



Name:

Date:

Grade:

Quiz, Class One

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

2) Quote from memory the lines that describe the immediate cause of anger, and the usefulness of this cause. (Tibetan track in Tibetan.)

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

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

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

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

7) Give the reasoning that Master Shantideva gives to demonstrate that we should cherish the opportunity which we get to practice the Dharma when we meet irritating people. (Tibetan track use two lines from the root text to answer.)

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

9) 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.)



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Quiz, Class Two

1) What reasoning does Master Shantideva use to prove that we are capable of watching our minds closely and keeping them away from anger and the like?

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

3) 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.)

4) 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?

5) What reason does Master Shantideva give for saying that, eventually, we won't think of working for others as anything amazing, nor feel any conceit for doing so. (Tibetan track in Tibetan.)



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Quiz, Class Three

1) Explain why good and bad deeds are like an illusion, and yet still function perfectly well.

2) 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)

3) 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?

4) What then is the real nature of the "me"? (Tibetan track in Tibetan.)



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Quiz, Class Four

1) What do we call the process of going down in levels through the parts, and the parts of the parts, and so on, as a method to establish that things are actually empty? (Tibetan track in Tibetan.)

2) 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)

3) What really then provides the raw data of all existence, for every level of mental or physical objects?

4) 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.)



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Quiz, Class Five

1) 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.)

2) 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)

3) 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)

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



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Quiz, Class Six

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

a)

b)

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

a)

b)

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

a)

b)



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Quiz, Class Seven

1) 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.)

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

3) If we continue to take the loss in any situation upon ourselves, and continue to give the advantage in any situation to others, what's to stop others from taking advantage of us?

4) Geshe Chekawa says that "the brief essentials of the instruction are combined within five powers." Name these five powers, and explain them briefly. (Tibetan track name in Tibetan and explain in English.)

a)

b)

c)

d)

e)



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Quiz, Class Eight

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

2) 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.

3) In discussing why one should not be attached to the three realms, the holy lama Drakpa Gyeltsen mentions the "pain of pain," and describes the sufferings of the three lower realms. Name these three realms, describe where they are, and explain how one takes birth in these realms. (Tibetan track name in Tibetan, then describe and explain in English.)



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Quiz, Class Nine

1) Nowadays some people say that a knowledge of emptiness is not the main point of Buddhism, while others say that emptiness is something known only intuitively, and not from a foundation of determined, organized study. Describe a quotation by Lord Buddha himself that disproves these ideas.

2) Describe three different levels of the terms "literal" and "figurative."

a)

b)

c)

3) 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.



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Quiz, Class Ten

1) When we refer to the first turning of the wheel as something which is either figurative or literal, are we speaking about any teaching that Lord Buddha gave during the initial period of his teaching career? Give an example to explain why or why not. (Tibetan track answer in English and give the example in Tibetan.)

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

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

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

5) 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?