



Name:
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## Sacred Classics Translator Program - Winter Term, 2005

### Answer Key, Homework, Class 6

1) Now it is time to begin learning some basic Tibetan vocabulary. Please translate the following words into English.

- |     |                |             |                                 |
|-----|----------------|-------------|---------------------------------|
| (a) | 'GREL PA       | གྲེལ་པ།     | commentary                      |
| (b) | LUGS           | ལུགས།       | system                          |
| (c) | MKHAS PA       | མཁས་པ།      | wise man, sage, scholar         |
| (d) | BSTAN BCOS     | བསྟན་བཅོས།  | classical commentary            |
| (e) | STONGS PA NYID | སྟོང་པ་ཉིད། | emptiness                       |
| (f) | CHOS           | ཆོས།        | dharma, or existing thing       |
| (g) | RTZA SHES      | རྩ་ཤེས།     | The Root Text on Wisdom         |
|     |                |             | (abbreviation for རྩ་བ་ཤེས་རབ།) |

2) Give the translation for this very important and famous statement of how things exist:

MING BRDAS BZHAG TZAM      མིང་བདས་བཞག་ཙམ།

Which school subscribes to this view? What comes first - the things that gets the name or the name that is given to the thing?

**The statement translates as "merely established through terms and projections", "merely established by name and term".**

**This is the view of the Middle Way Consequence Group as to how all things exist.**

**The ignorant mind thinks that the thing that gets the name comes first. It exists out there from its own side and we simply apply the appropriate name to the object in accordance with what the thing really is.**

**Highest Middle Way explains that the name comes first. When we perceive an object, we think of it in a certain way and then apply a certain label or name to it in accordance with our ripening karma which is forcing us to experience the object in this way.**

**That is, the word comes first. "In the beginning there was the Word." We give the object the specific name (e.g. chocolate cake) and this brings the object into existence for us. This also means that there was never any first chocolate cake. We perceive a chocolate cake because of karmic seeds planted in the past of seeing chocolate cake and sharing it with others.**

3) According to Master Kedrup Tenpa Dargye, how does *Entering the Middle Way* prove that it would be incorrect to interpret *The Root Text on Wisdom* as a Mind-only School text?

**It refutes the general idea that a result that existed by definition could grow from a cause that existed by definition. And the text then demonstrates how the workings of cause and effect are perfectly valid as they exist in dependence upon one's karmic projections.**

4) According to the Middle Way Consequence group, what it is that makes *The Root Text on Wisdom* a Mahayana text?

**It presents a multitude of logical reasonings for emptiness. These are presented specifically to attract those of the Greater Way since they are uniquely attracted to such presentations.**