

DISCUSSION

BLOCK: 5
WEEK: 5

ASSIGNED: 30TH AUG 05

1. The **Realists** say that the presentation of the two truths becomes invalid if compounded and non-compounded phenomena do not exist inherently. What is the logic behind this objection?. [3]
2. Suggest three reflections that would help in understanding the unification of the appearance of an object and the emptiness of that object. [3]
3. What is natural nirvana? What is actual nirvana? [2]
4. What kind of proof for selflessness does the Madhyamaka use in response to the Realists position of a 'truly existing object established through the power of a truly existing consciousness'?[2]
5. What analogy appears in the text that supports this kind of proof of selflessness? [1]
6. Describe the major problem that arises for the Realists view of having to rely on a truly existent consciousness in order to establish a truly existent object? [2]
7. Give the name of the proof used to examine the true nature of causes and explain the meaning of the name. [2]
8. Present an argument for the non-existence of a creator god. [5]
9. What according to the Samkya school is the 'primary principle'? If the Madyamika's refute this, what then is suggested to take its place? [5]