



Name:
Date:
Grade:

*Quiz, Class One*

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.)

a)

b)

2) Explain the literal meaning of the words in the title of the 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)



Name:
Date:
Grade:

*Quiz, Class Two*

1) With the opening line of the first chapter of the *Abhidharmakosha* (*Treasure House of Knowledge*), Master Vasubandhu is denying that the world can come from no cause at all, or from a cause inconsistent with its nature. Examples of the latter would be an unchanging cause, a primal energy, or a creator being. (Tibetan track name these three in Tibetan.) Give two reasons why the world cannot come from them.

a)

b)

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

a)

b)

3) "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)



Name:
Date:
Grade:

*Quiz, Class Three*

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

a)

b)

c)

2) 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)

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

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)



Name:
Date:
Grade:

*Quiz, Class Four*

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

a)

b)

c)

2) What are the four types of deeds that, according to the Abhidharma, will definitely ripen into a future experience?

a)

b)

c)

d)

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

a) *in body*:

i)

ii)

iii)

iv)

b) *in speech*:

i)

ii)

iii)

iv)

c) *in mind*:

i)

ii)

iii)

iv)



Name:

Date:

Grade:

*Quiz, Class Five*

1) 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.)

2) 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)

3) The Middle-Way School doesn't accept the idea of a foundation consciousness (*kun-gzhi* in Tibetan, or *alaya vijnyana* in Sanskrit). Where then do they say the mental seeds planted by karma stay until they ripen?

4) Even though the Consequence group in the Middle-Way School doesn't accept the idea of mental appearances ripening out of foundation consciousness, they do agree that mind helps create objects, through the process of conceptualization. Give the short name for this process (Tibetan track in Tibetan), and explain it.

5) 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)



Name:
Date:
Grade:

*Quiz, Class Six*

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 explain what is happening in this case, using their concept of three parts, three material causes, and three contributing factors.





Name:
Date:
Grade:

*Quiz, Class Seven*

1) Describe the difference between black, white, and black-and-white deeds. (Tibetan track in Tibetan.)

a)

b)

c)

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

a)

b)

c)

d)

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

a)

b)

c)



Name:
Date:
Grade:

*Quiz, Class Eight*

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

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

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

a)

b)

4) Name two methods given in the Abhidharma for restoring most basic virtue. (Tibetan track in Tibetan.)

a)

b)



Name:
Date:
Grade:

*Quiz, Class Nine*

1) Name the five "immediate" misdeeds in their traditional order. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

2) Why are these deeds called "immediate"? Describe also the specific type of birth that one must take because of them. (Tibetan track answer both parts in Tibetan.)

3) Describe the profile of a person who creates the kind of schism called "breaking the wheel," and the people who participate.

4) What makes a misdeed "immediate"?

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



Name:
Date:
Grade:

*Quiz, Class Ten*

1) Name and describe the four types of giving outlined in the *Treasure House of Knowledge*. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Name four qualities of the person to whom you perform your exceptional giving, giving examples for each.

a)

b)

c)

d)

3) The Abhidharma describes the difference between a deed which is committed and a deed which is collected. List the six conditions that cause a deed to be collected as well as committed. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)