



**Diamond Mountain University**

**Sacred Classics Translator Program, Winter Term 2006**

**Answer Key, Homework, Class 4**

1) Master Kedrup Tenpa Dargye strongly and quite specifically disproves the contention that the compassion which has no focus and the compassion that focuses on things perceive the object of their focus, living beings, respectively as lacking any self-nature or being changing etc. Rather, there is an accompanying *sense* of these qualities. In so doing, it is said that Master Kedrup Tenpa Dargye is refuting the position of which famous Tibetan master?

**It is said that Master Kedrup Tenpa Dargye is debating the controversial claim of his own teacher, Sera Jetstun Chukyi Gyeltsen, the textbook writer for Sera Jey monastery (not to be confused with His Holiness the First Panchen Lama, Lobsang Chukyi Gyeltsen), that the mind can perceive two objects simultaneously.**

2) RGYUD can be a difficult word to translate as it has multiple meanings. Give four possible translations of this word.

**Any four of:**

1. **continuum, stream**
2. **mindstream, stream of existence**
3. **Tantric teachings**
4. **lineage**
5. **string, cord**

3) What is the difference between a BYANG SEMS 'PHAGS PA and a SANGS RGYAS 'PHAGS PA?

**BYANG SEMS 'PHAGS PA means a bodhisattva who is a realized being (i.e. has seen emptiness directly). SANGS RGYAS 'PHAGS PA means a realized being who is also a Buddha.**

4) Give at least two of the four statements that Master Kedrup Tenpa Dargye here argues are contradictory.

**Any two of:**

**1. That it is the person who possesses the compassion that has no focus or the compassion that focuses on things who has a sense of the living beings who are their object of focus as lacking any self-nature or changing, respectively; and it is not that these two types of compassion themselves have these respective senses.**

**2. That a realized being who is a bodhisattva must be seeing emptiness directly.**

**3. That all three kinds of compassion must be present in the heart of a realized bodhisattva.**

**4. That it is a contradiction for the compassion that has no focus and the compassion that focuses on things to be in the heart of a realized bodhisattva.**

5) Why is *not* the case that the compassion that is focused only on a living being is perceiving its object of focus as “unchanging, discrete and independent”? Give the famous Tibetan phrase for these three alleged characteristics of the person.

**Someone who is possessing this type of compassion is not necessarily adopting any specific wrong view about the nature of the living being which is the object of its focus. A person can have this type of compassion without ever having considered whether or not living beings are changing and so on.**

**RTAG GCIG RANG DBANG CAN**

**Unchanging, discrete, independent**

6) What does BLO KHA MA PHYOGS PA mean?

**BLO: mind**

**KHA: face**

**MA: not**

**PHYOGS PA: to direct**

**Literally, it means ‘to direct the face of your mind’. That is, to turn one’s attention or to give thought to something.**