



Diamond Mountain University

Sacred Classics Translator Program, Winter Term 2006

Name:

Date:

Grade:

Answer Key, Homework, Class 1

1) Continuing with our translation of *Overview of the Middle Way* (Uma Chidun) by Master Kedrup Tenpa Dargye, we reviewed the three types of great compassion. What are they? Also write them in the Tibetan.

(i) The compassion wherein you focus upon things

ཆོས་ལ་དམིགས་པའི་སྣང་རྒྱུ།

(ii) The compassion wherein you focus on that which cannot be focused upon/
compassion with nothing that it sees

དམིགས་མེད་ལ་དམིགས་པའི་སྣང་རྒྱུ།

(iii) The compassion where you focus on the person alone

སེམས་ཅན་ཙམ་ལ་དམིགས་པའི་སྣང་རྒྱུ།

2) Master Kedrup Tenpa Dargye quotes from Master Chandrakirti's autocommentary to his *Entering the Middle Way* to prove how the different types of compassion are established in terms of the object of focus. What did we find curious when we checked the autocommentary in the ACIP database?

Master Kedrup Tenpa Dargye cites Master Chandrakirti as stating, “The word (living) ‘being’ is repeated twice...”, but we couldn’t actually find those words in the ACIP version of the autocommentary itself. We diplomatically noted it in the footnote of our translation.

3) Give at least two of the examples mentioned by Master Kedrup Tenpa Dargye of the compassion that focuses upon things with a sense of some quality of suffering beings? If you can, give the Tibetan for these phrases.

Master Kedrup Tenpa Dargye mentions the compassion which is focused on things with a sense of how a person is constantly changing; or empty of any quality of standing on their own, of being substantial; or empty of being unchanging, singular and in control.

མི་རྟག་པ།

mitakpa
(changing)

རང་རྒྱ་བྱུབ་པའི་རྗེས་ཡོད་ཀྱིས་སྟོང་བ།

rang kya tubpay dze yu kyi tongwa
(empty of standing on their own, of being substantial)

རྟག་གཅིག་རང་བདད་ཅན་གྱིས་སྟོང་བ།

tak chik rang wang gyi tongwa
(empty of being unchanging, singular and in control)

4) Why does Master Kedrup Tenpa Dargye use the word SHAR BAR (“with a sense”) above?

He is anticipating a debate soon to be presented in the text where someone contends that one can have two different modes of holding an object at the same time. To avoid this problem, Master Kedrup Tenpa Dargye asserts that this type of compassion has a *sense* of the ‘nature’ of the person. This ‘sense’ comes from a preceding realization reached in meditation.