

Name 名字  
Date 日期  
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Asian Classics Institute

The Wisdom of Arya Nagarjuna 证者龙树的智慧  
Course One 第一课: The Eight Invisibles 八种不可见  
Class 1 第一节—Getting to Know Arya Nagarjuna 认识证者龙树

Quiz 提问

1) What was the one event in his life that defined Arya Nagarjuna, and what is his position in the Buddhist tradition?

他生命中的哪一个事件定义他为证者龙树，他在佛教传统中的地位是什么？

2) Give the title of our book in Sanskrit—using simplified English pronunciation—and then give Choney Lama's explanation of the meaning of each of the words in the title, along with useful English cognates. Please also give the full title in English!

请给出我们此书的梵文名——使用简化的英语发音——然后给出邱尼喇嘛对书名中每个词的含义的解释，以及与其对应的有用的英语同源词。请也写出完整的英文书名！

3) What is the goal of our study of Arya Nagarjuna's *Wisdom*?

我们学习证者龙树《智慧》的目的是什么？





## The Wisdom of Arya Nagarjuna 证者龙树的智慧

### Course One 第一课: The Eight Invisibles 八种不可见

#### Class 2 第二节—Learning the Eight Invisibles 学习八种不可见

#### Quiz 提问

1) Describe briefly the three visions which Choney Lama had which are particularly relevant to our own study of Arya Nagarjuna's *Wisdom*, and explain the importance of them.

简要地描述一下邱尼喇嘛对我们学习证者龙树《智慧》的特别相关的三大观想，并解释他们的重要性。

2) In *Wisdom*, we are examining many different proofs that things are empty. How do the attitudes of a person who is a bodhisattva, and a person who is not a bodhisattva, differ about these proofs? Why do they differ?

在《智慧》里，我们检视了很多不同的关于事物是空的证明。针对这些证明的不同表现，一个是菩萨的人的态度是怎样的，以及一个不是菩萨的人的态度是怎样的？为何他们不同？

3) What has the idea of "peace" got to do with these Eight Invisibles? Your answer should be two, and refer to a popular emptiness example!

对于“和平”这个想法，用八种不可见该做什么？请提供两种答案，最好使用通用的空性例子！





- 3) What are two problems we would see, if things started from themselves?  
如果事物来自于他们本身，我们看到的两个问题是什么？
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Course One: The Eight Invisibles 第一课：八种不可见  
Class 4—The Four Kinds of Conditions 第四节：四种情况  
Quiz 测验

1) What are the two general types of negative things recognized in Buddhism? What is the general description of each, and an example of each? Which of these two categories does emptiness itself belong to? Why is it useful to know which of the two it is?  
佛教公认的两类否定的事物是什么？每一类的通常解释是什么，并各举一例？空性是属于这两类中的哪一类？为什么说知道属于哪一类会有帮助？

2) Why is there an ancient argument over saying, “Things don’t come from themselves, or from both themselves and others; or from no cause at all—nor do they come from other things, at least from their own side.”  
为什么有个古老的辩论这么说，“事物不来自于他们自己，或者不来自于他们自己和其他这两者；或不来自于没有任何原因——他们也不来自于其他的事物，至少从他们自己这边而言。”

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3) What is the basic problem—which Nagarjuna brings up in his fourth verse—with thinking that a seed could cause a tree, in the way that we normally think it does?

一个基本问题——龙树大师在其第四个偈颂中提出的——当我们在想一粒种子可以引起一颗树，用我们通常以为它（种子）会如何做的方式，这个基本问题是什么？

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Course One 第一课: The Eight Invisibles: 八种不可见  
Class 5 第5节—Canceling Four Definitions: 排除四种定义  
Quiz 测验

1) With all the four kinds of conditions, Arya Nagarjuna has a problem, for example, with saying “The tree is growing from the tree seed,” or “The awareness of blue is growing from the blue, or the eye.” Explain what he is referring to when he says, “As the result approaches growing, the cause approaches ending—these are simultaneous. And the completion of the growth of the result and the completion of the stopping of the cause are also simultaneous.”

在这所有的四种因中，龙树大师提出了一个问题，比如说，“树是从树的种子中长出来的”，或者说“对蓝色的觉察的产生来自于蓝色，或者眼睛。”当他说，“随着结果的产生，原因也将结束——这些是同时发生的。而且结果产生的完成和原因停止的完成也是同时进行的。”请解释他指的是什么？

2) Someone responds to this train of thought by saying, “Why talk so much, Arya Nagarjuna? We know that when we see an apple, there must be an eyeball working as a cause there to help create this perception. When we see the result, we know the cause must have been causing the result to grow.” How does Nagarjuna counter their argument?

有人对这个思路的反应是，“证者龙树，为什么说这么多呢？我们知道当我们看到一个苹果时，那肯定有一只眼球作为一个原因在那里帮助创造了这个感知。当我们看到结果时，我们知道肯定是原因导致了结果的产生。”龙树大师是如何反驳他们的观点的？

3) Now, having denied the four kinds of conditions (that have their own nature) as a group, Arya Nagarjuna turns to denying them individually, one by one. He goes in the same order that he first presented them, in a previous verse—which means that he starts with a “causal condition”; basically, anything that has a result. What problem does the Arya point out with this definition of a causal condition: “Anything that has a result”?

证者龙树已经从整体上否认了四种原因（有他们的自性），现在他转而一个接一个地，否认他们了。他是用他第一次介绍他们时的同样顺序来进行的，在之前一个偈颂中——指的是，他先从“引发因素”开始；基本而言，是说任何有结果的事物。通过引发因素的这个定义“任何有结果的事物”，龙树大师指出了什么问题？