

**Discussion****Block 2**

1. (10 May 2016)

**Why is it inappropriate to look angrily at sentient beings after having committed to benefit other sentient beings?**

2. (17 May 2016)

**Are degenerated ethics the fault of the individual? Explain what these faults are due to.**

**144ab. Ethics, view and faults**

*Are out of our control as they are powered by the afflictions.*

3. (24 May 2016)

**Explain verse 148**

**148. I shall make my qualities clear**

*By any means to all the transitory worlds,*

*And I shall take care*

*That nobody hears about his qualities*

4. (31 May 2016)

**a. In order to engage in exchanging self with other what is the way of checking the mind that the *bodhisattvas* advise themselves?**

**b. And what is the way of putting that into practice?**

5. (7 June 2016 )

**Explain how we can implement our understanding of karma in a profound way?**

6. (14 June 2016)

**Respond to the hypothetical argument/question "Since one wishes to work for others one should support the body on the basis of craving".**

7. (21 June 2016)

**a. What is the way to familiarise one's mind with love and compassion.**

**b. What is the value or importance of developing love and compassion.**

8. (28 June 2016)

**a. Before one can generate superior insight what does one need to do?**

**b. What is the definition of calm abiding?**

9. (5 July 2016)

**Explain this verse from Nagarjuna's *Precious Garland*:**

**For as long as there is grasping at the aggregates,**

**For that long there is grasping at 'I'.**

**For as long as there is grasping at the 'I'**

**One creates the karma**

PTO

10. (12 July 2016)

a. Clarify the difference between deluded obscuration and obscuration to omniscience.

b. Give an illustration

11. (19 July 2016)

Give the definition of conventional truth and the definition of ultimate truth as presented here in the *Bodhisattvacharyavatara* and those that are presented in the *Madhyamaka*.<sup>1</sup>

12. (26 July 2016) Page 3 column 2

If there is no inherent existence, then there would be no point in training in generosity and so forth to attain the result of enlightenment. How do the Madyamika answer this argument from the Realists?