



PRACTICE V
Death and the End of Death

Answer Key, Class One

1) Name the four steps in the contemplation of death. (Tibetan track in Tibetan.)

a) Considering the problems of not meditating on death.

འཆི་བློ་མ་བསྐྱོམས་པའི་ཉེས་དམིགས།
chidren ma gompay nyemik

b) Considering the benefits of meditating on death.

འཆི་བློ་བསྐྱོམས་པའི་ཕན་ཡོན།
chidren gompay penyun

c) Identifying just what kind of death awareness we seek to develop.

འཆི་བློ་སློལ་ལྷ་བྱ་ཞིག་བསྐྱེད་པ།
chidren lo jitabu shik kyepa

d) How to meditate and develop this awareness of death.

འཆི་བློ་བསྐྱོམས་པའི་ཚུལ།
chidren gompay tsul

2) Describe the awareness of death which is *not* the one which we seek to develop through meditation.

"There is a kind of terror that a person can feel when he or she fears that they are about to be torn away from their loved ones and such. This fear stems from a very strong attachment for those around you, and is the natural fear of a person who has never attempted any kind of practice of the path. As such, it is *not* the awareness of death that we are talking about having to develop here."

3) Describe the awareness of death which is the one which we seek to develop through meditation.

"There is not a single being who has taken on a body like ours—one created by the force of our past deeds and mental afflictions—who is exempt from the absolute certainty of death. It is true that, in the short run, trying to develop some fear about this fact might not enable you to stop it. Nonetheless you really must try to develop some fear that you might die before you have been able to achieve your goals for your future life: that you might die before you have managed to put an end to anything that might cause you to be born in one of the lower realms, or before you have achieved all those things that would lead you to the higher realms, and to ultimate good."

"If you had this kind of fear, over these kinds of things, then it would help you to do something about them, and at the moment of death itself you would have no reason to be afraid. If on the other hand you find yourself unable to achieve these goals, then when death comes you will be tormented by regret, of two different kinds. In a general sense, you will realize that you were unable to free yourself from the circle of suffering life. More specifically, you will begin to feel sheer terror over the possibility of having to drop into the realms of misery."

4) Name the three principles for meditating on death. (Tibetan track in Tibetan.)

a) Contemplating how it is certain that we will die.

ངེས་པར་འཆི་བར་བསམ་པ།

ngepar chiwar sampa

b) Contemplating how there is no certainty when we will die.

ནམ་འཆི་ངེས་མེད་བསམ་པ།

namchi nge mepay sampa

c) Contemplating how, when we do die, nothing but the Dharma can be of any help to us.

འཆི་ཚེ་ཚོས་མ་གཏོགས་མི་པན་པར་བསམ་པ།

chi tse chu matok mipenpar sampa



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Answer Key, Class Two

1) Describe the three reasons for the certainty of death.

- a) **The Lord of Death must certainly arrive and, when he does, nothing at all can stop him.**
- b) **It is impossible to add any time onto your life, and it continually leaks away, without a pause.**
- c) **It is certain that you will die without having had any time to practice the Dharma while you were alive.**

2) Name the three reasons behind the second principle of death meditation: contemplating that there is no certainty when we will die. (Tibetan track in Tibetan.)

- a) **Here on the continent of Dzambu, lifetimes are anything but fixed.**

འཇམ་གླིང་ཚེ་ལ་ངེས་པ་མེད།

dzamling tse la ngepa me

- b) **The things that can kill you are very, very many; whereas the things that can keep you alive are very few.**

འཚི་རྒྱུན་ཤིན་ཏུ་མང་གསོན་རྒྱུན་ཉུང་།

chi kyen shintu mang sun kyen nyung

- c) **Our bodies are extremely fragile.**

ལུས་ཤིན་ཏུ་ཉམ་ཚུང་བ།

lu shintu nyam chungwa



PRACTICE V
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Answer Key, Class Three

1) Name the three reasons behind the third principle of death meditation: contemplating that, when you do die, nothing but the Dharma can be of the least help to you. (Tibetan track in Tibetan.)

- a) **When you do die, there is not a single one of your friends or relatives that you can take along with you.**

གཉིན་བཤེས་གཅིག་ཀྱང་འབྲིད་ས་མེད་པ།

nyenshe chik kyang tri sa mepa

- b) **When you die, you cannot carry along with you a single molecule of any material wealth you have.**

ནོར་གྱི་རྩལ་ཕྱན་འབྱེར་དུ་མེད་པ།

nor gyi dultren kyer du mepa

- c) **When you die, you must give up even the flesh and bone that are part of your very being.**

ཤ་རུས་ཀྱང་འདོར་བ།

sha ru kyang dorwa

2) State the three resolutions that we should make after understanding the nine reasons for the three principles.

- a) **Knowing that we shall have to die, we must resolve to begin our practice.**
- b) **Knowing that we could die any time, we must quit our worldly work immediately and start our practice today.**
- c) **And finally, since nothing else can help us, we must devote ourselves to our practice only. A man who is hiking many miles doesn't fill up his pack with a lot of junk that he won't be needing.**



PRACTICE V

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Answer Key, Class Four

1) Master Shantideva describes the joys of living in forest solitude, and then urges us to spend our time there in the woods, in gentle walks and thoughts of helping others through developing the wish for enlightenment. What method does Master Shantideva recommend first for meditating upon this wish? (Tibetan track in Tibetan.)

He recommends first the practice of learning to treat ourselves and others exactly the same.

བདག་གཞན་མཉམ་པ།

dak shen nyampa

2) Relate and explain the metaphor that Master Shantideva uses to counter the objection that we could never learn to think of all the different kinds of beings as "me."

He gives the metaphor of the different parts of the body, such as the hands and legs. Even though they are many different parts, we still conceive of them as one body belonging to one person, and something that we should care for as we care for our body. Just so we should work to assure the happinesses and remove the sufferings of each and every type of being, since we can learn to think of them as "me."

3) How does Master Shantideva address the objection that we could never learn to treat ourselves and others exactly the same, since their pain does not hurt us, and our pain does not hurt them?

He notes that the fact that we find our own pain unbearable is simply a result of the habit of conceptualizing ourselves as we do. He says that, even though their pains do not touch us directly, we can learn to feel that the pains of all beings are unbearable if we learn to conceptualize all of them as ourselves.

4) What are the two very famous reasons that Master Shantideva gives to show that it is very wrong for us to work to get happiness only for ourselves, and remove only our own suffering? (Tibetan track in Tibetan.)

The reasons are that we are no different: we are all completely the same in wanting happiness, and completely the same in wanting to avoid suffering. Given that we are completely the same, there is no logic to working to achieve only my own happiness and to avoid only my own suffering.

བདག་གཞན་བདེ་བ་འདོད་དུ་མཚུངས།

སྐྱུག་བསྐྱེལ་མི་འདོད་མཚུངས།

dak shen dewa du du tsung,
dukngel mindu tsung.



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Answer Key, Class Five

1) In this latter section of the chapter, Master Shantideva gives another argument why it is wrong to say that we don't have to protect others from pain since we cannot feel their pain ourselves. Relate this argument.

He says that, if someone claims that they need not remove the pain of others since they cannot feel that pain directly, then we should never take steps in the present time to care for our future selves, since we cannot feel their pain directly at this time. For example, we tend to put up retirement money for a person who is essentially someone different from us, or plan in the morning to avoid a problem in the evening, and also avoid bad deeds for the sake of another person in our future life.

2) Master Shantideva does not accept the argument that we care for different parts of ourselves because they exist in these two senses. Why?

He says that the "me" which we conceptualize from looking either at the collection of parts at a single time, or the collection of different times of the person in the sense of a stream, is unreal, artificial; he says that the delineation of this "me" is arbitrary and can just as well be stretched out to include all other beings.

3) What reason does Master Shantideva give for saying that, eventually, we won't think of working for others as anything amazing, nor feel any conceit for doing so. (Tibetan track in Tibetan.)

When we come to see others as ourselves, then we won't find it amazing or find any reason for conceit when we care for them: a person does not congratulate himself for feeding himself his own supper.

རང་གི་ཟས་ཟོས་ནས་ལན་ལ་རི་བ་མི་རྒྱལ།

rang gi se su ne len la rewa migyab

4) Write and memorize the two verses in which Master Shantideva identifies the sources of all pain and all happiness in the world.

The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.

What need is there for many words?
The children of the world
Work for their own sake;
The able Buddhas do their labor
For the sake of others—
Come and see the difference.

།འཇིག་རྟེན་བདེ་བ་ཇི་སྟེན་པ།
།དེ་ཀུན་གཞན་བདེ་འདོད་ལས་བྱུང་།
།འཇིག་རྟེན་སྐྱུག་བསྐྱེལ་ཇི་སྟེན་པ།
།དེ་ཀུན་རང་བདེ་འདོད་ལས་བྱུང་།

jikten dewa jinyepa
de kun shende du le jung
jikten dukngel jinyepa
dekun rangde du le jung

།མང་དུ་བཤད་ལྟ་ཅི་ཞིག་དགོས།
།བྱིས་པ་རང་གི་དོན་བྱེད་དང་།
།བྱུང་བ་གཞན་གྱི་དོན་མཇེད་པ།
།འདི་གཉིས་གྱི་ནི་བྱུང་བར་ལྟོས།

mang du sheta chi shik gu
jipa ranggi dunje dang
tuppa shen gyi dun dzepa
dinyi kyi ni kyepar tu

5) Describe how the Consequence section of the Middle-Way School explains what is happening when three different beings sitting around of glass of liquid see it as being three different things. Use the concept of three parts, three material causes, and three contributing factors.

The liquid has a material cause and contributing factors for each of the three beings (three material causes, and three contributing factors). When each being looks at the glass of liquid, their material cause and contributing factors (karma) cause them to experience the liquid as either pus, water, or nectar. The glass of liquid therefore has three parts: one for each beings' material cause and contributing factor.