

LAM RIM CHEN MO Module 3 Revision Questions - day 1

1. Revise the outline beginning with 'training the stages of the path "of the person of great capacity'. In what section do we find what we should do to develop the mind enlightenment? What are these methods?
2. How do we meditate on the topics of the stages of the path? What are some obstacles to this meditation we must overcome?
3. Can we attain enlightenment through the attainment of the mind of enlightenment alone - if not, what else must one do? Why is this necessary?
4. Why can we not become a buddha through the practice of method and wisdom alone? What is the wrong idea that Lama Tsong Khapa argues against in this section?
5. What is the main heading under which the section on the perfection of patience comes? (ie where are we now in the text?)
6. What are the three types of patience outlined and what are the three factors which are incompatible with these?
7. What kind of reason do we call: "I don't want to study because I don't understand it"? What is the significance of this to our investigation of patience?
8. What is the measure of having perfected patience?
9. With what kind of thoughts are we able to accept the suffering in our minds?
10. Why do we need to practice patience?
11. The Compendium of Perfection says:
" Patience protects all that is excellent".
Find as many analogies in this quote the teach us how it does this. Explain each briefly.
12. List as many benefits of patience as you can find in the text. What are the main benefits (4)?
13. What is the great fault of anger outlined here?
14. If your anger is 'justified' ie if the person you are angry with really does have the faults you see - are the roots of virtue destroyed in the same way?
15. Explain the assertion that says the roots of virtue are not really destroyed and the answer to this.
16. What does it really mean to say the seeds of virtue are destroyed by anger? Is the seed completely lost? What is lost? Is the seed still a functioning thing? Does this mean it still has an effect?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 2

1. What does it mean to say that a mundane path cannot eliminate seeds? Why do these 'other scholars' use this as a reason to assert that the roots of virtue are not destroyed and that it is just that the effects are delayed?
2. How does Lama Tsong Khapa explain that this is not a valid reason (but an indeterminate one)? Briefly explain the meaning of the three reasons he gives.
3. What is it to 'destroy the roots of virtue'?
4. There are two main destroyers of the roots of virtue. What are they? Why are negative actions in general, even very strong ones like the heinous crimes, not destroyers of the roots of virtue?
5. When one purifies a negativity through the four opponent powers, although the suffering result of that action may be stopped, there may still be some effect eg one may be slow to produce higher paths, or have a future predisposition towards a similar negative action. How does this relate to the destruction of the roots of virtue? Is there likely to be a behavioural effect remaining? Explain.
6. The faults of anger are divided into unseen (invisible) faults and those that are seen in this life? Explain each of these categories.
7. Outline briefly how Lama Tsong Khapa teaches that we should begin the cultivation of patience. What kind of subjects then is it good for us to use in our meditation? Discuss what methods have worked for you personally in different situations.
8. Lama Tsong Khapa mentions some other destroyers of the roots of virtue (ie in addition to those of question 4) which presented in the *Compendium of Trainings*. What are these?
9. How is patience divided?
10. What are the different ways presented here that others can harm us? What are the two ways we can learn to stop impatience with the first of these?
11. Do those that harm us do so with or without self-control? Why is it useful for us to think about this? How does it become a reason why our anger towards them is unjustified?

LAM RIM CHEN MO module 3 Revision Questions – day 3

1. What are the two reasons we should not become angry with a person who harms us that are stated in the section *On analysis of whether the object has self control, anger is unjustified*.
2. Why is it not good to use ‘because they have helped me’, as a valid reason for our compassion? What is a good reasoning to use in order to develop compassion?
3. Explain how anger is unjustified when we analyze whether harming others is in the nature of sentient beings (inherent) or not (adventitious)?
4. What is the meaning of the analogy to the sky obscured by smoke (or the sun obscured by clouds) in relation to the harm done by sentient beings?
5. Just knowing these things is not enough, what should we do?
6. How is anger unjustified when we consider whether harm done to us is direct or indirect?
7. Is anger which is directed towards the afflictions fully qualified anger? Explain. Examine the possibilities between anger and the intention to harm?
8. What is the actual cause for our being harmed? How should understanding this affect our attitude towards the person inflicting the harm?
9. Discuss: “harm-doers are helplessly impelled to do harm by the power of your karma.”
And: When you say, “I am not at fault”, it indicates that you, in fact, have not internalized even a bit of the teaching

LAM RIM CHEN MO module 3 Revision Questions – day 4

1. What are the two ways we stop impatience with those who prevent your happiness and with those who cause you to suffer?
2. What are the four ways we look at how anger is unjustified in relation to the object? Explain each briefly.
3. Why is it contradictory, stupid even, to get angry with someone who does harm through an inability to bear suffering?
4. What is the reason that Lama Tsong Khapa gives us that those that do harm to us can actually be seen as being very kind to us?
5. How does it help us to reduce and get rid of our anger to examine the basis and to look at where blame should really lie?
6. How is it explained that we ‘eradicate the teaching’, when we fail to cultivate patience?
7. How should we generate compassion towards those that harm us? Why do we do this?
8. In relation to praise and fame:
Why are they of no purpose in this life and future lives?
Why are they even problems for us?
Why should we even be glad when someone prevents our praise and fame?
9. How do these reflections correspond to general advice about avoiding the eight worldly dharmas?
10. Two objects are raised in relation to the advice on ‘Stopping impatience with those who do three things to you (contempt, saying offensive and unpleasant things) What are these and how does Lama Tsong Khapa answer them?
11. Why are we so strongly advised to abandon any rejection of meditative analysis (analytical meditation)?

LAM RIM CHEN MO module 3 Revision Questions – day 4

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3. Why is it contradictory, stupid even, to get angry with someone who does harm through an inability to bear suffering?
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LAM RIM CHEN MO module 3 Revision Questions – day 5

1. How are the motivations of a being of small capacity and the being of medium capacity subsumed within the motivation of the being of great capacity?
2. Why is it so important to develop the mind of enlightenment? (give two reasons)
3. Why do we need to train in the bodhisattva deeds after we have developed the mind of enlightenment?
4. What are meant by method and wisdom?
Why will you not become a buddha by practising method or wisdom separately?
5. What are the three divisions of patience? What is the main point made in the section dealing with the first of these?
6. Posit a reason of result showing why we can assert that we have many causes for suffering in our continuum.
7. Why must we learn to accept suffering and know how to bring it onto the path?
8. How can we think about eg the heat in the gompa, in order to take this suffering onto the path?
9. What are the three reasons given that we should learn to accept suffering that is unavoidable?
10. What are the two methods used to develop acceptance?
Briefly explain the essence of the first of these, how we do it and how it helps us.
11. Our attachment to cyclic existence stops us from working towards the attainment of liberation.
How does our experience of suffering help us in this regard?
12. What are the five ways that suffering helps us?
13. What is the real meaning of accepting suffering?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 6

1. In "Reflecting on the crucial benefits such as liberation etc", Lama Tsong Khapa contrasts two different ways of experiencing sufferings. Explain these and the crucial benefit of patience that we can attain.
2. Explain the meaning behind the analogy of the man who is freed from execution and only has his finger cut off.
3. What is the answer to our doubt about whether we are able to tolerate suffering? How can we train ourselves to be able to tolerate it?
4. What does it mean when the *Compendium of Trainings* says that 'all living beings have the idea that suffering is happiness'? How does our understanding of this idea help us to tolerate our suffering?
5. List and briefly describe the eight bases for accepting suffering.
6. What is the main point made in these sections on accepting suffering? What is the main thing we must try to do?
7. The word translated here as 'conviction' is also often translated as 'affinity'. What is 'affinity' and how does it come about?
8. What are the eight objects of this 'affinity' (conviction)? Explain each one briefly.
9. What are the twelve branches of scripture?
10. How do we approach these eight objects in order to have 'certitude about the teachings'?
11. What are the six supremacies (ref page 120) and how do we practice patience in association with these six and with all the six perfections?

LAM RIM CHEN MO module 3 Revision Questions – day 7

1. What are the main divisions under the ‘How to train in the perfections of joyous effort’?
2. What is joyous perseverance? Must its object be a virtuous one? When somebody happily applies themselves to mundane work, is this joyous effort?
3. Is joyous effort necessarily consciousness according to the *Bodhisattva Levels*? Explain your answer?
4. How do we start to practise joyous effort?
5. What are the benefits of joyous effort? List as many as you can from pp 192/3 and also look at your own life’s experience?
6. What are the faults of not having joyous effort?
7. What are the three actual divisions of joyous effort?
8. How is the first type of joyous effort a preliminary to our actions? Why is it so important to generate this type of mind?
9. At what stage do we awaken the potential for the mahayana lineage?
10. Why is it said here that some practitioners take a very long time to attain buddhahood?
11. Explain the meaning of the second and third divisions of joyous effort.
12. What are the four parts of the method of developing joyous effort?
Explain each one briefly.
13. What are the factors which are incompatible with joyous effort?
14. What are the methods to eliminate the three incompatible factors? Explain a little about how we practise each method.

LAM RIM CHEN MO module 3 Revision Questions – day 8

1. Within the category ‘The divisions of joyous effort’ are two parts. What are these? The second of these has five parts, what are these?
2. Explain clearly the three types of laziness as listed in liberation and how they fit with those outlines by Lama Tsong Khapa.
3. What are the methods we are advised to engage in, in order to overcome each of these three laziness – the incompatible factors to generating joyous effort?
4. Discuss the three different types of shrinking away (discouragement) – what is the essence of each, why should we not allow ourselves to have this fault and what should we do to get rid of it?
5. Why is it so important for us to have faith that Buddha Shakyamuni is an authoritative person in general? Why is it so important in our generation of joyous perseverance and the removal of shrinking away / discouragement?
6. How can we think in order to avoid being discouraged through disparaging ourselves and feeling that we can never become a Buddha?
7. Why could it actually even be a good sign for us to have a little of what is translated here as discouragement? What benefit would there be in this?
8. What do you see as the difference between stopping discouragement about the goal and stopping discouragement about the means to attain the goal?
9. Geshela said to develop some discouragement and then stop it/ What do you understand by this? How do we stop discouragement about the goal and about the means to attain it.

LAM RIM CHEN MO module 3 Revision Questions – day 9

1. There are four divisions under the method for developing joyous effort. What are they? Briefly explain the essence of each one.
2. How do we answer the qualm that this is a very difficult path because practitioners must give away their bodies?
3. The third section under ‘Stopping discouragement or self-contempt’ is what? What is the 1st qualm addressed in this section and how is it answered?
4. Basically, where do our problems come from? (2 things)
5. Why should we not be worried about it taking a very long time to attain enlightenment?
6. Is it too difficult for us to complete the 2 collections of merit and wisdom? What are the three instructions Lama Tsong Khapa gives us in relation to this?
7. What are the four immeasurable ways mentioned in the quote from the Precious Garland?
8. There are two possible motivations for wishing to attain enlightenment very quickly outlined by Lama Tsong Khapa. One is good, the other not so good. Explain each one. How does the one that is not so good damage our mind of enlightenment?
9. Nagarjuna and Asanga were trailblazers for what two schools of Buddhism?
10. What are the two instructions Arya Asanga gives us with regard to how we should progress?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 10

1. What is the basic unfavourable condition which prevents joyous effort? How is this divided?
2. What are the methods employed to overcome this?
3. What does the advice of Arya Asanga on page 207 mean to us in relation to our own practice and study? How does it relate to the next section, "Gathering the forces of the favourable conditions"?
4. What are the four powers which are the forces of the favourable conditions?
5. On what basis do we cultivate aspiration? What is aspiration? What in turn does aspiration act as the basis for?
6. How are the three, aspiration, resolve and joyous effort connected? They function together to do what?
7. What does Shantideva tell us is the root of aspiration/resolve? How does Lama Tsong Khapa expand on this advice and advise us how to inspire ourselves to action (ie joyous effort)?
8. What is the strong aspiration we should generate?
9. What is the basic meaning of the power of steadfastness?
10. Before we take vows, how should we think about them?
11. What are some of the results of not being steadfast in guarding one's vows?
12. What is the pride we should abandon? What are the three types of 'pride' which Lama Tsong Khapa advises us to cultivate? Explain the meaning of each of these three.
13. Is the development of these powers sequential or simultaneous? Explain.
14. What is the power of joy? How is it that we develop this? What is the attitude we must generate with respect to our efforts in the 2 collections?
15. Explain the analogy of the sun-scorched elephant and the lotus pool.
16. What is the important advice we are given in the section on the power of relinquishment?

LAM RIM CHEN MO module 3 Revision Questions – day 11

1. On Page 216 Lama Tsong Khapa gives a clear summary of the four powers which are the forces of the favourable conditions gathered for joyous effort. What are these four and what is the essence of each?
2. The situations in which we use the power of steadfastness and the power of joy are different. Explain.
3. What is the analogy Shantideva employs (p216/7) to illustrate our need for joyous effort? Explain the relevance of this analogy to our practice. What are the enemies? How are they fought against? What weapons are used? What fear motivates in each case? What behaviour does this fear bring about?
4. What is the reason we must integrate meditation and study? Why is wisdom important?
5. What did Nagarjuna call ‘the one path to follow’?
6. Explain how wisdom and mindfulness assist one another and are both important?
7. Why is it a good sign if one has fear of the lower realms? (or that one is daunted by the means one must engage in to attain the final goal?)
8. Why is even a small fault and great danger that we must deal with as quickly as possible?
9. Why do we need to remain alert? What is the fault to our meditation that we avoid through this?
10. What is the relevance of the analogy to the snake in our lap?
11. What does it mean to ‘make the mind and body serviceable’? What do we need to abandon and to adopt in order to bring this about?
12. Under the heading of “How to practise”, what is the generosity of joyous effort?

LAM RIM CHEN MO module 3 Revision Questions – day 12

1. In reference to the presentation of the perfections, explain the order in which they are taught and, briefly, why each is important?
2. What is the main practice of our mahayana path and what is the process Lama Tsong Khapa sets out for us to generate this?
3. How is the generation of great compassion also assisted by the practices of the stages of the path shared with beings of the small and medium scopes?
4. What is meditative stabilization?
5. What differentiates calm abiding from the 9th/highest level of mental abiding?
6. Having attained calm abiding one may follow either mundane or supramundane paths. What, in this context, is a mundane path?
How does the practitioner attain these and what do they abandon through them (and what is not abandoned)?
Why are mundane paths called common or shared paths?
7. What are supramundane paths? How does one attain these?
8. According to *The Bodhisattva Levels*, both calm abiding and insight are included within the category of meditative stabilization. Insight is analytical meditation. How can we assert this is one-pointed meditation?
9. Meditative stabilization is divided in three ways. List these and the enumerations within them. Which is the most important of the three divisions? Briefly explain each of the three enumerated within this division.
10. What are the effects we shall experience if we do not strive to develop meditative stabilizations and meditate in the proper way? What are the effects if we do?
11. What is wisdom in this more specific context? What does it include? How is it differentiated into wisdom that ‘engages’ and ‘has engaged’?

LAM RIM CHEN MO module 3 Revision Questions – day 13

1. What are the bodhisattva deeds? What is their basis? If we are unable to train in the deeds to their full extent, what should we do and why?
2. Why is it so important to integrate study and meditation? What faults arise if we over-emphasize study (without meditation) or meditation (without study)?
3. How does wisdom enhance the other perfections? Why is it like an eye for them? What other analogy is used to illustrate how wisdom enhances them?
4. The five faculties talked of here = the five powers. What are these? How does a person who has dull faculties attain sharp faculties? What transforms the five powers in our current continuum into paths? Into mahayana paths?
5. Briefly outline how wisdom enables the best accomplishment of each of the other perfections.
6. Explain the quote from Matrceta:
Without rejecting the real nature.
You are also in accord with the conventional.
7. List the result of wisdom found in the quote from *The Compendium of the Perfections*.
8. What is the process Geshela outlines through which we all need to progress and develop?
9. Why are the other perfections called 'blind' if there is no development of wisdom?
10. Why is it so important to consider again and again the advantages of having wisdom and the disadvantages of not having it?
11. The opposite of wisdom is confusion (ignorance). What are the nine causes for confusion?
12. What does it mean to rely on bad friends? Should we discontinue any contact with them?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 14

1. What are the three different types of wisdom and their causes?
2. Why is study presented as being so very important?
3. What are the names of the two types of obscurations? What is the definition of each?
4. All schools agree that the root of cyclic existence is the grasping at the self of persons. How do the middle way autonomists assert this grasping at self of persons? What do they assert to be the grasping at the self of phenomena? Is this grasping asserted to be an afflictive obscuration or a cognitive obscuration (by the middle way autonomists)?
5. Why would the middle way consequentialists not accept the statements about the two kinds of obscurations made in Maitreya's *Sublime Continuum* that are quoted in the text?
6. Virtue is said to lead to happiness. Then how is it that wisdom is the root of happiness?
7. What possible problems can arise through emphasising wisdom at the expense of meditation?
8. What are the two types of teachings? Explain each briefly.
9. What are the instructions Lama Tsong Khapa gives, through which we will become 'profoundly certain' that the qualities in our minds will improve, ie how do we support the development of our wisdom?
10. What are the divisions of wisdom? Explain the essence of each briefly.
11. In reference to wisdom that knows the conventional, what knowledge must a bodhisattva pursue?
12. What are the five topics of knowledge? Why is it necessary for a bodhisattva to know them all? Must we too know them all? Why?
13. What makes wisdom a bodhisattva deed? Why do we need to develop wisdom? What is the fault if we do not?
14. What are the five parts of the next section: Training in the four ways to gather disciples that help others to mature?
15. What are the four ways to gather disciples? Explain each one briefly. Why are these four included and why are they in this order?

LAM RIM CHEN MO module 3 Revision Questions – day 15

1. Fill in following chart (briefly)

Four ways to gather disciples	Nature	Function

2. Why should those gathering a following rely on these four ways?
3. Explain the two aspects of pleasant speech?
4. What are the three difficult people Lama Tsong Khapa uses as examples and how are we advised to use pleasant speech to them?
5. How should a teacher help:
 - Those whose minds have not matured
 - Those whose minds have matured
 - Householders and renunciates who are careless
 - Those who have doubts
6. How do we differentiate a mind that has or has not matured? How should the teacher's advice to each differ?
7. How is the third way to gather disciples, 'working at the aims' divided into two and into three?
 - Within these: What does it mean to 'liberate the matured'?
 - Why should a disciple be taught to increase resources?
8. What is the meaning of mundane and supramundane in reference to the development of calm abiding in the 3rd division of working for the aims?
9. What are the three situations posited in which it is difficult to work at the aims?
10. What is the most important motivation for consistency of behaviour?
11. How are the four ways to gather bodhisattvas subsumed within the two categories?
12. What are the two tasks of bodhisattvas? What are the bodhisattvas deeds and how do they accomplish these tasks?
13. List the six perfections and whether each is practised in equipoise or post-equipoise for a beginning bodhisattva (on the path of accumulation).
14. How is wisdom cultivated in post-equipoise?
15. Why is familiarisation so important?

LAM RIM CHEN MO module 3 Revision Questions – day 16

Revision

1. In the stages of the path shared with the person of small capacity:
 - What are the sections which should motivate us?
 - What is the most important section?
2. In the stages of the path shared with the person of medium capacity:
 - What is the most important section to motivate us to develop the determination to be free?
 - What shows us how to develop this?
 - What does the section on the 12 links of dependent arising teach us. How are the 12 links subsumed under the 1st noble truths?
 - What are the most important sections for us to read over and over again?
3. In the stages of the path of the person of great capacity:
 - What is the main essential topic taught here? How is this developed on the basis of the 1st two stages?
 - How do we cause our virtue to be the cause of liberation, rather than the cause of further cyclic existence (ie true origin)?
 - What does it mean to integrate method and wisdom? Why is it important?

New Work

4. “In particular, how to train in the last two perfections’, is taught in six parts. What are these parts?
5. What is awareness risen from meditation – how is it attained? What three things are attained simultaneously?
6. Which is attained first – Calm Abiding or Insight? Is this always the case?
7. Lama Tsong Khapa presents a qualm in relating to the Sutra Unravelling the Meaning – what is the qualm and how does he reply to it?
8. Therefore what activities are necessary in order to attain all good qualities of either the hinayana and mahayana vehicles and remove all erroneous states?
9. How do we become free of dysfunctional tendencies (negative imprints)?
How do we become free of the bondage of signs/
What does the ‘bondage of signs’ mean?
10. What therefore are the benefits of calm abiding and insight?
11. What does it mean to say that if it is included within calm abiding and insight, it does not necessarily have to be calm abiding and insight?
12. What is calm abiding?
What is insight?
(in both cases refer to what is fully qualified calm abiding and insight)
Are these two differentiated by their objects? Explain.

LAM RIM CHEN MO module 3 Revision Questions – day 17

Revision:

1. What is the main benefit of calm abiding and insight?
2. How can we say that Calm Abiding and Insight include all states of meditative concentration?
3. What are the definitions of calm abiding and insight?
4. Which is developed first, calm abiding or insight?

New material:

5. Explain the process of the attainment of insight from within the state of calm abiding?
6. How does Lama Tsong Khapa refute the claim that “a mind resting in a non-discursive state without vivid intensity is calm abiding and such a mind with vivid intensity is insight”?
7. How are we advised to identify concentration and wisdom which focus on the real nature?
8. What kind of blissful clear non-discursive concentration do we need? (as middle way consequence followers)? Why?
9. What will be the case of we a) have calm abiding without wisdom and b) have wisdom understanding selflessness without calm abiding?
10. Explain the analogy to the flame of a lamp. What is the light illuminating? What is the wind? etc...
11. How are the attainments of sravakas (hearers), bodhisattvas and tathagatas contrasted?
12. What is a) the mark of calm abiding and b) the mark of insight?
13. What are the two aspects of insight? One of these derives from calm abiding and one does not – explain using the analogy to the flame of a lamp?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 18

1. Is insight necessarily wisdom? Give reasons for your answer.
2. What is it that enables you to understand the meaning of reality?
3. How does calm abiding make the virtue you cultivate more powerful?
4. What is the purpose of achieving calm abiding?
5. Why is it so important to develop insight in the real nature?
6. Therefore why do we need the integration of calm abiding and insight? When do we attain this integration? (see questions at end of class)
7. What does the *King of Concentrations Sutra* say is the cause of the attainment of nirvana?
8. Briefly outline the middle way consequence view of how things exist.
9. Explain the wrong conception that holds that there is a gompa that exists separate from its parts and the way to refute this conception.
10. Body and mind are a single entity with (or one in nature with) person, but body and mind are not one in nature with each other - explain with reference to the way a house exists.
11. What is the process we must go through to perceptually realise emptiness? At what point does our analysis become insight (newly)?
12. What is the qualm that is raised in relation to the quote from Kamalasila's *Stages of Meditation*? How does Lama Tsong Khapa answer this and convince us that calm abiding must necessarily be generated first?
13. Who are the six masters who all indicate that one must achieve calm abiding before insight?
14. How do we deal with the statement of Asanga's that: "some attain insight, but do not attain calm abiding." which seems to contradict the advice that we must first attain calm abiding?

LAM RIM CHEN MO module 3 Revision Questions – day 19

1. What is calm abiding? What are the main obstacles to a peaceful mind?
2. This section is (f) how to train in each – this is the 6th part of what main section? What does ‘each’ refer to? How is this section divided?
3. The first part is, “How to train in calm abiding”, - how is this divided?
4. What are the six preconditions for calm abiding? Explain each one.
5. How do we practise to remove thoughts of desire etc?
6. What must we give up in order to attain this higher realm mind of calm abiding?
7. Of the six prerequisites, which are the three most important? (according to Lama Tsong Khapa)
8. The teachings of which particular masters are important in relation to the development of calm abiding? Which lineage do these masters belong to?
9. How are the first four perfections the causes for calm abiding?
10. How are the practices shared with the persons of the small and medium capacities important in the context of preparation for the cultivation of calm abiding?
11. The actual practice (2nd under the main heading of How to cultivate calm abiding on that basis) has two parts. What are they?
12. What is the relevance of using the posture of Vairocana? What are the eight elements of this posture?
13. What reasons are given as to why this posture is the best?
14. In the section ‘the meditative process’, the main elements we have to understand in order to attain calm abiding are listed in the introductory passage. What are these?
15. What are the two parts of this explanation of the meditative process?
16. What do we need to especially remove in the beginning?
17. What are the four remedies for laziness presented here?

LAM RIM CHEN MO module 3 Revision Questions – day 20

1. How do we prepare for the cultivation of calm abiding? Where did Lama Tsong Khapa teach about the six preparatory practices? What are they? Which is emphasised as the most important here?
2. What is the first fault which obstructs the attainment of calm abiding and what are the remedies outline to overcome this? How is each remedy beneficial?
3. What are the good qualities of concentration outlined in this context?
4. Objects of meditation are presented in two parts> What are these and what kind of objects does each refer to?
5. In the general presentation, four objects are listed. What are these?
6. What is the difference between discursive images and non-discursive images?
7. What does diversity refer to?
8. Fill in the following chart of the eighteen constituents:

9. What does (real) nature refer to?
10. Explain ‘achievement of purpose’ in this context.
11. B) is Objects of meditation for purifying your behaviour. What are the five objects listed and what afflicted behaviour is each used to purify?
12. What constitutes expertise in each of the five objects of meditation for expertise?
13. Identify the objects of meditation for purifying the afflictions.
14. Why is it not so beneficial to develop concentration on an object like a pebble or a twig?
15. If one focuses on an object of meditations. Is this an apprehension of signs? Give reasons for your answer and explain what the term ‘apprehension of signs’ means.

LAM RIM CHEN MO module 3 Revision Questions – day 21

1. In the section on the meditative process, there are two presentations given (pp31/32) with regard to how to develop calm abiding. What are these presentations and the sources for each?
2. What must we do before we begin to focus attention on the object of meditation? What is the main obstacle we must remove and why? How do we strive to remove this?
3. Is every meditation that focuses on an object an ‘apprehension of signs’? Explain your answer.
4. What makes a meditation, a meditation on emptiness?
5. We looked previously at five objects of meditation to purify behaviour. What kind of people should meditate on each object – to what end? What about people with slight afflictions whose behaviour is balanced?
6. What are the five objects of meditation for expertise? Who should meditate on each of these (good to make a chart).
7. What are the objects of meditation for dispelling afflictions and who should meditate on which one?
8. Why are the objects of meditation called ‘images’? List some of the synonyms used for ‘image’.
9. How do you choose the best object of meditation for you?
10. What are the results, and some of the benefits, of meditating on the physical form of the Buddha? Why is this the best object to focus on (after having dealt with any particularly strong afflictions)?
11. Explain the two possible ways to visualize the bodily form of the Buddha and use it as a meditation object. Which is best and why? How are we advised to “seek our object of meditation”? (p.44)
12. Is it advised to meditate looking at a statue? Explain your answer.
13. How should we start to develop our meditation upon the bodily form of a Buddha? What must we avoid?
14. What is Lama Tsong Khapa’s advice to help us establish stability in our meditation? Of the two aspects, stability and clarity, which should we develop first and why?
15. What is the difference between tantric and non-tantric practice of this kind of meditation?
16. Under the heading ‘How to focus your mind on the object of meditation’, what are the three parts?
17. What are the two special features of the concentration attained when we attain calm abiding? Lama Tsong Khapa does not include bliss – why? He also does not include limpidity – why?
18. What is the best type of mind with which to attain the realisations of the path? Why is this so?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 22

1. What are the two elements necessary for a concentration which remains one-pointedly and continuously on the object of meditation?
2. What is the nature of mindfulness?
How does it function?
What are the three features of mindfulness - ie the observed object, the subjective aspect and the function?
3. Is mindfulness only of importance in this kind of meditation ie the development of calm abiding?
Explain your answer.
4. Explain the analogy in which the mind is compared to an elephant. Outline what each feature of the analogy represents.
5. What does vigilance do in this context?
6. In what category of mental factors does mindfulness fit? If your mind is stabilised in concentration on an object without the certainty that comes from mindfulness, what is the likely outcome?
7. In our meditations, what is the result of too much exertion, and of too little (ie relaxing too much)?
Why is it so important to find a good balance between these two?
8. What is meant when Kamalasila says: ' your mind very clearly sees'?
9. How do we sustain our mindfulness; how do we watch out for laxity and excitement without losing the focus on the object of meditation?
10. How, therefore, are the advised to strengthen our vigilance?
11. Is there a definite set length for a meditation session developing concentration? What kind of advice is given about this matter?
12. What two problems may arise for a 'beginner' who meditates too long in a session? What does each of these hinder?

LAM RIM CHEN MO module 3 Revision Questions – day 23

1. We start with c)What do you do after you focus on an object of meditation. Where does this come in the outline? It is the third of how many sections under what heading? What are the main points of the two previous sections [a) and b)]?
2. Why is it so important to stop laxity and excitement?
Before we stop them, what must we do?
3. What is excitement? Explain it through the three aspects: object, subjective aspect, function?
4. Is all scattering excitement? Explain with examples.
5. What is the difference between excitement and distraction?
6. Is laxity another term for lethargy? How are each of these explained? How do we recognise that laxity has been set in?
7. How do you understand that laxity can be either virtuous or neutral? Why can it not be non-virtuous?
8. How do classic texts advise us to overcome laxity?
9. How do we identify laxity since there is no clear definition? What are the two features we need to have in order to overcome laxity.
10. What is the purpose/job of vigilance? We need vigilance at two times – when are these? What will happen if we do not use vigilance?
11. What is the most important cause of vigilance?
12. Explain how mindfulness and vigilance must work together?
13. What is the second heading under what to do when laxity and excitement occur? What fault is this association with?

LAM RIM CHEN MO module 3 Revision Questions – day 24

1. What is vigilance?
What is the job of mindfulness? How do the two work together?
2. How are mindfulness and vigilance maintained and their power developed?
3. What is the great problem if we do not apply antidotes to afflictions and faults when they arise?
What, in this context does non-application mean?
4. What is the antidote to the fault of non-application? Be specific!
5. Explain the two aspects of laxity and slackness.
6. How are we advised to overcome laxity? Give a general explanation and three specific suggested techniques. What does Lama Tsong Khapa assert to be the most important remedy?
7. What are the underlying causes of laxity? How are we advised to deal with these?
8. What does it mean to ‘meditate on the sign of brightness’? Why do we do this?
9. What remedy do we apply if the mind becomes excited? What should we do if strong or prolonged excitement occurs?
10. Under what circumstances should we not meditate on a) disillusioning things and b) delightful things?
11. List the signs/causes of a) laxity and b) excitement. Why is it useful to know these? What four practices are the most important for stopping both laxity and excitement from arising?
12. At what point is it a fault to apply or exert yourself? At which of the nine levels does this occur?
What should you do instead? But what possible fault should you be careful to avoid at this stage?
13. What are the three types of equanimity and which one is to be applied in this context?
14. What are the qualities of this kind of equanimity?
15. complete this chart of the five faults and eight remedies:

Remedy	Fault	Why is this a fault?

LAM RIM CHEN MO module 3 Revision Questions – day 25

1. What is it that we should see as our main enemy in the cultivation of calm abiding and insight?
2. Lama Tsong Khapa says he has explained the five faults and eight applications extensively. In what section has he done this? What are the five faults and their remedies?
3. What two earlier texts outline these instructions for achieving concentration?
4. Is the development of calm abiding only important in sutra practice? Explain?
5. What are the four types of concentration which are said to be the four avenues to attain the serviceable concentration which is the basis for attaining supernormal activities (the limbs of miracles)?
6. What are the three parts under the heading ‘The stages in which the mental states develop’?
7. List the nine mental states and describe the main point about each briefly?
8. At what level is mindfulness brought to completion → forgetfulness is no longer a problem?
9. Differentiate between the 5th level / Taming, the 6th level / Pacification, and the 7th level / Thorough Pacification. What are the benefits of concentration and the drawbacks of distraction?
10. What is the feature which distinguishes the 7th level / Thorough Pacification from the 8th level / One-pointed (continuous) Attention.
11. What is the difference between the 8th level / One-pointed Attention and the 9th level / Balanced Placement?
12. Why does one attain a single one-pointed flow at the 8th level? (ie what is no longer able to interrupt?)
13. What are the three activities which cause us to reach effortless balanced placement?
14. We attain these nine mental states through the six forces. What are these six forces? Briefly explain each one which reference to the mental state with which each is associated?
15. At what point do we attain calm abiding? Is it the effortless concentration of the 9th level? What is it that distinguishes calm abiding?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 26

1. What are the four attentions - what does attention refer to here? How do they fit in with the development of the nine mental states? What reasons are given for the names they have?
2. What is the difference that Lama Tsong Khapa outlines between the level of concentration in levels 1 & 2 and the level of concentration in the middle five (3,4,5,6,7)? Do all involve tight focus?
3. The next section is: c) the measure of successful cultivation of serenity. What is the main heading this comes under and what are parts a) and b)?
4. What is an 'attention that approximates calm abiding? Why is it that this state is not calm abiding?
5. What is the point at which you attain calm abiding?
6. What are the three realms? How are the nine levels/grounds divided between them? Explain how it is possible for us to attain a higher realm mind while we have a desire realm body.
7. What is it that we must abandon in order to attain calm abiding that makes it so difficult?
8. If pliancy has not yet arisen, what level/kind of mind is it certain to be?
9. What is the 'level of meditative equipoise'? What are two synonyms for this?
10. What is a) mental and b) physical pliancy?
11. What are the physical and mental dysfunctions which will have ceased at this stage? How did they stop the serviceability of body and mind in the past?
12. Explain 'serviceable body' and 'serviceable mind'.
13. How are physical and mental dysfunctions said to be 'included in the category of afflictions'?
14. What mental effect occurs immediately before the arising of perfected pliancy? Which arises first, mental or physical pliancy?
15. Describe the whole process of the arising of mental and physical pliancy and the bliss of mental and physical pliancy and the attainment of calm abiding.
16. What does it mean to call a novice yogi 'attentive'?
17. What are the five criteria for having achieved attention?

LAM RIM CHEN MO module 3 Revision Questions – day 27

1. Why is the ninth mental state not a ground of meditative equipoise?
2. What is meant by ‘lack of regret’ as one of the features of calm abiding?
3. What are the five marks/criteria for having achieved calm abiding?
(and what are the five obstructions mentioned in the 4th of these?)
4. After calm abiding is attained, does it stay the same or increase? If so, how does this come about?
5. Why is the meditative equipoise of calm abiding not necessarily a mahayana path, or even a hinayana path?
6. Does a being who sees the faults of the desire realm and aspires towards attaining the higher realms have the determination to be free? Explain your answer.
7. How do we investigate what path a practice is?
8. Are blissful clear profound non-discursive concentrations necessarily meditations on emptiness? Explain what makes something a meditation on emptiness.
9. What are the two means that Lama Tsong Khapa employs to help us to remove doubt and to attain a clear understanding?
10. We attain calm abiding in order to progress on the paths. What are paths?
11. What are the two types of insight? Briefly explain the process through which one moves through the mundane paths to the peak of existence and eliminates manifest afflictions.
12. What does supramundane insight focus upon, in general, and in particular?
13. What different types of people proceed by mundane paths? Give reasons for each.

LAM RIM CHEN MO module 3 Revision Questions – day 28

1. What is the chief purpose for attaining calm abiding for practitioner of Buddhism? Is it only an aim of sutra practitioners?
2. Explain a little about the two types of insight. Which one should we definitely strive to produce? Why is this ‘indispensable’?
3. What does ‘coarseness and calmness’ mean when they talk about cultivating a path ‘with the aspect of coarseness and calmness’? Explain with relation to both mundane and supermundane paths.
4. There are various names for the access state, one is unrestricted access – what does this refer to? ie to what is there no longer restriction?
5. In reference to one proceeding on a mundane path, differentiate between a beginner at attention and a beginner at purifying afflictions.
6. How do we know that the first of the six attentions does not occur at the beginning of the access states?
7. What does it mean to say that the attainment of the first meditative stabilization abandons the manifest afflictions of the desire realm? How does this differ from what is attained with the attainment of calm abiding?
8. What are the seven types of attention and what is the purpose for which the yogis use them?
9. Does insight necessarily focus on emptiness? Explain...
10. How do you cultivate insight and calm abiding in the context of the types of attention?
11. Explain each of the seven attentions briefly. Which of them are actual antidotes to the manifest afflictions?

LAM RIM CHEN MO module 3 Revision Questions – day 29

1. Why is it taught that the earlier five perfections are taught as branches of, and support for, the final perfection (the 6th)?
2. What are the two aspects which become the two Buddha Bodies and for what purpose are they developed?
3. Revise the process of attaining the seven attentions. Name each one and briefly state its function.
4. How many attentions are part of the access state? When does one attain and actual meditative stabilization?
5. The mundane paths only remove manifest afflictions, to remove seeds of affliction what do we need?
6. Explain ‘even if you achieve such extraordinary concentrations... they bind you to the cycle of existence’.
7. Why is it a mistake to assert that a state of concentration fit to be included in calm abiding is a concentration on emptiness?
8. What are the three features of calm abiding? Why should we not be satisfied with this?
9. Differentiate between delight and bliss? Which pervades which?
10. Why are non-buddhist practitioners still trapped in cyclic existence in spite of having attained high levels of concentration? What is it that makes a practice either perpetuate cyclic existence or become the cause for liberation from it?
11. What kind of meditation leads to liberation? What is it that severs the root of cyclic existence?
12. What is the reality we need to realise?

LAM RIM CHEN MO MODULE 3 - Revision Questions day 30

1. Why would the consequence school assert that a holder of mind only tenets would not be able to attain liberation, or the path of seeing, or even the path of preparation?
2. What are the four reliances?
3. Who are referred to as the authoritative trailblazers commenting on the Buddha's thought? Whose tenets are we advised to rely upon?
4. There are two ways of differentiating teachings of definitive meaning and teachings of provisional meaning. What are they?
5. Give the definitions of:
 - a) a teaching of definitive meaning
 - b) a teaching of provisional meaningGive two examples of a teachings of the Buddha that would qualify as a teaching of provisional meaning (for the consequence school) and explain why it is classified in this way.
6. Clarify the two ways in which a teaching can be said to be of provisional meaning.
7. Is the Heart of Wisdom Sutra a teaching of definitive or provisional meaning? Explain with reference to 'no eyes, no nose, no tongue...' etc.
8. Explain the distinction between what is expressed and what is taught (or indicated) and relate this to the Heart of Wisdom Sutra.
9. Why does the middle way autonomist school assert that the Heart of Wisdom sutra is a teaching of provisional meaning?
10. How do middle way consequence school classify the teachings of the three turnings of the wheel (in terms of being definitive or provisional)?
For what kind of disciple were the teaching of the final (3rd) turning given?
For whom were the teachings of the 2nd turning give a) in general and b) specifically?

LAM RIM CHEN MO module 3 Revision Questions – day 31

1. Explain the two ways in which teachings of provisional and definitive meaning are differentiated?
2. Earlier scholars differentiated middle way proponents in two ways. What are these two ways?
3. Who is known as the ‘pioneer who opened the middle way’ and who is his well-respected student?
..... then wrote a commentary explaining the intent of this pioneer’s teachings.
This work was criticized by
Later examined both treatises and supported the former/latter.
4. There are two masters asserted (by different schools) to be the pioneers of the middle way consequence school. Who are they? What does Jetsunpa assert? Why do some others disagree with him?
5. Who is asserted to be the pioneer of the middle way autonomist school?
6. Within the middle way autonomists, there are two divisions, the sutra autonomists and the yogic autonomists. Why is this differentiation made? Name one famous proponent of each division?
7. Lord Atisha and Lama Tsong Khapa followed the system of which master? How did this master come to formulate this system?
8. The mind only and middle way consequence schools have different assertions with regard to external objects. Explain the basic difference between these assertions.
9. According to the middle way consequence school, what are cessations? What are the two dharmakayas? How is it that each is attained?
10. In ‘The stages of entry into reality’, first we need to develop a wish to be done with cyclic existence. How do we do this?
11. Then we research the roots of cyclic existence. Why is this necessary and what do we find?
12. How many possibilities are there between the reifying view of the perishing aggregates and grasping at the self of person? Which possibility does not exist? What would you posit as a grasping at the self of person which is not the reifying view of the perishing aggregates?
13. Of the acquired and the innate reifying view of the perishing aggregates, which is the root of cyclic existence? Why is it so?
14. Is the reifying view of the perishing aggregates classified as ignorance? Explain your answer giving reasons.

LAM RIM CHEN MO module 3 Revision Questions – day 32

1. What preparations do we need to make in order to be able to ‘enter into reality’? What is the ‘indispensable technique’?
2. What is ‘reality’ according to Chandrakirti’s *Clear Words*?
3. What is the root cause of all the faults of cyclic existence?
4. What is the focal object of the reifying view of the transitory collection? Does this object exist? When Chandrakirti says ‘not observing the self leads to eliminating the reifying view of the perishing aggregates’ what does he mean by ‘self’?
5. There are two different selves that are mentioned in this context, explain each one.
6. What are the two types of extinction of the conceptions of self and that which belongs to it?
7. Why do middle way consequence proponents assert that even a hinayanist must necessarily realise emptiness? Which of the two types of extinction in question 6 do they not achieve? What is the result of this?
8. Cognitive obscurations include more than just imprints – what else?
9. What are the two types of selflessness? Give a brief explanation of each.
10. What is the order in which a yogi realises these two selflessnesses? Why is the order this? What does the yogi focus on, in order to do so?
11. Why is it easier to realise selflessness of person than to realise selflessness of phenomena?
12. What is the analogy used to indicate that when you realise the selflessness of person then you will also realise the selflessness of phenomena?
13. The statement ‘As long as you conceive of the aggregates, you will conceive of them as “I”’ seems at first to contradict the assertion that self of person is realised first. Explain how it is not contradictory.
14. Consequentialists say that mind only proponents do not realise subtle ultimate truth or subtle conventional truth and therefore do not understand the subtle two truths. Explain why they say this.