



Name:
Date:
Grade:

Sacred Classics Translator Program – Spring Term, 2005

Answer Key, Homework, Class 9

1) Master Kedrup Tenpa Dargye's text is a perfect example of what three step format of presenting one's own position and dealing with the arguments of others that the Tibetan monastic textbooks adopt. If you can, also give these three steps in Tibetan.

The format that the monastic textbooks adopt is:

1) Refutation of the opponents' views

གཞན་ལྟགས་དགག་པ།

shen luk gak pa

2) Presentation of one's own position

རང་ལྟགས་བཞག་པ།

rang luk shak pa

3) Disproving the opponents' rebuttal (overcoming their objections)

ཕྱི་པ་སྤོང་བ།

tsu pa pong - wa

Together, they are referred to as:

དག་ཤེད་ཀློང་ས་གསུམ།

gak shak pong sum

2) At this point of his text Master Kedrup Tenpa Dargye moves on to presenting ‘our’ position. He commences this section by giving a classic example of the Wish for enlightenment which is one of three causes of a bodhisattva. Give this example. Give also the Tibetan word for ‘classic example.’

It is the state of mind where you think to yourself, "In order to lead every single being to the state of a fully enlightened being, I too am going to achieve this full enlightenment."

མཚན་གཞི།

tsen shi

‘classic example’

3) What is the opponent’s objection to this presentation of the Wish as a cause of a bodhisattva?

Firstly, he states that we cannot hold that it is a ‘fledgling’ type of bodhisattva who possesses this particular form of the Wish because entering the greater way and achieving the Wish of the greater way in one’s heart occur at the same time. That is, such a form of the Wish cannot be the *cause* of a bodhisattva because it does not precede becoming a bodhisattva. Rather, this Wish arises simultaneously with becoming a bodhisattva.

Furthermore, we assert that the second cause of a bodhisattva is the wisdom that transcends duality. Yet bodhisattvas do not achieve this wisdom until after they have achieved the Wish. So how can we hold that bodhisattvas are also born from this wisdom transcending duality?

Secondly, he states that we cannot hold, either, that it is an ‘established’ bodhisattva who possesses this particular form of the Wish because Lord Buddha made many statements about a bodhisattva being like a ‘moon that has just begun to wax’ and like ‘the seedling of a medicinal plant.’ Therefore, a bodhisattva is one who is cultivating their Wish.

4) How does Master Kedrup Tenpa Dargye refute this objection?

He accepts that it cannot be the case that it is ‘established’ bodhisattvas who possess this form of the Wish because this indeed would contradict Sutra. However, there is no such problem in holding that it is ‘fledgling’ bodhisattvas who possess this Wish because the ‘Wish’ that we are referring to as the cause of a bodhisattva is ‘sugar-cane’ bodhichitta - the taste that you get from the outer husk of a piece of sugar-cane. We are not referring to the fluent, established version of the Wish.