



Name:
Date:
Grade:

Sacred Classics Translator Program

Answer Key, Class 6

1) We have now reviewed all the letters in the Tibetan alphabet. The first two letters of the 6th row and the third and fourth letters of the 7th row are both generally pronounced 'sha' and 'sa', respectively. What is the specific difference in their pronunciation and how are they transliterated differently?

The first two letters of the 6th row are pronounced 'sha' and 'sa' with a lower tone and slightly longer pronunciation. They are transliterated as ZHA and ZA respectively.

The third and fourth letters of the 7th row are pronounced 'sha' and 'sa' with a higher tone and a sharper, shorter pronunciation. They are transliterated as SHA and SA respectively.

2) Kedrup Tenpa Dargye bows down to Gentle Voice in his opening obeisance of *Uma Chidun (Overview of the Middle Way)*. What does this obeisance reveal about the nature of his text?

It reveals that his text is one on wisdom, because Gentle Voice (*Manjushri* or *Manjugosha*) is the divine embodiment of the Buddha's wisdom.

3) He secondly bows down to the 'Lord of the Able Ones' who 'performed the highest of enlightened deeds'. To whom and to what deeds is he referring?

The 'Lord of the Able Ones' is Shakyamuni Buddha. The 'highest of enlightened deeds' is turning the Wheel of Dharma three times for disciples of the three different ways.

4) Who are 'the two sons, the two princes' to whom the author also bows down?

The 'two sons', the 'two princes' are the two principal disciples of Gautama Buddha - Shariputra and Maudgahyayana.

5) Kedrup Tenpa Dargye then writes that the two sons 'took on the heavy burden of freeing infinite beings on infinite worlds' with their deeds which are RLABS CHEN. What does RLABS CHEN literally mean, and what is its real meaning (as informed by Holy Khen Rinpoche's analogy)?

Literally RLABS CHEN means "great wave". Khen Rinpoche explains that it means for something to be like a mechanized combine harvester compared with a scythe. And so its real meaning is to be exponentially powerful or extraordinarily effective.

6) Kedrup Tenpa Dargye makes a pun in the Tibetan about the *dawa* (ZLA BA) having no *da* (ZLA MED). What does he mean, and what general principle should translators apply with respect to linguistic puns?

***Dawa* (ZLA BA) means 'moon'. In Sanskrit it is *chandra*. So *dawa* is a reference to Master Chandrakirti. *Da* can also mean equal or partner (as the moon is to the sun). Therefore having no *da* (ZLA MED) literally means 'unequaled' or 'unrivalled'. That is, he is bowing down to the matchless Master Chandrakirti.**

Translators should try, as much as possible, to preserve any such linguistic puns in the translation. Therefore we can translate this line as bowing down to "The Moon that cannot be eclipsed" with an explanatory note that "the Moon" is a reference to Master Chandrakirti.

7) What does the Sanskrit word 'kirti' mean? What is the meaning of naming someone 'Chandra-kirti'?

'Kirti' means 'famous'. So 'Chandrakirti' means to be as well-known as the moon, meaning that Master Chandrakirti's reputation was so great that he was as well known as the moon which is visible to everybody.

8) Kedrup Tenpa Dargye describes Je Tsongkapa as masquerading in the form of a spiritual friend dressed in NGUR SMRIG. What is a NGUR SMRIG, literally? And what has it come to mean in the Tibetan language?

NGUR means 'duck' and NGUR SMRIG is a particular kind of duck found in Tibet which has a russet colored chest. And so NGUR SMRIG came to mean 'saffron' and, more specifically, the saffron colored monastic robes.

9) In the final section of his obeisance, Kedrup Tenpa Dargye bows down to his teachers who have so kindly so granted him this teaching. Who was his root Lama?

Sera Jetsun Chukyi Gyeltsen (1469-1546), the principal textbook writer for Sera Je monastery.