

Exam

Name:

29 April 2014

1. In which way do we come to understand how self-grasping is the root cause of all our unhappiness?

2. When the Buddhist teachings present selflessness, it is not suggesting that the self does not exist at all, and that there is no 'I'. Rather, selflessness is what?

3. While Bodhicitta is not an actual antidote for abandoning the grasping at the self at its very root, what does it serve as and how does this work?

4. How do bodhisattvas benefit beings in order to eliminate their sicknesses?

5. Bodhicitta is not developed instantaneously; it requires effort and a great amount of training. Explain how we can slowly and gradually establish a firm foundation for Bodhicitta.

6. What are the four means of gathering disciples? Give a brief explanation of each

7. Explain why allowing bodhicitta to degenerate is the heaviest of the root downfalls of the bodhisattva vows.

8. 'If reborn in the lower realms one has no opportunity to generate virtue'. List the three subdivisions of this heading.

9. What are the reasons for not becoming disheartened because we have accumulated so much negativity in the past, or the fact that we find ourselves continuously engaging in negativities now?

10. List the 6 root delusions and the 20 secondary delusions.

11. What is the distinction between the root delusions and the associated delusions?

12. The Lam Rim teachings present six causes of the delusions. List them and give a brief explanation of each.

13. What is the analogy of attempting to sweeten a big sour tree with just a few drops of a sweetener referring to?