

**EXAM**

**Name:**

**Block: 4**

**Week: 10**

**Assigned: 9 October 2007**

**Mark:**

---

**1. Give the definitions of a) impermanent phenomena**

**b) permanent phenomena. [4]**

**2. a) What makes a cause?**

**b) Give a definition of a cause.**

**c) Give a definition of an effect. [3]**

**3. The non-Buddhist assert, 'Since coarse things would have no cause if particles did not exist, particles do exist, and moreover, (they) are permanent because of being causeless functional things'. Give the Buddhist refutation using the seed as an example [4]**

**4. a) Explain why particles cannot be called permanent?**

**b) Why is space permanent? [2]**

**5. According to the Prasangika, how does the conception of 'I' arise? (2)**

**6. The Vaisesikas assert that remembrance of past lives as a human being proves that the self is a permanent entity. The Buddhists then refute this saying, "Would not the body also be a permanent phenomenon?" Show how the Buddhists assert the "I". [2]**

**7. According to our own system all phenomena are divided into three categories. What are they? Describe the third one. [4]**

**8. If the self and things don't exist inherently how do they continue? [2]**

**9. Explain the consequences if all three times were substantially existent and also established as truly existent. [2]**

**10. Explain why memory and the object remembered cannot be established as inherently or truly existent. [2]**