



Name: \_\_\_\_\_

Date: \_\_\_\_\_

Grade: \_\_\_\_\_

### THE SOURCE OF ALL MY GOOD

### ANSWER KEY FOR CLASS THREE

1. What is the motivation with which a practitioner of medium capacity practices?

**The motivation here is one that wishes to be liberated from all suffering in the samsara, with the recognition that any rebirth in samsara will entail suffering.**

2. Name the four steps in the contemplation of death.

- a) **Considering the problems of not meditating on death.**
- b) **Considering the benefits of meditating on death.**
- c) **Identifying just what kind of death awareness we seek to develop.**
- d) **How to meditate and develop this awareness of death.**

3. 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."**

4. 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**



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**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."**

5. What are the three principles of the death meditation?

- a) Death is certain.**
- b) There is no certainty when you will die.**
- c) When you do die, only the Dharma can help you.**

6. 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.**

7. Name the three reasons behind the second principle of death meditation: contemplating that there is no certainty when we will die.

- a) Here on the continent of Dzambu, lifetimes are anything but fixed.**
- b) The things that can kill you are very, very many; whereas the things that can keep you alive are very few.**
- c) Our bodies are extremely fragile.**

8. 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.

- a) When you do die, there is not a single one of your friends or relatives that you can take along with you.**
- b) When you die, you cannot carry along with you a single molecule of any material wealth you have.**
- c) When you die, you must give up even the flesh and bone that are part of your very being.**

9. 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.**



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**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.**