

Tara Institute Study Group 2003 - 'Entering the Middle Way'

Block 6 Discussion Group 28/10/03

Week 1: 30/9

1. What are the Realists objections and how do they arrive at them?
2. What analogy is used to refute the Realists objection of endless fruitional effects?
3. Give the meanings of the analogy
4. Explain the meaning of the line '*We are cautioned to stop analysing cause and effect*'.

Week 2: 7/10

5. **Explain the verse below in a few words.**

*Even though free from the view of the transitory collections
The Buddha taught I and mine,
Similarly, phenomena of course lack inherent existence.
That they exist is taught to be mere interpretive meaning*

6. **What is the selflessness of phenomena according to the Mind Only tenet?**
7. Why was it necessary for the Buddha to teach the universal mind foundation to those disciples that were ready to be taught the selflessness of phenomena according to the Mind Only tenet?
8. Explain how the following verse refutes the Mind Only example of a dream for an inherently existing consciousness without external object.

*If mind exists because of remembering the dream
When waking up, the same would apply to external existence
Similar to your memory thinking 'I saw',
Likewise one exists regarding external existence.*

Week 3: 14/10

9. What is the sixfold trinity?
10. Who asserts inherently existing consciousness without external object and who asserts the opposite?
11. How does this verse show the dream to be an example for the Mind Only point of view?

*If non-existent since visual consciousness is impossible
During sleep mental consciousness alone exists,
Grasping its aspect to be mere outer existence,
If posited here similar to the dream.*

12. How does this verse refute the Mind Only position?

*Similarly to the non-generation of your outer object
During dream mind isn't generated as well.
Eyes, visual object and the mind generated by them
All three are also false
The three of the remaining ears etc. also aren't generated.*

Week 4: 21/10

13. What is the second example the Mind Only posit for an inherently existing consciousness without outer object and how does the following verse refute that?

*Should awareness without object of knowledge exist
Then also that without defect subsequently
Looking at the location of the hairs becomes awareness
Of hairs. It isn't that, therefore that doesn't exist.*

14. Why would the second consciousness also have to perceive the falling hairs even though its faculty isn't defective if consciousness exists inherently?
15. How does the following line refute inherently existing potential in the present?

It isn't possible for the generated to have potential.

4. When we say 'the potential of consciousness', what is the characteristic and what is that characterised?