



Name:

Date:

Grade:

*Quiz, Class One*

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, 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.)

3) 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.)

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

5) What makes something an "ultimate" refuge?



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*Quiz, 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 how practitioners of a greater scope take refuge. (Tibetan track give Tibetan for practitioners of the greater scope.)

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



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*Quiz, 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 words "belonging to the greater way"?

4) 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.")



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*Quiz, Class Four*

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

a)

b)

c)

d)

2) 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)



THE ASIAN CLASSICS

INSTITUTE

COURSE II  
Buddhist Refuge

Name:
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*Quiz, Class Five*

1) Give the definition of nirvana.

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



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*Quiz, 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) Describe the three main parts of the method for achieving nirvana.

a)

b)

c)



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*Quiz, Class Seven*

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

2) 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.)



Name:
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*Quiz, 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) Write out the reasoning called the "Emptiness of One or Many."





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*Quiz, 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?



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

3) 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)