



THE ASIAN CLASSICS

INSTITUTE

COURSE II
Buddhist Refuge

Name:

Date:

Grade:

Final Examination

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) 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 lesser.)

7) 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.)

8) 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)

9) Give the definition of nirvana.

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

11) 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.)

12) 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.)

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

a)

b)

c)

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

15) 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.)

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

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

18) 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.")

19) 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)

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other: Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: _____

Mailing name, if different: _____

Address _____

City _____ State _____ Zip code _____

Country _____