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| Name: |
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Sacred Classics Translator Program - Winter Term, 2005

Answer Key, Homework, Class 1

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

ག། ད། བ། མ། འ།

ga da ba ma 'a

2) How do these prefix letters respectively effect the pronunciation of the root letters of each column?

ག། (ga), ད། (da), and བ། (ba) as prefix letters render no change to the

pronunciation of first and second column root letters. They change third column root letters from their normal voiced (Brazilian, sensual) sound to a non-voiced sound like normal English pronunciation. They also change fourth column root letters to a higher and stronger tone.

མ། (ma) and འ། ('a) as prefix letters create a pre-nasal sound to the word. For

example, the Tibetan word for rifle is མེམ་དྲཱ་ (literally 'fire-arrow'), pronounced

'menda'. The prefix མ། on the second syllable makes it an 'nda' sound; i.e. me-nda.

3) We found that Kedrup Tenpa Dargye's list, in his *Uma Chidun*, of the 16 logical terms in Arya Nagarjuna's *Smashing Things to Fine Dust* differed from lists in other inputted texts. How should a Lotsawa deal with this anomaly?

We made a footnote referring to the different presentations of the 16 logical terms of other texts. However, we do not presume that the author is incorrect. There could be many possible reasons why the author presents something in a different way than others.

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

In the seventh chapter of *Root Text on Wisdom*, Arya Nagarjuna states that the starting, staying and stopping of things are all just like a dream, an illusion and the city of the spirits; that is, they have no nature of their own. *Seventy Lines on Emptiness* explains why this is the case. Among other things, this subsequent text explains that when Lord Buddha taught that the starting, staying and stopping of things does exist, He had in mind that they only exist as such nominally.