

FPMT Basic Programme – Jamyang London

Tenets

Assignment Questions

October 2021

Important! Instructions:

- **Word Count: Less than 300 words is good!** (maximum 300 words for 1A, 300 words for 1B and so forth).
- Please check your word count before you submit your answers, and please don't exceed the maximum word count by more than 10%. Please have compassion for your Assessor!
- Read all the questions first and take your time to answer all the questions. You can refer to the textbook or your notes if you need to.
- Deadline to submit your answers is Sunday 31 October 2021.
- Watch the video on 'How to Submit Your Assessment Paper on LearnDash' in your Learndash.
- If you struggle with checking your word count, please contact Jackie.

Wishing you all the best!! Om Tare Tuttare Ture Svaha...

1. Great Exposition School and Sutra School (text pages 4 to 9)

- ❖ **Question:** 1A. What is the definition of a Conventional Truth in the Great Exposition School?

What is the definition of an Ultimate Truth in the Great Exposition School?

What is the definition of a Conventional Truth in the Sutra School?

What is the definition of an Ultimate Truth in the Sutra School?

- ❖ **Question:** 1B. Take, for example, a moment of not-harming (ahimsa) in your own mind. Is it an ultimate truth or a conventional truth in the Great Exposition School? Why?

And in the Sutra School? Why?

Take for example a mental image of the Buddha in your mind during visualisation. Is it an ultimate truth or a conventional truth in the Sutra school? Why?

2. Sutra School/ Mind Only School (Text pages 10 - 14)

- ❖ **Question:** 2A. In the Sutra School what is the definition of ‘valid cognizer’ and what are its two types? In the same school what is the definition of ‘non-valid cognizer’ and what are its five types?
- ❖ **Question:** 2B. Using your own developing understanding of the subtle impermanence of your body and mind please show how you progress through four of the five types of non-valid cognizer and through the two types of valid cognizer until you eventually have a direct non-mistaken knower free from conceptuality realising subtle impermanence.

3. Mind Only and Sutra Schools. (Text pages 14 and 18)

- ❖ **Question:** 3A. What in the Sutra School and the Mind Only school is asserted to be the coarse selflessness of persons?

What in those Schools is asserted to be the subtle selflessness of persons?

What in the Mind Only school is an illustration of the selflessness of phenomena?

- ❖ **Question:** 3B. In your own experience, what is the difference between the coarse and subtle wrong views of a self which is being highlighted in these Schools?

4. Madhyamaka Prasangika (Text page 27)

- ❖ **Question:** 4A. How are the subtle selflessness of person and subtle selflessness of phenomena differentiated in Prasangika? And why?
- ❖ **Question** 4B. For Prasangika, the two subtle conceptions of self are differentiated by way of the observed object and not by way of the mode of apprehension. Which mode of apprehension are they referring to in particular? For you, what does that mean in your experience?