

DISCUSSION

BLOCK: **6**
 WEEK: **5**

ASSIGNED: 12TH OCT 04

1. Aryadeva suggests that the emptiness of one object is the emptiness of all objects. Identify the common misperceptions and clarify intended meaning of this statement.
2. What role does ‘analysis and investigation’ play in terms of whether things exist nominally or inherently?
3. The Realists accuse the Prasangikas of just denying everything and thus not having a view of their own. Explain
4. What does the reflection of the sun on the water during the time of an eclipse teach us about Prasangika world view?
5. What main method is used to establish each of the two selflessness’s (person and phenomena)?
6. On the subject of the divisions of emptiness – is it the base that is the same, and the natures different, or is the nature always the same, and it is the basis that vary?
7. What are Hearer practitioners missing in order to completely remove the obscurations to knowledge?
8. What absurd existence does the eye sense power (or any of the inner sources) have if it were to exist inherently?
9. What’s the difference between the emptiness of emptiness and the emptiness of nature? Why is there no fault of redundancy in presenting the two, emptiness of emptiness and emptiness of nature?
10. Complete the following table.

Name of emptiness	Base of emptiness referred to
1. Emptiness of the inner	
2. Emptiness of the outer	
3. Emptiness of the outer inner	
4. Emptiness of emptiness	
5. Emptiness of the great	
6. Emptiness of the ultimate	
7. Emptiness of the compounded	
8. Emptiness of the non-compounded	
9. Emptiness of having transcended extremes	
10. Emptiness without beginning or end	
11. Emptiness of not giving up	
12. Emptiness of nature	
13. Emptiness of all dharmas	
14. Emptiness of one’s definition	
15. Emptiness of the unobservable	
16. Emptiness of the quintessential nature of non-functionalities	

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