

Tara Institute Study Group 2003 - 'Entering the Middle Way'

EXAM

NAME:

BLOCK: **1**

WEEK: **6**

ASSIGNED: **8TH APRIL 2003**

MARK:

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1. It is said that realizing the *ten equalities* are the means of advancing from the fifth to the sixth bodhisattva ground. They are said to be like synonyms in that by understanding the meaning of each of them, you arrive at the same outcome, i.e. understanding emptiness. Explain one of these 'equalities', and highlight a common misperception that it may address. [3]

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2. What are the two extremes the 'middle way' is free from? Provide an example for each. [4]

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3. What are two qualities that a student needs in order to benefit from a teaching on emptiness? [2]

4. Why is it important to identify what is true existence in order to realise emptiness? [3]

5. What is it that the Svatantrikas deny when they talk about emptiness? [3]

6. Highlight the main difference between the Svatantrika and the Prasangika versions of emptiness? [4]

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7. Describe what type of being (ie. level of emptiness understanding) the audience member, the magician, and the latecomer represent in the example the magic show. [3]

8. The Svatantrika and Prasangika schools both say that phenomena are merely labelled on the object. Explain the difference between their use of the word 'merely'. [4]

9. What is similar between *a)* the process of thinking of a snake on the basis of a rope, and *b)* the process of thinking 'mine' and 'I' on the basis of the five aggregates? What is different? [5]

10. How do the Prasangikas define the object of negation? [3]

11. Is it true that, after analysis and investigation, the Prasangikas assert that nothing exists, not even the basis of imputation? Explain. [2]