

DISCUSSION**Week: 1 (30 March 2010)**

1. Why is self- mortification not a Dharma practice? [4]
2. What is the great path of excellent doctrine? [3]
3. *Verse 13. The bodies embraced by the vicious snakes
Of the afflictive emotions, they enter for a long time
The dreadful jungle of cyclic existence
Among the trees of endless beings.*

- a) Give an example of a wrong path.
- b) In brief what is verse13 pointing out?

Week: 2 (6 April 2010)

4. What does equalizing the eight worldly dharmas mean? [4]
5. What are the results concordant with the following non-virtues? [13]
 - Divisive speech -
 - Harsh speech -
 - Senseless speech or gossip -
 - Covetousness -
 - Harmful intent -
 - Wrong views -
 - Drinking alcohol -
 - Not giving -
 - Wrong livelihood -
 - Arrogance -
 - Jealousy -
 - Anger -
 - Not questioning the wise -

6. What are he four characteristics of karma in general? [4]

Week: 3 (13 April 2010)

- 7.It is relatively easier to understand ignorance as a wrong consciousness but it is not so clear with attachment and anger. Explain why attachment and anger are considered wrong consciousnesses. [4]
- 8.What does virtuous non-desire, non-ignorance and non-hatred refer to? {4}
- 9.As the commentary has explained besides reflecting and contemplating on karma;
 - a) What is the actual practice? [3]
 - a) Which is the primary mode of action and why is it the primary mode? [3]

Week: 4 (20 April 2010)

Go to page 4, half way down the first column. Geshe Doga posed a series of questions to be discussed, which refer back to the fourth week's commentary.

"The main topics of discussion can be around the clear identification of what selflessness means, and the opposite of that, which is the self of person."

10. All our doubts and fears are a natural consequence of what?