

# Exam

Name:

Mark:

Week: 6

Block: 6 (26 October 2010)

---

1. Give the definition of a person from the Prasangika point of view. Explain what this definition means. [4]

2. What faults would incur if the aggregates and the self were one? [4]

3. Give the syllogism (subject, predicate and reason) relating to the elements. [3]

4. Why does Gyaltsab Je say, '....., according to you (lower Buddhist school systems) there would have to be fire without fuel. ' ? [3]

5. What are the characteristics of the four elements? [4]

6. Another objection is raised where the lower system is saying to the Prasangika, 'If, in relation to the four elements, you claim that things do not exist from their own side then that would go against the Abhidharma sutra, which clearly presents the individual characteristics of the elements.' Give the Prasangika's refutation. [4]

7. In the verse by Nagarjuna that we recite (Homage to the Root Wisdom) what do 'without distinction' and 'without identity' refer to? [4]

8.a) If conventional phenomena were to appear to the Arya being in meditative equipoise, what would be the fault? [2]

b) What are the three dualistic appearances that cease for the wisdom realising emptiness? (pg. 2, just above verse 96) [3]

9. Explain the analogy of the person with cataracts in relation to the wisdom realising emptiness. [4]

10. Verse 97 is structured as a syllogism. Explain the meaning. [4]

**'All these phenomena of beings  
Are seen as fuel for the fire of consciousness  
They are pacified by being burned  
By the light of true discrimination.'**

11. Explain how the analogy of the plantain or banana tree works in relation to emptiness. [2]

12. 'Becoming familiar with the Magician analogy and understanding it better is really beneficial.' Describe the three types of beings in this analogy and how they are related to the appearance of inherent existence. [6]