Buddhist Philosophy
Take Home Mid-Term Examination

This exam consists of **two parts**, each of which should be no longer than 4 pages (typed, double spaced, standard font – each essay should be approximately 1000 words). The **clarity and precision** with which you express yourself are extremely important. Be sure in each of your essays that you have 1) a clearly stated **thesis**; 2) a clearly structured **argument**; and 3) sufficient **evidence** to support that argument. This last point is particularly crucial: you must pay close attention to the **actual texts** upon which you are writing, and **use them** to flesh out and "enliven" your discussion. Avoid general, summary-type answers. Please pay attention to **spelling and grammar** (read your essay aloud several times).

This is an open book exam, and you may consult and use any of the materials assigned for the class, including your lecture notes. In citing these sources, a simple parenthetic reference will suffice. If you choose to use any other sources - you may, but it is neither necessary nor expected - please give me the full citation the first time you quote the source, and then an abbreviated form thereafter. Please avoid internet sources.

Pick two:

1. The three "marks" of existence are described by the Buddha as: 1. No self (*anatta*), 2. Impermanence (*anicca*), and 3. Unsatisfactoriness (*dukkha*). How did the Buddha "discover" these three? Explain the relationship of these three things (you do not have to do so in order, 1,2,3).

2. Explain and analyze how it is that the story of the Buddha's life *is* the story of Buddhism.

3. Discuss and analyze the significance of the *patimokkha* ritual, in terms of both the laity and the *sangha*.

4. In his first sermon, the Buddha articulated the four basic "truths" of Buddhism. Pick one of these truths and explain how the Buddha arrived at this truth and how it is related to the rest of the Buddhist path.

5. Explain why *dāna* is such an important part of Buddhism, and, in particular, how giving functions both for the layperson and for the monk.
    1.