



Diamond Mountain University

Sacred Classics Translator Program, Spring Term 2006

Answer Key, Homework, Class 6

Name:
Date:
Grade:

1) What is a popular mistaken view about the nature of the mind, ignorance and wisdom that Master Kedrup Tenpa Dargye now identifies and refutes?

That ignorance and the mental seeds for ignorance so pervade the mind, including states of wisdom, that to overcome these two things you actually must cause the mind itself to stop. When you become enlightened, and during meditation directly on emptiness before reaching enlightenment, the flow of your mind comes to a halt.

It is the view that the very nature of the mind is impurity and so the only way to overcome this impurity is to overcome and transcend the mind itself.

2) What is the classical scriptural analogy to show how the impurities of the mind are overcome during the direct perception of emptiness, but that the wisdom mind that is perceiving its object is not itself brought to an end?

What is the scriptural source that Master Kedrup Tenpa Dargye provides for this analogy? Also give the name of this book in Tibetan.

It is like a stained, fire-resistant piece of cloth being placed in a fire. The stains on the cloth are burned off by the fire, but the cloth itself is not burned or otherwise destroyed.

The source of this analogy is Arya Nagarjuna's 'Praise of the Sphere of Reality'.

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Chu Ying Tu-pa

(Transliteration: CHOS DBYINGS BSTOD PA)

3) If there is no difference between the ten bodhisattva levels in terms of their basic nature – the wisdom of seeing emptiness directly, then what are some of the ways in which the levels can be distinguished?

According to Master Chandrakirti's autocommentary, the ten bodhisattva levels are distinguishable in by way of the increasing number of spiritual qualities that one develops through the levels; the degree of attainment of perfect power to overcome obstacles to spiritual progress; the degree to which one takes the practice of the perfections of giving and so on to new heights; and constant advancement in terms of karmic result.