

DISCUSSION

BLOCK: **2**
WEEK: **5**
ASSIGNED: 13TH MAY 2003

2_1 (15th April)

- Introduction to the Middle Way explains the selflessness of phenomena before the selflessness of person.
 - Selflessness of phenomena is more difficult to realise than selflessness of person.
 - There is no difference in subtlety between selflessness of phenomena and the selflessness of person.
 - One should meditate on the selflessness of person before selflessness of phenomena.
1. Discuss how these four statements fit together in harmony.
 2. If phenomena are not generated from inherent self, other, both, or neither causes, then what are they generated from? Which of the four extremes is therefore most correct?

2_2 (22nd April)

3. Explain how the Samkyas argue the case that a seed and its sprout exist at the same time. What are some of the objections from Chandrakirti?

2_3 (29th April)

4. 'Samkhya' shouldn't accept the seed and sprout to be of one nature, because at the time of seed, the sprout is unapprehendable.' Explain how the Samkhya's defend this objection.
5. How is the ripening of virtuous and non-virtuous karma effected by concurrently producing conditions?
6. Why is it important to understand that effects can still be generated from non-inherently existing causes?

2_4 (6th May)

7. 'If something is generated totally independently, then it can arise from everything.' Why this is so?
8. Why do the Prasangika's say that a rice seed giving rise to an inherently existent other rice seedling, is as bogus as a rice seedling growing from a barley seed?
9. What's the difference between an 'unrelated other' and a 'mere other'?
10. How can meditating on emptiness decrease your mental afflictions? Describe the process.

**Not from self, not from other,
Not from both, not without causes;
Whatever phenomenon and wherever,
The generation never exists.**