



Name:
Date:
Grade:

Sacred Classics Translator Program

Homework, Class 2

1) What are the three general divisions of scripture found in the Tibetan Canon?
Describe them briefly.

The Kangyur - the translated works of the Buddha; the Tengyur - the translated works of the classical Indian Buddhist commentators; and the Sungbum - the works by the Tibetan Buddhist masters.

2) What is the name of the Sera Mey monastic commentary that we will be using to shed further light on Je Tsongkapa's *Gongpa Rabsel*? Give also his name and dates. (Give in Tibetan or English)

དབུ་མ་སྟེན་དོན།

(dbu ma spyi don)

Uma Chi Dun

Overview of the Middle Way

མཁའ་སྒྲུབ་བསྟན་པ་དར་རྒྱས།

(mkhas grub bstan pa dar rgyas)

Kedrup Tenpa Dargye 1493 - 1568

3) Explain the onion theory to understanding Buddhist teachings.

Modern commentaries can communicate more clearly in the language of modern audiences. You can then keep going back to earlier commentaries and understand them clearly. Eventually you can perfectly understand the direct words of Shakyamuni Buddha.

4) The third principle of a *lotsawa* is to have passion for what you are doing and the text you are translating. Why do you need passion and how do you develop it?

You need passion in order to become a good translator and actually to complete the translation project that you start. You develop passion by becoming exciting about the positive effects that your published translation will have on the minds of the people in the world and in your culture by encouraging people to live by the principles of karma and emptiness.

5) Who does Je Tsongkapa first bow down to at the very beginning of his text? Why?

འཇམ་པའི་དབྱངས།

(‘jam pa’i dbyangs)

Gentle Voice

Manjushri

Gentle Voice is Je Tsongkapa’s Root Lama. It is respectful and customary to bow down to one’s Lama at the beginning of any composition.

6) Je Tsongkapa then bows down to the *Realized Father and Son*. Give the Tibetan for this phrase and explain who it refers to.

འཕགས་པ་ཡབ་སྲས།

(‘phags pa yab sras)

Pakpa Yabse

Arya Nagarjuna and his heart disciple, Aryadeva.

7) Je Tsongkapa describes the Lord of the Able Ones as the eye that lights the excellent path to beings of all three realms. Who is the ‘Lord of the Able Ones’? What is the ‘eye of the world’ a poetic reference to and why?

The ‘Lord of the Able Ones’ is Shakyamuni Buddha. The ‘eye of the world’ is a poetic reference to the sun. The ancient Sanskrit writers believed that the eye lit up an object in that an object is projected from the perceiver.

8) What is the advice to Lotsawas on using foreign words in a translation?

Don’t try to introduce new words into your language. It cuts down on your readers. Use the terms and phrases people use because you are translating. For example, translate Manjushri/ Jampel Yang as ‘Gentle Voice’ rather than using the Sanskrit or Tibetan.