

Week: 1 (11 May 2010)

1. Give Gyaltsab Je's syllogism in relation to the mental and physical aggregates [3]

2. Explain the cause and effect sequence in relation to grasping at phenomena or aggregates and grasping at the person. [4]

3. Give the syllogism that refers to the image in the mirror. [4]

Week: 2 (18 May 2010)

4. What is the cause of our own samsara? [4]

5. What does it mean for our contaminated aggregates to be in the nature of suffering? [2]

6. One needs to relate the teachings to the twelve interdependent links. Explain how one enters cyclic existence and how one stops experiencing the twelve links. [4]

Week: 3 (25 May 2010)

7. What is the complete method to achieve the cessation of cyclic existence? [4]

8. Explain nirvana with remainder and nirvana without remainder according to:

a) The lower Buddhist schools. [2]

b) The Prasangika school. [2]

9. According to the lower systems, the Prasangika view of the lack of inherent existence is a nihilistic view. In response, what do the Prasangika call a nihilistic view? [3]

Week 4 (1 June 2010)

10. According to the different Buddhist schools:

a) What do the lower schools assert and why?

b) What do the Prasangika assert and why?

"These are points for discussion, where you can clarify the distinction between the Prasangika assertions of reality and those of the lower Buddhist schools. What is the distinction? How are they different? Why do the distinctions occur?"