



## Diamond Mountain University

### Sacred Classics Translator Program, Fall Term 2006

#### Answer Key, Homework, Class 4

Name:
Date:
Grade:

1) The quotation from Master Chandrakirti's *Entering the Middle Way* we were completing last class also included the lines that to the first level bodhisattva "the doors to the realms of misery are forever shut for them". Is this technically the spiritual level at which we no longer can take a lower rebirth? Briefly explain.

**Technically, the practitioner achieves the cessation of lower rebirths at the mastery (or third stage) of the path of preparation. At this level one still has the seeds for a lower rebirth but these seeds can no longer ripen because some of the necessary causes and conditions are now missing as a result of the level of intellectual understanding of emptiness that one has cultivated.**

**As a result of achieving the path of seeing and entering the bodhisattva levels the seeds for taking a lower rebirth are permanently destroyed.**

2) Next, Master Kedrup Tenpa Dargye outlines the reference in the root text for his forthcoming explanation of how bodhisattvas at this level outshine other beings (i.e. listeners and self-made Buddhas) by virtue of their family and by virtue of their state of mind. Write in Tibetan the rare idiomatic verbal phrase used by the author here for "to outshine".

ཟེལ་གྱིས་གཞོན་པ།

*sil gyi nunpa*

3) In this paragraph we did not actually translate the Tibetan word RGYUD. Briefly explain.

Because one of the stated ways in which these bodhisattvas outshine the RGYUD of others is by way of their BLO - which we translated as “state of mind” - we would have to find a word for RGYUD that was broader than “state of mind” so that “state of mind” would be a subcategory of it. Since we couldn’t immediately think of a suitable translation but could still capture the meaning of the sentence without it, we decided to simplify our translation and omit a translation of that specific word.