



Name:
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Sacred Classics Translator Program – Spring Term, 2005

Answer Key, Homework, Class 4

1) Master Kedrup Tenpa Dargye cites a Scripture that refers to RANG RGYAL who are BSE RU LTA BUR. What does this phrase mean? What is Master Kedrup Tenpa Dargye proving by way of this quotation?

The quotation is from Master Vasubandhu's autocommentary to *The Treasure House of Higher Knowledge*. He writes of self-made Buddhas (RANG RGYAL) who resemble a rhinoceros (BSE RU LTA BUR) in that they work at the collections for enlightenment for a hundred eons in a state of isolation - in contrast to bodhisattvas. Master Kedrup Tenpa Dargye cites this line in order to prove that although self-made Buddhas lack the extraordinary form of the two collections (which must act as a unique cause for enlightenment), they do possess this more common form of the two collections.

2) Briefly describe the way in which listeners and self-made Buddhas can properly be said to take their holy birth from the Lords of Able Ones - following the presentation of Master Kedrup Tenpa Dargye. What scriptural authority does he also use, and why would these lines have also been often quoted by Je Tsongkapa?

Master Kedrup Tenpa Dargye explains that listeners and self-made Buddhas receive teachings directly from a Lord of the Able Ones on profound dependent origination. They listen, contemplate, and then meditate upon the teaching and, as a result, reach their respective enlightenment.

His presentation is backed up by a quotation from Master Chandrakirti's autocommentary to *Entering the Middle Way* in which he explicitly writes of working in exactly the right way at the three-fold process of listening to the Teachings, thinking about their meaning and then meditating upon them. These lines were often quoted by Je Tsongkapa to refute the notion of some people that one or more of the steps of listening (tu), contemplating (sam) and meditating (gom) are not necessary to realize emptiness directly and to reach perfect enlightenment.

3) What objection does KHA CIG raise to the argument that self-made Buddhas are born from the Lords of the Able Ones? How does Master Kedrup Tenpa Dargye refute this objection?

KHA CIG concedes that there are listeners who reach their enlightenment in the same lifetime in which they received the Teachings from a Lord of the Able Ones and then contemplated and meditated upon them. However, there are no self-made Buddhas who reach their enlightenment in the same lifetime as they received the Teachings and then contemplated and meditated upon them. And so it is incorrect to say that self-made Buddhas take their holy birth from the Lords of the Able Ones.

Master Kedrup Tenpa Dargye refutes this objection by stating that there is no such problem. Self-made Buddhas still go through the process of listening to the Teachings from a Lord of the Able Ones, contemplating and meditating. These three steps are still the basis for their type of enlightenment - even though they will achieve it in a subsequent lifetime.

4) During this text we are frequently coming across the term "THAL" as the end part of a verbal clause. What are the two different meanings that the word can bring to the clause and why does it appear so often in the text?

THAL must be translated according to the context in which it appears in the text. The same spelling can either make the clause a statement such as, "But it is the case that ", or it can make the clause a sarcastic question such as, "Are you telling me....?"

The reason this term is used so often is that the text is written in debate style and therefore the author is constantly refuting the 'claims' of imaginary debate opponents.