

*Tara Institute Study Group 2005 - 'Guide to the Bodhisattva's Way of Life'*

**EXAM**

NAME:

BLOCK: **1**

WEEK: **6**

ASSIGNED: **22<sup>ND</sup> MARCH 05**

MARK

**17.9**

1. Outline the subject matter of the 10 chapters of Master Shanti Deva's text. [5]

- Chapter 1 \_\_\_\_\_
- Chapter 2 \_\_\_\_\_
- Chapter 3 \_\_\_\_\_
- Chapter 4 \_\_\_\_\_
- Chapter 5 \_\_\_\_\_
- Chapter 6 \_\_\_\_\_
- Chapter 7 \_\_\_\_\_
- Chapter 8 \_\_\_\_\_
- Chapter 9 \_\_\_\_\_
- Chapter 10 \_\_\_\_\_

2. '*... all these different limbs for the purpose of wisdom;*' (verse 1). Give a proof for why it is **not** necessary for the first five perfections to come before one has a realisation of emptiness? [1]

3. Beings who seek to establish the meaning of the two truths can broadly be divided into two groups. Name them and describe briefly what they believe. [4]

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4. Name and describe the essential division into two types of beings who result from these two viewpoints. [2]

5. Give an example for when a higher view harms a lower view. [2]

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6. State the basic misconception behind the wrong idea that, if things function, then they must be real as we see them. [2]

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7. If everything that the world agreed to was totally correct, then the belief of the world that a woman's body is something pure would have to disprove the perception of a yogi who ascertains correctly that a woman's body is something impure. What argument does this point refute? [2]

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8. "... If beings are like an illusion, how can they take a rebirth after they die?" Realists are saying that an illusion and a living being are not the same thing, illusions are fleeting and false, living beings have been around for a very long time, - for time with no beginning in fact, therefore they must exist in truth. How does Master Shantideva answer this objection? [3]

9. Explain why good and bad deeds are like an illusion, and yet still function perfectly well. [2]

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10. Name the two kinds of nirvana, and describe them briefly. [4]

11. Why would someone think that, if the Madhyamika teaching is true, then the Buddha must also be wandering around in the circle of suffering life? [2]

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