AN INTRODUCTION TO CLASSICAL TIBETAN

Stephen Hodge

Aris & Phillips — Warminster — England
Dedicated to sNa-nam Ye-shes-sde, sKa-ba dPal-brtsegs and Rin-chen bZang-po.

May their labours act as an inspiration for our own translation work!
## CONTENTS

Preface vi

Introduction vii

PART ONE — GRAMMAR

Tibetan Script 1

Sample of Tibetan Book 4

Lesson I 家庭拼字 5


Lesson II 八種詞類 11


Lesson III 指示代之 17

Demonstrative pronouns. Final Particles — Statements, Questions & Commands.

Lesson IV 八種格位 21

Introduction to Case Particles. Genitive Particle — kyi etc. Plural Particles.

Lesson V 27

Instrumental Particle — kyi etc. Emphatic Particle — ni./

Lesson VI 33

Direct & Indirect Objects of Verbs. The Oblique Particle — la. Vocative.

Lesson VII / 动词. 否定 39

The Verb. Negation.

Lesson VIII 地方時間 47


Lesson IX 55


Lesson X 63

Particle of General Subordination — tu etc. Uses of tu. Modal Adverbs and Sanskrit Verbal Prefixes. Use of tu etc for the Infinitive.

---
Lesson XI 自由問之連接
Use of Particles with Verbs and Verbal Nouns. The Coordinating particle — cing etc.

Lesson XII

Lesson XIII 助 V.
Verbal Auxiliaries — yin, yod, 'gyur, byed, mod, bzhin, zin etc.

Lesson XIV

Lesson XV

PART TWO — READINGS

Reading I Sukhāvatī-vyūha Sūtra
bDe-ba-can-gyi bkod-pa'i mdo

Reading II Sad-dharma-puṇḍarīka Sūtra
Dam-pa'i chos pad-ma dkar-po'i mdo

Reading III Mahā-parinirvāṇa Sūtra
Yongs-su-myā-nag-las-das-pa chen-po'i mdo

Reading IV Kāśyapa-parivarta
'Od-srung-gi le'u

Reading V Vimalakīrti-nirdeśa
Dri-ma-med-par-grags-pas bstan-pa

Reading VI Uttara-tantra
rGyud bla-ma

Reading VII Madhyānta-vibhāga
dBu-ma dang mtha' mam-par-'byed-pa

Reading VIII Tarka-bhāṣya and Nyāya-bindu
rTogs-skad and Rigs-pa' thigs-pa

Reading IX Mahā-vairocana Tantra
rNam-par-snang-mdzad chen-po'i rgyud

Reading X Vajrapāṇi-sādhana
Phyag-na-rdo-rje gtum-po'i bsgrub-thabs

Key to Exercises & Sample Translations
Tibetan - English Glossary

5. (Vn) — verbal noun + cing + (句=...) 他做V; 就做V
6. (Vn) — verbal stem (过)+ cing + (句=...) 已做V, 接着做V
7. (Vn) — verbal noun + cing + verbal noun — Vn 吧V; (US)
The aim of this book is to provide a rapid introduction to the main elements of Classical Tibetan so that students may begin to tackle for themselves reading matter from the vast resources of written material available in this language which remain both untranslated and unstudied. The contents of this course have their origins in a set of notes I made a number of years ago for a small group of Buddhist friends who wanted to understand Buddhism better by reading original texts for themselves. These notes were expanded and refined into a correspondence course to meet the demand from a wider audience. Finally, with encouragement from Dr. Michael Aris, the course was developed at short notice into its present form to provide a modern introduction to Classical Tibetan in English. Much of its contents reflects earlier work in the field by European and Japanese scholars, with especial gratitude to the research done by R. Miller, M. Hahn, M. Lalou and S. Inaba among others. This has been supplemented by the insights I have accumulated over the past twenty three years of involvement with Tibetan. As far as possible I have utilized genuine Tibetan examples to illustrate the various grammatical points, drawing mainly from the wide range of canonical texts conveniently quoted by kLong-chen-pa in his works, the *Mahā-vairocana Tantra* and the *Shes-bya Kun-khyab* by Kong-sPrul Rinpoch. A large portion of Buddhist literature in Tibetan is written in verse which on occasion causes even Tibetans themselves some difficulties in understanding, so I have concentrated on prose examples as they are a more appropriate way of introducing the language.

Part II supplies a small selection of typical texts, but I am also planning a more extensive reader as a companion volume that will provide a much larger cross section of Tibetan literature.

Although most students using this text-book will probably do so under the guidance of an experienced teacher, I am aware that there also will be a number of people studying in isolation by themselves. If such people need advice on any particular problem, I am willing to provide a degree of help if they write to me c/o The Buddhist Society, 58 Eccleston Square, London SW1V 1PH.

The technically-minded reader may be interested to know that camera-ready copy was produced for this work using WordPerfect 5.0 and printed with a custom-made character set from Fontware. The Tibetan text was set using the elegant Atisha Tibetan word-processing system developed by Dr. P. Ebbatson of Oxford.

Stephen Hodge
London, July 1990
INTRODUCTION

Tibetan is a member of the Tibeto-Burman group of languages, and is also possibly a distant cousin of Chinese. It is used in various local forms in the Tibetan cultural area, which includes Tibet itself, parts of western China and the peripheral regions from Ladakh along the southern border of Tibet to Bhutan. With the spread of Tibetan Buddhism, it was also understood in Mongolia by some members of the Sangha.

We can perhaps distinguish five phases in the development of Tibetan\(^1\) - Archaic, Old, Classical, Medieval and Modern Tibetan. Speculations about the nature of Archaic Tibetan are the domain of scholars specializing in comparative linguistics. The introduction of a writing system and the first translations of Buddhist texts gave rise to Old Tibetan, which was in use roughly from the seventh century\(^2\) to the beginning of the ninth century CE. In 816 CE, during the reign of King Khri-ide Srong-btsan, literary Tibetan then underwent a thorough reform aimed at standardizing the language and vocabulary of the translations being made from Indian texts, and this resulted in what we now call Classical Tibetan. This became the language of the Tibetan translations from Indic languages (mainly Sanskrit) of the Mahāyāna Buddhist canon, and also it was the idiom generally used by native Tibetans own to the present day when writing on religious, medical or historical subjects.

While Classical Tibetan thus continued to occupy a position of pre-eminence, some writers during the medieval period were influenced by the colloquial language of the time. This style is characterized by a greater use of compound words, a simplification of the grammar often with omission of "case" particles, and the introduction of words from the spoken language. In comparison with Classical Tibetan, works written in this style are often fairly difficult to understand.

When we enter the modern period, we find that this process has continued, giving rise to Modern Literary Tibetan which reflects even more the influence of spoken Tibetan. There are several versions of this, due to the fragmentation of the Tibetan cultural sphere that has occurred in recent years.

This course is designed as an introduction to Classical Tibetan, for this is the language in which the bulk of Buddhist materials survive. Though very different to European languages, it is not intrinsically a difficult language — steady study over about six months will result in an understanding of most grammatical features, allowing the learner to tackle the simpler prose texts. Often it is the content of a text which causes problems, due to the

---

1. The observations which follow mainly concern the development of literary Tibetan, as obviously little can be said about pre-modern spoken Tibetan with certainty.

2. Writing is traditionally said to have been introduced into Tibet towards the end of the reign of King Srong-btsan sGam-po (c. 569 - 649 CE?).
intricacy of Buddhist thought and practice. However the learner who perseveres will be
rewarded many times over through access to the staggering amount of literature preserved in
Tibetan.

Apart from manuscripts, the bulk of Classical Tibetan texts are available today in wood-
block printings (xylographs) or modern facsimiles of them. The first books to be printed in
Tibet date from the early 13th century, and they continued to be made in the traditional
manner until the final destruction of the Tibetan state in 1959. However, the 1980s have seen
something of a revival of wood-block printing in those few monasteries within Tibet which
have been permitted to reconstitute themselves, most notably at Derge.

A word of practical advice: The majority of Classical Tibetan texts concern Buddhism
to a greater or lesser degree, ranging from the elementary to the extremely abstruse. To make
any sense of such texts therefore requires familiarity on the part of the student with at least
the basic history and concepts of Buddhism. There are a number of fairly reliable
introductions to Buddhism now available, so I strongly advise the student to read several of
these beforehand. Also serious students will need to equip themselves with a Tibetan -
English dictionary at an early stage. Until something better is produced, the most suitable
for the reader of Classical Tibetan is probably the Tibetan - English Dictionary compiled by
Chandra Das, available in a light compact form from the Rinsen Book Company in Japan. This
needs to be supplemented by a specialist work on Buddhist terminology such as the recent
Tibetan - English Dictionary of Buddhist Terminology by Tsepak Rigzin, Library of Tibetan
Works and Archives. As Classical Tibetan literature is heavily dependent on Sanskrit originals,
some readers will also find it useful if they have access to the Tibetan - Sanskrit Dictionary
by Lokesh Chandra (also available from Rinsen Book Company), a major although not
exhaustive compilation giving the Sanskrit equivalents of many lexical items.
PART ONE

Grammar Lessons I - XV
# The Thirty Letters of the Tibetan Alphabet

<table>
<thead>
<tr>
<th>KA</th>
<th>��kj</th>
<th>KHA</th>
<th>རྗིས་བཞི།</th>
</tr>
</thead>
<tbody>
<tr>
<td>GA</td>
<td>ག་</td>
<td>NGA</td>
<td>ག་  བཞི།</td>
</tr>
<tr>
<td>CA</td>
<td>ག་</td>
<td>CHA</td>
<td>ག་  བཞི།</td>
</tr>
<tr>
<td>JA</td>
<td>བ་</td>
<td>NYA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>TA</td>
<td>བ་</td>
<td>THA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>DA</td>
<td>བ་</td>
<td>NA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>PA</td>
<td>བ་</td>
<td>PHA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>BA</td>
<td>བ་</td>
<td>MA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>TSA</td>
<td>བ་</td>
<td>TSHA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>DZA</td>
<td>བ་</td>
<td>WA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>ZHA</td>
<td>བ་</td>
<td>ZA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>'</td>
<td>བ་</td>
<td>YA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>RA</td>
<td>བ་</td>
<td>LA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>SHA</td>
<td>བ་</td>
<td>SA</td>
<td>བ་  བཞི།</td>
</tr>
<tr>
<td>HA</td>
<td>བ་</td>
<td>A</td>
<td>བ་  བཞི།</td>
</tr>
</tbody>
</table>
THE FOUR VOWEL SIGNS

-YA SUBFIXED

KHYA  KYA  GYA  PYA  PHYA  BYA  MYA

-RA SUBFIXED

KRA  KHRA  GRA  TRA  THRA  DRA  NRA  PRA  PHRA  BRA  MRA  SHA

-LA SUBFIXED

KLA  GLA  BLA  RLA  SLA  ZLA

R- SUPERFIXED

RKA  RGA  RNGA  RJA  RNYA  RTA  RDA  RNA  RBA  RMA  RTSA  RDZA
L - SUPERFIXED

LKA  LGA  LNGA  LCA
LJA  LTA  LDA  LPA
LBA  LHA

S - SUPERFIXED

SKA  SGA  SNGA  SNYA
STA  SDA  SNA  SPA
SBA  SMA  STSA
These pages illustrate the typical layout of a folio from a Tibetan book. The recto side always begins with the enumerated matter while the verso side does not. The left margin of the verso side always begins with a capital letter. In collected works the volume number is also indicated with a letter of the alphabet.
LESSON I

TIBETAN SCRIPT AND PRONUNCIATION

Tibetan is written with thirty syllabic letters and four vowel signs, adapted from an Indian prototype in the seventh century CE. There are several forms of this writing - a printed style and several types of cursive and ornamental scripts, although the latter styles lie outside the scope of this book. The learner should first concentrate on mastering the printed style.

These letters combine in various ways to form the characteristic complex Tibetan word syllables. This may seem complicated at first, but fluency in reading and writing may be achieved in a short time.

1. The 30 Letters of the Alphabet

Every letter of the Tibetan alphabet is in fact a syllable, and inherently contains the vowel -a. Such letter syllables represent the minimum word unit in Tibetan. When one needs to romanize Tibetan script, we can use one of the several standard romanization systems that have been devised. However, the pronunciation of some letters differs from these standard equivalents, so the modified pronunciation should be used when reading Tibetan. It should be noted that there are now two styles of pronouncing Tibetan words — the colloquial/spoken style and the reading style. The latter tends to retain a fuller pronunciation of words. Unfortunately, a full and accurate account of Tibetan pronunciation is fairly complex, and is best learnt from a native speaker, so a slightly simplified version, adequate for the needs of most people, is presented here for your guidance.

<table>
<thead>
<tr>
<th>LETTER</th>
<th>PRONUNCIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>similar to c in &quot;cap&quot;</td>
</tr>
<tr>
<td>kha</td>
<td>similar to c in a strongly pronounced &quot;cold&quot;</td>
</tr>
<tr>
<td>ga</td>
<td>similar to g in &quot;gone&quot;</td>
</tr>
<tr>
<td>nga</td>
<td>similar to ng in &quot;singer&quot;</td>
</tr>
<tr>
<td>ca</td>
<td>similar to ch in &quot;teacher&quot;</td>
</tr>
<tr>
<td>cha</td>
<td>similar to ch in strongly pronounced &quot;champ&quot;</td>
</tr>
<tr>
<td>ja</td>
<td>similar to j in &quot;jam&quot;</td>
</tr>
</tbody>
</table>
LESSON I

nya  similar to ny in "news"
ta  similar to t in "hatter"
tha  similar to t in strongly pronounced "toe"
da  similar to d in "done"
na  similar to n in "no"
pa  similar to p in weakly pronounced "people"
pha  similar to p strongly pronounced in "pen"
ba  similar to b in "bubble"
ma  similar to m in "mat"
tsā  similar to ts in "eats"
tsʰa  similar to ts in strongly pronounced "tsar"
ḍza  similar to ds in "adds"
wə  similar to w in "way"
zha  similar to sh in "shah", with low-tone vowel
za  similar to s in "sargeant", with low-tone vowel
[ə]  not normally pronounced, except when occurring as a prefixed letter (see below), when it may be pronounced as nasal n.
yə  similar to y in "yes"
ra  similar to r in "rail", slightly trilled
la  similar to l in "laugh"
sha  similar to sh in "ship", with high-tone vowel
sa  similar to s in "sun", with high-tone vowel
ha  similar to h in "heart"
a  similar to a in "far"

Tibetan syllables also have tone, but unlike Chinese which may have up to eight tones, Tibetan is generally said to have just two — high and low. Some observation of these tones is useful as noted above, but otherwise they are less important in the study of the written classical language.

2. The Vowel Signs

When a Tibetan word-syllable needs any other vowel than the inherent "a", this is shown by using one of the four vowel signs shown in the chart on page 2. Of these, the signs for "i", "e" and "o" are written above the letter, while "u" is written below. These are pronounced as follows:
LESSON I

<table>
<thead>
<tr>
<th>LETTER</th>
<th>PRONUNCIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>similar to i in &quot;hit&quot;</td>
</tr>
<tr>
<td>u</td>
<td>similar to o in &quot;to&quot;</td>
</tr>
<tr>
<td>e</td>
<td>similar to e in &quot;met&quot;</td>
</tr>
<tr>
<td>o</td>
<td>similar to a shortened version of o in &quot;or&quot;</td>
</tr>
</tbody>
</table>

There are three other vowel sounds which must be learnt. These are modifications of a, u, and o, but are not written differently either in Tibetan script or in transliteration. They will be dealt with in Section 4.B below.

3. Superfixed and Subfixed Letters

In the formation of more complex word-syllables, Tibetan requires certain letters to be written above or below the root syllable, and these letters often have to be modified.

A. Ya Subfixed:

The letter ya is often found subfixed in Tibetan, and always takes the form shown in the chart on page 2. It is used in combination with 7 letters: ka, kha, ga, pa, pha, ba and ma. When subfixed in this way, "ya" affects the pronunciation of the syllable as follows:

\[
\begin{align*}
  kya &= kya \\
  khya &= khya \\
  gya &= gya \\
  pya &= ca \\
  phya &= cha \\
  bya &= ja \\
  mya &= nya
\end{align*}
\]

B. Ra Subfixed:

When ra is written below letters, it always takes on the form shown in the chart on page 2. It is used in combination with 14 letters: ka, kha, ga, ta, tha, da, na, pa, pha, ba, ma, sha, sa, ha. When subfixed in this way, "ra" affects the pronunciation of the syllable as follows:

\[
\begin{align*}
  kra &= tra \\
  khra &= thra \\
  gra &= dra \\
  tra &= tra \\
  thra &= thra \\
  dra &= dra \\
  pra &= tra \\
  phra &= thra \\
  bra &= dra \\
  shra &= sha \\
  sra &= sa \\
  hra &= hra
\end{align*}
\]
LESSON I

[In particular, note these pronunciations: tr as in "trill", thr as in a strongly pronounced "triumph", and dr as in "drill". In all cases, the r part should not be articulated separately from the t or d sound, but should be simultaneous.]

C. La Subfixed:

The shape of the letter la is unmodified when suffixed. It is used in combination with 6 letters: ka, ga, ba, ra, za, sa. The pronunciation is as follows:

\[ \text{ka} = \text{la} \quad \text{gl}a = \text{la} \quad \text{bla} = \text{la} \]
\[ \text{ria} = \text{la} \quad \text{zl}a = \text{da} \quad \text{sia} = \text{la} \]

D. The Superfixed Letters:

The letters ra, la, and sa are sometimes written above a root syllable. La and sa do not change their forms, but ra is written as shown in the chart. None of these superfixed letters affect the pronunciation, with the exception of iha which becomes "hla", which should sound like the Welsh "ll"-sound.

4. Prefixed and Suffixes Letters

The root syllables of Tibetan are constructed as described above from the basic letters and the subfixed and superfixed letters. However, the Tibetan word-syllable is often very complex through the addition of various letters as prefixes and suffixes.

A. Prefixed Letters:

These are g~, d~, b~, m~, and ~. Naturally, when transcribing Tibetan, the "a" of these letters is dropped. All prefixed letters are silent, although ~ is sometimes pronounced as a nasal n especially when following words ending in vowels. The following exceptions should also be noted:

\[ \text{g}a = \text{g}a \quad \text{g}a = \text{x} \quad \text{g}a = \text{g}a \quad \text{g}a = \text{g}a \]
\[ \text{da} = \text{u} \quad \text{d}a = \text{u} \quad \text{d}a = \text{we} \quad \text{d}a = \text{wo} \]
\[ \text{d}a = \text{ya} \quad \text{d}a = \text{yi} \quad \text{d}a = \text{ye} \quad \text{d}a = \text{yu} \quad \text{d}a = \text{r} \]

B. Suffixed Letters:

These are -g, -ng, -d, -m, -b, -m, -r, -l, -s. When suffixed, the inherent "a" sound is lost from all these letters.

-~ -n, -m, -r, -l are pronounced normally.
LESSON I

-g is pronounced as -k and -b as -p.
-d, -t and -s are silent.

Additionally, whether pronounced or not, -d, -n, -l and -s also cause the vowel preceding them to be modified: a becomes similar to the e in "met"; u becomes similar to German a ü or the u in French "pur"; o becomes similar to German a ë or the French eu in "seul". On the other hand, i and e are unchanged.

C. Postsuffixed Letters.

The letter -s and, in theory, -d
d, can also be added after a number of the above suffixed letters. Neither are pronounced and do not affect the sound of the preceding letters, but the combination -gs is often silent, with the preceding vowel lengthened.

5. Punctuation

Tibetan is written continuously, without any spaces between the words as in Western languages, but each syllable unit is always separated by a dot (isheg), as will be seen in the sample text below. A light pause in the sentence is shown with a vertical stroke called a shad. When a shad is used it is usual to omit the last isheg. In Classical Tibetan, a complete sentence is normally marked by a single shad with a second shad before the first word of the next sentence. These will also be seen in the text below. Double shads are similarly used to mark the end of larger sections, especially chapters. No other punctuation marks exist or are needed. The reader should note that the ishegs are omitted in almost all systems of romanization as words are separated by a space, and in this book the shads have generally been omitted also in lines of romanized Tibetan except where it seems useful to indicate their presence, when they are shown with a |. Other systems of romanization use a / to indicate a shad.

6. Sample Reading

The following Tibetan text is the opening lines of the Diamond Sutra, with a transliteration and rough guide (in brackets) to the pronunciation:

| 1 This final -d is known as da-drag. Though it is only seen in the earliest manuscripts, such as those found in the Tun Huang caves, its effect is still seen in some cases. For example, we have gyur-pa, the past verbal noun of 'gyur (become), where we would expect gyur-ba (due to rules of euphony). This is because it used to be written gyurd-pa. Other similar cases may be encountered where a da-drag has left its traces following -n, -r, and -l. |
LESSON I

'di (di) skad (ké) bdag (dak) gis (gi) thos (thö) pa (ba) dus (dü) geig (chik) na (na) | bcom (chom) ldan (den) 'das (dé) mnyan (nyen) yod (yö) na (na) rgyal (gyel) bu (bu) rgyal (gyel) byed (jé) kyi (kyi) tshal (tshel) mgon (gön) med (mé) zas (sé) sbyin (jin) gyi (gyi) kun (kün) dga' (ga) ra (ra) ba (wa) na (na) | dge (gé) stong (long) stong (long) nyis (nyi) brgya (gya) lnga (nga) bcu'i (ci) dge (gé) stong (long) gi (gi) dge (gen) 'dun (dün) chen (chen) po (po) dang (dang) | byang (jang) chub (chup) sms (sem) dpa' (pa) sms (sem) dpa' (pa) chen (chen) po (po) rab (rap) tu (tu) mang (mang) po (po) dag (dak) dang (dang) thabs (thap) geig (chik) tu (tu) bzhugs (shuk) so (so) |

Exercise I

A. Write the following words in Tibetan script:
  kun, khor-lo, khams, gang, glo, dge, sgo, sgra, char, chu, rtag, dri, bdag, rdul, sduug, rnam, snang, dpe, spyod, sprul, pham, phyi, babs, abu, sbyang, tsam, tshogs, zhen, gzhag, gzugs, og, yid, gya', rigs, ro, riung, sms, gsal, lham, lho

B. The following passage is the continuation from the above opening lines of the Diamond Sutra. Transliterate it into roman script.
LESSON II

1. General Introduction

The most important structural feature of Tibetan is the existence of a number of major
dichotomies, the most outstanding of which is the division of all words into content words
and particles.

Content words (free forms) include the following categories:

a. Verbs
b. Nouns
c. Adjectives
d. Pronouns
e. Numerals
f. Adverbs
g. Conjunctions
h. Interjections

It should however be understood that this is merely a conventional classification of word
types, and many Tibetan words isolated from their context can be classified under several of
these headings. In particular, many words included in the categories of verbs, nouns and
adjectives are closely related, and so will often move from one to another of these categories
according to their context.

Particles are used to show the syntactical relationship between the content words. One
can view them as the "glue" which binds the content words together. Particles are never
free-standing, but must always be preceded by a content word or words, hence they are
sometimes called suffixes. Tibetan grammar consists largely of the precise description of the
uses of these particles. These will be introduced in the following lessons.

2. Word Order

In Classical Tibetan, the rules of word order are relatively simple. A sentence may
consist of basically two or three parts — a subject + verb or a subject + object + verb —
according to the nature of the verb (voluntary / intentional or involuntary / non-intentional). Naturally, each of these elements may be extended by means of attributes that precede or
follow the "head word", and so the above patterns may be expanded as follows:

---

1 These will be explained in Lesson 5.
LESSON II

Involuntary: Adverb + Attribute -> Subject <- Attribute + Adverb -> Verb
Voluntary: Adverb + Attribute -> Subject <- Attribute + Attribute -> Object <- Attribute + Adverb -> Verb

When there are several attributes, both positions may be used. When the attributive word or phrase is placed after the "head word", no connecting particle is needed, thus:

rgyal-po chen-po
nayi-ma damar-po
chu-bo zab-po
sangs-rgyas thangs-cad -bo
chos mchog

— the great king
— the red sun
— the deep river
— all Buddhas
— the excellent Dharma

On the other hand, if the attributive word or phrase is to precede the "head word", they must be linked by the genitive particle as will be explained in Lesson IV.

Moreover, the attributes themselves may in turn be made up of further component attributes, so one often sees a kind of *nesting* effect in Tibetan which produces sentences of considerable complexity and length.

Departures from this word order are quite common in verse texts, and in conjunction with severe elision of the case particles, this often makes the comprehension of verse extremely difficult.

Nominal Particles

The first type of particle we are going to consider occurs with great frequency. It has the following forms:

- PA [-BA]
- PO [-BO]
- MA
- MO

The bracketed forms are used after a final -ng / -r / -l or vowel.

[NB: The particles - pa and - po are normally pronounced "ba" and "bo", while - ba and - bo become "wa" and "wo" respectively.]

The primary function of these particles is to distinguish the preceding word as a nominal or adjectival form, and -pa (-ba) is by far the most common. In Tibetan, there are two categories of nouns — those with free stems and those with bound stems. Adjectives, with perhaps a few exceptions only have bound stems.

A noun with a free stem is one that does not need the addition of a nominal particle.
These are some free form nouns:

- chos — dharma
- mi — person
- nyan — fish
- sgra — sound
- rta — horse
- khyim — house
- rdo — stone
- 'dre — demon
- riung — wind
- bdag — I, self
- yul — realm
- ri — mountain

On the other hand, many nouns and virtually all adjectives have bound stems. That is, the use of a nominal particle is obligatory and forms an integral part of the word. In many cases the use of one of the nominal particles adds no special meaning, but only serves to indicate that the word is a noun or adjective. These are some examples:

- nyes-pa — evil
- thal-ba — ashes
- mtsan-mo — night
- dgos-po — thing
- 'ma — milk
- ka — pillar
- ri-mo — a drawing
- dpo-bo — hero
- bla-ma — Lama
- ri-mo — a drawing
- chen-po — big / great
- zab-mo — deep

None of the above two groups of words should present the learner with difficulties, as all such words are listed in dictionaries with whatever form of the nominal particle that they are associated with.

4. Special Functions of Nominal Particles

A. Verbal Nouns and Adjectives

Apart from their general use as the nominal particles, -pa / -ba are also used to generate vast numbers of new words from verbal stems. Formally one might call these words participles. As in English, these participles can function as nouns and adjectives, in addition to their purely participial use. To distinguish these words from true nouns and adjectives, we shall call these verbal nouns and verbal adjectives or participles. However you should understand that only the context will make it clear which of these is to be understood, as no morphological difference exists between them.
1. **Verbal Nouns**

   Present stems of verbs may be converted into verbal nouns with -pa / -ba, although verbal nouns will also be encountered from time to time which have been formed from past and future stems:

   - shes — know — shes-pa — knowledge
   - 'jigs — be afraid — 'jigs-pa — fear
   - mchod — offer — mchod-pa — offering
   - snang — illumine — snang-ba — light
   - mthong — see — mthong-ba — seeing
   - 'phreng — fix in a row — 'phreng-ba — a garland

2. **Verbal Adjectives / Participles**

   The addition of -pa / -ba to present, past and future verbal stems also forms words in which the verbal sense is stronger than with verbal nouns, hence they seem more like participles. As in English, these can function verbally or adjectivally.

   When used adjectivally, such words have the general meaning "[the one] regarding which / whom the action xxx takes place". Moreover, all these words may be viewed as either active or passive, due to the nature of the Tibetan verb which is itself neither active or passive in meaning. For example, when used adjectivally mthong-ba can either mean "[that] which sees / [one] who sees" or "[that] which is seen / [one] who is seen", byas-pa (from the past verbal stem byas) "[that] which did / [one] who did" or "[that] which was done". Further examples are:

   - thos-pa — a hearer, that which is heard
   - ston-pa — a teacher, that which is being taught
   - bstan-pa — one who taught, that which was taught
   - sbyor-ba — that which unites, that which is united
   - 'jigs-pa — one who is afraid, that which is fearful
   - phongs-pa — one who is poor, poverty

---

2. Note also that verbs are not listed under their stems in dictionaries, but are found under their present stem verbal noun forms in most Tibetan - English dictionaries, with their English equivalents conventionally given in the infinitive - "to know", "to fear", "to offer" and so on.

3. Thus a word in English like "relieved" can function adjectivally or participially. In a sentence like "They were relieved" the function of the word is quite ambiguous. It is only by the addition of further information that we can distinguish them: "They were relieved to return home" (adjectival) and "They were relieved by the soldiers" (participial). The same situation arises in Tibetan.
LESSON II

- B. Use of Nominal Particles to indicate possession

   New words are also created by adding -pa or -ma to many nouns, to show possession or a general affiliation to something. Note that in this case -pa is not modified to -ba after -ng, -r, -i or a vowel. The particle -ma is used to indicate a specifically female form of the word.

   ṭa — horse
   žing — field
   bag-yod — care
   sin — sin

   [If the word already ends with a nominal particle for some reason, then this additional -pa or -ma can be added if necessary.]

- C. Use of Nominal Particles to indicate gender

   In addition to their obligatory use with the bound stem nouns and adjectives mentioned above, which carries no idea of gender, the particles -po/-bo/-mo/-ma may also be used optionally with verbal, nominal, and adjectival stems to indicate specifically male or female gender:

   rgyal-po — king
   stag — tiger
   lha — god
   grogs-po — friend (m.)
   dmar-po — red one (m.)
   bu — child, son
   tshong-pa — merchant

Vocabulary II

kun: all, the totality of ...
rgyud: Tantra
boom-ldan-das: Bhagavat
chen-po: be big, great, large
LESSON II

chos:  the Dharma
mchod-pa: offering, worship (puja)
nyi-ma: sun
snying-po: heart, essence
thabs: means, method (upaya)
thams-cad: all
thar-pa: liberation
thugs-rje: compassion
theg-pa: Way
mitong: see (vb.)
dag-pa: be pure; purity
bdag: I, self
bde-ba: be happy; happiness, bliss
mdo: stutra
gnas: place, location, abode
byang-chub: Enlightenment (bodhi)
byang-chub-sems-dpa': Bodhisattva
byams-pa: be kind; kindness
zla-ba: moon
'i: light
lam: path
sangs-rgyas: Buddha
gsas-ba: be radiant, clear

Exercise II

Transliterate the following lines of Tibetan, a short extract from the Mahā-parinirvāṇa Sūtra:

བོད་པོ་ཞི་མཐོང་པོ་གཞི་གཞི་མཐོང་པོ་གཞི་གཞི་མཐོང་པོ་གཞི་གཞི་མཐོང་པོ་གཞི་གཞི

གཞི་གཞི་མཐོང་པོ་གཞི་གཞི་མཐོང་པོ་གཞི་གཞི་མཐོང་པོ་གཞི་གཞི

གཞི་གཞི་མཐོང་པོ་གཞི་གཞི་མཐོང་པོ་གཞི་གཞི

གཞི་གཞི་མཐོང་པོ་གཞི་གཞི

གཞི་གཞི་མཐོང་པོ་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

གཞི་གཞི

西藏 (vi) 沉没, 沉没, 沉没. 沉没. 16

西藏 (vi) 沉没, 沉没, 沉没. 沉没. 16
LESSON III

1. Demonstrative Pronouns

There are only two demonstrative pronouns in Tibetan:

de — "that" [indicates a further-removed object]

'di — "this" [indicates a nearer object]

As the case demands, these words (especially de) can be used in the sense of "he", "she" or "it". Moreover, there is no true definite article ("the") in Tibetan, but de and 'di can be used with a strong definitive sense when placed after the word to which they relate:

rgyal-po chen-po de — that great king / the great king
byang-chub-sems-dpa' 'di — this Bodhisattva
ston-pa 'di — this teacher

Example: 西南

2. Final Particles

As in most languages, there are only three types of complete sentences in Tibetan: statements, questions and commands. These are each marked, in principle, with a certain final particle.

A. Statements

When following a word that ends in a vowel, the final particle -o is joined directly to it thus:

dge-ba — be wholesome —> dge-ba'o — [It] is wholesome.
bya — should do —> bya'o — [It] should be done.
ita-bu — like —> ita-bu'o — [It] is like ...
chung-ba — be small —> chung-ba'o — [It] is small.
LESSON III

When following a word that ends in a consonant, the last letter (even if normally silent) is repeated as the first letter of the final particle thus:

- གསལ འ�། be radiant  → གསལལོ ལ། [It is radiant. གསལལོ འ་]
- རྒྱུང་འ�། arose  → རྒྱུང་ངོ་ ལ། [It] arose. རྒྱུང་ངོ་ ལ།
- བཀྲགས འ�། read  → བཀྲགས་མོ་ ལ། [He] read. བཀྲགས་མོ་ ལ།
- འིན་ལ། is xxx  → འིན་ལོ ལ། [It] is xxx. འིན་ལོ ལ།

B. Questions — 'AM

The particle which indicates a question is linked to the preceding word in the same way as the statement particle:

- དགེ་བས འ�། be wholesome  → དགེ་བསམ ལ། Is [it] wholesome ?
- ཉླ་བ འ�། should do  → ཉླ་བམ ལ། Should [it] be done ?
- ཀྲ་རུ འ�། like  → ཀྲ་རུལ ལ། Is [it] like ... ? ཀྲ་རུལ ལ།
- དངི་བས འ�། be small  → དངི་བསམ ལ། Is [it] small ? དངི་བསམ ལ།
- གསལ འ�། be radiant  → གསལམ ལ། Is [it] radiant ? གསལམ ལ།
- རྒྱུང་འ�། arose  → རྒྱུང་ངམ ལ། Did [it] arise ? རྒྱུང་ངམ ལ།
- བཀྲགས འ�། read  → བཀྲགས་མ ལ། Did [he] read [it] ? བཀྲགས་མ ལ།
- འིན་ལ། is xxx  → འིན་ོ ལ། Is [it] xxx ? འིན་ོ ལ།

This particle is used to indicate questions, as shown above. But it is not generally used at the end of sentences which already contain one of the interrogative pronouns (gang ‘what’ ?, su ‘who’ ?, ci ‘how?’ and so forth):

- ཉུས འ�། Who has come ?
- བྱར་བ འ�། What should be done ?
- གཙོ་བོ འ�། What did [he] read ?

Mention should also be made here of another related use of 'AM. There are occasions when this particle is used in the sense of ‘or’. In such cases it may be added to any content word, following the above rules for linking. Thus we have:

- དུས-བྱས་བོ དུས-མ་བྱས་མོ — It is either compounded or not compounded. དུས-བྱས་བོ དུས-མ་བྱས་མོ
- ཡོད་དམ རྡོད་མོ — Does [it] exist or does [it] not exist ? ཡོད་དམ རྡོད་མོ
C. Commands — CIG

The Tibetan verb will be introduced in detail later, but it is necessary to know now that many Tibetan verbs have a special stem form for the imperative or commands. If such a stem exists, it must be used in conjunction with the command particle.

The command particle cig undergoes certain modifications for the sake of euphony according to the last letter of the preceding word:

- cig is used after a final -g, -d or -b
- zhig is used after a final vowel, -ng, -m, -n, -r, or -l
- shig is used after a final -s

So we have:

- byas-shig — "Do!"
- thos-shig — "Hear!"
- mthong-zhig — "Look!"
- nyan-zhig — "Listen!"
- sod-cig — "Kill!"

Vocabulary III

This vocabulary covers the words used in the examples given in this lesson. To familiarize yourself with their appearance in written Tibetan, convert these words into Tibetan script, and do likewise for all following vocabulary lists.

- bkla-gs: read (p. vb.)
- rgyal-po: king
- chen-po: be great, large
- ston-pa: a teacher
- dus: time
- ’dus-byas: compounded, conditioned (Sanskrit)
- ’dus-ma-byas: not compounded, unconditioned (Sanskrit)
- ’dud: demon
- sbyin-pa: giving; a gift
- med: is not [= does not exist] (vb.)
- dge-ba: be wholesome, virtuous; wholesomeness, virtue
- bya: should do / be done (fut. vb.)
- lla-bu: like....
LESSON III

chung-be: 小, a be small, little
byung: 生起 (p. vb.)
yin: 布\n is [something] (vb.)
yod: 存在 (vb.)
gsal: 瑞由 (vb.) be radiant, illumine (vb.)

Exercise III

A. Add the appropriate statement and question particles to the following words:
- 蘇 - 嗎
thais, chos, rgyud, theg-pa, thugs-rje, lam, nyi-ma, mdo, sangs-rgyas, khyim, byang-chub, snying-po, chu, me, stag-mo, mig

B. Add the appropriate form of the command particle to be used with the following verbs (given in imperative stem form):
skyled, skyabs, khrus, khong, mchod, shig, dor, nos, bob, phos

C. Translate the following sentences:

1. 你有沒有放棄?
2. 要不要到這裡來?
3. 要不要來這裡?
4. 要不要去這裡?
5. 要不要去這裡?
6. 要不要去這裡?
7. 要不要去這裡?
8. 要不要去這裡?
9. 要不要去這裡?
10. 要不要去這裡?

n. 係
a, 為
LESSON IV

1. Introduction to Case Particles

There are a number of particles in Tibetan which are affixed to nouns and adjectives, and whose function consists of indicating the specific kinds of relationships that exist between the words they link. These are often called "case particles" by convention because of their similarity in some ways to the suffixed case-endings (declensions) used in many Indo-European languages. For English-speaking people it is perhaps easier to think of them as prepositions (e.g. in, at, on, of, to, with, by and so on), although the Tibetan particles are placed after the words they refer to and not before as in English. However, if we are trying to learn Tibetan to read texts, then the precise name we give to these particles is not so important, providing we can identify them when they occur and understand their function.

The names of the individual case particles used in this course are:

- Genitive — kyi etc.
- Instrumental — kyi etc.
- Oblique (= Accusative / Locative) — ia
- Locative — na
- Ablative — las
- Prolative — nas
- General subordination — tu etc.

These will each be dealt with and explained in turn in the following lessons.

2. The Genitive Particle — KIYI etc.

This particle has slightly different forms according to the last letter of the preceding word (to which it is affixed):

- kyi after final -d, -b, -s
- gi after final -g, -ng
- gyi after final -n, -m, -r, -l
- -'i after vowels

[yi] used in verse instead of -'i to make up syllable count]

1 You will often see the genitive in this form combined with the nominal particles, pa and so forth. Note the pronunciation in such cases: pa'i like Eng. "bay", ba'i like Eng. "way", ma'i like Eng. "may", po'i = bō, bo'i = wō, mo'i = mō. In other words, the addition of -'i is similar to the effect of a final -s on the preceding vowel.
LESSON IV

This particle is used to indicate a wide range of relationships. The word or phrase to which it is affixed is to be understood as an attribute or quality which specifies or defines in greater detail the word immediately following it. From this basic meaning, several kinds of relationships may be distinguished, although they overlap to some degree.

A. Possession 所有格 (所有物)
This indicates the owner of the thing mentioned. Here the pattern is owner + kyi +

- sams-rgyas-kyi gos — the Buddha’s clothes
- khyi’i so — the tooth of the dog
- rang-gi las — one’s karma
- soil-dpon-gyi gdan — the teacher’s seat
- bdud-kyi stobs — the power of the demon

B. Specification 具体说明 (原料)
This indicates the substance or material from which an object is made. Here the pattern is material + kyi + object

- gser-gyi bum-pa — a golden jar
- lngs-kyi me-long — an iron mirror
- shin-gi khyim — a wooden house
- bal-gyi gos — woollen clothes
- me-tog-gi phreng-ba — a garland of flowers

C. Attribution 属性说明
This indicates for who or what something occurs. Here the pattern is recipient + kyi + thing

- me’i thab-khung — a hearth for fire
- zhi-ba’i sbu-min-sreg — burnt offerings for Pacification
- lha-mams-kyi mdod-pa — offerings for the gods
- las-kyi cho-ga — the rules for the ritual
D. Dependence

Two types can be distinguished — subjective dependence and objective dependence.

i. Subjective dependence

This links the subject to the following concept.

- rgyal-po'i thugs-rje — the king's kindness
- sangs-rgyas-kyi ye-shes — the Buddha's Awareness
- bla-ma'i bsad-pa — a lama's praise
- khyim-gyi bdag-po — the master of the house
- bsgron-pa'i dam — the purpose of meditation

In some cases, one could view this as an extension of the possessive use (2.4 above) of the genitive.

ii. Objective dependence

This indicates that the first word or phrase is in some way the object of following word (especially if this is a verbal noun). This is sometimes only obvious from the context, as with the first example below:

- bla-ma'i bsad-pa — the praising of a lama
- mdo'i klong-pa — the reading of a sūtra
- zan-gyi sbyin-pa — the giving of food
- bsgrus-kyi sel-ba — the removal of obsuctions
- chos-kyi bstan-pa — the teaching of the Dharma

Again one could view this use as a variant of the attributive use (C above) of the genitive in some instances, as the head word could in a sense be viewed as the "recipient" or "beneficiary" of the dependent word.

E. Qualification

A word or phrase is linked with kyi to the following word as an attribute to further explain or define it. This use will frequently be encountered with verbal nouns and adjectives.
LESSON IV

bkai-ba’i skud-pa — a cord which has been spun [by a girl]
dga’-ba’i yul — a pleasing region

3. Plural Particles — RNAMS & DAG

Quite often Tibetan does not indicate the plural if it is obvious from the context that a word is to be understood as such. But there are a number of plural particles in Tibetan which may be used when necessary. The most important of these are rnams and dag,

They always occur once following the word or phrase to which they refer:

slob-dpon ‘ongs-so — A teacher came.

slob-dpon-rnams ‘ongs-so — Teachers came.

slob-dpon rtags-po-rnams ‘ongs-so — Good teachers came.

There is also a special use of dag to be noted, which you may encounter from time to time. In Sanskrit, nouns have dual case-endings as well as the more usual single and plural. The dual was used in connection with words for things which normally occur in pairs, such as eyes, ears, arms, hands, eyebrows, or the sun and moon. It is naturally not very common, but when it occurred in Sanskrit texts, the Tibetans used dag to express that idea of duality.

1 One might add tsho here, which is used in later native literature mainly to indicate plural of pronouns.

24
You should therefore bear this meaning in mind as a possibility when dag occurs. It should then be translated as "both ...", "the two ...", or "the pair of ...".

### Vocabulary IV

| klog-pa: | རོ། | reading |
| khyi: | ཀྲི | dog |
| khyim: | ཀྲིམ | house |
| gos: | གཟིས | clothing |
| dga'-ba: | དགའ་བ | joy; be joyful |
| sgrub-pa: | སྒྲུབ་པ | accomplishment; which accomplishes |
| bsgom-pa: | བསྒོམ་པ | cultivation, meditation |
| bsgrigs: | བསྒྲིགས | obscuration |
| lcags: | ཀྲངས | iron |
| cho-ga: | ཆོས་ | rite, rules for ritual |
| mchod-pa: | མཆོད་པ | offering |
| 'jig-rten: | བེབས་ | a world |
| stobs: | མཚོབས | strength, power |
| bstan-pa: | བི་སྟན་པ | teaching |
| bstod-pa: | བིསྟོད་པ | praise |
| dam-pa: | བདེམ་པ | supreme, holy |
| don: | དོན | meaning; aim, purpose; an object |
| gdan: | དཀན | seat |
| bdag-po: | བྲད་པོ | lord |
| bdud: | བྲུད | demon |
| nam-mkha': | རྒྱལ་མཁའི | space, the sky |
| phreng-ba: | གསེར་བ | a garland |
| bal: | བལ | wool |
| bum-pa: | བུམ་པ | a jar |
| sbyin-pa: | གསོལ་པ | giving |
| sbyin-sreg: | གསོལ་སྲིད | homa; ritual (burnt offerings) |
| mi: | མི | a human being |
| me: | མེ | fire |
| me-long: | མེ་ལོང་ | mirror |
| mya-ngan-'das: | རྒྱ་དང་འདས | Nirvāṇa |
| zhi-ba: | བཞི་བ | be peaceful; peace |
| gzhi: | གྱི | basis, ground |
| zan: | རོ། | food |
LESSON IV

yul: a realm, country
ye-shes: Awareness (jñāna)
las: karmic action; a ritual
shing: wood, tree
sens: mind
sel-ba: cleansing
so: tooth
slob-dpon: a teacher (ācārya)
slob-ma: student
gser: gold
lha: a god

Exercise IV

A. Make twenty phrases with the genitive particle kyi and its variants, using words given in this and earlier lessons. Include 6 plural phrases in this exercise.

B. Translate the following:

1. ཤེ་ཆེན་པོ་ཨ་ཕྱེུན་པོ་ི་གེ་
2. སཱ་ཐོ་བཤེས་
3. སྐྱེན་བཞི་ཌུ་བུ་
4. སི་རྒྱུད་ོ་ཐེ་ཐོ་ཐོ་
5. ཤཽ་ཐོ་ལྷི་ི་གེ་ཐུམ་
6. སཱ་ཐོ་བཤེས་ི་སྐྱེན་
7. སི་རྒྱུད་ོ་ཐེ་ཐོ་ཐོ་ཡི་
8. སི་རྒྱུད་ི་རྒྱུད་ཕྲན་
9. ཤེ་ཆེན་པོ་ཨ་ཕྱེུན་པོ་ི་གེ་ཐུམ་པ་ི་ཐུ་མོས་པ་ི་ཐུ་མོས་པ་
10. སཱ་ཐོ་ཐོ་ཐོ་ྱུ་དུ་ཨ་སྔོན་ི་ི་ཨ་ཏུ་ཡི་ཁིི་ཨ་ཏུ་ཡི་
LESSON V

1. Instrumental Particle — KYIS etc.

Like the genitive particle (kyif), this particle also varies slightly according to the last letter of the preceding word (to which it is affixed):

\[
\begin{align*}
\text{kis} & \quad \text{after final \text{-d, -b, -s}} \\
\text{gis} & \quad \text{after final \text{-g, -ng}} \\
\text{gyis} & \quad \text{after final \text{-n, -m, -r, -l}} \\
\text{-s} & \quad \text{after vowels}
\end{align*}
\]

[kis used in verse instead of -s to make up syllable count]

Generally speaking, this particle is used to indicate the agent or means by which something occurs. Four main uses may therefore be distinguished — agent, means, reason and manner.

A. Agent

This is the most important use of the Instrumental Particle, and will be encountered frequently by the learner. However, before describing its use, it would perhaps be best to explain something about Tibetan verbs. Strictly speaking, many of the Western grammatical categories used with regards verbs cannot be applied to Tibetan verbs. For example, the Tibetan verb itself has no active or passive forms — sentences like "The cat ate the food" (active) and "The food was eaten by the cat" (passive) would be identical in Tibetan. A literal translation of the Tibetan equivalent would be something like "With regards food, eating occurs by the cat". What is of prime importance from the Tibetan point of view is the distinction between voluntary / intentional actions and involuntary / non-intentional actions or states. Intentional verbs are those which have an implicit agent (= the subject) and an object, which may or may not be expressed. Non-intentional verbs cannot have an agent, and the word or phrase corresponding to what we would call the subject occurs without any case particle at all. More information and examples regarding these two categories of verbs will be given in Lesson 15.

The Instrumental Particle is used to express the agent of voluntary / intentional verbs, and so is usually equivalent to what we would call the subject of a verb. Having said that,
LESSON V

its use does not present any difficulties. Remember that you will also see it often used to express the agent both of **verbal stems** and of verbal nouns or adjectives.

sangs-rgyas-kyis chos bsad-do — The Buddha explained the Dharma.
bdag-gis bla-ma chen-po mthong-ngo — I saw the great Lama.
slob-dpon-gyis dbang-bskur-ro — The teacher initiated [him].
rnal-byor-pas cho-gi sphyad-do — The yogan performed the ritual.
mkhas-pa-rnam-kyis mdo klog-go — The learned ones are reading the stttra.
shes-rab-can-gyis dkyil-khor bris — The wise one should draw the mandala.
des skad ’di gsungs-so — He spoke this discourse.
sangs-rgyas-kyis bshags pa’i chos — the Dharma praised by the Buddha
khrood-kyis rtogs-pa’i gsang-ba — the secret you have understood
blun-pos mi-bshes-pa’i don — a meaning which the stupid do not know

B. **Means**

This is used to indicate the means, tool, or manner by which the action of the verb is carried out. It is possible that you will see more than one occurrence of the Instrumental in single sentence. **One will probably indicate the agent, and the other the means (or manner).**

lag-pa-gnyis byug-spos-kyis bskus-so — [He] smeared both hands with perfume.
gsang-sngags-kyis byin-gyis-brlabs-pa’i chu — the water which was empowered with a mantra

des me-tog-gis brgyan-ro — He adorned [it] with flowers.
chugs gang-ba’i bum-pa — a jar filled with water
mes’ shing bsrga-so — The wood was burnt by the fire.
der la-gris bsad-do — He was killed with a sword.
bsam-gyis mi-khyab-pa — that cannot be encompassed by thought (= inconceivable)

C. **Reason**

It should not be difficult to see that this is just a more abstract extension of the previous use of **kyis**. The basic structure we see is “because of xxx, zzz occurs”, and the part of the sentence corresponding to the reason for the following action or situation may be fairly long. Verbal nouns are often used in such cases. In these cases **kyis** may be translated by “because”, “since”, “due to ...” and the like.

shin-tu dka’-ba yin-pas ... — Because it is extremely difficult, ...
chos spyad-pas thar-to — (He) was liberated because he practised the Dharma.
bdag-gis dngo-grub thob-par-dod-pas — Because of my desire to attain siddhis....
(= Because of the desiring for the attainment by me with regards siddhis....)
chos thams-cad bdag med-pas mi-rtag-pa'io — Because all dhamas lack autonomous existence, they are impermanent.

D. **Manner**

The Instrumental is also used to express the manner or mode in which something happens. In such cases, it is often similar to English adverbs ending in "ly".

bdag-gis gus-pas phyag-tshal-lo — I bow down respectfully.
bcom-ladan-'das-kyis de snying-rje-pas gsungs-so — The Bhagavat said that compassionately.
de-lta-bus — in that way
skad-cig-gis — instantaneously
'di'i tshul-gyis chos spyad-do — You should practise the Dharma in this manner.

The above four uses cover the main uses of kyi as a case particle. It also functions in certain other ways which will be introduced in later lessons.

2. **Emphatic Particle**

Tibetan has a special particle, ni, which is used to emphasize or isolate a single word or phrase. It shows that the word or phrase so marked is the particular topic or subject of the sentence. It will frequently be encountered in commentarial literature, where it marks any word or phrase that is going to be defined or defined by the writer.

sangs-rgyas ni mi-rnams-kyi mchog yin-no — A Buddha is the most excellent of people.
de-dag ni byang-chub-sems-dpa’ ma-yin-no — They are not Bodhisattvas.
bgegs ni ram-mgnis yin-te phyi dang nang-nge — There are two kinds of obstacles, outer and inner.

snying-rje’i mig ni dri-ma med-do — The eye of compassion is without impurities.
'di ni sangs-rgyas-kyis gsungs-pa yin-no — This was spoken by the Buddha.

---

1 The past stem thar used to be thard, with the da-drag, so the final particle used is -to, and not -ro as one might have expected.
LESSON V

Note that this particle ни is also used in verse as a kind of "make-weight", just to make up the requisite number of syllables in a line, without any special significance.

Vocabulary V

dka'-ba: be difficult
dkyil-khor: mandala
skad: speech, discourse, language
bskyus: smeared (p. vb.)
orthyab-pa: be encompassed, penetrated
mṅhas-pa: be wise, skilled
gang-ba: be filled
gus-pa: respect; be respectful, devout
bgegs: obstacle
brgyan: adorned, decorated (p. vb.)
angs-grub: tantric accomplishment (siddhi)
bzngags-pa: praise; be praised
chu: water
mchog: most excellent, supreme
gnyis: two
snying-rje: compassion
rtogs-pa: understanding, realization
thob-pa: attainment, acquisition
dri-ma: impurity
bdag: I, self; autonomous existence
‘dod-pa: desire
nang: inside, interior
nam: type, kind
rnal-byor-pa: yogin
spyad: practised (p. vb.)
phyag-tshul: salute, make obeisences (vb.)
phyi: outside, exterior
byin-gyis-brlabs-pa: empowerment, transformation
byug-spos: perfume
bri: should write, draw (ful. vb.)
blun-po: be stupid; a stupid person
dbang-bskur: initiated (p. com. vb.)
LESSON V

mi-rtag-pa: be impermanent; impermanence
mig: eye
me-tog: flower
ishul: method, manner
ral-gri: sword
lag-pa: hand
shin-tu: very, extremely
shes-pa: knowledge
shes-rab: Insight, Prajñā
bskad: explained (p. vb.)
gsang-sngags: secret mantra
gsang-ba: be secret
bsad: killed (p. vb.)
bsam: thought, should be thought (fut. vb.)
bsregs: burnt (p. vb.)

Exercise V

A. Give the correct form of the Instrumental Particle to follow the following words:
skye-bo, nam-mkha’, rgyu, khrul-pa, gcig, lta-bu, thos-pa, bdag, sprin, mdzod, gzhan, ‘od, zab-pa, ye-shes, lam, shes-rab

B. Translate the following sentences into English:
[The oblique particle la, which will be dealt with in detail in the next Lesson, will be noticed in several of the sentences below. Translate it as "in", "to" etc. as appropriate.]

1. འི་མ་མཚར་འི་མེ་ཏོག་མེ་ཏོག་རིང་།
2. ང་མ་མཚར་དཔོན་བསམ་མི་ང་གུ་མེ་ཏོག་སེམས་རིང་།
3. འི་མ་མེ་ཏོག་མེ་ཏོག་ལོ་ཟློག་རིང་།
4. ིི་ཚ་མ་མཚར་མི་ང་གུ་ལོ་ཟློག་རིང་།
5. ིི་མ་འི་རྐྱེན་བཅོས་མི་ང་གུ་ལོ་ཟློག་རིང་།
6. ིི་མ་འི་རྐྱེན་བཅོས་མི་ང་གུ་ལོ་ཟློག་རིང་།
7. ིི་མ་འི་རྐྱེན་བཅོས་མི་ང་གུ་ལོ་ཟློག་རིང་།
8. ིི་མ་འི་རྐྱེན་བཅོས་མི་ང་གུ་ལོ་ཟློག་རིང་།
LESSON V

9. ཟླ་བའི་དབང་པོ་ཤིང་པ་ནས་འེལ་བ།

10. མདུན་ནི་བདུན་ཅུ་སྲུང་པོ་བཞི་སྦྱེ་ནུ་བོད་ཐོན་པའི་མ་ཤེས་པ།
LESSON VI

1. Direct and Indirect Objects of Verbs

One can consider the object of the verbal action either to directly form part of the action or to be somewhat separated from it. In the first case, Tibetan often uses no case particles at all, but merely juxtaposes the object and the verb. This is especially true with the non-intentional class of verbs, where the logical subject in fact appears as the object. Hence we have a sentence like: bia-ma-nams 'ong-ngo “The Lamas are coming”. This actually means something like “Coming occurs, with regards the Lamas”.

On the other hand, if the object is thought in some way to be separated from the action of the verb, the Oblique Particle (la) is used. One may see both kinds of object in a single sentence, such as: des sens-can-dla nor shgyin-no: “He gives treasure to beings”. In English we would say that treasure (nor) is the direct object, and beings (sens-can) is the indirect object. Further examples of this will be seen below.

2. The Oblique Particle — LA (U)

So the next case particle we shall consider is la, which functions with a wide range of meanings. In particular it is used to indicate “to what”, “for the benefit of what” or “in consideration of what” the action of a verb occurs (objective), and the time or place where an action takes place (locative). The distinction between these uses is not always clear, and so some occurrences could arguably be classified under several headings.

A. Objective Use of Oblique Particle

A number of functions can be discerned here, linked by a basic feeling of distance or separation between the action of the verb and the object towards which it is directed. Commonly la is used to indicate “for the sake of whom or what the action takes place. This includes what we would call the indirect object, but it is also used when there is some kind of transference of effect, benefit or harm. You should note that la is also used in this sense with verbal nouns or adjectives, as will be seen from the examples. It will usually be convenient to translate it with "to", "for" or "with regards". So we have such examples as these:


sens-can-nams-la snying-rje bskayed-nas — Having roused compassion for beings..."
LESSON VI

By examining it on the absolute level, I abandoned perceptions regarding it [as an object].

sens-can thams-cad-la shiyin-ro — [He] gave to all beings.
byang-chub-chen-po-la sman-pa — the aspiration for Great Enlightenment
de-dag-la phan-pa dang bde-ba — help and happiness for them
gsang-sngags-la mkhas-pa-rnams — those who are skilled with regards the secret mantras.
bdag-gis bcom-lod-'das-la zhu'o — I shall ask the Bhagavat [about it].
lus-la gnod-pa — [one] who does harm to [your] body
zhi-ba'i cho-ga-la me-tog dkar dbul-lo — [You] should offer white flowers for the rite of Pacification.

gnod-shiyin-rnams-la gtor-ma phul-zhig — Offer tormas to the yakṣas!
de-dag ni-sangs-rgyas mang-po-la bsnyen-bkur-ro — They served many Buddhas.
de-bzhin-snegs-pa-la mchod-pa — worshipping the Tathāgata
des bglas-brjod-la rabs-do — He applied himself to [mantra] recitation.
'jig-ri-sun-la phan-par-'don-dro — [I] desire to help all worlds.
ngas khyo-lod-la bzhag-dro — I shall explain [it] to you.
chos thams-cad-la dbang thob-bo — [He] achieved mastery of all dharmas.
"de-dag-la ni bdag-gis zhag khrag-gis 'byung-bu — I made offerings to them with my flesh and blood.
chos-la snyod-pa'i mchog-pa'i — the attributes of engagement in the Dharma.
chos-la dbang-med-pa rtsogs-so — [He] realized the lack of autonomous existence to dharmas.

B. Locative Use of Oblique Particle

The Oblique Particle is also used in what we might call a "locative" sense. It indicates the place in time or space where the action of the verb is done, both concretely and figuratively. Often this figurative locative will overlap with the previous "objective" use of la in the sense of "regarding which..."

i. Concrete Spatial Locative

pad-ma-la bzhag-go — [He] placed it on a lotus.
ku-sha bting-ba'i stan-la rnal-ba — They should sleep on beds of strewn kusa grass.
me-tog sa-lod bab-bo — The flower fell to the ground.

1 This first la is figuratively "locative", while the second is its "objective" use.
ii. Figurative Spatial Locative

ṣṭhā-pa-paun-ṣd-la  sams mi-g-yo-ba — the stability of mind in openness
mi-dge-la  ’jug-pa — entry into the unwholesome
ṣbyin-pa’-pha-rol-tu-p’hyin-pa-la  rams-pa  gsum-mo — [There are] three aspects to the Perfection of Generosity.

= Rṣṣ-ā-dīh; vi yi 3 p =

ting-nges-dzin-la  snyoms-par-zhugs-so  [I] was equipoised in samādhi.
chos zab-mo-la  gnas-pa  = abiding in the profound Dharma
rig-pa-la  ’jug-pa’i  tshul-gyis — by means of entry into awareness

There is an important idiom which should be noted here. Like many languages, Tibetan does not have a true verb *to have*, but expresses possession in a number of other ways. One of these is the construction, xxx-la xxx yod, which we might translate literally as "regarding xxx, yyy exists". So you might see such sentences as rgyal-po-la gnas gsum yod-do: "The king has three sons" or lha-mams-la rig-sngags ’di yod-do: "The gods have this H vidyā-mantra".

iii. Temporal Locative

Though you will sometimes see la in this sense, it is more common for the true Locative Particle to be used to express the time when an action occurs.

= kn-y-lu qa (50)  =

zla-ba nya-la dkyil-thar bris-dings — Draw the mandala at the full moon!

= gn-i thal š (60) =

gzhag gsum-pa-la bud-med shi’o — On the third day, the woman died.

= gn-i thal š (60) =

bdag-gis sngag-dro-la zan za’o — I ate the food in the morning.

3. The Vocative

The vocative is not shown by any special particle in Tibetan. Any word or phrase used vocatively is placed at the beginning of the sentence, and is often emphasized with an interjection, usually kye. Kye can be translated in various ways such as "O !", "Hey !", "Ah !" or "Alas !" according to the circumstances. Naturally the vocative normally occurs only in dialogue, especially with personal names or titles.

= gn-i thal š (60) =

bcom-ltan-das dkyil-khor ’di’i ming ci yin — "Bhagavat ! What is the name of this mandala ?"

Lag-na-mdor-je dkyil-khor ’di’i ming ci... — "Vajrapāṇi ! The name of this mandala is ....".

kye rgyal-po de ma-sod-ṣig — "O king ! Do not kill him !"
LESSON VI

Vocabulary VI

Kun-tu-bzang-po: Samantabhadra
Kun-tu-bzang-po'i spyod-pa: Practice of Samantabhadra
dbar-ba: be white
bskyed: roused, generated (p. of skye'd)
khrag: blood
rgya-mtsho: ocean
sngas-dro: morning
'Jam-dpal-gzhon-nur-gyur-pa: Manjushri-kumara-bhuta
'jug: enter, undertake (vb.)
nyal: sleep (vb.)
snyoms-par-zhugs: equipoised (p. vb.)
bsnyen-bkhor: service, respect; served (p. vb.)
ting-nge'dzin: samadhi, one pointed concentration or composure of the mind.
gtor-ma: torma (cast offerings of food etc.)
bing-ba: be spread
rtag-tu: always, perpetually
stan: seat, couch
stong-pa-nyid: openness, nothingness (śūnyaṭā)
thob: attained, acquired (p. vb.)
don-dam-pa: the absolute [level]
nor: treasure
nor-bu: a jewel
gnas: abide [in], be located [in] (vb.)
gnod-pa: harm; that which harms
gnod-sbyin: a yaksa
dpoyod-pa: investigation
spyod-pa: enagagement in s.th.
pad-ma: lotus
pha rol-tu-phya pa: Perfection (pāramīṭā)
phan-pa: help
phul: offer, give (imp. vb.)
bab: fell (p. vb.)
bud-med: woman

1 According to the Gaṇḍavyūha Sūtra, the Bodhisattva Samantabhadra made a series of vows to revere the Buddhas and help beings. This is known as the Practice of Samantabhadra.
LESSON VI

bor: cast away, abandoned (p. vb.)
dbang: mastery, power
dbul: should offer / give (fut. vb.)
bad: strive, make efforts (vb.)
ma-lus-pa: without exception (= the totality of ...)
mi-g.yo-ba: unmoving, unshakable
ming: name
dmigs-pa: perception [of something as a real object]
smon-pa: aspiration
zhag: day
zhu: will ask / request (fut. vb.)
bzhag: placed (p. vb.)
bzhugs: dwell, reside, sit (hon. vb.)
gzugs: form
zia-ba nya: the full moon
bzlas-brjod: recitation
rigs-kyi-bu: Nobly-born Son
Lag-na-rdo-rje: Vajrapâni (non-honorific form)
lus: body
sha: flesh
shi: died (p. vb.)
sa: earth, ground
stras: son
gsum: three

Exercise VI

Translate the following sentences:

1. རྒྱང་བུ་འགྲོ་བོ་བྲུ་བོ་བུ་བོ་བོ་བོ་བོ་

2. སྡེ་བོ་དྲུང་དུ་དེ་བོ་བོ་བོ་བོ་བོ་

3. ལྟ་རྒྱལ་འདུན་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་

4. ཆེར་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་

5. སྟེ་ེ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་
LESSON VI

6. རུ་བ་‘ལ་ཐུ་པ་བབ་པའི་ོ་‘ཐུ་བ་བབ་ཙེ།
7. གེ་བའི་འཇིལ་ལ་‘ཐུ་བ་བབ་ཙེ།
8. གེ་བའི་‘ཐུ་བ་བབ་ཙེ།
9. གེ་བའི་‘ཐུ་བ་བབ་ཙེ།
10. གེ་བའི་‘ཐུ་བ་བབ་ཙེ། །བར་ཐུ་བ་བབ་ཙེ། །བར་ཐུ་བ་བབ་ཙེ།
LESSON VII

I. The Verb

Some features of the Tibetan verb have already been touched upon in Lessons III and V, but now we shall look at it in greater detail. Verbs have four stems which are conventionally called the present, past, future and imperative. This terminology is derived from Indo-European grammatical ideas which do not entirely correspond to Tibetan verbal concepts. In common with such diverse languages as Japanese and Arabic, the Tibetan verb is basically concerned with aspect and not tense like most Indo-European languages. Unfortunately, the matter has been further complicated by the use made of these stems to translate the tenses of Sanskrit verbs. In addition to their own underlying meaning, the Tibetan verbal stems came to be seen as equivalent to the various Sanskrit present, past or future tenses in the absence of anything with which to translate them.

In the case of some verbs, each one of these stems has a distinct form with alterations in their prefixed or root letters and vowels, though many other verbs use an identical form for two, three or all of the stems. A full description of the patterns to be encountered is quite beyond the scope of this course, and would also be an impossible burden for the student to learn. It will be more practical to learn the various forms of a verb as they are encountered. Furthermore, a reference listing of these stem forms for the most common verbs is given in Lesson XV. However the following are typical:

4-stem Forms

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>byed</td>
<td>byas</td>
<td>bya</td>
<td>byas</td>
</tr>
<tr>
<td>lla</td>
<td>blas</td>
<td>bla</td>
<td>lla</td>
</tr>
<tr>
<td>sdud</td>
<td>bsdus</td>
<td>bsdu</td>
<td>sdus</td>
</tr>
<tr>
<td>sgrib</td>
<td>bsgribs</td>
<td>bsgrib</td>
<td>sgribs</td>
</tr>
</tbody>
</table>

1 This means that verbs express whether an action has been completed (perfect), or is in the process of being completed (imperfect).

2 Where two or more of the stems have an identical form, various auxiliary verbs can be used to clarify which stem is intended. This will be dealt with later in the course.
LESSON VII

3-stem Forms

Present         Past         Future         Imperative
rnyed           brnyes       brnyed        rnyed
gei             geis          gei            geis
jig             bshig         bshig         shig
bul             phul          dbul          phul
bri             bris          bri            bris

2-stem Forms

skyed           bskyed        bskyed        skyed
'khur           khur          'khur         khur
'chi            shi           'chi          shi
'thob           thob          'thob         thob
sdod            bsdod         bsdod         sdod

1-stem Form

mthong          mthong        mthong        mthong
thos            thos          thos          thos
skrag           skrag         skrag         skrag
go              go            go

2. The Use of the Verbal Stems

A. The Present Stem

This stem is used to express the generally applicable occurrence of an action (e.g. The sun rises in the east), the current state of affairs (e.g. I live in London), or any action which is incomplete (e.g. You are learning Tibetan). It is usual to translate this stem with a present tense, though the time aspect is merely coincidental in Tibetan.

chos thams-cad rang-bzhin-gyis stong-par nmam-par-lta'o — [They] perceive that all dharmas lack intrinsic existence. (NB: The Instrumental is used with stong-pa to indicate what is absent etc.)
nyi-ma nam-muña-la 'char-ro — The sun is shining in the sky.
bdag yun ring-po nas khor-ba-na khor-ro — I have been going around in Samsāra for a long
time.
ji-ltar sems-can-mams-la chos ston — How does he teach the Dharma to beings?
tha'i me-tog-gr char bab-bo — A rain of divine flowers is falling.

B. The Past Stem

This stem is basically aspactual in character, and so only indicates the completion of an action. From the Tibetan point of view, any idea of a past time is really only discernable from the context.

bcom-ladan-'das rGyal-po'i-khab Bya-rgod-phung-po'i ri-la bzhugs-so — The Bhagavat was residing on the mountain of Grdhrañjña at Rajagṛha.
sangs-rgyas-la 'di-skad-ces smras-so — [They] said this to the Buddha.
mgon-par rdzogs-par-sangs-rgyas-so — [He] became perfectly enlightened.
der-nas bcom-ladan-'das ting-nge-'dzin de-las bzhengs-so — Then the Bhagavat arose from that samādhi.
yi-ge A zhes-byab-ba'i bru pad-ma-la bzhag-go — The symbol of the letter "A" was placed on the lotus.
de-nas ral-gri'i phyag-rgya byings ... — Then [he] made the sword muddrā and ...
del-ltar ngas bshad-pa'i mchod-pa byas-so — In that way, [they] made the offerings prescribed by me.
bdag-nyid spyan-ras-gzigs-dbang-phug-tu byin-gyis-brags-so — He transformed himself into Avalokiteśvara.

C. The Future Stem

Despite its name, this stem probably did not originally indicate an action that will occur at a future time, but rather seems to have expressed a necessitative or prescriptive idea. It implies that the action of the verb which has not yet begun to occur should be, or even must be, carried out. It is often encountered in this sense in handbooks for rituals and the like. However, you should also bear in mind that the Tibetans often had to use this stem to translate true future tenses when translating Buddhist texts from Sanskrit which has a quite elaborate system of tenses.

3 The future, as well as other tenses, is also expressed through the use of various auxiliary verbs, which will be introduced in Lesson XI.
LESSON VII

'gro-ba-la snying-rje bskyed-dao — [You] should generate compassion for creatures.
bla-na-med-pa yang-dag-par-rdzogs-pa'i byang-chub-tu smon-lam gdab-bo — You should make a resolution [to achieve] the supreme and fully perfect Enlightenment.
myen-mongs thams-cad spang-ngo — All emotional affections should be abandoned.
kang-pa gnyis ni mnyam-gzhag-go — [Your] two feet should be placed together.
lag gnyis pad-ma ltar sbyar-ro — [Your] two hands should be joined like a lotus.
yi-ge lha'i gzung-su-gyur-bar bsam-mo — [You] should imagine the letter change into the body-image of the deity.
'phags-pa mi-gyo-ba'i sngags bza'a'o — [You] should recite the mantra of the Noble Acala.
byug-spos dang me-tog-la sogs-pa dbul-lo — Perfume, flowers and so forth should be offered.
me-thab-kyi khior-yug-la riswa⁴ ku-sha dgram-mo — kuśa grass should be spread around the circumference of the hearth.

D. The Imperative Stem

This does not present any great difficulties. It is the form of the verb used to express orders, commands or wishes. Its use has already been covered in Lesson III in connection with the Imperative Particle cig.

3. Negation — MA / MI

Tibetan uses two forms of the negative adverb — ma and mi. These are placed immediately before the word to be negated. Generally speaking we find the following pattern of use:

1. mi is used with present and future stems, and verbal adjectives.
2. ma is used with past and imperative stems, and verbal nouns.
3. They are both used arbitrarily with adjectives, some taking mi and others taking ma.

---

⁴ Although not mentioned in the section on Tibetan script, there is a special letter of rare occurrence, called the wa-zur, written like a small triangle under certain letters thus: ཧ. It is usually transliterated as ts, but it is silent itself, and generally does not affect the pronunciation of the word. Its chief purpose seems to be as an orthographic device to distinguish otherwise identical words. So it is used here in riswa (སྲིས་) to avoid confusion with riṣwa (རིས་) "root".
[ma-yin, the negative of the verb yin "be", is sometimes seen in the contracted form min. The verb med "not exist" is noteworthy because it is derived from the negative for the verb yod "exist".]

be-giang-gi ści-ba ści-la ma-thung-bas bsk'u'o — It should be smeared with bull's dung which has not fallen to the ground.

bsłan-pa de ni mi-bden-no — That teaching is not true.
khys-dkis de ma-rnyed-dam — Did you not get it?
chos-rnams ri-tu ma-skyes-so — Dharmas are forever unborn.
sems-can-gyi kham ma-lus-pa — societies of beings without exception
dgos-pa ma-rdzogs-pa... — Since [he] had not completed the task...
chos kun ni ma-rag-pa'o — All dharmas are impermanent.
'di shes-pa mi-'gyur-ba-rnams ni sengs-gyas grhan-du 'tskol-lo — Those who do not come to know this seek the Buddha elsewhere.
bsod-rnams ma-byas-pa'i sems-can-rnams — beings who have not acted meritoriously
las 'di ni mi-legs-so — This action is not good.
ma-'ongs-pa'i dus-nam blun-po byung-ngo — In future times, there will be stupid people.
(Literally - "In times which have not come")

Vocabulary VII

rkang: a foot, feet
bsku: should smear (fut. of skud)
bskor: encircled, surrounded (p. of skor)
kham: realm, society
khor-yug: circumference
khor: go around (vb.)
dgos-pa: purpose, aim, task
dgrom: should strew (fut. of 'grems)
gro-ba: creature; state of existence
rGyal-po'i-khab: Rajagha
sgrol: liberate, free (vb. pres. stem)
ngag: speech
beings: bound (p. of 'ching)
ści-ba: dung
char: rain
'char: shine (vb.).
LESSON VII

ji-lar: how ?, in what way ?
nyon-mongs: emotional affliction (kleśa)
mnyam-pa-nyid: sameness
mnyam-gzhag: should equipoise (fut. of mnyam-jog)
rnyed: acquire, get (vb.)
rtag-tu: always, perpetually
ster: bestow (vb.)
ston-pa: be lacking, be open
briten: relied, have relied (p. of rten)
dra-ba: a net, web
gdab: should express, offer (fut. of 'debs [often used idiomatically])
bdun: seven
bden: truth
rnam-grangs: a discourse
spang: should abandon (fut. of spong)
spyi-bo: top of the head
phags-pa: be noble; nobility
ba-glang: bull
Bya-rgod-phung-po: Grhrakūta
bla-na-med-pa: supreme
dbul: offer, give (fut. of 'bul)
bad: fall (vb.)
bru: a written letter or syllable
sbyar: joined / should join (p. & fut. of sbyor)
Mi-gyur-ba: Acala
myur-du: quickly
smon-lam: aspiration, resolution
rtsa: grass
tshogs: a crowd, mass of ...
tshol: seek (vb.)
rdzogs-pa: perfection; be perfect, complete
zhes-byab: called, said [used to indicate a quotation, title or speech]
gzhan: other
bzhugs: dwell, reside, sit (hon. vb.)
zhengs: arise, get up (hon. vb.)
gzugs: colour-form; body-image
zlos: recite ! (imp. of zlo)
LESSON VII

bzla:
should recite (fut. of zlo)
'od-zer:
light rays
yang-dag-par:
fully
yid:
mind (manas)
yi-ge:
a letter (of the alphabet)
yun:
a span of time
rang:
self
rang-bzhin:
nature, intrinsic / inherent existence
ri:
mountain
ring-po:
be long
lan:
time / times
lus-pa:
remainder
bsam:
should think, imagine (fut. of sems)
bsod-nams:
merit
lhung-ba:
which has fallen

Exercise VII

A. Compose 10 sentences yourself using vocabulary from this and previous lessons, making use of different verbal stems.

B. Translate the following:

1. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་
2. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་
3. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་
4. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་
5. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་
6. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་
7. སྤེལ་ཐོབས་ཐེག་ཆེན་པོ་ཞེས་སུ་ཐེག་ཆེན་པོ་ཞེས་སུ་བཤེན་པོ་

5 The las in sentence 2 will be introduced later. Here it means "[other] than". The shes in sentence 4 is a variant of zhes, used for euphony.
LESSON VII

8. ཤིག་ལྔ་༣, སོག་པའི་གཞི་གཞི་གཞི་བསལ་འབྲུས་འཁྱེར་བཤད་ཆེན་བོོ་

9. ཤིག་ལྔ་༣, སོག་པའི་གཞི་གཞི་བསལ་འབྲུས་འཁྱེར་བཤད་ཆེན་བོོ་

10. ཤིག་ལྔ་༣, སོག་པའི་གཞི་གཞི་བསལ་འབྲུས་འཁྱེར་བཤད་ཆེན་བོོ་

11. ཤིག་ལྔ་༣, སོག་པའི་གཞི་གཞི་བསལ་འབྲུས་འཁྱེར་བཤད་ཆེན་བོོ་

ཐོན་ཕྱིར

ཁུལ།

དཔེ་པ། | vt. 救度, 救放
LESSON VIII

1. The Locative Particle — NA  

The use of this particle does not give rise to any particular difficulties. It overlaps to a certain extent with some meanings of the Oblique Particle la, but generally tends to refer to the place or time of the verbal action in a more restricted or specific manner.

A. Locative of Place

bla-rnams so-so’i dkyil-khor-na bzhugs-pa — the deities who reside in their respective maṇḍalas
lag-na bgrang-phreng ’dzin-no — [He] holds a rosary in his hand.
khams gsun-na gnas-pa’i ’gro-ba-rnams — the creatures living in the Three Realms
ngas khor-ba-na ’khor-ba’i tshe... — When I was going around in Samsāra...
pho-brang rgya-che-ba-na bzhugs-pa’i de bzhi-gshegs-pa-rnams — the Tathāgatas who reside in a vast palace
phyag-rgya grub-gsum-pa pad-ma’i steng-na ’dug-pa — the triangular symbol which rests upon a lotus
chos-kyi-dbyings-kyi gnas-na khod-pa’i byang-chub-sems-dpa’-rnams — the Bodhisattvas who are arrayed in the abode of the dharma-bhūtu
rigs-kyi-bu byang-chub-snying-po-na ’dug-pa’i tshe... — Nobly-born One! When you are seated in the bodhimanda ...
dei mri-lam-na bla-ma mthong-ngo — The Lama was seen in his dreams.
bla-na-med-pa’i ye-shes — Supreme Awareness (literally “that above which there is nothing”)

B. Locative of Time

To express the time when something happens, the phrase ... kyi dus-na is often used:

nyi-na ‘char-ba’i dus-na chos ston-no, — He teaches the Dharma when the sun rises.
ma’ongs-pa’i dus-na byams-pa byon-no — Maitreya will appear in the future.

As well as indicating the location of an action in this way, na is also used, by extension, to form many adverbs of time and place:

de-na — there
di-na — here
nang-na — inside
pha-rol-na — outside
LESSON VIII

bar-na —  between
gh-yas-na —  right
gh-yon-na —  left
de'i tshe-na —  at that time, then
snga-na —  previously
'o-na —  furthermore
yang-na —  or else, moreover

[You will also see na joined to the Instrumental Particle when it expresses a reason, without adding any extra meaning. The combinations des-na and de-lia-bas-na ("therefore", "hence") are fairly standard.]

2. The Conjunctive Particle — DANG FormData

Though the original meaning of this particle seems to have been "with" in the sense of accompaniment, it is best understood as being equivalent to "and". Unlike the English word "and", dang is used after each item in a list, though it may optionally be omitted after the last word.

This particle will also be encountered linking various adverbs or adjectives to preceding head words, as with bsas and ldan-pa in the next section.

zhin dang rgyas dang drag-spyod-pa'i cho-ga — The rites of Pacification, Enrichment, and Fierce Action.
don-dg-gis dge-ba'i bshes-gnyen-kyi 'du-shes dang pha-ma'i 'du shes dang mkhan-po 'du-shes bskyed-do — They should generate the idea of [him being] a spiritual friend, the idea of [him being] father and mother, and the idea of [him being] a teacher.
don-yil-khor dang phyag-rgya dang dam-tshig-la 'jug-pa — Entry into the mandala, the mudrêas and the samaya commitments.
ser-sna dang sens-can-la gnad-za dang the-tshom dang le-lo dang gsangs-snegs-la-sogs-pa-la ma-gus-pa — Avarice, harming beings, doubt, laziness, and disrespect to the mantras and so forth.
phung-po dang khams dang skye-mched dang gzung-ba dang 'dzin-pa rnam-par-spangs-so — [They] abandoned the skandhas, the dhathus, the ayatanas, the perceived objects and the perceiving subject.
sems dang nam-mkha' dang byang-chub 'di-dag ni gnyis-su med-do — The mind, space and Enlightenment: these are indivisible.
Lesson VIII

Dang is also used idiomatically with certain verbs and so on:

nyon-mongs thams-cad dang bral-ba — devoid of / separated from all emotional affictions
sems-can sna-tshogs-pa dang 'dra-ba'i gugs — a body-image which resembles diverse kinds of beings
jig-rten-pa dang than-cig-tu gras-pa'i byang-chub-sems-dpa'-rnam — Bodhisattvas who dwell together with the mundane

3. Possessives — CAN / BCAS-PA / LDAN-PA LF (P 15) ① T0. 209

Possessive adjectives are widely formed from nouns using one of these suffixes. They can be translated by "with", "having", "possessing" or "endowed with". Although certain preferences seem to exist, they can generally be interchanged without change of meaning, apart from set phrases like sems-can or bcom-ldan-'das.

dam-tshig bri-pa-can-gyis slob-dpon-la ston-pa'i 'du-shes bskyed-do — One who has firmness with regards to the samaya should generate the idea of his ācārya as the Teacher.

ye-shes-kyi rang-bzhin-can-gyi me — fire which has the nature of Awareness
dkyil-khor shes-rab-can-gyis brt'o — The mandala should be drawn by one who has insight.
dkyil-khor rta-babs-can bris — The mandala was drawn with archways.

me-tog pri-yang-gu'i phyag-rgya yi-ge ya dang brs-pa — the priyanggu flower symbol together with the letter "ya"
gzi-brjod-can — one who has splendour (= queen, mistress, lover)

char-sprin sgon-po lha-bu'i 'od-zer-can — endowed with rays of light like blue rain-clouds

kho-ra dang bca-s-pa — wrathful

lha dang bca-s-pa'i 'jig-rten — the world together with the gods

stobs dang ldan-pa — having strength, powerful
sems-can — a being (literally "mind-possessing")
bcom-ldan-'das — Bhagavat

4. Concessive Particle — KYANG

When used after nouns, the concessive particle can be translated as "even", "also" or "too". Like many other Tibetan particles, it also undergoes certain modifications according to the last letter of the word preceding it, thus:

49
LESSON VIII

kyang following -g, -d, -b, -s
yang following -ng, -m, -r, -l
'ang following a - and vowels

byang-chub-kyi spyod-pa cung-zad kyang yongs-su-rdzogs-par nga mi-smra'o — I do not say that [they] have perfected the practice of Enlightenment even in the slightest.

nyan-thos dang rang-sangs-rgyas thams-cad-khyis kyang ma-rigs-so — [It] is not understood even by all the Śrāvakas and the Pratyekabuddhas.

'du-shes isam yang spangs-pa'i phyir ... — Because of having abandoned even the idea itself siob-dpon-gyis kyang bu'i 'du-shes bskyed-do — The ācārya also should generate the idea of [the trainee being] his child.

chos-kyi-lbyings rnam-par-dag-pa yang dran-par-bya — [You] should also recollect the pure dharmadhātu.

yul-med dus kyang yod ma-yin — There is no place and also no time.

de-bozin-gshegs-pa-rnams-la skye-ba yang ma-mchis 'gag-pa yang ma-mchis-so — The Tathāgatas have neither arising nor perishing.

Vocabulary VIII

skye-mched: tayatanas, the six faculties and their corresponding objects, e.g. the eye and colour-form.

khams: dhātu, the eighteen bases of perception — the six faculties, their objects and associated consciousnesses, e.g. the eye, colour-form and visual consciousness.

khro-ba: wrath; be angry, wrathful

mkhan-po: pandita (a scholar-teacher), an abbot

'kdom-pa: that which is arrayed, arranged

gru-gsum-pa: triangle

dge-ba'i-bshes-gnyen: spiritual friend (kalyāna-mitra)

'gag-pa: cessation

rgya-che-ba: be vast, extensive

bgrang-phreng: rosary

cung-zad: a little, slightly

char-sprin: rain-cloud

mchis: exist (hon. vb. = yod)

rita-babs: archway

50
steng:
ap above
stobs:

power, strength
britan-pa:
be firm, stable
the-tshom:
doubt
dam-tshig:
samaya, tantric commitment
drag-spyod-pa:
Fierce Action (a kind of tantic ritual)
dran-par-bya:
should recollect (fut. com. vb.)
'du-shes:
idea, concept (samjñā)
'dug-pa:
which sits, rests
'dra-ba:
be like, resemble
nam-par-dag-pa:
completely pure
rnam-par-spangs:
completely abandoned (p. of spong)
sna-’ishogs:
various, diverse
pha-ma:
father and mother, parents
pho-brang:
apalace
phung-po:
skandha, the five constituents into which Buddhism analyzes a
person: colour-form, feeling, ideation, motivation and consciousness.
phyag-rgya:
... phyi:
because, in order to
byang-chub-snying-po:
bodhimagā, the Essence of Enlightenment
Byams-pa:
Maitreya
’byon:
appear, arrive (hon. vb.)
rmi-lam:
dream
tsam:
just, only
‘dzin:
hold, grasp (vb.)
‘dzin-pa:
perceiving subject
gzi-brjod:
splendour, beauty
gzung-ba:
perceived objects
rang-sangs-rgyas:
Pratyekabuddha, a solitary self-realized Buddha
rigs-kyi-bu:
Nobly-born Son
...-la sogs-pa:
... and so forth, and so on
le-lo:
laziness
ser-sna:
avarice
so-so:
each one, individual
thun-cig-tu:
together with
LESSON VIII

Exercise VIII

The following passage is the first few lines from the Heart Sutra. Try and translate it. If you have an English version of the Heart Sutra, it may be of interest to compare your translation.


---

1 thus (giving quoted speech etc)
2 Verbal noun of thos (past stem) "heard".
3 dge-slong: monk, bhikṣu
4 dge-dun: Saṅgha.
5 thabs-geig-tu: all together (at one time).
6 The -te should be translated as "was...-ing".
7 "time", "occasion".
8 "called".
9 chos-kyi-rnam-grangs: Dharma discourse (Skt. dharma-aryuya).
10 "be equipoised in (samādhi)".

52
Supplementary notes to aid translation of longer passages

When learning to translate Tibetan, it is sometimes useful to divide each sentence up into its component parts. Of course this is not always so easy — even for Tibetans! But remember the basic order of parts in a sentence, given in Lesson II:

Adverb + Attribute -> Subject <-- Attribute + Adverb --> Verb

Adverb + Attribute -> Subject <-- Attribute + Attribute --> Object <-- Attribute + Adverb --> Verb.

You will often be able to determine the main divisions by the occurrence of the main case particles, so as a first step, you could begin by marking all the case particles. However you should also refer to the information given in Lesson 6 about the Direct and Indirect Objects of verbs, which may help you to decide if you can expect an Instrumental Particle to indicate the agent (= subject) or not. Likewise an attribute only needs a Genitive Particle if it precedes its head-word. In a long sentence, you will find many particles, so also bear in mind that Tibetan sentences are often like nests of boxes — small units of meaning are built up with the case particles and then treated as single items to be further linked with other elements in the sentence. For example, in this passage we have the phrase zab-mo snang-ba zhes-byas-ba'i chos-kyi-rnam-grangs-kyi ting-nge-'dzin-la. This breaks up as follows:

zab-mo <-- snang-ba zhes-byas-ba'i <-- chos-kyi <-- rnam-grangs-kyi <-- ting-nge-'dzin <-- la

[In the above, snang-ba is a verbal noun meaning "illumining" so zab-mo is the direct object.]

---

1 nyid is used to indicate the very thing, the actual thing, the thing itself and so forth. It is also the Tibetan way of making abstract nouns.

2 "was gazing upon, looking at". -zing = -ing.

3 This is a special idiom based on the Sanskrit svabhāvena sūnyam, and means "devoid of / lacking inherent existence" etc.
LESSON VIII

A simple analysis of the whole passage is as follows:


Semi-literal translation:

This speech, at one time was heard by me: the Bhagavat, on the Grhrakūṭa Mountain [at] Rājagṛha, with a great saṅgha of bhikṣus and with a great saṅgha of Bodhisattvas, altogether, was residing. [At] that time, the Bhagavat, in the Dharma-discourse samādhi called the Illumination of the Profound, was equipoised. Furthermore, [at] that time, the Bodhisattva Māhasattva Avalokiteśvara, at the actual practice of the profound Perfection of Prajñā, was inspecting / gazing upon, even those five skandhas, lack intrinsic / inherent existence, saw / perceived.

Suggested final translation

Thus I have heard at one time. The Bhagavat was residing on the Grhrakūṭa Mountain [at] Rājagṛha, together with a great saṅgha of bhikṣus and a great saṅgha of Bodhisattvas. [At] that time, the Bhagavat was equipoised in the Dharma-discourse samādhi called the Illumination of the Profound. Furthermore [at] that time, the Bodhisattva Māhasattva Avalokiteśvara was inspecting / gazing upon the actual practice of the profound Perfection of Prajñā, and saw / perceived that even those five skandhas lack inherent existence.
LESSON IX

1. Ablative and Prolative Particles — LAS & NAS

There are many uses of these two particles that overlap, which parallel the situation we encountered with la and na. Basically they indicate the starting point or source of any action described by the verb. This source can be a place, time, thing, person or situation. Hence they may often both be translated as ‘from’ when linked with nouns. However, at times there are certain distinctions between them, which are noted below.

2. Uses of LAS

A. Source

Las is used widely to indicate the source, origin or basis of something, regardless of whether this is spatial, temporal or figurative. It is placed after the word or phrase which indicates the source:

sprin-las char byung-nго — Rain arises from clouds.
‘od-zer-las byung-ba’i me — the fire which arose from the rays of light
de-lzhin-gshogs-pa-las byung-ba’i ‘od-zer — the rays of light which arose from the Tathāgata
bla-ma-las thob-pa’i betan-pa — the teaching received from the teacher
dBu-ma Rin-po-che’i-phreng-las ... ces gsungs-so — It is said in the Mādhyamika Ratnāvali:
sems-can thams-cad srid-pa’i rgya-mtsho-las sgrol-lo — It liberates all beings from the ocean of existence.
u-dum-ba-ran’i dbus-kyi cha-las byung-ba’i yam-sreg shing — kindling wood which comes from the middle part of the udumbara [tree]
ger-ran’i zungs-sun’i jim-pa-las byas-pa’i pad-ma’i gdan — a lorus throne made of gold or copper or clay

There are a number of verbs which use las somewhat idiomatically, though one can often see how they are derived from the basic meaning of las. For example, we have —

bdud-las srung — guard against demons / protect from demons

1. Note that quotations are regularly indicated in Tibetan texts by las.
LESSON IX

jig-rten-gsum-las nam-par-rgyal-ba — Victorious over the Three Realms (This is the name of a deity — Trailokya-vijaya)
mya-ngan-las 'das-pa — That which goes beyond misery (Tibetan translation of "Nirvāṇa").

B. Means/Reason

Las is also sometimes used by extension from its basic meaning to indicate the means, reason or cause for an event:

de skom-las shi'o — He died of thirst.
sing mar-las smyugs-pa — wood which has been smeared with butter
bdag-gis 'di-las thar-pa thob-bo — I attained liberation through this.
bung-ba ni me-log dri-las shes-so — A bee knows a flower by its scent.
byang-chub ni rang-ge sems-las bsa-gsab-bar-bya'o — Enlightenment should be sought through (= in) your own mind.

3. Uses of NAS

As mentioned above, the uses of nas often overlap with las. However, while las often indicates only the general source of an event, nas is particularly used to show the specific point of origin or starting point, whether in time or space. Or else las tends to imply that the result is of a different class or category to the source, while nas implies that the result is of the same class as the source, so nas will often mean "from among".

gtsug-tor-nas 'od-zer byung-ngo — Rays of light emerged from his usnisa.
sbyin-pa'i-pha-rol-tu-phrul-pa-pa-nas bzun... — Beginning with the Perfection of Generosity....
rke rgsa-nas phob-cig — Lower your tongue from your palate.
"i-ge ra de-las thab-khung-gi nang-nas me byung-ngo — Fire [formed] from that letter rä arose within the hearth. (The las shows from what the fire was made, and the nas shows the specific point where it arose "within" [= from inside].）
rgyal-po'i pho-brang-nas me rgyal-ko — Fire was taken from the king's palace.
spos-chu dri zhim-pos bkang-ba'i bum-pas spyi-bo-nas dbang-bskur-ro — They were initiated on their heads with a jar filled with fragrant perfumed-water. 用以芳香气味充满的光，從頭頂
kha-nas mche-ba bzhis gtsigs-pa — with four fangs bared from his mouth
kun-gyi nang-nas mchog ² — the best of all

² This construction xxx kyi nang-nas yyy is often found to express superlatives.

56
A number of adverbs of time are formed with *nas* such as:

- de-*nas* — then, next
- ye-*nas* — primordially
- ggod-*ma-nas* — from the very beginning
- thog-*ma-med-pa'i dus-nas* — from time without beginning
- rang-*gi sens ggod-*ma-nas ma-skyes-so* — Your mind is unborn from the very beginning.
- yun ring-*po-nas* — for a long time
- phyi-*nas* — hereafter, in the future

4. Comparison

Tibetan has two ways of expressing comparisons. It uses either **las** or **pa / ba** which is a special use of the instrumental particle.

- rta-*las khyi chung-ba yin-no* — A dog is smaller than a horse.
- nyan-*thos-las byang-chub-sems-dpa' phags-pa'o* — A Bodhisattva is nobler than a Śrāvaka.
- 'di-*bas de dkar-po yin-no* — That is whiter than this.
- khyod-*pas bdag gzhon-pa'o* — I am younger than you.
- dngul-*las gser 'dod-do* — [I] prefer gold to silver.

5. The Semi-final Particle — *TE* etc.

Up until now we have only seen simple sentences in Tibetan, that is, sentences with only one verb. However, complex sentences with more than one verb are naturally very common. The relationship between the various verbs is shown in several ways which will be dealt with in the next few lessons. One common way to make complex sentences is by the use of the semi-final particle **te**. It can be linked to nouns, adjectives, or verbal stems, and in doing so undergoes certain changes in form according to the last letter of the preceding word:

- **te** is used after *-m, -r, -l, -s*
- **ste** is used after *-g, -ng, -b, -m* and vowels
- **de** is used after *-d*

This particle has several shades of meaning, but we should note two in particular — a coordinating function and an introductive function.
LESSON IX

A. Coordinating Function

It can be used in this sense either after verbal stems or after nouns and adjectives. In the latter case, it is used as a kind of substitute copula (is/are). It simply expresses the idea of a sequence in the actions or states of the verbs, sometimes with a slightly causal nuance, or else it is used as a means of juxtaposing two or more simple sentences. Usually it can just be translated as 'and', "and then.

de-nas mkhas-pas shar-la-sogs bglas-te | yid-kyis mngon-sum bzhin-du bsams-so || — Then the wise one looked towards the east and so on, and imagined [them] with his mind as though they were present [before him].

cho-ga bzhin-du go-cha bgos-te | rang lus 'od-zer bar-bar bsgom-par-bya || — You should don the armour according to the ritual, and visualize your body to be blazing with light.

ice rkan-nas 'phab-ste kha-la byugs-nas — Lowering your tongue from your palate, you should moisten your mouth, and then ....

de-bzhin-gshegs-pa'i gsang-sngags-khyis snga-ma bzhin-du bkor-de bzsas-brjod bya'o || — You should arrange the Tathāgata's mantras as before and recite it.
gzhan-du de-la phan-pa'i don gyur phyir | snying-rje bskyed-de khrus-kha bstan-par-bya ||

Or else, so that they may be aided, you should generate compassion [for them] and act angrily.
de-nas 'od-zer de-dag-gis byang-chub-sems-dpa' thams-cad bsksul-nas stiar-log-ste | bcom-idan-

das rnam-par-snang-mdazad-kyi sku-du rang-gi gnas-su bzhugs-so || — Then after those rays of light had encouraged / incited all the Bodhisattvas, they returned and entered into their abode in the Bhagavat Vairocana's Body.

bdag rnam-par-snang-mdazad-tu de'i phyag-rgya dang gsang-sngags-khyis bgyur-te dkyil-khor

bri'o || — You should transform yourself into Vairocana with his mudrā and mantra, and then draw the mandala.

byang-chub nam-mkha'i mshar-nyi-dde | rtsogs thams-cad spangs-pa yin || — Enlightenment is [like] space in its attributes, and it is devoid of all conceptualization.

B. Introductive Function

Another use which you should look out for, is when it announces that an attribute, reason or definition is to follow. In this use, it is somewhat similar to the emphatic particle ni.

thabs-kyi cho-ga bglas-te bshad-par-bya'o || — I have summarized the rituals for the practices, so I shall explain them.

rgya 'di phyag-rgya chen-po-ste | chos-dbyings rnam-sbyong phyag-rgya'o || — This mudrā is a great mudrā: it is the mudrā which purifies the dharma-buddha.

de-yi sngags ni 'di yin-te | Om aḥ hūṃ || — This is its mantra: Om aḥ hūṃ.
There are two types of preliminary service: that which is to be done beforehand, and that with perceptual form.

There are three aspects to the Perfection of Generosity - the giving of material goods, fearlessness and the Dharma.

Vocabulary IX

bkang-ba: filled with
rkan: palate
skom: thirst
kha: mouth
khrod: you
dngul: silver, money
lee: tongue
char: rain
me: fang
'jam-pa: clay
nyan-thos: Śrāvaka, a "Listener" who follows the first of three levels of Buddhism according to the Mahāyāna view.

thab-khung: hearth
 dri: smell, odour
rum-par-rgyal-ba: completely victorious
spos-chu: perfumed water
spyi-bo: top of the head
sprin: cloud
pho-brang: palace
phob: lower ! (imp. of bebs)
'phags-pa: noble; be superior
bung-ba: bee
blangs: took (p. of len)
äbus: centre, middle
mar: butter, ghee
mya-ngan-las-'das-pa: Nirvāṇa
smyugs-pa: smeared
gtshigs-pa: bared (of teeth)
LESSON IX

gtsug-tor: usnīsa, the swelling of flesh or top-knot of hair on a Buddha’s head, also personified as a goddess.

btsal-bar-‘bya: should be sought (fut. com. tv. of ‘tshol)
zhim-po: sweet, fragrant
ghon-pa: be young
‘brhi: four
zangs: copper
‘od-zer: rays of light
yam-shing: kindling wood
shes: know (th.)
srid-pa: [samsaric] existence
srung: protect (th.)
gser: gold

Exercise IX

This is another extract from the Heart Sutra. Śāriputra has asked Avalokiteśvara how should a person train themselves if they wish to engage in the practice of the profound Perfection of Prajñā. This is the beginning of Avalokiteśvara’s reply:


60
LESSON IX

Notes

Line 1: ...'dod-pa des: [by] one who desires to ....

Line 10: The construction ... nas ..... bar-du is used to abbreviate lists, and literally means "from .... up to ....".

Supplementary Vocabulary for Exercise IX

- kun-hyung-ba: source (of suffering)
- gang-ba: increase
- 'gog-pa: removal, elimination (of suffering)
- rga-shi: old-age and death
- sgra: sound, speech
- sgrigs-pa: obscurations
- brten-cing: relying upon ...
- mthar-phyon: reach, arrive at (as a final destination)
- ... dang bra-l-ba: devoid of ..., separation from ...
- de-lta-bas-na: because of that, therefore
- de-bzhin-du: likewise
- dri-ma: impurities
- 'du-byed: motivations (samskāra)
- 'du-shes: ideation (samjñā)
- rna: ear
- sna: nose
- rnam-par-shes-pa: consciousness, perceptions (viññāna)
- phyin-ci-log-pa: falsity, perversity
- bri-ba: diminuition
- ma-skyes-pa: not born
- ma-‘gags-pa: not perishing
- mig: eye

61
LESSON IX

mig-gi-khams: the eye dhātu
tshor-ba: feeling (vedanā)
zad-pa: cessation
yang-dag-par: fully, perfectly
reg-bya: touch
ro: taste
1. The Particle of General Subordination — -TU etc.

We have now reached the last of the case particles used in Tibetan. This particle is used to indicate a wide variety of relationships within the sentence, and will be encountered almost as frequently as the genitive particle. It is commonly held by Tibetan grammarians that this particle has the same range of functions as the oblique and locative particles, and so they consider all three to be identical in meaning. However, practically speaking, there are clear differences in usage, despite a certain amount of overlap. As its name suggests, this particle of general subordination establishes a hierarchy of meaning, by subordinating the word or phrase to which it is joined to the word or phrase which closely follows it. In particular, it is used to indicate the goal of an action and the manner, state or condition of being of something. It also plays a very important role in forming adverbs and compound verbs through the use of auxiliary verbs and so on.

Like other particles, the particle of subordination also undergoes some changes in form according to the last letter of the word it follows:

- **tu** after -g and -b (and original da-drag)
- **du** after -ng, -d, -n, -m, -r, -l
- **r** after vowels and 'i'
- **su** after -s
- **ru** sometimes found in verse for -r

2. Uses of Particle of General Subordination

The following set of categories is intended as a rough guide to the numerous functions of this particle. Some of the examples given in the following categories could also be listed under different headings.

A. Locative of place and time

Like na, it is used to indicate the place or time of the verbal action in a restricted or specific manner:

- byang-chub-sems-dpa' mtho-ris-su skyes-so — The Bodhisattva was born in paradise.
- rgya-mtshor ngya mang-po yin-no — The fish in the ocean are numerous.
LESSON X

phyag-rgya de ni smin-'tshams-su gzung-n-go — That mudrā should be held to the space between your eye-brows.
dkyil-'khor-gyi byang-phyogs-su 'jug-gam — Does [one] enter on the northern side of the mandala.
de'i 'og-tu dkyil-'khor bris-shig — Draw the mandala following that.
de-bzhin-gshegs-pa'i rigs-su skyes-so — [He] was born into the Tathāgata family.
'jig-rten-gyi khams mang-par sems-can gdul-ba'i phyir ... — In order to train beings in many world systems.
yi-ge de me'i dbus-su bzhag-go — That letter should be placed in the centre of the fire.
dung-la-sogs-pa'i snod dkar-po'i nang-du tsan-dan dang ga-bur dang me-tog dkar-po shyar-ro — Sandalwood, camphor and white flowers should be mixed inside a white container such as a conch.
gsang-snags lan gsum-du bzla'o — The mantra should be recited three times.
‘di-nas byang-chub-kyi-smying-po-la mchis-kyi bar-du sangs-rgyas-la skyaobs-su mchis-so — From now until [I] reside in the bodhimanda, [I] go for refuge to the Buddha. (See Section C below regarding this su.)

Numerous preposition-like expressions are formed in this way:

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>phyir-rol-du</td>
<td>outside</td>
</tr>
<tr>
<td>zhab-su</td>
<td>on the bottom, at the feet of</td>
</tr>
<tr>
<td>g.yas-su</td>
<td>on the right</td>
</tr>
<tr>
<td>g.yom-du</td>
<td>on the left</td>
</tr>
<tr>
<td>bar-du</td>
<td>between</td>
</tr>
<tr>
<td>mdun-du</td>
<td>in front</td>
</tr>
<tr>
<td>drung-du</td>
<td>in front, in the presence</td>
</tr>
<tr>
<td>de'i-dus-su</td>
<td>at that time</td>
</tr>
<tr>
<td>yun-ring-du</td>
<td>for a long time</td>
</tr>
<tr>
<td>mthar</td>
<td>finally</td>
</tr>
<tr>
<td>sgon-du</td>
<td>formerly, before</td>
</tr>
</tbody>
</table>

B. Objective Use

Like the objective use of la, the subordination particle is also used to indicate the indirect object, transference of effect, benefit or harm, and the purpose of an action:

間接受格 效應的動格 利益 傷害 作成的動格
LESSON X

yang-na zas-su shing-tog zos-shig — Moreover eat fruit for your food.
de-nas byang-chub-tu sems bskyed-par-bya’o — Then you should generate the mind [directed]
to Enlightenment.
jig-rten-las-das-pa’i lam-du ’jug-par ’dod-pa-nams — those who desire to enter the supramundane path
piyag-rgya des bdag-nyid sphyun-ras-gzigs-dbang-phug-tu byin-gyis-brtabs-so — [He]
transformed [himself] into Avalokitesvara with that mudrā.
rang-zi la’i gzugs-su bsom-mo — You should visualize the body-image of your deity.
bdag rnam-par-snang-mdzad-tu sgyur-ro — You should change yourself into Vairocana.

C. Mode / State of Being 在的方式或狀態
Another notable use of the subordinating particle is to express various ideas of modes
and states of being. That is to say, it is often used to express the idea of "becoming treated as"
in the widest sense. We should also include here the large number of
modal adverbs formed with this particle.

de’i drung-du mdzad-spu yid-bzhin-nor-bu’i phyag-rgyar bzhag-go — In front of him, Urna
should be placed as the Wish-fulfilling Gem symbol.
dge-ba’i rtsa thams-cad skyabs-su sgyur-ro — All the roots of the wholesome will become [as]
a refuge.
pad-ma-dzin-pa’i gyes-rol-du lha-mo sgrol-ma yi-ge’i brur bzhag-go — You should place the
goddess Tara on the right of Padmapani, as a written letter.
phyag-rgya-chen-po ’di ni chos-kyi khor-lo zhes-su grags-so — This great mudrā is renowned
as the Wheel of the Dharma.

There are many modal adverbs, some of which are:
kun-tu — completely, totally
gcig-tu — singly, uniquely
shin-tu — very, exceedingly
bye-brag-tu — distinctly
ma-hag-tu — immediately
rjes-su — after, subsequently
yongs-su — completely, thoroughly
slag-du — for [the sake of]
de-bzhin-du — thus, in that way
myur-du — quickly
rgyun-du — continually, successively
LESSON X

3. Modal Adverbs and Sanskrit Verbal Prefixes

Sanskrit generates a vast number of compound verbs through the addition of certain prefixes to verbal roots. To translate these, Tibetan uses a particular group of modal adverbs in a more or less mechanical way. When these compounds occur, a literal translation from Tibetan will sometimes not express the precise meaning of the original Sanskrit word. Especially when working with philosophical Buddhist texts of Indic origin, it may often be useful to establish the likely original word using a Tibetan-Sanskrit dictionary, such as the one compiled by Dr Lokesh Chandra, and then check the meaning in both a standard Sanskrit-English dictionary and also Edgerton’s Dictionary of Buddhist Hybrid Sanskrit. The following list gives the main Sanskrit prefixes and their Tibetan equivalents for reference, with some examples:

ATI-

- shin-tu (very, exceedingly, surpassing)
  - atidurjñāna — shin-tu shes-par-dka'-ba very difficult to know
  - atyutsāda — shin-tu lha-g-pa very abundant

ADHI-

- lha-g-par-pa'i (supremely, excessively)
  - adhyāśāya — lha-g-pa'i bsam-pa purpose, intent, inclination
  - adhīśīla — lha-g-pa'i tshul-khrims superior morality

ANU-

- rjes-su (subsequent, following; along with, towards)
  - anuvṛtti — rjes-su jug-pa obedience, compliance, approval
  - anubuddhi — rjes-su rtogs-pa understanding, enlightenment
  - anuprāpta — rjes-su thob-pa reached, attained
  - anusmrṭi — rjes-su dran-pa recollection
  - anugraha — rjes-su 'dzin-pa favour, kindness; help, assistance

ABHI-

- mgon-par (towards, near; before; above; supreme, greatly)
  - abhirati — mgon-par dga'-ba pleasure, delight, satisfaction
  - abhilāpa — mgon-par brjod-pa expression, declaration, word
  - abhijñā — mgon-par shes-pa paranormal cognition

Ā-

- kun-tu (completely, from all sides, totally)
  - aśā — kun-tu shes-pa full knowledge; an order
  - āgṛaha — kun-tu 'dzin-pa attack, seizing; determination
  - āvas — kun-tu gnas inhabit, be occupied with
  - ānanda — kun-tu dga'-ba bliss
LESSON X

UT-
uttapta — shin-tu (extremely)

UPA-
upaklesa — nye-bar / ba’i (near to, related to)
upasthitā — nye-bar nyon-mongs subsidiary emotional affliction
upabhoga — nye-bar snyod-pa enjoyment, cohabitation
upacāra — nye-bar btags-pa metaphorical use of a word

NIR-
nirukti — nges-pa’i tshig explanation, etymology
niraya — nges-par byung-ba departure, salvation

PARI-
pariśuddhi — yongs-su (completely, additionally)
parināma — yongs-su dag-pa complete purity
paripāka — yongs-su ’gyur-ba change, transmutation

PRA-
prabhava — rab-tu skye-ba arising, source, origination
pravrajita — rab-tu byung-ba going-forth to life of monk
prabheda — rab-tu dbye-ba division, separation; distinction
prayoga — rab-tu sbyor application, procedure

PRATI-
pratisāmikhyā — so-sor rtog-pa careful consideration
pratimokṣa — so-sor thar-pa the code of discipline in Vinaya

VI-
vijñāna — rnam-par (division; privation, separation; intensity)
vikalpa — rnam-par shes-pa awareness, consciousness
vimokṣa — rnam-par thar-pa liberation

SU-
subhāṣita — legs-su/par (good, well, easily; thoroughly)

67
LESsON X

SAM- yang-dag-par / kun-tu / kun-nas (completely, perfectly)
san-kalpa — yang-dag-par rtog-par false imagination
saṃmūdha — kun-tu rmongs-pa stupified, senseless, bewildered
samudācarā — yang-dag-par spyod-pa behaviour, purpose

4. Use of Subordinating Particle for Infinitive

You will frequently encounter this particle linking two verbs or verbal nouns, or verbs and adjectives in a way that is often best translated by the infinitive, although strictly speaking we should perhaps include this usage under the objective use in Section 2.3 above. This is also the way that auxiliary verbs are linked to other verbs, but this will be dealt with in Lesson XIII.

des smra-bar nus-so — He is able to speak.
bstan-du gsol-lo — I ask you to teach.
bras-du med-pa — nothing to express = inexpressible
smra-bar dka’-ba — difficult to say
mdo ’di go-bar sla-ba’o — This sutra is easy to understand.
ngas bla-ma ’ong-bar mthong-ngo — I saw that the Lama was coming.
del ma mkhas-pas slob-ma chos-kyi-dbyings-su moe-par-byed-du — One who is skilled in that causes the trainee to focus upon the dharmadhātu.
lha thams-cad slar gshegs-su gsol-lo — You should ask the deities to depart again.
’di-skad-du slob-dpon dgongs-su gsol-lo — You should ask the teacher to think of you, in (= with) these words.

Vocabulary X

dka’-ba: be difficult; difficulty
dkar-po: white
skyabs: refuge
’khor-lo: wheel
ga-bur: camphor
go-ba: understanding
gras: be renowned / famed (vb.)
dgongs: think, intend (hon. vb.)
gsug: change, transform (pres. & imp. vb.)
sgrol-ma: the goddess Šārā
dgongs: cultivate, meditate, visualize (fut. of sgom)
mchis: arrived (p.resp. vb. of mchi)
’jig-rten-las-das-pa: supramundane
brjod: express, utter (vb.)
nya: fish
bglas: saw (p. of lta)
mtsho-ris: heaven, paradise
dung: conch
drung-du: in front of, in the presence of
gdu-l-ba: that which is to be trained
bstag-myid: oneself
nus: be able (vb.)
rNam-par-snang-mdzad: Vairocana
snod: receptacle, container
Pad-ma-dzin-pa: Padmapāni (= Avalokiteśvara)
phyogs: direction
byang: north
bris: write! (imp. of bri)
 dbus: centre, middle
smln-lshams: the space between the eyebrows
tsan-dan: sandalwood
rtsa: root
mdzod-spus: Uṣṇā, a goddess who symbolically embodies the circle of hair between a Buddha’s eyebrows, one of the marks of an Enlightened being.
zhal: mouth, face (hon. for kha)
zas: food
zos: eat! (imp. of za)
gzung: should be held (fut. of ’dzin)
bsla: should recite (fut. of zlo)
’og: below
yid-bzhin-nor-bu: Wish-fulfilling Gem (cintāmanī)
gyas: right
gyon: left
rigs: family, lineage
lan: time / times
shing-tog: fruit
LESSON X

sla-ba: 
be easy

slar: 
again

gsos-: 
request (resp. vb.)

pha-mo: 
goddess

Exercise X

Translate the following passage, which gives the well-known example illustrating the difficulty of obtaining a human existence:

Notes

Line 1: mir-gyur-ba = mi + r gyur-ba — the fact of becoming human, to be a human.


Line 5: [ldang]-ba — translate as "and ...".

Line 6: smra-yi — although one would / might say.

Line 7: Here a verbal noun (ltung-ba) + las = "after having ...".

Supplementary vocabulary for the above passage:

mgul-pa: 
neck

'grub-pa: 
accomplishment, attainment, occurrence

chud-pa: 
insert

gnya'-shing: 
yoke

dal-ba: 
auspicious opportunity

ldang-ba: 
bob up, arise
dpe:
phun-sum-tshogs-pa:
phyir-yang:
phyir-byung-ba:
bu-ga:
mas:
smra:
zhar-ba:
yas:
rab-tu-myur-ba:
rus-sbai:
log-pa:

example, simile, illustration
perfection
once again, thereafter,
come up to the surface, exit
hole
from below
say (vb.)
blind, decrepit
from above
[move] very quickly
turtle
perversity, evil ways
LESSON XI

1. Use of Case Particles with Verbs and Verbal Nouns

The use of the case particles when they show the various kinds of relationships existing between words in a sentence has been covered, but they have another important type of usage which we must now consider: that of showing the relationships that exist between the larger units of meaning formed by whole clauses and sentences. In such cases, these particles are linked directly to the verbal stems, and to a lesser extent, to verbal nouns. It will also be convenient to deal here with the similar use of certain other particles which are not case particles.

A. Genitive Particle - KYI

This is used in a concessive or restrictive sense, and should be translated as "although", "but", "while" or "whereas". It is normally used in this sense only with the verbal stem.

tshig shes-kyi dom ma-go'o — Although I know the word, I do not understand the meaning.
rigs-kyi-bu de-dag ni sangs-rgyas gcig-la bsnyen-bkur byas-pa ma-yin-gyi | de-dag-gis ni sangs-rgyas mang-po-la dge-ba'i rtsa-ba bsgrun-no || — Those nobly born ones have not served one Buddha, but they have multiplied their wholesome roots with many Buddhas.

di-la bdag-gam skye-ba yod-pa ma-yin-gyi | phung-po dang kham dang skye-mched tsam-du zad-do || — Herein no self or being exists, but nothing more than just skandhas, dhātus and ayatanas.

di ni sangs-rgyas-khyis gsungs-pa ma-yin-gyi | 'di ni rang-bzo-can-gyis rang-bzor byas-pa yin-no || — This was not spoken by the Buddha, but it is a composition made by poets.

B. Instrumental Particle - KYIS

As you will now know, the instrumental particle is often used to express the reason or cause for something. Deriving from this usage, we find it used to indicate the verbal action or state by which some other action or state subsequently occurs, and so should be translated as "because", "since" and the like.

bstan-pa 'di bdag-gis bshad-khyis yid gcig-tu sdu-sa nyen-cig — I shall explain this teaching, therefore listen with concentrated minds!

1. In such cases all the usual changes of form occur.

72
LESSON XI

Byang-chub-sems-dpa’ sems-dpa’-chen-po sPyan-ras-gzigs-dbang-phyug | bcom-idan-das rNam-par-snang-mdzad-kyis byin-gyis-brlabs-kyis | bcom-idan-das-la ’di-skad-ces gsal-to ||

Because the Bodhisattva Mahāsattva Avalokiteśvara had been empowered by the Bhagavat Vairocana, he asked the Bhagavat this.

C. Oblique Particle - LA

With verbal stems, la merely expresses a sequence of actions or states, and is best translated with "and". Note should be made of its use to join two imperative stems.

Khor-ba-na sdu-bsgal che-la byang-chub med-do — In Samsāra, suffering is great and there is no Enlightenment.

Byang-phyogs-su song-la | sa-gzhi legs-par brtag-par-bya’o || — You should go to the northern direction, and then carefully examine the sites.

Sa-la bsku-ba dang sbyang-ba-la-sogs-pa byas-la | dkyil khor brtams-pa ’di-ltar bya’o || — You should do the anointing and purifying of the ground, and then construct the mandala in this way.

de-ltar kun-du gtor-ma gtor-la | lag-pa khrus-te nye-reg byas-la | de-nas rang-du zhus-te ... He scattered the food-offerings for all in that way, washed and rinsed his hands, and then entering within ... rang-gi lha’i phyag-rgya bceings-la | rang-gi lha’i gzugs-su bsgom-mo — You should make the mudrā of your own deity, and visualize yourself in the body-image of your deity.

This particle also occurs with verbal nouns, and then often expresses the idea that the action of the verb to which it is attached and that of a subsequent action happen more or less simultaneously. You should translate this use as "while ...", "upon ..." or "as ...".

| s | bs’bs’ |

Kha ni mche-la gtsigs-pa-la | lag-na rdo-rje cod-pan can ... — While his mouth has bared fangs, he has a vajra crown in his hand...

de’i steng-na ’dug-pa-la chos thams-cad-la dbang thob-par-bya-ba’i phyir ... — While seated on top of that, in order to bring about the mastery of all Teachings ...

Rang-gi lha’i gzugs bdag yin-par dmigs-pa-la gnas-so — You should remain [thus], while perceiving the body-image of your own deity as yourself.

73
LESSON XI

D. Locative Particle - NA

With verbal stems, the locative particle expresses various temporal and conditional ideas.

i. Used with the past stem, it usually expresses the idea that the verbal stem to which it is joined temporally precedes the action or state of the following verb, and can be translated as "when ...".

de-dar byas-na dkyil-khor chen-po 'dir dam-tshig mthong-bar-'gyur-ro — When that has been done, the samaya will become visible in this mandala.

de-dag grua bzhir mnyam-par blo-ba dkyil-khor kun-du cis kyang mi-tshugs-par byin-gyis-brlabs-par-'gyur-ro — When he has inserted them squarely in the four corners, the entire mandala will be empowered so that it cannot be damaged by anything.

skyu-bar-'gyur-na byang-chub-kyi-sems bsngom-mo — When you become fatigued, you should cultivate bodhicitta.

ii. It can also be used with present, past or future stems to express a hypothetical or conditional situation, and then should be translated as "if ...". When used in this sense, na is often accompanied by the word ga-ten, which is placed at the beginning of the clause.

\[\text{de ci'i phyir zhe-na ... — If one should ask why that is so, ...}\]
\[\sqrt{\text{de-dag-la ni blag-gi sna dang khrag-gis mchod-na'ang lan-lon-par mi-'gyur-na mchod-pa gzan-gyis lta-ga-la nus — If they do not become resentful \textit{even when} they offer their flesh and blood to them, how much more so will they be able to offer other things.}}\]

byang-chub-sems-dpa'i cems de dang ldam-na de-bzhin-gshegs-pa'i rigs-su skyes-so — If a Bodhisattva has that mind, he will be born into the Tathāgata's family.

nyan-thos dang rang-sangs-rgyas thams-cad-kyis kyang ma-rtogs-na mu-stegs-can gzan-dag-gis lta-ci-smos — If it cannot be comprehended even by Śrāvakas and Pratyekabuddhas, how less so by others such as non-buddhists (tirthikas)!

gsang-sngags de bzas-na dngos-grub thob-par-'gyur-ro — If you recite that mantra, you will attain siddhis.

iii. Like the oblique particle la, this particle is also used with verbal nouns, and in a similar way expresses the idea that the action of the verb to which it is attached and that of a subsequent action happen more or less simultaneously. This can also be translated as "while ...", "upon ..." or "as ...".

ngas sngon byang-chub-sems-dpa'i spyod-pa spyod-pa-na de lan mang-por byas-so — While I was previously engaged in the practice of a Bodhisattva, I did that many times.
E. Ablative Particle - LAS

This is normally only found with verbal nouns, and expresses the idea of a temporal sequence. You can often translate this as "having done ..." or "after having ...".

\[
\text{\textit{yi-ge a rang-gi dkyil-khor-la gnas-pa-las rNam-par-snang-m\textasciitilde{a}zad-chen-po'i sku ci-litar-bzhin-du gyur-bar-bsam-mo}} \quad \text{Having located the letter a in its own mandala, you should imagine it becoming just like the Body of Mah\textasciitilde{a}-vairocana.}
\]

\[
\text{\textit{me'i dbus-su snar bzhin-du yi-ge bzhag-pa-las Me'i gzugs-su gyur-par bsam-mo}} \quad \text{After having placed the letter in the centre of the fire as before, you should imagine it changing into the body-image of Agni.}
\]

F. Prolative Particle - NAS

This particle will be encountered very frequently with past verbal stems, and it also expresses a temporal sequence which can be translated with "after having ...", "then" and the like.

\[
\text{\textit{thugs-rje chen-po thog-mar byas-nas gsang-sngags-kyi tshig \textit{di-dag} gsungs-so}} \quad \text{Having first made himself compassionate, he spoke these words of the mantra.}
\]

\[
\text{\textit{\textit{di-lta-bu thos-nas skra-\textit{par mi-'gyur-ba'i sems-can mi dkon-no}}} \quad \text{Beings who do not become terrified having heard such as this, are rare.}
\]

\[
\text{\textit{des bcom-ldan-'das-kyi zhabs-la phyag-'tshul-nas bcom-ldan-'das-la \textit{di-skad-ces gsol-to}}} \quad \text{He made obeisances at the feet of the Bhagavat, and then asked the Bhagavat this.}
\]

\[
\text{\textit{\textit{od-zer de byung-nas phyogs bcu'i jig-rten-gyi-khams rab-bsam-mo}}} \quad \text{After those rays of light had come forth, they encompassed [all] the world systems of the ten directions.}
\]

\[
\text{\textit{de bka\textasciitilde{a}-nas langs-la dkyil-khor bs|kor-ba byas-so}} \quad \text{After having read it, he took it up and circumambulated the mandala [with it].}
\]

G. Conjunctive Particle - DANG

As you will remember, dang normally expresses the English "and" or "with". By extension, it also expresses the idea of accompaniment when used with verbal nouns, that is, the idea that the action of the verbal noun is virtually simultaneous with that of a subsequent verb, sometimes with a feeling of causality. It may be translated with "as ..." or "upon ... ing" and the like.

\[
\text{\textit{\textit{\textit{phags-pa Mi-gyo-bas mtsams gcud-pa dang sa yongs-su-bzung-bar-bylo}}} \quad \text{Next [he] should set off the boundary and take possession of the site with [the mantra of] the Noble Acala.}
\]

\[
\text{\textit{de-skad-ces gsol-pa dang | bcom-ldan-'das-kyis ... gsungs-so | |}} \quad \text{Upon [him] asking this, the Bhagavat said ...}
\]

75
LESSON XI

bcom-ladan-'das snyoms-par-zhugs-pa dang smin-'ishams-nas 'od-zer byung-ngo — Upon the Bhagavat becoming equipoised, rays of light emerged from between his eyebrows.

H. Concessive Particle - KYANG

After verbal stems, kyang is used to express the idea that the action of the verb to which it is attached is insufficient to bring about the following action or state. For this reason, the following verb will be negative. It can be translated as "although" or "despite".

nam-mkha’i-dbyings-kyi mtha’i riogs-par nus kyang srid-kyi | bsod-nams de’i tshad ni riogs-par mi-nus-so || — Even though you might be able to comprehend the boundary of the realm of space, you will be unable to comprehend the measure of that merit.

de-dag ni 'jig-rten dang blan-cig-tu gnas kyang ‘jig-rten-las-'das-pa’i lam mi-gtong-ngo — Though they live together with mundane [people], they do not abandon the supramundane path.

2. The Coordinating Particle 追等詞書

This particle is linked to a verbal stem to connect or coordinate it with some following action or state. It often makes the action of the first verb subordinate to that of the following one, and so sets up a closer relationship than that formed with the semi-final particle te. It is only linked to the present, past or future verbal stems, and the verb which follows it is frequently in the form of a verbal noun (i.e. with -pa or -ba). Another use that will be encountered is to connect two verbs or adjectives of a very similar meaning, perhaps for emphasis.

cing after -g, -d, -b
zhing after -ng, -n, -m, -t, -r, -l and vowels
shing after -s

de’i smsa ni brtan-zhing mthu che-ba’o — His mind is firm and very powerful.
gsal-zhing dag-pa — be clear and pure
‘jig-rten-pa’i chos-la mtha-zhing sngags-la gzhal-ba’i sngags-pa ni... The mantrin who has no regard for the mundane Dharma, and cleaves to the mantras...
byang-chub-sems-dpa’-rnam bsgral-pa du-mar ’bad-ting risol-lo — Bodhisattvas strive and exert themselves over many kalpas.
‘di mi-chad-cing mi-bjod-pa’i sngas-rgyas-kyi zhing de ngas ma-mthong-ngo — I see no Buddha-field where this is not taught and not uttered.
LESSON XI

gnyis-su med-cing mishan-nyid gcig — without duality and [having] one attribute
rten-cing-brel-bar-byung-ba — interdependent arising (pratitya-samutpāda)
jigs-par-med-par gsang-sngags zos-shing phul-zhig — Recite the mantras and make offerings without fear!

Vocabulary XI

dkon-pa: be rare
sku: Body [of a Buddha]
skyo-ba: be fatigued / disheartened; fatigue
skrag-pa: terror, fear
bskal-pa: kalpa (measure of time), an eon
bsku-ba: anointing, smearing
bskor-ba: circumambulation
bskrun: multiplied, augmented, produced (p. of skrun)
khrag: blood
khrus: washed (p. of 'khru)
go: understand (vb.)
(gra) corner
sngar-bzhin-du: as before
sngon: previous, former
ci-ltar-bzhin-du: as / like it is
cis: by who / which / what?
cod-pan: crown
gcad-pa: delimitation
'chad-pa: explaining, teaching
nye-reg: rinsing
jigs-par-med-pa: fearless
brjod-pa: utterance
nyon: listen! (imp. of nyan)
mnyam-par: equally
bsnyen-bkur: service
gtong: abandon (vb.)
gtor: cast, scatter (vb.)
btab: should insert / strike (fut. of 'debs)

77
LESSON XI

ltas-ga-la: where ... ?
ltas-ci-smos: how much more ... ?
brtag-par-hya: should examine
btsan-[pa]: be firm, stable
thog-mar: at first, in the beginning
mtha': extreme, limit
mthu: power, strength
du-ma: many'
di-skad-ces: saying / said this ...
di-lta-bu: like this, thus
di-liar: thus, as follows
rado-rje: a vajra
sdug-bsing-gar: suffering (dukkha)
sdas: gather! (imp. of sda)
nus: can, be able
'bod: strive (vb.)
shyang-ba: purification
mu-stigs-can: a non-buddhist (tirthika)
damg-pa: perception [of something as an object]
tsam: just, only
tsa-ba: root
rtsol: exert (vb.)
tshad: measure, extent, quantity
btsam-pa: construction; undertaking
tshig: a word
tshugs-pa: damage
mthshan-nyi'd: attribute (laksana)
mthshams: border
zhabs: a foot / feet (honorific)
gzhol-ba: cleaving to
zad: be limited to (p. of 'dzad)
yongs-su-bzung-ba: taking possession
rang: self
rang-btsa-can: a poet (kavi)
rab-'byam: penetrate, encompass
lan-lon-par: resentful
glegs-par: well, carefully
sha: flesh
LEsson XI

sa: ground, earth
sa-gzhi: site
srid: may be, be possible (vb.)
bsod-nams: merit

Exercise XI

Translate the following passage in which the Buddha teaches the inevitability of change and death:

Supplementary vocabulary for the above passage:

kha: mouth
gang zhe-na: what is / are?
mgysogs-pa: speedy (adj.), a speedy person
rgra-ba: old-age
rgud-pa: infirmity
'chi-ba: death
ji-ltar 'dod-pa bsizin-du: whatever / as [one] desires
'jigs-pa: a fearful thing, something to be feared
'joms: overcome, overpower (vb.)
LESSON XI

dar-la-bab-pa: one in his / her prime, a young person
‘di-lta-ste: it is thus....
na-ba: being sick, sickness
nang-du: among
nad: illness, sickness
nor: treasure, wealth
dper-na: for example
phun-sum-tshogs-pa: one who is fit and prosperous
blu-ba: redeem, buy off / buying off (verbal n.)
dbang-byed: control, have power over (com. vb.)
dbang-med-par-’gyur: become powerless
’bros-pa: running away from, escape from (verbal n.)
mi-bzad-pa: unendurable, unable to be withstood
sman: medicine
rdzas: material things, goods
’ong: come, arrive (vb.)
zhugs-nas: having entered
bzung: having taken (p. of ’dzin)
bezog-pa: avert, aveting (verbal n.)
ri-drugs: animals
seng-ge: a lion
srog: life
sla-ba: be easy (verbal n.)
LESSON XII

1. Personal Pronouns

There are many words used as personal pronouns in Tibetan — for example, there are over eight words just for "I"! However, it is not necessary to learn all of these, so just the basic ones will be given here:

- nga / bdag — I
- khyod / khyod — thou, you
- kho / khong 1 — he
- bdag-cag / nga-tsho — we
- khyod- / khyod-rnams — you
- kho- / khong-rnams — they

khyod ni bdag-la ci-phyir sems mi-dga' — Why are you not pleased with me?
bdag geig-pa dgon-pa-na gnas-pas... — Since I dwell in a hermitage alone, ...
rigs-kyi-bu khyod-khis dge-ba'i bshes-gnyen-la bsten-par bya'o — Nobly-born one! You should rely upon a spiritual friend.
legs-par rab-tu nyon-la yid-la zungs-shig dang ngas khyod-la bshad-do — Listen very carefully and retain it in your mind! I shall explain it to you.
de thos-pas khyod sar khor-bar mi-khor-ro — Since you have heard this, you will not again wander in Samsāra.
de-bas-na khyed thams-cad-khis nam-tan bskyed-de de-dag bsrung-bar-gyis-shig — Therefore all of you should generate enthusiasm and guard them!
byang-chub-kyi sphyod-pa cung-zad kyang yongs-su-rdzogs-par ngas mi-smra'o — I do not say that they] have perfected even slightly the Bodhisattva practice.

Reflexive pronouns are formed when the particles nyid and rang "self" are added thus: bdag-nyid (myself), kho-nyid (himself) and so on. Note that these particles can also be used optionally to strengthen the personal pronouns, in which case bdag-nyid would mean something like 'I myself'.

There are no special possessive pronouns in Tibetan for it merely uses the appropriate form of the genitive particle kyi with the relevant pronoun. Note that de is more often used in this in this way for "he", "she" or "it" than kho:

---

1 It should be remembered that de and 'di are often used for he/she/it.

81
LESSON XII

| bdag-gi | — | my | bdag-cag-gi | — | our |
| nga'i | — | my | nga-tho'i | — | our |
| khyod-kyi | — | your | khyod-rnams-kyi | — | your (plural) |
| de'i | — | his / her / its | de-rnams-kyi | — | their |

bdag-gi dkar-po'i chos thams-cad 'phel-bar-byed-do — [It] increases all of my pure qualities.
bdag-gi sms brung-ba'i rnam-pa.... — The aspects which protect my mind.

de-bzhin nga-yi sras-rnams kyang | 'dul-ba mdo-sde mngon-pa gsum || rim-pa'i rjes-la man-ngag 'di
| bstan-pas bla-med byang-chub 'grub || — Thus even my children will attain supreme
Enlightenment, by having been taught this instruction following the sequence of the Vinaya,
the Sutras and the Abhidharma.

thub-pa chen-pos bdag-gi the-tshom 'di gsal-du-gsol-lo — [I] request the great Sage to clear away
this confusion of mine.
slob-dpon 'di ni bdag-gi ston-pa yin-no — This Bājya is my teacher.
cyang-chub-bems-dpa' de-dag-la ni bdag-gi sha dang khrag-gis mchod-na... — If I make offerings to
those Bodhisattvas, with my flesh and blood ....
de'i phyag dang gsang-sngags-kyis bsgyur-te dkyil-khor bri'o — Having transformed [himself]
with that mudrā and mantra, he drew the mandala.
de'i bsod-nams-kyi tshad ni rtogs-par mi-nus-so — It is not possible to comprehend the extent
of his merit.

teg gang-la bab-pa de de'i bha yin-no — The one where [his] flower falls is his deity.

2. Interrogative Pronouns

There are only three interrogative pronouns in Tibetan — gang, su, and ci, and these are
generally expanded by means of various case particles to widen the range. Their use is quite
straightforward.

A. gang — this is the basic pronoun for questions. On its own it means something like
"what?/"
Combining it with case particles we get:

| gang-gi | — | of what? / which? |
| gang-gis | — | by what? |
| gang-las /nas | — | whence? / from where? |
| gang-la | — | [regarding] what? |
| gang-na | — | where? |
| gang-gi-tshe | — | when? |

82
B. **su** — this is only used of animate beings, and hence on its own it means "who?" 表人

| su'i      | — | whose? |
| sus       | — | by whom? |
| su-la     | — | to whom? |
| su-las    | — | from whom? |


| ci'i      | — | of what? |
| cis       | — | by what? |
| cir / ci-la | — | to what? |
| ci-nas /-las | — | from what? |

3. Relative Pronouns 表位代名詞

Originally, Tibetan did not have or need any relative pronouns. However, when Tibetans came to translate the Buddhist texts from India, it was felt necessary to create some, so as to retain the sentence structure of Sanskrit texts. To this end, Classical Tibetan uses the above three interrogative pronouns as the basis for relative pronouns. Of the three, **gang** is by far the most frequently used.

Frequently the relative clause is placed before the main clause in a Sanskrit sentence, unlike English which normally places the relative clause after the main clause or embeds it in the sentence. Because of this pattern, one often finds the relative pronouns used correlatively and Classical Tibetan has also retained this form. These are a selection of some of the standard combinations you will encounter:

| gang       | [de]............: | [that] which / who |
| gang-zhig  | de ............: | [that] whichever / whoever |
| su         | de ............: | who |
| su-zhig    | de ............: | whoever |
| sus        | des............: | by whoever |
| gang-dag   | de-dag ............: | those which / who |
| gang-la    | de-la............: | where |
| gang-gis   | des............: | by which |
| gang-gi phyir | de'i phyir ............: | because [of which] |
| gang-gi    | de'i ............: | of which / whose |
LESSON XII

gang-na......... de-na / der.......: where
gang-la......... de-la / der.......: where
gang-gi tshe..... de'i tshe..........: when
ji ltar......... de ltar / de bzhin [du]...: just as / like
ji snyed [du] ... de snyed [du].....: as much as
ji srid [du] ... de srid [du]......: as long as
ji tsam .......... de tsam ..........: to the extent that

sems-kyi rnam-par-rtogs-pa thams-cad med-pa yongs-su-shes-pa gang yin-pa de ni rdzogs-pa'i
sangs-rgyas mthong-ba'o — He who completely knows that all the dualistic concepts of the
mind do not exist will see the Perfect Buddha.
sphyi-bo'i gtsug-tu sus bsgom-pa | sangs-rgyas stong-gi yon-tan yang | gang-zag de-yis 'dzin-
par-'gyur || — He who has visualized [that] on the crown of his head, that individual will
obtain the qualities of a thousand Buddhas.
su-las chos thos-pa dang | gle-gam bris-bar zhus-pa de-la nges-par-ston-pa'i 'du-shes dang |
dge-ba'i-bses-gnyen-gyi 'du-shes bskyes-dlo — You should generate the thought that the one
from whom you have heard the Dharma, whom you have asked to write the book, is your
teacher, your spiritual friend.
gang-dag nga-la gzugs-su mthong || skye-bo de-dag nga m-thong || — They who see me
as a body, those people do not see me.
gang-gis rmi-lam thob-'gyur rmi || de-yis dngos-grub yid-bzhin byung || — Whoever sees
themselves obtaining them in a dream, they will produce siddhis as wished.
gang-gis rta dang 'dra-ba'i sems mnyam-par-bzhag-pa des ... — Whoever equips the mind
which is like a horse, they will...
gang-dag 'di-ltar sgrub-pa lhur-lten-pa de-dag-la phan-pa dang bde-ba bya-ba'i phyir.... — In
order to bring about benefit and happiness in those who undertake the sadhana in this way...
bla-ma-la lhur-sti rim-gro sus byas-pa des yongs-su-srgog dang bgrad mi-bya'o — Whoever
has venerated and attended upon their guru should not speak out and publicize it.
gal-te de-ltar su byed-pa de ni 'bras-bu med-cing brlag-par-'gyur-ro — If there is one who
acts in that manner, he will have no results and be destroyed.
gang-tshe sngags-pa 'dir gnas-na bgegs ni riag-tu med-par-byed-do — When the mantrin
abides herein, he will always bring obstacle-makers to nothing.

4. Indefinite Particle and Indefinite Pronouns

As you will have realized by now, Tibetan does not have a definite ("the") or an
indefinite article ("a"). However, just as the demonstrative pronouns de and 'di can be used

84
as pseudo-definite articles, Tibetan occasionally uses the word *cig* (derived from *dzig* "one") as a kind of indefinite article. However, it expresses a greater degree of indefiniteness than the English "a", and so implies the idea "any [one]". It also undergoes the usual sound changes:

\[
\begin{align*}
\text{cig} & \quad \text{after a final -g, -d, -b} \\
\text{zhig} & \quad \text{after a final -ng, -n, -m, -s, -r, -l and vowels} \\
\text{shig} & \quad \text{after a final -s}
\end{align*}
\]

However, you will not encounter it very often on its own, for it is mainly used in conjunction with various pronouns and adverbs to make them indefinite. So we have:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gang-zhig</td>
<td>someone / something</td>
</tr>
<tr>
<td>su-zhig</td>
<td>someone</td>
</tr>
<tr>
<td>ci-zhig</td>
<td>something, anything</td>
</tr>
<tr>
<td>nam-zhig</td>
<td>when</td>
</tr>
<tr>
<td>ba'-'zhig</td>
<td>only, solely</td>
</tr>
</tbody>
</table>

gang-zhig cho-za ‘di-yis-su | le-lo med-par zhi-byas-na... — If somebody has pacified it without laziness with this ritual,...

nam-zhig ‘jig-rten-khams ‘di byung-ba.... — When this world-system arises,...

dmigs-pa-can-gyi dge-ba'i rtsa-ba 'ba'-'zhig-la brton-pa ni dge-slong ma-yin | g.yo-can zhes-bya'o — He who exerts himself only in the roots of wholesomeness which are focussed upon a particular object is not a monk, he is called a cheat.
gang-zhig myur-du byang-chub mchog ‘dod-na... — If someone desires [to attain] the most excellent Enlightenment speedily... 

Indefinite pronouns can alternatively be formed with the addition of *yang / kyang*:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gang-yang</td>
<td>anything, whatever, whoever</td>
</tr>
<tr>
<td>su-yang</td>
<td>anyone, whoever</td>
</tr>
<tr>
<td>ci-yang</td>
<td>anything / whatever</td>
</tr>
<tr>
<td>nam-yang</td>
<td>whenever</td>
</tr>
</tbody>
</table>

When used with a negative verb, they mean "nothing", "nobody", "never" and so forth.

sens-can-rnas-kyi ius-la gnod-par-bya-ba gang-yang rung-ste... Anything which causes harm to the bodies of beings ....
LESSON XII

de-ltar bslabs-pa'i mchas-pa-la bsod-nams mi-'gyur gang-yang med-do — There is nothing which will not be meritorious for a scholar who has trained thus.
cis kyang mi-tshugs-par byin-gyis-brlabs-par-'gyur-ro — [it] will be empowered so that it will be unharmed by anything.

Also note:
kha-cig — some [people]
'ga'-zhig — any / some
la-la-zhig — somebody, anyone
che-ge-mo — so and so, such a one

chos-rnams gang-la rang-bzhin ‘ga’-zhig med-do — Phenomena lack any inherent existence anywhere.
kha-cig ni ngo-bo-nyid-khias bdag-med ces gang-yang spang-ba dang blang-ba mi-byed-do — Some say that [it] intrinsically lacks autonomous existence and do not reject or accept anything.

5. Honorific and Respectful Forms

Tibetan has a number of different forms of speech which express considerations of social standing with regards the addressee and the addressee. While this phenomenon is of greater importance in the spoken language, some use is made of it in Classical Tibetan texts, especially in dialogue and the like. There are basically three forms of speech that can be used:

A. An ordinary form used between people of equal or lower social standing and with reference to third persons, where no consideration of etiquette is made.
B. An honorific form which is used when addressing or referring to a higher ranking person. This form of speech is fairly well developed with special words for verbs, nouns and adjectives available for use.
C. A respectful form used when addressing a superior person which expresses the conscious subordinacy of the speaker.

The differences between these types of speech are seen in the different words that exist in the main for verbs and nouns. Some of these are listed here for your reference:

<table>
<thead>
<tr>
<th></th>
<th>Ordinary</th>
<th>Honorific</th>
<th>Respectful</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>nga</td>
<td>X</td>
<td>bdag</td>
</tr>
<tr>
<td>you</td>
<td>khyod</td>
<td>khyed</td>
<td>X</td>
</tr>
<tr>
<td>he</td>
<td>kho</td>
<td>khoṅg</td>
<td>X</td>
</tr>
</tbody>
</table>

86
be  yin  lags  lags
exist  yod  mnga’  mchis
reside  ‘dug  bzhugs  gda’
do  byed  mdzad  bgyid
know  shes  mkhyen  X
think  sms  dgongs  X
father  pha  yab  X
mother  ma  yum  X
child  bu  sras  X
body  lus  sku  X
head  mgo  dbu  X
hand  lag-pa  phyag  X
eye  mig  sbyan  X
mind  yid  thugs  X
speech  ngag  gsungs  X
mouth  kha  zhai  X

If there is no special honorific or respectful form of a verb, then a compound is formed with mdzad or bgyid as will be seen in the following examples:

gzugs rgya-chen-por  mi-bgyi / chung-bar  mi-bgyi’o — You should not make the shape huge, and you should not make it small.

’jig-rten-gyi-khams  gshan-pa  bzhugs-pa’i  sngas-rgyas-rnams  kyang  zhal  nye-bar-ston-cing  chos thos-par-mdzad-do — The Buddhas who reside in other world systems will make their faces visible and cause the Dharma to be heard.

sems-can-rnams-kyi  bsam-pa  ci-ta-ba-bzhin  yongs-su-rdzogs-par-bgyid-pa’i  byang-chub-sems-dpa’  thams-cad... All the Bodhisattvas who completely perfect the wishes of beings whatever they may be ...
de-bzhin-gshegs-pa-rnams  mnyes-par-bgyid-pa’i  sgrub-pa... — The sadhāna which delights the Tathāgatas ....

Vocabulary XII

bkur-sti:  veneration
skye-bo:  a person
LESSON XII

gang-zag: individual
gal-te: if
glegs-bam: a book
dge-slong: a monk
dgom-pa: hermitage
bgrad: publicize
mgon-pa: Abhidharma
gcio-pu: alone
rjes: after, following
bsten-pa: reliance upon, service, attendance upon
mdo-sde: Sutra
'dul-ba: Vinaya
nan-len: enthusiasm
rnam-pa: aspect, type, category
rnam-par-rtog-pa: dualistic thought, concepts
'phel-ba: increase
mi-lishugs-pa: unharmed
man-ngag: oral instruction
gtisug: crown (of head)
brtson-pa: exertion
yongs-su-sgrugs: speak out
g.yo-can: a cheat
rim-gro: careful attendance upon s.o.
rim-pa: sequence, stages
brtag-pa: destruction, deterioration
lur-len-pa: undertake

Exercise XII

Translate the following passages. They were both written by the great rNying-ma master, kLong-chen-pa, and deal with the necessity to recognize the impermanence of the body.

.Translate the following passages. They were both written by the great rNying-ma master, kLong-chen-pa, and deal with the necessity to recognize the impermanence of the body.
LESSON XII

Notes
Line 1: Here zhes is something like our "so-called".
Line 1: The verb mchod and the following bsten and bzlog refer to things we do for or on account of our bodies.
Line 3: The phrase zhes gsungs-pa indicates a quote.
Line 4: The phrases ending with the verbal nouns cha-med-pa, sdod-pa and phyogs-pa all qualify the final 'di (= the body).

Supplementary vocabulary

bkod: apply to, employ (vb.)
kh-a-zer-ba: things which [others] say, gossip
gos: clothes
gla-rngan: remuneration, wages
gces-spra-su-'dzin-pa: that which is held dearly, esteemed
cha-med-pa: no guarantee, uncertain
ched-du: for the sake of, on account of
'chi-bdag: the Lord of Death
rjes-su-brang-ba: follow
nyin-mtshan: day and night
brnyan-pa: reflection, shadow
rtag-tu: always, permanently
bstabs: provide with (vb.)
thang-cig: momentary
mthun-par: appropriately
don-med-pa: worthless
dur-byas: kite
sdig-pa: sins
sdod-pa: remain [behind]
gnod-pa: harm, that which harms
nam: when
bran-g-yogs: servant
LESSON XII

phyogs-pa: here = turns into ...
bya-rgod: vulture
bval-ba: separation
mi-dga'-ba: unpleasant, displeasing
wa: fox
tshul: manner (of doing s.th.), as
'os: be suitable, fitting, appropriate (v.)
Zhi-ba-lha: Śāntideva (7th Buddhist scholar-monk)
zas: food
bza'-ba: what is eaten, food
bzung-nas: believing, considering to be ...
bzlog: should avoid, turn away from (fut. of zlog)
rim-gro bsten: here = cosset, treat kindly
lan-du-smra-ba: reply, retaliate
len: take (v.)

Notes
Line 1: Treat this las as "while ...".

Supplementary Vocabulary

rkyen-gyis: on account of, because of
bskyod: be blown [by]
khor-mo: incessant
dgos: necessary to ..., must ..., ought to .... (v.)
rgas: age, get old (v.)
sgron-ma: lamp
nges-pa: certainty
'chi-ba: death, dying
'jam-po: gentle
drag-po: strong, fierce
Idang-ba: arise
nad: sickness
gnas-pa: remain [alight]
gnod-pa: accident
‘phrog-par-‘gyur: be carried off
mar-me: lamp
myur-du: swiftly
g.yo-ba: flickering
rang-nyid: oneself
rab-tu: very
re-zhig: once, as soon as
long-med-par: suddenly, without warning
LESSON XIII

Verbal Auxiliaries

Classical Tibetan uses a number of verbs to supplement those verbs which lack the full range of four stems dealt with in Lesson VII, or else to extend the range of verbal expression of other verbs. They are employed in a similar way to parts of the English verbs "be", "have" and so forth. The main ones you are likely to encounter are as follows:

A. Yin is used with verbal nouns (stem + pa / ba) as an additional way of expressing present or past tenses, with the specific tense being understood from the form of the verbal stem used in the verbal noun or from the context.

-rigs-kyi-bu de-dag ni sangs-rgyas gcig-la bsnyen-bkur byas-pa ma-yin-gyis.... — Since those Noble Sons had not served [just] one Buddha...

’di ni sangs-rgyas-kyis gsung-par ma-yin-gyi | ’di dag ni rang-bzo-can-gyis rang-bzor byas-pa yin-no — These [teachings] were not spoken by the Buddha, but they are compositions made by poets.

Although yin is thus used to express a simple present or past tense, it is often used by extension to indicate a general state of affairs where the verbal action is in a state of completion, or to describe a generally applicable situation: — 與適用情況（如這裡

-bstis-pa tshom-par gnyur-pa yin-no — When you have pointed it [at them], they will become Hesitant.

-de ni sbyin-sreg-gyi ched-par bsgrags-pa yin-no — That has been proclaimed as the home ritual.

-yon-tan de-la sogs rdan-nas | slob-dpon sogs-pa bzhud-ba yin || — If you have such virtues, you will be honoured by the teacher.

-byang-chub nam-mkha’i mshes-nyid-de | rtog-pa thams-cad sangs-pa yin || — Enlightenment has the characteristics of space: it is devoid of all judgemental concepts.

1. Note that the alternative honorific or respectful verbs listed in Lesson 12.5 which are equivalent to the verbs mentioned below, may also be used when appropriate.
B. *Yod* is occasionally found linked with -r to verbal nouns formed from a future stem (where it exists) to express a general future.

```
jig-rten-khang zgzhan gang-na kyung | sangs-rgyas rmed-par yod mi-'gyur ||
```

Buddhahood will not be attained anywhere even in another world system.

```
de-dag-gis ci bya-bar yod — What shall I do at that time?
```

C. *'Gyur* is used as auxiliary verb linked with -r to verbal nouns. As *'gyur* basically means "become", its use with other verbs often implies passivity or non-intentionality. It is for this reason that it was often used by the Tibetans to translate Sanskrit passive verbs, although from the Tibetan point of view *'gyur* just serves to emphasize the "enacting" or "becoming" of the verbal action. The following uses can be distinguished:

i) When linked to present stem verbal nouns, it commonly expresses the simple future, often with the implication that the action will occur involuntarily:

```
de-dag thams-cad jigs-par 'gyur-ro — They will all be terrified.
```

```
mdu-gi phyag-rgyas de-dag, sun | bcom ni med-pa thal-bar 'gyur ||
```

All of them will be conquered by the Spear Minlha and Vanish immediately.

```
de-dag ni theg-cham med-par 'chi-bar 'gyur-ro — Without a doubt, they will die.
```

```
le-lod med-pa zhi-bya-bras | zhi-bya-mu'd-dka 'thob-par 'gyur || — If you have done the
```

Pacification [ritual] without laziness, you will attain peace itself.

```
de-dag ni srid-pa'i rgya-mtsho-las sgrol-bar 'gyur-ro — They will be liberated from the ocean of existence.
```

ii) Similarly, when the present stem *'gyur* is used with past stem verbal nouns, it expresses a completed future "will have been xxx", and when the past stem *'gyur* is used in conjunction with a past stem verbal nouns expresses the completed past "had done xxx" / "had been xxxed":

```
skyo-bar 'gyur-na rdzogs-pa'i sangs-rgyas-kyi sku bila'o — When you have become tired, you
```

should gaze upon the Body of the Perfect Buddha.

```
past stem verbal noun +If \[\text{R:\(\frac{\text{Rat}}{\text{S}}\)} \text{ (pres.)} \rightarrow \text{完成的未来（将已经) }]
```

```
\[\text{R:\(\frac{\text{Rat}}{\text{S}}\)} \rightarrow \text{完成的过去（过去已经一) }
```

```
LESSON XIII
cho-ga’i rim-pa de-nyid nam zhi-bar gyur-gyi bar-du bya’o — That same ritual process should be done until [they] have become pacified.
’od-zer chen-po de-dag gnas-par gyur-to — Those great rays of light had come to rest [in him].
de-bzhin-gshegs-pa’i sa-la gnas-par thob-par gyur-to — [He] had attained residence on the Tathagata level.

D. You will frequently encounter the various stems of byed used as auxiliary verbs, linked to verbal nouns with -t. As you know some verbs lack any stem differentiation, so the appropriate form of byed is often used to clarify which tense is intended. Byed-pa is sometimes used to stress the verbal meaning of some verbal nouns, "the doing of XXX", when the nominal sense that verbal noun is most usual. Finally, it can simply be used conveniently to make up the syllable count in verse, without any change in the meaning. These three uses are indicated in the following examples with 1, 2 and 3 respectively.

bdag-nyid chos-kyi-dbyings-su mos-par byas-nas... (1) — Having convinced [yourself] that you are the dharmadhūtu, ...
byang-chub-la bar-du-good-par byed-pa’i bāus (2) — demons who obstruct Enlightenment ngas de-bzhin-gshegs-pa’i spyan bia-na-med-pa de khyod-la bstan-par bya’o (1) — I shall reveal to you that supreme eye of the Tathagata.
sphul ’di shes-pa ma-gyur-mams | sangs-rgyas gzhon-du tshol-bar byed || (1 or 3)
Those who have not understood this method seek buddhahood elsewhere.
phyogs bcu’i jig-rten-gyi-khams-la snang-ba chen-pos gsal-bar-byas-te... (1) — Having illuminated the world systems of the ten directions with great light, ...
chos-kyi-dbyings rnam-par-dag-pa yang dran-par byas-te... (1) — Having also recollected the pure dharmadhūtu, ...
yang-na til-gyi-bru-mar-gyis | mar-me gtsang-ma dbul-bar bya || (3 ?)
You should also offer pure lamps with sesame seed oil.

Apart from these uses, the main function of byed in Classical Tibetan is to form "causative" compound verbs, especially when linked to non-intentional verbs:

bar-chad rab-tu zhi-bar byas ma-thang-tu... — As soon as the obstacles were pacified (= caused to be peaceful),...
shes-rab-can-gyi, gnyen-po yis | de-dag so-sor gso-bar bya... (1) — The wise one will cure each one of them with the antidote.
chos-kyi-rnam-grangs ’di yun-ring-du, gnas-par bya-ba’i phyi... — In order to cause this Dharma discourse to abide for a long time, ... (役役) ṛṝṣṭi-विभीषि
LESSON XIII

bdud_ bzhin phan-par byed-pa'i dbyangs — the song which vanquishes (= causes to be vanquished) the Four Maras

bog-a ni zhi-sar byed-par rnas-so — It is able to pacify gremilins.
sems-rtse-gyi khams 'phreng-yas-pa snang-par byed-pa'i 'od-zer-gyi dra-ba byung-ngo — A net

of light rays emerged which caused the totality of beings to be illumined.

des ni las-rnams thams-cad bsgrub-par bya'o — It will cause the accomplishment of all actions.

E. Mod: ("is indeed") is often used in concessive phrases in the form ... mod-kyi. "although

it is indeed the case that ..."

d-de dag thams-cad grong-kheg ge-sngos gnas-par mod-kyi | de-dag phan-thun rnam-par-mi-

shes-so — Although they do indeed all live in one town, they do not know each other.

F. A continuative verbal form ("while ...-ing") can be expressed with bzhin, usually in the

form ... bzhin-du. It is normally used with the verbal stem, with no intervening particles:

lag-pas bhang-nas dga' bzhin-du phyogs-kun-du ni gtor-bus'o — Having taken it up with

your hand, you should scatter it in all directions while being joyful.
de-bzhin-gsogs-pa po'dus-pa'i rtag-jes dag bzhin-du dag-nid chos-kyi-dbyings ram-par-chen

dag-pa-la dmigs-par-byaso — While sitting in the midst of the assembled Tathāgatas, you

should view yourself as the pure dharmadātu.
de-dag ni med bzhin snang-ngo — While not existing, they are manifested / appear.
don-la rang-bzhin-med-pas rten dang brtan-par ma-grub bzhin-du brtan-par snang-ngo —

While the support and supported are not established [as real] since they are actually without

existent inherence, they appear with solidity.

G. Zin "completed" is sometimes used to form a periphrastic past tense with verbal stems

that lack a clear past form of their own, often to stress the idea of finality. It is either linked
directly to the verbal stem or uses the subordinating particle -tu and its variants.

de-dag-gis bstan-bcos rtsom-pa'i rgyu bstan zin-no — I have shown the reasons for

composing the treatise with these [points].

phu-yul skyes-su zin kyang... — Although the child had been born, ...

Apart from the verbs dealt with above, you will also encounter several others which are

used as modal verbs and are usually linked to verbal nouns with -r or sometimes directly to

the verbal stem with the subordinating particle -tu and its variants. Their use does not present

\[
\text{verbal noun + } r + \text{ [modal verb]}
\]

\[
\text{verbal stem + } ^{\text{\(\left(5,7,21\right)\)}} + \text{ modal verb}
\]
any great difficulties and so you should be easily able to understand them. The most common
ones which you should note are i) the various stems of 'jug used to make causative-like verb
compounds, "cause to ..., permit to ..., allow to ..."; ii) dgos which forms a nessesitive
compound, "must do ...", "should do ..."; iii) 'os — "suitable for, deserving of, ought to"; iv)
rung — "appropriate for, fit for, capable of"; v) nus — "can, able to ..."; and vi) srid which
is often used to describe hypothetical situation and can usually be translated "possibly be", "may be", "could be" and the like.

gzhon-gyis me-tog ni mi-reg-par 'jug-go — [You] should not allow others to touch the
flowers.
yo-bhan-ruams bsags-te dkyil-khor-gyi byang phyogs-su 'jug-tu gzhug-go — Having
assembled the utensils, you should have them placed on the north side of the mandala.
khrod kyis kyang de-lar bya-bar dgos-so — You also must do like that.
mkhas-pa des ni sangs-rgyas-kyi dkyil-khor-dag ni bri-bar 'os-so — That wise one ought
to draw the manalas of the Buddhas.
de ni dge-songs-gis bkur-du rung-ngo — It is fitting that he be respected by a monk.
nam-mtha'i dbyings-kyi mtha' ni rtogs-par nus-pa kyang srid-kyi ... — Though [you] may
even be capable of comprehending the limits of the realm of space, ....

Vocabulary XIII

bkur-ba: respect, honour
skyo-ba: be tired, fatigued
skrags-pa: be afraid; fear, terror
grong-khyer: town, city
sgrol-ba: liberation, freedom
bsgrags: proclaimed, made famous (p. of sgrog)
mong-par-rgtos-pa: understanding, realization
bcom: conquered (p. of 'joms)
'jigs-pa: be terrified; terror
bsnyen-bkur: service
til-gyi-bru: sesame seed
rten: support, basis
brtan-pa: firm, stable
brten-pa: supported
bstan-bcos: treatise
thal-ba: vanish, disappear (verbal n.); ash
LESSON XIII

mtha'-yas-pa: totality, infinitude
dra-ba: net
dran-pa: recollection
mdun-gs: spear, pike
bsad-gs: threatened, pointed at
spangs-pa: abandonment, rejection
spyan: eye (hon.)
phan-tshun: mutual
pham-pa: vanquish (verbal n.)
phru-gu: child
bar-chad: obstacle
bar-du-gcod-pa: obstruction; obstruct
dbyangs: song, melody
ma-thag-tu: immediately, as soon as
mar: oil
mos-pa: conviction, belief
gsang-ma: pure
rtsom-pa: composition; compose
tshang-rgya-ba: awaken, become Enlightened
tshoms-pa: be hesitant
yang-na: however, and yet
yun-ring-duc: for a long time
yo-byad: utensils, equipment
yon-lan: virtue, merit, quality
yongs-su-myams-pa: deviation from, falling away from
rang-bza-can: poet (kazi)
gsungs-pa: utterance, that which was spoken
gso-ba: healing, cure

Exercise XIII

The following is an extract from Kong-sprul Rinpoche's vast encyclopedia of Buddhism, the Shes-bya kun-khyab, in which he illustrates the various meanings of the key term "chos" (Skt. dharma) with examples culled from the sutras. Remember that Tibetan often omits words we find necessary in English. Also do not be afraid of translating sentences flexibly - the meaning is the most important thing.
LES S O N XIII

Notes

Line 1: This Sanskrit verbal root has many meanings which are carried over into its derivates. Here is a selection of the relevant ones, only some of which are conveyed by the Tibetan word ’dzin-pa: a. hold, bear, carry; b. maintain, support; c. possess, keep; d. hold in check, curb; e. fix upon, direct towards; f. hold, contain; g. observe, practise; h. preserve, maintain; i. seize, lay hold of. It will also be illuminating to look at the entry for dharma in a Sanskrit-English dictionary!

Line 2: The verb ’jug and its derived verbal noun are used throughout this passage in the sense of *use, apply, employ; usage, employment*, hence shes-bya la ’jug-pa means *its usage in the sense of ’objects of knowledge’*.

Line 5: chos gang la-la: ‘whatever dharmas there are, they are either ...’

Supplementary Vocabulary for Exercise XIII:

- skyabs-su-song-ba: having taken refuge
- ’khor: entourage
- sgra-don: the meaning of a word
- bsgrubs-pa: formed [from]
- ngan-’gro: the miserable states of existence
- nges: the religious life
- nges-par-bya-ba: that which is to be realized
- nges-tshig: etymology
- gcen-par-’dzin-pa: hold dearly, esteem
- chos-kyi-skye-mchad: dharma-yyatana (one of the 12 ’yyatana)
- chos-mnyid: reality, the way things are (dharmanitya)
- chos-lugs: customs, laws
- ’jug: employ [as], apply [to], use [as] (vb.)
- snyam-na: if [one] thinks, wonders
- ltar: like, as
- ltung-ba: fall (verbal n.)
- mthong-ba’i chos: the present world (lit. the visible dharmas)
- du’dhur-t: a form of the Sanskrit verbal root for *dharma*
- don: meaning, sense
LESSON XIII

mo'i sde: Sūtra-pitaka, the Sūtra Collection
'das: transcend, pass beyond (vb.)
'dus-byas: compounded, conditioned (saṁskṛta)
'du-byed: movitations, creating forces (saṁskāra)
'dus-ma-byas: unconditioned (asaṁskṛta)
'Dod-'jo: Kāma-dhenu, a lexical commentary on the verse lexicon by Amarasiṅhha, the Amara-kośa.

rNam-bshad-rigs-pa: Vākyāy-yukti, a work by Vasubandhu
dper-na: for example
spyi'i mtshan-[nyid]: general attribute
spyod: practise, engage in s.th. (vb.)
phyin-ci-ma-log-pa: authentic, veridical
byings: verbal root
byis-pa: a fool
dnyangs-khyis-snyad-pa'i-sde: Geya-pitaka (one of the 12 kinds of scriptures)
'byung-'gyur: the process of becoming
'byung-rgyu: cause of arising
'byung-ba: arise, appear, be mentioned
'brei: connect, link (vb.)
bsun-mo: queen
tsha-ba: hot
tshe: life
[... dang] mtshungs-pa: in accordance with ...
'dzin-pa: uphold, maintain (verbal n.)
rda: material, substance
gzhi: foundation
gzhon-nu-ma: young girl
zag-bcas: tainted [things]
yang-dag-pa'i-lta-ba: right views
yang-[ba]: light, soft
yid-kyi-yul: mental object
yul: country
g-yo-ba: mobile, movement
rang-[gri]-mtshan-[nyid]: specific attribute
rigs: caste, lineage
lugs: custom
legs-sbyar-gyi-skad: Sanskrit
log-pa'i-lta-ba: wrong view
LESSON XIII

she-gsras: phenomena, the objects of knowledge
ghers-ba: moist, wet, damp
bshad: explained (p. of 'chad)
sra-ba: hard, firm
srog: vitality, life
srog-gcogs-pa: the taking of life
gsung-rab: teachings, scriptures
bsod-nams: merit, the meritorious
bstan-cig-tu: together with

\[
\begin{array}{ccc}
\checkmark & \times \\
\times & \checkmark & 未来 \\
\times & \times & 命令
\end{array}
\]
LESSON XIV

1. Numbers

The use of numbers is quite straightforward in Classical Tibetan. As in other languages, there are cardinal and ordinal numbers.

A. Cardinal Numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Tibetan</th>
<th>Compound Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>geig</td>
<td>nyi / nyer</td>
</tr>
<tr>
<td>two</td>
<td>gnyis</td>
<td>sum / so</td>
</tr>
<tr>
<td>three</td>
<td>gsum</td>
<td>zhe</td>
</tr>
<tr>
<td>four</td>
<td>bzhi</td>
<td>nga</td>
</tr>
<tr>
<td>five</td>
<td>inga</td>
<td>re</td>
</tr>
<tr>
<td>six</td>
<td>drug</td>
<td>don</td>
</tr>
<tr>
<td>seven</td>
<td>bdun</td>
<td>gya</td>
</tr>
<tr>
<td>eight</td>
<td>brgyad</td>
<td>go</td>
</tr>
<tr>
<td>nine</td>
<td>dgu</td>
<td>cu / shu</td>
</tr>
<tr>
<td>ten</td>
<td>bcu</td>
<td></td>
</tr>
</tbody>
</table>

Note that the various abbreviated forms are sometimes used in the compound numbers from twenty upwards.

<table>
<thead>
<tr>
<th>Number</th>
<th>Compound Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>eleven</td>
<td>bcu-geig</td>
</tr>
<tr>
<td>thirteen</td>
<td>bcu-gsum</td>
</tr>
<tr>
<td>fifteen</td>
<td>bcu-inga</td>
</tr>
<tr>
<td>seventeen</td>
<td>bcu-bdun</td>
</tr>
<tr>
<td>nineteen</td>
<td>bcu-dgu</td>
</tr>
<tr>
<td>twenty</td>
<td>ngyi-shu</td>
</tr>
<tr>
<td>forty</td>
<td>bzhi-bcu</td>
</tr>
<tr>
<td>sixty</td>
<td>drug-bcu</td>
</tr>
<tr>
<td>eighty</td>
<td>brgyad-bcu</td>
</tr>
<tr>
<td>twenty one</td>
<td>ngyi-shu rtsa geig / nger-geig</td>
</tr>
<tr>
<td>twenty two</td>
<td>ngyi-shu rtsa gnyis / nger-gnyis etc.</td>
</tr>
<tr>
<td>thirty one</td>
<td>sum-cu rtsa geig / so-geig</td>
</tr>
<tr>
<td>thirty two</td>
<td>sum-cu rtsa gnyis / so-gnyis etc.</td>
</tr>
</tbody>
</table>
forty one  bzhi-bcu rtṣa gcig / zhe-gcig
forty two  bzhi-bcu rtṣa gnyis / zhe-gnyis etc.
fifty one   lnga-bcu rtṣa gcig / nga-gcig’
fifty two   lnga-bcu rtṣa gnyis / nga-gnyis etc.
sixty one   drug-bcu rtṣa gcig / re-gcig
sixty two   drug-bcu rtṣa gnyis / re-gnyis etc.
seventy one btun-bcu rtṣa gcig / don-gcig
seventy two btun-bcu rtṣa gnyis / don-gnyis etc.
eighty one  bruk-gad-bcu rtṣa gcig / gya-gcig
eighty two  bruk-gad-bcu rtṣa gnyis / gya-gnyis etc.
ninety one  dgu-bcu rtṣa gcig / go-gcig
ninety two  dgu-bcu rtṣa gnyis / go-gnyis etc.

hundred  bruk-yar
thousand  stong
ten thousand  khrī
hundred thousand  bum
million  sa-ya
ten million  bye-ba

These are the most common names for the higher numbers, but there are actually names for numbers right up to 10⁵⁹ used in some sutras!

two hundred  nyi-bruk-yar
four thousand  bzhi-stong
sixty thousand  drug-khrī etc.

The words tham-pa and phrag are sometimes used after cardinal numbers to indicate the idea of a complete set or group. Tham-pa is used for the tens up to one hundred, e.g. bcu tham-pa, nyi-shu tham-pa, or bruk-yar tham-pa. Phrag is used normally with the units of larger numbers, e.g. khrī phrag, stong phrag, bum phrag and so forth. For purposes of translation into English, they may normally be ignored.

B. Ordinal Numbers

With the exception of dang-po, all ordinal numbers are simply formed by the addition of -pu.

first  dang-po
second  gnyis-pu
LESSON XIV

third  gsum-pa
fourth  bzhis-pa
ten  bcu-pa
eleventh  bcu-geg-pa  etc.

You will also see the particle -po added to numbers to express the idea of inclusivity thus:

- gnyis-po  the two, the pair  [also note gnyis-kha]
- gsum-po  the three  [also note gsum-kha]
- bzhis-po  the four  etc.  etc.

2. Diminutive Particles

The basic diminutive *bu* with its variants *gu* / *nu* / *pu* / *ru* / *lu* / *'u* is often used in word-building. It seems that this particle developed from the word *bu* meaning "child", and was probably only used with reference to living beings:

- rgyal-po  —  king  rgyal-bu  —  prince
- skyes-pa  —  be born  skyes-bu  —  being, creature
- glang  —  ox  glang-bu  —  calf

The most frequent use of the diminutive particle is when it has a clear diminishing function related to the basic word or concept, as in the first and third examples above. Sometimes it may only express a very general relationship to the original word, as in the second example above.

With the development of this particle from *bu*, various phonetic variations arose, as seen with other particles:

a) *bu*: This can appear after any final sound.
b) *pu*: Only occurs after a few words: *geg-pu* — alone
c) *'u*: Appears after a final vowel, in which case a final *a* and *o* are frequently mutated to *e*. The other vowels remain unchanged.

- ste'u  —  axe
- mi'u  —  dwarf
- spre'u  —  monkey
LESSON XIV

bye'u — chick
rde'u — a small stone

d) After -g / -ng / -n / -r / -l, the bu is assimilated, resulting in a reduplication of the final consonant + u:

- dbyug-gu — stick
- chung-ngu — small
- gzhon-nu — youth
- gzer-ru — a small nail
- na'i-lu — a bastard
- ril-lu — a pill

e) Gu is occasionally used after other final consonants, especially vowels:

- bong-gu — an ass / donkey
- bu-gu — a small boy
- gri-gu — a ritual chopper

3. Intensive Particles

With the use of the particle e, adjectives and adverbs with an intensive meaning are formed. The particle is affixed to the basic word stem in the same way as the final particle -o, by repetition of the final consonant:

- lhod-de — easily, unconcernedly
- thal-le — straight on, forthwith

Generally the intensive forms show a simplified orthography, due to the omission of prefixed and final letters:

- sa-le — glitter (from gsal-ba — shine)

In addition to this method of forming intensives, the following methods should also be noted:
LESSON XIV

a) Simple reduplication:

\begin{align*}
\text{thib-thib} & \rightarrow \text{very dark} \\
\text{song-song-ba} & \rightarrow \text{go to and fro}
\end{align*}

b) Reduplication with alteration of vowels:

\begin{align*}
\text{idab-l dib} & \rightarrow \text{silly chatter} \\
\text{sang-seng} & \rightarrow \text{crevice, crack}
\end{align*}

Sometimes we can only loosely consider words formed in this way as intensives, as they have taken on independent meanings of their own.

4. Word Formation

By now you will be very familiar with the complex nature of Tibetan word syllables which are built up around a root letter by the addition of other letters before and after it. Moreover, you will also be aware that the letters which occur as prefixes or superfixes in written Tibetan are now silent in the standard Lhaka (Central Tibetan) pronunciation. The precise origin and function of these prefixed letters are uncertain, but it seems that they may be the fossilized remnants of a kind of prepositional system which was used in ancient times to generate additional words from a basic root syllable. As they are indicated in the written language which is product of the 7th century CE, these prefixed and superfixed letters would still have been clearly vocalized at that time. In fact, a number of these prefixed letters are still pronounced in some form or another in many of the regional dialects of Tibetan.

The full range of possible prefixes are as follows:

\begin{align*}
g- & \quad d- \\
b- & \quad m- \\
r- & \quad l- \\
s-
\end{align*}

As mentioned above, we do not yet have a detailed understanding of the exact functioning of these prefixes, but following their analysis by Durr\(^1\) and others, it seems that these prefixes were used both "semantically" and "morphologically". The following information is a tentative attempt to show the functioning of these different prefixes for reference purposes.

\(^1\) Jacques Durr, La Morphologie du Verbe Tibétain, Heidelberg 1950

106
A. **Semantemes** 論X單位

The following prefixes often seem to be used as though they were prepositions:

- **g-** when followed by unvoiced sounds \( k, c, t, p, ts \) etc.
- **b-** when followed by voiced sounds \( g, j, d, b, dz \) etc.
- **m-** when followed by both unvoiced and voiced sounds.

**G- / D-**: "in the direction of, towards..."  向

- **dkri:** conduct towards
- **dbyin:** instigate, cause to do
- **dgje:** bend, be curved
- **gtogs:** belong to
- **gtong:** send, give to

**B-**: "from one point to another / the length of ..."  從

- **bgro:** argue, discuss
- **bgrod:** traverse, go from one place to another
- **bgoms:** walk, travel, stride
- **bgreng:** count, enumerate

**M-**: "the vital centre / support & spatial extension from there"  膽

- **mchak:** kidney
- **mgo:** head
- **mchum-pa:** pearl
- **mtsha:** lake
- **mngai:** womb
- **mchin-pa:** liver

**R-**: "in / within / downwards"  於

- **rko:** dig
- **rlog:** destroy, bring down
- **rtog:** examine
LESSON XIV

**rtan:** support
**rtod:** fasten, tether
**rdebs:** throw down
**rmog:** plough

_L-:_
*on / above / against*

**lei-ba:** heavy
**lce:** tongue
**lta:** see
**lding:** float
**ldog:** (回转) reject, turn away from
**ldab:** fold up

_S-:_
*from / out of, outside of*

**sgom:** meditate
**sgro:** debate, discuss
**skyed:** produce, generate
**snang:** appear, be visible
**slab:** learn / teach
**skri:** lead away from

**B. Morphemes** 詞素 (指成了一個詞的最小基本單位)
On other occasions, some prefixes seem to have been used as verbal "inflexions".

<table>
<thead>
<tr>
<th>g-</th>
<th>d-</th>
<th>when followed by voiced sounds g j d b dz etc</th>
</tr>
</thead>
<tbody>
<tr>
<td>b-</td>
<td>when followed by unvoiced sounds k c t p ts etc</td>
<td></td>
</tr>
<tr>
<td>’-</td>
<td>when followed by kh g ch j th d ph b tsh dz</td>
<td></td>
</tr>
</tbody>
</table>

"future state of object acted upon" (future aspect) 『表現在動詞的未來狀態』
"state of object has been realized by an agent" (past / perfective aspect) 『表現在動詞的過去狀態』
"continuous action in process, durative" (present) 『表現在的狀態，過程中的連續動作』

However the situation with regards ’-‘ is complex. Although now silent, this single letter is thought by some scholars to have represented at least two distinct sounds in Old Tibetan. It was possible to use just one letter as each of these sounds were mutually exclusive, and thus would never have occurred together. However, this makes an accurate
analysis of its uses very difficult, and beyond the needs of the beginner. - can be followed by kh g ch j th d ph b tsh dz. Apart from connoting continuous action in progress, it is frequently used to indicate the pure action without reference to an agent denoted by involuntary / non-intentional verbs.

C. Suffixes

There were two suffixes in Old Tibetan, -s and -d, but the latter (da-drag) has fallen out of use, although traces of it are still to be found (after -n, -i and -r). Hence, practically speaking, -s is the only suffix used in Classical Tibetan, and this basically adds the notion of "completion" or "achievement", while accentuating the idea of the action. In other words, it connotes completion of action and the imperative, as can be seen from its appearance in the past and imperative stems of many verbs. [It is likely that the past stems and imperative stems of verbs were related, as can also be guessed from the use of the same negative particle ma with both stems as already noted in Lesson VII, Section 3.] It is also used to make nouns from verbal roots.

5. Notes on Tibetan Verse

Nowadays we are surrounded by the printed word and so it is perhaps difficult for us to imagine a society in which books are few in number and expensive. Much of our knowledge is dependent upon the books we have conveniently on hand, but the remembering and transmission of large amounts of information may become difficult in societies where books are rare or non-existent. Various techniques were evolved in India before the advent of writing to deal with the problem of memorization and these actually continued to be used even after literacy became widespread. Works on every conceivable subject - medicine, surgery, grammar, logic, mathematics, astronomy and even dictionaries - were compiled in verse to make the task of memorization easier. These works were concise summaries of the subject matter, and when writing came to be used widely in India, they were usually accompanied by lengthy prose commentaries. By memorizing the verses, a diligent student was able to recall the associated details provided by the teacher or the commentary. It is probably for this reason that verse occurs in a large proportion of the Buddhist texts compiled in India. Indeed, a standard verse of thirty-two syllables (sloka) became the unit of payment for scribes even when the text was written entirely in prose!

1. See Note 3 in Lesson I.
LESSON XIV

The Tibetans in their turn continued this tradition through their translations of the Buddhist texts and also with gusto in their own compositions. However, while Sanskrit prosody makes use of complex and sophisticated metres and so forth, Tibetan verse is a much simpler affair, being a kind of blank verse. A verse in Tibetan normally contains four quarter lines with a fixed odd number of syllables in each. Most common by far are verses with seven syllables to a quarter, but the reader will also encounter quarter verses using any of the odd numbers from nine to twenty-one although some of these are virtually never used. It is easy to recognize verse passages in Tibetan books because a shad (〕) is used at the beginning and end of each quarter verse.

However, Tibetan verse more than makes up for its prosodic simplicity with the difficulties it presents in comprehension! When the Tibetans translated Sanskrit verses, they usually tried to fit the contents of the Sanskrit quarter verse into the equivalent Tibetan quarter verse. Unfortunately it sometimes happened that there were not enough words to make up a full seven syllables in Tibetan or, worse still, there were too many words. So like Procrustes, the Tibetans either stretched lines or cut bits off them!

A. Expansion

Naturally the addition of extra syllables to make up the requisite number for a quarter verse does not create any difficulties for the reader. The common methods employed are as follows:

The genitive particle -'i becomes yi, e.g. me'i > me-yi
The instrumental particle -'is becomes yis, e.g. mes > me-yis
The subordinative particle -r becomes ru, e.g. mer > me-ru
The emphatic particle ni is used where strictly unnecessary.

The plural particle dag is sometimes used redundantly. E.g. thams-cad-dag
The particles -na and -su are also used where unnecessary, e.g. ji-ltar > ji-ltar-na,

de-bas > de-bas-na, byed-pas > byed-pas-na and byas-nas > byas-nas-su.

B. Contraction

Far more problematic is the omission of syllables when there are too many to fit in the line. All particles are liable to be sacrificed to this end, although some particles are more indispensable than others! The most commonly omitted particles are the nominal particles pa, ba, especially when used with verbal nouns. Following these, the genitive particle kyi and its variants disappear, as does the conjunctive particle dang used with bCAS and IDAN. Similarly, the oblique and the locative particles (na and la) are often omitted when they indicated time or location. The final particle -o also often disappears. The particles least likely to be omitted
are the instrumental particle \textit{kyis} and its variants and the oblique particle (\textit{la}) when it indicates an "indirect object".

The other technique widely used is the contraction of polysyllabic words, such as \textit{myang-das} for \textit{mya-ngan-las-das-pa}, \textit{phun-tshogs} for \textit{phun-sum-tshogs-pa}, \textit{ting-dzin} for \textit{ting-nye-dzin} and so forth.

It should be noted that contractions are also very prevalent in native Tibetan prose writing, so you will see \textit{rnam-rtog} for \textit{rnam-par-rtog-pa}, \textit{rnam-shes} for \textit{rnam-par-shes-pa}, \textit{byang-sems} for \textit{byang-chub-kyi-sems} and so forth.

Exercise XIV

1. This passage is from kLong-chen-pa's work, the \textit{Theg-mchog rin-po-che'i mdzod}, and is part of a section where he enumerates the main elements for each level of tantric initiation (\textit{abhiṣeka}). According to the rNying-ma system, there are six levels of tantras: Kriya, Ubbaya, Yoga, Mahā-yoga, Anu-yoga and Ati-yoga (rDzogs-chen). Four levels of initiation are given, the \textit{spros-bcas}, \textit{spros-med}, \textit{shin-tu-spros-med} and \textit{rab-tu-spros-med} (omitted here). Each of these are again sub-divided into \textit{spros-bcas}, \textit{spros-med} and so on. Each of these in turn have four levels, outer, inner, secret and perfected.
LESSON XIV

Note
Line 3: gnyis-te bzhi — here and in subsequent lines, kLong-chen-pa is giving a running total with the second figure. This may be translated as “xxxx, making yyyy” or similar.

Vocabulary for Passage I

kri-ya: Kriyā [tantra]
nge: evil, bad, inauspicious
rjes-dri-ba: ask / enquire after (verbal n.)
briag-pa: examination, investigation
spros-bas: initiation "with elaboration"
spros-med: initiation "without elaboration"
byang-sems: here = byang-chub-sems-dpa'
brim-pa: distribution
dbang: tantric initiation
ma-ha: Mahā-yoga
man-dal: the offering maṇḍala
bsang: good, auspicious
yoga: Yoga [tantra]
yongs-rdzogs: fully accomplished / perfected
rang-rgyal: Pratyekabuddha
shin-tu: very, extremely
so-shing: "tooth-wood", used in tantric initiation rites
bsrung-skud: protection-thread, in tantric initiation rites
a-li: Ati-yoga
a-nu: Anu-yoga
u-ba: = Caryā Tantra, from Skt uhāya - "both"

2. This passage comes from Chapter III of the Tibetan translation of Vasubandhu’s Abhidharma-kosa, and deals with Buddhist cosmology. The basic text is in verse with a prose auto-commentary.
LESSON XIV

Note
Line 1: This means "the word 'disc' should be added / appended" (to the previous phrase or sentence). Shyar is often used in this sense in commentaries.

Vocabulary for Passage II

dkhyil-khor: disc
rgya: width
mgon-par-grub: be formed / manifested, occur
ngams: thickness, depth
brten-pa: supported, resting upon s.th.
'dus: assemble, gather
'dod-pa: assert, claim
snod-kyi-jig-rten: receptacle world, the physical world
dpag-tshad: yojana, a Indian unit of measure approx. 9 miles long
sprin: clouds
dbang-gis: by virtue of, by the power of, because of
tsan-po-che chen-po: maha-nagana ("an invincible champion"? The precise meaning of this word is uncertain)
tsam: equivalent to, just like
'og-na: below
gzhig-pa: be destroyed, destroyable (fut. v. n. from 'jig-pa')
sra-ba: hard, firm

113
LESSON XV

The Structure of Tibetan Verbs

Not only is the morphological structure of the Tibetan verbal system complex, but it will seem disturbing to the beginner to hear that there are various aspects of it which are not yet fully understood and require further research! There are several reasons for these difficulties, some arising from the historical development of the language and some from the interplay of the prefix elements, whether "semantic" or "morphological". Long before Tibetan came to be a written language, it probably possessed a fairly regular and consistent verbal system of which we now only have partial traces and remnants. However sufficient remains to give some useful guidelines to assist in understanding the formation of verbs and derived words, though naturally it will prove difficult to deal with many as they have undergone enough change to make easy analysis and classification impossible.

One feature about the Tibetan verb which is often neglected by Western grammarians (and most Tibetan ones for that matter) is the frequent parallels which exist between the verbs denoting voluntary / intentional action and those denoting involuntary / non-intentional actions. Unfortunately, the way Tibetan verbs have traditionally been listed in dictionaries conceals this relationship, but by bringing them together we can see the full range of expression a Tibetan verb may in theory possess.

A typical example is as follows:

<table>
<thead>
<tr>
<th>Voluntary present</th>
<th>'ggs</th>
<th>(x is stopping y)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voluntary past</td>
<td>bkag</td>
<td>(x stopped y)</td>
</tr>
<tr>
<td>Voluntary future</td>
<td>dgag</td>
<td>(x is to stop y)</td>
</tr>
<tr>
<td>Voluntary imperative</td>
<td>kjang</td>
<td>(stop y!)</td>
</tr>
<tr>
<td>Involuntary present</td>
<td>′gag</td>
<td>(y is ceasing)</td>
</tr>
<tr>
<td>Involuntary past</td>
<td>′gags</td>
<td>(y has ceased)</td>
</tr>
<tr>
<td>Involuntary future</td>
<td>—1</td>
<td></td>
</tr>
<tr>
<td>Involuntary imperative</td>
<td>—2</td>
<td></td>
</tr>
</tbody>
</table>

1 It is debatable if involuntary verbs actually have a separate future form as dictionaries always seem to list the same stem for the future as for the present. If this needs to be expressed clearly, the present / future stem is linked with 'gyur.

2 Involuntary imperatives do exist, but are naturally quite rare.
LESSON XV

The following verbs listed under their present forms are a small selection of those that make up voluntary and involuntary pairs in this way:

<table>
<thead>
<tr>
<th>Voluntary / Intentional</th>
<th>Involuntary / Non-intentional</th>
</tr>
</thead>
<tbody>
<tr>
<td>skor ̓</td>
<td>(encircle)</td>
</tr>
<tr>
<td>skol</td>
<td>(make boil)</td>
</tr>
<tr>
<td>skyed</td>
<td>(generate)</td>
</tr>
<tr>
<td>'gengs</td>
<td>(fill up)</td>
</tr>
<tr>
<td>sgyur</td>
<td>(transform)</td>
</tr>
<tr>
<td>sgrib</td>
<td>(obscure)</td>
</tr>
<tr>
<td>sgrub</td>
<td>(accomplish)</td>
</tr>
<tr>
<td>sgreng</td>
<td>(raise up)</td>
</tr>
<tr>
<td>sgrog</td>
<td>(bind together)</td>
</tr>
<tr>
<td>sgrol</td>
<td>(liberate)</td>
</tr>
<tr>
<td>good</td>
<td>(cut)</td>
</tr>
<tr>
<td>'degs</td>
<td>(raise)</td>
</tr>
<tr>
<td>'debs</td>
<td>(throw)</td>
</tr>
<tr>
<td>'don</td>
<td>(expel)</td>
</tr>
<tr>
<td>'thu</td>
<td>(collect)</td>
</tr>
<tr>
<td>phral</td>
<td>(separate)</td>
</tr>
<tr>
<td>'triphi</td>
<td>(reduce)</td>
</tr>
<tr>
<td>spar</td>
<td>(light)</td>
</tr>
<tr>
<td>spel</td>
<td>(augment)</td>
</tr>
<tr>
<td>sprul</td>
<td>(emanate)</td>
</tr>
<tr>
<td>spro</td>
<td>(cause proliferate)</td>
</tr>
<tr>
<td>'bebs</td>
<td>(cause to descend)</td>
</tr>
<tr>
<td>'byed</td>
<td>(separate)</td>
</tr>
<tr>
<td>skyin</td>
<td>(bestow)</td>
</tr>
<tr>
<td>za</td>
<td>(eat)</td>
</tr>
<tr>
<td>sre</td>
<td>(mix)</td>
</tr>
</tbody>
</table>

115
**LESSON XV**

**VERB TABLE**

The following Verb Table lists a selection of the most frequent verbs that the general reader is likely to encounter. Items marked with an asterisk are involuntary / non-intentional verbs. Naturally a full listing of Tibetan verbs would extend over many more pages than available here. It should also be noted that the meanings are given here just for reference and a dictionary should be consulted for the full range of meanings of any specific verb.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>klog</td>
<td>bklog</td>
<td>bklog</td>
<td>klogs</td>
</tr>
<tr>
<td>rko</td>
<td>brko</td>
<td>brko</td>
<td>rko</td>
</tr>
<tr>
<td>skung</td>
<td>bskung</td>
<td>bskung</td>
<td>skung</td>
</tr>
<tr>
<td>skur</td>
<td>bskur</td>
<td>bskur</td>
<td>skur</td>
</tr>
<tr>
<td>skul</td>
<td>bskul</td>
<td>bskul</td>
<td>skul</td>
</tr>
<tr>
<td>sko</td>
<td>bsko</td>
<td>bsko</td>
<td>skos</td>
</tr>
<tr>
<td>skong</td>
<td>bskangs</td>
<td>bskangs</td>
<td>skongs</td>
</tr>
<tr>
<td>skor</td>
<td>bskor</td>
<td>bskor</td>
<td>skor</td>
</tr>
<tr>
<td>skyug</td>
<td>bskyugs</td>
<td>bskyug</td>
<td>skyugs</td>
</tr>
<tr>
<td>skyung</td>
<td>bskyungs</td>
<td>bskyung</td>
<td>skyungs</td>
</tr>
<tr>
<td>skye</td>
<td>skyes</td>
<td>skye</td>
<td>———*</td>
</tr>
<tr>
<td>skyled</td>
<td>bskyled</td>
<td>bskyled</td>
<td>skyled</td>
</tr>
<tr>
<td>skyeel</td>
<td>bskyel</td>
<td>bskyel</td>
<td>skyeel</td>
</tr>
<tr>
<td>skyon</td>
<td>bskyons</td>
<td>bskyang</td>
<td>skyons</td>
</tr>
<tr>
<td>skyod</td>
<td>bskyod</td>
<td>bskyod</td>
<td>skyod</td>
</tr>
<tr>
<td>skyob</td>
<td>bskyobs</td>
<td>bskyab</td>
<td>skyobs</td>
</tr>
<tr>
<td>kheng</td>
<td>kheng</td>
<td>kheng</td>
<td>———*</td>
</tr>
<tr>
<td>khyam</td>
<td>khyams</td>
<td>khyam</td>
<td>khyom*</td>
</tr>
<tr>
<td>khrid</td>
<td>bhris</td>
<td>bhris</td>
<td>khrid</td>
</tr>
<tr>
<td>khrug</td>
<td>khrugs</td>
<td>khrug</td>
<td>———*</td>
</tr>
<tr>
<td>khrud</td>
<td>bhrus</td>
<td>bhrus</td>
<td>khrus</td>
</tr>
<tr>
<td>bgo</td>
<td>bgo</td>
<td>bgo</td>
<td>bgos</td>
</tr>
<tr>
<td>bgod</td>
<td>bgo</td>
<td>bgo</td>
<td>bgos</td>
</tr>
<tr>
<td>bgyid</td>
<td>bgys</td>
<td>bgyi</td>
<td>gyis</td>
</tr>
<tr>
<td>bgrang</td>
<td>bgrangs</td>
<td>brgang</td>
<td>bgrongs</td>
</tr>
<tr>
<td>bgro</td>
<td>bgro</td>
<td>bgro</td>
<td>bgros*</td>
</tr>
<tr>
<td>'gag</td>
<td>'gags</td>
<td>'gag</td>
<td>———*</td>
</tr>
<tr>
<td>'gas</td>
<td>bkas</td>
<td>'gas</td>
<td>'gas</td>
</tr>
</tbody>
</table>

116
<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>'gugs</td>
<td>bkug</td>
<td>dgug</td>
<td>khug</td>
</tr>
<tr>
<td>'gum</td>
<td>'gums</td>
<td>dgum</td>
<td>die</td>
</tr>
<tr>
<td>'gegs</td>
<td>bkag</td>
<td>dgag</td>
<td>hinder</td>
</tr>
<tr>
<td>'gengs</td>
<td>bkang</td>
<td>dgang</td>
<td>khong</td>
</tr>
<tr>
<td>'gebs</td>
<td>bkab</td>
<td>dgab</td>
<td>khob</td>
</tr>
<tr>
<td>'go</td>
<td>'gos</td>
<td>'go</td>
<td>stain</td>
</tr>
<tr>
<td>'gog</td>
<td>bkgg</td>
<td>dgog</td>
<td>khog</td>
</tr>
<tr>
<td>'god</td>
<td>bkgd</td>
<td>dgod</td>
<td>khod</td>
</tr>
<tr>
<td>'gyur</td>
<td>'gyur</td>
<td>'gyur</td>
<td>become</td>
</tr>
<tr>
<td>'gye</td>
<td>'gyes</td>
<td>'gye</td>
<td>be divided</td>
</tr>
<tr>
<td>'gyed</td>
<td>bgyes</td>
<td>bgye</td>
<td>khyes</td>
</tr>
<tr>
<td>'grang</td>
<td>'grangs</td>
<td>'grang</td>
<td>count</td>
</tr>
<tr>
<td>'grub</td>
<td>grub</td>
<td>grub</td>
<td>be accomplished</td>
</tr>
<tr>
<td>'grems</td>
<td>bkram</td>
<td>dgram</td>
<td>khroms</td>
</tr>
<tr>
<td>'gro</td>
<td>phyin</td>
<td>'gro</td>
<td>go</td>
</tr>
<tr>
<td>'grol</td>
<td>bkrol</td>
<td>dgrol</td>
<td>khrol</td>
</tr>
<tr>
<td>rga</td>
<td>rgas</td>
<td>rga</td>
<td>be old</td>
</tr>
<tr>
<td>rgal</td>
<td>brgal</td>
<td>brgal</td>
<td>rgol</td>
</tr>
<tr>
<td>rgol</td>
<td>brgal</td>
<td>brgal</td>
<td>rgol</td>
</tr>
<tr>
<td>sgab</td>
<td>bsgabs</td>
<td>bsgab</td>
<td>sgbob</td>
</tr>
<tr>
<td>sgo</td>
<td>bsgos</td>
<td>bsgo</td>
<td>sgos</td>
</tr>
<tr>
<td>sgom</td>
<td>bsgoms</td>
<td>bsgom</td>
<td>sgoms</td>
</tr>
<tr>
<td>sgyur</td>
<td>sgyur</td>
<td>sgyur</td>
<td>sgyur</td>
</tr>
<tr>
<td>sgrig</td>
<td>sgrigs</td>
<td>sgrig</td>
<td>sgrigs</td>
</tr>
<tr>
<td>sgrib</td>
<td>sgribs</td>
<td>sgrib</td>
<td>sgribs</td>
</tr>
<tr>
<td>sgrii</td>
<td>bsgril</td>
<td>bsgril</td>
<td>sgrii</td>
</tr>
<tr>
<td>sgrubs</td>
<td>bsgrubs</td>
<td>bsgrub</td>
<td>sgrubs</td>
</tr>
<tr>
<td>sgreng</td>
<td>bsgreng</td>
<td>bsgreng</td>
<td>sgrengs</td>
</tr>
<tr>
<td>sgr</td>
<td>bsgros</td>
<td>bsgro</td>
<td>sgros</td>
</tr>
<tr>
<td>sgr</td>
<td>bsgrogs</td>
<td>bsgrog</td>
<td>sgrogs</td>
</tr>
<tr>
<td>sgr</td>
<td>bsgrol</td>
<td>bsgrai</td>
<td>sgrai</td>
</tr>
<tr>
<td>sgr</td>
<td>bgrga</td>
<td>bgrga</td>
<td>sgrai</td>
</tr>
<tr>
<td>sngag</td>
<td>bsnagas</td>
<td>bsnagag</td>
<td>bnsagag</td>
</tr>
<tr>
<td>gcid</td>
<td>gcis</td>
<td>gci</td>
<td>gcis</td>
</tr>
<tr>
<td>gcog</td>
<td>bcaa</td>
<td>gca</td>
<td>chog</td>
</tr>
<tr>
<td>gcad</td>
<td>bcad</td>
<td>gcad</td>
<td>chod</td>
</tr>
</tbody>
</table>

LESSON XV

117
## LESSON XV

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>gcom</td>
<td>bcams</td>
<td>bcam</td>
<td>gcoms</td>
</tr>
<tr>
<td>mchi</td>
<td>mchis</td>
<td>mchi</td>
<td>be (resp)</td>
</tr>
<tr>
<td>'chag</td>
<td>bagns</td>
<td>bcang</td>
<td>chags</td>
</tr>
<tr>
<td>'chang</td>
<td>bsbad</td>
<td>bshad</td>
<td>changs</td>
</tr>
<tr>
<td>'chad</td>
<td>bchab</td>
<td>bcab</td>
<td>shod</td>
</tr>
<tr>
<td>'chab</td>
<td>bcas</td>
<td>bca'</td>
<td>choks</td>
</tr>
<tr>
<td>'cha'</td>
<td>shar</td>
<td>'char'</td>
<td>chos</td>
</tr>
<tr>
<td>'char</td>
<td>shi</td>
<td>'chi'</td>
<td>constrain</td>
</tr>
<tr>
<td>'chi</td>
<td>bcings</td>
<td>bcing</td>
<td>arise</td>
</tr>
<tr>
<td>'ching</td>
<td>bcos</td>
<td>bcos</td>
<td>die</td>
</tr>
<tr>
<td>'chos</td>
<td>mjal</td>
<td>mjal</td>
<td>bind</td>
</tr>
<tr>
<td>mjal</td>
<td>bcal</td>
<td>gzhai</td>
<td>chos</td>
</tr>
<tr>
<td>'jig</td>
<td>bshigs</td>
<td>gzhig</td>
<td>make</td>
</tr>
<tr>
<td>'jug</td>
<td>bcug</td>
<td>gzhug</td>
<td>meet (resp)</td>
</tr>
<tr>
<td>'jug</td>
<td>zhugs</td>
<td>'jug'</td>
<td>weigh</td>
</tr>
<tr>
<td>'jog</td>
<td>bzlag</td>
<td>gzhag</td>
<td>destory</td>
</tr>
<tr>
<td>rjed</td>
<td>brjed</td>
<td>brjed</td>
<td>insert</td>
</tr>
<tr>
<td>rjod</td>
<td>brjod</td>
<td>brjod</td>
<td>enter</td>
</tr>
<tr>
<td>nyan</td>
<td>mnyan</td>
<td>mnyan</td>
<td>put</td>
</tr>
<tr>
<td>nyal</td>
<td>nyal</td>
<td>nyal</td>
<td>forget</td>
</tr>
<tr>
<td>snyad</td>
<td>snyad</td>
<td>bsnyad</td>
<td>utter</td>
</tr>
<tr>
<td>snyem</td>
<td>bsnyems</td>
<td>bsnyems</td>
<td>listen</td>
</tr>
<tr>
<td>snyoms</td>
<td>bsnyams</td>
<td>bsnyams</td>
<td>sleep</td>
</tr>
<tr>
<td>gtong</td>
<td>btang</td>
<td>gtang</td>
<td>report</td>
</tr>
<tr>
<td>rtas</td>
<td>btras</td>
<td>brutu</td>
<td>be proud</td>
</tr>
<tr>
<td>rten</td>
<td>btren</td>
<td>btren</td>
<td>equalize</td>
</tr>
<tr>
<td>rtog</td>
<td>btogs</td>
<td>btog</td>
<td>send</td>
</tr>
<tr>
<td>lta</td>
<td>btas</td>
<td>bta</td>
<td>expand</td>
</tr>
<tr>
<td>sti</td>
<td>btsi</td>
<td>bsti</td>
<td>support</td>
</tr>
<tr>
<td>stod</td>
<td>bstod</td>
<td>bstod</td>
<td>examine</td>
</tr>
<tr>
<td>ston</td>
<td>bstan</td>
<td>bstan</td>
<td>look</td>
</tr>
<tr>
<td>'thung</td>
<td>btungs</td>
<td>btung</td>
<td>honour</td>
</tr>
<tr>
<td>'da'</td>
<td>'das'</td>
<td>'da'</td>
<td>extol</td>
</tr>
<tr>
<td>'ding</td>
<td>bting</td>
<td>gting</td>
<td>show</td>
</tr>
<tr>
<td>'du'</td>
<td>'dus'</td>
<td>'du'</td>
<td>drink</td>
</tr>
<tr>
<td>'dud</td>
<td>btud</td>
<td>gdud</td>
<td>transcend</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>strew</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>assemble</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>bow</td>
</tr>
<tr>
<td>Present</td>
<td>Past</td>
<td>Future</td>
<td>Imperative</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
<td>--------</td>
<td>------------</td>
</tr>
<tr>
<td>'Aul</td>
<td>btul</td>
<td>gdul</td>
<td>thul</td>
</tr>
<tr>
<td>'debs</td>
<td>btub</td>
<td>gdub</td>
<td>thob</td>
</tr>
<tr>
<td>'dogs</td>
<td>btags</td>
<td>gdags</td>
<td>thogs</td>
</tr>
<tr>
<td>'don</td>
<td>bton</td>
<td>gdon</td>
<td>thon</td>
</tr>
<tr>
<td>'doms</td>
<td>gdam</td>
<td>gdoms</td>
<td>admonish</td>
</tr>
<tr>
<td>'dor</td>
<td>dor</td>
<td>dor</td>
<td>reject</td>
</tr>
<tr>
<td>'dri</td>
<td>dris</td>
<td>dri</td>
<td>ask</td>
</tr>
<tr>
<td>'dre</td>
<td>'dres</td>
<td>'dre</td>
<td>_____*</td>
</tr>
<tr>
<td>'dren</td>
<td>'drangs</td>
<td>'drang</td>
<td>drongs</td>
</tr>
<tr>
<td>rdung</td>
<td>brdungs</td>
<td>brdung</td>
<td>rdung</td>
</tr>
<tr>
<td>rdeg</td>
<td>brdegs</td>
<td>brdeg</td>
<td>rdeg</td>
</tr>
<tr>
<td>sdig</td>
<td>bsdigs</td>
<td>bsdig</td>
<td>sdigs</td>
</tr>
<tr>
<td>sdud</td>
<td>bsdus</td>
<td>bsdud</td>
<td>sdus</td>
</tr>
<tr>
<td>sdod</td>
<td>bsdad</td>
<td>bsdad</td>
<td>sod*</td>
</tr>
<tr>
<td>gnod</td>
<td>mnan</td>
<td>gnan</td>
<td>non</td>
</tr>
<tr>
<td>mnar</td>
<td>mnar</td>
<td>mnar</td>
<td>_____*</td>
</tr>
<tr>
<td>snang</td>
<td>snang</td>
<td>snang</td>
<td>_____*</td>
</tr>
<tr>
<td>snun</td>
<td>bsun</td>
<td>bsun</td>
<td>snun</td>
</tr>
<tr>
<td>snub</td>
<td>bsnub</td>
<td>bsnub</td>
<td>snubs</td>
</tr>
<tr>
<td>snon</td>
<td>bsnan</td>
<td>bsnan</td>
<td>snon</td>
</tr>
<tr>
<td>snol</td>
<td>bsnol</td>
<td>bsnol</td>
<td>snol</td>
</tr>
<tr>
<td>dpog</td>
<td>dpogs</td>
<td>dpog</td>
<td>dpogs</td>
</tr>
<tr>
<td>dpyong</td>
<td>dpyongs</td>
<td>dpyang</td>
<td>dpyong</td>
</tr>
<tr>
<td>dryod</td>
<td>dryad</td>
<td>dryad</td>
<td>dryod</td>
</tr>
<tr>
<td>spung</td>
<td>spungs</td>
<td>spung</td>
<td>spungs</td>
</tr>
<tr>
<td>spel</td>
<td>spel</td>
<td>spel</td>
<td>spel</td>
</tr>
<tr>
<td>spong</td>
<td>spong</td>
<td>spong</td>
<td>spong</td>
</tr>
<tr>
<td>spyo</td>
<td>spyo</td>
<td>spyo</td>
<td>spyo</td>
</tr>
<tr>
<td>spydod</td>
<td>spyad</td>
<td>spyad</td>
<td>spydod</td>
</tr>
<tr>
<td>spras</td>
<td>spras</td>
<td>spras</td>
<td>spras</td>
</tr>
<tr>
<td>sprul</td>
<td>sprul</td>
<td>sprul</td>
<td>sprul</td>
</tr>
<tr>
<td>spro</td>
<td>spro</td>
<td>spro</td>
<td>spro</td>
</tr>
<tr>
<td>sprod</td>
<td>sprod</td>
<td>sprod</td>
<td>sprod</td>
</tr>
<tr>
<td>'phag</td>
<td>'phags</td>
<td>'phag</td>
<td>'phags*</td>
</tr>
<tr>
<td>'pham</td>
<td>'pham</td>
<td>'pham</td>
<td>_____*</td>
</tr>
<tr>
<td>'phar</td>
<td>'phar</td>
<td>'phar</td>
<td>_____*</td>
</tr>
<tr>
<td>'phur</td>
<td>'phur</td>
<td>'phur</td>
<td>phur</td>
</tr>
</tbody>
</table>

LESSON XV

119
<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>'phen</td>
<td>'phangs</td>
<td>'phang</td>
<td>'phangs</td>
</tr>
<tr>
<td>'phel</td>
<td>'phel</td>
<td>'phel</td>
<td>--</td>
</tr>
<tr>
<td>'pho</td>
<td>'hos</td>
<td>'pho</td>
<td>--</td>
</tr>
<tr>
<td>'phyo</td>
<td>'phyo</td>
<td>'phyo</td>
<td>--</td>
</tr>
<tr>
<td>'phrad</td>
<td>phrad</td>
<td>'phrad</td>
<td>--</td>
</tr>
<tr>
<td>'phreng</td>
<td>'phreng</td>
<td>'phreng</td>
<td>--</td>
</tr>
<tr>
<td>'phrog</td>
<td>'phrogs</td>
<td>'phrog</td>
<td>--</td>
</tr>
<tr>
<td>byab</td>
<td>byabs</td>
<td>byab</td>
<td>--</td>
</tr>
<tr>
<td>byed</td>
<td>byas</td>
<td>bya</td>
<td>bya</td>
</tr>
<tr>
<td>blu</td>
<td>blus</td>
<td>blu</td>
<td>blu</td>
</tr>
<tr>
<td>blug</td>
<td>blugs</td>
<td>blug</td>
<td>blug</td>
</tr>
<tr>
<td>blud</td>
<td>blud</td>
<td>blud</td>
<td>blud</td>
</tr>
<tr>
<td>dbug</td>
<td>dbugs</td>
<td>dbug</td>
<td>dbugs</td>
</tr>
<tr>
<td>'bab</td>
<td>bab</td>
<td>'bab</td>
<td>'bab</td>
</tr>
<tr>
<td>'bar</td>
<td>'bar</td>
<td>'bar</td>
<td>'bar</td>
</tr>
<tr>
<td>'biggs</td>
<td>phug</td>
<td>'biggs</td>
<td>phug</td>
</tr>
<tr>
<td>'bud</td>
<td>bus</td>
<td>'bud</td>
<td>bus</td>
</tr>
<tr>
<td>'bud</td>
<td>phud</td>
<td>'bud</td>
<td>'bud</td>
</tr>
<tr>
<td>'bul</td>
<td>phul</td>
<td>'bul</td>
<td>phul</td>
</tr>
<tr>
<td>'bebs</td>
<td>phab</td>
<td>'bebs</td>
<td>phab</td>
</tr>
<tr>
<td>'bod</td>
<td>'bod</td>
<td>'bod</td>
<td>'bod</td>
</tr>
<tr>
<td>'bor</td>
<td>bor</td>
<td>'bor</td>
<td>'bor</td>
</tr>
<tr>
<td>'byang</td>
<td>byang</td>
<td>'byang</td>
<td>'byang</td>
</tr>
<tr>
<td>'byam</td>
<td>'byams</td>
<td>'byam</td>
<td>'byam</td>
</tr>
<tr>
<td>'bying</td>
<td>bying</td>
<td>'bying</td>
<td>'bying</td>
</tr>
<tr>
<td>'byin</td>
<td>phyung</td>
<td>'byin</td>
<td>phyung</td>
</tr>
<tr>
<td>'byung</td>
<td>byung</td>
<td>'byung</td>
<td>'byung</td>
</tr>
<tr>
<td>'bye</td>
<td>bye</td>
<td>'bye</td>
<td>'bye</td>
</tr>
<tr>
<td>'byed</td>
<td>phye</td>
<td>'byed</td>
<td>'byed</td>
</tr>
<tr>
<td>'byong</td>
<td>'byongs</td>
<td>'byong</td>
<td>'byong</td>
</tr>
<tr>
<td>'byon</td>
<td>'byon</td>
<td>'byon</td>
<td>'byon</td>
</tr>
<tr>
<td>'byor</td>
<td>'byor</td>
<td>'byor</td>
<td>'byor</td>
</tr>
<tr>
<td>'brang</td>
<td>'brangs</td>
<td>'brang</td>
<td>'brang</td>
</tr>
<tr>
<td>'bral</td>
<td>bral</td>
<td>'bral</td>
<td>'bral</td>
</tr>
<tr>
<td>'bris</td>
<td>bris</td>
<td>'bris</td>
<td>'bris</td>
</tr>
<tr>
<td>'bri</td>
<td>bri</td>
<td>'bri</td>
<td>'bri</td>
</tr>
<tr>
<td>'brel</td>
<td>'brel</td>
<td>'brel</td>
<td>'brel</td>
</tr>
</tbody>
</table>

LESSON XV

- throw, fling
- increase
- migrate, change places
- throb; be agitated
- meet together
- be fastened, be arranged
- deprive of, rob
- cleanse, wash
- do
- ransom, redeem
- fill a pot etc.
- pour out, serve
- brandish out, serve
- descend
- blaze, burn
- pierce, bore into
- blow (with mouth etc)
- expel, cast out
- give, offer
- cause to descend
- call, cry out
- throw, cast; forsake
- be cleansed
- flow / spread over
- make sink into; grow faint
- send forth, emit
- emerge, arise
- open
- open; divide, separate
- be cleansed
- come, arrive
- adhere to; be prepared
- follow after
- be separated from
- draw, write
- diminish
- be connected/combined
<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>'bros</td>
<td>'bros</td>
<td>'bros</td>
<td>escape, flee</td>
</tr>
<tr>
<td>sbad</td>
<td>sbas</td>
<td>sba</td>
<td>hide, conceal</td>
</tr>
<tr>
<td>sbyin</td>
<td>sbyin</td>
<td>sbyin</td>
<td>give, bestow</td>
</tr>
<tr>
<td>sbyong</td>
<td>sbyong</td>
<td>sbyang</td>
<td>clean, remove; subtract</td>
</tr>
<tr>
<td>sbyor</td>
<td>sbyar</td>
<td>sbyar</td>
<td>unite, prepare, apply to</td>
</tr>
<tr>
<td>mos</td>
<td>mos</td>
<td>mos</td>
<td>believe, trust</td>
</tr>
<tr>
<td>myong</td>
<td>myangs</td>
<td>myang</td>
<td>experience, enjoy</td>
</tr>
<tr>
<td>myos</td>
<td>myos</td>
<td>myos</td>
<td>be intoxicated</td>
</tr>
<tr>
<td>dmigs</td>
<td>dmigs</td>
<td>dmigs</td>
<td>imagine, conceive</td>
</tr>
<tr>
<td>rmi</td>
<td>rmi</td>
<td>rmi</td>
<td>dream</td>
</tr>
<tr>
<td>rmong</td>
<td>rmang</td>
<td>rmang</td>
<td>be obscured</td>
</tr>
<tr>
<td>smyos</td>
<td>smyos</td>
<td>smyo</td>
<td>be insane</td>
</tr>
<tr>
<td>smra</td>
<td>smra</td>
<td>brtsis</td>
<td>speak, utter</td>
</tr>
<tr>
<td>rtsi</td>
<td>rtsi</td>
<td>rtsi</td>
<td>count, calculate</td>
</tr>
<tr>
<td>rtsig</td>
<td>rtsig</td>
<td>rtsig</td>
<td>build</td>
</tr>
<tr>
<td>rtseg</td>
<td>rtseg</td>
<td>rtseg</td>
<td>amass</td>
</tr>
<tr>
<td>rtsod</td>
<td>rtsod</td>
<td>rtsod</td>
<td>quarrel</td>
</tr>
<tr>
<td>rtsom</td>
<td>rtsam</td>
<td>rtsam</td>
<td>undertake; compose</td>
</tr>
<tr>
<td>rtsol</td>
<td>rtsal</td>
<td>rtsal</td>
<td>endeavour</td>
</tr>
<tr>
<td>stsal</td>
<td>btsal</td>
<td>btsal</td>
<td>confer, grant</td>
</tr>
<tr>
<td>tshang</td>
<td>tshang</td>
<td>tshang</td>
<td>be complete / full</td>
</tr>
<tr>
<td>tshim</td>
<td>tshim</td>
<td>tshim</td>
<td>be satiated</td>
</tr>
<tr>
<td>tshor</td>
<td>tshor</td>
<td>tshor</td>
<td>feel, experience</td>
</tr>
<tr>
<td>mtshon</td>
<td>mtshon</td>
<td>mtshon</td>
<td>show, exhibit</td>
</tr>
<tr>
<td>tshal</td>
<td>btsal</td>
<td>btsal</td>
<td>ask, beseech (resp)</td>
</tr>
<tr>
<td>'tsho</td>
<td>'tsho</td>
<td>'tsho</td>
<td>be alive, live</td>
</tr>
<tr>
<td>isol</td>
<td>btsal</td>
<td>btsal</td>
<td>search / seek for</td>
</tr>
<tr>
<td>mdzad</td>
<td>mdzad</td>
<td>mdzad</td>
<td>do, make (hon)</td>
</tr>
<tr>
<td>'dzin</td>
<td>gzung</td>
<td>gzung</td>
<td>hold, grasp</td>
</tr>
<tr>
<td>zhu</td>
<td>zhus</td>
<td>zhu</td>
<td>ask, request (resp)</td>
</tr>
<tr>
<td>zhen</td>
<td>zhen</td>
<td>zhen</td>
<td>desire, be attached to</td>
</tr>
<tr>
<td>zhon</td>
<td>bzhon</td>
<td>bzhon</td>
<td>ride a horse etc.</td>
</tr>
<tr>
<td>gzhol</td>
<td>gzhol</td>
<td>gzhol</td>
<td>dismount</td>
</tr>
<tr>
<td>bzheng</td>
<td>bzheng</td>
<td>bzheng</td>
<td>erect; compose</td>
</tr>
<tr>
<td>bzhengs</td>
<td>bzhengs</td>
<td>bzhengs</td>
<td>arise, get up (hon)</td>
</tr>
<tr>
<td>bzhed</td>
<td>bzhed</td>
<td>bzhed</td>
<td>desire, wish for (hon)</td>
</tr>
<tr>
<td>za</td>
<td>bzas</td>
<td>bza'</td>
<td>eat</td>
</tr>
</tbody>
</table>
## LESSON XV

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>zin</td>
<td>zin</td>
<td>zin</td>
<td>——*</td>
</tr>
<tr>
<td>zer</td>
<td>zer</td>
<td>zer</td>
<td>——*</td>
</tr>
<tr>
<td>bzo</td>
<td>bzo</td>
<td>bzo</td>
<td>——*</td>
</tr>
<tr>
<td>ʼong</td>
<td>ʼong</td>
<td>ʼong</td>
<td>——*</td>
</tr>
<tr>
<td>g.yeng</td>
<td>g.yeng</td>
<td>g.yeng</td>
<td>——*</td>
</tr>
<tr>
<td>g.yo</td>
<td>g.yo</td>
<td>g.yo</td>
<td>——*</td>
</tr>
<tr>
<td>g.yog</td>
<td>g.yogs</td>
<td>g.yog</td>
<td>——*</td>
</tr>
<tr>
<td>rig</td>
<td>rig</td>
<td>rig</td>
<td>——*</td>
</tr>
<tr>
<td>rung</td>
<td>rung</td>
<td>rung</td>
<td>——*</td>
</tr>
<tr>
<td>re</td>
<td>re</td>
<td>re</td>
<td>——*</td>
</tr>
<tr>
<td>reg</td>
<td>reg</td>
<td>reg</td>
<td>——*</td>
</tr>
<tr>
<td>rol</td>
<td>rol</td>
<td>rol</td>
<td>——*</td>
</tr>
<tr>
<td>riog</td>
<td>riogs</td>
<td>riob</td>
<td>——*</td>
</tr>
<tr>
<td>riob</td>
<td>riobs</td>
<td>lang</td>
<td>——*</td>
</tr>
<tr>
<td>lus</td>
<td>lus</td>
<td>lus</td>
<td>——*</td>
</tr>
<tr>
<td>len</td>
<td>blangs</td>
<td>blang</td>
<td>——*</td>
</tr>
<tr>
<td>shes</td>
<td>shes</td>
<td>shes</td>
<td>——*</td>
</tr>
<tr>
<td>gohegs</td>
<td>gohegs</td>
<td>sangs</td>
<td>——*</td>
</tr>
<tr>
<td>sang</td>
<td>sangs</td>
<td>sangs</td>
<td>——*</td>
</tr>
<tr>
<td>sad</td>
<td>sad</td>
<td>sad</td>
<td>——*</td>
</tr>
<tr>
<td>sems</td>
<td>bsams</td>
<td>bsam</td>
<td>——*</td>
</tr>
<tr>
<td>sel</td>
<td>bsal</td>
<td>bsal</td>
<td>——*</td>
</tr>
<tr>
<td>string</td>
<td>strings</td>
<td>bsrung</td>
<td>——*</td>
</tr>
<tr>
<td>srung</td>
<td>srungs</td>
<td>bsrung</td>
<td>——*</td>
</tr>
<tr>
<td>sre</td>
<td>bres</td>
<td>bres</td>
<td>——*</td>
</tr>
<tr>
<td>sreg</td>
<td>bsregs</td>
<td>bsreg</td>
<td>——*</td>
</tr>
<tr>
<td>slu</td>
<td>bslius</td>
<td>bsliu</td>
<td>——*</td>
</tr>
<tr>
<td>slob</td>
<td>bslebs</td>
<td>bsleb</td>
<td>——*</td>
</tr>
<tr>
<td>slong</td>
<td>bslangs</td>
<td>bslang</td>
<td>——*</td>
</tr>
<tr>
<td>slob</td>
<td>bslbs</td>
<td>bslob</td>
<td>——*</td>
</tr>
<tr>
<td>gsung</td>
<td>gsungs</td>
<td>gsung</td>
<td>——*</td>
</tr>
<tr>
<td>gso</td>
<td>gso</td>
<td>gso</td>
<td>——*</td>
</tr>
<tr>
<td>gsox</td>
<td>gsox</td>
<td>gso</td>
<td>——*</td>
</tr>
<tr>
<td>gsox</td>
<td>gsox</td>
<td>gso</td>
<td>——*</td>
</tr>
<tr>
<td>gsod</td>
<td>gsad</td>
<td>gsad</td>
<td>——*</td>
</tr>
<tr>
<td>gsol</td>
<td>gsol</td>
<td>gsol</td>
<td>——*</td>
</tr>
</tbody>
</table>
Exercise XV

The following verses are the Root Verses of the Bar-do Thos-grol, the so-called Tibetan Book of the Dead. For further details, please refer to translation by F. Fremantle¹.

### LESSON XV

#### Vocabulary

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kye-ma</td>
<td>Ah! Oh! etc.</td>
</tr>
<tr>
<td>skye-gnas</td>
<td>birth-place</td>
</tr>
<tr>
<td>skye-med</td>
<td>unborn</td>
</tr>
<tr>
<td>skrag-'jigs</td>
<td>fear and terror</td>
</tr>
<tr>
<td>bskyed-rdzogs</td>
<td>Generation and Completion, the two stages of tantric practice in Anuttara-yoga Tantra.</td>
</tr>
<tr>
<td>khad</td>
<td>when about to, as, while</td>
</tr>
<tr>
<td>khrui-pa</td>
<td>confusion, error; be confused, wrong</td>
</tr>
<tr>
<td>'gags</td>
<td>cease, perish, stop, close up</td>
</tr>
<tr>
<td>sgyu-ma</td>
<td>illusion</td>
</tr>
<tr>
<td>ngang</td>
<td>sphere, realm</td>
</tr>
<tr>
<td>ngo-shes-[pa]</td>
<td>recognize; recognition</td>
</tr>
<tr>
<td>mngal-sgo</td>
<td>the womb-entrance</td>
</tr>
<tr>
<td>mngon-gyur</td>
<td>become actual, realize</td>
</tr>
<tr>
<td>mngon-sum</td>
<td>the immediate</td>
</tr>
<tr>
<td>gces</td>
<td>be vital, important</td>
</tr>
<tr>
<td>chags-sems</td>
<td>yearning</td>
</tr>
<tr>
<td>'char</td>
<td>dawn, arise</td>
</tr>
<tr>
<td>'chi-kha</td>
<td>the moment of death</td>
</tr>
<tr>
<td>'jigs</td>
<td>fear</td>
</tr>
<tr>
<td>'jog</td>
<td>set [oneself] in, rest in</td>
</tr>
<tr>
<td>nyams-len</td>
<td>practical experience</td>
</tr>
<tr>
<td>gnyid</td>
<td>sleep</td>
</tr>
<tr>
<td>snyam</td>
<td>thinking &quot;.....&quot;</td>
</tr>
<tr>
<td>snying-rus</td>
<td>courage, perserverance</td>
</tr>
<tr>
<td>gii-mug</td>
<td>ignorance</td>
</tr>
<tr>
<td>?bri-en-pa</td>
<td>firmly supported</td>
</tr>
<tr>
<td>thugs-pa</td>
<td>reach</td>
</tr>
<tr>
<td>thas-bsam-sgom</td>
<td>hearing, pondering and meditating</td>
</tr>
<tr>
<td>mha'-bral</td>
<td>boundless, unlimited</td>
</tr>
<tr>
<td>dag-snang</td>
<td>pure thoughts, visions</td>
</tr>
<tr>
<td>dud-'gro</td>
<td>animal</td>
</tr>
<tr>
<td>dus-tshod</td>
<td>time, moment</td>
</tr>
<tr>
<td>don-chen</td>
<td>very valuable, crucial point</td>
</tr>
<tr>
<td>dran-pa</td>
<td>recollection, memory; attend to, focus upon</td>
</tr>
<tr>
<td>gdamgs-ngag</td>
<td>[oral] teachings, instructions</td>
</tr>
</tbody>
</table>

124
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'dun-pa</td>
<td>longing, aspiration</td>
</tr>
<tr>
<td>'dres-pa</td>
<td>mixture, combination</td>
</tr>
<tr>
<td>sdbangs</td>
<td>hate</td>
</tr>
<tr>
<td>sdoed-pa</td>
<td>rest, reside</td>
</tr>
<tr>
<td>nan-gyis mthud</td>
<td>strive vigorously</td>
</tr>
<tr>
<td>gnas-lugs</td>
<td>natural state [of reality]</td>
</tr>
<tr>
<td>rnam-g-yeongs</td>
<td>distraction</td>
</tr>
<tr>
<td>snang</td>
<td>= snang-ba — appearances, visions, thoughts</td>
</tr>
<tr>
<td>snang-tshul</td>
<td>way of appearing</td>
</tr>
<tr>
<td>sprul-bsgyur</td>
<td>transform</td>
</tr>
<tr>
<td>'pho</td>
<td>transfer, rebirth</td>
</tr>
<tr>
<td>bag-med</td>
<td>careless</td>
</tr>
<tr>
<td>bar-do</td>
<td>the Intermediate States of existence</td>
</tr>
<tr>
<td>bya-ba</td>
<td>activity</td>
</tr>
<tr>
<td>dbang-du ma-gtong-zhig</td>
<td>= may [I] not fall into the power of ....</td>
</tr>
<tr>
<td>dbyings</td>
<td>realm, continuum</td>
</tr>
<tr>
<td>sbyong</td>
<td>will purify, cleanse, train (fut. of sbyong)</td>
</tr>
<tr>
<td>ma-yeongs</td>
<td>undistracted</td>
</tr>
<tr>
<td>mig-ser</td>
<td>jealousy</td>
</tr>
<tr>
<td>rtse-gcig</td>
<td>one-pointed</td>
</tr>
<tr>
<td>tshe</td>
<td>life</td>
</tr>
<tr>
<td>tshogs</td>
<td>a mass</td>
</tr>
<tr>
<td>'dzin</td>
<td>[conceptual] grasping</td>
</tr>
<tr>
<td>zhi-khro</td>
<td>the Peaceful and Wrathful [deities]</td>
</tr>
<tr>
<td>zhen</td>
<td>attachment</td>
</tr>
<tr>
<td>bzang-nas</td>
<td>having taken hold of ...</td>
</tr>
<tr>
<td>yangs</td>
<td>wander distractedly</td>
</tr>
<tr>
<td>rang-rig</td>
<td>one's awareness, self-awareness</td>
</tr>
<tr>
<td>ro</td>
<td>corpse</td>
</tr>
<tr>
<td>long-med</td>
<td>no time for ...</td>
</tr>
<tr>
<td>bsam-gtan</td>
<td>dhyāna</td>
</tr>
<tr>
<td>belang</td>
<td>develop, inspire (fut. of slong)</td>
</tr>
</tbody>
</table>
PART TWO

Selected Reading Passages I - X
READING I

The rise of Mahāyāna Buddhism as a distinct religious movement in India around the 1st Century C.E. also saw the beginning of a long process of composition and publication of many new sūtras and scholarly treatises expounding a specifically Mahāyāna viewpoint, sometimes providing new insights into older Buddhist teachings and sometimes innovating with great zest. However, one should not think of Mahāyāna Buddhism as a monolithic structure for it was prepared to cater for a wide range of needs, from the extremely abstruse concerns of “professional” logicians and philosophers to the pious hopes of simple people in the towns and countryside. A fine example of the sort of teachings promulgated for the latter type of people is the concept of the saving vows of a Buddha and the possibility of rebirth through these vows into a Pure Land where the believer may make the rapid progress towards Enlightenment that was not possible in this less than perfect world. There are quite a number of these texts, but the best-known of these is the Sukhāvatī-vyūha Sūtra (the Sūtra on the Array of the Blissful [World]) available both in a large and in an abridged form. The central teaching of this text revolves around two ideas — the forty-eight solemn vows (pranidhāna) made by the Buddha Amitābha to aid beings in their quest for Enlightenment, and the Pure land known as Sukhāvatī where Amitābha now resides. According to this sūtra, people who attempt to lead upright lives and have faith in Amitābha are guaranteed rebirth in the paradisiacal Pure Land of Sukhāvatī. Much of the text is devoted to a visionary description of the layout and features of this Pure land, and the following short extract from the Small Sukhāvatī-vyūha Sūtra gives the beginning of its account of Sukhāvatī.
Notes

Line 1: *jing-gtens-phams* — Literal translation of Skt. *lokadhātu*, can just be translated here as "world" or "world-system".

Line 3: *blu-na sda-pa* — idiomatic phrase meaning "beautiful to behold"

Line 3: ... *rin-po-che sna bdun-la* — the oblique particle *la* is used here in a similar way to that described in Lesson XI.1.C, and need not be specifically translated.

Line 4: *di-lus-ste* — this phrase is used to specify or explain a preceding statement, and can be translated as "that is to say" and the like.

Line 6: *yan-lag sgyad* — the eight good qualities of water are that it is cool, refreshing, tasty, smooth, clear, without a bad smell, thirst-quenching and easy to digest.

Line 9: *bszi-bszi* — to express a distributive sense, Tibetan reduplicates the number giving the sense "four sets" or "[on] each four".

Line 17: *tsam* can be translated here by "as big as", "the size of" and so on.
READING II

It is generally believed by scholars that the *Sad-dharma-pundarika Sūtra* (the Lotus Sūtra) was one of the earliest purely Mahāyāna sūtras to be composed. Through the following centuries it continued to be extremely popular both in India and in neighbouring countries, and acted as the central scriptural authority for a number of Buddhist sects in China and Japan. It deals with a wide range of topics, and often employs parables to put key ideas across. In Chapter III, for example, the Buddha reassures his followers that his earlier teachings prior to the Mahāyāna were not false or deceptive but were given as an expedient means (*upāya*) to attract beings according to their interests and needs to the Buddhist Path. Once they have made a start on the Path, they can then be shown that all the Buddha’s teachings lead to the practice of the Mahāyāna which is in fact the sole Way (*ekā-yāna*). The following extract gives the first part of the parable taught by the Buddha there to illustrate this. It should be remembered that one of the meanings of the word “yāna” in Hinayāna and Mahāyāna is ‘vehicle’, so the carts that the father in this story offers to his children symbolize the different levels of the Buddha’s teachings. When the children have been induced to come out from the burning house, they are all in fact given beautiful bullock carts rather than the other inferior types of carts they had originally desired. In the same way, the Buddha may induce people to renounce this world by a variety of means, but then they will all be given the highest teachings, the Mahāyāna.

---

131
ਦੁਆਰਾ ਤੀਜੇ ਦੀਪ ਵੇਡੇ ਸੁਧਾ ਵੇਡੇ ਕੁੱਲ ਜੀਵਰਤਾ ਹੁੰਦਾ ਹੈ। ਸੁਝਾ ਵੇਡਾ ਹੀ ਸੁਝਾ ਵੇਡੇ ਕੇਡੇ ਜੀਵਰਤਾ ਹੁੰਦਾ ਹੈ। ਜੀਵਰਤਾ ਵੇਡਾ ਵੇਡੇ ਕੁੱਲ ਜੀਵਰਤਾ ਹੁੰਦਾ ਹੈ। ਜੀਵਰਤਾ ਵੇਡੇ ਵੇਡੇ ਕੁੱਲ ਜੀਵਰਤਾ ਹੁੰਦਾ ਹੈ।
Notes
Line 1: dper-na — this introduces the whole of the following passage, and is commonly used to indicate similes or parables. Translate as "for example" or "supposing that ..."
Line 2: khyim-bdag .... kongs-spyod-che-ba-zhig — this is made up of a series of attributes qualifying the word khyim-bdag. The same piling-up of attributes will also be seen in the following lines where the house is described.
Line 4: srog-chags — usually just means "a living creature", but here it obviously means "people".
Line 5: sgo-bcig-pa — "one-gated"
Line 5: The final zhig here refers to the house which has just been mentioned, "there was a house that was ..."
Line 7: zhig here is a variation on its use as an indefinite particle, and serves to make what precedes somewhat vague — "there were some five, ten or twenty ..."
Line 8: bdag-gt khang-pa — "his house"
Line 10: 'di-ltar is sometimes as here used to introduce what a person thinks or says.
Line 14: phyir 'byung-ba — "coming out", "leaving"
Line 19: 'gyur-du 'ong — 'ong may be used to express a future sense such as "it will come about that ...", although it may be more appropriate just to translate it as "will".
Line 24: de 'bar-ba 'di-lta go ci-zhig ces mi-shes-nas — this literally is what the boys said or thought, as is indicated by the ces. It may best be translated here as "[they] did not understand, saying 'What's this about a fire?"'
Line 25: de-dang-de-dag — "some of them", "several of them"
Line 36: riser-gzhug-pa — causative or permissive use of gzhug, "I shall let you play"
Line 42: su snga-ba de-bas kyang | su snga zhes — this is what the children said to each other to urge themselves on. The de-bas is comparative.
READING III

One of the later Mahāyāna sūtras is the Mahā-parinirvāṇa Sūtra. It is a work of considerable length and importance though it lacks the dramatic and visionary elements found in many other Mahāyāna texts. Instead it is a rather polemical work designed to teach, among other things, the nature of the Dharma-kāya (the intrinsic being of a Buddha) and the presence of Buddha-nature or the Tathāgata-garbha (the Tathāgata matrix) in all beings. Especially interesting for us is the definition of Nirvāṇa in this text. Traditionally Buddhists have described Samsāra as being characterized by suffering (duḥkha), impermanence (anitya), impurity (asubha) and non-self (anātman), while Nirvāṇa was characterized as bliss, permanence and purity omitting the logical association of a self (atman). However, the Mahā-parinirvāṇa Sūtra boldly asserts that Nirvāṇa is also the Self or the Great Self, and further equates this Self with the Dharma-kāya and also with the Buddha-nature inherent in all beings as the potentiality for Enlightenment. In this extract the Buddha explains with a parable the reason why he previously taught the non-existence of a self to his followers.

\[\text{Translation goes here.}\]

134
Notes
Line 2: The doctor mixed the medicine with these three things.
Line 3: *di skad-du* — this indicates that what follows is direct speech.
Line 4: *ma-zhu'i bar-du* — literally "while it has not been digested", in other words "before it has been digested".
Line 6: *tshor ma-thag-tu* — "as soon as [he] tasted"
Line 14: *bdag ces-bya-ba* — the ces-bya-ba functions here similarly to our "so-called" or use of inverted commas to enclose words citationally.
Line 20: *ji-ltar ... brzin-du* — "just as ..., so ..."
Line 22: *mdo brjod-pa-dag-las* — "among / regarding the things that had been mentioned in the sūtras"
READING IV

Another early Mahāyāna sūtra is the Kāśyapa-parivarta (the Kāśyapa Chapter) which now forms part of the collection of about forty five sūtras known as the Heap of Jewels or Ratna-kūśa. In this particular text the Buddha teaches Kāśyapa about the qualities of a true Bodhisattva and about the nature of nothingness (śūnyatā), making especial use of similes. The following extracts form part of a long discussion about the nature of the mind — always a topic of key importance for Buddhists. In connection with this, one might also quote the famous definition of Enlightenment given in the Mahā-vairocana Tantra, "Enlightenment is to know your mind as it truly is."
Notes

Line 1: *zhe-na* — is often added to interrogative words to make rhetorical questions, so the phrase here literally means “if [you] ask what?”, but it is generally better to translate just by “what?” and so forth.

Line 18: *kun-tu-bisal-na* — “though you should search everywhere”
READING V

Although relatively short by Mahāyāna standards, the Vimalakīrti-nirdeśa Sūtra (the Teachings of Vimalakīrti) is one of its most dramatic and important sūtras. The sūtra revolves round the house-holder Vimalakīrti who, though a layman, exemplifies the ideal Bodhisattva in his insight and conduct. He has apparently fallen sick (actually he is feigning), so the Buddha asks various of his great disciples and Bodhisattvas to visit the invalid. But they all excuse themselves after having recounted how they had embarrassing encounters with Vimalakīrti in which they came of worst. Finally the Bodhisattva Mañjuśrī reluctantly agrees to go, and he leads a great crowd of disciples and Bodhisattvas to Vimalakīrti’s house. Vimalakīrti then teaches them the true nature of reality through discourse and certain miracles. There is an entertaining side-show in Chapter VII, gently poking fun at Śāriputra, one of the most revered figures in early Buddhism. A goddess who has achieved a high degree of realization and insight also resides within Vimalakīrti’s house. She starts up a dialogue with Śāriputra who displays the traditional hostility towards women found in many religions. However, as we will read in this extract from the sūtra, she brilliantly turns the tables on poor Śāriputra and shows him that concepts of male and female lack any ultimate reality for a person with true insight.
Notes
Line 1: smras-pa is repeated throughout this passage and is used to indicate the alternating speakers. It can be ignored with the appropriate questions and answers put into inverted commas or else use "he said" and "she said".
Line 2: bsgyur-na ci nyes — literally "what hinders [you] if you were to change", but translate as "what hinders [you] from changing ..."
Line 3: ... byas-na — parts of the verb byed are sometimes used to indicate "say", "utter" and so on.
Line 4: de ji-skad zer-bar-gyur — "would she become as you said if ... ?"
Line 6: khyod de snyam-du sens — "would you think ... ?"
Line 8: ci-dra-ba de-dra-ba — literally "like [she] was, like that", in other words Śāriputra became just as she was.
Line 15: bchod-med ma-yin-las — "though they are not female"
Line 15: de-la dgon-gs-te — "with / in reference to that"
Line 17: btang-ba is used idiomatically in the sense that the goddess used her magical powers and "released" Śāriputra from her spell.
READING VI

Apart from sūtras, Mahāyāna Buddhists also produced many commentaries and independent works. One of the most important of these is the Uttaratantra, which comprises a core in verse composed by Maitreya and a commentary by Asaṅga. The central concern of this treatise is the Tathāgata-garbha or Tathāgata matrix, already mentioned above in connection with the Mahā-parinirvāṇa Sūtra (Reading III). The following extract is beginning of the work where its seven basic themes (vajra-pada) are introduced, defined and illustrated by quotations from a variety of Mahāyāna sūtras. When reading this, it may be helpful to remember that the Dharma is generally considered to have two aspects — the Dharma as realization or the content of Enlightenment, and the Dharma as the teachings, whether written or spoken, that are intended to reveal the way in which unenlightened beings may reach the former aspect.
ਅੰਤਰ, ਜੋਹੇ ਕਿ ਤ੍ਰਿਤ੍ਤੀਰਕੀ ਦੇ ਤੌਂ ਗੱਡ ਵਾਲਾ ਛੋਂ। ਪੁਰਾਤਨ ਤਹਾਨ ਹੈਨਾ ਦੇ ਪੁੱਛ ਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਹੀ ਹੀ ਮਾਸ਼ੀ ਦਾ ਮੰਨਾ ਜਾਂਦਾ ਹੈ। ਪੁਰਾਤਨ ਦੋਸ਼ਕੀ ਦੇ ਪੁੱਛ ਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਜੁਗੁਣ ਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ ਸਾਧਿਆਂ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। ਤੁਹਾਦੀ ਮਾਸ਼ੀ ਦੇ ਹੈ। 

141
Notes

Line 4: The following lines explain the meaning of the phrase "vejra-pada". It becomes a little difficult to follow this in Tibetan because the word "pada", consistently translated here by gnas, has several meanings in Sanskrit that are relevant to the discussion such as 'place', 'basis', 'position', 'subject' and 'word'. Bearing these different meanings in mind, the reader should refer to the sample translation in which pada (gnas) has been left untranslated. The rdo-rje lha-bu qualifies rtogs-pa'i don. The gzhi (basis, ground) is given as an alternative defining term for gnas. A further ambiguity that will be encountered here involves the word don (artha) which can mean 'meaning', 'significance', 'content', 'purpose' or 'thing'. Several of these meanings seem to be implied at one time in this text.

Line 9: rtos-gyi don-gyis — "because of the meaning 'support'"

Line 18: lHag-pa'i-bsam-pa-brtan-pa'i-le'u: the Drdhādhyāṣaya-parivarta.

Line 23: ... ma-gtogs-pa — "with the exception of", "apart from"


Line 32: Gang-ga'i khang ... ye-shes-kyi yon-tan — this sentence is difficult to construe both in Tibetan and in Sanskrit, but based on the Sanskrit, the meaning should be something like 'It is [endowed with] the virtues (yon-tan) of inseparable (ma-bral-ba) Awareness which have the nature (chos-dang-ladan-pa) of being indivisible (... dang rmam-par-dbyer med-pa) from the qualities (chos-dag) of the Tathāgata which exceed the quantity of sand in the River Ganges'.

READING VII

Another work by Asaṅga is the Madhyānta-vibhāga (the Distinction between the Middle and the Extremes) with a prose commentary by his half-brother, Vasubandhu. This work is affiliated to the Yogācāra school of Mahāyāna which emerged during the 3rd century C.E. partially in response to the more extreme interpretations of the Madhyamika school regarding nothingness (Sūnyatā) which inclined towards nihilism and hence undermined the need for morality and religious practice. This Yogācāra standpoint is moreover suggested by the title of the present work, which aims to present a valid middle position between the extremes of eternalism and nihilism. The followers of the Yogācāra and the Madhyamika continued to debate the merits of their respective positions over the following centuries until a kind of synthesis of the two was achieved around the 8th C.E. The two extracts given here from the first chapter of the Madhyānta-vibhāga present the more positive Yogācāra understanding of nothingness. A word of warning: these extracts have also been included to illustrate the sort of problems that will face the serious reader of Classical Tibetan texts. The verse portions of Buddhist treatises are frequently very concise and elliptical, and so make it very difficult for the reader to grasp the intended meaning without the use of a commentary. Even in where commentaries do exist, there are times when one may know the meaning of every word and still not be able to understand the overall meaning of the text! We could almost say that you can only understand what such Buddhist texts are about if you already familiar with their contents. In other words, it is often not the language or vocabulary that makes a text difficult to construe, but rather its intellectual background and assumptions.
Notes

Line 1:  *de-la* often appears in commentatorial literature meaning "regarding that", "with reference to that" or "of those [items]" with the *de* indicating something that has just been mentioned, but it can be translated loosely to fit the circumstances. *mitshan-nyid* may mean either "definition" or "characteristic". The former seems to fit better here. ... *brtšams-nas* is used idiomatically meaning "beginning with / starting with".

Line 2:  It might be easier to leave the translation of the verse until the commentary has been translated and understood!

Line 9:  *de-llar* — "thus", this may be understood as introducing the following lines as a quote, down to the second *de-llar* in line 11. *bstan-pa* of course means that these words were taught by the Buddha.

144
Line 14: dngos-med — "non-existence"
Line 15: dngos-po — "existence"
Line 23: tha-dad-[pa] "difference from" is linked to a previous word with dang.
Line 24: chos-nyid gezhan yin mi-rung-ste — "the essence of a phenomenon (dharmata) would be other [than the phenomenon itself], and [this situation] would be logically unacceptable"
Line 25: geig-pa yin-du zin-na — "if one were to hold that it is identical"
Line 26: mi-'gyur-te — "there would not be ..."
READING VIII

Another influential element in the later intellectual development of Mahāyāna was the interest in logic and the processes of valid reasoning (pramāṇa). Although from the start Buddhism had generally accepted that faith plays an important part in the spiritual lives of many people, it was also recognized by many influential Buddhist thinkers that faith also needs a rational underpinning to prevent it from becoming mere superstition and dogma. Under the further impetus of the debates that the Buddhists engaged in amongst themselves and with their contemporary Indian rivals, the requirements of logical argumentation were further refined and codified. In contrast to many of the non-Buddhist schools, the Buddhists came to agree that there were only two sources of valid knowledge — that derived from direct sense perception and from logical inference. The following passages from two small handbooks on valid reasoning, the Tarka-bhāṣya by Mokṣaragupta and the Nyāya-bindu by Dharmakirti, deal with the definitions of valid reasoning and direct sense perception.
Notes
Line 1:  “dir — “here [in this world”
Line 2:  tshad-ma is qualified by the previous phrase skyo-bu’i don ... rgyu-mtshan.
Line 3:  sngar ... yul-can qualifies yang-dag-pa’i ye-shes.
Line 6:  shing skam ... shes-pa bzhin-no — gives examples of uncertain and erroneous cognition.
Line 7:  rnam-par shes-pa here is not rnam-par-shes-pa (consciousness) but “the cognition (shes-pa) of the perceptual image (rnam-pa) of something.
Line 8:  don — “the object” (artha)
Line 13:  de-dang bral-ba — it is direct cognitive knowledge that is free from that.
Line 16:  rang-gi-yul ... byed-can qualifies the third type of direct cognition, can relates to the whole of the preceding phrase.
Line 18:  nje-ba dang mi-nye-ba-dag-las — the las means “according to whether ...”
READING IX

Some time during the C6th C.E. the first signs of a new approach to practice and realization began to make their appearance. What seem to have been disparate elements gradually coalesced to form what is now generally termed Tantric Buddhism. Although it is probably true to say that the doctrinal basis of the tantras depends upon fairly standard Mahāyāna concepts, whether of Mādhyamika or Yogacāra origin, it is the dramatic use of symbols and innovative methods of meditative practice that sets Tantric Buddhism off from the earlier schools of Buddhism. Naturally Tantric Buddhism itself evolved over several hundred years, but the most important early landmarks in its history is the Mahā-vairocana Tantra from which the verse at the beginning of the following passage is taken. This extract presents several of the most characteristic elements of Tantric Buddhism in a very concise form. To better appreciate its significance, the relevant portion from the Commentary by Buddhaguhya has also been included. Buddhaguhya is a very meticulous commentator and, as here, he usually gives a summarized global explanation of each passage, followed by a word-for-word explanation.
Notes

Line 6: This question was asked earlier on by Vajrapāni.
Line 7: bsams — the various forms of the verb sems are often used in tantric works in the sense of "imagine" or "visualize".
Line 8: dam-tshig-gi phyag-rgya bcing-ba — "making the Samaya Mudrā".
Line 10: yi-ge brgya-pa aṁ — "the Hundred-lettered Aṁ". Earlier in this Tantra it is taught that a hundred letters radiate out from this aṁ, first the twenty-five basic letters beginning with ka, then kā, then kah and kam, from which all mantras are formed.
Line 13: Each quotation from the root text is indicated with zhes-pa ni.
Line 13: ... zhes-pa'o at the end of each comment is used to indicate the full meaning or significance of quoted passages.
READING X

As the reader will have seen in the last passage, Tantric Buddhism involves special forms of meditation where the presence of the Buddha or any other tantric "deity" is visualized, either externally or internally. While the tantras themselves may be seen as manuals covering all aspects of mandala construction, tantric initiation and practice, there are also many short hand-books (sādhana) dealing solely with the process of visualizing a single tantric "deity" and the subsequent identification of oneself with this "deity", leading to the acquisition of the powers (siddhi) associated with that "deity". Such texts give the detailed descriptions needed for the practitioner (sādhaka) to first transform himself into an image of the "deity", termed the samaya-sattva (symbolic being). Once this transformation has been achieved, the actual "deity" (the awareness being — jñāna-sattva) is invoked or invited to enter the practitioner and by merging indivisibly with him, make a reality of what has hitherto been imagined. The following short text, a Vajrapāni sādhana, contains a brief outline of this process, but typically for such texts, it assumes the reader has already received oral instructions and has perhaps had some practical experience, and so parts of the process are given in abbreviated form to maintain the secrecy by which tantric practice is safeguarded from misuse.
Notes

Line 1: oṁ amṛta + s — the first syllables of the mantra oṁ amṛta ķūṁ phat + instrumental -s. This mantra empowers water which is then used to cleanse everything associated with the practice of the sādhana. svabhāva + s indicates the mantra oṁ svabhāva-śuddhāṁ sārva-dharmaḥ svabhāva-suddho ṣaṁ used dissolve everything into the non-dualistic state of nothingness (śūnyatā). Note also that there is a considerable amount of elipsis in the Tibetan itself in this passage.

Line 3: rang-nyid — "oneself", that is, the practitioner.

Line 8: klu bṣryad — "the eight nāgas". There are eight great kings of the nāgas, the mythical serpent beings.

Line 12: ye-shes-pa — the jñāna-sattva or awareness being who is the actual deity himself.

Line 12: vajra-samājāṁ jāḥ kūṁ vam hōḥ is the mantra for invoking and merging the jñāna-sattva with oneself.

Line 13: oṁ arghāṁ — the first syllables of the eight offering mantras for oblation water, foot-washing water, flowers, incense, lamps, perfume, food and music.

Line 14: oṁ sarva-tathāgata abhiṣiṣṭatvau main — the mantra requesting the Buddhas to grant one the empowerment (abhīṣēka) with the jars of nectar.

Line 15: oṁ sarva-tathāgata abhiṣiṣkata samaya śrīye kūṁ — the mantra of empowerment by the Buddhas.

Line 16: ... Khyil-ba-las — "after having swirled ..."

Line 18: mdun-nas brtams-te — "beginning at the front, ..."

Line 18: oṁ vajra-canda mahā-rośana kūṁ phat — the mantra of Fierce Vajra-pāṇi.
KEY TO EXERCISES AND SUGGESTED TRANSLATIONS

LESSON I

LESSON II

LESSON III
thabs-so / thabs-sam; chos-so / chos-sam; rgyud-do / rgyud-dam; theg-pa’o / theg-pa’am; thugs-je’o / thugs-je’am; lam-mo / lam-mam; nyi-ma’o / nyi-ma’am; mdo’o / mdo’am; sangs-rgyas-so / sangs-rgyas-sam; khyim-mo / khyim-mam; byang-chub-bo / byang-chub-ham; snying-po’o / snying-po’am; chu’o / chu’am; me’o / me’am; stag-mo’o / stag-mo’am; mig-go / mig-gam

skyed-cig; skyobs-shig; khrus-shig; khong-zhig; mchod-cig; shig-cig; dor-zhig; nos-shig; bob-cig; phos-shig

1. That house is red.
2. Listen to that great Tantra.
3. Is this Way great?
4. What is Enlightenment?
5. All Buddhas are seen.
6. Compassion is pure.
7. Kindness is the method.
8. This light is small.
9. What is that place?
10. Am I happy?

LESSON IV
1. The Bhagavat's compassion.
2. The path of liberation.
3. The king's place.
4. A wooden mirror does not exist.
5. The demons' clothes.
6. Their offering.
7. The light of the sun is great.
8. The path of human goodness.
9. The kindness of all Bodhisattvas is great.
10. This seat is my teacher's seat.

LESSON V
skye-bos; nam-mkhas; rgyus; khrul-pas; gcig-gis; lta-bus; thos-pas; bdag-gis; sprin-gyis; mdzod-kyis; gzhan-gyis; 'od-kyis; zab-pos; ye-shes-kyis; lam-gyis; shes-rab-kyis

1. Humans see with eyes.
2. The Bodhisattva offered a flower to the Buddha.
3. The sun was concealed by the clouds.
4. The gods filled the sky.
5. [It] is a meaning understood by everybody.
6. Draw the mandala in this way.
7. Because all phenomena are impermanent, they are suffering.
8. The yogin should practise the secret Tantra.
9. The king sleeps in a pure place.
10. I do not know a teacher who is respected by demons.

LESSON VI
1. Where do the Buddhas reside?
2. He placed a mirror on that large lotus throne.
3. The yogin should think of the Bhagavat.
4. [He] taught the profound Dharma to those pupils.
5. Nobly-born sons, listen to this!
6. [He] always engages in the Practice of Samantabhadra.
7. [He] was equi-poiised in samādhi.
8. Nothingness is without form.
9. They should train themselves in the profound Perfection of Insight.
10. [He] gives treasure to [all] beings without exception.

LESSON VII
1. The Bhagavat was residing on the mountain of Črḍhrakūṭa at Rājagrha.
2. Nothingness is not different to form; form is not different to nothingness.
3. All the Buddhas also have relied upon the Perfection of Insight.
4. [He] is teaching the Dharma discourse called "The Abode of Sameness".
5. [He] attained the samādhi called "The Sameness of Body, Speech and Mind".
6. The Tathāgata was encircled by a crowd of Bodhisattvas and gods
7. This great web of light rays emerged through his power.
8. Recite the Mantra of Pure Reality seven times!
9. Thus [he] engages in that ritual.
11. Then [you] should imagine the letter A on the crown of your head.

LESSON VIII
Thus I have heard at one time. The Bhagavat was residing on the Črḍhrakūṭa Mountain [at] Rājagrha, together with a great saṅgha of bhikṣus and a great saṅgha of Bodhisattvas. [At] that time, the Bhagavat was equipped in the Dharma-discourse samādhi called "The Illumination of the Profound". Furthermore [at] that time, the Bodhisattva Mahāsattva Avalokiteśvara was gazing upon the actual practice of the profound Perfection of Insight, and perceived that even those five skandhas lack inherent existence.

LESSON IX
A [person] who desires to engage in the profound practice of the Perfection of Insight should view [things] thus: he should truly discern that even these five skandhas are devoid of inherent existence. Form is nothingness and nothingness is also form. Nothingness is not different to (= is not other than) form, and form is not different to nothingness. Likewise feeling, ideation, motivations, and consciousness are nothingness.

Śāriputra! All dharmas are nothingness; they do not come into being nor do they cease to be; they are separate from defilements and purity, and neither increase nor decrease. Therefore, Śāriputra, in nothingness there is no form, no feeling, no ideation, no motivations, no consciousness. There is no eye, ear, nose, tongue, body, mind, no forms, sounds, smells, tastes, physical sensations or mental objects. There is no eye base, and so forth down to no mind base. There is no ignorance, no ending of ignorance, and so forth down to no ageing and death and ending of ageing and death. Likewise, there is no suffering, no origin, no ending and no path. There is no awareness, no attainment and also no non-attainment.

Śāriputra! Therefore, because there is nothing to be attained, 154odhisattvas rely on and abide in the Perfection of Insight: their minds are free of obscurations and having utterly transcended perverse [ideas], they attain the ultimate Nirvāṇa.
LESSON X

Even the appearance of Buddha Bhagavats in the world is rare. It is also extremely difficult to obtain a human existence and the occurrence of the perfection of an [auspicious] opportunity. Therefore I shall teach an example [regarding this]: Śāriputra! For example, supposing that this great earth became one great ocean, and within it there was both a one-holed yoke and also a blind turtle, and that that great ocean was blown up and down by the wind. Though one would say that that blind turtle which only comes up [on to the surface] once every hundred years might insert its neck through that single hole of that swiftly moving yoke, yet it is not thus for [one] to become human once again after having fallen into error, for it is extremely difficult for those who have fallen into error to become human.

LESSON XI

O great king! These four destroyers are coming, and it will not be easy to flee from them, to turn them back by strength, to buy a respite with treasure, or to avert them with magical materials, spells or drugs. What are these four? They are old age, sickness, death and infirmity. O great king, the youthful will be overcome by old age, the healthy will be overcome by sickness, the fit will be overcome by death, and life will be overcome by decease. It will not be easy to flee from them, to turn them back by strength, to buy a respite with treasure, or to avert them with magical materials, spells or drugs. O great king! It is for example like this: when the king of the animals, the lion, has gone among a herd of animals, he can take one and do whatever he wishes with it, for that animal is powerless and cannot withstand the lion’s mighty jaws.

LESSON XII

A. Though you may consider that this body of yours will always belong to you, and offer clothes and food to it, cosset it appropriately and avoid whatever harms it, retaliating to even to slightest thing that others say that causes you displeasure, yet as Šāntideva says

"This body is like a momentary reflection".

It is fitting for you to regard as worthless this body which causes you to do evil on account of holding it dear, [though] it may be taken by death at any moment, remains behind without following the mind when they are separated and turns into food for kites, foxes, vultures and so on. You should employ it as a servant to do wholesome deeds, provide it with suitable food and clothing as remuneration, and engage strenuously by day and night in the Dharma.

B. While a lamp will remain alight in a gentle breeze, it will go out once a strong wind gets up. In the same way, our lives that flicker like lamps are blown by the gentle wind of incessant flow of days and nights and we get old. Then suddenly without warning, death will carry us off by an illness or an accident which comes like a violent gale.

155
LESSON XIII

Regarding the etymology of "dharma", the word "dharma", which is formed from the verbal root ध्यस्त in Sanskrit, is employed in ten senses, as the Kāma-dhenu explains, "It is dharma because it upholds all [things]." According to the ten meanings that are mentioned in the Vyākhyā-yukti:

"Dharma [means] phenomena, the Path,
Nirvāṇa, mental objects, the meritorious,
life, the teachings, the process of becoming,
the religious life and customs".

Its use in [the sense of] "phenomena" is, for example, like the words of the sutras, 'Any phenomena is either conditioned or un-conditioned' or 'You should know that all phenomena are like that' and so forth. Its use in the sense of "the Path" is like 'Monks! Perverse views are not the dharma and right views are the dharma'. Its use in the sense of "Nirvāṇa" is as in 'having taken refuge in the Dharma'. Its use in the sense of "mental objects" is as in 'dharma-āyatana'. Its use in the sense of "the meritorious" is as in 'The queen's entourage together with the young girls engaged in the dharma'. Its use in the sense of "life" is as in 'The fool holds dear the present world'. Its use in the sense of "the teachings" is as in 'Monks! The Dharma is as follows: the Sūtra-pitaka, the Geya-pitaka' and so forth. Its use in the sense of the process of becoming is as in 'Conditioned substances are its dharma' and 'I also have not transcended the dharma of death and the dharma of death'. Its use in the sense of "the religious life" is as in 'The four dharmas of a monk' and 'Monks, the taking of life is not the dharma, but the abandonment of the taking life is the dharma'. Its use in the sense of "customs" is as in 'the customs of the country' and 'the customs of the caste'.

If you wonder how these are linked to the meaning of the word, "uphold", then phenomena uphold their specific and general attributes. For example, the specific attributes are like 'The earth is solid, water is damp, fire is hot, and the wind is light and mobile'. They uphold their general attributes as in 'All conditioned things are impermanent, all tainted things are suffering, all dharmas lack autonomous existence and Nirvāṇa is peace'. Nirvāṇa and the Path uphold you from falling into Samsāra. The mental objects uphold the mind. The meritorious upholds you from falling into the miserable states. Life or the vitality upholds the body. The teachings uphold the authentic meaning. The process of becoming upholds the dharmas that are the causes of arising. The religious life upholds the foundation of what is to be realized. Customs uphold behaviour that accords with them.

LESSON XIV

A. Thus the elaborate [form] of the Initiation with Elaboration has four [parts] — outer, inner, secret and perfect. In the outer [part] there is the distribution of the "tooth-wood", making one; in the inner [part] there is the offering of the mandala, making two; in the secret [part] there is the bestowal of the protection thread and kuśa grass, making four; and

156
in the perfect [part] there are the two [items] — the examination of dreams and the enquiry
establish whether they are auspicious or inauspicious, making six.

The outer [part] of the unelaborate [form] of the Initiation with Elaboration has three
[items], making nine; in its inner [part] there are four, making thirteen; in its secret [part]
there are four, making seventeen; and in its perfect [part] there are four, making twenty one.

In the extremely unelaborate [form] of the Initiation with Elaboration there are six [items]
for the Śrāvaka [stage] and five for the Pratyekabuddha [stage], making eleven, and four for
the Bodhisattva [stage] making fifteen; in its inner initiation, there are nine for the Kriyā
[stage], making twenty four, nine for the Caryā [stage], making thirty three, and nine for the
Yoga [stage], making forty two. In its secret initiation there are twelve [items] for the Mahā-
yoga [stage], making fifty four, and six for the Anu-yoga [stage], making sixty; and for its
perfect [initiation], there are four [items] for the Ati-yoga [stage], making sixty four.

B. Now [this is how people] claim the arrangement of the receptacle world is: below there
is an immeasurable wind disc, one million six hundred thousand yojanas high.

This is how people say that the great thousand three thousand world system is arranged.
Thus, a wind disc is formed by the power of the karmic actions of beings, which rests on
space below. Its thickness is one million six hundred thousand yojanas, and its width is
immeasurable. It is so hard that even a Mahānagna’s thunderbolt (vajra) would be unable
to break it.

Above that —

There is water, one million one hundred and twenty thousand deep.
The word "disc" should be added. By the karmic actions of beings, clouds gather over that
wind disc, and then streams of rain falls the size of ox-yokes and form the water disc. That
is one million one hundred and twenty thousand yojanas in depth.

LESSON XV

Ah, at this time that the bar-do of birth is arising,
I shall abandon laziness for which there is no time in life
and then enter the undistracted Path of hearing, pondering and meditation;
I shall develop appearances and the mind as the Path, and actualize the Three Bodies.
Now at this moment in time when I have obtained for once a human body,
it is not the time to wander and rest on the Path.

Ah, at this time that the bar-do of dreams is arising,
I shall abandon the careless sleeping corpse of ignorance,
and then guide my recollection into the undistracted realm of their natural state.
Having taken hold of my dreams, I shall transform them and purify them into radiant light.
I shall not sleep like a animal,
[for] it is vital to practically experience the combination of sleep and actuality.
Ah, at this time when the bar-do of meditation is arising,
I shall abandon the mass of distractions and confusion,
and then establish [myself] in the unlimited realm that is free from distracted wandering and [conceptual] grasping.
I shall attain the support of both Generation and Completion.
Having abandoned activities, at this time of cultivating one-pointedness,
may I not fall under the sway of confusing emotional afflictions.

Ah, at this time when the bar-do of the moment of death is arising,
I shall abandon yearning, attachment and grasping for everything,
and then undistractedly enter the clear realm of the instructions.
I shall transfer my awareness into the unborn sphere of space.
When I am about to be separated from the conditioned body of flesh and blood,
I shall know that it is an impermanent illusion.

Ah, at this time when the bar-do of Reality is arising,
I shall abandon all thoughts of hatred, fear and terror,
and then enter into the recognition that whatever has arisen is self-manifesting awareness,
and I shall know that [this] is the way in which the bar-do appears.
A very valuable moment has arisen when I [may] reach cessation.
[so] I shall not fear the crowds of Peaceful and Wrathful [deities] who are my own manifestations.

Ah, at this time when the bar-do of becoming is arising,
I shall fix my aspiration one-pointedly in my mind,
and then strive vigorously for a rebirth of good karma.
Closing up the womb-entrance, I shall attend to my return.
[This] is a time when courage and pure thoughts are required;
abandoning jealousy, may I meditate on the guru and his consort.

READING I

Furthermore, Śīriputra, the world of Sukhāvatī is entirely surrounded with seven bands
of terraces, seven rows of palmyra trees and nets of small bells, splendid and beautiful to
behold. Śīriputra, that Buddha-field is beautifully adorned with the seven kinds of precious
things — gold, silver, lapis lazuli and an array of such kinds of qualities of a Buddha-field.
Furthermore, Śīriputra, in the world of Sukhāvatī there are ponds of the seven kinds of
treasures, containing water possessing the eight good qualities and covered with jewelled
lotuses, they are filled to the banks so that [even] crows may drink [from them], and are
strewn with sand of gold. On all four sides of these ponds there four stairways, splendid and
beautiful to behold, made of the four kinds of precious things — gold, silver, lapis-lazuli and
crystal, and on the banks of those ponds there are jewelled trees of the seven kinds of precious things — gold, silver, lapis lazuli, crystal, red pearl, emerald and coral, splendid and beautiful to behold. Lotuses grow from all these ponds as follows: golden in colour, shining with golden light, golden to behold; blue ones that are blue in colour, shining with blue light, blue to behold; yellow ones that are yellow in colour, shining with yellow light, yellow to behold; red ones that are red in colour, shining with red light, red to behold; white ones that are white in colour, shining with white colour, white to behold; variegated ones that are variegated [in colour], shining with variegated [colours], variegated to behold. [These lotuses] grow as large as chariot wheels. Śāriputra, that Buddha-field is beautifully adorned with such an array of qualities of a Buddha-field.

READING II

It is like this, Śāriputra. Suppose for example in a certain village, a town, a city, a district, a province or in a capital city there was a rich old house-holder who had reached old age and had become worn with the passing of time, who had great wealth and many possessions. His house also was high and spacious [yet] dilapidated through the long time that had elapsed since it was built, the dwelling of one, two, three, four or five hundred beings, with but a single gate. Its grass-covered courtyards were also dilapidated, the bases of its pillars rotten, and the plaster on the walls and gate was toppling down. In that house, a great mass of fire suddenly started to burn furiously from all sides. That man also had many children, five, ten or twenty [in the house]. The man came out of that house, and then Śāriputra, he saw that a great mass of fire was blazing furiously in his house, and he became terrified and uneasy in his mind, and thought to himself, “Although I am able to leave this blazing house passing through the gate easily and speedily without being touched or burnt by this great mass of fire, these foolish young sons of mine are playing with their toys and enjoying themselves in this blazing house, for they are not aware, do not know, do not realize, do not understand that this house is ablaze. They will be greatly tormented by this great mass of fire, for they are not worried by this great mass of suffering, they do not even think about the suffering, and the thought of coming out [of it] does not even occur to them.” Śāriputra, that man was also strong and brawny, so he also thought thus, “I am strong and brawny. I shall gather all these children of mine together, and I shall easily pick them up and carry them, and leave this house.” But then he thought this to himself, “This house has but one gate and the gate is also narrow, and these boys are running about, and since they are children they will run away. I must warn them because they will adversely afflicted by this great mass of fire.” And then he said to them, “A mass of fire is blazing in this house. Everything here will be burnt by this and you will be adversely afflicted, so come here you boys and go outside.” But [as for] what had been told them by that man who wished for their well-being, those boys did not understand, saying “What this about a fire?”, and so did not worry about it, did not fear it, were not scared or frightened about it, and giving it no thought they did not try to leave, did not realize or know [about it]. Furthermore they each
wandered about and ran back and forth, and [just] looked at their father. Why was that? Because they were just ignorant children. Then that man also thought to himself, "A great mass of fire is blazing in this house, and both myself and these boys are going to be afflicted calamitously by this great mass of fire, so I shall lead these boys out of this house by a clever method." That man knew the wishes of those boys and was aware of their interests. [What] those boys [wanted to have] was many toys, of many different types, delightful, desirable, beautiful, attractive and pleasing, and yet rare. As he knew what those boys wished for, he said to them, "I shall let you play with many types of things with various colours that you will be delighted to use as toys, that are wonderful and amazing, which you will be unhappy not to get, such as bullock carts, goat carts and deer carts just as you have wished for, so leave this house and come running here as I have arranged them [outside] the gate of the house. I shall give to each of you what he wants, so run quickly and come here!" And then when those boys had heard the names of such things as they wanted, such things as they wished for, which were desirable, beautiful, attractive and pleasing, they began to make an effort [to come out] from that blazing house and then with a mighty race, without stopping for each other, they ran bumping into each other's bodies, saying "Who will be first? Who will be quicker than him?", and speedily came forth from that blazing house.

READING III

Furthermore, it is like this: if a woman's suckling child were to become sick, that woman would be tormented with distress and look for a doctor. Then after the doctor had mixed the medicine with butter, milk and sugar and poured it out for the child, he said this to that woman, "I have given this child some medicine, so you should not give him milk for the time being, until he has digested it." Then the woman smeared bile onto her nipples so that the child would not [be able to] suck her breasts, and she said to the child, "I have rubbed poison onto my nipples, so they cannot be sucked." Even though that child of hers was tormented with thirst and wanted to suckle at her breasts, he was unable to [continue] suckling as soon as he tasted the bitter flavour. After the medicine had been digested, the woman washed her breasts clean, [but] when she called the child saying, "Come here! Now I shall let you suckle at my breasts!", though she called him, the child would not come despite being tormented by thirst because he had previously tasted the bitter flavour. Then his mother told him, "Since you drank some medicine a short while earlier and were not to be given my breasts [to suck] until the medicine was digested, I rubbed some bile on myself. But now your medicine has been digested and also the bitterness has been washed off, so now there is no bitter taste." Then slowly approaching her, he was able to drink.

Nobly-born One! In order to save all beings, the Tathāgata also teaches the diligent acceptance of the non-existence of the self to all beings. By having diligently accepted that, they are without any thought of a "self" and have completely gone beyond misery. Moreover, in order that they may be cleansed of the vile opinions of the Lokāyatas, in order that their bodies may become completely pure through the cultivation of the Teaching of non-self, the
just as that woman rubbed bile on her breasts for her child’s sake, Tathāgata is also likewise and has said that all phenomena lack a self in order that beings might cultivate nothingness. Just as that woman later washed her breasts and then called to her child and gave him breast-milk, so also is the Tathāgata matrix (tathāgata-garbha) that I have taught. You also, O monk, should not be afraid, just as the child was called by his mother and hesitantly drank her breast-milk, so O monk, you also should make a distinction! The Tathāgata matrix is not to be denied. Know that even what I taught previously regarding nothingness in the Perfection Sūtras was spoken only with reference to the absence of inherent existence. Furthermore, the Body and Awareness of the Buddha will not arise through the cultivation of total nothingness, for the result resembles the cause.

READING IV

A. Kāśyapa, what is the medicine of the supramundane awareness? It is thus: the knowledge which comprehends causes and conditions, the knowledge which trusts in the Teachings of the non-existence of the self, the non-existence of beings, the non-existence of living [creatures], the non-existence of a person and the non-existence of the individual; the absence of fear regarding the non-perception of phenomena because of nothingness; and the strenuousness which thoroughly seeks for the mind. He (the Bodhisattva) thoroughly seeks for the mind, thinking thus: What is the mind that becomes attached, or that becomes angry or that becomes deluded? Is it past, future or present? But if the mind were something [related to] the past, it would already have ceased. If it were something [related to] the future, it would not yet have occurred. If it were something [related to] the present, it would not abide.

Kāśyapa. The mind does not exist within nor does it exist externally, nor does it exist in between the two, and cannot be perceived to be real. Kāśyapa, the mind is formless, it cannot be seen, it has no foundation, it is without appearance, it cannot be cognized and it has no location. Kāśyapa, the mind has not been seen, is not seen and will not be seen even by all the Buddhas. Yet if it has not been seen, is not seen and will not be seen even by all the Buddhhas, how should its movement be perceived, apart from the arising of phenomena (dharma) from erroneous ideas? Kāśyapa, the mind is similar to an illusion, for it assumes many ways of arising through the imagining of what is unreal. Kāśyapa, the mind is like a flowing stream of water, for it arises and then it ceases and vanishes away, without abiding.

Kāśyapa, the mind is like the wind, for it travels far and moves about without being grasped. Kāśyapa, the mind is like the shining light of a lamp, for it arises from causes and conditions. Kāśyapa, though you may seek it everywhere, the mind is not to be found. What you cannot find, you cannot perceive. What you cannot perceive is not past, future or present. What is not past, not future and not present utterly transcends the three times. What utterly transcends the three times neither exists nor does not exist. What neither exists nor does not exist is unborn. What is unborn is devoid of intrinsic being. What is devoid of intrinsic being is devoid of arising. What is devoid of arising is devoid of cessation. What is devoid
of cessation is devoid of separation. What is devoid of separation is devoid of coming, going, dying and birth. What is devoid of coming, going, dying and birth is devoid of any conditioned arising. What is devoid of any conditioned arising is unconditioned. What is unconditioned is the source (gotra) of the Noble Ones.

READING V

He (Śāriputra) said, "Goddess, what hinders you from transforming yourself from your female state?"

She (the Goddess) said, "Though I have searched for my female state for twelve years, even now I have not found it. Reverend Śāriputra, would you say to a woman who had been created by a magician, 'What hinders you from transforming yourself from your female state?'

He said, 'No, she would be completely unreal, without any existence at all.'

She said, 'In the same way, Reverend Śāriputra, all phenomena (dharmas) do not truly exist, so would you think 'What hinders one who is a magical creation in nature from transforming herself from her female state?'

Then the Goddess used her magical powers of transformation and caused the Reverend Śāriputra to appear in her form, while she appeared in the form of the Reverend Śāriputra. Then the Goddess who had taken on the form of Śāriputra asked Śāriputra who had taken on her form, 'Reverend Śāriputra, what hinders you from transforming yourself from your female state?'

Śāriputra in the form of the Goddess replied, 'Since my previous male form no longer appears and I have changed into a woman's body, I do not know what to transform!'

She said, 'If the Reverend Śāriputra were able to transform his female form back again, then all women would be transformed from their female forms. All women appear in female form just as the Reverend Śāriputra appears in a female form, that is, they appear in the form of women although they are not female. In reference to this the Buddha has said that all phenomena are neither female nor male.'

Then using her magical powers, once again the Elder Śāriputra returned to his own form. Then the Goddess said to Śāriputra, 'Reverend Śāriputra, what has happened to the female form you had?'

He replied, 'I neither made it, nor did I transform it!'

She said, 'Likewise all phenomena are neither made nor are they transformed.'

READING VI

The Buddha, the Dharma, the Saṅgha, the Basis and Enlightenment, the Virtues, and finally the Buddha Activities.
If the body of the entire treatise is summarized, it is these seven vajra-padas.
[We speak of] **vajra-pada** because it is the **pada**, that is, the ground of the vajra-like content / meaning that is to be understood. Since it is difficult to penetrate therein with the knowledge which arises from hearing and thinking, you should know that the meaning (artha) which is to be cognized directly by oneself [as] it is inexpressible by nature, is like a vajra. Since they teach the Path which is conducive to the attainment of it, those letters which express that content are termed the "pada". Because they form the support for that [content]. Thus you should understand the content and the letters [respectively] to be the "vajra-pada" itself due to the meaning of 'hard to penetrate' and due to the meaning of 'support'.

What is the content and what are the letters? The sevenfold significance that is to be understood is termed the "content", that is, the significance of the Buddha, the significance of the Dharma, the significance of the Saṅgha, the significance of the Basis, the significance of the Enlightenment, the significance of the Virtues and the significance of the Activities. These are called the "content". The letters by which these seven types of significance are to be revealed or to be manifested are called the "letters". This teaching about the **vajra-padas** is to be understood in detail according to the Sūtras.

"Ānanda! The Tathāgata is invisible, for he cannot be seen with the eyes. Ānanda! The Dharma is inexpressible, for it cannot be heard with the ears. Ānanda! The Saṅgha is unconditioned, for it cannot be served by body or mind." These three **vajra-padas** should be known in accordance with the **Dṛḍhādhyāśaya-parivarta**.

"Śāriputra! This matter is the perceptual object of he Tathāgata, it is the cognitive sphere of the Tathāgata. Śāriputra! If this matter cannot known, seen or examined correctly by even the Śrāvakas and the Pratyekabuddhas with their insight, how much less so by foolish ordinary people, with the exception of understanding through faith in the Tathāgata. Śāriputra! The absolute level of truth (paramārttika) is to be understood through faith. Śāriputra! This "absolute level of truth" is a synonym for the basis of beings. Śāriputra! This "basis of beings" is a synonym for the Tathāgata matrix. Śāriputra! This "Tathāgata matrix" is a synonym for the **Dharma-kāya**. This fourth **vajra-pada** should be understood according to the **Antunātavāpūrṇatva-nīrdeśa**.

"Bhagavat! This "supreme and perfect Enlightenment" is a synonym for the realm of Nirvāṇa. Bhagavat! This "realm of Nirvāṇa" is a synonym for the Tathāgata’s **Dharma-kāya**. This fifth **vajra-pada** should be understood according to the **Ārya-Śrīmālā Sūtra**.

"Śāriputra! That **Dharma-kāya** which has been taught by the Tathāgata is thus: It is endowed with the virtues of inseparable Awareness which have the nature of being indivisible from the qualities (dharmas) of the Tathāgata which exceed the quantity of sand in the River Ganges." This sixth **vajra-pada** should be understood according to the **Antunātavāpūrṇatva-nīrdeśa**.

"Mañjuśrī! Indeed the Tathāgata does not conceive or discriminate, yet while he does not conceive or discriminate thus, his actions which are thus in nature occur spontaneously." This seventh **vajra-pada** should be understood in accordance with the **Tathāgata-guṇa- jñānācintya-viśayāvatāra-nīrdeśa**.

163
Having summarized them thus, you should know these seven vajra-padas as the whole body of this treatise since they are an epitome of the themes of the teachings.

**READING VII**

A. Of those, beginning with definitions, [Asaṅga] says:

There is imagination of the unreal, 
and duality does not exist therein, 
but nothingness exists in this, 
and therein also exists that. (I.1)

There "the imagination of the unreal" is the conceptual discrimination of perceived objects and the perceiving subject. "Duality" is the perceived objects and the perceiving subject. "Nothingness" is the state in which that imagination of the unreal is separated from the perceived objects and the perceiving subject. "Therein also exists that" [refers] to the imagination of the unreal. Thus the definition of nothingness (śūnyatā) has been taught [by the Buddha] free from error thus: 'One truly perceives reality as it actually is, when [one sees that if] something does not exist somewhere, that [place] is devoid of that [thing], and one also knows reality as it actually is, when [one knows] that whatever there is that remains in this [place] exists here.'

B. In what way should the definition of nothingness be understood?

The definition of nothingness is the non-existence of duality 
and the existence of that non-existence. (I.13ab)

The non-existence of duality, perceived objects and perceiving subject, and the existence of that non-existence is the definition of nothingness. Thus the definition of nothingness is shown as the fact of non-existence. That fact of non-existence is

Neither existence nor non-existence (I.13c)

Why is it not existence? Because there is the non-existence of that duality. Why is it not non-existence? Because of the existence of the non-existence of that duality. That is the definition of nothingness. Therefore with reference to the imagination of the unreal,

It is not characterized by difference or identity (I.13d)

If it were different, [this would mean] that essence of a phenomenon (dharmatā) would be other [than the phenomenon (dharma)], which would be logically unacceptable, just as "impermanence" and "suffering" [are actually those phenomena]. If one held that it is identical, there would be no knowledge with a pure object of perception nor general characteristics. The definition of nothingness which is free from sameness and otherness has been fully taught by that.
READING VIII

A. Here [in the world], people with a purpose who think beforehand rely upon valid reasoning (pramāṇa) which is the basis of the [successful] accomplishment of all human aims, so let us first clarify [the meaning of] valid reasoning. Valid reasoning is true cognitive knowledge related to a perceptual object with which one was previously unacquainted. It is valid reasoning because by it one evaluates an object, and that is [also] true cognitive knowledge since it is devoid of the defects of uncertainty and error. Cognitive knowledge which is not deceptive is [generally] termed "true cognitive knowledge" in the world, while uncertainty and error do not have certitude. [For example], the knowledge which wonders whether [something] is a dry log or a person, or the cognition of the perceptual image of water in a mirage. Because its perceptual object was previously absent, it is "a perceptual object with which one was previously unacquainted", such as a jar and so forth, and the cognitive knowledge generated by that, capable of apprehending the object, is valid reasoning.

B. Because the accomplishment of all human aims is preceded by true cognitive knowledge, that will be taught [here]. There are two types of true cognitive knowledge: direct and inferential. Of those, direct [knowledge] is that which is free from judgemental thought (kalpanā) and is not erroneous. Judgemental thought is an appearance in the cognition which is capable of verbalization, and it (= direct cognitive knowledge) is devoid of that. The cognitive knowledge in which errors have not been generated by such things as eye-disease, swift movement, travelling on a ship or sickness, is direct. It is of four types: sensory cognition; mental perception, that cognition which is generated in dependence upon an immediately preceding linked sensory cognition whose own perceptual object co-operates with the immediately [following] perceptual object; the self-awareness of the mind and all mental events (citta-cālita); and the cognitive knowledge of a yogin which arises at the ultimate conclusion of meditation upon reality (bhūlārttha).

Its perceptual object is the specific characteristic (sva-lakṣaṇa). That object which appears differently to the cognition according to whether it is near or distant is the specific characteristic. That exists as a real object (paramārtha), because the characteristic of a real thing alone is capable of causal efficiency. [All] others are general characteristics, and they are the objects of inference. That direct cognitive knowledge is the result of valid cognition (pramāṇa), because it alone has the nature of making one acquainted with the object (artha). The fact of its similarity to the object is its valid cognition, because acquaintance with the object occurs by virtue of it.

READING X

The place in which the Guide
resides is the heart,
where there is a mind-made lotus,
beautiful with eight petals,
in a moon-like mandala,
which resembles an unsullied mirror;
there resides the Lord of Mantras,
most powerful, which is ever present.

This section answers the question ‘Where is the abode of the Great Sage?’ The sadhaka should first imagine clearly all the Buddhas and Bodhisattvas and salute them. Then he should confess his sins in their presence and so forth, and make the Samaya Mudra and so on according to the sequence. Then in his own heart, he should imagine a white lotus with eight petals, with a moon mandala upon that which shines like a mirror, he should then imagine the Bhagavat [as] the Hundred Lettered Am. Moreover, it should be seen there calmly just as a reflection is within a mirror. This is the summarized description of its abode.

Now the meaning of the individual phrases — The place in which the Guide resides is the heart: The sadhaka’s heart should be made into the abode of that Guide. A mind-made lotus, beautiful with eight petals: Furthermore, with regards that abode of the Guide, the heart, he should imagine a mind-made lotus which is very radiant and white in his heart, and above it he should also imagine a moon mandala with that Guide in its centre. Which resembles an unsullied mirror: Although the moon is white, it is obscured by impure darkness, so it should be imagined to be even more radiant than that. Hence this indicates that the essence should be imagined in [that mandala] which is like a mirror, extremely pure and with a clear image. There resides the most powerful one, ever present: That essence should always be located in that mirror. The epithet ‘ever present’ extols both its nature on the absolute level, and also to the nature of [the Buddha’s] Body on the relative level. The Awareness of Suchness, its nature on the absolute level, is said to be ever present by way of its unchanging consummacy. Also on the relative level as his Body, that Adornment of the Inexhaustible Body of the Bhagavat is ever present by way of its authentic consummacy for the sake of beings until the end of Samsara, by virtue of his previous resolutions. Furthermore this means that as long as the sadhaka abides in samadhi, that essence is also present unwaveringly.

READING X

The Ritual for the Generation of Fierce Vajrapani: [Having] cleansed with Om amrta and purified with Stuphita, from the realm of nothingness wherein all phenomena cannot be perceived, in a instant [there appears] the protective circle of a vajra ground, wall and canopy together with mountains of fire. In the centre of this, upon a lotus and a sun, is oneself [as] the Bhagavat Fierce Vajra with a dark blue body, one face and two arms — he subdues all planetary malignancies with a five-pointed vajra raised up into the sky with his right [hand], and with his left fore-finger extended at his breast, he subdues all subterranean evil-doing nagas. His face is enraged with bared fangs, his three round red eyes flash angrily, his orange hair and eyebrows bristle upwards like blazing fire, he is crowned with five dry skulls and

166
is garlanded with snakes of the eight [types] of nāgas. He wears a tiger-skin as a loincloth and is adorned with many kinds of jewels. His right leg is bent up and his extended left leg crushes all harm-doers. From out of all his pores countless masses of wrathful beings radiate.

From the [white] om at his brow, the [red] ṛḥ in his throat and the blue hūṁ in his heart, rays of light shine forth and invite the Awareness Being (jñāna-sattva) who resembles the being thus visualized. Vajra-samājāh jaḥ hūṁ vaim hoh and they become as one. Once again light radiates forth from the hūṁ in his heart and invites the Five Buddhas with their retinues. Vajra-samājāḥ. Make the offerings with Oṁ arghaṁ and so forth. With the entreaty Oṁ sarva-tathāgata abhiśikatāt maṁ, the five Buddhas and their retinues hold aloft jars of nectar, and then saying Oṁ sarva-tathāgata abhiśikata samaya śriye hūṁ they fill his Body with a stream of empowering water. Impurities are all cleansed away and a crown is formed from the excess water which swirls upwards and then becomes [the Buddha] Aksobhya.

Upon a sun-disc in his heart, there is a dark blue hūṁ and around the rim starting from the front and circling around to the right is a circle of syllables like molten lapis lazuli, Oṁ vajra-canda mahā-roṣana hūṁ phat. When rays of light shine forth from these letters and pervade one's entire body is purged of all sickness, evil and obscurations. When all the harm of malicious beings has been calmed, they will show you respect and bow to you, then your own power will be increased and all good qualities and activities will be accomplished.
TIBETAN-ENGLISH GLOSSARY

TIBETAN DICTIONARY ORDER

As Tibetan can basically be viewed as a monosyllabic language, almost all of its words are formed on the following two patterns:

Consonant + Vowel and Consonant + Vowel + Consonant.

There are also a few words which are Vowel + Consonant. However the Consonant position may be anything from a single consonant up to a cluster of four consonants. Using the method of transliterating Tibetan adopted in this book, the standard order for words is as follows:

Sequence of Consonantal Combinations Occuring Initially

K KV KY KR KL DK DKY DKR BK BKY BKR RK RKY LK SK SKY SKR BRK BRKY BSK BSKY BSKR
KH KHV KHY KHR MKH MKHY MKHR 'KH 'KHY 'KHR
G GV GY GR GRV GL DG DGY DGR BG BGY BGR MG MGY MGR 'G 'GY
'GR RG RGV RGY LG SG SCY SGR BRG BRGY BSG BSGY BSGR
NG DNG MNG RNG LNG SNG BRNG BSNG
C GC BC LC
CH MCH 'CH
J MJ 'J RJ LJ BJ
NY GNY MNY RNY SNY BRNY BSNY
T GT BT RT LT ST BRT BLT BST
TH MTH TH
D DV DR GD BD MD 'D 'DR RD LD SD BRD BLD BSD
N GN MN RN SN BRN BSN
P PR DP DPY DPR LP SP SPR
PH PHY PHYV PHR 'PH 'PHY 'PHR
B BY BR BL DB DBY DBR 'B 'BY 'BR RB LB SB SBY SBR
M MY DM DMY RM RMY SM SMY SMR
TS GTS BTS RTS RTSV STS BRTS BSTS
TSH MTSH TSH
DZ MDZ 'DZ RDZ BRDZ
W

168
ZH ZHV GZH BZH
Z ZL GZ BZ BZL

Y G.Y
R RV RL BRL
L
SH SHV GSH BSH
S SR SL GS BS BSR BSL
H HR LH
ZERO [This is for the Vowel + Consonant pattern occurring at end of dictionaries]

Sequence of Medial Vowels

A I U E O

Sequence of Final Consonantal Combinations

ZERO G GS NG NGS D N B BS M MS ' R L S

There is one class of exceptions to the basic Consonant + Vowel and Consonant + Vowel + Consonant pattern, which follow the pattern Consonant + Vowel + ' + Vowel. Although these are technically speaking diphthongs, the vowels cannot be written directly together, but instead they are written with the letter ' separating them, thus:

PA'I, BY'I, CHU'I, RJE'I, BO'I
PA'O, GZ'I'O, KLI'O, CHE'O, PO'O
SP'RE'I, BY'I'L, RTE'I

If any of these need to be listed in dictionaries, they are to be found between the final consonantal combinations MS and R.
TIJETAN – ENGLISH GLOSSARY

This list contains all words appearing in this Introduction to Classical Tibetan, with the exception of certain special or unusual compound words used idiomatically in specific passages, where their meaning is noted. Certain verbal stems are listed with a bracketed -pa or -ba as they also occur with derivative meanings in this work, as verbal nouns or adjectives. Similarly, words which appear in abbreviated forms have the missing particles added in brackets. The reader should also note that the meanings given are not exhaustive for any particular word, so this glossary cannot act as a substitute for a dictionary.

ka-ba: pillar

kun: all, the totality of ...

Kun-dga': Ānanda, one of the Buddha's chief disciples

kun-[tul]-rto-g-[pa]: imagining, imagination

kun-[tul]-brjags-pa: imagination, imagining; false conceptualization

kun-’byung-ba: source [of suffering]

kun-rdzob: the relative level [of truth] (samvrti)

kye-ma: exclamation = Ah !, Oh ! etc.

kri-yag: Kriyā [Tantra]

klu: serpent, nāga

klog-pa: reading (pres. vb. n.)

be difficult

dkar-po: white

dkar-ba: be white

dkon-pa: be rare

dkyil-khor: mandala, disc

filled with

bka'-stsal: spoke, said (p. hon. vb. of bka'-stsal)

bkur-ba: respect, honour

bkur-sti: veneration

bkod-pa: adornments, array; be arrayed

bko-l: apply to, employ (vb.)

bkra-ba: variegated (esp. of colours), beautiful, splendid

bkrus: washed

bklag: should / will read (fut. vb.)

rhang: a foot, feet

rkyen: palate

condition

rkyen-gyis: on account of, because of

170
brkyang-nul: plaster
brkyang-ba: extended, stretched out (verbal adj.)
skad: speech, discourse, language
skad-cig-gis: instantaneously, in an instant
skam-po: dry, dried
sku: Body [of a Buddha] (hon. for lus)
skom-[pa]: thirst
skyabs: refuge
skyabs-su-song-ba: having taken refuge
skyes-pa: male, man
skye: be generated, born; arise
skye-ba: birth; generation
skyo-ba: be fatigued, tired, disheartened; fatigue
skyon: a defect, fault
skye-mched: āyatana, the six faculties and their corresponding objects, e.g. the eye and colour-form.
skye-gnas: birth-place
skyes-bu: human
skye-bo: a person, a human being
skye-med: unborn
skrag-jigs: fear and terror
skrag-pa: be afraid; fear, terror
bskal-pa: kalpa (measure of time), an eon
bsku: should smear (fut. of skud)
bsku-ba: anointing, smearing (verbal n.)
bskum-[pa]: bent up
bskus: smeared, rubbed (p. of bsku)
bskor: encircled by ... (p. of skor)
bskor-ba: circumambulation
bskyed: roused, generated (p. of skyed)
bskyed-rdzogs: Generation and Completion, the two stages of practice in Anuttara-yoga Tantra.
bskyod: be blown [by]
bskrun: multiplied, augmented, produced (past of skrun)

kha: mouth
kha-khyer: terrace, rim
kha-dog: colour
kha-ba: bitter
kha-myags: suckling
kha-zer-ba: things which [others] say
khang-pa: house
khad: when about to, as, while
khad-can-du gyur-pa: filled to the banks
khams: realm, society; the eighteen dhātus or bases of perception — the six faculties, their objects and associated consciousnesses, e.g. the eye, colour-form and visual consciousness.
khebs-pa: covered
kho-na: alone, just
kho-bo: I (m.)
kho-mo: I (f.)
khor-yug: circumference
khyab-[pa]: be encompassed, penetrated, pervade
khyams: courtyard
khyi: dog
khyim: house
khyim-bdag: householder
khye'u: child, infant
khyer: carried (p. of khyer)
khyod: you
khrag: blood
kho-bo: wrath; be angry, wrathful
khrus: a wrathful being / deity
mthab-pa: washed (p. of khrus)
mkhan-pa: pandita, a scholar-teacher
mkhas-pa: be wise, skilled, clever
mköris-pa: bile
mkog-pa: decrepit, worn, aged
`khot-pa: that which is arrayed, arranged
khor: go around (vb.)
khor: entourage
khor-mo: incessant
khor-lo: wheel
khyil-ba: swirling
khrungs-pa: sickness
khrul-pa: confusion, error; be confused, wrong
gadur: camphor
gare: where ?, whence?
Gang-gā’i-klung: the river Ganges
gang-ba: be filled, increase
gang-zag: individual
gal-te: if
gur: canopy, tent
gus-pa: respect; be respectful, devout
go: understand (vb.)
go-ba: understanding
gus: clothes
gyen-du: upwards
gyis: do !, make ! (imp. of bgyud)
grags: be renowned, famed (vb.)
rong: village
grong-khyer: town, city
grong-rdal: city
groa: corner
gru: ship, boat
gru-gsum-pa: triangle
gla-ngan: remuneration, wages
glang: bullock
glegs-bam: a book
glo-bur: suddenly
dga’-mgu: enjoyment, merriment
dga’-ba: joy; be joyful
dge-'don: Saṅgha, the Community of monks and nuns
dge-ba: be wholesome, virtuous; wholesomeness, virtue
dge-ba’i-bshes-gnyen: spiritual friend (kalyāṇa-mitra)
dge-slong: a monk (bhikṣu)
dgos-tu-phyin-pa: become aged
dgongs: think, intend, refer to (hom. vb.)
dgon-pa: hermitage
dgos: necessary to ...., must ..., ought to .... (vb.)
dgos-pa: purpose, aim, task; necessity
dgram: should strew (jut. of ’grems)
bgags: obstacle
bgrang-phreng: rosary
bgrad: publicize
mgul-pa: neck
mgon-po: lord
mgyogs-pa: speedy (adj.), a speedy person
mgrin: throat
g'gag-pa: cessation
g'gags: cease, perish, stop, close up
g'gag-pa: cessation, elimination
g'go-s-pa: toppling down
g'ram: bank, shore
g'rub-pa: accomplishment, attainment, occurrence
g'grums-pa: dilapidated
g'gro: go, travel, move
g'gro-ba: creature; state of existence
r'ga-ba: old-age
r'ga-shi: old age and death
r'gan-po: a old man
r'gas: age, get old (vb.)
r'gud-pa: infirmity
r'god: flee, run away, run about (vb.)
r'gya: width
r'gya-che-ba: be vast, extensive
r'gya-mtsho: ocean, sea
r'gyal-po: king
rGyal-po'i-khab: Rājarṣha
r'gyas-pa': become extensive, increase (vb.)
r'gyas-par: in detail
r'gyu: cause, basis
r'gyu-mtshan: causal basis, causal characteristic
r'gyu-ba: movement
r'gyug: run (vb.)
r'gyud: Tantra
r'gyun: stream, flow
sgo: gate, door, entrance; theme, approach
sgyu-ma: illusion
sgyu-ma-mkhan: magician
sgyuur: change, transform (pres. & imp.)
sgra: sound, voice; word
sgra-don: the meaning of a word
sgrib-pa: obscurcation
sgrub-pa: accomplishment; which accomplishes
sgrub-pa-po: a tantric practitioner, a sādhaka
sgron-me: lamp
sgrol-ba: liberation, freedom
sGrol-ma: Tārā
brgyan-[pa]: adorned, decorated (p. of rgyan)
bsgo: said, spoke, bid (p. of sgo)
bsgom: cultivate, meditate, visualize (fut. of sgom)
bsgom-pa: cultivation, meditation
bsgom-pa: what has been visualized, meditated on
bsgyur: transformed, changed (p. & fut. of sgyur)
bsgrags: proclaimed, made famous (p. of sgrog)
bsgral-[ba]: save, liberate (fut. of sgrol
bsgrubs: obscuration
bsgrebs-pa: formed [from]
bsgreng-ba: extended, stretched out

ng4: I
ngang: sphere, realm
ngan-[pa]: evil, bad, vile, inauspicious
ngan-'gro: the miserable states of existence
nges-pa: certainty
nges-tshig: etymology
ngo-bo: a fact
ngo-bo-myid: intrinsic being / existence, nature
ngo-mtshar: wonderful
ngo-shes-[pa]: recognition
ngogs: side, bank
ndug: silver, money
dngos-grub: tantric accomplishment, siddhi
dngos-po: state; existence, being
mngal-sgo: the womb-entrance
mngon-gyur: become actual, realize (vb.)
mngon-du: clearly, actually
mngon-pa: Abhidharma; be clear, apparent, visible
mngon-par-'grub: be formed / manifested, occur (vb.)
mngon-par-riogs-pa: understanding, realization
mngon-par-rdzogs-pa: fully perfected
mngon-sum: the immediate, direct / sensory [perception]
mngams: thickness, depth
lnga: five
sngra-dro: morning
sngags: mantra

175
sngang: fear
snga-ba: the first, the preceding
sngar: previously; in front of, in the presence of ...
sngar-bzhin-du: as before
sngon: previous, former
sngon-du-'gro-[ba]: precede (v.b.)
sngon-du-gtong-[ba]: who [think] beforehand
sngon-po: blue
bsngags-[pa]: praise; be praised

ci-ltar: how, like what; how ?, like what ?
ci-ltar-bzhin-du: as / like it is
ci-'dra-[ba]: how ? like what ?
ci-yang-med-[pa]: absolute non-existence
cung-zad: a little, slightly
cod-pa: crown
gcad-[pa]: delimitation
gcig-pa: alone
gces: be vital, important
gces-par-'dzin: hold dearly, esteem (v.b.)
gces-spra-su-'dzin-[pa]: that which one holds dearly, esteemed
bcing-[ba]:
bcings: binding; used idiomatically for "making a mudrā"
bcom: bound (v. of 'chung)
bcom-lidan-'das: conquered (v. of 'joms')

cags: Bhagavat
lcags: iron
lc[1]i-[ba]: dung
lce: tongue

cha: part, portion
cha-med-[pa]: no guarantee, uncertain
chage-sems: yearning
char: rain
char-sprin: rain-cloud
chu: water
chung-ngu: little, small
chung-[ba]: be small, little
chud-[pa]: insert
ched-du: for the sake of, on account of
chen-po: be big, great, large
cho-ga: rite, rules for ritual
chos: phenomena, the Dharma, the Teachings of the Buddha
chos-[kyi]-dbyings: the dharmadhatu, the universal matrix which space-like in
chos sku: nature, from which all dharma arise.
chos nyid: the Dharma-kaya
chos lugs: reality, the way things are (dharmatā)
mdzis: customs, laws
mishe: existed (p. resp. vb. = yod)
mcog: fang
mchod-pa: most excellent, supreme
'chad-pa: offering, worship (pūja)
'char: explaining, teaching
'chi-kha: shine, dawn, arise (vb.)
'chi-bdag: the moment of death
'chi-pho: the Lord of Death
'chi-pho: dying, death

ji-lta ba bzhi du: as it actually is
ji-ltar: how ?, in what way ?
'jam-po: gentle
jam dpal: Manjusri
jam dpal-ghon nur gyur pa: Manjusri-kumāra-bhūta
jal [ba]: weigh; evaluate (vb.)
jig: perish, cease (vb.)
jig rten: a world
jig rten rgyang phen: Lokāyata, an Indian materialist atheistic sect
jig rten las das pa: supramundane
jigs: fear (vb.)
jigs pa: be terrified; terror; a fearful thing, something to be feared
jigs par med pa: fearless
jam pa: clay
ju [ba]: vanish away; digest (vb.)
jug: enter; undertake, engage in; employ [as], apply [to], use [as] (vb.)
jug pa: entry, undertaking engagement in; comprehension
jug: set oneself in, rest in (vb.)
jongs: overcome, overpower (vb.)
rjes: after, following

177
rjes-su-lta: investigate, perceive (vb.)
rjes-su-mthun-pa: conducive, in accordance with
rjes-[su]-dri-ba: ask, enquire after (vb.)
rjes-su-dpag-pa: inference
rjes-su-brang-[ba]: follow, rely on (vb.)
rjes-su-yi-rang: rejoice (vb.)
brjod: express, utter (vb.)
brjod-du-med-pa: inexpressible
brjod-pa: utterance
ljongs: district

nya: fish
nyan-thos: Śrāvaka, a "Listener" who follows the first of three levels of Buddhism according to the Mahāyāna view.
nyams-len: practical experience
nyal: sleep (vb.)
nyi-ma: sun
nyin-mtshan: day and night
nye: approach (vb.)
nye-ba: be near
nye-reg: rinsing
nyes: hinder, impede (vb.)
nyon: listen! (imp. of nyan)
nyon-mongs-[pa]: be afflicted; emotional affliction (kleśa)
gna'-shing: yoke
gnyid: sleep
gnyis: two
mnyam-[pa]: hear (vb.)
mnyam-par: equally
mnyam-gzhag: should equipoise (fut. of mnyam'-jog)
rnyed: acquire, get, find (vb.)
snyan: thinking "....."  
snyan-na: if [one] thinks, wonders ...
snying-ga: the heart
snying-rje: compassion
snying-po: heart, essence
snying-rus: perserverance
snyed: quantity, amount
snyoms-par-zhugs: be equipoised
brnyan-po: reflection, shadow

178
bsnyen-bkur: service, esp. ritual service of tantric deity, respect; served
ta-la: tala tree, palmyra
ting-nge-'dzin: samādhi, one-pointed concentration or composure of the mind.
til-gyi-'bru: sesame seed
gtan-la-dbab: clarify, define (vb.)
gti-mug: ignorance, stupidity, delusion
gtugs-[pa]: reached (p. of gtug)
gtum-po: fierce, wrathful
gtong: abandon (vb.)
gtor: cast, scatter (vb.)
gtor-ma: torma (cast offerings of food etc.)
btag: gave, have given (p. of gtong)
btab: should insert; be struck (fut. of 'debs)
bting-ba: be spread
btub: was able to ..., tried to (p. of 'thub)
rtas-babs: archway
rtag-tu: always, perpetually
rtem: support, basis, foundation
rอก-{pa}: conceive, think (vb.); judgemental thought
rтag-pa: understanding, realization
lta-ga-la: where ... ?
lта-ci-smos: how much more / less ... ?
lta-bu: like ...
ltar: like, as
ltung-[ba]: fall (vb.)
stag: tiger
sian: seat, couch
steng: above, upon, on top of
ster: bestow (vb.)
ston-pa: be lacking, be open
ston-pa-nyid: nothingness, openness (stong-lha)
ston-[pa]: teach, manifest; appear (vb.)
ston-pa: a teacher
stobs: power, strength
btsag-pa: examination, investigation
btsan-[pa]: be firm, stable
btsen-pa: supported, based, resting upon s.th.
bita-na-sdug-pa: beautiful to behold
blgas: saw (p. of lta)  
bstan-bcos: treatise  
bstan-du-med-pa: unable to be seen, invisible  
bstan-pa: teaching  
bsta-bs: provide with (vb.)  
bsten-pa: reliance upon  
bstd-pa: praise, extol  
  
tha-dad-[pa]: different  
tha-ma: final  
thang-cig: momentary  
thab-khrung: hearth  
thabs: means, method (upāya)  
thabs-geg-tu: together, in company with  
thams-cad: all  
thal-[ba]:  
  vanish, disappear (vb.); ash  
thar-pa: liberation  
thugs-ka: heart, breast (hon. for snying-kha / ka)  
thugs-rje: compassion  
thugs-[pa]: reach (vb.)  
thub-pa: a Sage, abbr. for Śākya-thub-pa — Śākyamuni  
the-thom: doubt, uncertainty  
theq-pa: Way (yāna)  
them-skas: stairway  
thag-mar: at first, in the beginning  
thogs: hold aloft in the hand (vb.)  
thod-pa: a skull  
thob: attain, acquire (vb.)  
thob-pa: attainment, acquisition  
thos-bsam-sgom: hearing, pondering and meditating  
mtha': extreme, limit, boundary  
mtha'-dag: all, the totality  
mtha'-bral: boundless, unlimited  
mtha'-ma: the edge, the rim  
mtha'-yas-pa: totality, infinitude  
mthyar-phyin: reach, arrive at [as a final destination] (vb.)  
mththing-nag: dark blue, indigo  
mthu: power, strength  
mthun-par: appropriately
mtho-(ba): high, lofty
mtho-ris: heaven, paradise
mthong: see (vb.)
mthong-ba'i chos: the present world (lit. the visible dharmas)
'thun: drink
'thungs: drank (p. of 'thung)
'thom: come forth from, leave, run away, escape (vb.)

da: now
da-ci-sngar: a short while earlier
dang-po: first
de-dang-'dra-ba: be like that, be similar
da-dung: even now
da-ltar-nyid-du: at this very moment, right now
da-lta-byung-ba: the present
dag-snang: a vision, pure manifestation in thoughts
dag-pa: be pure; purity
dad-pa: faith
dam-pa: supreme, holy
dam-lishig: samaya, tantric commitment
dar-la-bab-pa: one in his / her prime, a young person
dal-ba: auspicious opportunity
du-ma: many kinds
dug: poison
dung: conch
dud-'gro: animal
dur-byas: kite
dus: time
dus-tshod: time (as measured)
dus-yol-ba: the passage of time
dus-gsum: the Three Times = the past, present and future
de-lta-bas-na: therefore
de-ltar: thus
de-bzhin: thus
de-bzhin-nyid: suchness, reality (tathātā)
de-bzhin-du: likewise, similarly
de-bzhin-gshegs-pa: Tathāgata
de-bzhin-gshegs-pa'i-snying-po: Tathāgata matrix (tathāgata-garbha)
dog: narrow
don: meaning, significance, sense; aim, purpose; an object

don-chen: very valuable; the main / crucial point

don-dam-pa: the absolute level [of truth]

don-du-gnyer-ba: acting with a purpose / aim in mind

don-byed-nus-pa: causal efficiency

drag-po: strong, fierce

dra-ba: net, web

drag-snyod-pa: Fierce Action (a type of tantric ritual)

dran-pa: recollection, memory; recollect, attend to, focus on

dri: smell, odour

dri-ma: impurity

dri-ma med-[pa]: unsullied

dri-ta: gandharva, one of the eight classes of divine beings

dril-bu: bell

drung-du: in front of, in the presence of

gdangs-[pa]: gaping, opened wide (of mouth and nostrils); stretched apart

gdan: seat

gdab: should express, offer (fut. of 'debs, [often used idiomatically])

gdams-ngag: [oral] teachings, instructions

gdiug-rtsub-[pa]: malice, spite; a malicious being

gdangs: was tormented (vb.)

gdul-ba: that which is to be trained

gdod-bags-kyis: slowly, hesitantly

gdon: malignancy, trouble

gdon: will bring out, lead out (fut. of 'don)

bdag: I, self; autonomous existence

bdag-nyid: oneself, myself

bdag-po: lord

bdal-ba: scattered, spread

bdud: demon

bdud-rtsi: nectar (amṛta)

bde-ba: be happy; happiness, bliss

bDe-ba-can: Sukhātu, the Western paradise of the Buddha Amitābha

bde-bar: easily

bden-[pa]: truth

mdun-du: in front, at the front; in the presence of

mdo: sūtra

mdo-sde: sūtra, Sūtra-pitaka

mdog: colour, complexion

mdor-bsdu: summarized
mdung:
'sab-ma:
'das:
'das-pa:
'di-skad-ces:
'di-lta-bu:
'di-ltar:
'di-lta-ste:
'du-byed:
'du-shes:
'dug:
'dug-pa:
'dud-pa:
'dun-pa:
'dul-ba:
'dus:
'dus-byas:
'dus-ma-byas:
'Dod-jo:
'dod-chags:
'dod-[pa]:
'dra-ba:
'dris:
'dren-pa:
'dres-pa:
rdo-rje:
rdo'i-snying-po:
lhang-[ba]:
sdang-mig:
sdangs:
sdig-pa:
sdigs-mdzub:
sdug-bngal:
sdug-pa:
sdus:
sdod-[pa]:
sdod-pa-med-par:
bsdigs:
bsdus:

spear, pike
petals
transcend, pass beyond (vb.)
the past
saying / said this ...
like this, thus
thus, as follows
it is thus....
motivation (sanskāra); conditioned arising
idea, concept (saṃjñā)
be [in a place], reside, exist [somewhere] (vb.)
which sits, rests
bow to, salute
longing, aspiration
Vinaya
assemble, gather
compounded, conditioned (saṃskṛta)
not compounded, unconditioned (asaṃskṛta)
Kāma-dhenu, a lexical commentary on the verse lexicon by
Amarasiṃha, the Amara-kośa.
desire, attachment
desire, desirable; assert, claim (vb.)
be like, resemble
asked (p. of 'dri)
a guide; guidance
mixture, combination
a vajra
emerald
arise, bob up (vb.)
[eyes] flashing with anger
hate
sin
fore-finger
suffering (duḥkha)
attractive
gather! (imp. of sdud)
remain [behind], rest, reside (vb.)
without staying, without heeding
threatened, pointed at (p. of sdigs)
gathered, assembled (p. of sdud)
bsdus-don: summarized meaning / account (piṇḍārtha)
bumped into

na-ba:
na-gyis mthud:
nan-tan:
nam:
nam-mkha':
... nas ...[kyi] bar-du:
nu:
u-ma:
u-zho:
nus:
nor:
nor-bu:
gnas:
gnas-brtan-pa:
gnas-lugs:
gnod-pa:
gnod-sbyin:
na:
rnam-[pa]:
rnam-par-rgyai-ba:
rnam-par-rtog-pa:
rnam-par-lta:
rnam-par-dag-pa:nNam-par-snang-mdzad:
rnam-par-spangs:
rnam-par-dbyer-med-pa:
rnam-par-bzhugs:
rnam-par-gtsigs-pa:
rnam-par-rig-pa:
rnam-par-sbes-pa:
rnam-g.yengs:nNam-bshad-rigs-pa:

being sick, sickness
inside, interior
sickness
strive vigorously
enthusiasm, diligent acceptance
when
space, the sky
from ... until ...
suckle
breast, nipple
breast-milk
can, be able (vb.)
treasure, wealth
a jewel
yoke
abide [in], be located [in], remain (vb.)
place, location, abode
Elder (sthavira)
natural state [of reality]
harm, that which harms; an accident
yakṣa, a kind of demon
ear
aspect, type, category, kind; perceptual image
completely victorious
dualistic thought, concepts
perceive (vb.)
completely pure
Vairocanā
completely abandoned (p. of spong)
indivisible
resided at, was dwelling at (hon. vb.)
gnashing, bared (of teeth)
cognition
consciousness, perception (ujjñāna)
distraction
Vyākhyā-yuktī, a work by Vasubandhu
rnal-'byor-pa: yogin
sna: nose
sna-[tshogs]: various, diverse
sna-tshogs: various, diverse
snang: appear, manifest, be visible (vb.)
snang-[ba]: appearance, vision; thoughts
snang-tshul: way of appearing
snod: receptacle, container
snod-kyi-'jig-rten: receptacle world, the physical world
bsnun: suck (vb.)
pags-pa: skin, hide
pad-ma: lotus
Pad-ma-'dzin-pa: Padmapani (= Avalokiteśvara)
dpa-g-tu-med-pa: countless, immeasurable
dpag-tshad: yojana, a Indian unit of measure approx. 9 miles long
dpe: example, simile, illustration
dper-na: for example
dpyad-du-med-pa: be formless
dpyod-pa: investigation
dpral: brow, forehead
spang: should abandon (fut. of spong)
spangs-pa: abandonment, rejection
spug: coral
spos-chu: perfumed water
spyad: practised (p. of spyod)
spyad-par-byas: should practise (fut. com. of spyod)
spyam: eye (hon.)
spyan-dran-gs: be invited (p. hon. vb. of spyan-'dren)
sPyan-ras-gzigs-dbang-phyug: Avalokiteśvara
spyi-bo: top of the head
spyi'i mtshan-[nyid]: general attribute / characteristic
spyod: practise, engage in s.th. (vb.)
spyod-pa: engagement in s.th.
spyod-yul: cognitive sphere (gocara)
spras-pa: adorned, bedecked
sprin: clouds
sprul-bsgyur: transformational
sprul-pa: be magically created; magical creation, emanation
pha:
father

pha-ma:
father and mother, parents

pha-rol-tu-phyin-pa:
Perfection (pāramitā)

phan-pa:
help, well-being, benefit

phan-tshun:
multip
tual

phiam-[pa]:
vanquish (vb.)

phigs-[pa]:
penetrate, pierce (vb.)

phung-po:
a heap; the skandhas or five constituents into which Buddhism analyzes a person: colour-form, feeling, ideation, motivation and consciousness

phun-sum-tshogs-pa:
perfection; one who is fit and prosperous

phul:
offer, give (imp. of bul)

yho-brang:
palace

yho-brang-khor:
capital city, metropolis

phob:
lower! (imp. of bebs)

phyag:
hand (hon. for lag)

phyag-rgya:
mudrā, seal, symbol

phyag-byed:
greet, salute (vb.)

phyag-'tsial:
salute, make obeisences (vb.)

phyar-ba:
raised up, hoisted up

phyi:
outside, exterior

phyi-rol:
outside, external

phyin-ci-ma-log-pa:
authentic, veridical, not erroneous

phyin-ci-log-pa:
false, perverted, erroneous

phyin-[pa]:
arrive at, reach, come (vb.)

... phyir:
because, in order to

phyir-yang:
[return] once again

phys:
later

phyed:
divided, distinguished, separated (p. of byed)

phyogs:
direction

phrin-las:
[charismatic] activities

phreng-ba:
a garland; a row, line; a string of...

phru-gu:
child

'phags-pa:
be noble / superior; nobility

'phang-lo:
wheel

'phel-[ba]:
increase (vb.)

'pho-[ba]:
transfer, rebirth

'piyan:
wander about; run away, flee (vb.)

'phro-[ba]:
radiate outwards, expand (vb.); shining

'phrog-pur-'gyur:
be carried off (vb.)

186
ba-glange: cow
ba-spu: body hairs
bag-med: careless
bages-kyis: hesitantly, carefully
bang: race
bab: fell (p. of 'bab
bar-chad: obstacle
bar-du-gcod-pa: obstruction; obstruct
bar-do: the Intermediate States
bai: wool
bu: child
bu-ga: hole
bung-ba: bee
bud-med: woman, female
bum-pa: jar
bai-du-rya: lapis lazuli (vaśīśuṣa)
bor: cast away, abandoned (p. of 'bor
bos: called (p. of 'bod
bya: should do / be done (fut. of 'bya)
bya-ba: activity
bya-rgod: vulture
Bya-rgod-phung-po: Gṛdhraṅga (the Vulture's Peak)
bya-rig: crow
byang: north
byang-chub: Enlightenment (bodhi)
byang-chub-snying-po: the Essence of Enlightenment, the bodhināţa
byang-chub-sems-dpa': Bodhisattva
byams-pa: be kind; kindness
Byams-pa: Maitreya
byings: verbal root
byin-gyis-bris: transformed, empowered (p. of byin-gyis-riţa)
byin-gyis-bris-pa: empowerment, transformation
byis-pa: a child, a fool; young, ignorant, foolish
byis-par-gyu-pa: be childish, foolish
byug-sposal: perfume
byugs: smeared (p. of 'byug
byung: arose (p. of 'byung
bye-brug: distinction, special feature
bye-ma: sand
bran-g-yogs: servant
bral-ba: separation, being devoid of ...

bri: should write / draw (fut. of 'bri)

bri-ba: diminution, decrease

brim-pa: distribution

bris: write! (imp. of 'bri)

bla-na-med-pa: supreme

biangs: took, picked up, laid hold of (p. of bi)

blu-ba: redemption, buying off

blud: pour out, give (vb.)

blun-po: be stupid; a stupid person

blo: mind, mental activity

dbsang: mastery, power; tantric initiation

dbsang-bskur: tantric initiation; initiated (p. vb.)

dbang-gis: by virtue of, by the power of, because of

dbang-pa'i shes-pa: sensory cognition

dbang-byed: control, have power over (vb.)

dbu: head (hon. for mgo)

dbu-skra: hair (hon. for skra)

dbul: should offer / give (fut. of 'bul)

dbus: centre, middle

dbyangs: song, melody

dbyangs-khyis-snyad-pa'i sde: Gaya-pitaka (one of the 12 kinds of scriptures)

dbyings: realm, continuum

diad: strive, make efforts (vb.)

bab: fall (vb.)

bab-chu: flowing water

bar-[ba]: be ablaze, burn (vb.)

byung-'gyur: the process of becoming

byung-rgyu: cause of arising

byung-[ba]: appearance, emergence; arise, appear, be mentioned

byon: appear, arrive (hon. vb.)

bral-ba: separation

bras-bu: result, effect

bru: a written letter or syllable

brei: connect, link (vb.)

bras-pa: running away from, escape from

sbyang: will purify, cleanse, train (fut. of sbyang)

sbyang-ba: purification

sbyar: joined / should join (p. & fut. of sbyar)

sbyin-pa: giving; a gift
sbyin-sreg: homa ritual (burnt offerings)
sbrul: snake
sbron: warn, inform; call, announce

ma:
ma-skhes-pa: unborn, unarisen
ma-'gags-pa: not perishing
ma-gtogs-pa: apart from ...
ma-thag-tu: immediately, as soon as
ma-bral-ba: inseparable
ma-'ongs-pa: the future
ma-yengs: undistracted
ma-rig-pa: ignorance, unknowing (avidyā)
ma-lus-pa: without exception (= the totality of ...)
ma-hā: Mahā-yoga [Tantra], the seventh level of Buddhism according to the rNying-ma-pas.

man-ngag: instruction
māṇḍal: the offering māṇḍala
mar: butter, ghee, oil
mar-me: lamp
mas: from below
mi: a human being
mi-dgur-mi-byed: do not worry
mi-rtag-pa: be impermanent; impermanence
mi-bde-ba: be uneasy, uncomfortable, distressed
mi-bzad-pa: unendurable, unable to be withstood
Mi-g.yo-ba: Acala
mig: eye
mig-sgrin: jealousy
ming: name
mu-tig: pearl
mu-stegs-can: a non-buddhist, Tirthika
me: fire
me-tog: flower
me-long: a mirror
med: is not [= does not exist] (vb.)
mod: emphatic vb. expressing "[it] is [indeed]", usually used with kyi concessively — "though it is indeed the case that ..."
mos-pa: conviction, belief, trust, interest

189
mya-ngan: distress
mya-ngan-[las]-‘das-[pa]: Nirvāṇa
myur-du: quickly, swiftly
dmar-po: red
dmar-ser: orange
dmigs-pa: perception [of something as a real object]
rma-du-byung-ba: amazing
rmi-lam: dream
smad: below, the lower part of something
sman: medicine
sman-pa: doctor
smig-rgyu: mirage
smin-ma: eyebrows
smin-‘tshams: the brow
smon-pa: aspiration
smon-lam: aspiration, resolution, prayer
smyugs-pa: smeared
smra: say (vb.)
smras: spoke (p. of smra)

tsan-dan: sandalwood
tsam: just, only; equivalent to, just like
gisang-ma: pure
gitsigs-pa: bared (of teeth)
gisug: crown (of head)
gisug-tor: usṣṭa, the swelling of flesh or top-knot of hair on a Buddha’s head, also personified as a goddess
bisal: have sought (p. of ‘tshol)
bisal-bar-bya: should be sought (fut. com. vb. from ‘tshol)
btsun-pa: reverend
btsun-mo: queen
risa-[ba]: root
rtsus: grass
rtsig-pa: a wall
rtsigs: built (p. of rtsig)
rtse: peak, point
rtse-dge’: play, amuse oneself (vb.)
rtse-geig: one-pointed
rtse-[ba]: play (vb.)

190
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>rtsed-mo:</td>
<td>a toy, play-thing</td>
</tr>
<tr>
<td>rtsom-pa:</td>
<td>composition; compose</td>
</tr>
<tr>
<td>rtsol:</td>
<td>exert (vb.)</td>
</tr>
<tr>
<td>brtsam-nas:</td>
<td>starting with / at ...</td>
</tr>
<tr>
<td>brtsam-pa:</td>
<td>construction; undertaking</td>
</tr>
<tr>
<td>brtsen-pa:</td>
<td>toys, games, enjoyments</td>
</tr>
<tr>
<td>brtsen-'grus:</td>
<td>effort, exertion</td>
</tr>
<tr>
<td>brtsen-pa:</td>
<td>exertion</td>
</tr>
<tr>
<td>tsha-ba:</td>
<td>hot</td>
</tr>
<tr>
<td>tshang-rgya-ba:</td>
<td>awaken, become Enlightened</td>
</tr>
<tr>
<td>tshad:</td>
<td>measure, extent, quantity</td>
</tr>
<tr>
<td>tshad-ma:</td>
<td>valid reasoning / cognition (pramāṇa)</td>
</tr>
<tr>
<td>tshan-po-che chen-pa:</td>
<td>a maha-nagam ('an invincible champion'?) The precise meaning of this word is uncertain)</td>
</tr>
<tr>
<td>tshig:</td>
<td>a word, phrase</td>
</tr>
<tr>
<td>tshig:</td>
<td>burnt (p. of 'tshig)</td>
</tr>
<tr>
<td>tshig-bla-dags:</td>
<td>a synonym</td>
</tr>
<tr>
<td>tshugs-pa:</td>
<td>damage</td>
</tr>
<tr>
<td>tshur:</td>
<td>hither, here</td>
</tr>
<tr>
<td>tshul:</td>
<td>method, manner [of doing something], like, as</td>
</tr>
<tr>
<td>tshul-ma-yin-pa:</td>
<td>calamity, disaster, misfortune; incorrect, improper life</td>
</tr>
<tr>
<td>tsho:</td>
<td>Elder (a Buddhist title of respect)</td>
</tr>
<tr>
<td>tshe-dang-ladan-pa:</td>
<td>a mass, collection, community</td>
</tr>
<tr>
<td>tshogs:</td>
<td>be hesitant</td>
</tr>
<tr>
<td>tshons:</td>
<td>feel, experience, be aware (vb.)</td>
</tr>
<tr>
<td>tshor:</td>
<td>feeling (vedāṇā)</td>
</tr>
<tr>
<td>tshor-[ba]:</td>
<td>attribute, characteristic, definition (lakṣaṇa)</td>
</tr>
<tr>
<td>mtshan-nyid:</td>
<td>perceptual attribute</td>
</tr>
<tr>
<td>mtshan-ma:</td>
<td>border</td>
</tr>
<tr>
<td>mtshams:</td>
<td>in accordance with ...; be like, similar to; be linked to seek, look for (vb.)</td>
</tr>
<tr>
<td>[... dang] mtshungs-pa:</td>
<td>actions, activities (hon.)</td>
</tr>
<tr>
<td>'tshol:</td>
<td>beautiful</td>
</tr>
<tr>
<td>mdzad-pa:</td>
<td>Urmā, a goddess who symbolically embodies the circle of hair between a Buddha’s eyebrows, one of the marks of an</td>
</tr>
</tbody>
</table>
‘dzin: 
Enlightened being.

‘dzin-pa: 
hold, grasp, perceive, apprehend (vb.)

rdzas: 
uphold, maintain; perceiving subject; conceptual grasping

rdzing: 
material, substance; goods

rdzogs-pa: 
pond

rdzogs-su-grub-pa: 
perfection; be perfect, complete

full existence

wa: 
fox

zhag: 
day

zhabs: 
foot / feet (hon.)

zhar-ba: 
blind

zhial: 
mouth, face (hon. for kha)

zhi-khro: 
Peaceful and Wrathful [deities]

zhi-ba: 
be peaceful; peace

Zhi-ba-lha: 
Śāntideva (7th Buddhist scholar)

zhim-po: 
sweet, fragrant

zhu: 
will ask / request (pres. & fut. of zhu)

zhus: 
asked, requested (p. of zhu)

zhu-[ba]: 
digested (p. of ‘ju)

zhun-ma: 
molten

zhe-sdang: 
anger, hatred

zhen: 
attachment

zho: 
milk

gzhon: 
other

gzhon-du-na: 
furthermore, besides

gzhon yang: 
also, additionally, moreover

gzhi: 
basis, ground, foundation

gzhi-g-pa: 
be destroyed, destroyable (fut. of ’jig-pa)

gzhug: 
will cause, permit, let (fut. of ’jug)

gzhon-nu: 
young boy, prince

gzhon-nu-ma: 
young girl

gzhon-pa: 
be young

gzhol-ba: 
cleaving to

bzhag: 
placed (p. of ’jog)

bzhis: 
four

bzhugs: 
dwell, reside, sit (hon. vb.)
bzhengs: arise, get up (hon. vb.)

zag-bcas: tainted [things]
zangs: copper
zad: be limited to; exhausted, used up (p. of 'dzad)
zad-pa: cessation
zan: food
zas: food
zer: say (vb.)
zos: eat! (imp. of za)
zla-ba: moon
zla-ba nya: the full moon
zlum-pa: round
gza': a planet
gzi-bri'd: splendour, beauty
gzings-[pa]: bristling (of hair)
gzung: colour-form; body-image
gzung-brnyan: reflection
gzung: should be held (fut. of 'dzin)
gzung-ba: perceived objects
bzang-[po]: good, auspicious
bza'-'ba: what is eaten, food
bzung-nas: believing, considering to be ...; having taken hold of ...
bzla: should recite (fut. of zlo)
bzlas-brjod: recitation
bzlog: avoid, turn away from (p. of zlog)

'o-ma: milk
'og: below
'ong: come, arrive (vb.)
'od: light
'od-zer: rays of light
'od-srungs: Kāśyapa, one of the Buddha's chief disciples
'os: be suitable, fitting, appropriate (vb.)

yang-dag-pa: true, correct, perfect, real
yang-dag-par: fully
yang-na: however, and yet
yang-[ba]: light, soft
yangs-pa: spacious, wide
yan-lag: limb, member, element; quality
yam-shing: kindling wood
yas: from above
yi-ge: a letter (of the alphabet)
yig-bru: a letter, syllable
yid: ordinary mind (manas)
yid-du-'ong-ba: pleasing
yid-bzhin-nor-bu: Wish-fulfilling Gem (cintamani)
yid-la-byas-ba: a thought, idea
yid-la-'dzin: think about ...
yin: is [something] (vb.)
yun: a span of time
yun-rung-du: for a long time
yun: a realm, country; perceptual object (visaya)
yul: a province
yul-thor: Awareness (jñāna)
yc-shes: Awareness Being, the jñāna-sattva
yc-shes-pa: wander distractedly
yengs: Yoga [Tantra]
yo-ga: utensils, equipment
yo-byad: surrounded, encircled
yongs-su-bskor-ba: speak out
yongs-su-sgrong: deviation, falling away from
yongs-su-nyams-pa: lacking true existence
yongs-su-ma-grub-pa: which thoroughly seeks, investigates
yongs-su-tshol-ba: assume, take on (vb.)
yongs-su-'dzin: fully accomplished, perfected (vb.)
yongs-[su]-rdzogs: taking possession
yongs-su-bzungs-ba: is [= exists] (vb.)
yod: virtue, quality, merit
yon-tan: right
g.yas: small bell
g.yer-kha: a cheat
g.yo-can: shaking, flickering; mobile, movement
g.yo-ba: be covered
g.yons: left
ra:
goat
ra-[ba]:
fence, wall
rang:
self
rang-[gi]-mtshan-[nyid]:
specific attribute / characteristic
rang-rgyal:
Pratyekabuddha
rang-nyid:
one'self
rang-bzo-can:
poet (kavi)
rang-sangs-rgyas:
Pratyekabuddha, a solitary self-realized Buddha
rang-bzhin:
nature, inherent existence
rang-rig-[pa]:
one's awareness, self-awareness
ultime
rab:
very, extremely
rab-tu:
be utterly crushed
rab-tu-mnan-pa:
blaze furiously
rab-tu-'bar-[ba]:
penetrate, encompass
rab-ryam:
eye disease; darkness
ral-gru:
sword
ri:
a mountain
ri-drag:
deer, wild animal
rig-pa:
awareness, cognition
rigs:
family, lineage, caste
rigs-kyi-bu:
Nobly-born Son (kula-putra)
rigs-kyi-buo-mo:
Nobly-born Daughter (kula-duhiit)
ring-du-lon-pa:
the elapse of a long time
ring-po:
be long; distant, far away
rim-gru:
careful attendance upon s.o.
rim-pa:
sequence; stages, bands, rows
rim-bzhin-du:
according to sequence
[mi]-rung-[ba]:
be logically [un]acceptable,
rung-ba:
be appropriate, suitable, fitting; be capable
ru-l-ba:
rotten
rus-sbal:
turtle
re-zhig:
one, as soon as; for the time being
reg:
tangible, touch
reg-nyi:
corpse
ro:
taste, flavour
ro-bro-ba:
taste, flavour
riung:
the wind
brlag-pa:
destruction, deterioration

195
la-la: some, a few; a certain ... brawny
lag-stobs: Vajrapāṇi (non-honorific form)
Log-na-rdo-rje: hand
lag-pa: a time, times
lan: a reply
len: reply, retaliation
lan-du-smra-ba: resentful
lan-lon-par: path
las: karma, karmic action
lugs: custom
lus: body
lus-pa: remainder
le-lo: laziness
legs-par: well, carefully
legs-sbyar-gyi-skad: Sanskrit
ten: take (vb.)
lo: year
log: return, turn against (vb.)
log-pa: perversity, evil ways
log-pa'i-lta-ba: wrong view
logs-par-zhugs-pa: erroneous
longs-spyod: possessions
long-med: no time for ... suddenly, without warning
long-med-par:
sha: flesh
sha-kha-ra: sugar, molasses
Shā-ri'i-bu: Śāriputra, one of the Buddha's leading disciples
sham-thabs: a lower garment, loincloth
shi: died (p. of 'chi')
shing: wood, tree
shing-ljon-pa: tree
shing-rta: chariot, cart, wagon
shing-tog: fruit
shin-tu: very, extremely
shugs-kyis: by virtue of, by the power
shel: crystal
shes: know (zh.)

196
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>shes-pa:</td>
<td>knowledge, cognition, cognitive knowledge</td>
</tr>
<tr>
<td>shes-bya:</td>
<td>phenomena, the objects of knowledge</td>
</tr>
<tr>
<td>shes-rab:</td>
<td>Insight (prajña)</td>
</tr>
<tr>
<td>shog:</td>
<td>come! (imp. for 'ong)</td>
</tr>
<tr>
<td>gesher-ba:</td>
<td>moist, wet, damp</td>
</tr>
<tr>
<td>bshags-pa:</td>
<td>confession</td>
</tr>
<tr>
<td>bshad:</td>
<td>explained (p. &amp; fut. of 'chad)</td>
</tr>
<tr>
<td>sa:</td>
<td>earth, ground</td>
</tr>
<tr>
<td>sa-gzhis:</td>
<td>site</td>
</tr>
<tr>
<td>sangs-rgyas:</td>
<td>Buddha</td>
</tr>
<tr>
<td>seng-ge:</td>
<td>lion</td>
</tr>
<tr>
<td>sons:</td>
<td>mind</td>
</tr>
<tr>
<td>sems-las-byung-ba:</td>
<td>mental events (citta)</td>
</tr>
<tr>
<td>sel-ba:</td>
<td>cleansing</td>
</tr>
<tr>
<td>scr-sna:</td>
<td>avarice</td>
</tr>
<tr>
<td>ser-po:</td>
<td>yellow</td>
</tr>
<tr>
<td>so:</td>
<td>tooth</td>
</tr>
<tr>
<td>so-shing:</td>
<td>&quot;tooth-wood&quot;, used in tantric initiation rites</td>
</tr>
<tr>
<td>so-so:</td>
<td>each one, individual</td>
</tr>
<tr>
<td>so-so-rang-gis-rig-pa:</td>
<td>individual and direct cognition</td>
</tr>
<tr>
<td>so-so'i-skyes-bo:</td>
<td>ordinary people</td>
</tr>
<tr>
<td>sra-ba:</td>
<td>hard, firm</td>
</tr>
<tr>
<td>sras:</td>
<td>son</td>
</tr>
<tr>
<td>srid:</td>
<td>may be / be possible (vb.)</td>
</tr>
<tr>
<td>srid-pa:</td>
<td>[samsaric] existence, becoming</td>
</tr>
<tr>
<td>srun:</td>
<td>protect (vb.)</td>
</tr>
<tr>
<td>srun-g-khor:</td>
<td>protective circle</td>
</tr>
<tr>
<td>srog:</td>
<td>vitality, life; a living creature</td>
</tr>
<tr>
<td>srog-geod-pa:</td>
<td>the taking of life</td>
</tr>
<tr>
<td>srog-chags:</td>
<td>creatures, beings</td>
</tr>
<tr>
<td>sla-ba:</td>
<td>be easy</td>
</tr>
<tr>
<td>slar:</td>
<td>again</td>
</tr>
<tr>
<td>slob-dpon:</td>
<td>a teacher, especially of Tantra (ācārya)</td>
</tr>
<tr>
<td>slob-ma:</td>
<td>a student</td>
</tr>
<tr>
<td>gsang-sngags:</td>
<td>secret mantra</td>
</tr>
<tr>
<td>gsang-ba:</td>
<td>be secret</td>
</tr>
<tr>
<td>gsal:</td>
<td>be radiant, illumine (vb.)</td>
</tr>
<tr>
<td>gsal-ba:</td>
<td>be radiant, clear (adj.); clarity, luminosity</td>
</tr>
</tbody>
</table>
gsung-rab: teachings, scriptures
gsungs-pa: utterance, that which was spoken (hon.)
gsum: three
gser: gold
gso-ba: healing, cure
gso-ba: a person
gsol: request (resp. th.)
gsol-ba btan-pa: a entreaty / prayer that had been made
bsad: killed (p. of gsad)
bsam: should think, imagine (fut. of sms)
bsam-pa: a wish
bsam-gtan: dhyāna, a state of meditative absorption
bsams: thought (p. of sms)
bsal: clear away, purge
bsad-nams: merit, the meritorious
bsrung-skud: protection-thread, in tantric initiation rites
bsreg: burnt (p. of sreg)
bslang: develop, inspire (fut. of slong)
bslab: should learn (fut. of slob)
bslu-ba: deception, deceptive

lha: a god
lha-mo: a goddess
lha-ma: the remainder, excess
lhan-cig-tu: together with
lhan-cig-byed-can: co-operative
lhung-ba: which has fallen
lhan-gyes-grub-pa: spontaneously occur
lhan-len-pa: undertaking, acceptance

a-ti: Ati-yoga [Tantra], the ninth and highest level of Buddhism according to the rNying-ma-pas
a-nu: Anu-yoga [Tantra], the eighth level of Buddhism according to the rNying-ma-pas.

u-ba: = Carya Tantra, from Skt ubhaya — “both”