



Name:
Date:
Grade:

Sacred Classics Translator Program - Fall Term, 2004

Homework, 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?

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?

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?

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

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)?

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?

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

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?

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?