

# DISCUSSION

BLOCK: 3  
WEEK: 5

ASSIGNED: 7<sup>TH</sup> JUNE 05

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1. What factors matter when making offerings to a Buddha?
2. Who is saying that you don't need to see emptiness directly to get liberated? What realisations are proposed then for liberation without the direct perception of emptiness?
3. If a scripture were truly authoritative whenever any two people at all accepted that it was, then texts like the *Vedas* (of the non Buddhists) and such would have to be true as well, because you could always find two people who believed they were authoritative. Comment
4. Is it true that a person can temporarily stop the manifest appearance of the mental afflictions solely through a good understanding of the sixteen aspects of the four noble truths? If so, why can't this same person attain nirvana (liberation)?
5. What comparison does Shantideva use to show that, unless one realises emptiness directly, the mental afflictions will always come back – even in a case where one has been able to stop them from appearing in a manifest way for a while.
6. What kind of rebirth does an Arya Bodhisattva wish for and why?
7. How does Shantideva answer the concern that meditating upon emptiness might feel a little scary?
8. Name and define the two forms of the tendency to grasp things as existing in truth.
9. No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Prasangika school says that we are further neither any single one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?
10. Discuss what the Samkyas refer to as '*the primary principle.*' How does this support their consciousness-like self?
11. How do the Samkyka School contradict their assertion that the person is a permanent knower of sound?
12. Why does this particular Samkyka argument appear in this part of the text? Briefly review where we are up to in Shantideva's 9<sup>th</sup> Chapter. (i.e. trace back the headings and sub-headings back to the start)