

# DISCUSSION

BLOCK: **3**  
WEEK: **5**  
ASSIGNED: 24<sup>TH</sup> JUNE 03

## **3\_1 (27<sup>th</sup> May)**

1. What are the five ever-present mental functions, and why are they brought up during the 'refutation from other' argument?
2. Does the fact that the 'generation and disintegration of seed and sprout are simultaneous' prove that the seed and sprout are synchronised, like the weighing scales?

## **3\_2 (3<sup>rd</sup> June)**

3. How does Chandrakirti refute generation from other by analysing the four possibilities of the result? Does this analysis cover all possibilities?
4. The Realists say to the Prasangikas, "worldly beings understand directly that other is generated from other, and that no other proofs are necessary. You Prasangika's contradict worldly direct perception." How do the Prasangika's respond, and how does their response answer the Realists' point?
5. Why is conventional truth regarded as false and ultimate truth regarded as true?

## **3\_3 (10<sup>th</sup> June)**

6. In the context of the two truths, how does a Buddha see a vase?
7. Discuss the different types of worldly perception. What is the type the Realists refer to?

## **3\_4 (17<sup>th</sup> June)**

8. Discuss the differences between the following pairs:
  - 1a- Distorted object possessor according to worldly perception,
  - 1b- Accurate object possessor according to worldly perception,
  - 2a- Distorted object according to worldly perception,
  - 2b- Accurate object according to worldly perception.
9. Discuss why 'true grasping' is not considered a 'distorted conventional truth'?