



Name:
Date:
Grade:

Sacred Classics Translator Program – Fall Term, 2005

Answer Key, Homework, Class 6

1) How did we translate DMIGS MED KYI SNYING RJE CHEN PO (དམིགས་མེད་ཀྱི་སྙིང་རྩེ་ཆེན་པོ།)? Briefly explain its meaning.

Great compassion with nothing it sees.

It is the compassionate state of mind that perceives the emptiness of the object of the great compassion.

2) How does Master Kedrup Tenpa Dargye define great compassion? Give the Tibetan phrase for ‘mother and child’.

It is a state of mind that, no matter which suffering living being it focuses upon, hopes that they could be free of that suffering, with the same intensity of love that a mother feels for her only child. And this state of mind is uncontrived; it arises all of itself.

མ་ (MA) mother

བུ་ (BU) child

3) Do listeners and self-made Buddhas possess great compassion? Why or why not? If so, is there a difference between the great compassion of a listener or self-made Buddha and that of a bodhisattva?

Yes. As Master Kedrup Tenpa Dargye states, listeners and self-made Buddhas possess the great compassion wherein they hope that all living beings become free from pain. Bodhisattvas, however, possess the great compassion wherein they wish to protect, personally, all living beings from pain.

Gyeltsab Je comments that practitioners of the lesser way (listeners and self-made Buddhas) lack this sense of personal responsibility whereby they resolve to be the one who will liberate all the others from pain, and so they are *lesser* than those of the greater way (bodhisattvas).

4) Great compassion is divided into three types, according to the object that the compassionate mind is focusing upon. What are these three and write them in the Tibetan also.

- (i) CHOS LA DMIGS PA'I SNYING RJE - the compassion wherein you focus upon things;**
- (ii) DMIGS MED LA DMIGS PA'I SNYING RJE - the compassion wherein you focus on that which cannot be focused upon/ compassion with nothing that it sees;**
- (iii) SEMS CAN TZAM LA DMIGS PA'I SNYING RJE - the compassion where you focus on the person alone.**

5) Master Kedrup Dargye then quotes from an autocommentary that explains a subtle distinction the author presented in an earlier text between the first two types of compassion. Explain.

Master Kedrup Tenpa Dargye quotes from Master Chandrakirti's autocommentary to his *Entering the Middle Way* where Master Chandrakirti explains that he uses the word 'living being' (Tibetan: 'GRO BA) twice in an opening verse to distinguish the compassion wherein one focuses upon things from the compassion wherein one focuses upon that which cannot be focused upon.

The former type of compassion is reflected in the lines, "I bow down to the state of mind/ That feels compassion for living beings/".

The latter type of compassion is reflected in the lines, "The bodhisattvas see these beings/ As flickering, devoid/ Of having any real nature -/ Like a moon shimmering on the water". This compassion specifically involves a conception of the lack of a self-nature to living beings.