

**Week 1 07.07.09**

1. While identifying the clarity of mind is recognising the conventional mind, however, does not mean that one has understood the conventional truth of the mind. Why? [4]

2. a) Which consciousness realises the ultimate nature of the clock? [2]

b) Why does a sentient being's five sense consciousnesses perceive things mistakenly? [2]

3. Why should one not be content with having developed single pointed concentration? [4]

**Week 2 14.07.09**

4. Name the three doors of emancipation and explain what they refer to. [6]

5. Is there any difference between the compassion that Buddhism presents and that of other religions? Give an example. [4]

6. Even if one were to attain calm abiding, why is that alone not a cause to be free from samsara and attain liberation? [4]

**Week 3 21.07.09**

Give the order in which we establish and meditate on the selflessness of person and the selflessness of phenomena. [4]

8. Give the definition of special insight. [4]

9. What is the object of negation? Give an analogy showing why we need to gain an understanding of the object of negation. [4]

10. The commentary specifies that the root or main cause of all faults and negativities is grasping at the self or the 'I'. What is another technical term for this? Why did Geshe-la say we really need to understand the actual meaning and implication of this term and what it indicates? [4]

11. Give the syllogism used here identifying the object of negation, identifying the subject, predicate and reason. [6]

**12. Not an exam question.**

Discussion about the tenets and how they differ in regards to the object of negation.