

Discussion (13.03.2012)

Week: 1 (14 February 2012)

1. Why is the human rebirth more precious than a wish fulfilling jewel? [2]

b) How can we utilise this human life that we have now, with its ten endowments and eight liberties? [3]

2. The precious human rebirth is hard to obtain. The teachings explain a human rebirth is extremely difficult to obtain for three reasons. List these three reasons and give a brief explanation of each. [6]

3. What is the essence of the Buddha's teaching, as his Holiness emphasised and explained in detail? [2]

Week: 2 (21 February 2012)

4. Geshe la gave an explanation of the practical way to begin a practice. Explain this practice. [6]

5. " In explaining the meaning of this verse (vs. 351) Gyaltshab Je's commentary first states the opponent's position: If someone says: the pleasure of the five objects are experienced simultaneously because the five senses can experience the form of an actor, the sound of a flute, the smell of *agaru*, the taste of honey and the tactile of a cloth." In the refutation of this statement there are two points to understand. What are they? [4]

6. Verse 354. *Also the one sense which here [in the world
Is said to] know one object
Is meaningless without an object,
And the object also is meaningless without it.*

a) Explain this verse. [4]

b) What conclusion follows, as explained in the commentary? [2]

Week: 3 (28 February 2012)

7. What are the conditions for an eye consciousness to exist? [4]

8a) The Prasangika say the sense consciousness cannot possibly exist independently. Why? Give an analogy.

b) Give the general form of the syllogism of dependent origination. [3]

9. a) Give the analogy used as an example of a mistaken eye consciousness. [4]

b) Using that analogy what does the commentary explain? [4]

10. Give the summary of the main refutation of the main assertion that there is real physical pleasure. [5]

Week: 4 (06 March 2012)

11. a) 'The Prasangika point of view does not refute the existence of beauty altogether. If the question is whether there is beauty, then the answer is 'Yes, beauty does exist, but not independently from its own side'. However, as mentioned earlier, when we perceive beauty in an object, it appears to our ordinary minds as existing from its own side.' As explained in the teachings what would happen if beauty actually existed from its own side or independently? [4] pg. 1, col 2, para 2

b) Based on analysis what understanding do we arrive at? [4]

12. The misconception that grasps at the self focuses on the self, and the mind that realises selflessness also focuses on the self. Discuss. [4] pg. 4, col 1, last paragraph