



Name:

Date:

Grade:

*Quiz, Class One*

1) Give the names of the root text and commentary we are going to use for our study of the perfections of patience, effort, and meditation; also name their authors and give their dates. (Tibetan track in Tibetan.)

2) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

a)

b)

3) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

4) State the logic that supports the idea that we can develop patience even towards great sufferings. (Tibetan track in Tibetan.)

5) In general, there are three types of patience. Name and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)



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*Quiz, Class Two*

- 1) Describe the example that Master Shantideva uses to refute the idea that we can be angry at persons who harm us in a way which appears to be intentional.
  
  
  
  
  
  
  
  
  
  
- 2) Name the principal qualities of the primal One and the Self-Existent Being which were believed in by early non-Buddhist religions in India. (Tibetan track also give Tibetan for the two, as well as a synonym for the second.)
  
  
  
  
  
  
  
  
  
  
- 3) What causes a thing to ever change? (Tibetan track give four synonyms for "changing thing.")
  
  
  
  
  
  
  
  
  
  
- 4) Could an uncreated, unchanging being ever produce something else, and why?
  
  
  
  
  
  
  
  
  
  
- 5) Explain the role of perception in the true cause of the objects and people which make us angry.
  
  
  
  
  
  
  
  
  
  
- 6) Why do we live in the desire realm, where a human body is sure to be hurt by other people and things constantly?



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*Quiz, Class Three*

1) Give the reasoning that Master Shantideva uses to show that we should not be angry with those who do harm to images or shrines. (Tibetan track answer in Tibetan with one line from the root text.)

2) What method does Master Shantideva advise for avoiding anger towards those who harm our Lamas and family relatives? (Tibetan track answer in Tibetan with two lines from the root text.)

3) Give the reasoning that Master Shantideva states to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

4) Give the scriptural reference, and name the scripture from which it comes, that demonstrates why we should respect living beings as we do the Buddhas themselves. (Tibetan track in Tibetan.)



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*Quiz, Class Four*

1) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

2) Name the three things that act against the perfection of effort, and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

3) Name and describe three factors that promote a feeling of laziness. (Tibetan track in Tibetan.)

a)

b)

c)

4) Relate and explain the metaphor of the oxen and the butcher.



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*Quiz, Class Five*

1) Give a paraphrase of the verse where Master Shantideva gives us a reason why we should never feel discouraged in our search for enlightenment. What is the ultimate source of these lines?

2) Give the definition of Buddha nature, name the two main types, and give one example of each. (Tibetan track in Tibetan.)

3) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

4) Quote the verse that Master Shantideva uses to describe how to become accustomed to great bodhisattva deeds gradually.



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*Quiz, Class Six*

1) Explain the reason why bodhisattvas with great compassion feel no physical pain or mental suffering over giving away even their own bodies.

2) What are the two things which, according to Master Shantideva, cause all our physical and mental pain? (Tibetan track answer in Tibetan.)

a)

b)

3) Relate and explain the metaphor used in the *Sutra of the Diamond Banner* to illustrate the kind of confidence required for bringing to a successful conclusion all those good deeds which we undertake.

4) What is Master Shantideva's reasoning for saying that we should be willing to undertake our deeds on behalf of living beings all by ourselves, even if no one else helps us? (Tibetan track give the relevant four lines from the root text in Tibetan and explain in English.)

5) Relate and explain the metaphor of the razor and the honey. (Tibetan track in Tibetan.)



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*Quiz, Class Seven*

1) Give a short, definitive description of meditative quietude, which is called *shamata* in Sanskrit and *shi-ne* in Tibetan. (Tibetan track in Tibetan.)

2) Name the meditational level or platform you must reach and maintain in order to see emptiness directly. (Tibetan track in Tibetan.)

3) Give a short, definitive description of special insight, which is called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan. (Tibetan track in Tibetan.)

4) List the five obstacles to a meditative state of mind, by quoting the relevant lines from the *Letter to a Friend*, written by the realized being Nagarjuna. (Tibetan track in Tibetan.)



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*Quiz, Class Eight*

1) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

2) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

3) Give the two logical proofs that Gyaltsab Je designs from the root text of Master Shantideva, to prove the reasonableness of compassion and love. (Tibetan track in Tibetan.)





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*Quiz, Class Nine*

1) In this latter section of the chapter, Master Shantideva gives another argument why it is wrong to say that we don't have to protect others from pain since we cannot feel their pain ourselves. Relate this argument.

2) Master Shantideva mentions two examples of the parts of a whole, and gives a metaphor for each one. Relate the examples and the metaphors. (Tibetan track in Tibetan.)

a)

b)

3) Master Shantideva does not accept the argument that we care for different parts of ourselves because they exist in these two senses. Why?

4) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.



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*Quiz, Class Ten*

1) What is the greatest single demon of all, and what metaphor does Master Shantideva use to describe it? (Tibetan track in Tibetan.)

2) How does Master Shantideva advise us to think of our clothes and other possessions?

3) What does it mean when Master Shantideva says that we should practice three attitudes towards those who are higher than, the same as, and lower than ourselves? (Tibetan track give the three attitudes and the three objects of the attitudes.)

4) What answer does Master Shantideva give to those who complain that, although they have worked for other people for a long time, they have not seen any result yet in their own lives?

5) What, according to Master Shantideva, is the inevitable result of caring closely and serving this body?