



Name:
Date:
Grade:

Sacred Classics Translator Program

Homework, Class 4

1) According to Je Tsongkapa, what "Middle Way" are we specifically entering into with Master Chandrakirti's *Entering the Middle Way*? What "Middle Way" are we *not* entering into? Give one reason that Je Tsongkapa provides in support of his position.

"Middle Way" specifically refers here to Arya Nagarjuna's *The Root Text on Wisdom*. It does not refer to Middle Way philosophy in general or to the school of philosophers who hold to Middle Way tenets.

In support of his position, Je Tsongkapa quotes from Master Chandrakirti's *The Explanation of the Middle Way*, an autocommentary on his *Entering the Middle Way*, which reads "In order to enter into the classical commentary on the middle way". He also notes that *Entering the Middle Way* often reads states, "It says in *The Middle Way*..." in clear reference to *The Root Text on Wisdom*.

2) Je Tsongkapa then writes that Master Chandrakirti's classical commentary enters into this specific Middle Way in two ways: in a way that relates to the profound side of the teachings, and in another way that relates to the far-reaching side of the teachings. What are *profound* and *far-reaching* codewords for?

"Profound" is a codeword for the teachings on emptiness, and "far-reaching" is a codeword for bodhisattva activities.

3) Je Tsongkapa explains that Master Chandrakirti composed *Entering the Middle Way* to defend Arya Nagarjuna's position on suchness, and to rebut two wrong interpretations of Arya Nagarjuna's position in particular. What are these two?

The interpretation of Arya Nagarjuna's view on emptiness according to Middle Way Independent School tenets, specifically as proposed by Master Bhavaviveka, and according to Mind Only School tenets.

4) In doing so, Master Chandrakirti is defending which early Indian master's interpretation of Arya Nagarjuna's position? Give his name either in Tibetan or Sanskrit.

སངས་རྒྱལ་བསྟན་པ།

Sang-gye Kyang

Buddhapalita (Sanskrit)

5) During this part of the text Je Tsongkapa seems to quote Master Chandrakirti. However, when we searched the ACIP Tengyur database we could not find this quotation. What do we conclude about this 'quotation'?

That Je Tsongkapa must be paraphrasing Master Chandrakirti's words from *Entering the Middle Way*, and not citing him directly.

6) How were the intonations of the third column letters of the Tibetan alphabet described?

Breathy Brazilian voice, with lifted eyebrows for effect.

7) What is the guiding principle about adding words to a translation?

In order to make the translation more readable, it may be necessary at times to add words to the English translation which do not appear in the original text. However, we must exercise great care not to add words unnecessarily or to distort the true meaning of the original. For example, the author may be somewhat vague with his or her meaning at a particular section for a very deliberate reason. Often it may preferable to insert additional information in the end notes or reference section of the translation.