



Name:
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Grade:

Sacred Classics Translator Program

Course 2 Final Examination - Winter Term, 2005

1) What five letters of the Tibetan alphabet function as prefix letters?

2) How does Kedrup Tenpa Dargye connect the seventh chapter of Arya Nagarjuna's *Root Text on Wisdom* with his *Seventy Lines on Emptiness*?

3) What are the five vowels of the Tibetan alphabet? What are their symbols?

4) Kedrup Tenpa Dargye presents a rare review of the different interpretations that the classical Indian masters took of the teachings of Arya Nagarjuna and Master Aryadeva. Briefly describe how Masters Buddhpalita and Bhavaviveka interpreted the true intent of the realized Father and Son, and in so doing the two schools of thought that they established.

5) What changes do the suffixes ལ་ རྟོ་ and ལོ་ make to the pronunciation of a word?

6) Kedrup Tenpa Dargye reviews the different interpretations of Arya Nagarjuna's position put forth by his followers. Whose commentary does he say he will follow in explaining his own position? What are the two general reasons that he gives for this decision?

7) 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".

8) 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?

9) List the seven LA DON (ལ་དོན) - the Tibetan language universal prepositions - and briefly explain the grammar rules of when each may be used (that is, they follow nouns that end in which specific letters?)

10) According to Master Kedrup Tenpa Dargye, there are two ways in which Master Chandrakirti's *Entering the Middle Way* "enters" into Arya Nagarjuna's *The Root Text on Wisdom* through the profound side of the teachings. What are they?

11) Give the translation for this very important and famous statement of how things exist:

MING BRDAS BZHAG TZAM མིང་བདེས་བཞག་ཙམ།

Which school subscribes to this view? What comes first - the things that gets the name or the name that is given to the thing?

12) Let's continue with some more vocabulary. Please translate the following:

(a) ཐམས་ཅད་མཁྱེན་པ། (THAMS CAD MKHYEN PA):

(b) ཐེག་དམན། (THEG DMAN):

(c) ཐེག་ཆེན། (THEG CHEN):

(d) རྒྱ་ཆེ་བ། (RGYA CHE BA):

(e) དངོས། (DNGOS):

13) Master Kedrup Tenpa Dargye uses the phrase: ཆེད་དུ་བྱ་བའི་གདུལ་བྱ།

(CHED DU BYA BA 'I 'DUL BYA) to prove something about Arya Nagarjuna's *The Root Text on Wisdom*.

What is the meaning of this phrase and how does he use it to counter an objection about the subject matter of the text?

14) Please translate the following words that appear in the Scriptures:

- (a) འཕགས་པ། ('PHAGS PA):
- (b) ལམ་གྱི་རིམ་པ། (LAM GYI RIM PA):
- (c) སོ་སོ་སྐྱེ་བོ། (SO SO SKYE BO):
- (d) སེམས་ཅམ། (SEMS TZAM):
- (e) ཉན་ཐོས། (NYAN THOS):
- (f) ལུང་རིགས། (LUNG RIGS):
- (g) ལུ་སྐྱུབ། (KLU SGRUB):
- (h) ལྷ་བ་གྲགས་པ། (ZLA BA GRAGS PA):

15) Master Kedrup Tenpa Dargye now commences a new section of his book where he explains Master Chandrakirti's མཚོད་པར་བརྗོད་པ། (MCHOD PAR BRJOD PA). What is this, and why did Master Chandrakirti include it?

16) Master Chandrakirti writes that Buddhas are born from Bodhisattvas, and that Bodhisattvas come from three things. What are these three causes (in English and/or Tibetan)?