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| Name: |
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Sacred Classics Translator Program – Fall Term, 2005

Answer Key, Homework, Class 1

1) We are continuing with our translation of ‘Overview of the Middle Way’ (*Uma Chidun*) by Master Kedrup Tenpa Dargye, the great textbook writer of Sera Mey. We are on the section where the author is presenting debates on the meaning of a particular form of the Wish for enlightenment.

Just to review our previous terms’ work, this Wish is presented as a cause for what type of holy being? What the other two causes? And from which great Indian master and work are these three causes drawn?

This wish for enlightenment, together with compassion and the wisdom that transcends duality, is given as a cause for the holy birth of a bodhisattva. These three causes are presented by Master Chandrakirti (c. 650 AD) in the opening lines of his ‘Entering the Middle Way’ (*Madhyamakavatara*) (*Uma La Jukpa* in Tibetan).

2) What classical Scriptural analogy is used to describe this type of wish for enlightenment? Try to also write it in the Tibetan.

Master Kedrup Tenpa Dargye argues that the wish for enlightenment presented as a cause for a bodhisattva is like the taste one receives from the outer husk of a piece of sugarcane.

བུར་ཤིང་གི་ཤུན་པའི་རོ་ལྷ་བུའི་བྱང་ཚུབ་གྱི་སེམས།

burshing gi shunpay ro tabuy jangchub kyi sem

‘The wish for enlightenment which is like the taste of the outer husk of sugarcane’.

3) What is the Tibetan phrase used by Master Kedrup Tenpa Dargye to describe the type of bodhisattva which is born from this Wish (and the other two causes)? How did we translate this phrase?

གུང་སེམས་ལས་དང་པོ་བ།

Jang-sem ley dang-po-wa

‘a fledgling bodhisattva’

4) Master Kedrup Tenpa Dargye asserts that མགོན་པོ་ལུ་སྒུབ། (MGON PO KLU SGRUB)

considered these three causes to be the causes of a fledgling bodhisattva, and offers a quotation in support. However, what was the result actually mentioned in the quotation, and how did he resolve this?

The quotation from Arya Nagarjuna’s *String of Precious Jewels* states that the unshakeable wish for enlightenment is the root cause for the highest enlightenment of oneself and all the world. It does not specifically state these three causes produce a fledgling bodhisattva.

Master Kedrup Tenpa Dargye endeavors to resolve this by saying that it is no contradiction to state that great compassion is the cause for both highest enlightenment and a fledgling bodhisattva because the context of Arya Nagarjuna’s lines is the three causes of a fledgling bodhisattva. In so doing, Master Kedrup Tenpa Dargye seems to equate great compassion with the Wish for enlightenment.