

***Tara Institute Study Group 2002 - 'Entering the Middle Way'***

**EXAM**

NAME:

BLOCK: 4  
WEEK: 6  
ASSIGNED: 20TH AUGUST

MARK:

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1. Identify three sources (author and title) from scripture that indicate that Hearers and Self-liberated budhas *can* and *do* realise emptiness directly. [3 marks]

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2. Some schools within Buddhist philosophy assert that the two Hinayana practitioners (Hearers and Self-liberators) can never see emptiness directly. Point out why this is not the case by giving three absurd consequences to this commonly held tenet. [6 marks]

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3. Outline the main difference between the subtle and coarse levels of the four noble truths. [2 marks]

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4. Are hinayana practitioners ever fooled into believing they have reached Nirvana? Explain. [3 marks]

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5. What are the Four Noble Truths? Why are they taught in that order? Quote Maitreya in your answer. [4 marks]

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6. Relate the point Lord Buddha was making from the 'non-existent woman' scenario. (from the '*Questions of Adhyashaya Sutra*') [4 marks]

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7. 'Now Subhuti, what do you think? Do those who have entered the stream ever think to themselves, "Now I have attained the goal of entering the stream"?' How did Subhuti answer the Conqueror? Describe what this quote from the Diamond-Cutter actually shows. [4 marks]

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8. *Since the Hinayana Sutras teach 'Selflessness of Phenomena',  
And as all Hearers and Self-Liberators realize this Selflessness directly,  
There is no need to teach the Mahayana.* Address Bhavaviveka's doubt. [4 Marks]

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9. What are the active ingredients for an act of 'perfection'? (Gone beyond) Describe a typical scenario. [3 Marks]

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**PRESENT THE FOLLOWING:**

**[18 Marks]**

<b>The Sixteen Aspects of the Four Truths:</b>
<b>1.</b>
<b>2.</b>
<b>3.</b>
<b>4.</b>
<b>5.</b>
<b>6.</b>
<b>7.</b>
<b>8.</b>
<b>9.</b>
<b>10.</b>
<b>11.</b>
<b>12.</b>
<b>13.</b>
<b>14.</b>
<b>15.</b>
<b>16.</b>

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<b>The Ten Perfections:</b>	<b>The Ten Bodhisattva Grounds:</b>
<b>1.</b>	<b>1.</b>
<b>2.</b>	<b>2.</b>
<b>3.</b>	<b>3.</b>
<b>4.</b>	<b>4.</b>
<b>5.</b>	<b>5.</b>
<b>6.</b>	<b>6.</b>
<b>7.</b>	<b>7.</b>
<b>8.</b>	<b>8.</b>
<b>9.</b>	<b>9.</b>
<b>10.</b>	<b>10.</b>