



Name:
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Grade:

Sacred Classics Translator Program - Winter Term, 2005

Answer Key, Homework, Class 4

1) In this class, Geshe Michael found another reference in the ACIP database (in addition to the commentary by Je Tsongkapa on the secret practice of Lo Diamond (*Hevajra*)), that clarifies the meaning of “Yogi’s Way” in the title of Master Aryadeva’s text on the true thought of his teacher, Arya Nagarjuna - *400 Verses of the Yogi’s Way*. Name the author of this additional reference and, very briefly, give his explanation of the meaning of “Yogi’s Way”.

The author was Jikmey Damchu Gyatso who wrote a text on how to interpret the Buddha (drang-nge) in 1898. Consistent with Je Tsongkapa’s statement, he explains that “Yogi’s Way” in the title of Master Aryadeva’s text does not refer to the Mind Only School, but to the path of the practitioner of the greater way in general. That is, Master Aryadeva’s text is an undifferentiated Middle Way text, having been composed before the formalization of the Mind Only Schools and the division of the Middle Way school into the Independent and Consequence Groups.

2) In utilizing the dialectical style to his writing, who is ཁ་ཅིག (kha cig) that Kedrup Tenpa Dargye often refers to?

ཁ་ཅིག is the opponent in the debate structure of the text. It is the imaginary, anonymous person who proposes a contrary assertion to the position of the author.

3) Further to the dialectical style, what is the difference between ཞེན། (zhe na) and ཟེན། (zer na)?

ཞེན། means "Someone may ask this question, '....?' ". This idiom implies a respectful way of presenting an imaginary person's question on the subject matter of the text.

ཟེན། is where an imaginary opponent makes a specific claim about the subject matter in challenge to the author's position. This idiom implies less respect for the assertion of the opponent, which the author will then proceed to comprehensively refute and dismiss.

4) In addition to the quotation from Lord Atisha's *Two Truths*, what two other forms of scriptural authority does Kedrup Tenpa Dargye give the reader to establish that Master Chandrakirti was indeed a direct disciple of Arya Nagarjuna?

Kedrup Tenpa Dargye also quotes from Lord Atisha's *The Lamp of Illumination*, and from the master scholar Kelden Drakpa.

5) In commencing his presentation on the precise "Middle Way" that we are entering by way of following Master Chandrakirti's *Entering the Middle Way*, Kedrup Tenpa Dargye states that the "middle way" can be divided, if only nominally, into two different "middle ways". Name these two ways and explain what is meant by "nominally".

The "Middle Way" can be divided into the words used to express the middle way, and into the subject of those words. By specifying that this two way division is "nominal", Kedrup Tenpa Dargye is implying that only one of the two is the "real" Middle Way.

6) Finally, among these two types of "middle way" and their own sub-division of types of middle way, what is *the* middle way that Kedrup Tenpa Dargye declares we are specifically entering by following Master Chandrakirti's text?

Kedrup Tenpa Dargye states that we are entering the middle way in the form of the words used to explain it; that is, what Master Chandrakirti means by the "classical commentary on the middle way". This is a specific reference by Master Chandrakirti to Arya Nagarjuna's *The Root Text on Wisdom*,