

DISCUSSION

BLOCK: 2
WEEK: 5
14TH MAY 2002

16/04

1. Geshe-hla said: "the bodhisattva establishes with a valid cognition the possibility of attaining the state of complete enlightenment free from the two obscurations..." What are these 'obscurations', what causes them and how are they overcome?
 2. How do these 'obscurations' relate to the two 'accumulations'?
 3. What three conditions are necessary in order for a practice to become 'a perfection'?
 4. What steps precede the sharp bodhisattva's understanding of the need to attain enlightenment?
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23/04

5. What are the causes that perpetuate samsara? And what is behind these two?
6. Discuss in general how the 12 links of dependent origination describe a self-perpetuating wheel (samsara).
7. Name and list the steps of the two great systems for developing bodhichitta
8. Why is a feeling of likeness and pleasantness needed for a true feeling of compassion?

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9. Why is an understanding of emptiness needed to stop our delusions and reach Nirvana?
10. What is the practical benefit of realizing impermanence?

7/05

11. What are the five parts of a person (aggregates)? Is the 'basis of imputation' always these five aggregates?
 12. What three features disprove a 'permanent, single, and independent' self?
 13. Why are these three types of compassion (mentioned in 'Entering') superior to hearers' and self-liberators' compassion?
 14. The third type of compassion looks at sentient beings and sees their lack of true existence. Discuss what it means to 'lack true existence'.
 15. Why is a spontaneous feeling of bodhichitta during a Shakyamuni Buddha meditation a distraction and an obstacle to that meditation?
 16. Debate: Because there's no particular purpose of a homage at the beginning of a Buddhist text. Discuss.
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