EXAM		Name:		
BLOCK: WEEK: ASSIGNED:	3 6 14 TH JUNE 05	/28	Mark:	

1. What factors matter when making offerings to a Buddha? [1]

2. Who is saying that you don't need to see emptiness directly to get liberated? What realisations are proposed then for liberation without the direct perception of emptiness? [3]

3. If a scripture were truly authoritative whenever any two people at all accepted that it was, then texts like the *Vedas* (of the non Buddhists) and such would have to be true as well, because you could always find two people who believed they were authoritative. Comment [3]

Is it true that a person can temporarily stop the manifest appearance of the mental afflictions solely through a good understanding of the sixteen aspects of the four noble truths? If so, why can't this same person attain nirvana (liberation)? [3]
What comparison does Shantideva use to show that, unless one realises emptiness directly, the mental afflictions will always come back – even in a case where one has been able to stop them from appearing in a manifest way for a while. [2]
6. What kind of rebirth does an Arya Bodhisattva wish for and why? [2]

7. scary?	How does Shantideva answer the concern that meditating upon emptiness might feel a little [3]
8.	Name and define the two forms of the tendency to grasp things as existing in truth. [4]
person,	No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a but the Prasangika school says that we are further neither any single one of our parts, such as an arm or a why is it the case that we are not the sum of all of our various parts? [2]

10.	Discuss what the Samkyas refer to as 'the primary principle.' How does this support their ousness-like self? [3]
11.	Why does this particular Samkya argument appear in this part of the text? [2]