c. ethical meaning, metaphysical concept

Ans to Q. No. 2: a. False b. False c. True

Ans to Q. No. 3: a. The Yogācāra School is also known as Vijnānavāda on account of the fact that it holds vijnaptimatra or ideas alone to be real.

b. Yogācāra denies existence of matter. According to them, matter is an abstraction, a mere word. Strictly speaking, we should refer, not to having a perception of a thing, but only to having perception.

c. The three svabhāvas accepted by Yogācāra are knwon as parnispanna, absolute nature, paratantra or dependent nature, and parikalpita, imputed nature or mere illusion. The first corresponds to Absolute Mind, the second to the unreal imagination, and the third to the wrong notion of objective and subjective existence.



11.8 MODEL QUESTIONS

A) Very Short Questions

Q.1: State why Mādhyamaka Schools is called so?

Q.2: What method Nāgārjuna applies to prove the unreality of the external world.

Q.3: What is the basic difference of Nāgārjuna from old schools of Buddhism regarding the nature of external world?

Q.4: Why, according to Nāgārjuna, dependent origination is unreal?

Q.5: How does Nagārjuna express the nature of highest reality?

Q.6: Where from Yogācāra School derived it name?

Q.7: Why did Yogācāra try to prove that matter does not exist?

Q.8: What do you understand by abhutaparikalpita?

B) Write Short Notes (Answer in about 100-150 words)

Q.1: Nature of Phenomenal World in Nāgārjuna's Philosophy

Q.2: Highest Reality in the Philsophy of Nāgārjuna

Q.3: Vijnaptimatrata

Q.4: Alayavijnana

Q.5: Three Svabhavas

C) Long Questions (Answer in about 300-500 words)

Q.1: Discuss Mādhyamakadarsana of Nāgārjuna

Q.2: Write a note on Yogācāra Idealism.

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