

DISCUSSION

BLOCK: 5
WEEK: 5

ASSIGNED: 31ST AUG 04

1. What faults would arise if the self and the aggregates were intrinsically one?
2. Discuss the purpose behind the famous sevenfold reasoning of Chandrakirti.
3. Point out the contradiction the Realists fall into by saying the chariot is an imputed existent labelled on imputed parts.
4. When an imputed object is sought in the seven ways and not found, what conclusions are drawn by the lower schools and what conclusions are drawn by the Prasangika School?
5. Explain the following verse in which Prasangika goes on to say:
***It is of course not established in seven ways
Within suchness or the world.
Without investigation in accordance with the mere world
It is labelled in dependence on its parts. [6.158]***
6. Briefly describe how you would practice the meditation using the seven-point analysis of Chandrakirti?
7. What is the reason for listing 'form' first amongst the five aggregates?
8. Explain Prasangika's response to the lower schools' qualm: you say that without a part-possessor there are no parts, but when a chariot is dismantled there is no chariot and, therefore, no part-possessor yet we still see the parts of the chariot, the wheels, axle, and so forth.
9. Describe the self that is the basis of bondage and liberation as shown in the verse:
***The self that continually gives rise to intense 'I' - grasping-
Awareness in migrators and that gives rise to awareness
Grasping whatever belongs to it as mine,
Is from ignorance, uncritical and conventional. [6.164]***
10. Explain the nature of the "mine" and how its inherent existence is refuted.
11. Why do the Prasangika refer to the self as '*established from ignorance to the mind of those uncritical and conventional?*'