

Discussion (5.06.2012)

Week: 1 (08 May 2012)

1. In the Lam Rim teachings impermanence is summarised into four main points. List these points. [4]
2. To those of the lower schools (Vaibashika and Sautrantika), in relation to the person, what did the Buddha present? [4]
3. a) The term emptiness was not used in the lower Buddhist schools. Progressively, the Buddha introduced the term 'emptiness of duality' to the Mind Only school. For this school what is asserted as the selflessness of person? [4]
- b) What is presented in the Mind Only as the emptiness of duality? [4]
- 4a). Basically what do the lower schools, Vaibashika, Sautrantika, Mind Only and Svatantrika present as subtle selflessness? [4]
- b) According to the Prasangika this is actually gross selflessness. What do the Prasangika assert in relation to subtle selflessness? [4]

Week: 2 (15 May 2012)

5. a) Give the reason why the Sautrantika and Vaibashika schools do not establish the non-duality of forms and the consciousness perceiving form as being substantially the same. [4]
- b) Why is the selflessness of phenomena not established in the lower schools? [2]
6. a) Give an explanation, according to the Mind Only school, of what appears as form. [4]
- b) Therefore, to the Mind Only, what does the term selflessness of phenomena mean? [2]
- 7 a) What do the Svatantrika assert? [2]
- b) What is the presentation of the Prasangika school? [4]

Week: 3 (22 May 2012)

8. How do the three higher trainings assist the trainee to reach the higher levels of training in a progressive manner? [4]
9. a) What are the six root delusions? [6]
- b) Give the definition of a delusion. [2]
10. In one of his works Gyalsab Je gave a very clear presentation of the four noble truths. What did he say? [4]
11. What are the first four ill effects, or defects, presented in the category of the secondary afflictions? [4]

Week: 4 (29 May 2012)

12. Name and give a brief explanation of the 5th, 6th, 7th and 8th faults. [8]