



Name:

Date:

Grade:

Final Examination

1) Describe what the "view of destruction" is, and then explain the role that realizing emptiness plays in eliminating it. Then explain how eliminating this view allows us to achieve nirvana. (Tibetan track also give the Tibetan for "view of destruction" and "nirvana.")

2) Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths? (Tibetan track quote the two lines which describe the two truths.)

3) Give a special quality of ultimate truth, as described by the great Gyaltsab Je. (Tibetan track in Tibetan.)

4) Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints. (Tibetan track in Tibetan.)

a)

b)

5) Summarize the argument of the Mind-Only School in objection to the position of the Middle-Way School about the deceptive and ultimate truths or realities.

6) How does the Middle-Way School answer this objection?

7) Relate the six-step process described by Maitreya which links the failure to perceive emptiness to the suffering we must go through. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

8) How does Master Shantideva answer the concern that meditating upon emptiness might feel a little scary? (Tibetan track in Tibetan.)

9) Name and define the two forms of the tendency to grasp things as existing in truth. (Tibetan track in Tibetan.)

a)

b)

10) At what point does a person on the Mahayana track eliminate each of these two? (Tibetan track in Tibetan.)

11) No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Middle Way says that we are further neither any single one of our parts, nor the whole of the parts. It's easy to see that we are not any one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?

12) At this point in the text, Master Shantideva moves from a major discussion of one kind of emptiness to another. The distinction between the two is the answer to a natural question raised in our minds when we begin to examine the emptiness of any object, especially our own selves. State the question, and describe briefly the two kinds of emptiness. (Tibetan track in Tibetan.)

13) What do we tend to think of as the ultimate "raw data" for each of the two great divisions of a person? (These are the same as the two things which lower schools of Buddhism believe have some existence from their own side). (Tibetan track in Tibetan.)

a)

b)

14) Our impure capacity to have good and bad feelings, both physical and mental, plays such a large role in creating the suffering world that the ability to feel was taught to be a whole separate "heap" or part of the body by Lord Buddha. Quote the lines from the *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu that describe the role of feeling. (Tibetan track in Tibetan.)

15) What makes a feeling "impure"? (Tibetan track also give Tibetan for "impure.")

16) Why will suffering ultimately be eliminated in every living being? (Tibetan track in Tibetan.)

17) Name, and describe the meaning of the names, to each of the three kinds of compassion presented by Master Chandrikirti in his classic "meaning commentary" upon Arya Nagarjuna's *Root Wisdom*. (Tibetan track in Tibetan.)

a)

b)

c)

18) Give a general description of the object which the Middle Way denies—that is, describe what it is that emptiness is empty of—and give a metaphor for it. (Tibetan track describe and also name in Tibetan.)

19) Describe the three different interpretations of what "dependent origination" means; state the Buddhist school or schools that believe in each; and explain why each interpretation is preferable to the preceding one. (Tibetan track in Tibetan, and also give the Tibetan for "dependent origination.")

a)

b)

c)

20) Master Shantideva says that "there is no difference...between reaching nirvana and not reaching nirvana." Here he is referring to an idea known as the "equivalence of nirvana and the suffering world." Explain his real intent in making this statement. (Tibetan track in Tibetan, and also give the name of the idea in Tibetan.)

21) State the relationship between natural nirvana and regular nirvana.

22) Explain the best method for truly understanding the classical proofs of emptiness.

23) Name the principal benefit of performing an act of dedication, and the principal problem of failing to do so.

24) As he closes his presentation on the stages of the path, Master Shantideva dedicates the virtue of his great accomplishment to the continued flourishing of the Buddhist teachings in the world, using a metaphor to describe them. State the metaphor and explain it. (Tibetan track in Tibetan.)

25) Describe and explain the final act of Master Shantideva in his spiritual classic, the *Guide to the Bodhisattva's Way of Life*.

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 _____