

# DISCUSSION

BLOCK: 2  
WEEK: 6

ASSIGNED: 27<sup>TH</sup> APR 04

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- 1) Lord Buddha once said "the universe is merely your mind". What did he mean? (Explain both the Prasangika's interpretation and the Mind Only School's interpretation of the Buddha's intention)
  - 2) Explain why "Mainly Mind" might be a better name for the Mind-Only School. [2]
  - 3) What would be the problem with the world being *intrinsically* mere mind? [3]
  - 4) The Mind-Only School deny externally existing objects, and at the same time assert an inherently existing consciousness. How does the Prasangika School prove to the Mind-Only that they can't have their cake and eat it too? [3]
  - 5) How do you know when a teaching from Lord Buddha is to be taken literally or is to be interpreted? Using the medical example given, explain why there are interpretable and definitive Buddhist teachings. [4]
  - 6) In which two famous scriptures did Lord Buddha proclaim that form and consciousness are equal in their ontological status (how things exist)? What was said in these two sources to prove this point? [4]
  - 7) The Buddha said 'you have always had an unmanifest fully enlightened Buddha within you. You just have to awaken it'. What was Lord Buddha's hidden intention and purpose behind saying this and why isn't the teaching on tathagata essence ultimately true? [3]
  - 8) List the four sutras that are taken to be definitive by Mind-only School and interpreted by the Prasangika School. [4]
  - 9) Give definitions for the following:
    1. A definitive sutra according to the Mind-only school
    2. An interpretive sutra according to the Mind-only school
    3. A definitive sutra according to the Prasangika school
    4. An interpretive sutra according to the Prasangika school
  - 10) What examples do the Charvakas use to prove that things need not have a cause? [2]
  - 11) If things aren't generated from any of these four ways (self, other, both, or neither), then how are they generated? [2]
  - 12) How does Chandrakirti convince the *realists* that nominal existence is different from inherent existence? What is the significance of this argument? [3]
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