



Name:
Date:
Grade:

Sacred Classics Translator Program – Fall Term, 2005

Answer Key, Homework, Class 5

1) In proving that living beings perpetually circle through suffering existence, Master Kedrup Tenpa Dargye states that the three links of one cycle of the wheel of life involved with mental affliction trigger seven other links in other cycles of the wheel of life. What are the three links that act as causes and the seven links that are results?

The three links involved with mental affliction that act as causes are:

Link number 1: Ignorance – represented by a blind man hobbling with a walking stick. Ignorance is the root cause of suffering. It is the active misperception of the nature of reality.

Link number 8: Craving - represented by a man feasting.

Link number 9: Grasping – represented by the monkey picking at fruit on a tree.

The presence of these above in any particular life triggers as results the following links of a cycle *in one's very next life*:

Link number 3: Consciousness – represented by a monkey entering a house.

Link number 4: Name and form (mind and body) – represented by 2 people rowing a boat.

Link number 5: The six senses (eye, ear, nose, tongue, body and mind) – represented by empty houses.

Link number 6: Contact – represented by a man and woman embracing in bed.

Link number 7: Feeling/ sensation – represented by a man with an arrow in his eye. Contact with an object of the world triggers painful sensations.

And these two links of a cycle *in a life after one's very next life*:

Link number 11: Birth – represented by a woman having a baby.

Link number 12: Aging and death – represented by an old man walking with a cane and a man carrying body parts of a corpse to the vultures.

In this way, links 1,8 and 9 trigger at least 2 lifetimes of the cycle.

These results then give rise to the above three causes and so, in this way, the wheel of life is a self-perpetuating cycle of pain.

2) In order to achieve great compassion, what does Master Kedrup Tenpa Dargye say that we must do before contemplating the pain that is torturing other living beings?

He states that we must first contemplate how we ourselves are tormented by the pain of cyclic existence. If we do not do this then he writes that we will never be able to develop great compassion.

3) What special feeling does Master Kedrup Tenpa Dargye say that we also need to develop great compassion? What is his reasoning? Give the Tibetan phrase for this special feeling.

We need to develop the love that sees all living beings as beautiful, lovely. This is because we tend to only care about those to whom we feel close or are attracted. We tend to take joy in the suffering of those we dislike and feel indifferent about the suffering of those to whom we feel neither dislike nor like.

ཡིད་དུ་འོང་བའི་བྱམས་པ།

YID DU 'ONG BA'I BYAMS PA

The love which sees others as beautiful.

4) Explain the literal and colloquial meanings of:

མངོན་སུམ་གྱིས་འགྲུབ་པ།

MNGON SUM GYIS ‘GRUB PA

The literal meaning is ‘to be established by a direct valid perception’.

Colloquially, the phrase means something like, ‘it is something that we ourselves can see every day with our own eyes’.