



4) What are the names of the two types of books used in the monastery for the elementary study of this subject? Name at least three of the subjects in these books.

Names of the two books: \_\_\_\_\_ , \_\_\_\_\_

a)

b)

c)

5) It's been said that studying this subject is the key to Madhyamika, the key to understanding emptiness. What did Gyaltsab Je, the great disciple of Je Tsongkapa, say about this subject?

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

*Memorization assignment:* Memorize answers 2, 3 and 6.

*Meditation assignment:* 15 minutes same time each day, analytical meditation on whether the purpose stated in answer 6 is airtight, or whether there are any exceptions.

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



Name:
Date:
Grade:

*Homework, Class Two*

1) Name the three levels of reality, and give one example of each. (Tibetan track in Tibetan.)

a)

b)

c)

2) Is there anything which can exist at more than one of these levels of reality?

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

a)

b)

4) Give the text of Master Dignaga's famous opening statement from the Commentary on Valid Perception. (Tibetan track in Tibetan.)

5) List the five major elements of this statement.

a)

b)

c)

d)

e)

*Memorization assignment:* Memorize Master Dignaga's opening statement.

*Meditation assignment:* Mentally review the three levels of reality, and try to find examples of the objects in your own life for each.

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



4) Name the three objects that we will be trying to establish with valid perception. (Tibetan track in Tibetan.)

a)

b)

c)

5) What kinds of valid perception will you have to get in order to establish whether these three objects exist or not?

*Memorization assignment:* Be able to write out the entire chart by memory. (Tibetan track in Tibetan.)

*Meditation assignment:* 15 minutes per day, analytical meditation on whether or not you have any kind of valid perception towards the three object in question four.

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



Course IV  
The Proof of Future Lives

Name:
Date:
Grade:

*Homework, Class Four*

1) The term "valid" or "correct" perception (*tsema* or *pramana*) is sometimes used with reference not to a state of mind, but to the Buddha himself. This is because of the special object towards which only a Buddha has correct perception. Describe the two parts of this object. (Tibetan track give the two words for these two parts in Tibetan.)

a)

b)

2) The Buddha cannot be a being who is totally correct if He has any state of mind which is not valid or correct perception. Recollection, perceiving something that you have already perceived earlier, is not considered a correct perception, because you perceive only an image of the object you saw before, and not the object itself. Does the Buddha ever see something He saw before, and does this mean that he is capable of a perception which is not correct? (Tibetan track give terms for "omniscience" and "recollection.")

3) 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)

4) Name and 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)

5) Name two purposes why Master Dignaga stated the words "who turned" in the opening lines of his work, *The Compendium on Valid Perception*.

a)

b)

*Memorization assignment:* Memorize the four lines (one and then three) of the root text mentioned in the reading. (Tibetan track in Tibetan.)

*Meditation assignment:* 15 minutes per day, analytical meditation on whether there is any part of the Buddhist teachings on suffering which contradict your own experience.

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





Course IV  
The Proof of Future Lives

Name:
Date:
Grade:

*Homework, Class Five*

1) An omniscient being perceives all existing objects. Some of these objects are changing, and some are unchanging. Why does this prove that the mind of an omniscient being must be a changing thing? (Tibetan track also give Tibetan for omniscience, changing thing, unchanging thing, subject mind, and object of the mind.)

2) Suppose it is true that if the mind perceives a changing object, it must too be changing. Does this also mean that the mind is unchanging when it perceives an unchanging object? Why?

3) It is asserted that the only omniscient being is one who created the world. Explain why such a being could not have been omniscient. (Tibetan track also give Tibetan for "creator of the world.")

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

5) What two things are included in the afflicted side of existence, and what two in the pure side of existence? (Tibetan track answer in Tibetan.)

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

*Memorization assignment:* Be able to recite and write the first two lines of the fourth chapter of the *Abhidharmakosha*.

*Meditation assignment:* Analytical meditation on who or what made the world, logically.  
*Dates and times meditated (homework without these will not be accepted):*



Name:
Date:
Grade:

*Homework, Class Six*

1) Master Dignaga's famous opening statements consists of five important elements. Four of them are reasons that prove the fifth, and each other. Name these four "reasonings of the forward order," and state what each one proves. (Tibetan track give the Tibetan for this last phrase.)

a)

b)

c)

d)

2) Why are these called the reasonings for the "forward order"?

3) 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?

4) Which of the four reasonings relates to the perfected thought, and which to the perfected action?

a)

b)

5) Which of the four reasonings relates to the culmination of one's own goals, and which to the culmination of other's goals?

a)

b)

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

a)

b)

c)

*Memorization assignment:* Be able to state (even if not exactly) the four reasonings of the forward order.

*Meditation assignment:* Analytic meditation on whether or not the three reasons of the Charvakas are true or false.

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



Name:

Date:

Grade:

Course IV  
The Proof of Future Lives

*Homework, Class Seven*

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

2) The mind at the moment of birth must have a cause. Why? (Tibetan track students give Tibetan for "mind at the moment of birth.")

3) Why can't this cause be an unchanging thing?

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 students give Tibetan for "mind of someone else.")

*Memorization assignment:* Memorize the "tree" of possibilities for this proof.

*Meditation assignment:* Before you heard about rebirth, you had a belief about where your mind came from. Where does this belief fit in the "tree" of possibilities.

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



Name:
Date:
Grade:

Course IV  
The Proof of Future Lives

*Homework, Class Eight*

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

2) In his first proof, Master Dharmakirti lists three characteristics that must have involved a previous life. Name them. (Tibetan track students in Tibetan.)

a)

b)

c)

3) Name the four building blocks (elements) of physical matter, and describe their functions. (Tibetan track students in Tibetan.)

a)

b)

c)

d)

4) Give three reasons why the three characteristics don't come from the elements.

a)

b)

c)

*Memorization assignment:* Be able to state from memory the brief form of the first of Master Dharmakirti's arguments.

*Meditation assignment:* Analytical meditation on the six.

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





Course IV  
The Proof of Future Lives

Name:
Date:
Grade:

*Homework, Class Nine*

1) Let us consider the various elements in the form of the sense powers, or living tissue. Explain why they are not the unique cause of the mind. (Tibetan track students name the five sense powers.)

2) Explain why mind is considered a basis for the sense powers, rather than vice versa. (Tibetan track students give the words for basis and the thing based on it.)

3) Explain what keeps the mind itself going in this life; the basis for the staying of the mind.

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

5) What do you think accounts for differences in the bodily form of beings born in essentially equal external conditions?

*Memorization assignment:* Be able to write out from memory the last four of Master Dharmakirti's ten arguments in favor of other lives.

*Meditation assignment:* Analytic meditation on the four.

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



Name:
Date:
Grade:

*Homework, Class Ten*

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

a)

b)

c)

2) The desire mentioned in this proof relates to two of the twelve links of the chain of dependence in the Wheel of Life. Name them (Tibetan track in Tibetan), and describe their picture.

a)

b)

3) 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)

4) The key 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)

*Memorization assignment:* Memorize the definition of the eighth, ninth and tenth links of the Wheel of Life.

*Meditation assignment:* Try to imagine what it is like to focus on yourself in each of the four ways mentioned above, for 15 minutes a day.

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