



Name:

Date:

Grade:

Homework, Class One

1) Give the Sanskrit and English names for the classical Indian treatise which forms the basis for the Buddhist art of reasoning and perceptual theory; also list its author and his approximate date. (Tibetan track in Tibetan.)

2) Name the principal Tibetan monastic textbook that we will use in our study of formal logic and other important topics found in the original treatise; also list its author and his dates. (Tibetan track in Tibetan.)

3) Give the two expressions used to describe, respectively, disciples of poor intellectual and spiritual capacity, and disciples of high intellectual and spiritual capacity. (Tibetan track in Tibetan.)

a)

b)

4) Give a positive reason why we should study the Buddhist art of reasoning, and then quote a verse from a famous Tibetan pandit to back up your statement. (Tibetan track in Tibetan.)

5) State a negative reason why we should study the Buddhist art of reasoning, and then give a quotation from Lord Buddha himself to back up your statement. (Tibetan track in Tibetan.)

6) Give the definition of a reason. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, do an analytical meditation reviewing specific instances during the last few days when you judged someone from their appearance; then continue and evaluate whether or not it is possible that they could be a bodhisattva, or even a fully-enlightened Buddha—and that the true reason for their actions or words could be something very good which is not apparent to you right now.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

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Homework, Class Two

1) Give the definition of an existing thing in Buddhist logic. (Tibetan track in Tibetan.)

2) Name, define, and give one example each of the two most common categories into which all existing things are divided. (Tibetan track in Tibetan.)

a)

b)

3) Why is it often incorrect to translate the word *mitakpa* (Tibetan: *mi-rtag-pa*; Sanskrit: *anitya*) as "impermanent"?

4) Give the definition of a "working thing," which is totally synonymous with "changing thing." (Tibetan track in Tibetan.)

5) Give the three different kinds of working things, their definitions, and a classical example of each one.. (Tibetan track in Tibetan.)

a)

b)

c)

6) How does the description of ultimate reality in the system of the Buddhist logic schools differ from its description in the highest school of Buddhism, the Prasangika group of Madhyamika (Middle-Way) philosophers?

Meditation assignment: 15 minutes per day, examining whether your current idea of what emptiness is fits the description that it is an unchanging thing.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
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Homework, Class Three

1) Name, define, and give one classic example each of the three nominal divisions of "things that are general." (Tibetan track name and give example in Tibetan, but define in English.)

a)

b)

c)

2) Why is the study of "quality and characteristic" vital for those who wish to see emptiness directly?

3) Can one thing be both a quality and characteristic of a quality?

4) What are three criteria that make a water pitcher characteristic of the quality "working thing"? (Tibetan track in Tibetan.)

a)

b)

c)

5) Is "sound is a changing thing," a changing thing or an unchanging thing? Explain why.

6) When we say "group of similar cases" in a logical statement, what are these cases similar to? (Tibetan track give the name of the field, and then answer, in Tibetan.)

7) What are three ways in which parts of the group of dissimilar cases would be dissimilar to "changing thing" in the proof that sounds are changing things because they are things which are made? Describe and give one example of each. (Tibetan track in Tibetan.)

a)

b)

c)

Meditation assignment: 15 minutes per day, analytical meditation trying to detect how you yourself tend to take your mental image of an object as the actual object itself.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
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Homework, Class Four

1) Give the definition of a cause. (Tibetan track in Tibetan.)

2) "Cause" is one of three words that all refer to the same thing. Give the other two. (Tibetan track in Tibetan.)

a)

b)

3) In the reading for this class, causes were divided in two different ways. Give them both. (Tibetan track in Tibetan.)

a)

b)

4) Give the definition of a material cause, and state an important application of this kind of cause. (Tibetan track in Tibetan.)

5) Give the definition of a result. (Tibetan track in Tibetan.)

6) Give the definition of a correct reason. (Tibetan track in Tibetan.)

7) Give the names of the three relationships that hold with a correct reason, and state them in a simplified manner for the logical statement, "Consider sound; it's a changing thing; because it's a thing which is made."

a)

b)

c)

Meditation assignment: 15 minutes of analytical meditation, focussing on your mind as a stream of material causes and results, and attempting to go back to the moment before the moment of your conception.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
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Homework, Class Five

1) Give the definition of an object, and two other terms that are synonymous to "object."
(Tibetan track in Tibetan.)

2) Give the two broad divisions of all objects of the mind. (Tibetan track in Tibetan.)

3) Give the five broad divisions of working things. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

4) Give the two broad divisions of the heap of physical matter. (Tibetan track in Tibetan.)

a)

b)

5) Give the definition of a subject. (Tibetan track in Tibetan.)

6) Name three different kinds of subjects, and give an example of each. (Tibetan track in Tibetan.)

a)

b)

c)

7) Name the two broad categories of mental things accepted by the Buddhist logic schools, but not by the Consequence School of the Middle-Way group. (Tibetan track in Tibetan.)

8) Name the two broad categories of mental things that are aware of other things. (Tibetan track in Tibetan.)

9) According to the Buddhist logic schools, how many mental functions are there? How many according to the Higher Knowledge (Abhidharma) school?

10) Mental things can also be divided into perceptions which are valid and those which are not. Give the definition of a valid perception according to the Buddhist logic schools. (Tibetan track in Tibetan, and also name the two divisions in Tibetan.)

11) Name the two kinds of valid perception. (Tibetan track in Tibetan.)

12) Name three types of conceptual valid perception, and give an example of each. (Tibetan track in Tibetan.)

a)

b)

c)

13) Name the three categories of correct reasons we get when we divide correct reasons by their basic nature. (Tibetan track in Tibetan.)

a)

b)

c)

14) Give an example of a logical statement with a correct reason that involves a result. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, on the meaning of "valid perception" as far as your own perceptions during the day

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
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Homework, Class Six

1) Give the definition of a negative thing. (Tibetan track in Tibetan, also giving the Tibetan word for "negative thing.")

2) Give the two kinds of negative things, and an example of each. (Tibetan track in Tibetan.)

3) State a general description of something which is negative in the sense of not being something, and give a typical example.

4) Give one example from deceptive reality, and one example from ultimate reality, to prove the fact that the expression used for the name of a negative need not necessarily contain any negative wording. (Tibetan track in Tibetan.)

5) Give a typical example of a logical statement which includes a correct reason that utilizes a nature, and state generally what makes it such a reason.

Meditation assignment: 15 minutes per day, analytical meditation on why emptiness cannot be, as claimed in some Tibetan schools, something positive—such as the luminous quality of consciousness or the like. Check your own idea of what emptiness is, and see if it mistakenly involves something positive too.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
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Grade:

Homework, Class Seven

1) State the two conditions that are required for two things to be in contradiction with each other. (Tibetan track in Tibetan.)

a)

b)

2) Name and give one example each of the two kinds of contradictions. (Tibetan track in Tibetan.)

a)

b)

3) Name and give one example each of the two types of relationships. (Tibetan track in Tibetan.)

a)

b)

4) Give three criteria that are required for two things to share a relationship where to be one is to automatically be the other. (Tibetan track in Tibetan.)

a)

b)

c)

5) Name the two types of correct reasons used to prove the absence of something. (Tibetan track in Tibetan.)

a)

b)

6) What is the ultimate application of such a reason?

Meditation assignment: 15 minutes per day, think of someone who irritates you; make up complete logical statements that have three parts and the three relationships, to prove to yourself that you cannot really know if they have a certain good quality or not.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Eight

1) Name the three qualities that must be present for something to be a definition. (Tibetan track in Tibetan.)

a)

b)

c)

2) Name the two types of definitions. (Tibetan track in Tibetan.)

a)

b)

3) Give an example of a single definition which incorporates both kinds of definition, and explain the parts of it that function as each of the two kinds. (Tibetan track in Tibetan.)

4) Give an example, in English, of a logical statement where the reason is used to prove the absence of something normally perceptible, and where the reason involves a cause.

Meditation assignment: 15 minutes per day, analytical meditation in which you think of common public debates going on nowadays, and frame them properly in the structure of a logical statement in Buddhism: take "A"; it is "B"; because of "C." Then see if the three relationships hold: Is "C" true of "A"? If something is "C" is it always "B"? Is it true that, if something is not "B", it cannot be "C"?

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Nine

1) Name the three kinds of exclusion, and give an example of each. (Tibetan track in Tibetan.)

- a)
- b)
- c)

2) Identify the mentioned elements in the following logical statement. (Tibetan track identify in Tibetan, and also name each of the elements.)

Consider sound.

It is a changing thing,

Because it is a made thing.

It is, for example, like a water pitcher.

སྒྲ་ཚོས་ཅན།

མི་རྟག་སྟེ།

བྱས་པའི་ཕྱིར།

དཔེར་ན་བུམ་པ་བཞིན།

- (1) *the subject:*
- (2) *the assertion:*
- (3) *the quality to be proven:*
- (4) *the explicit form of the quality to be proven:*
- (5) *an implicit form of the quality to be proven:*

(6) *the position denied:*

(7) *the quality denied:*

(8) *the group of similar cases:*

(9) *a group of dissimilar cases:*

(10) *the reason:*

(11) *the expression of the relationship between the subject and the reason:*

(12) *the expression of the positive necessity between the reason and the quality to be proven:*

(13) *the expression of the negative necessity between the reason and the quality to be proven:*

(14) *the similar example:*

3) Name the two types of correct reasons in the classification made according to correct opponent. (Tibetan track in Tibetan.)

a)

b)

Meditation assignment: 15 minutes per day, analytical meditation thinking up correct logical statements and then identifying in them the 14 elements mentioned above.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
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Grade:

Homework, Class Ten

1) Give the general definitions for the past and the future, according to the part of the Sutrist School known as "Those Who Follow Logic." (Tibetan track in Tibetan.)

2) Give the definition, according to this school, of the past relative to the time of a particular object such as a water pitcher. (Tibetan track in Tibetan.)

3) According to this same school, the following twelve terms are synonyms for one of the following: (1) the cause of a water pitcher; (2) the result of a water pitcher; (3) a changing thing. Write one of these three numbers next to each of the terms it best fits below.

- _____ that which is future for a water pitcher
- _____ that which is past by the time of a water pitcher
- _____ that which is future by the time of a water pitcher
- _____ a working thing
- _____ that which is in the process of ending
- _____ that which is past for a water pitcher
- _____ something which only lasts a moment
- _____ that which is future relative to a water pitcher
- _____ that which is approaching the past
- _____ that which is past relative to a water pitcher
- _____ that which is in the process of being destroyed
- _____ that which is approaching destruction

4) What do—generally speaking—all the following have in common, according to this school? "That which has stopped," "that which has been destroyed," "that which is about to begin," "that which is in the act of beginning," "that which is about to begin."

5) Give two senses in which the Consequence group, the highest kind of Middle-Way school, says that the past is a working thing.

a)

b)

6) Name the three general types of incorrect logical statements for particular proofs, and give an example of each. (Tibetan track in Tibetan.)

a)

Example:

b)

Example:

c)

Example (one of seven):

Meditation assignment: 15 minutes per day, review meditation (*shar-sgom*) on the seven types of inaccurate reasons for a particular proof.

Meditation dates and times (must be filled in, or homework will not be accepted):