



Name:

Date:

Grade:

Homework, Class One

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

2) Name the three principal sutras on the perfection of wisdom, and explain why they are called *The Mother*. When were they spoken? (Tibetan track also give Tibetan for the three sutras, and for *The Mother*.)

3) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, and 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.)

4) Who wrote the early Indian commentary on the *Ornament* that forms the basis for our study, and what are his dates? Who wrote the Tibetan monastic commentary on this commentary, and what are his dates? (Tibetan track give Sanskrit and Tibetan name for first, Tibetan name for second.)

5) What are the Three Jewels, in which we take refuge?

6) Give the definition of the Buddha Jewel, and explain at least three of this Jewel's qualities.

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

8) Give the definition of the Sangha Jewel, and explain what "realized being" means here.

9) What makes something an "ultimate" refuge?

Memorization assignment: Memorize the definition of the Buddha Jewel and the Dharma Jewel.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate what each of the Three Jewels really are.

Dates and times meditated (homework without these will not be accepted):



Name:
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Homework, Class Two

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

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

3) Describe the taking of refuge which is shared with practitioners of a medium scope. (Tibetan track give Tibetan for practitioners of the medium scope.)

4) Describe how practitioners of a greater scope take refuge. (Tibetan track give Tibetan for practitioners of the greater scope.)

5) Do you think it is possible to have all three of these last three kinds of taking refuge at the same time?

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

Memorization assignment: Memorize the definition of the taking of refuge which is shared with practitioners of a lesser scope.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate on whether or not you have this minimum kind of taking refuge.

Dates and times meditated (homework without these will not be accepted):



Name:
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Homework, Class Three

1) Give the detailed definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment" and the two lines of Tibetan from the *Abhisamayalamkara* which are the shorter definition.)

2) What thing is not this wish for enlightenment, but might be confused with it, if we left the word "main" out of the definition? (Tibetan track give Tibetan for "main.")

3) What thing is not this wish, but might be confused with it, if we left out the word "mental"? (Tibetan track give Tibetan for "mental awareness.")

4) What thing is not this wish, but might be confused with it if we left out the words "belonging to the greater way"?

5) What thing is not this wish, but might be confused with it, if we left out the word "total"? (Tibetan track give Tibetan for "total enlightenment.")

6) What thing is not this wish, but might be confused with it, if we left out the words "for the benefit of others"? (Tibetan track give Tibetan for this phrase.)

Memorization assignment: Memorize the short definition of the Wish for enlightenment, as expressed in Lord Maitreya's *Ornament of Realizations*.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate the closest you have come to this Wish in the last 24 hours.

Dates and times meditated (homework without these will not be accepted):



Name:
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Homework, Class Four

1) Name and describe the four types of the wish for enlightenment.

a)

b)

c)

d)

2) Name and describe the three types of the wish for enlightenment.

a)

b)

c)

3) Name and 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)

Memorization assignment: Memorize the definitions of the Wish of prayer and the Wish of enlightenment.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate how close you have come to exchanging yourself and others in the last 24 hours.

Dates and times meditated (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Five

1) Give the definition of nirvana.

2) What does "individual analysis" mean here? (Tibetan track also give Tibetan for this phrase.)

3) What is a "mental-affliction obstacle"? (Tibetan track also give Tibetan for this phrase.)

4) What is "natural nirvana"? Is it actually nirvana? (Tibetan track also give Tibetan for this phrase.)

Memorization assignment: Memorize the definition of nirvana.

Meditation assignment: 15 minutes per day, breathe to ten and then imagine what it would be like to have achieved nirvana.

Dates and times meditated (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Six

1) 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.)

2) 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.)

3) What is a foe destroyer, and what are the three results of the path that leads up to it? (Tibetan students give Tibetan for all four.)

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

a)

b)

c)

Memorization assignment: Memorize the description of the method to achieve nirvana given in the second paragraph of page fourteen in the reading.

Meditation assignment: 15 minutes per day, breathe to ten and then imagine what it would be like to achieve nirvana yourself, according to the definition of nirvana you have learned.

Dates and times meditated (homework without these will not be accepted):



Name:
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Homework, Class Seven

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

2) It is said that if something really existed, it would have to exist in the opposite way that it exists deceptively. What two things are necessary for something to exist deceptively, according to the Svatantrika school? (Tibetan track give the short Tibetan description.)

3) 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.)

Memorization assignment: Memorize the short description of what it is in this school to exist deceptively.

Meditation assignment: 15 minutes per day, breathe to ten and then review mentally the example of the magic show, and the three people there.

Dates and times meditated (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Eight

1) Give just the names for the five types of reasoning used to prove selflessness. (Tibetan track give also in Tibetan.)

a)

b)

c)

d)

e)

2) In the reasoning called the "Emptiness of One or Many," what things are we trying to prove do not exist really?

3) Do you think these things exist as one or many, neither, or both?

4) Do you think it is true if we say they do not exist really?

5) What example is used to support this reasoning, and what does it mean?

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

Memorization assignment: Memorize the reasoning called the "Emptiness of One or Many."

Meditation assignment: 15 minutes per day, breathe to ten and then review mentally the reasoning of the "Emptiness of One or Many."

Dates and times meditated (homework without these will not be accepted):



Name:
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Homework, Class Nine

1) The proof called "The Emptiness of One or Many" states: "Consider the three--basic knowledge, path knowledge, and the knowledge of all things. They do not really exist; for they exist neither as one thing which really exists, nor as many things which really exist." Let's confirm the first part of the proof; we want to know if it's true that the three knowledges are neither one thing which really exists, nor many things which really exist. Give the proof for the first part: that the three knowledges are not one thing that really exists. (Tibetan track give Tibetan for the proof.)

2) Let's confirm each part of this proof too. First of all, why is it true that if something has parts, it cannot be one thing which really exists?

3) The Svatantrika system says that the reason here, "having parts," applies to every object that exists, and therefore applies to the subject of our proof (the three knowledges). To prove this you must prove that both changing things and unchanging things have parts. To prove that changing things have parts, you must prove that physical things have parts, and that mental things have parts. To prove that physical things have parts, you must prove that gross physical things have parts, and that subtle physical things have parts. What is a good example to prove that gross physical things have parts?

4) What is a good example to prove that subtle physical things have parts?

5) Explain briefly how to prove that mental things have parts.

6) There are three main types of unchanging things: cessation, empty space, and emptiness. Take any two of these and explain how each of them has parts.

a)

b)

Memorization assignment: Memorize the proof for establishing that the three knowledges do not exist as one thing really.

Meditation assignment: 15 minutes per day, breathe to ten and then go through each step of confirming the proof called Emptiness of One and Many.

Dates and times meditated (homework without these will not be accepted):



Name:
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Homework, Class Ten

1) 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.")

2) Suppose Maitreya really is already a Buddha.

a) *Does he still have the wish for enlightenment?*

b) *If yes, does this wish fit the short definition of the wish for enlightenment?*

3) Can a Mahayana person still have the aspiration to fulfill his or her own needs?

4) Do the open teachings of Buddhism mention the secret teachings? Do they accept their validity? (Tibetan track give Tibetan for "open teachings" and "secret teachings.")

5) 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)

Memorization assignment: Memorize the names of the topics we have covered (the names of each reading handed out.)

Meditation assignment: 15 minutes per day, breathe to ten and then review mentally the relation between satisfying your own needs and others' needs.

Dates and times meditated (homework without these will not be accepted):