



THE ASIAN CLASSICS

INSTITUTE

Course IV  
The Proof of Future Lives

Name:

Date:

Grade:

*Quiz, Class One*

1) Give the Sanskrit and Tibetan names for the Buddhist study of logic and perception, which is the same as the word for "correct or valid perception." (Tibetan track in Tibetan.)

2) What is the Buddhist definition of existence? (Tibetan track in Tibetan.)

3) What did the Buddha himself say is the purpose of Buddhist logic? (Give the exact quotation, Tibetan track students in Tibetan.)



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*Quiz, Class Two*

1) Name the three levels of reality, and give one example of each. (Tibetan track in Tibetan.)

a)

b)

c)

2) Name the two basic types of valid perception, and what levels of reality they are used to perceive. (Tibetan track in Tibetan.)

a)

b)

3) Give the text of Master Dignaga's famous opening statement. (Tibetan track in Tibetan.)



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*Quiz, Class Three*

- 1) Give the definition of valid perception. (Tibetan track in Tibetan.)
  
  
  
  
  
  
  
  
  
  
- 2) Describe very generally the meaning of the term, "person of valid perception."  
(Tibetan track give Tibetan word for this person.)
  
  
  
  
  
  
  
  
  
  
- 3) Name the three objects that we will be trying to establish with valid perception.  
(Tibetan track in Tibetan.)
  - a)
  
  
  
  
  
  
  
  - b)
  
  
  
  
  
  
  
  - c)



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*Quiz, Class Four*

1) The term "valid" or "correct" perception (*tsema* or *pramana*) is sometimes used with reference not to a state of mind, but to the Buddha himself. This is because of the special object towards which only a Buddha has correct perception. Describe the two parts of this object. (Tibetan track give the two words for these two parts in Tibetan.)

a)

b)

2) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

a)

b)

c)

3) Name and describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

a)

b)

c)

4) Name two purposes why Master Dignaga stated the words "who turned" in the opening lines of his work, *The Compendium on Valid Perception*.

a)

b)



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*Quiz, Class Five*

1) An omniscient being perceives all existing objects. Some of these objects are changing, and some are unchanging. Why does this prove that the mind of an omniscient being must be a changing thing? (Tibetan track also give Tibetan for omniscience, changing thing, unchanging thing, subject mind, and object of the mind.)

2) What does a person have to know in order to be all-knowing?

3) What evidence do we have that the Buddha is "unerring"?



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*Quiz, Class Six*

1) Master Dignaga's famous opening statements consists of five important elements. Four of them are reasons that prove the fifth, and each other. Name these four "reasonings of the forward order," and state what each one proves. (Tibetan track give the Tibetan for this last phrase.)

a)

b)

c)

d)

2) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

3) Name three reasons why the Charvakas believed that the mind died when the body died.

a)

b)

c)



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*Quiz, Class Seven*

1) Explain the meaning of "material cause." (Tibetan track students give Tibetan for "material cause.")

2) Why can't the cause of your mind at birth be living physical matter? (Tibetan students give Tibetan for "living physical matter.")

3) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

4) If this cause is mind, why can't it be the mind of someone else? (Tibetan students give Tibetan for "mind of someone else.")





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*Quiz, Class Eight*

1) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?

2) In his first proof, Master Dharmakirti lists three characteristics that must have involved a previous life. Name them. (Tibetan track students in Tibetan.)

a)

b)

c)

3) Give three reasons why the three characteristics don't come from the elements.

a)

b)

c)



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*Quiz, Class Nine*

1) Let us consider the various elements in the form of the sense powers, or living tissue. Explain why they are not the unique cause of the mind. (Tibetan track students name the five sense powers.)

2) Explain why mind is considered a basis for the sense powers, rather than vice versa. (Tibetan track students give the words for basis and the thing based on it.)

3) Explain what keeps the mind itself going in this life; the basis for the staying of the mind.

4) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.



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*Quiz, Class Ten*

1) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a)

b)

c)

2) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a)

b)

c)

3) The key to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

a)

b)

c)

d)