



Diamond Mountain University

Sacred Classics Translator Program VIII, Winter Term 2007

Name:
Date:
Grade:

Answer Key, Homework, Class 2

1) We have reached Master Kedrup Tenpa Dargye's detailed explanation of Master Chandrakirti's presentation of the first bodhisattva level in *Entering the Middle Way*. He initially explains how first level bodhisattvas outshine listeners and self-made buddhas by virtue of their family. Briefly explain the first metaphor of the newly born son of the king. Also give the name of the quoted scripture.

The metaphor is given in *Life Story of Maitreya*:

jampay nampar gyi do

In classical times the newly-born son of the king, by virtue of being the blood of the king, was immediately heralded above even the most senior and accomplished ministers of the king, even as a baby. Likewise, the bodhisattva who has only just developed the wish for enlightenment outshines, by the power of this Wish and compassion, even those listeners and self-made buddhas who have been on the path of purity for an extremely long time.

2) What is a NAM MKHA' LDING? What does PHRUG mean? Explain the meaning of DGE' PHRUG.

NAM MKA' means 'sky' and LDING means 'to soar'. Together, it is the word for 'Garuda' – the mythological giant bird that was said to be able to soar across the length of the sky with a single flap of its wings.

namkay ding

PHRUG means 'a young one' or 'child'. DGE' is an abbreviation of DGE' BA meaning 'virtue'. Literally, DGE' PHRUG means 'a child of virtue' and is one of the words in Tibetan for 'disciple'.

ge truk

3) At the end of conclusion of the quoted passage, the text reads ZHES BYA BA LA SOGS PA GSUNGS PA BZHIN NO, ZHES GSUNGS PA'I PHYIR. Why does GSUNGS PA appear twice? How did we handle the translation of LA SOGS PA?

The latter ZHES GSUNGS PA marks the end of the direct quotation. The initial ZHES BYA BA...GSUNGS PA is part of the quotation itself and means that the quoted words are themselves a quotation from elsewhere. That is, the person being quoted in the text is actually quoting someone else.

LA SOGS PA in the quoted text shows that the person being quoted is giving just one of many relevant possible quotations to establish their point.

We addressed these nuances by going back to the very start of our translation of the quotation and inserting the words, "...it's like one of those examples that people talk about." The phrase "...that people talk about" is a translation of the first ZHES BYA BA... GSUNGS PA, and "...one of those examples" accommodates LA SOGS PA which literally means 'and the rest' or 'etc.'

In this way the translation informs the reader that the ensuing passage is spoken by someone else without having to use a further indentation on the

page. The existing indentation of the entire passage shows that the whole thing is a direct quotation from a scripture.

4) What brief elaboration does Master Kedrup Tenpa Dargye add on how such bodhisattvas outshine listeners and self-made buddhas by virtue of their family? Give the Tibetan for the relevant phrase.

He writes that it is that bodhisattvas do not merely outshine others by virtue of their extraordinary family. They also outshine others due to their extraordinary collection of merit.

sunam kyi tsok kye par chen

5) Briefly explain the translation principle regarding the translation of the Tibetan prefix particle RNAM PAR.

RNAM PAR is the Tibetan translation of the Sanskrit emphatic syllable 'vi'. It is placed before the relevant verb and may be translated as 'very', 'completely', or 'thoroughly'. However, a skilled translator will not necessarily use an adverb, but will instead choose a stronger verb in the English to make the translation more succinct and effective.

For example, RNAM PAR BZLOG is more deftly translated as 'to obliterate' rather than 'to destroy completely'.

6) Do bodhisattvas outshine listeners and self-made buddhas only upon reaching the first bodhisattva level? What scriptural authority does Master Kedrup Tenpa Dargye provide?

Bodhisattvas outshine listeners and self-made buddhas by virtue of belonging to the greater way even at the Mahayana paths of accumulation and preparation.

Master Kedrup Tenpa Dargye again cites *Life Story of Maitreya* which states that someone who has the wish for enlightenment surpasses listeners and self-

made buddhas even if their practice lacks passion or diligence – in the way even a broken diamond gem is more valued than any piece of gold jewelry.