

## Discussion (24.04.2012)

Week: 1 (27 March 2012)

1. Why must we be very cautious about criticising others? [2]

PTO

2. In the *Heart Sutra*, the very next point after 'form is empty' is that 'emptiness is form'. Explain. [4]

Week: 2 (3 April 2012)

3. How is enduring suffering with the proper understanding a means to accomplish great benefits? [4]

4. How does an attitude of kindness and consideration towards others help protect your own mind? [2]

5. a) What is the definition of patience? [2]

b) Why do we need patience in relation to our practice? [2]

6. a) Give the definition of the perfection of generosity. [4]

b) Explain how the six perfections are causes for enlightenment. [4]

Week: 3 (10 April 2012)

7. Explain the purpose of practicing each of the six perfections. [6]

8. Thus we need to further develop our practices so that they become perfections. We need to transform whatever level of morality or generosity that we have now into the perfection of morality and the perfection of generosity. In order to do that, we need to develop bodhicitta or the awakening mind.

What is the awakening mind based upon and how do we develop it? [4]

9. a) Explain the structure of the path to Enlightenment. [3]

b) How can the six perfections be categorised in the context of the Two Truths? [2]

Week: 4 (17 April 2012)

10. With respect to the term *remainder-arhat* there is a distinction between the highest Prasangika School's explanation of what remainder and non-remainder mean, as opposed to the explanation of the lower schools. Explain this distinction. [4]  
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Not in the test

11. There is also a significant distinction between Prasangika presentation of how the state of remainder and non-remainder are obtained, and that of the lower schools. Explain the Vaibashika assertion vs. The Prasangika.

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