

Tara Institute Study Group 2006 - 'Aryadeva's 400 Verses'

EXAM

NAME:

BLOCK:

4

WEEK:

6

15TH AUG 06

MARK:

/29

1. Give some examples of the feeling of satisfaction from the alleviation of pain. How can this satisfaction be considered to be in the nature of suffering? (3)

2. It is asserted that there is real suffering but no real pleasure. Explain the meaning of 'real' and 'nominal' pain and pleasure. (2)

3. Link each part of the analogy that explains how 'Common beings do not have pleasure that can override pain.' (10 x 0.5)

The person who is being chased by the wild elephant_____

The elephant_____

The well_____

Stopping half way down the well_____

The couch-grass root_____

Holding onto the grass_____

The snake_____

The pythons_____

The rat gnawing at the root of the grass_____

Tasting the honey which drips from above_____

Tara Institute Study Group 2006 - 'Aryadeva's 400 Verses'

4. What is the 'suffering of change'? Give an example [2]
5. Summarize the main content of the first three chapters. [3]
6. What advice is there for us that have the mentality of 'having enjoyed things fully during one's youth and then amassed wealth, later I will turn to religious practices when free from attachment to such things? [2]

Tara Institute Study Group 2006 - 'Aryadeva's 400 Verses'

7. 'Those who are satisfied by sensual pleasure will not crave things.' How does Geshe la address this assertion? [3]

8. In general, what benefits are there to think of an attractive man or woman's body as like a walking lavatory cesspit-like filth? [3]

9. What's the main difference between a worldly sense of love and compassion and a true sense of unconditional love and compassion? [1]

Tara Institute Study Group 2006 - 'Aryadeva's 400 Verses'

10. Describe how attachment arises? [2]

11. Although desire for a woman in general is inappropriate, it is reasonable to be attracted to a woman with good qualities, good behaviour and so forth. How is this doubt answered in the commentary? [3]