



Name:
Date:
Grade:

Sacred Classics Translator Program - Winter Term, 2005

Answer Key, Homework, Class 7

1) Let's continue with some more vocabulary. Please translate the following:

(a) ཐམས་ཅད་མཁྱེན་པ། (THAMS CAD MKHYEN PA): **omniscience**

(b) ཐོག་དམན། (THEG DMAN): **lower way (Hinayana)**

(c) ཐོག་ཆེན། (THEG CHEN): **greater way (Mahayana)**

(d) རྒྱ་ཆེ་བ། (RGYA CHE BA): **far-reaching**

(e) དངོས། (DNGOS): **explicit**

2) Master Kedrup Tenpa Dargye states a very important way in which both those of the lower way and those of the greater way are completely equivalent in their attaining their spiritual goals. What is this shared realization, and is there any difference in the way in which practitioners of the two ways respectively habituate themselves to this realization?

In accordance with the position of the Middle Way Consequence Group, Master Kedrup Tenpa Dargye states that both Hinayana and Mahayana practitioners must realize emptiness directly to achieve their spiritual goals of nirvana and full and perfect Enlightenment respectively. There is no qualitative difference in the emptiness that practitioners of either way directly perceive - that is, there are no degrees of emptiness according to the highest school.

Master Kedrup Tenpa Dargye does state, however, that those of the lower way need only perceive and habituate themselves to emptiness in an "abbreviated way" to achieve nirvana. In contrast, those of the greater way must perceive and accustom themselves to emptiness by means of a multitude of logical proofs in order to reach their goal of full and perfect Enlightenment.

3) Master Kedrup Tenpa Dargye uses the phrase: ཆེད་དུ་བྱ་བའི་གདམས་བྱ།

(CHED DU BYA BA'I 'DUL BYA) to prove something about Arya Nagarjuna's *The Root Text on Wisdom*.

What is the meaning of this phrase and how does he use it to counter an objection about the subject matter of the text?

The phrase ཆེད་དུ་བྱ་བའི་གདམས་བྱ། (CHED DU BYA BA'I 'DUL BYA) means "the disciples for whom the (text) was specifically designed". Master Kedrup Tenpa Dargye uses this phrase in proving that *The Root Text on Wisdom* does indeed present the far-reaching side of the teachings (Bodhisattva activity). He states that the specific disciples for whom this text was written are those practitioners of the greater way who will be able to achieve the far-reaching steps of the path solely in reliance on this one text - that is, without needing to rely upon any other Sutra or classical commentary. That is, by studying the profound side of the teachings (emptiness) the disciples will automatically understand Bodhisattva activity.

Master Kedrup Tenpa Dargye proves this is possible by referring to the precedent of Lord Maitreya's *Ornament of Realizations* which works the converse way - explicitly presenting the far-reaching side of the teachings for specific disciples who, by studying Bodhisattva activity as set out in that text, would automatically achieve the profound side of the teachings (emptiness).