



Name:

Date:

Grade:

Sacred Classics Translator Program – Fall Term, 2005

Answer Key, Homework, Class 4

1) Master Kedrup Tenpa Dargye presents a method for developing great compassion: the six famous qualities of the well wheel buckets which serve as metaphors for the suffering condition of living beings. The first of these is that the buckets are tightly bound by ropes and the like. What does this refer to? Give the Tibetan for the two things mentioned in the text that bind living beings.

It is a metaphor for the fact that living beings are tightly bound by the rope of karma and mental afflictions.

ལས་

karma

ཉོན་ (short for ཉོན་མོང་)

mental affliction

2) What is the meaning of the fourth metaphor: that the buckets are difficult to pull up, yet slip down easily? What phrases does the author use for ‘higher realms’ and ‘lower realms’, and what is their literal meaning?

It means that the causes for taking a birth in the higher realms are difficult to gather, whereas we collect the causes for taking births in the lower realms effortlessly and almost automatically.

བདེ་འགོད་

den dror

‘going happily’

i.e. the higher realms

ངང་འགོད་

ngen dror

‘going badly’

the lower realms

3) What Scriptural authority does Master Kedrup Tenpa Dargye provide as proof for the statement contained in the above?

He quotes from the *Foundation of the Word* (LUNG GZHI) which states that the number of living beings who pass from the higher realms to a lower realm rebirth or from a lower realm to another lower realm rebirth are equal to the number of dust particles in the entire planet, down to the core.

However, the number of living beings who are reborn from a higher realm into a higher realm again or who take rebirth from a lower realm into a higher realm are equal to the number of dust particles on the very tip of Lord Buddha's fingernail.

4) The final metaphor refers to the fact that living beings are oppressed and battered by the burden of:

སྤུག་བསྔལ་གྱི་སྤུག་བསྔལ་སོགས་གསུམ་

SDUG BSNGAL GYI SDUG BSNGAL SOGS GSUM

What does this phrase literally mean, and why did we translate it slightly differently?

The phrase literally means the three of the suffering of suffering and the rest.

We translated it as 'the suffering of suffering and the other two' - as this is more accessible for our audience and is a valid translation technique.

5) Who is it that forces living beings to circle perpetually through cyclic existence? Give the Tibetan phrase that Master Kedrup Tenpa uses?

It is their own mind and only their mind - disturbed and unruly.

སེམས་འདི་ནིད།

sem di nyi

'the mind itself and only this'