



Name:
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**Sacred Classics Translator Program – Spring Term, 2005**

**Answer Key, Homework, Class 5**

1) What parallel reasoning does Master Kedrup Tenpa Dargye present for why self-made Buddhas are born from the Lords of the Able Ones, even though they do not achieve their nirvana in the *same* life as that in which they received the Teachings from a Buddha?

**Master Kedrup Tenpa Dargye likens the process to the collection of a karma which is certain to give its result. Even though they may not experience its result within the same lifetime, the karmic seed is nevertheless certain to ripen in some other lifetime. Self-made Buddhas collect the seed for their nirvana in one life by way of receiving the Teachings from a Buddha, and then contemplating and meditating upon them, and then the fruit of those activities ripen into nirvana during some later life.**

2) This above reasoning was endorsed by scriptural quotations from *The Four Hundred Verses* and *The Root Text on Wisdom*. Give the Tibetan and the translation for the four line quotation from the latter text. Were there any variations of one particular word in the original source and other texts where it had been quoted upon searching the ACIP database? Briefly explain.

རྫོགས་སངས་རྒྱས་རྣམས་མ་བྱུང་ཞིང་།

ཉོན་ཐོས་རྣམས་ཀྱང་ཟད་པ་ན།

རང་སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་ནི།

འཁྲེན་པ་མེད་པར་རབ་ཏུ་འབྱུང་།

Even if a totally enlightened one  
Never happens to appear there;  
Even if all the listeners too  
Are finished and gone away;  
Still the wisdom of those  
Who are Buddhas that are self-made  
Will grow to the highest degree,  
Even without a Teacher.

**The input version of *Uma Chidun* initially had RTEN PA (MED PA) at the beginning of the fourth line of the quotation - meaning (even without) the self-Buddhas being relied upon. We checked other Tengyur sources where these lines from *The Root Text on Wisdom* were being quoted and found the word BRTEN PA instead of RTEN PA - which conferred more sense upon the line by meaning (even without) the self-made Buddhas relying on something/someone else. were (not) ‘something that one relies or depends upon’. We have actually used in the above translation the word STON PA - meaning ‘Teacher’ - instead of BRTEN PA, as found in the ACIP version of the actual *Root Text on Wisdom* itself of Arya Nagarjuna.**

3) What is the response to the claim that someone may make that a practitioner on the self-made Buddha track is necessarily RANG RGYAL RIGS NGES?

**RANG RGYAL RIGS NGES means a practitioner on the self-made Buddha track who is certain to achieve the path of no more learning of that track (i.e. reach nirvana) before moving subsequently onto the greater way. The claim by KHA CIG was that scriptural authority from both *The Four Hundred Verses* and Master Chandrakirti’s *Entering the Middle Way* proves that once a person enters the self-made Buddha track they will necessarily follow that track to its end.**

**Master Kedrup Tenpa Dargye refutes this assertion and establishes that not every person on the self-made Buddha track continues on that track to its end. Otherwise, why would Lord Buddha have endeavored to lead disciples within his circle who were of Hinayana motivation up to the path of the greater way.**

4) Finally, Mr. KHA CIG makes a new claim - this time about the purpose of Master Chandrakirti's lines in his autocommentary about "certain ones". What is the claim and why could it not be so?

**The claim is that Master Chandrakirti is refuting the assertion that, in addition to self-made Buddhas, some listeners too do not achieve their nirvana in the same lifetime as they receive the Teachings from a Buddha - and so it is not correct to state that both listeners and self-made Buddhas are necessarily born from the Lords of the Able Ones. It is not the case that Master Chandrakirti would be refuting such an assertion because there was never any such argument in his time that listeners did not reach their nirvana in the same lifetime as receiving the Teachings from an enlightened being. The debate is exclusively on the subject of whether self-made Buddhas can be properly described as being born from the Lords of the Able Ones.**