

DISCUSSION

BLOCK: **3**
WEEK: **5**

ASSIGNED: 8TH JUNE 04

1. Verse 120 says "the yogi strives to refute the self". Explain. What self? Which self is to be abandoned and which self is to be left alone?
2. Why should one want to become free from the transitory view? Why is it the origin of all the various types of sufferings?
3. At which link in the 12 dependent links can you break out?
4. What thought could generate real renunciation?
5. Define true grasping. In addition, describe the two types of self-grasping at person.
6. Why do those seeking liberation have to understand the selflessness of person first?
7. What is it about this self that the Samkyas proclaim – make it devoid of birth – like the foal of a mule?
8. Describe, from the point of view of a non-Buddhist – a self that is separate from the five aggregates?
9. After establishing that the self is not apart from the aggregates, some Buddhist schools conclude that the self must be then connected to the aggregates. What is wrong with this logical conclusion? Outline two simple ways to prove that the self cannot be the five aggregates?
10. How might the assertion of a truly existing self disrupt the workings of karma? What are the 'three distinctive faults' concerning karma?
11. What is the focal object for the thought that thinks "I" grasping? How would one meditate on it?
12. Assuming the self is the aggregates, when you reach nirvana (without remainder), and your aggregates are cut off – who is it then that reached nirvana?
13. Why did the Buddha refuse to answer the questions of the 'fourteen unpredicted views'?
14. Why is the grasping at a permanent solitary independent self a purely intellectual grasping, and not an innate grasping?