



Name:
Date:
Grade:

Sacred Classics Translator Program – Spring Term, 2005

Answer Key, Homework, Class 2

1) Master Kedrup Tenpa Dargye quotes the passage from Master Chandrakirti's autocommentary on *Entering the Middle Way* where he explains his reason for bowing down to great compassion. In the Tibetan the quotation refers to great compassion as BCOS LDAN 'DAS (*chom den de*) which most typically is the Tibetan translation of 'bhagavan' - meaning 'Conqueror' (male). However, we translated the word as 'Lady of Conquest'. How did we know that the phrase was more specifically referring to BCOS LDAN 'DAS MA (*chom den de ma*) - 'bhavagati' in Sanskrit - which means the female form of the Conqueror?

In its more general usage, BCOS LDAN 'DAS (*chom den de*) may refer either to 'bhagavan' or 'bhagavati'. Here, we know that Master Chandrakirti had in mind 'bhagavati' or 'Lady of Conquest' because (listen to audio).

2) Master Kedrup Tenpa Dargye defines a 'listener' as someone of the lesser way who, for their own sake, primarily strives to bring a final end to SDUG KUN (*duk kun*). What is SDUG KUN an abbreviation of?

SDUG KUN is an abbreviation of SDUG BSNGAL GYI BDENPA (*dukngel gyi denpa*) and KUN 'BYUNG GI BDENPA (*kunjung gi denpa*) - the truth of suffering and the truth of the source of suffering: the first two Arya truths.

3) How does Master Kedrup Tenpa Dargye explain the meaning of 'listener' (Tibetan: NYAN THOS) (*nyentu*) with reference to the two parts of this Tibetan word for 'listener'?

Master Kedrup Tenpa Dargye explains that a 'listener' (Tibetan: NYAN THOS - *nyentu*) is one who listens (Tibetan: NYAN PA - *nyen pa*) to teachings from the Buddha on the greater way and the goal of full and perfect enlightenment. And then they proclaim these teachings to those who aspire to the path and goal of the

greater way and in so doing help these people hear (Tibetan: THOS PA - *tu pa*) these teachings. So we see that the Tibetans actually translated the Sanskrit *shravaka* as ‘listener-hearer’.

4) Write out the Tibetan (in either transliteration or Tibetan script) and also the English translation of the four lines of sutra that Master Kedrup Tenpa Dargye cites to give scriptural authority for his explanation of the meaning of ‘listener’. Give also the name of the sutra from which it comes.

From the *Holy Dharma of the White Lotus* (DAM CHOS PAD DKAR)

,MGON PO DE RING BDAG CAG NYAN THOS GYUR,
,BYANG CHUB DAM PA YANG DAG BSGRAG PAR BGYI,
,BYANG CHUB PA YI SGRA YANG RAB TU BRJOD,
,DE BAS BDAG CAG NYAN THOS MI BZAD 'DRA,

མགོན་པོ་དེ་རིང་བདག་ཅག་ཉན་ཐོས་གྱུར།
བྱམ་ཉུ་ཁུབ་དམ་པ་ཡང་དག་བསྐྱབ་པར་བཀྱི།
བྱང་ཁུབ་པ་ཡི་སྒྲ་ཡང་རབ་ཏུ་བཟྩོད།
དེ་བས་བདག་ཅག་ཉན་ཐོས་མི་བཟད་འདྲ།

O Savior, today we have become your listeners,
And now we shall proclaim, perfectly,
That highest enlightenment.
We will echo and spread the word
Of this enlightenment;
And so we will become, in a sense,
Your unworthy listeners.

5) What relevance does this discussion of the meaning of ‘listener’ have to our life and practice?

We need to honestly assess our own relationship to the teachings of the greater way. Are we merely paying lip service to the Mahayana teachings - knowing the path and goal in an academic sense, and even able to pass this information on accurately to others - or are we actually embracing the way of the bodhisattva in our hearts throughout our daily life? ☺