

**Tara Institute 'Shantideva's Bodhicharyavatara' Block 3, Study Group
2013**

The login username is "studygroup", the password is "bwol" (just remember "Bodhisattva's Way of Life").

Discussion Week 5 (04.06.2013)

Week: 1 (7 May 2013)

1. The Mahayana mind generation, or bodhicitta, is a primary mind that is accompanied by two aspirations. Can you name and describe these 2 aspirations?

2. a) What is the full definition of Bodhicitta, as distinct from this commentary's definition?

b) Why is the inclusion of 'Mahayana' in the definition important?

3. Explain the difference between Wishing Bodhicitta and Engaging Bodhicitta

4. Bodhicitta is not something to be left as merely an intellectual understanding..... There are two main methods for developing Bodhicitta. What are they?

Week: 2 (14 May 2013)

5. How do Bodhisattvas accrue vast amounts of merit?

6. What can we do on a practical level?

7. In addition to these methods of training our mind to overcome self-cherishing there is another practice. What is it and how does it work?

Week: 3 (21 May 2013)

8. Our daily activities can be basically summarised into four activities.

a) What are they?

b) What do we need to be mindful of while engaging in those activities?

c) What did the great master Atisha advise?

9. Other Kadampa masters as well as all the great masters have presented succinct yet very poignant instructions about how to go about our daily lives. What are these instructions?

10. What is renunciation?

11. Discuss how the following can be validated:

- Obvious Phenomena
- Slightly Obscure Phenomena
- Extremely Obscure Phenomena

Week 4 (28 May 2013)

12. These profound lines from Shantideva are very poignant, and it would be really good to memorise them.

Vs. 28 ***"Though having the wish to destroy suffering,
They run directly towards suffering alone
Though desiring happiness, due to ignorance,
Destroy their own happiness like an enemy."***

13. Explain the mind training practices, where we train the mind to be happy when we experience suffering, and unhappy when we have pleasurable experiences. pg. 2, para 2