

# EXAM

BLOCK: **4**  
WEEK: **6**  
ASSIGNED: **27<sup>TH</sup> JULY 04**

TOTAL MARKS **/19**

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1. What was Lord Buddha's intention behind saying that the aggregates are the self? [3]

2. How do the Prasangika School define the self in relation to the aggregates? [2]

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3. In the context of the current topic, how are 'the chariot and self the same'? [3]

4. Prasangika would claim that the lower schools all posit a substantially existent person because when searched for the person is found among the aggregates. All of the lower schools hold that there must be a substantially existent basis among the aggregates upon which the self is imputed. Discuss [3]

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5. Why doesn't the realization that there's no permanent, partless independent self, harm the innate self grasping? What then is the direct counter-positive to the innate "I" grasping? (ie. The thing you should be meditating on to reach enlightenment) [2]

6. What are the twenty self-views and why are they intellectually acquired? When does one abandon these views? [6]