



Diamond Mountain University

Sacred Classics Translator Program, Winter Term 2006

Answer Key, Homework, Class 6

1) A common presentation of the greater way is that one achieves bodhichitta at the path of accumulation and subsequently one achieves the direct perception of emptiness at the path of seeing. That is, one first develops the Wish for enlightenment and then seeks to perceive emptiness. According to Master Kedrup Tenpa Dargye this order applies to what type of greater way disciple? What is the second category of greater way disciple that he mentions? Give both the Tibetan and English for each category.

The first category of disciple is those of the greater way who are of relatively dull faculties:

tekchen gyi rik chen wang tul

The second category of disciple is those of the greater way who are of sharper faculties:

tekchen gyi rik chen wang nun

2) According to Master Kedrup Tenpa Dargye, what is the order of realizations that this second category of greater way disciple achieves?

Firstly, they validly perceive that the self-existent thing in which the tendency to grasp to a self believes does not exist. This realization causes them to confirm that the tendency to grasp to a self-nature, which is the root of every suffering of every living being, can be overcome. This, in turn, leads to them perceiving that it is both possible and imperative that they protect living beings from pain. This state of great compassion then inspires the disciple to give birth in their heart to the Wish for enlightenment.

3) Why is it that this second type of disciple must confirm the existence of freedom from suffering before they can come to feel a true aspiration for it? Write the Tibetan phrase that appears here in the text for ‘aspiration for freedom’.

Because they will not commit to something that they have not validly perceived to be something that exists.

tarpa don nyer

4) Master Chandrakirti makes an explicit offering of praise at the very beginning of his *Entering the Middle Way*, however makes no explicit pledge to compose the book. How does Master Kedrup Tenpa Dargye resolve this? Also give the Tibetan for ‘offering of praise’.

Although Master Chandrakirti makes no explicit pledge to compose the work, this pledge is implied by his opening offering of praise. The very reason he bows down to great compassion is in order to compose his text.

chu ju