

True or False

1. Our body is an object of abandonment because it arose from the ignorance belonging to the twelve links of dependent origination.
2. Our body is not an object of abandonment because it is the projected result of virtuous karma.
3. It will be impossible to get another good rebirth once we fall into the lower realms.
4. The perfection of generosity is completed once we are free of attachment to our possessions.
5. The manner by which we are harmed by our external enemy is similar to our internal enemy.
6. It is inappropriate to offer our body which is by nature unclean to the Three Jewels.
7. Vigilance arises from mindfulness.
8. Sleep cannot be virtuous because it is a derivative of ignorance.
9. When others speak true and pleasant words to us, we are supposed to remain silent like a piece of wood.
10. Ethical discipline is more exalted than generosity.
11. If it is a root of virtue, it is necessarily a root of virtue that can be destroyed by anger.
12. The object at which one gets angry can be an arya bodhisattva.
13. It is appropriate to get angry at someone who creates obstacles to one's own virtuous action.
14. A bodhisattva who has already directly realized emptiness never gets angry.
15. As fields of merit, the Buddhas and sentient beings are not similar.
16. The objects to which we practice patience are rarer than the objects to which we practice generosity.
17. The enemy, in acting as the observed object condition for our patience, is as worthy of our offerings as the holy Dharma.
18. Someone who has generated bodhicitta in his continuum does not suffer when he gives away his body.
19. If I engage in some virtuous work and then find it difficult, I should not give up.
20. If someone hits me with a stick, it is wise for me to get angry at the person instead of the stick.

MCQ

1. In the verse of homage at the beginning of Shantideva's text, prostrations are made to the Buddhas and bodhisattvas. This indicates that the text belongs to the: **a. Vinaya collection b. Sutra collection c. Abhidharma collection**
2. The realizational Sugata refers to: **a. The mind that directly realizes emptiness b. The mind that directly realizes conventional truth c. The great compassion in the mental continuum of a Buddha superior**
3. The final Sangha Jewel: **a. is the true cessation in the mental continuum of a Buddha superior b. is our Teacher, Shakyamuni Buddha c. refers to all superior beings**
4. The Dharma Jewel: **a. is the altruistic intention to become enlightened b. is the great compassion in the mental continuum of Buddha superiors c. is the mind that realizes emptiness**
5. "It is the quintessential butter from the churning of the milk of Dharma". "It" refers to: **a. The altruistic intention to become enlightened b. Great compassion c. The mind that realizes emptiness**
6. When bodhicitta is generated in one's mental continuum: **a. Self grasping is stopped b. Self cherishing is stopped c. The obstruction to liberation will not be generated d. The obstruction to omniscience will not be generated**
7. The antidote to the laziness of procrastination is: **a. Contemplating on the difficulty of finding the freedom and endowments b. Contemplating that if one relies on joyous perseverance, enlightenment will not be difficult to attain. c. Contemplating that the holy Dharma is the cause of accomplishing the purposes of this and future lives**
8. The antidote to the attachment to ignoble activities is: **a. Contemplating that the body quickly disintegrates b. Contemplating that ignoble activities are the causes of manifold sufferings in future lives c. Contemplating that those who are inferior to myself can attain enlightenment**
9. There is no suffering feeling in the continuum of an arya bodhisattva because of having **a. directly realized emptiness b. abandoned negativities c. generated bodhicitta**

10. The method for meditating on the patience of accepting suffering is: **a. Contemplating that the contaminated does not pass beyond the nature of suffering b. Contemplating that since anger arises in dependence on causes, it has no self-power c. Contemplating on compassion**

11. The method for meditating on the patience of certitude about the teachings is: **a. Contemplating on the benefits of meditating on suffering b. Contemplating that the harm done by others to oneself is one's own fault c. Contemplating that anger does not arise according to one's wishes**

12. The method for meditating on the patience of disregarding harm done to you is: **a. Contemplating that the arising of undesired suffering is one's own fault b. Contemplating that if one familiarizes with patience then one will be able to bear even huge sufferings c. Contemplating that undesired sufferings arise from conditions**

Short Answers

1. Chapter 1: "So the wise should understand respectively the distinction between these two." State the analogy that is referred to by this statement. What is it an analogy of?

2. What are the benefits of aspirational mind generation?

3. What are the benefits of engaged mind generation?

4. Explain the line: "This is also the supreme ambrosia that overcomes the lord of death of migrating beings."

5. What are the faults of asserting that afflictions exist inherently within the object and the sense powers?

6. In Chapter 4, it is said that: "There can be no greater deception other than this; there can be no greater confusion other than this." What is the deception and confusion that is being referred to?

7. What is the example mentioned in the text about the inappropriateness of being attached to one's body?

8. What is the definition of patience?

9. What is the main result of meditating on patience?

10. Through meditation on patience, what is the result to be experienced in this life?

11. Through meditation on patience, what is the fruitional result?

12. What is the definition of joyous perseverance?

13. What are the three types of joyous perseverance?

14. What are the four forces that are favourable conditions of joyous perseverance?