



Name:
Date:
Grade:

*Homework, Class One*

1) Name the author of the *Principal Teachings of Buddhism* (give both his popular name and his monk's name), as well as his dates. (Tibetan track answer in Tibetan.)

2) What is the actual name of this work? (Tibetan track in Tibetan.)

3) Who wrote the commentary that we are studying? (Tibetan track in Tibetan.)

4) Who is the disciple of Trijang Rinpoche who wrote the introduction? Give his full name and correct titles. (Tibetan track in Tibetan.)

5) Name the three principal paths. (Tibetan track in Tibetan.)

a)

b)

c)

6) What are the two bodies of a Buddha? (Tibetan track in Tibetan.)

a)

b)

7) Which of the three principal paths cause each of these two bodies?

a)

b)

8) What is the relationship between the three principal paths and tantric practice?

9) Name the ten characteristics of a qualified lama. (Tibetan track students name all in English and give Tibetan for at least five.)

a)

b)

c)

d)

e)

f)

g)

h)

i)

j)

10) List the three requirements of a good student as found in Aryadeva's *400 Verses*.

a)

b)

c)

11) Define what is meant by "cycle of life," or *samsara* in Sanskrit. (Tibetan track give the Tibetan word.)

12) List the eight worldly thoughts. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

g)

h)

13) Name the four principles of action (or *karma*.) (Tibetan track in Tibetan.)

a)

b)

c)

d)

14) What is the point at which you know you have developed true renunciation?

*Meditation assignment:* 15 minutes per day, on whether or not you have been able to reach the three principal paths yourself.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

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*Homework, Class Two*

1) Give an explanation of the two parts of the word "bodhichitta." (Tibetan track in Tibetan.) Does it refer to the mind of a buddha?

2) Give the seven steps in the cause-and-effect method for developing the wish for enlightenment; explain briefly why each is necessary for the next. (Tibetan track name the seven steps in Tibetan, and explain in English.)

a)

b)

c)

d)

e)

f)

g)

3) Name the two truths, and describe them briefly. (Tibetan track in Tibetan.)

a)

b)

4) Explain what "interdependence" means in each of the three Buddhist schools below. (Tibetan track students give Tibetan word for "interdependence.")

a) *Functionalist Group:*

b) *Independent Group:*

c) *Implication Group:*

5) Does the self exist?

6) How can the idea of karma (that is, ethics or morality) co-exist with the idea of emptiness, or do they contradict each other? (Tibetan track students give the words for "morality" and for "emptiness.")

*Meditation assignment: 15 minutes per day, on the interconnection of emptiness and karma.*

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

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*Homework, Class Three*

1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

2) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

3) Who wrote the Tibetan monastic commentary on what we are studying, and what are his dates? (Tibetan track give Tibetan name also.)

4) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

5) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

6) Describe the taking of refuge which is shared with practitioners of a lesser scope. (Tibetan track give Tibetan for practitioners of the three scopes.)

7) Describe result refuge. (Tibetan track give Tibetan for cause refuge and result refuge.)

8) Give the shorter definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment.")

9) Describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

a)

b)

*Meditation assignment:* Analytical meditation for 15 minutes per day, in which you distinguish mentally between the Three Jewels as paintings or statues, and the actual Three Jewels as they relate to emptiness, and doing the good deeds that protect you.

*Meditation dates and times (must be filled in, or homework will not be accepted):*





Name:

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*Homework, Class Four*

1) Give the definition of nirvana. (Tibetan track in Tibetan.)

2) What does "individual analysis" mean here?

3) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

4) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

5) Describe the three main parts of the method for achieving nirvana.

a)

b)

c)

6) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

7) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)

a)

b)

c)

8) Write out the reasoning called the "Emptiness of One or Many."

9) Why is it true that if something has parts, it cannot be one thing which really exists?

10) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

11) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

a)

b)

*Meditation assignment:* 15 minutes per day, attempting to imagine your mind in nirvana (that is, totally free of any slightest mental affliction).

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:
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*Homework, Class Five*

1) List the five parts for our study of the practice of meditation.

a)

b)

c)

d)

e)

2) List just the names of the six preliminaries that should be performed before a meditation session. Be careful not to confuse them with the "seven ingredients." (Tibetan track students answer in Tibetan.)

a)

b)

c)

d)

e)

f)

3) What are the seven ingredients? (Tibetan track students in Tibetan.)

a)

b)

c)

d)

e)

f)

g)

4) Which of the six preliminaries are these seven a part of? Which of the seven act to gather the power of goodness, and which function to clean away obstacles, for a successful meditation?

5) Name the six conditions that must be gathered together for meditation. Do not confuse these with the six preliminaries. (Tibetan track answer in Tibetan.)

a)

b)

c)

d)

e)

f)

6) Briefly describe the eight characteristics of correct meditation posture. (Tibetan track students also give Tibetan for each.)

a)

b)

c)

d)

e)

f)

g)

h)

7) Name the first of the five problems of meditation. Which four of the eight corrections are used to counteract it? (Tibetan track answer in Tibetan.)

a) *problem:*

b) *four corrections:*

(1)

(2)

(3)

(4)

8) Name the third of the five problems of meditation. What is its correction? (Tibetan track give both in Tibetan.)

9) Explain the difference between gross and subtle dullness of meditation. (Tibetan track name the two in Tibetan, and explain in English.)

10) What is the fourth of the five problems of meditation? How do you know it has occurred? (Tibetan track give the name for the problem in Tibetan.)

11) The correction to the fourth problem can come in two different forms. Name them.

a)

b)

12) Name and describe the nine states of meditation. (Tibetan track give the names in Tibetan and describe in English.)

a)

b)

c)

d)

e)

f)

g)

h)

i)

*Meditation assignment:* 15 minutes per day, on trying to identify agitation or dullness, or their subtle forms, in your own mind while you try to visualize a holy being.

*Meditation dates and times (must be filled in, or homework will not be accepted):*





Name:
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*Homework, Class Six*

1) Name three different types of meditation. (Tibetan track in Tibetan.)

a)

b)

c)

2) Give the meaning of the word "lam-rim." Where does the name come from?

3) Which of the five great texts, and the different levels of secret practice, are contained in this text?

4) Name four parts to the practice of taking yourself to a Lama. (Tibetan track in Tibetan.)

a)

b)

c)

d)

5) Name the three parts to the subject of taking the essence of this life. (Tibetan track in Tibetan.)

a)

b)

c)

6) What are the three principles of the death meditation? (Tibetan track in Tibetan.)

a)

b)

c)

7) Name the four laws of karma.

a)

b)

c)

d)

8) State briefly the difference between Buddhists of lesser, medium, and greater capacity.

9) Do you think that it is true that every event in our present kind of life is suffering? Why or why not?

10) Of the three trainings, why is only the training of morality mentioned at this point?

11) Give the two parts to the steps of the path which are shared with practitioners of the greater scope (Tibetan track in Tibetan.)

a)

b)

12) Give the definition of quietude (called *shamata* in Sanskrit and *shi-ne* in Tibetan).

13) Give the definition of insight (called *vipashyana* in Sanskrit and *hlak-tong* in Tibetan).

*Mediation assignment: 15 minutes per day, analytical meditation on why even every "good thing" is suffering.*

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Seven*

1) Give the Sanskrit and Tibetan names for the Buddhist study of logic and perception, which is the same as the word for "correct or valid perception." (Tibetan track in Tibetan.)

2) What is the Buddhist definition of existence? (Tibetan track in Tibetan.)

3) What did the Buddha himself say is the purpose of Buddhist logic? (Give the exact quotation, Tibetan track students in Tibetan.)

4) Name the two basic types of valid perception, and what levels of reality they are used to perceive. (Tibetan track in Tibetan.)

a)

b)

5) Give the text of Master Dignaga's famous opening statement. (Tibetan track in Tibetan.)

6) Give the definition of valid perception. (Tibetan track in Tibetan.)

7) Describe very generally the meaning of the term, "person of valid perception." (Tibetan track give the Tibetan word for this person.)

8) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

a)

b)

c)

9) Describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

a)

b)

c)

10) What does a person have to know in order to be all-knowing?

11) What evidence do we have that the Buddha is "unerring"?

*Meditation assignment:* 15 minutes of analytical meditation as follows. Choose three people whome you have judged today in one way or another. Review the "logic" you have used to make your judgement, and decide whether you may be mistaken.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:
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*Homework, Class Eight*

1) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

2) Name three reasons why the Charvakas believed that the mind died when the body died.

a)

b)

c)

3) Explain the meaning of "material cause." (Tibetan track give Tibetan for "material cause.")

4) Why can't the cause of your mind at birth be living physical matter? (Tibetan students give Tibetan for "living physical matter.")

5) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

6) If this cause is mind, why can't it be the mind of someone else? (Tibetan track give Tibetan for "mind of someone else.")

7) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?



8) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.

9) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a)

b)

c)

10) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a)

b)

c)

11) The key as to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

a)

b)

c)

d)

*Meditation assignment:* 15 minutes per day, practice what it would be like to see yourself  
in the four different ways mentioned in question #11 above.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

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*Homework, Class Nine*

1) Name the main root text for the study of Higher Knowledge (*Abhidharma*); give the author's name and his dates. Then give the name of the main commentary we will be using, the author and his dates. (Tibetan track in Tibetan.)

2) Explain the literal meaning of the words in the Sanskrit title of this root text.

3) What things does the word "abhidharma" actually refer to? (Tibetan track in Tibetan.)

4) Name the four required attributes of a reputable Buddhist book, and explain what they are in this case. (Tibetan track name the four in Tibetan and explain in English.)

a)

b)

c)

d)

5) Name the two most basic types of karma, or deeds. (Tibetan track in Tibetan.)

a)

b)

6) "Non-communicating" form has five characteristics. Describe them, by using the exact phrases from Master Vasubandhu's root text, and explaining each of them. (Tibetan track give each phrase in Tibetan.)

a)

b)

c)

d)

e)

7) Give the definitions of virtue, non-virtue, and neutral karma. (Tibetan track in Tibetan.)

a)

b)

c)

8) Give the Tibetan words for shame and consideration, and explain the difference between them. (Tibetan track give words in Tibetan and explain in English.)

a)

b)

9) Give the abbreviated list of ten rights and wrongs, and group them by the three gateways. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

g)

h)

i)

j)

10) Name the three types of experiences (in three different times) that ripen from deeds (karma).

a)

b)

c)

11) Select three bad deeds, one representing each of the three gateways, and explain the three consequences it will produce.

a) *in body*:

i) *"Ripened result"*:

ii) *"Corresponding result"*:

iii) *"Environmental result"*:

b) *in speech*:

i) *"Ripened result"*:

ii) *"Corresponding result"*:

iii) *"Environmental result"*:

c) *in mind*:

i) *"Ripened result"*:

ii) *"Corresponding result"*:

iii) *"Environmental result"*:

12) According to the Mind-Only School, what are you really looking at when you think you are looking at the sense faculty of your eye, and outside physical forms as well? (Tibetan track answer in Tibetan.)

13) Explain how mental seeds from karma are planted, and then where they stay, and how they go on until they produce their consequences, according to the Mind-Only School. (Tibetan track give Tibetan for "mental seed.")

a)

b)

c)

14) There are many places in the sutras where the Buddha stated that the whole universe and everyone in it is "mind only." The Mind-Only School took this to mean that there are no outer, physical objects at all. Explain what two things the Buddha actually had in mind when He said that everything was "mind only."

a)

b)

*Meditation assignment:* Fifteen minutes per day, analyze the problems in your current life, and decide from studying the correlations of specific actions and their consequences what you must have done in the past; then think how you can avoid these kinds of actions again specifically.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

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*Homework, Class Ten*

1) Maitreya, in his work entitled *The Higher Line*, describes six different steps in the process through which the tendency to grasp to some self-nature causes karma, and thus the world of suffering life. Describe these six. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

2) Describe how the Consequence section of the Middle-Way School explains what is happening when three different beings sitting around of glass of liquid see it as being three different things. Use the concept of three parts, three material causes, and three contributing factors.



3) Name the four parts to a path of action—in the act of killing for example—as explained by Je Tsongkapa, who follows Master Asanga.

a)

b)

c)

d)

4) The second of these four part has three parts of its own. Name and describe these for the act of killing.

a)

b)

c)

5) What does "most basic virtue" or "root of virtue" refer to? (Tibetan track give Tibetan for this phrase, and for what it refers to.)

6) Describe the kind of person who can lose this most basic virtue. (Tibetan track also give Tibetan for "loss of basic virtue.")

7) Describe two actions which can cause a loss of basic virtue. (Tibetan track in Tibetan.)

a)

b)

8) Why are the five "immediate misdeeds" called "immediate"? Describe also the specific type of birth that one must take because of them. (Tibetan track in Tibetan.)

9) Explain the order of severity for the five immediate misdeeds.

10) Name four qualities of the person to whom you perform your giving that make it exceptional, giving examples for each.

a)

b)

c)

d)

*Meditation assignment:* Choose a person who causes you some irritation. Practice seeing how each of the six different steps described by Lord Maitreya comes up with them when you feel upset towards them. Spend 15 minutes per day on this analytical meditation.

*Meditation dates and times (must be filled in, or homework will not be accepted):*