

Week 1 (22 September 2009)

1. Explain one of the fallacies that would occur if the self, person or being were to be inherently existent.

2. The process of investigation is followed by contemplative meditation. Go through this meditation.

3. Give the syllogism relevant to verse 30.

Week 2 (29 September 2009)

4. Explain what 'emptiness of appearance' means using the analogy of an illusion. [4]

5. Give the definitions of conventional phenomena and ultimate phenomena. [4]

6. [This Q won't be on the exam but is included here to aid in the discussion of Q10]
What does an appearance of emptiness arising as inter-dependent origination, and interdependent origination arising as emptiness actually mean?

Week 3 (6 October 2009)

7. Go through the points of the analogy of the magician who casts a spell over pebbles and pieces of wood.

8. What is the unique presentation of the Prasangika?

9. Explain the analogy of the plantain tree or banana tree.

Week 4 (13 October 2009)

10. Geshe-la said it would be good to reflect upon the relationship between inter-dependent origination and emptiness, and also how all phenomena are like an illusion. In relation to this Geshe-la particularly referred to verse 108 in the *Guru Puja* and Lama Tsong Khapa's *Three Principle Paths*. "One needs to reflect on and discuss these points to try and enhance one's understanding of them".

Question 10 can be left as a discussion and omitted from the exam, in which case we can leave question 6 in. OR vice versa in which case you would answer question 10 with an

explanation of the relationship between interdependent origination and emptiness and leave out question 6.