

6.1 In the perfection of meditative stabilization or absorption, what does Je Rinpoche state to be the meaning of meditative stabilization? [4 marks]

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6.2 Does Je Rinpoche state here that meditative stabilization is concentration? [3 marks]

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**6.3 In the divisions of meditative stabilization there are different types of classification:
What are the two types of meditative stabilization by nature? [3 marks]**

1
2

7.1 What are the three types of meditative stabilization by orientation? [4 marks]

1
2
3

7.2 There are types of meditative stabilization by function. In the first column name them in the order that they correspond to the description given in the second column. [6 marks]

	Meditative stabilization that accomplishes the eleven activities for others' welfare.
	All meditative stabilizations that generate mental and physical pliancy when you enter them with equipoise.
	All meditative stabilizations which accomplish good qualities shared with Sravakas—the superknowledges, liberations, totalities, masteries, etc.

Answer any FIVE of the following SEVEN questions:

Total marks 50

1.1 In the section: (a') What wisdom is, what is the general meaning of wisdom here? [3]

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1.2 What is the specific meaning of wisdom in this context? [3]

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1.3 Name three of the five topics of knowledge [4]

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2.1 In the section: (b') How to begin the generation of wisdom, how do we begin to generate wisdom? [2]

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2.2 Briefly explain how wisdom is like an eye. [2]

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2.3 Briefly explain how wisdom is like an ornament. [2 marks]

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2.4 Wisdom is like a lord with regard to the five powers or faculties. Name these five [4 marks]

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3.1 In the first column name the two types of obscuration. Add the second definition in the second column. [4]

1	Obscurements mainly obstructing the obtainment of liberation
2	

3.2 Four obscurations are mentioned in the first column. State which of the two types of obscuration that Autonomists and Consequentialists assert them to be, in the second and third columns [6]

Obscuration:	Autonomists assert this to be:	Consequentialists assert this to be:
Grasping at a substantially existent, self sufficient self		
Grasping at a truly existent self		
Latencies or imprints of dualistic appearance		
Seeds of attachment		

4.1 There are nine causes of ignorance. Name five of them. [5 marks]

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4.2 Maitreya states "Solely wisdom is the cause of their elimination, nothing else, so wisdom is supreme". He also states the basis of wisdom. What is this? [2]

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4.3 In the section (c') The divisions of wisdom, name the three types of wisdom in the first column that correspond to the description in the second [3]

	Wisdom that is proficient at the five topics of knowledge
	Wisdom knowing the way to accomplish blamelessly the welfare of beings in their present and future lives
	Wisdom cognizing the reality of selflessness, either by means of a generic

image or in a direct manner.

5.1 All the tasks of bodhisattvas are summarized in the six perfections and the four ways of gathering disciples. State what each matures [2]

5.2 In the first column name each of the four ways of gathering disciples corresponding to its function [4]

makes them take interest in the teaching that is to be given, because it gives them a detailed understanding of the aims and dispels their doubts.

makes those who have engaged in the teachings not reject them but practice for a long time

makes them fit vessels to hear the teaching for it makes them happy with the person who explains it.

makes them practice in accord with what they have been taught.

5.3 The second way of gathering disciples has two types. Name them [2]

5.4 How are the four ways of gathering disciples condensed in two? [2]

6.1 In the second column name the perfections Je Rinpoche states are practiced by the person in the first column [4]

A beginner Bodhisattvas on the path of accumulation in equipoise:

A beginner Bodhisattvas on the path of accumulation in post-equipoise:

6.2 In the section, (2") In particular how to train in the last two perfections, are all mundane and supermundane virtuous qualities the result of calm abiding and insight? Why? [2]

6.3 The *Sutra Unraveling the Intended Meaning* states: "Once people have cultivated insight and serenity they are free from the bondage of dysfunctional tendencies and from the bondage of signs". What are dysfunctional tendencies and what eliminates them? [2]

7.1 What is the definition of calm abiding? [4]

7.2 What is the definition of insight? [4]

7.3 What is their order of generation? [2]

Answer any FIVE of the following SEVEN questions:

Total marks 50

1.1 In the section (c) The nature of calm abiding and insight, cross out the inappropriate response: [10]

TRUE	FALSE	Both calm abiding and insight do not focus on both reality and diversity
TRUE	FALSE	Both calm abiding and insight focus on ultimate truth and conventional truth
TRUE	FALSE	Calm abiding does not comprehend emptiness
TRUE	FALSE	Calm abiding necessarily has a non-discursive image
TRUE	FALSE	Insight does not have a discursive image

2.1 Why is calm abiding called calm abiding? Give the etymology of the term. [2]

2.2 Why is insight called insight? Give the etymology of the term. [2]

2.3 Some assert that the mind resting in a non-discursive state without vivid intensity or clear sharpness is calm abiding, and that such a mind with vivid intensity is insight. Is this acceptable? Why? [3]

2.4 The presence or absence of what factor determines whether the mind rests with or without vivid intensity or clear sharpness? [1]

2.5 Can we identify calm abiding and insight that focus on ultimate truth by whether they cause the mind to abide as blissful, clear and non-discursive or not? Why? [2]

3.1 In the section: (d) Why is it necessary to cultivate both, the example of an oil lamp illuminating a picture is used to illustrate the function of both. State what each element of the example represents: [5]

THE EXAMPLE:	WHAT IT REPRESENTS:
The oil lamp	
The steadiness of the flame derived from the screen	
The brightness of the flame derived from the wick and the prior moments of the flame	
The wind	
The picture	

3.2 Why does calm abiding engage any object powerfully? Briefly explain. [2]

3.3 Does calm abiding at best merely suppress afflictions? Briefly explain. [3]

4.1 In the section (e) How to be certain about their order, [p.23] cross out the inappropriate response: [6]

TRUE	FALSE	The view of selflessness cannot be generated before calm abiding
TRUE	FALSE	The experience of mental transformation regarding view can be generated before calm abiding
TRUE	FALSE	The pliancy of insight is not generated from analysis

4.2 When does wisdom become insight? [1]

4.3 Asanga states: “Some attain insight but do not attain calm abiding” Briefly state what this means? [3]

5.1 In the section : preparing for calm abiding, in the section (a’) Relying on the preconditions for calm abiding, what are the six conditions? [6]

5.2 From among these six which are most important? [2]

5.3 Name the perfections that act as preconditions for meditative stabilization: [2]

6.1 Name the eight aspects of the eight-point posture? [4]

6.2 Asanga gives five reasons for sitting in the lotus position. Name two of them [2]

6.3 In the section (a)) What to do prior to focusing the attention on an object of meditation, what does one need to eliminate when beginning to cultivate concentration? [1]

6.4 State the four states that counter laziness in the order that they are generated. [3]

7.1 in the section: (b)) What do to while focusing on the object of meditation, what did the Buddha state to be the four objects of meditation or focal objects (*dmigs pa*) of a yogi? [3]

7.2 Again the first has four types? What are they? [3]

7.3 Regarding the first two types, cross out the inappropriate response: [1]

TRUE	FALSE	These images are not the actual, specifically characterized objects upon which the mind is <u>focused but rather the appearance of that object’s aspect to one’s mind.</u>
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7.4 The third type is posited as two with reference to the focal object or observed object. What are they? [2]

7.5 The fourth type is posited in terms of result. What is the result of meditating on the fourth object? [1]

1.1 In the section: (c'') Objects of meditation for expertise, what are the five objects of meditation [4]**1.2 In the section (d'') Objects of meditation for purifying afflictions, purifying afflictions has two levels of meaning. What are these two? [2]****1.3 For these two, what is the object of meditation or focal object in the first case? [2]****1.4 What is the object of meditation or focal object in the second case? [2]****2.1 In the section: (2') Who should meditate on which objects, five behavioral flaws and five remedies to them are mentioned. In the first column list the flaw and in the second the appropriate remedy: [5]**

1	
2	
3	
4	
5	

2.2 These five remedies constitute which of the four types of object of meditation [1]**2.3 In the section: (b'') Identifying objects of meditation for this context, many objects are mentioned but the body of a Buddha is recommended. What special advantage does this object have? [1]****2.4 What are the two ways of taking the body of a Buddha as an image? [2]****2.5 From these two which object is best? Briefly explain. [1]****3.1 In the section: (2)) How to focus your mind on the object of meditation, what are the two special features of the concentration that we seek to accomplish? [2]****3.2 Why is bliss not added to this list? [2]****3.3 Why is limpidity or lucidity (dwangs pa) not added to this list? [2]****3.4 What stops vivid intensity or clear sharpness? [2]****3.5 What stops non-discursive stability? [2]****4.1 Which two applications permit concentration to remain continuously and one-pointedly on the object? [1]****4.2 What are the three features of mindfulness? [2]****4.3 In the section: (b'') Eliminating flawed methods, what danger exists if you tightly stabilize your mind on the focal object to prevent laxity? [1]****4.4 When sustaining your meditation what danger exists if you become greatly relaxed? [1]****4.5 In the section: (c') The length of sessions, what advice was given by the early gurus of Tibet? [1]**

4.6 What are the two things that can happen to a beginner who has long sessions? [2]

4.7 Which of these two is worse? Why? [2]

5.1 In the section: (c)) What to do after you focus on an object of meditation, what are the three defining characteristics of excitement (rgod pa)? [3]

5.2 Is excitement distraction? [1]

5.4 What does laxity mean? [2]

5.5 Briefly describe the meaning of lethargy or dullness (rmugs pa)? [2]

5.6 What is the relationship between lethargy and laxity? [1]

5.7 Can lethargy and laxity both be virtuous? Briefly explain. [1]

6.1 In the section: (2')) The method for developing vigilance that recognizes laxity and excitement, it is not enough to recognize laxity and excitement, what also must be generated? [2]

6.2 What is the most important cause of vigilance? [1]

6.3 In the section: (b')) Using the remedy for failing to try to eliminate them even when they are recognized, refers to the seventh application. What is it? [1]

6.4 Briefly describe the meaning of the seventh application. [2]

6.5 How does this application counter laxity? [2]

6.6 How does this application counter excitement? [2]

7.1 In the section: (2')) The underlying causes of laxity and excitement, name two signs of laxity. [2]

7.2 Name two signs of excitement not common with laxity. [2]

7.3 In the section: (2) What to do when laxity and excitement are absent, name the eighth application. [1]

7.4 When is it applied? [2]

7.5 In general, equanimity has three types. What are the three types and which of the three types is the eighth application? [3]

Answer any FIVE of the following SEVEN questions:

Total marks 50

1.1 In the section: (a)) The actual stages in which mental states develop, name each of the nine stages of mental abidance in the order that they correspond to the description. [10]

<u>MENTAL STATE</u>	<u>DESCRIPTION OF EACH STATE</u>
	<i>Exerting effort so that you engage the object of meditation effortlessly</i>
	<i>The mind initially directed to the object of meditation does not stray elsewhere</i>
	<i>The equanimity when the mind becomes balanced</i>
	<i>Reflecting upon the advantages of concentration you take delight in <u>concentration</u></i>
	<i>Regarding distraction as a fault you quell any dislike for concentration</i>
	<i>Fine pacification of the occurrence of attachment, melancholy, lethargy and <u>sleepiness</u></i>
	<i>As the force of mindfulness develops forgetfulness does not create outward <u>distraction</u></i>
	<i>Thoroughly withdrawing your mind from all outside objects and directing it inwardly to the object of meditation</i>
	<i>If the mind is drawn away by forgetfulness and distracted outward but you recognize this and again fix it upon the object of meditation</i>

2.1 In the section: (b)) The process of achieving them with six forces, in the first column name the six forces and in the second name the mental states where they are applied [6]

<u>SIX FORCES</u>	<u>MENTAL STATE(S) WHERE APPLIED</u>
1	
2	
3	
4	
5	
6	

2.2 In the section: (c)) How the four attentions are involved in this, in the first column name the four attentions and in the second name the mental states where they are applied. [4]

<u>FOUR ATTENTIONS</u>	<u>MENTAL STATE(S) WHERE APPLIED</u>
1	
2	
3	
4	

3.1 In the section: (c') The measure of successful cultivation of serenity, name the nine levels of the three Realms? [2]

3.2 Non-discursive concentration that can be integrated with moving, walking, lying down and sitting, yet lacks pliancy, belongs to which of these nine grounds or levels? [1]

3.3 Is such a concentration meditative equipoise? [1]

3.4 Name the four aspects possessed by meditative equipoise but not the ninth mental abidance. [1]

3.5 What is the portent of the occurrence of easily discernable, perfected pliancy? [1]

3.6 As soon as that portent arises in what order does mental and physical dysfunction subside and mental and physical pliancy arise? [2]

3.7 In what order do physical and mental pliancy and bliss arise that induce calm abiding? [2]

4 In the section: (b'') The marks associated with attention, name the five marks of having achieved attention:

1
2
3
4
5

5.1 In the section: (2') A general presentation of the way to proceed along the path on the basis of calm abiding, what is the purpose of generating calm abiding? [1]

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5.2 What are the two types of insight and what do they eliminate? [2]

1
2

5.3 What do each of these insights focus on? [2]

5.4 What are the four types of person who proceed in this life solely by the mundane path? [4]

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5.5 Which of these four persons comprehend emptiness in that life? [1]

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6.1 In the section (3') A specific presentation of the way to proceed along the mundane path, what are the two types of beginner? [2]

1
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6.2 When does the first type begin and end? [2]

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6.3 When does the second type begin? [2]

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6.4 Are concentrations prior to the access state to the first absorption, calm abiding? [1]

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6.5 Is the first moment of access to the first absorption, insight or calm abiding? [1]

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6.6 Is the first moment of access to the first absorption, the first attention of the six attentions? Why? [2]

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7.1 In the section: (b'') On the basis of calm abiding, the way to freedom from attachment to the desire realm, name the seven types of attention [5]

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7.2 Name the three attentions that actually eliminate manifest afflictions, and which of the nine afflictions they each eliminate? [3]

1
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3

7.3 Which of the seven attentions is an actual meditative stabilization? [2]

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