

# **TARA INSTITUTE**

## **STUDY GROUP DISCUSSION NIGHT –16 May, 2000**

### **Covering discourses 17/04/2000 – 09/05/2000**

- 1/ How does one progress from the ninth mental abiding to the achievement of calm abiding?
- 2/ What is meant by physical and mental pliancy?  
What obstacles (Tibetan: ne nya-len) are purified with the attainment of physical and mental pliancy?  
What is the sign of having fully developed pliancy?  
Which is achieved first:       - physical or mental pliancy?  
  - physical or mental bliss of pliancy?  
List some of the benefits of calm abiding.
- 3/ Why is it essential to realise emptiness in order to be liberated from samsara? What is emptiness empty of?
- 4/ Discuss why the Lam Rim presents the view of the selflessness of persons first and then the selflessness of phenomena, whereas in many Scriptures on the Middle way, the view of the selflessness of phenomena is presented first and then the selflessness of persons? Are there differences between the two types of selflessness in terms of subtlety and coarseness. Is one easier to realise than the other.
- 5/ What are the prerequisite conditions for gaining the realisation of emptiness?
- 6/ List the Four Buddhist schools of tenets. Which school is considered to present the ultimate view of emptiness? The Prasangika view of emptiness is said to be unique amongst the schools of tenets in that the view of emptiness and dependant arising complement each other. Discuss.
- 7/ Where do **you** think the self exists?

### **Compulsory question**

- 7/ Discuss the meaning of the following verse from ‘The Heart of the Middle Way’.

“Securely tie the wayward elephant of the mind  
To the firm pillar of the visualisation  
With the rope of the memory;  
Break it with the hooks of wisdom.”

**YOU ARE IN GROUP**