

DISCUSSION

BLOCK:	4
WEEK:	5
ASSIGNED:	13 JULY 2004

-
1. What was Lord Buddha's intention behind saying that the aggregates are the self?
 2. How do the Prasangika School define the self in relation to the aggregates?
 3. In the context of the current topic, how are 'the chariot and self the same'?
 4. Prasangika would claim that the lower schools all posit a substantially existent person because when searched for the person is found among the aggregates. All of the lower schools hold that there must be a substantially existent basis among the aggregates upon which the self is imputed. Discuss.
 5. All of the lower schools hold that the self is found amongst the aggregates. Prasangika asserts that the self and the aggregates are one entity but the self is not one with the aggregates nor is one with any of the aggregates. Explain
 6. Why doesn't the realization that there's no permanent, partless independent self, harm the innate self-grasping? What then is the direct counter-positive to the innate "I" grasping? (ie. The thing you should be meditating on to reach enlightenment)
 7. What are the twenty self-views and why are they intellectually acquired? When does one abandon these views?
 8. Nagarjuna's *Root Wisdom* enumerates twenty-five views of the transitory collection. Explain the discrepancy in the number of views in the presentation in sutra and that in *Root Wisdom*. What are the five additional views?
 9. Briefly describe the substantially existent self asserted by the Sammitiya Vaibashika that is held to be indescribable as one nature with the aggregates, different nature, and so forth. Explain Prasangika's refutation of this substantially existent self.