

DISCUSSION

BLOCK: 1

WEEK: 5

ASSIGNED: 1ST APRIL 2003

1_1 (4th March)

1. Briefly review the general outline of Chandrakirti's text up to the 6th Chapter, and its relationship with the 'grounds' of a Bodhisattva.
2. Why did Lord Buddha teach four different schools? Discuss the purpose of the 'tenets' within teachings on emptiness.
3. The fourth ground becomes 'skilled' in the thirty-seven features of enlightenment and the fifth ground in the four noble truths. What is it that the sixth ground becomes skilled in? Why is the sixth ground Bodhisattva superior in qualities than the fourth and fifth ground Bodhisattvas?

1_2 (11th March)

4. If the object of negation existed, what would it be like? Why is there such a big deal about identifying this object of negation?
5. The object of negation according to the Svatantrika Madhyamika is; '*existence from its own side through its uncommon mode of abiding, not being posited by an uncontradicted awareness.*' Describe what does each element mean, and what makes this definition unique to the Svatantrika.
6. How do the Svatantrikas get away with rejecting true existence, ultimate existence, and perfectly established existence, and at the same time accepting inherent existence, natural existence, and existence of its own identity?

1_3 (18th March)

7. What is the object of negation for the Prasangikas? Is it an extension of the svatantrikas definition, does it oppose the svatantrikas view, or is it something different. Highlight the subtle difference in the way these two groups define true grasping.
8. What teaching is conveyed in the example of the magic show?

1_4 (25th March)

9. Which of the two self-grasping is the root of samasara? In what sequence are they generated, and in what sequence are they realised?
10. The definition of the view of transitory collections is: "**an afflicted wisdom that grasps at the (mere) 'I' and 'mine' of one's own continuum to be inherently existing.**" Discuss the elements of this definition, and what each part eliminates.
11. According to the Prasangika, what is the difference in subtlety between the selflessness of person and the selflessness of phenomena? What is the difference in the Svatantrika group?