

Block 1 Week 15 (26.05.2015)

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1. Geshe Chengawa summarizes the entire dharma in two lines. What are they? Give their meaning.

2. Explain how conviction in karma enables us to interpret our experience of suffering, together with how we might regard those whom inflict suffering upon us differently.

3. Why is it unsuitable to crave for gain?

4. As ordinary people, what do we believe is the source of a happy life? And, for such non-practitioners, *when* is it especially revealed that this belief was fraudulent?

5. How can one purify the causes for hell by tolerating small sufferings? Answer using a bodily analogy.

6. Why does Geshe-la regularly emphasise the importance of the outline in Tibetan Buddhist texts? Elaborate on your answer by giving an analogy.

7. What are the three subdivisions for *"Impatience with obstacles to the harm of one's enemies is unsuitable"*?

8. What are the methods and practices for overcoming the eight worldly dharmas? Give an example of what this means in relation to praise and criticism.

9. The line *praise, reputation and gain distract one from the virtuous object*, presents an extremely significant point about meditation practice. Explain this point.

10. The root text gives the analogy that a beggar is not an obstruction to generosity. Explain the meaning of this analogy, and then describe how it relates to an *enemy* and *patience*.

11. a) Why is it suitable to meditate on faith in both enlightened beings and sentient beings?

b) Give an example of how we can take a personal instruction from this.

12. 'Thus, when one harms any living being, then that definitely displeases the Buddhas.' Why?

13. 'Having defined what laziness is, it (the commentary) asks 'what is enthusiasm?'

a) Define laziness.

b) Define and explain what enthusiasm is.