



Name:
Date:
Grade:

Sacred Classics Translator Program – Spring Term, 2005

Answer Key, Homework, Class 7

1) What example does Master Kedrup Tenpa Dargye give of a Buddha being born from the two kinds of bodhisattvas?

Master Kedrup Tenpa Dargye cites the example of when Manjushri was still a bodhisattva and led beings who were later to become Buddhas, such as our Buddha of this era - Shakyamuni Buddha - to develop the Wish for Enlightenment.

This illustrates how Shakyamuni Buddha was born from the material cause of the bodhisattva he used to be before becoming fully enlightened, and also from the contributing factor of other bodhisattvas than himself such as Gentle Voice.

2) Why is the Scriptural authority cited by Master Kedrup Tenpa Dargye for the argument that Buddhas are born from bodhisattvas particularly pertinent?

It is particularly pertinent because it seems to be the very source for the opening lines of Master Chandrakirti's homage to compassion at the very commencement of his *Entering the Middle Way*. The quotation is from *The Sutra of the Pile of Jewels* where Lord Buddha expressly states that Those Who Gone That Way come from bodhisattvas, and listeners and self-made Buddhas come from Those Who Gone That Way.

3) What does SKYON MED mean?

"But there is no such problem."

4) Four reasons are then stated for why bodhisattvas are praised in an infinitely higher way than Buddhas themselves. In class we commented that the third reason seemed particularly beautiful and poignant. State this reason and give an example of how we may honor this instruction in our daily life.

The third of the four reasons stated by Master Kedrup Tenpa Dargye is that praising bodhisattvas in an infinitely higher way than even Buddhas is meant to help us to see that we nurture the bodhisattvas who are the beings who will turn into Buddhas who will be the cure of all pain in the universe - just as we must take great care to cultivate the tender leaves of a sprouting medicinal plant.

For someone to possess any measure of the Wish for enlightenment is such a rare and precious thing. Typically the Wish is also very fragile in a person and so it must be carefully nurtured and developed within them. As bodhisattvas we should be in the business of guiding and nurturing any form of the precious Wish in the hearts of others and we should be extremely careful not to do or say anything that may discourage another from pursuing their dharma practice. To not help others in sustaining and strengthening their realization of the Wish is to condemn them to perhaps countless more lives of suffering as well as sabotaging the happiness of countless other beings that they themselves would have been able to help in an ultimate way.

An example of how we may honor this instruction is particularly with persons who come to our dharma center. We should do what we can to make them feel comfortable and encourage their participation in activities whereby they can collect virtuous karma. We should take great care not to discourage them by criticizing them if they innocently do not comply with a custom of dharma etiquette, or they make a mistake, or are not yet grounded in correct worldview.