



**Diamond Mountain University**

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

**Answer Key, Homework, Class 1**

Name:
Date:
Grade:

1) Continuing with our translation of ‘Overview of the Middle Way’ (*Uma Chidun*) by the Sera Mey textbook writer Master Kedrup Tenpa Dargye, we are at the general presentation of how one travels of the path of this system where the author is commenting on the texts by Arya Nagarjuna which present both the profound and the far-reaching sides of the teachings, and specifically his ‘Compendium of the Sutras’.

How does Master Kedrup Tenpa Dargye summarize the contents of ‘Compendium of the Sutras’? Give also the abbreviated name of this work by Arya Nagarjuna in Tibetan.

**Master Kedrup Tenpa Dargye explains that Arya Nagarjuna’s text sets forth the path in steps of increasing difficulty:**

**Firstly, it describes how difficult it is to find a life of opportunities and resources, and to have faith in the teachings.**

**Next it describes how much more difficult it is to develop the Wish for Enlightenment and compassion towards living beings.**

**Then it presents how it is even more difficult to overcome the effects of injuring a bodhisattva.**

**Finally, it describes how supremely difficult it is to overcome the karma of rejecting the dharma and to overcome the work of demons.**

མདོ་སྡེ་ཀུན།

*Do – de Kun*  
(transliteration: MDO SDE KUN)

‘Compendium of the Sutras’

2) Which Tibetan phrase describing Arya Nagarjuna did we translate as “a being who cannot lie”?

ཚད་མའི་སྐྱེས་བུ།

tse – mey      kye - bu

(ACIP transliteration: TSAD MA'I SKYES BU)

3) Master Kedrup Tenpa Dargye then comments that the above steps of the path are covered in more detail in Master Shantideva's 'Compendium of Training' and 'Guide to the Bodhisattva's Way of Life'. The former text mentions, among other things, doing the acts of giving away protecting, purifying and increasing towards our body, possessions and store of virtue.

Which text did we look up and read in class to shed more light on the meaning of these four acts towards these three objects? What did this text say about the four acts with respect to one's store of virtue?

**Ngulchu Dharmabhadra's 'Response to Questions from Students':**

**With respect to one's store of virtue, 'giving away' means to imagine giving away your good karma to other living beings. 'Protecting' your good karma is by avoiding anger and regret for your virtuous deeds. 'Purifying' means to imbue your good deeds with the wish that they make you become fully enlightened. 'Increasing' your good karma is by rejoicing for the good deeds you have done and dedicating them.**

**(Additional Note: with respect to your body, Ngulchu Dharmabhadra says that there is no scriptural explanation of 'giving away', but he speculates that it means that in a case where there would be some extremely great benefit to be served by doing so, a qualified person may give up their own body for someone else. 'Protecting' means thinking of your body as a boat to get you somewhere and taking good care of it so it can serve its purpose (e.g. sleeping on decent bedding, appropriate medicine and fierce mantras against demons if required.) 'Purifying' means applying the four powers to wipe away negative karma which, for example, is causing sickness and practising antidotal meditations – such as meditation on the ugliness of your body to overcome excessive attachment. 'Increasing' means to live ethically - causing your body to be healthy, and to make offerings to the Buddhas – causing your bodily strength to increase.**

**With respect to your possessions, 'giving away' means to give away your possessions to others. 'Protecting' means to take care of the possessions that you need for your spiritual practice and to help others. 'Purifying' means to not seek additional possessions by way of making money through wrong livelihood. 'Increasing' means to increase one's possessions by giving more to others.)**