



**Diamond Mountain University**

**Sacred Classics Translator Program, Winter Term 2006**

Name:
Date:
Grade:

**Answer Key, Homework, Class 2**

1) What is the full name of the type of compassion that is known by the abbreviation, “the compassion which focuses on things”? Try to also write it in the Tibetan.

**The full name of this compassion is “the compassion which focuses upon all living beings, who are projected onto nothing more than ‘things’ meaning their parts (or heaps).”**

ཡུང་པོའི་ཚོས་ཙམ་ལ་བརྟེན་ནས་བཏགས་པའི་སེམས་ཅན་ཐམས་ཅད་ལ་དམིགས་པའི་སྣོང་རྒྱེ།  
**pungpoy chu tsam la tenne takpay semchen tamche la mikpay nyingje**

2) What is the sequence of realizations that Master Kedrup Tenpa Dargye leads us through in this part of the text elaborating on “the compassion that focuses on things”? Give the Tibetan phrase for “From that...follows ...”.

**One starts with the realization, reached in meditation, that living beings are passing in and out of existence moment by moment. Based on that, the idea that living beings could be unchanging, unitary and independent cannot arise in one’s mind. And that realization prevents the idea from arising in one’s mind that living beings could be independent of their heaps. From that, one can grasp that living beings exist merely as projections onto their heaps. This is the final realization that characterizes the compassion that focuses on things.**

དེ་ལ་བརྟེན་ནས་  
**de la tenne**

3) The third kind of compassion, “the compassion that focuses just on living beings”, focuses on living beings without characterizing them as MI RTAG SOGS:

མི་རྟལ་སོགས།

What does this mean?

**Without characterizing living beings as changing from moment to moment and so on.**

**MI RTAG is an abbreviation of MI RTAG PA, meaning “changing”.**

མི་རྟལ་པ།

**SOGS means “etc.” or “and the rest”.**

སོགས།

4) Briefly describe how the three types of compassion might be expressed in the example, say, of being served by a young woman at the local general store.

**When we have the first type of compassion, ‘the compassion that focuses on things’, we have the wish that the young woman behind the counter could be freed from pain, and we have an accompanying sense that she is changing moment to moment; that is, in each moment she is aging and getting closer to her death. Or we may have an accompanying sense that she is not in control of her body and mind; rather, she is a prisoner to her past karmic deeds. Further still, we may have the accompanying sense that what we call the young woman is an image projected just upon her heaps.**

**When we have ‘the compassion that focuses on nothing’ we have compassion for her and also understand that she is entirely our projection and that she does not exist truly. This is the highest form of compassion because it enables us to stop her from dying (and, vice versa, She could also save our life) by changing our karmic projections of her through our practice.**

**With the third kind of compassion, ‘the compassion which focuses only on the living being’, we have feelings of compassion towards her, wishing, for example, that her cold, for example, will go away and that her working today at the store won’t make**

**her any more ill. However, we don't have any accompanying sense of her subtle impermanence or her dependent origination or emptiness.**