

Dharma Body: correct view

Ngawang Drakpa

Tsako Wongpo

A "self" or me does exist; there is someone who is reading this flashcard right now. But there is no "self" or "me" which exists from its own side, through any nature of its own, independent of the projections forced upon me by my karma.

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Who was Pabongka Rinpoche
in a former life.

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What are the three
great divisions of the
lam-rim texts?

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Does merit necessarily lead to nirvana
and Buddhahood? Why or why not?

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Is there any relationship between the
three principle paths and the great seal?
Between these three and tantric
practice?

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Name the two causes of the two bodies
of a Buddha.

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What are the two obstacles to
Buddhahood?

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Why was Je Tsongkapa able to
write 10,000 pages of incredibly deep
and difficult explanation of Buddhism?

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Name the three characteristics of an
authentic teaching, one which is
appropriate to make your practice
successful.

- 1) Lesser scope—escape lower rebirths
- 2) Medium scope—escape rebirth
- 3) Greater scope—enlightenment for the benefit of all sentient beings

Changkya Rolpay Dorje
(1717-1786)
the illustrious teacher of the
Emperor of China.

The three principal paths leads to tantra and the direct perception of emptiness. Can not have tantra or mahamudra without the three principal paths.

No all merit/virtue will lead to Buddhahood. It must be done with intention/wisdom (Bodhichitta).

Lack of knowledge—obstacle to omniscience

“bad” thoughts—obstacle to reaching freedom from mental afflictions

Collection of wisdom—dharmakaya

Collection of merit—rupakaya

- 1) Taught by the Buddha
- 2) Cleaned of errors by sages to eliminate wrong ideas creeping in.
- 3) Should have brought true realizations to the hearts of master practitioners once they’ve applied it.

He had direct communication with the enlightened being named Gentle Voice (Manjushri).

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Why is renunciation necessary to escape the cycle of life?
What is the relationship between renunciation and the wish to achieve enlightenment for all beings?

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Two of the steps of the path are meant to stop desire for this life. Name them.

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List the six sufferings of a human life.

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When do you become a bodhisattva?

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Has every bodhisattva seen emptiness directly?

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Can you reach nirvana (meaning become an arhat, and remove all your mental afflictions) before you become a bodhisattva?

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List at least six benefits of developing the wish for enlightenment.

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Describe the preliminary practice that precedes the seven step process for developing bodhichitta.

Realization that it is difficult to get a life of leisure and fortune.

Realization that death could come at anytime

You need to be sick of this life in order to be motivated to break the cycle of lives.

Renunciation is a prerequisite to bodhichitta.

The first moment that bodhichitta enters your mind/heart in a deep and true way.

- 1) life has no certainty
- 2) We are never satisfied
- 3) We are forced to lose our body over and over
- 4) We are forced to be reborn over and over.
- 5) Our fortunes go up and down over and over
- 6) Ultimately we are alone

Yes; you can reach nirvana on a hinayana path before you become a bodhisattva.

No, you can be a bodhisattva without the direct perception of emptiness. Once you have the direct perception you achieve the first bodhisattva level

developing equanimity towards everyone

- 1) Buddhas are your parents
 - 2) Bodhisattvas are your siblings
 - 3) You outshine listeners and solitary realizers
 - 4) You have entered Mahayana (the greater way) and have big capacity.
 - 5) You can become a Buddha in one lifetime.
- The tiniest good deed is:
- 6) Mahayana dharma
 - 7) The activity of a bodhisattva
 - 8) The cause for omniscience

ACI Course 1 10
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Can the idea of karma
(that is, ethics or morality) co-exist with
the idea of emptiness, or do they
contradict each other?

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Suppose you can understand
that there is no "self."
How does that help you stop
your bad emotions, and reach freedom?

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No self means that the self is not self-existent. The 'selves' we see are dependent on our karmic projections. Our karmic projections are created from our thoughts and actions. So if we experience "selves" that we don't like, and we understand "no-self", we will be careful to plant pleasant karmic seeds and avoid "bad" emotions in order to "see" more pleasant "selves" in the future.

It is because objects are empty that karma can work. They are empty in the sense of being a blank screen we project our karma onto.