

## Homework

Block: 3 Week: 14 (15/11/2016) Assigned: 22/11/2016

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1. How do the Particularists assert the self and how do the Madhyamika refute their assertion?

2. In other words, if you, the Prasangika, say that the self doesn't exist, then who is it that actually creates the karma? Give the Prasangika and indeed all Buddhist school's point of view on how one experiences karma.

3. The Particularists then ask the question of the Prasangika Madhyamika:

*Particularists:* How is it then in your school?

Basically, they are asking, how do you assert the person that experiences both karmic cause and result? Give the Madhyamika response.

4. Explain Verses 73. and verse 74:

73. *The past and future minds  
Are not the self because they do not exist.  
Then, if the generated mind is the self  
Because it disintegrates, again there is no self.*
74. *For example, like the banana tree,  
When taken apart nothing is there.  
Similarly, when looking with analysis  
Also the self is not absolute.*

5. The **Realists'** objection to the Prasangika's earlier argument is that, *if there is absolutely no inherently existing person, then, as there is no focal object for compassion, for whom should one practise meditation on compassion?* This implies that for them, if a person does not exist inherently, then a person could not possibly exist at all.

**'The Realists are arguing that if, according to the Prasangika Madhyamika, a person doesn't exist, then who is the object of compassion?'**

**When the inherently existing person is eliminated is the person itself eliminated?**

6. **What are the three levels of generating compassion for sentient beings?**

7. The non-Buddhist Realists present the next argument that, *there is no stopping of true-grasping aside from stopping this kind of mental confusion, and it cannot be stopped. Although one stops it once, because it arises again, similar to the circling aggregates, it cannot be eliminated completely, so this is their argument.*

**Give the Madyamika's answer.**