



Name:

Date:

Grade:

Final Examination

1) Describe the principal problem of anger that we cannot see directly. (Tibetan track answer in Tibetan.)

2) Could an uncreated, unchanging being ever create itself?

3) Could an uncreated, unchanging being ever produce something else?

4) Could an uncreated, unchanging being ever experience or be aware of any other object?

5) Could our world or the objects and people in it who make us angry ever have been created without a cause?

6) Give the brief definition of effort stated in Master Shantideva's root text. (Tibetan track in Tibetan.)

7) Give the definition of innate Buddha nature, which is what guarantees that we will become a Buddha; then explain why it provides us this guarantee. (Tibetan track name and give definition in Tibetan, then explain in English.)

8) Name the meditational level or platform you must reach and maintain in order to see emptiness directly. (Tibetan track in Tibetan.)

9) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

10) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

11) 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)

12) 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?

13) 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.)

14) 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.)

15) 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)

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

17) The Tibetan word *lojong* (*blo-sbyong*) has been translated into English as "mental training." State a reference by an eminent Lama to the famous *lojong* in eight verses which gives insight into another way of translating this word. (Tibetan track in Tibetan.)

18) In what sense are other living beings more precious than a gem that could give you anything you wished for?

19) Write the famous verse of "Freedom from the Four Attachments." (Tibetan track in Tibetan.)

20) The holy lama Drakpa Gyeltsen describes "attachment to this life" as attachment to one's practice of the ethical life, and to one's learning, contemplation, and meditation. Explain the real meaning of attachment to one's practice of the ethical life.

21) Je Tsongkapa points out that—if what the Buddha said must be divided into what he said that was figurative and what he said that was literal—then the Buddha's own statements about when he was being figurative and when he was being literal cannot necessarily be taken literally. Rather, we must in the end rely on what is logical and makes sense to us. Describe the three logical tests recommended by Lord Buddha, and state the source for them.

22) What, according to the Middle-Way School, is "the ultimate" (also called "ultimate truth" or "ultimate reality")? (Tibetan track answer in Tibetan.)

23) How does the Middle-Way School describe deceptive reality? (Tibetan track name in Tibetan and describe in English.)

24) Explain where the name of the Mind-Only School comes from.

25) The *Heart Sutra* says that the real goal of Buddhism is to "stop the process of aging and death" through "stopping our ignorance." Is this a literal or a figurative statement? If it is literal, then why have we not seen any person who stopped the process of aging and death?

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