

**DISCUSSION****Block 4****20 July 2010**Week: 1 (22 June 2010)

1. Explain the view that the Prasangika don't adhere to and the view that they do adhere to. [4]
2. What does the illustration of the mirage indicate and how is the mirage used as an analogy? [4]
3. What way of thinking will naturally reduce the level of attachment towards friends and also reduce the level of anger in relation to those that one feels a bit hostile towards? [4]

Week: 2 (29 June 2010)

4. Explain the difference between understanding karma and having a conviction in karma. Give an analogy. [4]
5. At a personal level what does the understanding of karma and its effect imply? [4]
6. "As one begins to develop that conviction in karma one will be able to engage in the great practices prescribed by the Kadampa masters, such as mind training teaching." Elaborate. [4]

Week: 3 (06 July 2010)

7. What do most the proponents within our own Buddhist systems well as other non-Buddhist? Systems assert? [2]
8. Give the definition of a middle way school. [3]
9. Give Gyaltzab Je's syllogism (subject, predicate and reason) explaining verse 63. [3]
10. Explain the interdependent-origination nature of products. [4]

Week: 4 (13 July 2010)

11. The faults explained in the refutations arise from accepting that things are inherently existent. 'However', say the Vaisheshika, 'In our system those faults will not occur, because we assert subtle atoms as being inherently permanent.' To that our Prasangika poses two questions.
  - a) What are the two questions?
  - b) How is the assertion of the Vaisheshika reduced to absurdity in both cases?