

# DISCUSSION

BLOCK: 2  
WEEK: 5

ASSIGNED: 15<sup>TH</sup> MARCH 05

1. The first verse of the ninth chapter says "The Able One explained all these different limbs for the purpose of wisdom." What are two ways of interpreting "these different limbs"?
2. Why does one need to realise emptiness to liberate oneself from cyclic existence?
3. What are some common misperceptions about the Two Truths? How does Shantideva and the Madhyamaka Prasangika school present the Two Truths in terms of the object divided, the nature and identity.
- 4- Line three of the second verse reads "the ultimate is not the object engaged by awareness," does this mean emptiness is beyond any type of understanding? Explain.

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5. Why is 'transitory and dependent' given as a definition of person in this context?
6. What is the meaning of 'illusion?' On which point do yogis and ordinary beings disagree with regard to an object such as fire?

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7. In what hypothetical scenario would there be no need for arya beings?
8. The Realists object to the Madhyamakas position by claiming it contradicts scripture. Why did the Protector Shakyamuni Buddha teach intrinsically existent functionalities at different times in his career?
9. The Realists argue, 'Well if there is no intrinsic existence then it would be impossible to build up the two accumulations. How does the Madhyamaka reply to this refutation?

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10. Explain why good and bad deeds are like an illusion, and yet still function perfectly well.
11. Name the two kinds of nirvana, and describe them briefly.
12. Why would someone think that, if the Madhyamaka teaching is true, then the Buddha must also be wandering around in the circle of suffering life?